VALMIKI RAMAYANA
CONDENSED
IN THE POET'S OWN WORDS

TEXT IN DEVANAGARI AND
ENGLISH TRANSLATION

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VALMIKI RAMAYANA
CONDENSED IN THE POET'S OWN WORDS
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FOREWORD
BY
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P.C., C.H., LL.D.

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FOREWORD

What is the Ramayana, ask, some, without its charming descriptions, its edifying dialogues, its luminous excursuses? No scholar will deny the value of these. But the bare narrative has its own appeal. The pathos and the human interest dwell at the very heart of the story. The events are the interactions of the simple tendencies and passions of our nature, obscured but little, if at all, by the splendours of the palace or the pride, pomp and circumstance of glorious war. In the few pages of this little book the philosopher will see impressive illustrations of cause being followed inevitably by effect, of the strange beliefs passing under the names of Karma, rebirth and destiny, of the curious blending of piety and superstition, morality and custom, this world and the next, and of the generalisations of
experience in private and public affairs enshrined in proverbs, apophthegms and rules of chivalry and statecraft, which indicate millennia of civilisation behind. If the reader but bring a little capacity to reflect and learn, he will find himself wiser and better when he closes the volume than when he began it.

Those that have essayed literary tasks will appreciate and enjoy a certain feature of this enterprise. There is nothing in this abridgment which is not Valmiki's. Large portions of the original epic have been cut out: but the articulation of the portions that are retained is effected in the poet's own words. No vestiges are visible of the dismemberment, no transfusion from a foreign organism, no prose links, no variation from the anushtubh metre. The compiler Pandit A. M. Srinivasa Achariar, has necessarily been driven to strange shifts. But I have not seen his vandalism go lower down than quarters of slokas. Perhaps there is not even one case of four several quarters being lifted from four
several verses and fitted together to form a new one. But every now and then I have marvelled to observe how a quarter has been grafted from one context to another context far removed but with every appearance of having always belonged there. Eloquent testimony this to the research and ingenuity of the compiler as well as to the rich copiousness of the oldest of the word's epics.

I trust I may be allowed without impropriety to bestow a well-merited meed of praise on the translator. My friend Vidyasagara Vidyavachasphti Professor P. P. S. Sastri has had an exceptionally difficult task. To turn ideas from one language to another while preserving their spirit and true quality is recognised as one of the rare triumphs of scholarship. Mr. Sastri has had in this case to bear in mind the needs of the young student of Sanskrit. Close conformity is required, word answering to word and clause to clause. The voice and mood of verbs and the forms of sentences, whether assertive or interrogative, have to be
reproduced wherever possible. On the top of all this, there are the vocatives and the epithets which are strewn about with a prodigal hand. These last in particular cause dismay to the poor translator. In the smooth and charming lilt of the classic, they are in their natural setting and hardly noticed. But force them into an English dress, and you at once give them excessive prominence. The reader is apt to ask what they are and why they are there, but the answer in many cases will be unconvincing. These and other similar considerations must not be lost sight of in appraising Mr. Sastri’s performance. After giving them full weight, the critic, far from cavilling, will be ready to endorse my appreciation.

V. S. Srinivasa Sastri.
INTRODUCTION

—(०)—

In all climes and in all ages, Poetry has been conceived more as an intuitive art than as otherwise. In India, too, the first great poem, first because of the production being the work of the earliest known human author in Indian Literature and great because of the unanimous verdict of posterity, was born of the Poet’s innate pratibha. Valmiki is the earliest poet known to classical Sanskrit Literature and has been the pattern to all subsequent aspirants to the Poet’s mantle. The Idea of the Poem arose in him, not on account of any external urge to create a work, but as the expression of the spontaneous overflow of one of the most consuming sentiments of the human mind, the sentiment of karuna or compassion for the afflicted and the distressed.

In giving expression to the sentiment, Valmiki’s words set themselves to rhythm and cadence suited to the occasion: and we have the most beautiful, melodious, soul-stirring and artistic poem, as the result.
INTRODUCTION

The *Ramayana* is a mirror of the highest ideals of Hindu culture and civilisation. Herein is described the ideal hero Sri Ramachandra who is not only the exemplar for all living and dutiful sons but who is also the ideal husband and king. In Lakshmana, we have an ideal brother, who shares the fortunes of his eldest brother and Guru in city and forest, in joy and distress. In Ravana and Vali we have two types, who seem to prosper in the midst of their very excesses but who reap their well-merited retribution in due course. Sita is the noblest flower of Indian womanhood, devoted to her lord in thought, word and deed, whether in her own palace or under duress in an enemy's camp. There can be no better text-book of morals which can be safely placed in the hands of youths to inspire them to higher and nobler ideals of conduct and character.

The *Ramayana* is rightly named the *adi-kavya*, the first poem. Not only is it first-rate as a poetic composition but it is also the first historically recorded specimen of genuine classical Sanskrit poetry. Besides it is best suited to be put in the hands of all beginners of Sanskrit studies. Rama's young sons Kusa and Lava were the first reciters who sang to music this
famous work. Valmiki has composed his work in such sweet easy-flowing dictio
that he who reads it may understand it easily. It was written so that the boys
could understand it as well as all those who may listen to the boys. Hence the
work is pre-eminently suited for beginners of Sanskrit studies. To meet the require-
ments of modern readers, the work has been condensed with the help of Pandit
A. M. Srinivasa Acharya into a compen-
dious size in the poet's own words. An
English translation in which the spirit of
the original has been sought to be pre-
served as far as may be practicable is
also added. We will feel our labours
amply rewarded if the book inspires in its
readers a yearning to live up to the ideals
set forth and creates a desire for a fuller
acquaintance with the rich treasures of
Sanskrit Poetry.

THE PRESIDENCY
COLLEGE,
24-2-35

P. P. S. SASTRI.
PUBLISHER’S NOTE TO THE FIRST EDITION

Twenty-eight years ago I published a popular edition of the Bhagavad Gita with the text in Devanagari and an English translation by Dr. Annie Besant. This book has run through ten editions, and as many as one hundred and forty thousand copies of this great scripture have thus found their way to thousands of homes in India and elsewhere.

Ever since the publication of this Song Celestial, I have been anxious to present a condensed edition of the great Indian Epic, the Ramayana, in Valmiki’s own words, detailing the story in full, with the renowned dialogues, the beautiful character sketches and some of the inimitable descriptions. It is hardly six months since I commenced this work and I am glad that, with the help of Prof. P. P. S. Sastri who applied himself to the task with great
alacrity, I have been able to accomplish this long cherished ambition of mine so soon. I have been fortunate too in getting the active help and co-operation of my dear old friend, the Rt. Hon. V. S. Srinivasa Sastri, to whom I am indebted in many ways right from the beginning of my publishing and journalistic work. Apart from making many valuable suggestions, he has been good enough to go through the text and translation carefully and also write a Foreword to the book. Nor can I forget to pay a tribute to the learning and discernment of Pandit A. M. Srinivasachariar for his valuable help in the compilation of the text.

I venture to hope that this popular edition of the great Indian Epic will find its way to thousands of homes and also to all schools and colleges.

*February, 1935.* G. A. NATESAN.
## CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOREWORD</td>
<td>v</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>ix</td>
</tr>
<tr>
<td>PUBLISHER’S NOTE</td>
<td>xiii</td>
</tr>
<tr>
<td>BALAKANDA</td>
<td>1</td>
</tr>
<tr>
<td>AYODHYAKANDA</td>
<td>51</td>
</tr>
<tr>
<td>ARANYAKANDA</td>
<td>176</td>
</tr>
<tr>
<td>KISHKINDHAKANDA</td>
<td>227</td>
</tr>
<tr>
<td>SUNDARAKANDA</td>
<td>272</td>
</tr>
<tr>
<td>YUDDHAKANDA</td>
<td>328</td>
</tr>
</tbody>
</table>
कृजत्वं राम रामेति मधुरं मधुराक्षरस् ।
अरुंधा कविताशाखां कदे वाल्मीकिकोकिलम् ॥
Of Narada, the great sage, foremost among the learned, delighting in austerities and Scriptural studies, Valmiki, the ascetic asked:

"In this world, to-day, who is meritorious and heroic, versed in his duties and of grateful mind, true in speech and firm in vows?"
Who is endowed with character, who is kind to all, who is wise and capable and who is the one comely person?

Who is master of self and has conquered wrath? who is brilliant and devoid of envy? whom when roused to righteous anger in battle, do even the gods fear?

This do I wish to hear; my eagerness is indeed great.

Hearing these words of Valmiki, Narada the knower of the three worlds, being well pleased, called on him to listen, and said:
"Many and rare are the virtues enumerated by you; O sage, I shall speak with knowledge; hear of the man endowed with these:

\[\text{इश्वाकुवंशप्रभो रामो नाम जने: श्रुतः} \]
\[\text{नियतामा महावीयो चुतिमान् धृतिमान् कशी} \]

Descended from the line of the Ikshvakus, he is known to men as Rama; self-controlled (he is), greatly heroic, possessed of brilliance, firmness and restraint,

\[\text{वुद्विमान् नीतिमान् वामी श्रीमान् शत्रुनिवहण:} \]
\[\text{धर्मज्ञसत्यसन्ध्य प्रजानं च हिते रत:} \]

Wise and just, skilled in speech, endowed with riches, the destroyer of foes, knowing the right, true of promise and devoted to the welfare of his subjects,

\[\text{यशस्वी ज्ञानसम्पन्न: शुचिविबद्धसमाधिमान्} \]
\[\text{रक्षिता जीवलोकप्य धर्मस्य परिरक्षिता} \]

Famous, rich in knowledge, purity, attractiveness and intent on the protection of the suppliant, the protector of all life, and the upholder of the right,
The resort of good men at all times as the ocean is of rivers, noble, impartial and always the one comely person,

He is, besides, endowed with all meritorious qualities, increases the joy of Kausalya, is like the ocean in depth and in firmness like Himavan,

Like Vishnu in valour, pleasant of countenance like the moon, Kubera's equal in bounty and in truthfulness like another Dharma."

Valmiki, the learned in speech, hearing thus the words of Narada, proceeded to the banks of the Tamasa, not far distant from the Ganges.
Near by, the venerable one saw a pair of Krauncha birds sporting, never apart from each other, and singing sweetly.

Even as he was looking on, a hunter, cruel of nature and of sinful intent, killed the male bird of that couple.

The female bird, seeing its mate rolling dead on the earth with its limbs covered all over with blood, uttered a plaintive cry.

On seeing the bird thus killed by the hunter, compassion arose in the high-souled sage.
The twice-born sage, seeing the female bird piteously crying and realising the unrighteousness of the act through his compassionate nature, spoke the following words:

"O hunter! you shall have no good name for endless years, since you have killed one of the couple of Krauncha birds whilst in the transport of love."

As he thus spoke and looked, the thought arose in his heart—what is it that has been uttered by me in my sorrow for this bird?

Thinking thus, the wise and intelligent one came to a decision. And the foremost of ascetics spoke these words to his pupil:
“This which has issued forth from me suffering from grief, divided into four parts with the same number of syllables in each with rhythm and tone complete, this can only be a *Stloka* and nothing else.”

Turning over this very thought, the ascetic returned. Then Brahma himself, the lord and the creator of the worlds, came thither.

Smilingly, Brahma informed the foremost of ascetics thus: “A *sloka* indeed has been composed by you; there is no need for further enquiry as to this.

Through my will indeed this Goddess of Speech (Sarasvathi) has issued forth. Compose the story of the hero as you have heard it from Narada.
As long as the hills stand and the rivers flow on the surface of the earth, so long shall the story of the Ramayana be current in the worlds.

The venerable sage then composed the story of the family of the Raghus, as it was narrated before by the great sage Narada.

The royal sons, Kusa and Lava, possessed of fame and well-versed in Duty and Truth, sprung from Rama's body like two images taken by reflection from one original, sang it carefully, exactly as they had been taught:

The Ramayana
This great story called the Ramayana arose in the family of high-souled Ikshvaku kings, to whom from ancient days the entire earth belonged.

I shall narrate in full from the very beginning, this story full of lessons on duty, love and wealth (dharma, kama and artha). It should indeed be heard, without scepticism or indifference.

On Sarayu's bank, the happy and extensive realm of Kosala lies, abounding with riches and grain.

And therein is the city of Ayodhya, far famed in all the worlds, the city that was built by Manu himself foremost of men.
King Dasaratha, mighty promoter of (the prosperity of) the kingdom, established (and improved) that city, even as Indra did in heaven.

तस्य त्वेवंपमानस्य धर्ममेंत्र्य महात्मनः ।
सुतार्थः तप्यमानस्य नासीदुःशकरः सुतः ॥

To that high-souled and duty-loving king of such mighty fame, yearning for a son, there was no son to carry on the line.

स निधिधितां माति कुला युग्मयमिति बुद्धिमान् ।
पुरोहितं वसिष्ठं च ये चान्ये द्विजस्ततमा: ।
तानू पूजयिता धर्मस्तमा शुभ्रम्वन वचनमत्रवीत् ॥

Making up his mind to perform a sacrifice, the wise and duteous king honoured the preceptor Vasishtha and other great twice-born ones, and uttered pleasing words thus:

मम लुक्म्यमानस्य पुत्रार्थं नासितं वै सुखम् ।
तदहि युग्ममििवामि शाख्यम्येन कर्मणा ॥

“For me, yearning for a son, there is indeed no peace of mind. Therefore, I desire to perform a sacrifice according to the injunctions of the Sastras.”
All of them with Vasishtha at their head said to Dasaratha: "O king, you shall certainly beget the desired sons."

On hearing the speech of the twice-born ones, the king became pleased. With real joy he addressed to ministers the auspicious words: "Let the sacrificial ground be prepared immediately according to the orders of the priests."

Accordingly all performed their tasks even as ordered. And then Vasishtha and others began the sacrificial acts.

The king inhaled, for the necessary time and according to the Sastras, the odorous
smoke issuing from the omentum, thus ridding himself of his sins.

ततो देवास्सगन्निः सिद्धाश्च परमर्षिः ॥
अनुवृत्तोकर्तारं ब्रह्माण चचनं महत् ॥

Then the gods with Gandharvas, Siddhas and holy sages addressed the following weighty words to Brahma, the creator of the worlds:

भगवंस्त्रसादेन रावणो नाम राक्षसः ॥
सर्वानार गाधवे वीर्याच्छायसिं तः न शक्तुमः ॥

"O venerable one! the demon called Ravana worries all of us through his power, on account of your boon to him. We are unable to restrain him."

एतत्समात्ते विष्णुपरायाती महाधृतिः ॥
अत्रबीचिद्विशान सर्वान् समेतान् धर्मसहितान् ॥

In the meanwhile, the effulgent Vishnu arrived and spoke to all the assembled gods, intent on righteousness:

भयं त्यजतः भद्रं वो हितार्थं युधि रावणम् ॥
हत्वा कुरं दुरासमं देवर्षिणां महावहम् ॥
क्षत्यांभि मानुषे लोकं पायनं पुर्वितेमिमाम् ॥
"Abandon fear, Good betide you. For your well-being, I shall live in the world of men protecting the earth, after killing in battle the cruel and depraved Ravana, the terror of gods and sages."

एवं दत्तवं करं देवो देवानां विष्णुरासवानः।
मानुष्ये चित्तयामास जन्मभूमिममथामनः॥

Having thus given the boon to the gods, the self-restrained God Vishnu thought about a birth-place for himself among mortals.

तत्: पद्मपल्लाशाः कृत्यास्तमां चूर्विरिः।
पितारं रोचयामास तदा दशरथं नृपम्॥

Then, he, whose eyes are like lotus petals, divided himself into four portions and chose King Dasaratha for his father.

ततो नै यज्ञमानस्य पावकदुरुप्रभसः।
प्रादुर्भूतं महाबलं महावीरं महाशत्रुं॥

Then, from the fire of the sacrifice, arose a great being of matchless radiance and possessed of great valour and strength.

दिन्यपायससंपूर्णा वन्नी पल्लीमिव स्वयम्।
प्रगृह्य विपुलं दोष्यां समवेश्यातवर्षीदिदिस्त॥
Holding in his arms, as if it were his wife, a vessel full of divine *payasa* (a sweet preparation of milk, rice and sugar) and looking round, he spoke thus:

इदं तु नृपशाहीकः पायसं देवनिर्मितम्।
प्रजाकरं ग्रहण तः धन्यमारोपयथिनम्।॥

"Take this *payasa*, O best of kings made by the gods, giver of progeny, bringer of luck and of health.

भायोणामनुरपाणाम् अभीतेति प्रयच्छ वै।
तालं लोकसे पुत्रानू यदं यनसे नृप।॥

Give it to your worthy wives, asking them to partake of it. You shall indeed, O king, beget by them the sons for whose sake you have performed this sacrifice."

तथेति नृपति: प्रीत: शिशसा प्रतिगृह्य ताम्।
सोन्तः पुरुः प्रतिघ्यैव कौशल्यामिदममच्छीतः।
पायसं प्रतिगृहीष्य शुद्दि यमेदमामत्तमः।॥

The king, being pleased, assented, took the vessel with bowed head, entered the inner apartment and said this to Kausalya: "Accept this *payasa* which is the giver of sons."
Then the king gave half the payasa to Kausalya and half of the other half to Sumitra.

The king gave half of the remainder to Kaikeyi for the sake of a son; and the remaining half of the nectar-like payasa he gave again to Sumitra after deliberation.

Thus the king gave of the payasa to each of his wives.

When Vishnu had become the sons of the high-souled king, the venerable Sva- yambhu (Brahma) spoke thus to all the the gods: “Beget sons equal to yourselves in valour, in the shape of monkeys.”
Being thus told by the venerable one and assenting to his command, all of them produced sons in the shape of monkeys.

After the sacrifice was completed, the king with his heart filled with satisfaction, lived happily on, thinking about the birth of his sons.

In the twelfth month, thereafter, on the ninth day (of the bright fortnight) of the Chaitra month, in the constellation Punarvasu ruled over by Aditi, when five planets were in the ascendant, under the lagna Karkata, Kausalya gave birth to Rama, saluted by all and possessed of all
auspicious marks and of great fortune, the representative of one half of Vishnu and the perpetuator of the Ikshvaku race.

भरतो नाम कैकेय्यां जात: सत्यपराक्रमः ।
अथ रक्षमणश्चत्रृणी सुमित्रासंजनयत् खुतौ ॥

Bharata, of unfailing valour, was born to Kaikeyi. And Sumittra gave birth to two sons, Lakshmana and Satrughna.

पुष्ये जातस्तु भरतो मीनख्ये प्रसब्रवीः ।
सापे जाती च सौमित्री कुमारिस्युदिते रवः ॥

Bharata, of clear intellect, was born under the constellation Pushya in Mina lagna; the two sons of Sumittra were born under the constellation Aslesha (ruled over by the Sarpa) when the Sun was in Karkata lagna.

राज: पुत्र: महामानश् चत्वारो जनिरे प्रथक् ।
गुणवंजननुस्पाध्य रुच्या प्रोष्ठपदोपमा: ॥

The four high-souled sons of the king were born one after another; they were endowed with character and likeness of form and they were equal to the Proshthapada star in their lustre.

2
And after the eleventh day he performed the ceremony of naming (the children).

Vasishttha being highly delighted, named the high-souled and eldest son as Rama, the son of Kaikeyi as Bharata, and the sons of Sumittra, one as Lakshmana and the other as Satruighna.

Lakshmana, the increaser of Lakshmi (prosperity) was, from his childhood, greatly and constantly attached to Rama, his eldest brother, the delighter of the world. He was keen in doing everything dear to Rama and was like another soul of Rama, existing outside him.
Satruighna, as became the younger brother of Lakshmana, was likewise always attached to Bharata and was dearer to him than his own life.

स चतुर्भिर्मलाभागः पुत्रंरक्षरथः पियेः।
ब्रम्हं परम्प्रतो देशैरिव पितामहः।

Dasaratha greatly rejoiced in his four exalted and loved sons as Brahma with the gods (of the quarters).

अथ राजा दशरथसू तेषां दारकियां प्रति।
चिन्तयामास धर्मांत्रा सोपांः तवानवः।

Then the righteous-minded king, along with his preceptor and relatives, discussed the marriage of his sons.

तस्य चिन्तयामानस्य मन्त्रिमयेऽ महामन:।
अभ्रस्मच्छान्वते जा विश्वामित्रो महामुनिः।

Whilst the high-souled one was taking counsel with his ministers, Visvamitra the mighty and great ascetic arrived.

अथ ह्यमना राजा विश्वामित्रं महामुनिः।
उवाच परम्परायो ह्यस्तमभिपूजयनू॥
Being delighted, the highly generous king, after worshipping Visvamitra the great ascetic, said:

यथाकृत्तस्य संप्राप्तिः यथा वर्षमनूहेके ।
यथा सदनंदेहेषु पुनर्जन्माःप्रजनस्य च ॥
प्रनम्भस्य यथा लभो यथा हर्षो महोदयः ।
तथा वागमन्ने मन्ये खागते ते महामुने ॥

"Like the obtaining of nectar, like rain in a waterless desert, like the birth of sons by worthy wives to one who has been childless, like the recovery of lost property, and like the bliss of boundless prosperity, so do I regard your arrival. Welcome to you, O great ascetic.

कं च ते परमं कांमं करोमि किंचु हर्षितः ।
पात्रमूलोकसि मे ब्रह्मनं दिष्टया प्रासौदसि धार्मिक ॥

What great desire of yours shall I fulfil, being happy? O great Brahman, you are indeed a fit person. O righteous one, you are indeed come on account of my good fortune."
You who were a Rajarshi before have achieved the status of a Brahmarshi, radiant with the lustre of penance and are indeed fit to be worshipped by me in various ways. Please tell me the object desired by you in this visit.

Hearing those wonderful words of the best of kings, Visvamitra, of great brilliance, spoke with such joy that his hairs stood on end:

"O best of men! I have to follow certain prescribed observances for attaining siddhis. To these, the two Rakshasas Maricha and Subahu, valorous, well skilled and capable of assuming any shape at will, are obstacles.
O king! My mind does not like to give vent to anger. For, the observance is of such nature that no curse may escape me. You should give me (the help of) your heroic eldest son Rama, wearing sidelocks. Protected by me with my divine power, he will indeed be able even to destroy those Rakshasas who obstruct me.

They cannot withstand Rama in any manner. O king! it is not meet that you should indulge in parental fondness.
I know Rama, of exalted soul and unfailing powers. The mighty Vasishtha also knows him, and indeed others too who are steadfast in their penances. Do as requested. Good betide you. Do not give way to grief."

तच्छल्ल्या राजशाहीहृदयो विश्रामित्रस्य भाष्टितम् ॥

मुहूर्तमिव निःसंजः संज्ञाचविनिदमश्रवीत् ॥

Hearing these words of Visvamitra, the great king was, as it were, unconscious, he spoke thus:

उन्नवोड़श्वर्य मे रामो राजीवकोचन: ॥

न युद्धयोग्यतामयः पर्याप्ति सह राक्षसेः ॥

"My lotus-eyed Rama is less than sixteen years in age. I do not see his capacity to fight the Rakshasas.

इयमशैलिणी पूर्णा यस्यां प्रतिरीर्थरः ॥

योम्य रक्षोगणियोऽः, न रामं नेतुमहसि ॥!

This entire Akshauhini (army) of which I am the lord, is certainly fit to fight the Rakshasa hosts. It is not meet that you should take away Rama.

बालो द्यक्तविश्वास्य न च वेति वल्लभम् ॥

न चास्त्रविश्वस्युक्तं न च युद्धविशारदः ॥
He is a boy and has not yet completed his training. He does not know the strong and the weak points. He has not yet been taught in full the science of archery nor is he experienced in warfare.

तच्छूँता कच्छनं तत्स्य स्नेहप्रयुक्ताक्षरसम् ।

नृपति सुवन्तो धीरो वसिष्ठो वाक्यमनवीतम् ॥

Hearing this speech, of which the utterance was indistinct through love, the courageous and pious Visishtha spoke thus to the king:

इक्ष्वाकूणां कुले जातेः साक्षाद्वर्म हचापरः ।

धुतिमानं सुततः श्रीमानं न धर्मं हातुमहिसि ॥

“Born of the Ikshvaku race and like another Dharma incarnate, possessed of courage, piety, and bounteousness, it is not proper that you should forsake Dharma.

क्र्तःक्रमःकताच्छं वा नैनं शक्यन्ति राक्षसाः ।

गुर्गुर्कुशिकपुश्रेण ज्ञातनेनामूषं यथा ॥

Whether he (Rama) has mastered archery, or not, Rakshasas will not be able to withstand him when he is protected by Visvamitra, like nectar protected by fire.
He (Viswamitra) is Dharma embodied and foremost of the valorous. He is the foremost intellect in the world and is the final abode of penance.

He knows all the various weapons. No other person knows him in all the three worlds, animate and inanimate, nor will any person ever know.

By himself, Kausika is indeed capable of overpowering them (Rakshasas). For the good of your son, he comes and begs of you.”

When Vasishtha spoke thus, King Dasaratha, with a happy countenance, sent for his son Rama along with Lakshmana.
When the evil-averting and good-in-voking rites had been duly performed for Rama by his mother and his father, and he had been protected and blessed by Vasishtha by means of mantras, King Dasaratha smelt his dear son on the head and with a heart full of satisfaction handed him over to Visvamitra.

First went Viswamitra; then Rama of great fame, with sidelocks, and carrying his bow; and after him went Lakshmana.

After proceeding a *yojana* and a half on the southern bank of the Sarayu, Viswamitra uttered the sweet word 'Rama'.
“Child! Let there be no delay. Take water (in your hands) and receive all the mantras including bala and atibala.

There will not be any fatigue or fever for you, nor any change in form. In the whole world, there will be no one to match you in might of arms. O Rama! there will be no one to equal you in all the three worlds.”

Then touching the water and so purified, Rama, his countenance beaming with pleasure, learned these two arts from the great ascetic who had mastered the secret of the soul.
Resplendent with this knowledge Rama, his prowess enhanced, shone like the sun in autumn with his thousand rays.

The three rested that night most happily on the bank of the Sarayu. In the early morning, Visvamittra the great ascetic spoke thus to the two, Rama and Lakshmana, who were lying on the bed of leaves:

"O Rama! blessed son of Kausalya, the early dawn is approaching. Rise up, O best of of men! Observe the daily divine worship."

The royal and heroic sons, hearing the profound speech of the sage, bathed, made
the offerings of water, and prepared to start.

Seeing the forest of terrible aspect, untrdden by any as yet, Rama asked the best of ascetics (Viswamitra):

“Oh! this forest is impenetrable. What forest is this, of cruel aspect?”

Visvamitra, the great ascetic of great brilliance, answered him thus:

“Good betide you. The wise Sunda has a wife known as Tataka, whose son is the Rakshasa Maricha, equal to Indra in valour.

Obstructing this path, she lives at a distance of a yojana and a half, We have
therefore to go where Tataka’s forest lies.

एनां राघव दुष्परक्रमः यक्षीं परमद्राहणाम् ।
गोमन्नागहितार्थं जहि दुष्परक्रमाम् ॥

O Raghava, for the welfare of cattle and the Brahmins, kill this wicked Yakshi, who is exceedingly cruel and does great mischief.

न हि ते सीवघङ्कते घृणा कार्यं नरोतमः ।
चातुर्वृत्त्वाहितार्थं कर्तौत्तं राजसुरुजुना ॥

O best of men! you should not indulge in pity on account of woman-slaughter, For the welfare of the four castes, it must be done by a king’s son.

नृरंसमन्तूरंसं वा प्रजारक्षणकारणात् ।
पातकं वा सदौष्ठं वा कीर्तितं रक्षता सदा ।
राज्यभारनियुक्तानाम् एष घर्म्लसनातनः ॥

Cruel or gentle, sinful or slightly blame-worthy, the necessary deed must be done by the protector in defence of his subjects. This is the eternal obligation of those who have been invested with the burden of administration.
Hearing the manly words of the ascetic Viswamitra, Rama, the son of the best of men, said:—“This must be done without hesitation, because it is the order of Viswamitra. Thus have I been enjoined in Ayo-dhya by my high-souled father Dasaratha, in the midst of my elders. His words cannot be disregarded. I am ready to do your bidding, for you are of immeasurable worth.”

Speaking thus and placing firmly his grip in the middle of the bow, Rama, the vanquisher of foes, twanged the bow with terrible noise, causing the spaces to resound.
Contemplating that sound, beside herself with anger, and kicking up a terrible dust, Tataka marched against Rama and Lakshmana, making a terrific yell.

He (Rama) pierced in the chest Tataka, who was coming against him with great speed like a well-thrown thunder. She fell down and died.

The Visvamitra, the foremost and best of ascetics, delighted and pleased with the killing of Tataka, shone resplendently as he entered the hermitage grounds.
He then entered on his *Diksha* with his senses (external and internal) under control.

अथ कालेगते तस्मिन्से षणेष्ठ्विनि समागते ।
तथा मायां विकुर्वाणी राक्षसाक्षर्वावताम् ॥

Then, after a while, on the advent of the sixth day, two Rakshasas, practising magical arts, hurried thither.

तात्तन्तती शहसण द्युष्टा राजीवेश्चनन्: ।
मानवं परमौदारस्मिं परमभाभवस: ।
चिक्षेप परमकुढ़ो मारीचोरिति राजव: ॥

Rama, the lotuses-eyed, seeing them appear suddenly, and being extremely wroth, hurled at the chest of Maricha, the powerful Manavastra of great effulgence.

स तेन परमास्त्रेण क्षित: सागरसंख्ये ॥

By that great weapon, he was thrown on the waves of the ocean.

संग्रहार्थं ततो रामो दित्वमाग्नेयमहुतस: ।
सुबाहुरसि चिक्षेप स विद्धः प्राप्त्वुद्वि ॥

Then, taking hold of the divine and wonderful Agneyastra, he hurled it at the chest of Subahu. Pierced by it, he fell on the ground.
Having killed all the Rakshasas who were ruining the sacrifices, Rama, the delight of the Raghus, was duly honoured by the sages, even as Indra was in days of old, on his victory.

Then, after the sacrifice was over, Visvamitra the great ascetic, looking round in all the directions which had been rendered free from all troubles, spoke thus to Rama:

"O mighty-armed Rama! I have gained my purpose, and the command of your preceptor has been fulfilled by you.
O best of men! there is to be a great and holy sacrifice by King Janaka of Mithila. Thither we are going.

Thou also, O best of men! shalt go along with us. And there, thou shalt see the best of all bows—a wonderful bow.”

एवऽसुत्वा सुनिबः प्रथानमकरोतदा ॥

Saying this, the great ascetic made his journey.

ततः प्रागुच्छरां गत्वा रामः सोमित्रिणा सह ।
विश्वामित्रं पुरस्कृत्य यज्ञवाटसुपागमत् ॥

Thence, travelling north-eastwards, Rama, along with Lakshmana and preceded by Visvamitra, reached the sacrificial ground (of Janaka).

विश्वामित्रमनुपासं श्रुत्वा स सन्ततिस्तदा ॥
शतानन्दे पुरस्कृत्य पुरोहितगतिनिनिर्दितम् ॥
प्रत्युज्जाग्म सहसा कुटालख्तिरभाषत ॥

Then, that King Janaka, hearing of the arrival of Visvamitra, went immediately to receive them, preceded by his preceptor the unblemished Satananda. With folded hands, he said:
“O best of ascetics! I am indeed fortunate. I have been blest, O Brahman! in that thou hast come to my sacrifice along with the ascetics. Good betide thee.

I desire to hear truly about these two lads, wearing sidelocks, heroic and equal to gods in prowess.”

Hearing these words of the high-souled Janaka, Viswamitra introduced them as the two high-souled sons of Dasaratha and told him of their sojourn at Siddhasrama, the slaying of the Rakshasas and of their visit there to become acquainted with the great bow.
And thus addressed, Janaka replied to the great ascetic:

तदेद्विनिश्चार्धूल धनु: परमभान्तरसः ।
यद्यथ धनुषो राम: कुर्यादारोपणं सुने ।
हुतामयोनिज्ञो सीतां दत्ता दाशरथयेरहि ॥

"O best of ascetics, this is that bow which is highly effulgent.

O ascetic! if Rama is able to string this bow, I shall give Dasaratha's son, my daughter, Sita, not born of a womb."

विष्णुमित्रस्स धर्ममिल्या श्रुवता जनकभाषितमः ।
वस्त्र राम धनु: पस्य इति राधवमिल्वीत ॥

Hearing the words of Janaka, that righteous-minded Viswamitra said to Raghava:

"Darling Rama! look at the bow."

हीत्या स धनुर्मिल्येन जनश्राह वचनानुनन्ते: ।
फर्यतां नृसहस्राणां बहुनां रघुनन्दन: ।
आरोपितवा धर्ममिल्या पूर्यायामास तद्दनु: ।
तद्विहः धनुर्मिल्ये नरश्रेष्ठो महायथा: ॥

Acting on the word of the ascetic, Rama, the delight of the Raghus, grasped
the bow in the middle with exceeding ease, in the sight of thousands of men. The righteous-minded Rama, fixed the string and bent the bow. Rama, the foremost of men and of great fame, broke the bow in the middle.

तस्य शब्दे महानासीद्ध राजा विगतसाधव्यः ||
उवाच प्राञ्जलिबद्धं वाक्यज्ञो तुनिपुज्ज्वलम् ||

Its sound was very great. With his fear removed, the king, well-versed in speech, addressed with folded hands, Visvamitra the best of ascetics thus:

भगवन् देश्वेयों से रामो दशरथार्मजः इ
अर्यहुतसचित्वं च न तर्कितमिदं मया ||
जनकानं कुले कीर्तिमाहीरण्यति मे ल्युता ।
सीता महारामासाच रामं दशरथाल्मजम् ॥
भवतोऽवनमेऽवहनं शीवं गच्छन्तु मन्त्रिणः ।
मम कौशिक मन्त्रं ते अयोध्या लविता रथेऽः ।
राजांन प्रक्षिप्तविनायणयन्तु पुरं मम ॥

"O venerable one! the heroism of Rama, son of Dasaratha, has been seen by me. It is highly wonderful and beyond conception. This was not anticipated by me."
My daughter Sita, will by obtaining Rama, the son of Dasaratha for her lord, bring fame to the line of the Janakas.

With thy consent, let my ministers proceed expeditiously to Ayodhya by swift chariots and bring the king to my city with respectful words. O Kausika, good betide thee."

जनकेन समादिष्टा दूतास्ते क्षान्तवाहना: ।
दहश्वदेवसंकाशं वृद्धं दशरथं नृपम् ॥

By Janaka thus directed, the heralds, with their steeds thoroughly exhausted, saw the old king Dasaratha, shining like a god.

राजानं प्रयतः वाक्यम् अनुवन्त मधुराक्षरस् ॥

With humility, they addressed the king with sweet words:

प्रश्वासु कुशालमन्ययं वैदेहो मिथिलाधिपः ।
कौशिकानुमते वाक्यं भवत्तमिदमववीत ॥

"Having asked after your welfare all round, Janaka the lord of Mithila speaks to you these words, with the approval of Kausika:
O king of great valour, that divine bow has been broken in the middle by the high-souled Rama, in the presence of people at the close of the sacrifice.

To him, the high-souled Rama, have I to give Sita as the bride whose price is heroism. I desire to fulfil my promise. Pray, give your consent."

And, hearing those words of the heralds, the king, highly delighted, reached the Videha country, after accomplishing four days’ journey.

Approaching the old King Dasaratha, best of men, Janaka, best of men, said with joy:
"Welcome to thee, O Great King: O Raghava, thou art come on account of my good fortune. O best of ascetics! good betide thee. With great pleasure I give thee two daughters-in-law, Sita to Rama and Urmila to Lakshmana.

Let it be so. Good betide you all. These two daughters of Kusadhvaja, let the inseperable Satrugna and Bharata take for their brides."

Then, bringing Sita decorated with all ornaments and placing her in front of the fire and so as to face Rama, the King Janaka said to Rama, the promoter of the delight of Kausalya, thus:
"This my daughter Sita, is thy partner in the performance of all duties. Accept her: Good betide thee. Hold her hand in yours. She will be faithful, of exalted merit and ever follow thee like a shadow."

Saying thus, the king poured the water sanctified by mantras (into Rama’s hands).

Then while the gods and the sages exclaimed “Excellent, Excellent” there came the loud sounding of the celestial drums and great showers of the flowers.

Thus, giving away Sita with water sanctified by mantras, the king Janaka, overcome (flooded) with delight, spoke thus:
“Lakshmana! Come. Good betide thee. Accept Urmila given away by me. Hold her hand. Let there be no delay.”

Having said thus to him, Janaka addressed Bharata: “O! Delight of Raghus, hold Mandavi’s hand in yours.”

And the righteous-minded Lord of the Janakas said to Satrughna also: O! thou of mighty arms, hold Srutakirti’s hand in yours.”

“May all of you descendents of Kakustrha, be of amiable nature and well-performed austerities, in the company of your wives. (And now) let there be no delay.”
Hearing the words of Janaka, the four brothers, under Vasishtha’s direction, held the (brides’) hand in theirs.

Going round the fire, the altar and also the king and the sages, the four high-souled brothers, the best of the Raghus, performed their marriages accompanied by their brides, in accordance with the scriptural injunctions and as directed.

Then when the night was past, the great ascetic Visvamitra took leave of the two kings (Janaka and Dasaratha) and went to the northern mountain.
The king Dasaratha too, the lord of Ayodhya, accompanied by his high souled sons, went away, preceded by all the sages and followed by the army.

He (Dasaratha) saw the son of Jamadagni and the descendant of Bhrigu, of terrible aspect, wearing matted locks, the destroyer of the kingly race.

One seeing him of terrible aspect, glowing like fire, the sages uttered the sweet words "Rama, Rama."

Rama the son of Jamadagni, addressed Rama the son of Dasaratha thus:
राम दाशरथे राम बीर्ये ते श्रुयतेस्त्रुतम्।
धनुशों भेदनं चैव निखिलेन मया श्रुतम्।
तत्त्वछल्वासहमनुभासो धनुर्गृहा परं शुभम्।
तदिवं घोरसाधारं जामदम्यं महद्दनुः।
पूर्गयख शरणैव खबलं दर्शयिके च॥

"O Rama, son of Dasaratha, your wonderful valour is heard of. And the breaking of the bow has also been fully heard by me.

Having heard of it, I have come here, taking this highly auspicious bow.

Bend this terrible-looking great bow, belonging to Jamadagni and fix the arrow and prove the strength."

श्रुतचा तज्जामदम्यः वाकं दाशरथिष्टदा।
आरोप्य स धनूः रामः सरं सज्जं चकार ह॥

Hearing those words of the son of Jamadagni, Rama the son of Dasaratha then strung the bow and drew the arrow.

तेजोभित्वीयत्वाचाजामदम्यो नवीकृत:।
रामं कमलयन्त्रां मन्दं मन्द्युघच ह॥
The son of Jamadagni, with his valor overpowered by the superior effulgence (of Rama), became stunned and spoke slowly in halting tones to the lotus-petal-eyed Rama:

अक्षयं मधुहन्तारं जानामि त्वां सुरोचमम्।
धनुषोदयं परामर्शाय खस्ति तेक्स्तु परन्तप।

"From the way in which thou hast handled this bow, I know thee to be the Foremost of Celestials, the Indestructible, and the Slayer of the demon Madhu. Hail to thee! O vanquisher of foes!

न चेयं मम काकुत्थं त्रीडा भविष्टमहिति।
त्या त्रैलोक्यनाथेन यदहं विमुखीक्तः॥

Nor is this, O Kakutstha! a shame to me, that, by thee, Lord of the three worlds, I should be humbled.

शरमयतिमं राम मोक्तमहिसि सुवल।
शरमोजो गमिष्यामि महेन्द्रं पवित्रोत्तमम्॥

O Rama! of noble vows, it behoveth thee to release this peerless arrow. On its release, I shall proceed to Mahendra the best of mountains."
तथा बुकति रामेन हु जामदम्येअ प्रतापवानः।
रामो दाशरथक्रिप्यामांध्रकृष्ण शरमुक्तमिः।

When Rama the son of Jamadagni spoke thus, Rama the son of Dasaratha, endowed with brilliance and prosperity, let fly that excellent arrow.

स हन्तान हर्ष रामेन खौऽकांतपासाड्डजितानः।
जामदम्यो जगामाहु महेंद्रं पर्वतेयतममः।

Seeing the destruction by Rama of the regions earned by his austerities, the son of Jamadagni proceeded quickly to Mahendra, the best of mountains.

गतो राम इति श्रुता हद्द: प्रसुदितो नृपः।
पुनर्जातं तदा मेने पुत्रमार्माणमेव च।

Hearing that Rama the son of Jamadagni had gone, king Dasaratha then felt joy and great jubilation and regarded himself and his son as having been born once again.

चोद्यामास तां सेनां जगामाहु तत: पुरीमः।

He directed his army to proceed and quickly reached his (capital) city.
The four highsouled sons, the foremost of men, peerless in valour throughout the world, possessed of brides, weapons, wealth and friendly relations, engaged themselves in serving their father.

रामस्तु सीतया सार्थे विन्हार बहूणतूनः

And Rama enjoyed many seasons in the company of Sita.

पिया तु सीता रामस्य दारः पिद्धकुता इति

Sita was indeed dear to Rama, as should be the wife chosen by his father. And his love of her was the greater on account of her character and beauty.

तस्याश्च भर्ति द्रिष्णेण हदये परिवर्तते

अन्तर्जीतमापि व्यक्तमास्वातिः हदयं हदा

तस्य भूयो विश्रोपेण मैधिली जनकामणजा

देवताभिस्मामा रूपे सीता श्रीरिव रूपिणी
In her heart, her lord was doubly dear to her. His (Rama’s) heart read openly whatever was hidden (in her) through intimacy. But Sita, the daughter of Janaka, Lord of Mithila, equal to the gods in form and beautiful like Lakshmi herself, read his (heart) even more fully.
By Bharata who was going to his mater, nal uncle's house, the sinless Satrughna - the eaternal destroyer of foes, was then taken, impelled by affection.

And the king, too, of great effulgence, remembered his two sons, who were living away from home.

For, all four sons, foremost of men, were dear to him like four arms sprung from one's body.
But of them, Rama, of great effulgence and the bringer of joy to his father as Swayambu to all beings, was foremost by his virtues.

तं समीक्ष्य महाराजो मुक्तं समुदितेश्यम्।
निश्चित्य सचिवैसः सर्थं युवराजममुन्यत॥

Seeing him thus endowed with excellent and auspicious qualities, the great king took counsel with his ministers and thought of him as Yuvaraja.

आत्ममन्द्र प्रजानां च श्रेयसे च प्रियने च ।
प्रासकलेन धर्मालम्बं भवत्या लवितवानुपः॥

For the glory and affection of himself and his subjects, the righteous-minded king was in great haste, spurred by love, as the proper time approached.

ततः परिष्करं सत्त्रममामन्य वसुधा धिमिपः।
हितसुद्धर्यं चैवमुच्च वर्षितं वचः॥

Then, having invited his entire court, the lord of the earth (Dasaratha) made this benign, lofty and resounding speech:
"I am desirous of bringing about the welfare of this entire earth, entitled to happiness, which has been well-protected by all the Ikshvaku kings.

This body has been worn out by me in doing good to all the world, in the shadow of the white umbrella (of sovereignty).

My eldest son, indeed, takes after me in all excellent qualities.

I desire with rejoicing to appoint to the office of the Yuvaraja, him who is the best upholder of dharma and the foremost of men, like the conjunction of the moon with the constellation Pushya.
Possessed of prosperity and elder to Lakshmana, he indeed is a fit ruler. With him as ruler, all the three worlds will certainly become possessed of the best of rulers."

\[\text{संति जुष्मान् युर्दिता: प्रत्यन्तन्दन्तुपा नृपम् ॥}
\[\text{उत्तुच्छ्य युवराजानमस्मिष्क्ष्यम् पार्थिवम् ॥}

With the king who spoke thus, the kings were delighted and said: "Anoint the prince Rama as the Yuvaraja.

\[\text{इच्छामो हि महावाहुं रघुवीरं महाबलम् ॥}
\[\text{गजेन महता यानं रामं छत्राकृताननम् ॥}

We do desire Rama, the heroic Raghu, of great arms and great strength to ride a great elephant, his face shaded by the (royal) umbrella.

\[\text{चहृो नृप कल्याणगुणा: पुत्रस्य सन्ति ते ॥}
\[\text{इष्टाक्रमयोद्धि सवेभ्यो हस्तिरिक्षो विशाप्यते ॥}

O king! many auspicious qualities exist in your son. O, ruler of the earth, he excels indeed all the Ikshvakuks.

\[\text{पौरान्त्य खजनवकिष्ठं कुशलं परिपुष्ठति ॥}
\[\text{व्यसनेषु मनुष्याणं भूषं भववित दुःखितः ॥}
He always asks of the citizens about their welfare as he would of his own relations. When people are in misery, he is intensely distressed.

उत्सवेषु च सर्देषु विषेष परित्वाति ।
शत्रुसः श्रीक्षणमयेको भोक्तुं किं नु महीमिमास ॥

On all joyous occasions he rejoices like a father. He can by himself govern all the three worlds. What then of this earth?

रामभृतीवःवर्ष्यां सर्वेश्चतुनिवर्ष्यम ॥
पद्यात् योवराज्यस्य तव राजोत्मांमम ॥

O! best of kings, we would like to see installed as Yuvaraja, your son, Rama, dark as a blue lotus and the vanquisher of all foes.’

तेषांमन्विन्याचानि प्रमुखतानि सर्वेशु ।
प्रतिगुणः वचो राजा ब्राह्मणानिद्रमणवीते ॥

All of them held up their lotus-like hands, clasped in reverence. Assenting to their words, the king said this to the Brahmins:

चेतःश्रीमाणवं मासं पुण्यं पुण्यितक्रियन: ।
योवराज्याय रामस्य सर्वेश्चोपकल्पत्राताम ॥
"This is the auspicious month of Chitra, holy and with forests in flower. Let everything necessary for the installation of Rama as Yuvaraja be made ready."

तत्स्थुमनं धृतिमान् राजा वचनमात्रवित् ।
रामः कुत्तम्या भवता शीघ्रमानीयतामिति ॥

Then, the resplendent king spoke these words to Sumantra: "Let Rama, the perfect soul, be brought quickly by you."

स राममान्यांचक्ये रथिनां वरघ ॥

And he brought in a chariot Rama, the foremost of owners of chariots.

अलंकृतमिवालमानमार्शीतवस्तिनितम् ।
स तं सरस्मतमभाष्य पुत्रं पुत्रवतां वरः ।
उवचेदं चो राजा देवनन्दमिव काश्यपः ॥

The king, foremost of those possessing sons, after greeting with a smile his son, richly adorned and appearing like his own self reflected in a mirror, uttered these words, even as Kasyapa addressed Devendra:

उवचं गुणशेषो मम रामायम्: प्रियः ॥
You are my worthy son born of my worthy eldest wife. You are dear to me and excel by your virtues.

As these subjects have become attached to you by your virtues, you shall therefore be made a Yuvaraja, during the conjunction of the moon with the constellation Pushya.

Verily, you are by nature modest and virtuous. Though virtuous, O son out of my love for you, I shall tell what is good for you.

Practising more self-restraint, always master the senses. Shun all troubles born of love and anger.
Being inwardly the same as you seem outwardly, attract unto yourself all the subjects, including the ministers, etc., increasing greatly the treasury and the armoury.

He who rules his kingdom and makes his subjects happy and loyal—his friends delight in him as the gods in getting nectar. Therefore, regulate your conduct accordingly, after disciplining yourself.

To-day all the subjects desire you as ruler. To-morrow I shall anoint you, O vanquisher of foes, as Yuvaraja.

Therefore, from now onwards, this night should be spent by you with your wife, with your senses restrained, and lying on a bed of kusa grass.
Let vigilant friends protect you to-day on all sides. For functions like these are liable to many obstacles.

It is my opinion that the proper time for your anointing is while Bharata is still away from this town.

True, your brother Bharata keeps to the path of the righteous, following his eldest brother, righteous-minded, compassionate and self-controlled. However, my opinion is that the mind of men is inconstant."

इत्युक्तसोऽभ्युज्ञातःश्रोभाविन्यमिषेचने ।
व्रजेति रामः पितरमभिवाद्यामयाद्गृहम् ॥
Being told of what should be done on the installation of the morrow and given leave to depart, Rama went to his residence after saluting his father.

एतो जाता कैके भाष्यतु सहोषिता ।
पासां चन्द्रसंकाशमारोह यत्चछया ॥

A slave-maid of Kaikeyi's family, who was living with her, came up to the palace, bright like the moon, by chance.

पत्तिः शिवैं: पौरुषुच्छित्वर्णमाहिनीम् ।
अयोध्यां मन्थरा होऽवा परं विस्वतमागता ।
अविदूरे स्थितां होऽवा धात्रीं पपच्छ मन्थरा ।
अतिमात्रापहर्षोत्यं कि जनस्य च श्रास मे ॥

Seeing Ayodhya filled with happy and rejoicing citizens and with flags and festoons flying high, the crooked Manthara was overcome with great wonder.

Seeing the nurse standing not far distantly, Manthara asked her: "What is this unmeasured joy of the people? Tell me."

विदीर्दिसाणा होऽवे धात्रीं तु परशा सुदा ।
भाचचक्रेकथ तुर्जनाये भूजसीं राघवश्रियम् ॥
The nurse bursting with supreme delight, related to the hump-backed Manthara, the rising furtune of Raghava.

धात्यास्तु वचनं श्रुतां मन्थरा पापदर्शिनी ।
श्रयानामेत्य कैकिशीमिदं वचनमत्रद्वित् ॥

But hearing the nurse’s words Manthara of evil intent, approached the reposing Kaikeyi and said these words:

उत्तिष्ठ मृदे कि रेपै सौभाग्येन विकत्थसे ।
चलहि तव सौभाग्यं नया: स्तोत इवोऽणोग ॥

“Rise O fool! Why are you abed? Why do you boast of your good fortune? For your good fortune is as unsteady as river currents in summer.

रामे दशारथो राजा यीवराज्येदभिभेदक्षिति ।
उपलं राजयम्मो न कथं देवि न बुञ्झसे ॥

King Dasaratha is going to anoint Rama as Yuvaraja. How is it, O queen, you do not understand cruelty to be one of the attributes of kings?

धर्मवादी शान्ती स्वतं श्रेष्ठवादी च दास्रणः ।
ञुदभावेन जानिषे तेनावभित्सिनिष्ठता ॥
Your husband indulges in righteous talk, but he is crafty; he indulges in gentle talk but he is cruel. You think him to be of pure heart, and that is why you have been betrayed.

अपवाद्य सं दुस्त्रांमा भरतं तव बल्लेषु ।
कल्ये स्नापिता रामे राज्ये निहलकण्टे ॥

That evil-minded king, after sending away Bharata to your relatives, is going, early in the morning, to instal Rama in the kingdom, thus rid of all obstacles.”

मन्थराया वचः श्रुताः कैकेयी विस्मयानिताः ।
दत्ता त्वाभरणं तस्मात् पुनरेवात्रवीदिदिस् ॥

Hearing the words of Manthara and presenting her with an ornament, Kaikeyi with great wonder, addressed her again thus.

इंद्र तु मन्थरे मद्यमाल्यासि परसं प्रियम् ।
रामे वा भरते वासं विश्रोणं नोप्रक्ष्ये ॥

“O Manthara! What you now say is indeed highly pleasing to me. I don’t see any distinction between Rama and Bharata.

धर्मज्ञो गुरुभिदान्त: क्रतजज: सत्यवाक् शुचि: ।
रामो राजः सुगुरो ज्येष्ठो यौवराज्यमतोऽहिति ॥
He (Rama) is well-versed in dharma, well-disciplined by teachers, grateful, of true speech and pure heart. Rama, being the king’s eldest son, deserves therefore to be Yuvaraja.

As Bharatha is to be cherished by me, much more so indeed is Raghava. For he attends on me with greater devotion then he does on Kausalya.

If the kingdom goes to Rama, then it goes to Bharata too. For, Rama considers his brothers as his very self,”

Hearing the words of Kaikeyi, Manthara, greatly distressed and heaving a long and hot sigh, spoke thus to Kaikeyi:
रघव will become the king; and after Raghava, he who is his son; O Kaikeyi! Bharata will be expelled from the kingly line. Therefore, let your son repair to the forest from the royal residence.

Supplanted by you in early days through arrogance on account of your good fortune, why will not your co-wife, the mother of Rama, wreak her hatred on you in return?

On hearing the words of Manthara, Kaikeyi, rising up a little from her well-spread bed, said this:
"Tell me a plan. By what plan, O Manthara, will Bharata get the kingdom, but not Rama, in any case?"

एवमुक्ता तथा देव्या कुञ्जः वचनमन्त्रवीतः

Being told thus by the queen, the hump-backed (Manthara) spoke these words:

कोङ्धागारं प्रविठ्याय शुद्ध्वधनः भप्ते सृष्टि
श्रेष्ठानन्तरिहृतियं लं भूमी मलिन्वासिनी

"O daughter of Asvapati, enter now the house of anger and lie down, clad in dirty clothes, on the bare earth, like an angry woman.

दृष्टि तं सदा भूमिस्त्र भे नासित संशयः
लक्ष्मी स महाराजी विशेषदीपि हुलाशानम्

You are always the darling of your husband. Of this, I have no doubt. For your sake, that great king may even enter the fire.

न त्वं कोङ्धागारं शर्को न कुञ्जः प्रत्युद्दीक्षितम्
तव प्रियार्थ राजा हि त्राणानि परिष्कृते

He is not capable of making you angry nor can he look you in the face when angry. To please you, the king would indeed give up even his own life.
Those two boons that Dasaratha gave you in the war between the Gods and the Asuras—O exalted Lady, remind him of those two and choose this for your boon.

रामं प्रणामयारण्ये नव कर्षणि पद्ध च
भरतं कियतं राजा प्रृथिव्या पार्श्विवर्षभ्

‘Banish Rama to the forest for nine years and five. Let Bharata, O foremost of kings, he made the ruler of the earth.’

चतुर्दश हि कर्षणि रामे प्रणाजिते वनम्
हदध्व्रः कुमथलस्वं शेषं खास्यति ते खुतः
उत्तिद्वः कुरु कल्याणं राजानमनुदर्शय

For, when Rama is banished to the forest for fourteen years, your son, being well-established and having struck root, can maintain himself afterwards.

Arise, and seek your good. Await the king.’

आज्जा्य तु महाराजो राघवस्याभिषेचनम्
स कैकेय्या गृह्येष्वं प्रविवेश महायशा
पाण्डरअभिमिवाकाशं रह्युक्तं निशाकर

THE RAMAYANA
Having ordered the anointment of Raghava, the great king, of great fame, entered the lovely apartment of Kaikeyi, like the moon entering the sky covered with white clouds and with Rahu present in it.

स ब्रह्मस्तरुणीं मायां पापोभोक्ति गरीयसीम।
अपापः पापसक्षलां ददर्शि धरणीते॥

That old and sinless king saw his young wife, dearer to him than even his own life (lying) on the floor with a cruel resolve.

परिमुद्र्य च पाणिभक्ष्यामाच बनितामिद्य।

Stroking her with his hands, he said this to his youthful wife:

आलमो जं वितेनापि ब्रूहि यमनसेचछसि।
करिष्यामि तव प्रीति सुकृतेनापि ते शपे॥

"Tell me what you desire in your mind. With my own life, (if need be) I will do your pleasure. I swear it to you on all my good deeds.

थं सहृदयम्प्रक्ष्यं न जीवेयमहं भूतम।
तेन रमेण कैकैथि शापे ते वचनक्रियाम॥
Him, without seeing whom even for a short while, I cannot certainly live, by that Rama, O Kaikeyi, I swear to you the fulfilment of my word."

तेन बाक्येन संहिष्ठा तमभिप्रायमागतम् ।

व्याजहार महाघोरसम्यागतमिववान्तकम् ॥

Being pleased by that speech, she made plain her intention, highly cruel like Death that had come near.

सर राजन् पुरा ब्रह्म तस्मिन् देवासुरे रणे ।

वरो थौ मे त्यथा देव तदा दृष्टि महीपते ॥

"Remember, O king and ruler of the earth, what happened before in that fight between the Gods and the Asuras, those two boons which were given to me by you.

तौ तांतदहमचैव कक्षामि श्रणु मे बचः ॥

I will just mention these two boons even now. Listen to my words:

अनेनेवाभिषेकेण भरतो मेदिभिषिच्यताम् ।

नव पञ्चा च वर्षैणि रामो भच्चु तापसः ॥

"At this very installation, let my Bharata be installed. For nine and five years, let Rama become an ascetic."
Then, hearing the cruel words of Kaikeyi, the great king grew wroth and, burning her, as it were, with his eyes, spoke thus to Kaikeyi:

"O cruel, wicked, sinful woman, destroyer of this family, what evil has been done to you by Rama, or by me?

While Raghava behaves to you as to his mother why are you intent on the ruin of such a one?

When the whole living world recounts the praise of Rama's qualities, for what fault of his can I abandon my beloved son?
THE RAMAYANA

कौशल्यां वा सुमित्रां वा त्वज्ञामपि वा स्मिरयम्।
मीयतं नास्स्त्वमो रामं न तेव पितृवस्तःसंम्॥

I may abandon Kausalya or Sumitra or even royalty or my own life; but I cannot abandon Rama, who is devoted to (me) his father.

तिष्ठ्याऽको विना सूः सस्यं वा सहतं विना ।
न तु रामं विना देहे तिष्ठतु मम जीवितम्॥

The world may subsist without the sun, grain without water; but life cannot remain in my body without Rama.

न स्मार्यपिर्यं वाक्यं लेक्ष्यं प्रियवादिनः।
स कथं त्वच्छुते रामं क्षयामि प्रियमार्यम्॥

I cannot recall one unpleasant remark of Rama, who speaks sweetly to the world. How then can I for your sake say a harsh thing to my dear Rama?

अज्जर्तं कुर्मि कौकेक्यं पादः चापि स्मृशामि ते।
शरणं भव रामस्य मासः मामिह स्मृरोत्॥

With folded hands, I bow to you, O Kaikeyi! I take hold even of your
feet. Be thou the refuge of Rama. Let not unrighteousness touch me in this matter.”

ईति दुःखाभिमास्तत्स प्रार्थयति पुनःपुनः ||
प्रत्यवाचाय कैकेयी रौद्रा रौद्रतरं वचः ||

To him who was thus afflicted with misery and repeatedly supplicating her, the fierce Kaikeyi replied with fiercer words:

भवत्वांभरो धरमो वा सत्यं वा यदि वासन्तम् ||
यत्यथा संप्रजितं महं तत्य नाशि च्यतिक्षमः ||

“Be it righteousness or unrighteousness, truth or even untruth, there shall be no transgression of what has been promised me by you.

भरतेनालमना चाहं शपे ते मनुजाधिप ।
यथा नान्येन तुष्येयमुते रामविवासनात् ॥

By Bharata and by my own self, I swear to you, O Lord of men! I will not be satisfied with anything but the banishment of Rama.”

पुत्रावदुत्तवा वचनं कैकेयी विराम ह ।
दीनया तु गिरा राजा ईति होवाच कैकेयीमः ॥
Having said thus much, Kaikeyi stopped? In a distressed voice the king spoke to Kaikeyi as follows:

न कथिष्ठिते रामादरते राजयमावसेत्।
रामादपि हि त मने धर्मते बलवतरस्॥

"Without Rama, Bharata will certainly not abide in the kingdom. I consider him to be firmer even than Rama in righteousness.

यदा यदा हि कौसल्या दासीक्ष सत्तीव च।
भार्यावच्चविनिवच मातुरचोपविद्धति।
सततं मिथकामा मे मिथ्युषा मिथ्यंवदा।
न मया सक्रुता देवी सक्राराहः कृते तत॥

Whenever Kausalya has attended on me like a maid, like a friend, like a wife, like a sister and like a mother, she who ever desired my good, who bore my favourite son, and who spoke so as to please,—though she deserved considerate treatment, got none at my hands on your account.

मया ह्यपितृकः पुत्रः स महाल्मा दुरालम्म।
तं तु मां जीवलोकोऽवं नूतमाकोष्ठमहस्ति॥

Besides, that high-souled son Rama is deprived of his patrimony by me of mean
soul. Verily, the race of men might justly execrate me.

नां द्वितीयं वचनं पुत्रो मां प्रतिभापितम्।
यदि मे राघवः कुर्यादनं गच्छेति चोदितः ॥

My son is not capable of uttering even a remonstrance. If directed to go to the forest, my Raghava will do it.

प्रतिकूलं पितं मे स्याच तु कसः करिष्यति ॥
शुद्धभावी हि भावं मे न तु ज्ञायति राघवः ॥

My child will not do the contrary thing, though it might (really) please me. Being pure in thought, he will not understand my (real) wish.

स वनं प्रवेशेऽयुतं बाह्मिल्येव कष्ट्यति ॥

When told “go to the forest”, he will only say “certainly”.

पितं चेत्तस्यात्मानं प्रवेशं भवेत् ॥
मा सा ये भरतः कार्षितं प्रेतकूलं गतायुधः ॥

If the banishment of Rama be to the liking of Bharata, let not Bharata perform my funeral rites when I am dead.
How could the lotus-eyed Rama be banished by me?

Be gracious, O Queen! Let my Rama get this imperishable kingdom as a gift from you; so will you whose eyes are dark at the edges, obtain the highest fame!

O you who have heavy hips and beautiful mouth and eyes, do that which will please me, Rama, the world, the preceptors, and also Bharata."

To (Dasaratha) the descendant of the Ikshvakus, thus grieving for his son, the sinful Kaikeyi said thus:
“After plighting your promise, why do you lie on the floor of the earth, as if you have done a sinful act? You should abide by the promise, fully prepared.

भादु: सत्यं हि परमं धर्मं धर्मसिद्दं जना:।
सत्यमात्रित्वं हि मया ल्यं च धर्मं प्रचोदितं॥

Those who know Dharma say that truth is the highest Dharma. It is in the pursuit of truth that you have been prompted by me to do your Dharma.

धर्मस्येवाभिमाशयं मम चेताभिमाहिदनात।
प्रवीणं तु मे रामं त्रि: खच्छ त्यं अविवेयाहम्॥

For love of Dharma, and because of my bidding, banish your son Rama. Indeed, thrice do I say this to you.”

एवं प्रचोदितो राजा कैकेय्या निर्विश्वास्य।
नाशकतं पाशमुन्मोक्तं विहिरिन्द्रकं यथा॥

Urged thus by the impudent Kaikeyi the king was unable to release himself from the bonds, just as Bali from the bonds of Indra.

तत: प्रभातं रजनीमुदिते च दिवाकरे।
बसिष्ठो गुणसंपयो: प्रविवेश पुरोत्तमम्॥
Then, when the night became morn and when the sun had risen, the virtuous Vasishtha entered the capital city.

तत्रस्यूलो यथाकलं तुषाव नगतीपतिम् ॥

At the proper time, Suta (the charioteer) praised the king, the Lord of the earth;

इद्धूस्यं तु वेद्यामवल्लुषाव माति: ।
सोजयह्वात्वान् सर्वतथा त्वां बोधयाय्यहम् ॥

"At this very hour, Matali (Indra’s charioteer) praised Indra and he (Indra) conquered all the demons. In the same way do I wake you.

वेदास्सहाजविद्यध्व यथा द्वामपुवं विसुम् ।
ब्रह्माणं बोधयन्त्यद तथा त्वां बोधयाय्यहम् ॥

As the Vedas together with the ancillary sciences wake Brahma the self-born Lord at this hour, in the same way do I wake you."

परितिबुध्य ततो राजा इंद्र वचनमश्रवीत् ॥

Awaking then, the king said these words:
राममानय सूतेति स शुल्वा प्रतिपूज्य तम् ।
निजेगम नृपावासात विनयश्रो विनीतवक्त ॥

Hearing “Suta, bring Rama” and duly honouring him, the charioteer, came out of the King’s residence in the garb of humility, of which he was master.

राजपुत्रप्रचेदं सुमन्त्रो राजस्वकृतः ।
कौसल्यायुपर्या राम पिता त्वां द्रष्टुमिच्छति ॥

Sumantra, duly honoured by the king, said thus to the king’s son: “O Rama! blessed son of Kausalya, (your) father desires to see you.”

अथ सीतामनुजाय ऋतकौतुकमंजलः ।
निस्थितकाम सुमन्त्रेण सह रामो निवेशानात् ॥

Then, taking leave of Sita and being duly prepared for the auspicious occasion Rama came out of his residence along with Sumantra.

स रामो रथमान्य संप्रह्युज्जनः ।
यथाहेचापि संपूज्य सविनेव नरानं ययो ॥

His friends rejoicing, Rama sat in the chariot and set forth, honouring all persons according to merit.
Rama saw his father, dejected and with a withered countenance, seated on the auspicious seat along with Kaikeyi.

Saluting first his father's feet with humility and saluting Kaikeyi also Rama spoke these words:

"Have I not (I must have) unknowingly committed some fault for which my father is angry with me? Tell me that. And do you also pacify him.

O Queen! tell this truly to me who ask you. What is the reason for this unprecedented change (in countenance) in the king?"
Thus addressed by the high-souled Rama Kaikeyi, having cast off all shame said these bold words, which suited her own interest:

न राजा कुपितो राम व्यसनं नास्य किश्चन ।
पियं त्वामिषयं कक्तुं वणी नास्योपवर्तते ।
तदकक्तं तथा कार्य यदनेनाशुंत मम ॥

"O Rama! the king is not angry; nor is there any distress for him. Utterance fails him to say the unpleasant thing to you whom he loves. But it must certainly be fulfilled by you, that which has been promised by him to me.

यदि त्वामिषितं राजा त्वैं तच विपत्त्यते ।
ततोद्रहमधिधासामि न हेष त्वैं वषयति ॥

If what has been promised by the king will not be broken by you, then I shall tell you. For never will he tell you."

एतत्च वचनं श्रुतवा कैकेयः समुदाहतम् ।
उवाच व्यथितो रामस्य देवीं नृपसन्तिघी ॥
Hearing the words spoken by Kaikeyi, Rama, being distressed addressed the queen in the presence of the king:

अहो धिः नाहसे दैवि वक्तुः मामीदं वचः ||

"O Fie! O Queen, you should not tell me such words.

अहं हि कच्चनाद्रजः पतेयमपि पावः ||

भक्ष्येयं विषं तीक्ष्णं मजेयमपि चारणवे ||

For, at the king's bidding I would even jump into the fire, consume virulent poison or even be drowned in the ocean.

तद् बृहि कच्छन् दैवि राज्ञो यदमिहान्नितम् ||

करिष्ये प्रतिजाने च रामो द्विनामिष्ठसे ||

Therefore, O Queen, tell me the king's intended command. I shall carry it out. I promise you. Rama never speaks twice."

तमाङ्क्ष्वलसयुत्तमनार्यी सत्याविदिनम् ||

उवाच राम बैकेकयी वचनं भृशदारुणम् ||

To that Rama who was straightforward and truth-speaking, the ignoble Kaikeyi said these highly cruel words:
"Long ago, O Raghava, two boons were given to me by your father, when, in the battle of the gods and Asuras, he was tormented by arrows and saved by me.

Accordingly, O Raghava, the king was requested by me for the anointment of Bharata and for your departure to the Dandaka forest this very day. If you desire to make your father a man of his word and yourself too, O best of men, listen to these words of mine:

Giving up this installation, live in the Dandaka forest for twice seven years,
wearing matted locks and deer skin. Let Bharata rule over this earth from this city of the Kosalas.

एततःकथ नरेन्द्रश्य वचनं रघुनन्दन ॥

सत्येन महता राम तारयः नरेश्रृस्तम् ॥

O delight of the Raghus, fulfil the king’s promise. And by making his words true, save your father, the best of men.”

तद्निःस्मि तथा वचनं वर्णोपवः ॥

श्रुवा न विवधे राम: कैकेयीं चैदममलवित् ॥

Hearing these unpleasant and death-like words, Rama, the vanquisher of foes, was not hurt. And he spoke thus to Kaikeyi:

एवमस्तु गमिष्यामि वचनं वस्तुमाहं चित: ॥

जटाजितरो राजः प्रतिज्ञामनुपल्लव् ॥

“Let it be so, I will go hence to the forest, wearing matted locks and deer skin, to keep the promise of the king.

अलींक मानसं तेकं ह्रदं दहलिव मे ॥

ख्यं यथाह मां राजा भरतस्यभिषेचनम् ॥

But a mental disquiet burns as it were my heart,—that the king did not himself tell me of the anointing of Bharata.
For the sake of Bharata, without being asked, I should with pleasure give up Sita, the kingdom, my precious life and possessions.

Much more so, when commanded personally by the best of kings and when it is for the sake of your dear interest and in fulfilment of his promise.

O Queen, I am not eager to live in this world, addicted to enjoyments. Know me to be the equal of sages, well-rooted in Dharma alone.

Than this there is no higher duty to perform—to serve one’s father and to carry out his words.
Even though not told by my father, I will, at your bidding, live for fourteen years in the forest deserted by men.

Verily, O Kaikeyi, you do not perceive any virtue in me as you, having complete command over me, spoke (your wish) to the king.

As soon as I have taken leave of my mother and consoled Sita, I shall journey this very day to the great Dandaka forest.

You should take such steps that Bharata would rule the kingdom and serve father too. For this is the Eternal Duty.”
Rama, going round his father and Kaikeyi and coming out of those inner apartments, met his own friends.

Nor does the loss of the kingdom diminish his great splendour.

Honouring all men with sweet words, Rama, of a courageous soul and great fame, went near his mother.

Clasping his mother as she approached and having been embraced with both her hands and smelt on the crown, Raghava with folded hands said to his mother with a little hesitation:
“O Queen, you surely do not know the great impending calamity. It will cause grief to you and to Sita and Lakshmana.

The great king gives the Yuvarajya to Bharata while he banishes me as an ascetic to the Dandaka forest.”

Like unto the trunk of a Sala tree cut down by an axe in the forest, the queen fell down suddenly as a goddess fallen from heaven.

Rama raised up his mother who had lost consciousness and whose every limb was covered with dust; and he stroked her with his hands.
Afflicted with grief though accustomed to pleasure, she said to Raghava who was seated near, while Lakshmana was listening:

यदि पुत्र न जायेश शोकाय राघव ।
न सा दुःखमतो भूयः पश्येयमहमप्रजा: ॥

"Q Raghava, my son, if you had not been born to my sorrow, I should certainly not know greater distress than this by being childless.

एक एव हि कल्याणया: शोको भवति मानस: ।
अपजातस्मीति सन्तापो न द्वन्द्य: पुत्र विधते ॥

For, the barren woman has only one sorrow in her heart—'I am childless', O Son, there is no other affliction for her.

न हष्पूव्रृङ कल्याणं खुंवं चा पतिपौर्वे ।
अपि पुत्रे नु पश्येयमिति रामास्थितं मया ॥

O Rama, no auspicious event has been witnessed by me so far, nor any happiness because of my husband's greatness.
However, I have held on believing that I should witness it (joy) in (the case of) my son.

दश सत च कर्षणि तव जातस्य राघव ।
आसितानि प्रकाशन्या मया दुःखपरिष्क्रियम् ॥

Ten and seven years, O Raghava, since your re-birth (initiation as a Kshatriya) have been spent by me expecting the termination of my misery.

अपेशन्ती तव मुखं परिपूर्णशिष्यामम् ।
कृपण वर्तिष्याभि कथं कृपणजीविकाम् ॥

Without seeing your face, beautiful like a full moon, how can I, wretched, live the life of wretchedness ?"

तथा तु विषयन्ती तां कौशल्यां राममातरस् ।
उवाच लक्ष्मणो दीनस्तकालक्षयशं वचः ॥

To Rama's mother Kausalya who was lamenting thus, the dejected Lakshmana addressed words suited to the occasion:

न रोचते ममाप्येतदायो यद्गतां वनम् ।
ल्यत्वा राज्यश्रियं गच्छेत् क्रिया वाक्यवशं गतः ॥
“O noble lady, it does not please me either that Raghava, being bound by the words of a woman, should give up royal glory and go to the forest.

विपरीतम् वृद्धम् विषयेयम् प्रथमित: ।

न: किमिवं न भूयाच्छोधतमनस्समन्त: ॥

Perverse, old, enslaved by passion, and yielding to lust, what would not the king say, goaded (thereto)?

न तं पश्यामहं थाके परोक्षमिष्यो नरः ।

वामिनिस्तोधिपि निरस्तोधिपि योक्ष्य दोषमुदाहरित ॥

I know not any man in the world, who though unfriendly to Rama and disowned by him, would speak ill of him even behind his back.

देवकल्यामजुं दानं रिपूणामिष्य वतस्लम ।

अवेक्ष्माणि: को धर्म त्वेऽपि त्वेऽपि कारणात् ॥

Who, carrying for dharma, will abandon, without reason, his son, who is equal to the gods, straightforward, self-controlled and dear even to his enemies?

पुरोपप्रवलिस्य कार्याकार्यमजानत: ।

उत्थं प्रतिपन्नस्य कारं भवति शासनम् ॥
Punishment must be inflicted even on a father who has become haughty, incapable of determining right and wrong and addicted to unrighteous ways.

अनुरक्तः कोडसि भावेन आतरं देवि तत्ततः।
सत्येन धनुषा चैव द्रव्यनेष्येन ते शपे।

O Queen, I am truly attached to my brother, because of his disposition. By truth and bow and by gifts and sacrifices I swear to you.

दीर्घामनिरमणयं या यदि रामः प्रवेश्यति।
प्रविष्टं तत्र मां देवि तव पूर्वमच्छाय।

Should Rama enter the flaming fire or the forest, O Queen, be sure that I shall have entered there before him.”

एततु वचनं श्रुवतः रुक्षमणस्य महारामः।
उवाच रामः कौसल्या सृढ़ुन्ति शोकलवस।

Hearing these words of the high-souled Lakshmana, Kausalya, weeping and tossed about by sorrow, spoke to Rama:

धर्मेः यदि धर्मिष्टः धर्मं चरितमिन्चछसि।
गुरुश्रुषा मामिहस्यस्वं च धर्मममनुष्ठम।
“O knower of dharma, if you are bent on dharma and desire to practise dharma, stay here and serve me; performs the supreme dharma.

O son, serving his mother, living in his own house with self-restraint and practising the highest penance, Kasyapa attained heaven.

As the king is to be honoured by you with due regard, so should I be. I do not grant permission. Therefore you should not go from here to the forest.

Without you, life and comfort are no use to me. With you, it is preferable to me even to live on grass.”

Without you, life and comfort are no use to me. With you, it is preferable to me even to live on grass.”
To his mother Kausalya who was thus lamenting piteously, Rama, the righteous-minded, uttered these words full of righteousness:

नास्ति शक्ति: पितुर्वेक्ष्यं समतिक्रमितुं मम ||

प्रसादयेत वां शिरसा गनुमिच्छायां वनस्म ॥

"I cannot transgress my father's mandate. I crave your approval with bowed head; I am desirous of proceeding to the forest.

पितुहि वचने कुबे ज्ञात्वा कथिताम हीयते ॥

No one indeed suffers because of his having carried out his father's mandate."

तांशं तु नानानं छस्मां तुनर्वचित ॥

वाक्यं वाक्यविदं श्रेष्ठं श्रेष्ठस्वववनुष्ठात ॥

Having spoken to his mother thus, Rama, the best of those well-versed in speech and the foremost of all bow-men, spoke then to Lakshmana:

धर्मं हि परमो लोके धर्मं सत्यं प्रतिष्ठितम ॥

धर्मसंप्रक्षिप्तमेतच पितुर्वचन्मुखम ॥

"Dharma indeed is supreme in the world. In dharma, is truth rooted. And this, my father's command, based on dharma is supreme."
Only on the word of my father, have I been ordered by Kaikeyi, O hero! Therefore abandon your view which is unworthy and in conformity with the Kshatriya code of conduct. Take to righteousness and not to harshness. Let my view be adopted.

So behave that my mother may be reassured, she whose mind is made uneasy by my (proposed) installation.

Let my father who is true, true to his undertakings and is always of true valour and is disturbed by the fear of the next world—let him be rid of fear.
O son of Sumitra, in my banishment and in withholding of the kingdom that had been given, we must see only (the doing of) Destiny.

कैकेयि: प्रतिपत्तिः कछु स्थानम पीडने ।
यदि भावो न दैवोदयं क्रुदात्तविहितो भवेत् ॥

How could Kaikeyi's resolve to injure me come about, if that desire had not been caused by fate and of divine origin?

जानासि हि यथा सौम्य न मातृछ ममान्तरस ।
भूतपूर्वे विशेषो वा तथा मयि खुशेदपि वा ॥

Gentle boy, you know that no distinction has ever been made by me among the mothers: nor has she (Kaikeyi) made any distinction till now between me and her son.

कच्चहेवेन सौमिने योहुदुर्वहते पुमान ।
यथा न भ्रह्मं किचित्तः वर्मणोऽन्यत्र हस्यते ॥

O Son of Sumitra, can any man fight with Destiny, whose grip is not to be seen except through his deed?

सुखदु:खे भयकोऽधि लाभायसोंभवभवोऽ ।
यथा किचित्तःमूलं ननु दैवस्य मर्मं तत् ॥
Pleasure and plain, fear and anger, profit and loss, birth and deliverance—whatever happens is indeed the work of Destiny.

असंदेशात्मितमेवेह यदक्षमात् पवर्तते ।
निवर्त्यारभमारञ्जने ननु दैवस्य कर्मेततः ॥

That which comes about by chance even without at all having been intended and that which has been produced without proper effort—this is indeed the work of Destiny.

मा च रक्ष्मण सन्तापं कार्षिकेक्ष्म्या विपर्यये ।
राज्यं वा वनवासं वा वनवासं महोदयः ॥

O Lakshmana, do not indulge in grief when fortune is adverse. Between kingdom and exile, exile is indeed fraught with much prosperity,”

इति ज्वलति रामे तु रक्ष्मणोवस्थितिरस्मृतेऽयु: ॥
अभाव्या वीक्षणास्तु निर्यम्बातस्यमिवीत ॥

When Rama spoke thus, Lakshmana repeatedly hanging down his head and turning away from his brother and with side-long glances at him, spoke thus:
“O hero, best of Kshatriyas, who that is not deluded, will speak like you exalting Destiny as if infallible?

Why do you exalt Destiny which is powerless and impotent? Why does no doubt arise as to the actions of these two wicked people (Dasaratha and Kaikeyi)?

Seeing him thus intent in the fulfilment of his father’s command, Kausalya, greatly devoted to her son and being grieved exceedingly, said:

आसां राम सप्तनां बसं मयेन मे क्षमम।
नय मामपि काकुस्य वनं वनयं सुर्गीं यथा।
यदि ते गमनेन बुद्धः कृता पितुपेक्षया॥
"O Rama, it is not possible for me to live among my co-wives. O Kakutstha, lead me also to the forest, like a wild hind, if the decision to go to the forest has been made by you in accordance with your father's wishes."

तां तथा स्त्रद्वीरः रामो सदनू वचनमभवति।

To her who was weeping thus, Rama, himself weeping, spoke these words:

जीवन्या हि सिद्धा भर्ति दैवं देवैर च।
भव्या मम चैव राजा जयमभवति प्रभुः।॥

"To a woman, so long as she is alive, the husband is indeed god and lord. To-day, to you and to me too, the king is lord.

भरतश्रीपि धर्मालम सर्वभूलवियंवद:।
भवतीमनुनवत्सि हि धर्मरत: सदा॥

And Bharata too is righteous-minded and pleasant-spoken to all. He will certainly look after you. For he always delights in righteousness.
That woman who though noblest of all, and given to the practice of vows and fasts, does not look after her husband, will indeed obtain an unmeritorious future.

Even if a woman has never bowed to the gods and has ceased to worship them, she obtains the highest heaven by serving her husband.

A woman should be absorbed in the service of her husband, taking delight in the doing of his pleasure and his good. This is the path of Dharma, known for long ages, revealed in the Vedas and remembered by the world.
O Queen, in all offerings to the fire, the gods as well as Brahmans of excellent pious habits should be worshipped with flowers for my welfare.

Thus do you look forward to the time of my return.

एवधुक्ता तु कौसल्या रामं वचनमबीत ||

Being thus addressed, Kausalya spoke these words to Rama:

गमने सुकृतां वृद्धि न ते शक्तोमि पुत्रक।
विनिर्व्यथितैं बीर नूलं कालो दुरुपय: ||

"O heroic son of mine, I am not able to turn you from your great resolve to depart (to the forest). Verily, Destiny is insuperable.

गच्छे दानीं महाबाहो क्षेमेण पुनरागत: ||

नन्दविघ्निसि मां पुत्र सान्ना वाक्येन चायण। ||

O son of mighty-arms, go then. Returning safely, you will gladden me by your charming and smoothing words.

अपीदानीं स कालं भाद्दरात् प्रत्यागतं पुनः ||

वत्ता पुत्रक पश्येयं जयावर्लकभारिणम् ||
O Darling, would that the time were this very day when I should see you returned from the forest, wearing matted hair and bark-garments."

Subduing her sorrow and touching holy water, Kausalya, the fond mother, performed auspicious blessings for Rama:

"The Dharma which you guard with courage and self-restraint,—may that Dharma, O best of Raghus, guard you!

May the days and the muhurtas always bring you good! may smritis, morality and righteousness, O son, protect you on all sides!
Skanda, the blessed Lord, Soma, Brihaspati, the seven sages and Narada—may those protect you on all sides!

That blessing that happened at the fall of Vritra to the thousand-eyed Indra, to whom all the gods paid obeisance,—may the blessing be yours!

The blessing which Vinata brought about for Suparna when in quest of nectar,—may that blessing be yours!

That blessing which during the production of nectar, Aditi bestowed on Indra the wielder of the thunderbolt,—may that blessing be yours!
That blessing which happened to Vishnu of immeasurable effulgence, when he strode his three strides,—O Rama, may that blessing be yours!

The seasons, oceans, islands, the Vedas, the worlds and the directions—may all these, O mighty-armed one, shower blessings on you!

Aided by these blessings and returning hither from your forest-life, fulfil my desires always, and those of your wife. Go now.”
Blessed by his mother and steadfast in the path of supreme righteousness, Rama then entered his own residence, well decorated and full of happy people, with face somewhat cast down by discomposure.

अथ सीता समुपथ्य वेपमाणा च तं पतिम् ।
अपेद्यच्छोकसन्तं चिन्ताव्याक्षितेन्द्रियम् ॥

Then Sita, coming forward and trembling, saw her husband burning with sorrow, his faculties agitated with anxiety.

तां हय्य्या हि स धर्मोत्स न शशाक मनोगतम् ।
तं शोकं शाखव: सौंदु ततो विभृततां गत: ॥

On seeing her, the righteous-minded Raghava was not able to contain his grief (till then) controlled. Then it burst out:

सीते तत्रभवांतात्: प्रत्राजयति मां वनम् ।
कुले महति संभूते धर्मेण्ये धर्मचारिणि ।
श्रुणु जानकि येनेदं कमेणाभ्यागतं मम ॥

"O Sita, my revered father has exiled me to the forest.

O Janaki, born in a great family, you who know and practise dharma, hear, in sequence, how this has happened to me."
By my father king Dasaratha, of true promise, two great boons were long ago given to my mother Kaikeyi.

To-day, when my anointment had been started by the king, this moment was chosen for those boons by her who had conquered him through his love of righteousness.

Fourteen years have to be lived by me in Dandaka, while Bharata has been appointed to the Yuvarajya by my father.

In this predicament have I come to see you, being ready to depart to the forest devoid of men.
For, people raised to power do not tolerate praise of others. Therefore, my qualities should not be praised by you in the presence of Bharata.

O good and sinless one, when I am gone to the forest where ascetics dwell, you should be devoted to the practice of vows and fasts.

Having risen early in the morning and performed the worship of the gods, you should salute my father, the lord of men.

My mother Kausalya too, who is old and emaciated on account of her anguish,
deserves respectful treatment from you to whom duty is above everything.

वन्दित्वयास्त्र तै नित्यं या: शेषा मम मातराः |
स्नेहपणयंसंभोगः समा हि मम मातराः ॥

My other mothers too deserve to be honoured always by you. For to me my mothers are all alike in respect of friendship, love and enjoyments.

सातं वसेह कल्याणि राजः समनुबर्तिनी ॥
भरतस्य रता धर्मं सत्यतपरायण ॥

O good one, following the mandates of king Bharata, live here devoted to righteousness and practising the vow of truth.”

एक्सुक्कः तु बैदेही प्रियाहां प्रियवादिनी ॥
प्रणयादेव संकुखः भर्तौरिद्मद्यवीत् ॥

Being thus addressed, Sita worthy of love and speaker of sweet words but being angered because of the very love, spoke to her husband thus:

किमिदं भाष्ये राम वाक्यं क्रुद्यत्या ध्वनम् ॥

“O Rama, why do you make a sure statement of which the levity is obvious?
O noble Sir, father, mother, brother, son and daughter-in-law too—all these experiencing the fruit of their own karma, perform their several deeds.

But wife alone, O best of men, shares the fortune of her husband. For that very reason I (too) have been ordered to live in the forest.

Not father, not son, not one's self, not mother, not friend, but husband alone is ever the one recourse for women, here and hereafter.

O Raghava, if you are bound for the impenetrable forest this very day, I shal
go in front of you, crushing the grass and the thorns.

नय मां बीर विस्मित: पापं मयि न विद्यते।
न तेः हृसं करिष्यामि निवसन्ति सह त्यथा।

O hero, take me without misgiving; no demerit exists in me; living with you, I shall never cause distress to you.

ख्रोंक्षपि च विना चासो भविता यदि राघव।
त्यथा मम नस्याश्र नाहं तमपि रोचये।

O Raghava, foremost of men. I should not like living even in heaven, if without you.”

स एवं क्रृतां सीतां वाक्यमेतदुवाच ह।

To Sita who spoke thus, Rama said these words:

सीते विसुचितामेष वनवासक्रुता मति।
बहुदोषं हि कान्तारं वनमिथ्यमिथियते।

“O Sita, let this thought of living in the forest be given up. For a forest is said to be impenetrable and full of many dangers.

यथालयं सतोष: करिष्यस्तेन मैथिली।
यताहि रैवंचरैरं निंयं हृसं कमतो वनम्।
O Sita, for those who live in the forest on short rations, must ever be content with what they can get. Hence the forest is full of distress."

एततृ वचनं श्रुतं सीता वचनमवबित् \\
On hearing these words, Sita spoke thus:

ये तथा कीर्तिता दोषा वने वस्तुव्यतां प्रति \\
गुणानित्येव तानु विचि तव लेहपुरस्वतान

"These evils that have been mentioned by you concerning life in the forest, consider them indeed to be merits when they are exalted by your love.

पतिहीना तु या नारी न सा शक्त्यति जीवितम् \\
काममेवविधं राम तथा मम विदर्शितम्

A woman who is without her husband, cannot live. Verily, O Rama, thus has it been well taught to me by you.

श्रद्धालभन् प्रेमभावादि भविष्यामि विचक्लमशा \\
भत्तर्मनुगच्छन्ति भर्ति हि मम दैवतम् \\
प्रेमभावेचपि कल्याणः सज्जमो मे सह तथा
O pure-souled one, following my husband for pure love, I shall be free of blame. For husband is my god.

Even in the life hereafter, I shall have happy union with you.

Wise one! we hear this pure doctrine of holy Brahmins:—“A woman who has been given by the parents with water according to the rites of the caste to a high-souled man in this world, is that man’s even in the other world.”

O Kakutstha, you should take me also, who am devoted to you, chaste, pitiable and equable in joy and sorrow, and sharing your joys and sorrows.

O Rama, what will my father, king of Mithila, think after having got as his
son-in-law, you, the embodiment of manliness, when you behave like a woman?

\[ \text{युमसैणसुंते वीर सत्यकर्तमनुव्रतताः} \]
\[ \text{सावित्रीमिव मां विद्वे लघमवकश्वर्तिनीम्} \]

O hero, know me to be entirely at your command, like Savitri who devoted herself to Satyavan, the son of Dyumat-sena.

\[ \text{न लढः मनसार्ध्यन्यं द्रष्ट्रस्मि बहुदेवनः} \]
\[ \text{लङ्गा राघव गच्छेयं यथान्या कुलपार्विनी} \]

O sinless one, not even in my mind have I seen any one but you, unlike a woman who brings defilement to her family. O Raghava, I must accompany you.

\[ \text{ख्यं तु भायी कौमारिः चिरसम्युपितां सतीम्} \]
\[ \text{शैलख इव मां राम परेस्यो दातुमिच्छिसि} \]

O Rama, do you, like unto an ordinary actor (one that lives on his wife’s honour) wish to give me away to others, me who was wedded to you in tender years, have lived long with you and am faithful to you?
O Rama, with you it is heaven to me without you it is hell. Be sure of this my unique love, and go accompanied by me.”

Rama then put his arms round her, nearly beside herself with grief, and spoke these words reassuringly:

“O lady, I do not desire even heaven at the cost of your distress. O gentle one, follow me and be my associate in all duties.

O heavy-hipped one! begin the acts preparatory to forest-life. O Sita, even heaven would not please me now, without you.”
Knowing her departure to be agreeable to her husband, Sita became immediately happy and began to disburse gifts.

Hearing thus the discussion, Lakshmana, the delight of the Raghus, who had come already, took hold firmly of the feet of his brother (Rama) and addressed Sita of great fame and Raghava of great vows:

“If the resolve has been made to go to the forest, full of deer and elephants, I shall accompany you to the forest, holding the bow.”
Without you, I do not long for the acquisition of the abode of the gods or for immortality. Nor do I desire even the lordship of all the worlds.”

Then Rama, of great effulgence, spoke to Lakshmana, who was standing in front:

सिन्धो धर्मरत बीर: सततं सत्यं स्थितः ।
प्रियः प्राणस्मो कर्मो भाता चापि सखा च मे ॥

“you, who are affectionate, devoted to duty, heroic, ever rooted in the righteous path, loved, equal to my life, and obedient—you are both brother and companion to me.

मयाः सह सौमित्रेऽवः लघुं गच्छति तद्दलम् ।
को भर्ष्यति कौसल्यां सुमित्रां च यशस्विनीम् ॥

If to-day, O son of Sumitra, you also proceed to the forest along with me, who will support Kausalya or Sumitra of good fame?

न सारिण्यति कौसल्यां सुमित्रां च सुदुःखितां ।
भरतो राज्यमासाध्य कैरेक्यं पर्येवस्थितः ॥
On obtaining his kingdom, Bharata being dominated by kaikeyi, will not remember Kausalya or Sumitra, suffering from great distress.

सौमित्रे भर कौसल्यामुक्तमर्थमिमं चर ॥
O son of Sumitra, take care of Kausalya. Fulfil this which I have said.

एवं च मम ते भक्तिभविषयति हृदयिंता ॥
धर्मज्ञ गुस्यूज्यायं धर्मश्राप्रत्युत्तो महान् ॥
In this way will your devotion to me be properly shown. O Knower of Dharma, the merit involved in the adoration of elders is indeed incomparably great.

एवं कुहळ सौमित्रे मक्ख्ते रकुनन्दन ॥
असाधिभिरग्रहीणया मातृनेन न भवेत् सुलभ ॥
O son of Sumitra, delight of the Raghus, act thus for my sake. To our mother, bereft of us, there will not be any joy.”

एवमुक्तस्तु रामेण रक्षमणः शक्षणया गिर ॥
प्रत्यवाच तदा रामं वाक्यज्जो वाक्यज्जोविद्यति ॥
Being thus addressed by Rama, Lakshmana, well-versed in speech, then replied in gentle words to Rama expert in speech:
"O hero, through your power, the zealous Bharata will protect Kausalya and Sumitra. Of this there is no doubt.

Make me your follower. In this, there is no transgression of duty. I shall have attained my desire and your interest also will be served.

Taking the bow and arrow and bearing the hoe and the basket, I shall proceed in front of you pointing out the path.

I shall daily gather roots and fruits for you and other things of the forest that are good food suited to ascetics.
You shall enjoy your time along with Sita on the summits of hills. I will do everything whilst you are awake or asleep."

Rama, being extremely delighted with this speech, replied to him thus: O son of Sumitra, go, take leave of all friends."

After disbursing, along with Sita, great wealth among the Brahmins, the two Raghavas (Rama and Lakshmana) along with Sita, went to see their father.

Then the great, lotus-leaf-eyed, blue, peerless Rama spoke to the charioteer: ‘Announce me to my father.’
Entering, the charioteer saw the king heaving heavy sighs. The charioteer, with folded hands, addressed the king who was grieving on account of Rama:

"This, your son, the foremost of men, stands at the door and is about to go to the great forest. See him, O ruler of the world."

That truth-speaking and high-souled king, replied to him thus:

"O Sumantra, bring those wives of mine who may be here. I desire to see my righteous-minded son, while surrounded by all my wives."
Addressed accordingly by Sumantra, at the king’s mandate, all the pious ladies, gathering round Kausalya, went slowly.

Then the charioteer, leading Rama, Lakshmana and Sita, went quickly to the proximity of the king.

Seeing Rama, that lord of the quarters (Dasaratha) went forward with great haste. Without reaching him and afflicted with distress, he fell down on the earth unconscious.

Rama and the great chariot-warrior Lakshmana came quickly to the sorrowing king, who was unconscious on account of distress.
Then Rama, with folded hands, said to the king, who became conscious after a while and who was being tossed about in the ocean of sorrow:

"O great king, I crave your leave. You are the lord of us all. Look benignly on me who am bound for the Dandaka forest.

Permit Lakshmana (to go) also. Sita too follows me to the forest. Though dissuaded by many cogent pleas, they do not desire (to be left behind). O fountain of honour, leaving off sorrow, give permission to all of us, Lakshmana, Sita and myself, as Prajapati did to his sons."
I shall, of course, live in the forest. I have no longing for the kingdom.

Enjoying for nine and five years the life of the forest, O king, I shall, at the end of the vow, hold your feet again (in veneration).

Lamenting and distressed, the king, being bound by the bonds of truth and secretly instigated by Kaikeyi, said to his beloved son Rama:

“O darling, for your name (hereafter) and prosperity (here below) and quick return, proceed calmly on your auspicious and perfectly safe way.”
Rama, the supremely righteous-minded one, spoke these words to his mother:

अम्ब्र मा दुःखिता भूस्वं पश्य ्वं पितरं मम।
क्षयो हि वनवास्य खिल्पमेव भविष्यति।

"Mother, do not be distressed. Look after my father. The end of my forest-life will certainly come soon.

खुसायस्ते गमिष्यन्ति नव वर्षाणि पश्च च।
सा समप्रभिह प्रातं मां दृश्यसि सर्वद्वृतम्।

Even whilst you are asleep, nine and five years will lapse. You will certainly see me on my safe return here, surrounded by friends."

व्यथ रामभ सीता च रक्ष्मणथ कृतांजलिः।
उपसंगत राजानं चकुर्मीः प्रदक्षिणम।

Then the grief-stricken Rama, Sita and Lakshman, with folded hands and after touching the feet of the king, went round the king.

तं चापि समनुजाप्य धर्मेऽस्मा सीतया सह।
रायव: शोकसमूहो जननीमवद्वादयत्।
Taking leave of him (the king), Raghava well-versed in dharma and stupefied with grief, made obeisance to his mother, along with Sita.

अन्वक्षः लक्षमणो भातुः कौसल्यामभवादयत् ।
अथ मातुसमुमित्राया नमः चरणो पुनः ॥

Following his brother, Lakshmana bowed to Kausalya. Then he touched also the feet of his mother Sumitra.

तं कद्वां मद्वति माता सौमित्रिमित्रवीत् ।
हितकर्मा महावान् मूर्त्युग्रांग्राय लक्ष्मणम् ॥

To the mighty-armed Lakshmana, who saluted her, his weeping mother, ever desirous of his prosperity, said, after smelling him on the crown:

सुखस्वं वनवासाय खनुरकस्मुहुजने ।
रामे प्रमादं मा कार्षि: पुत्र आतिरि गच्छति ॥

"You who are warmly devoted to friends, are set free by me for life in the forest. O son, when your brother Rama goes forth, do not be careless."
Whether he is in adversity or prosperity O sinless one, he is your refuge. This is the duty of good men in the world—to be under the complete control of the eldest brother.

Consider Rama to be Dasaratha, the daughter of Janaka to be myself and the forest to be Ayodhya. O darling, go forth in happiness."

Reckoning the period of forest-life, the father-in-law (Dasaratha) gave Sita, who was following her lord, clothes and ornaments.
Seeing them seated with Sita as the third, Sumantra whipped up boldly the picked horses, swift as the wind.

र्मण्डलः भवानि: प्रसून्तितमित्वः ।
उच्च हः रामः स्तेन ता: प्रजा: ध्व: प्रजा इव ॥

Rama, descendant of the Kakutsthas, being requested then by his own subjects spoke to them with affection as if they were his own children.

श्री तिर्दुर्मानानश्रम महोष्योध्यानविवासिनाम् ॥
मन्दिराथे विशेषे न भरते सा निवेश्यताम् ॥

“That love and regard which you citizens of Ayodhya have for me, show them to Bharata in a greater degree in order to please me.

स हि कल्याणचारितः कैकेय्यानन्दवधेनः ।
करिष्यति यथावर्तः प्रियाणि च हितानि च ॥

For he, the promoter of Kaikeyi’s happiness, is auspicious in character and will duly do what is pleasing and beneficial to you.”
Then Raghava reached the pleasant bank of the Tamas river, performed the holy *sandhya* and reached the border of the kingdom.

Then approaching Sringaberapura, the mighty-armed Rama reached the Ganges, the consort of the Ocean resounding with the noises of cranes and kraunchas.

There, a king named Guha came up along with his relations. Rama also, along with Lakshmana and Sita, met Guha.

Then, when the night broke into morning, the broad-breasted and high-famed Rama, ever solicitous for his servants, said thus to Sumantra:
"Seeing you returned to the city, my youngest mother Kaikeyi will have the assurance that Rama is gone to the forest. For, when the queen is pleased because of my departure to the forest, she will not doubt the righteous-minded king, that he has told an untruth.

For the sake of your love for me and for the king, do you go to the city along with the chariot."

Sending away Sumantra, his followers and Guha, Rama took his seat in the boat and soon crossed the waters.
The two (Rama and Lakshmana) bearing their bows and after going pleasantly on, met Bharadvaja at the confluence of the Ganges and the Yamuna, when the sun was inclining to the west.

रामागमनमोघचर्ये खागतेनाह तं शुनिः ॥

The ascetic, after duly honouring Rama who had arrived, bade him welcome and said;

चिरस्य खल्कोकुलप वस्यामि व्यामिहागतम् ॥
श्रुतं तव मया चैवं विवासनमकारणम् ॥

Long have I visualised you arrived here, for your unjustifiable exile has been heard of by me.

प्रविचिचमहं मनये तं वासं भवतः सुखम् ॥
मधुमूलफळोपेतं चित्रकूटं व्रजेति ह ॥

I think Chitrakuta, which is open, lovely, full of honey, roots and fruits, is a pleasant place for you to live in. Proceed thither."

तत्तौ पाद्वाराण गच्छन्तो सह सीतया ॥
रम्यासेदतु: शैलं चित्रकूटं मनोरमम् ॥

Then, going on foot along with Sita, they reached the pleasant and delightful Chitrakuta mountain.
Then, the mighty-armed Rama, the eldest brother of Lakshmana, said to Lakshmana: "O good one, construct a dwelling; my mind is bent on making our abode here."

Hearing these words of Rama, Lakshmana the vanquisher of foes brought various kinds of trees and then built an arbour.

The two Raghavas, bearing auspicious marks, together with Sita, made oblations to the Beings and then entered the excellent and delightful abode.
Now Sumantra the charioteer, having been given leave, arrived at Ayodhya on the third day; and saluting the king, reported the words of Rama, exactly as spoken by the latter:

शूल मद्वचनात्तस्य तात्त्स्य विदितात्मनः।
शिरसा कन्दनीयस्य कन्धो पादौ महात्मनः॥

"O charioteer, as now instructed by me, both the feet of my high-souled father, possessing self-knowledge and deserving of salutation with my head, should be saluted by you.

माता च मम कौसल्या कूशां च चामिवादनम्।
अपमांद च वक्तव्या भृयाधीनामिदं वच: ॥

And my mother Kausalya too should be told of my salutation and welfare and of the necessity of her being attentive to duty. And tell her these words:

धर्मानित्य यथाकालमन्यगारपरा भव।
देवि देवस्य पादौ च देववत्त परिपालय॥

'Always devoted to Dharma, watch the fire house at the prescribed time. O Queen, salute the feet of the king (as zealously) as those of a God.'
Bharata should be enquired of his welfare and told in these my words: 'conduct yourself to all the mothers in accordance with justice (duty).

As he said this, O mighty king, Rama of great fame, his eyes red as the red-lotus, shed tears in profusion."

Hearing the words of the charioteer, the king, afflicted with tears, said to the charioteer in a voice choked with tears:

"Instigated by Kaikeyi, born of a sinful family, no consultation was held by me with elders skilled in counsel.
This proceeding has been done by me in haste through infatuation because of a woman, without consulting friends or ministers or persons versed in the Scriptures.

Without Rama I cannot live even for a moment.

O Rama, O Ramanuja (brother of Rama), O pious Sita, you do not know that I am dying through grief as if helpless.”

Lamenting thus in the presence of Rama’s mother and Sumitra, the king Dasaratha reached his life’s end.
Seeing the king who was like a burnt-out fire and had gone to heaven, the ministers then placed him in a vessel of oil.

न तु संकालन राजौ विना पुनः मन्त्रिण: ||
सर्वज्ञा: कहुँ मीठे ततो रक्षन्ति नूमिष्टस् ||

The all-knowing ministers did not like to have the funeral rites of the king performed without his son. And so they preserved the (body of the) king.

व्यतीतायां तु शर्यामादित्ययोद्धे ततः ।
समेत्य राजकर्तारं पृथ्ववाचमुदरयन् ।
वसिष्ठमेवाभिमुखं: श्रेष्ठ राजपुरोहितम ||

Then when the night was over and the sun had arisen, the men who were experts in the kingly matters, assembled together and each spoke facing the great Vasishththa, the king's preceptor:

इश्वारकृणाभिमोहि कथिध्राजा विधीयताम् ||

“Let some one from the Ikshvaku be appointed immediately as king.

राजा सत्यं च धर्मश्रवः राजा कुलवत्तां कुलम् ।
राजा माता पिता चैव राजा हितकरो नृणाम् ||
For the king is truth. The king is Dharma and the upholder of nobility. The king is the benefactor of all men."

Hearing their words Vasishththa replied thus:

"As Bharata along with his brother Satrughna, lives happily in his uncle's mansion in the town of Rajagriha, let swift messengers proceed quickly on fleet horses to bring the two heroic brothers. What else can we contemplate?"

Being enjoined by Vasishththa, the messengers went with great expedition. Quickly they reached Girivraja, the best of cities.
Touching the feet of the king, they said to Bharata these words:

पुरोहितस्वां कुशलं प्राह सवें च मन्त्रिणः ।
त्वरमाणश्च नियोहि कुष्माण्ययिन्कं लया ॥

"Of your welfare, your preceptor enquires as also the ministers. Do you set out speedily. A difficult task has to be done by you."

स मातामहमापुचछ्य मातुलं च युध्याजितम् ।
रथमारूह भरतक्षणित्रसहितो यथो ॥

Taking leave of his grandfather and his uncle Yudhajit, Bharata, accompanied by Satrughna, ascended the chariot and started.

तां पुरीं पुष्य्यायाप्रसस्सतरान्त्रोपित: पथि ।
अयोध्यामप्रतो द्व्यव सारां वाक्यमनब्रवीत ॥

Having spent seven days on the journey and seeing Ayodhya in front, Bharata, the best of men, asked the charioteer:

श्रुता मे याद्या: पूवं नपतीनां विनाशने ।
आकारांसत्तानहं सर्वनिन्द पद्यामि सारथे ॥
"O charioteer, those signs that have been heard of before on the occasion of the demise of our kings, all those do I see here."

हत्येकमुक्तवा भरतः सूतं राजगृहं यथौ ॥

Having said this to the charioteer, Bharata went to the royal place.

अपस्यंस्तु तत्स्तत्त्र पितरं पितुराल्पे ।
जगाम भरतो द्रूपं मातरं मातुराल्पे ।
अनुपांतं तु तं द्रुष्यवा कैकेयी प्रोपितं खुतम् ।
उवाच कचनं हत्या मुड़ा पण्डितमानिनी ॥

Not seeing his father in the father's mansion, Bharata went to see his mother in the mother’s mansion. Seeing the return of her son who had been away, the stupid Kaikeyi rejoiced and thinking herself wise, spoke these words:

मया तु पुत्र श्रुतेऽवेष रामस्यवाभिषेकनम् ।
याचितस्ते पिता राज्यं रामस्य च विवासनम् ॥

"O son, as soon as I heard of the (proposed) installation of Rama, your father was begged by me (to decree) the kingdom to you and banishment to Rama.
Your father, fulfilling his promise, did it accordingly. Rama, along with Lakshmana and Sita, was banished.

Not seeing his beloved son, the great king of great fame withered with grief for his son and faded away.

O knower of righteousness, let the sovereignty be now assumed by you. It is for your sake that all this was done thus by me.

O son, hold fast, not to sorrow or penitence, but to courage. For the city is at your command as well as the kingdom which is free from disorder.
Hearing that his father was dead and his brothers had been banished, Bharata, burning with distress, spoke these words:

"Verily, of what use is this kingdom to me, wretched as I am, stricken with sorrow and bereft of father and a father-like brother?

You have come for the destruction of the family like the night of doom. The great king, my father, who loved dharma, has been destroyed by you.

Verily, my noble and righteous-minded brother, who knows his duty to elders, has
behaved towards you in the ideal way, just as (he would have behaved) towards his mother.

Similarly, my eldest mother Kausalya, far-sighted and firmly rooted in dharma, has behaved towards you as towards a sister.

O sinful one, how is it that you don’t regret having sent to the forest-life her son, of great self-restraint, clad in bark garments?

I think, it was not known to you, who are covetous, how I am towards Raghava. Therefore, on account of your love of sovereignty for me such a great calamity has been wrought by you.
Without seeing these two best of men, Rama and Lakshmana, by virtue of what power shall I be able to protect this kingdom?

Or else, I may even get that power through austerities or through the force of my intellect. But I will not bring about satisfaction for you, who are ambitious for your son.

But for Rama’s love for you as for a mother, I should feel no aversion to abandon you, bent on cruelty.
O cruel misbehaving Kaikayi, you shall forfeit the kingdom, and being lost to dharma, shall mourn me as dead.

What harm did the king or the highly righteous-minded Rama do unto you, that on account of you, death and exile have at the same moment come to them?

O enemy in the guise of mother, cruel and wicked one, greedy of sovereignty, slayer of husband, you don’t deserve to have speech with me.

O cruel one, have you not understood my eldest brother Rama, Kausalya’s son who is always the refuge of relatives and like a father to me?
Enter the fire then, or go to Dandaka, or knot a rope round your neck: no other fate befits you."

To Bharata the son of Kaikeyi, who was thus burning with sorrow, Vasishthha the sage, the best of speakers and of unequalled speech, said:

"Enough of grief, good betide you, O prince of great fame. Perform in proper time the great funeral rites of the king."

Hearing the words of Vasishthha, Bharata, knower of dharma, becoming self-possessed, caused the performance of all the rites pertaining to the dead.
And when the twelfth day arrived, he caused the sraddha to be performed.

तत् प्रभातसमये दिवसे च चलुः॥
समेत्य राजकर्तारो भरतं वाक्यम्ब्रुवन्॥

Then on the morning of the fourteenth day, the king’s counsellors, assembling together, said to Bharata these words:

तमथ भव नो राजा राजपुत्र महायशः॥
बेचले जनं सहं सर्वं प्रख्याच भूतजनं॥

"Become now our king, O prince of great fame."

भरतस्तं जनं सहं प्रख्याच भूतजनं॥

To all of them, Bharata, firm in vows, replied:

रामः पूर्वोऽहि नो आता भविष्यति महीपति: ।
अहि त्वरणेऽववामि नव वर्षाणि पद्ध च॥

"Rama our eldest brother becomes the king first. I shall live in the forest for nine years and five.

कथं दूरश्चाजातो भवेदृ राज्यापहारक्॥
How can one born of Dasaratha become an usurper of sovereignty?"

एवमुत्तथा तु धर्मास्त्रा भरतो भांवेसः ।
यात्रामार्गाय क्वः बल्ह चैव समान्य ।
रथं मे त्वरायस्वेति सुमन्त्रा पाण्डुलोकवित् ॥

Saying thus, the righteous-minded Bharata, affectionate to his brothers, spoke to Sumantra who was by his side: "Order the journey, bring the army quickly and get ready my chariot soon."

तत्तत्त्सुविषितं काल्यमार्गाय स्यन्द्यनोत्तमम् ।
प्रथयौ भरतस्तविं रामदर्शानकाध्या ॥

Then, rising up early in the morning and seating himself in the best of chariots, Bharata started quickly, desirous of seeing Rama.

अम्मतः प्रयुक्तस्य सर्वें मलिन्पुरेओधसः ।
कैकेयीं च सुमित्रा च कौसल्या च यशस्विनी ।
रामान्यनसंहं यथुपनिन भास्वता ॥

Before him went all the ministers and priests; Kaikeyi, Sumitra and Kausalya of great fame went forth in a resplendent chariot, well pleased at the prospect of bringing back Rama.
Having gone a long distance, his horses thoroughly exhausted, the blessed Bharata spoke to Vasishtha, the foremost of counsellors:

"Let able soldiers start and explore the forest so that the tiger-like Rama and Lakshmana could be seen."

In the meanwhile, being alarmed at the great sound there, the mad leaders of elephant-herds, accompanied by the elephant-heards, ran pell-mell in all directions, being frightened.
Seeing the elephants running and hearing that great sound, Rama said to Lakshmana of flaming effulgence, the son of Sumitra:

हन्त रक्ष्मण पर्यःह तुमुखुद्धृतो ध्वनिः ||

'O Lakshmana, see here. A tumultuous sound is heard.'

स रक्ष्मणः सन्त्वरितः साल्मारद्य पुष्पितम्
शार्शेस सेनां रामाय वचनं चेदमब्रवीत्।

Then Lakshmana climbed quickly up a blossoming Sala tree and saw an army. And he spoke to Rama these words:

सज्ज्य कुरुवः चार्ण च शाराणवः कवचं तथा ||
संपच्च राज्यमिच्छस्तु व्यक्तं ग्राण्याभिषेकनम्।
भावां हन्तं समस्यति कैकिय्या भरतसस्य: ||

"String the bow and make ready the arrows and the armour. Having been anointed, and desiring to have the kingdom safe (from rival claimants) Bharata, son of Kaikeyi, is approaching to kill both of us.

यन्त्रिन्ततः भवानू रघुवच्चच्चुतो रघवं शश्वतात्||
संभालोध्यमस्वर्धे भरतो वध्य एव मे ||
O heroic Raghava, that Bharata for whose sake you were driven away from your permanent sovereignty, that enemy, having arrived here, verily deserves to be killed by me."

सुसर्बन्ध तु सौमित्रि रक्ष्मण कोधमुचिंचितम्
रामस्तु परिसार्याथ वचनं वेद्माववीत॥

Pacifying Lakshmana, the son of Sumitra, who was agitated and beside himself with anger, Rama spoke to him these words:

किमत धनुशा कार्यमसिना वा सर्मणा
महेष्वासे महापाले भरते ख्यामागते॥

"What can be done in this matter by the bow or the sword or the shield, when the powerfully armed and highly wise Bharata has himself come here?

पितुसर्वं प्रतिशुचित हत्वा भरतमागतम्
को करिष्यामि राजयेन सापवादेन रक्ष्मण॥

Having promised to keep true my father’s word and after killing Bharata who has arrived, what am I to do, O Lakshmana, with the kingdom, with a stain attached to it?
That prosperity which accrues by the death of relatives or friends, I will never accept that, like viands made of poison.

O Lakshmana, I swear to you,—only for your sake do I desire dharma, wealth, love and the very earth.

O Lakshmana, I touch my weapon to plight this truth,—for the maintenance and happiness of my brothers it is that I desire the kingdom.

O dear Lakshmana, to me this earth girt by the oceans is not difficult of acquirement. But through unrighteousness I do not desire even the status of Indra.
यद्विना भरते त्वां च शशुरां चापि मानद |
भवेनम्म सुखं किल्लिहर्वस्म तत् कुस्तां शिरली ॥

O fountain of honour, may fire consume
to ashes anything which may bring me
happiness if it is without Bharata, your-
self and Satrughna!

मनःये महामायोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयोऽयो
मम प्राणात् प्रियतर: कुलार्भमनुस्मरन ॥
शुभवा प्रत्यारित मां हि जयकल्लोकर्यारिणस् ॥
जानक्या सहितं वीर तथा च पुरुषस्म ॥
स्नेहेनाकान्तहःशोकेनाकृत्तितेन्द्रियः ॥
द्रुषुम्यहःगतो बेझ भरतो नायंशास्त्रगत: ॥

O hero and best of men, I think, that
Bharata who loves his brothers and is
dearer to me than my own life, having
arrived at Ayodhya and remembering
the law of our family and hearing of the
banishment of myself wearing matted
locks and bark garments along with Sita
and yourself,—Bharata, with his heart
full of affection and with his faculties
agitated through sorrow, is come indeed
to see us. He is not come for any other
purpose.
Angry with his mother Kaikeyi and saying harsh words to her, and having appeased our father, the worthy Bharata has come to offer me the kingdom.

Even in his mind, he will not do any unkindness towards us.

Has any unkind act been done towards you at any time by Bharata that you should even entertain such fear of Bharata now?

Bharata should not be spoken to harshly or in unpleasant language by you. If any unpleasantness be done to Bharata, I shall (by that very deed) have been spoken to unpleasantly.
कथ्यं नु पुत्राः: पितरं हन्यं: कस्याचिन्द्रवर्धिः।
आता वा आतरं हन्यात् सौभिरे प्राणमालम्: ||

Verily, O Lakshmamaha, how could sons kill father in any extremity, or brother kill brother, one’s own life?

यद्य राज्यमय इत्ततवमिमां वाचं प्रभाषे।
कस्यामि भरं द्रष्टव्यार राज्यमसः प्रदीयतामाः।

If for the sake of the kingdom you speak such words, I shall, on seeing Bharata, tell him: ‘Give the kingdom to this one (Lakshmana).’

अवतीर्थं नु सायमानां तस्मात् स समितित्वः।
रक्षमां: प्राङ्गिर्गृहं तस्यं रामस्य पार्थ्वत्: ||

Descending from the top of that Sala tree, Lakshmana, the victorious in battles stood with folded hands by Rama’s side.

निवेद्यं सेना कु विषु: पद्मयं पाददतां वरः।
गन्धच्चवेनाथं भरतलापसायसांस्थिताम।
आतु: फणिकुटरीं श्रीमानुजं च ददर्शं ह ||

Stationing the army, Bharata the mighty, auspicious and best of men, walked on foot and saw his brother’s leafy hut, situated amidst the hermitages of the ascetics.
Looking for a while, Bharata saw his worshipful and mighty-armed brother Rama, seated along with Sita and Lakshmana.

Seeing him and being overwhelmed with grief and affliction, the auspicious and righteous-minded Bharata, the son of Kaikeyi, ran forward and fell down crying, unable to reach the feet of Rama.

With his throat choked with tears and seeing Rama of great fame, he cried out: 'Noble Lords' but was unable then to speak further.

And Satrughna also saluted the feet of Rama, shedding tears.
Recognising with difficulty his emaciated brother Bharata who had fallen on the ground with folded hands and was wearing matted hair and bark garments and whose face had lost all colour, Rama raised him up with his hand.

Smelling him on his crown and embracing him and seating him on his lap, Raghava, with a calm mind, asked Bharata:

Our father the king is still alive,—is he not?—that you have come here; and the poor king has not, I hope, gone suddenly to the other world.
Hearing the words of Rama, Bharata replied thus:

शायतोड़ूङ सदा घर्म: स्थितोड़स्तां नर्षिे।
ज्येष्ठपुस्त्र स्थिते राजनू न कनीयानू नृपो भवेत।।

"O foremost of men, this eternal rule of conduct has always been maintained in our family—O king, when the eldest son is alive, no younger brother may become king.

स समुद्रां मया सर्धमयोद्धां गच्छ रापव।
अभिषेच्य चास्मानु कुल्यास्य भवाय न:।।

O Raghava, go along with me to prosperous Ayodhya and instal yourself for the prosperity of our family.

केकयाजेने च मयि तु वायि चारणमात्रिे।
दुःखशोकमेये कृतस्तु राजा त्रिदिवमयागात।।

Whilst I am away at my (uncle) Kekaya’s residence and you had betaken yourself to the forest, the king overwhelmed by distress and sorrow departed to heaven.

उतििुङ पुरुषन्यान्त्र क्रियतामुदरकं पितु:।
अहं चायिं च शाचुस्त्र: पूर्वेव कुतोद्क्रो।।
O foremost of men, arise; perform with water the funeral rites to our father; Satrughna here and myself have already offered our water-libations.

O Raghava, (the wise) declare that that which is given by the favourite son becomes indeed inexhaustible in the world of the Manes. And you were the favourite son of our father.”

On hearing the moving words spoken by Bharata regarding the death of his father, Raghava became unconscious.

And the brothers sprinkled water on Rama the great bowman.
Raghava, regaining consciousness and approaching Sita, said: "O Sita, your father-in-law is dead," "O Lakshmana, you have lost your father,"

Bharata says with grief that our king, the ruler of the earth, is gone to heaven."

Having consoled Raghava and the princes, Sumantra, holding him (by the hand), caused him to descend into the holy river Mandakini.

Rama, the ruler of the earth, and of great effulgence, filled his palms with water and made his oblation to his father, along with his brothers.

Placing the ingudi ball (offering) mixed with badari on a bed of darbha
grass, Rama, highly distressed and lamenting, uttered these words:

इंद्र भुद्ध्वं महाराज पीतो यदिना व्रम्म।
यदन्त: पुरुषो भवति तदन्त्रास्तय देवता: ||

"O mighty monarch, feed on this which we feed on, and be satisfied. That which is the food of a person is the food of his gods."

तत: परस्कुटीर्द्रासु आसाय जगतीपति: ||
परिज्ञान बाहुम्यासु उभौ भरतलक्ष्मणौ इ

Then, reaching the threshold of the hermitage, Rama, the lord of the world, embraced with his arms both Bharata and Lakshmana.

अचर्योपितं रामं चिरविप्रेषितं यथा ।
द्वन्दुकामो जनस्यानवं नगाम सहस्राश्रमम् इ

All the people then went to the hermitage with the desire of seeing Rama, who had been away only for a short time, as though he had been away for a long time.

वसिष्ठ: पुरत: क्रत्ता दारानु दशरथस्य च ।
अभिचक्राम ते देशं रामदर्शनंतर्पित: ||
Vasishttha thrusting for a sight of Rama, went towards the same place, behind the wives of Dasaratha.

तासां रामस्मृत्तियं जगाह चरणानू गुमान्।
मातृणां मनुज्याध्रः सर्वोसं सत्यस्वरः॥
Rama, foremost of men and keeper of his word, arose and took hold of the auspicious feet of all his mothers.

सौमित्रिपि ता: सर्वं: मातृं: संपेक्ष्य डूःखित: ।
अभ्यवादयतासतं शनैं रामादन्तरसू॥
Lakshmana, the son of Sumitra, also looked sadly at all the mothers and saluted them after Rama slowly and affectionately.

सीतार्थिपि चरणांत्तासामृ उपसंग्रहृ डूःखिता ।
ध्या डूःक्षास्माणपूर्णांहि सा बभ्रवायत: स्थिता ॥
The distressed Sita also touched the feet of the mothers-in-law and stood before them with eyes full of tears.

पादावासाथ जगाह वसिष्ठ्यु च राघवः॥
And Rama, reaching the feet of Vasishttha, took hold of them in salutation.
Knowing his brother Bharatha to be devoted to his elders, Rama along with Lakshmanana began to ask Bharata:

"You should tell me all that for which you have come to this region, wearing deer-skin and matted locks and leaving the kingdom."

"To me who am your servant, you must be gracious. Instal yourself in the kingdom immediately like Indra."
All these subjects and the widowed mothers have come to you. You must be gracious to them.

सान्निध्य मायिका माता द्वैं राज्यमिदं मम ।
तद्द्रामित तबैवांहै मुद्द्वश्र राज्यमकण्टकम् ॥

My mother was appeased and this kingdom given to me. I give that kingdom back to you. Enjoy the kingdom rid of all obstacles.

कैकेयी नां च तां च सुन्दरो बान्यवांशं नः ।
पौरजानपदानु सर्वैभ्रातु सर्वमिदं भवानु ॥

You should protect all of us, Kaikeyi, myself, our father, all our friends and relations and all the citizens as well as country-folk.

क चारणयं क च क्षत्रं क जता: क च पालनम् ।
ईद्यं व्याहतं कर्म न भवान फूमहर्ति ॥

Where is the forest and where indeed the duty of a Kshattriya? Where are matted locks and where indeed is the duty of protection? You should not follow such a contradictory course of action.
This is indeed the supreme duty of a Kshattriya—to get installed.

Discharging your three-fold obligations, subjugating your foes and propitiating your friends with every gratification, then may you command me.

O foremost of men, wiping out the blame of my mother, do you emancipate our honoured father from sin.

With bowed head, I request you. Have compassion on me.

If disregarding this, you proceed from here only to the forest, I too will go to the forest along with you.”
To Bharata who was talking again in the same strain, Rama, the graceful and highly-honoured elder brother of Lakshmana, replied in the midst of his relations:

"Your illustrious mother asked of the foremost of men, two boons, O foremost of men,—the kingdom for you and banishment for me.

The king being constrained, gave her then those two boons.
O best of kings, you too should make our father true to his word, by installing yourself quickly.

ॠणामोचय रजानं मकुते भरत प्रभुम।
पितरं चापि धर्मंजं मातरं चामिनन्दय॥

O Bharata, for my sake help the release of our revered father, the king and knower of dharma, from his obligation; and please your mother.

अयोध्या गच्छ भरत प्रकटीर्नुसह॥
प्रवेश्ये दण्डकारण्यम् अहमपञ्चविंद्रवयन।॥

O Bharata, proceed to Ayodhya and make the subjects well pleased. Without further delay I too shall enter the Dandaka forest."

आधास्यन्तं भरतं जाबारिन्निश्चिनातः।
उवाच रामं धर्मंजं धर्मपितमिदं बच॥

To Rama, the knower of dharma, who was thus pacifying Bharata, Jabali the foremost of Brahmins said these words divorced from righteousness.
“O Raghava, let not by any means the mind of one like you who are wise and good, be devoid of purpose like that of an ordinary man.

विद्यं राज्यं परियज्य स नार्हिसि नरोत्तम ।
आक्षातुं कापथं दुःखं विषं महुकपटकस् ॥

O best of men, you must not abandon the hereditary kingdom and adopt this bad course with ups and downs, full of thorns, and causing misery.”

जावालेस्तु कच्च्हशुत्वा रामस्सतयतां वरः ।
उवच परशा सूत्रया भवुद्वया चाविपचया ॥

Hearing the words of Jabali, Rama, the foremost of those rooted in truth, said in proper speech, being unshaken in mind:

भवानू में प्रियकामार्थं सचं यवहोक्तनानं ।
अकार्यं कार्यसंहं शमपध्यं पथ्यसंमिलतम् ॥

“What you have now said for the attainment of my good is indeed unworthy
of being done though it looks worthy, and is not beneficial to me though it looks full of benefit.

सत्यमेवानुभूतं च राजवृत्तं सनातनम्।

तस्मात् सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः।

The principle of a king, of the nature of Pity, has through eternity been Truth. Therefore it is that sovereignty is Truth itself; and the world too is founded on Truth.

सौजन्यं पितुनियोंगं तु किमर्थं नानुपालये।

सत्यमतित्ववसत्यं सत्येन समयीकृतः।

Why then shall I, knowing these things, not fulfil my father’s command? He was truthful and righteous. For truth’s sake, I have been enjoined to fulfil the truth.

कुद्ममान्य रामं तु वसिष्ठ: पशुबच ह।

Knowing Rama to have been enraged, Vasishtha replied him thus:

जाबालिरिपि जानीते लेक्षणाय गतागतिम्।

निर्विर्त्तित्विदकामस्तु त्वामेवत्द्वायुस्विक्षवान्।

"Jabali also knows where beings go to from this world and how they return
hither. However with the desire to turn you back, he told you these words.

इक्ष्वाकुरां हि सवेशं राजा भवति पूर्वेन: ।
पूर्वे नावर: पुत्रो ज्येष्ठो राज्येऽभिषिध्यते ॥

Among all the Ikshvakus, it is the eldest-born who becomes the king. When the eldest is alive, not the younger son, but the eldest is installed in the kingdom.

पुरुष्येषु जातस्य भवति गुरुवच्यः: ।
आचार्येषुधैव काकुलस्य पिता माता च रावण ॥

O Raghava, descendant of Kakutstha, a man born in this world has three gurus or objects of reverence—preceptor, father and mother.

पिता होनं जनयति पुरुषं पुरुषेर्भः: ।
प्रज्ञां ददाति चाचार्येऽस्मात् स गुरुवच्यते ॥

O best of men, the father causes his birth. And the preceptor gives him wisdom. That is why he is called a guru.

सोदं ते चित्तराचार्येश्वर चैव परवन्तः ।
मम लं वचनं कुर्वेन् नातिच्यर्ते: सतां गतिम् ॥
And I was the preceptor to your father as I am of you, O vanquisher of foes. By doing what I tell you, you will not transgress the ways of the good."

एवं मधुरसमुक्तस्तु गुरुणा राघव: ख्यम्।
पत्युच्च समासीम वसिन्दु पुरुषार्गम:॥

Being thus gently addressed personally by his own preceptor, Raghava, the foremost of men, replied thus to Vasishtha who was seated:

यन्मातापितरीं वृत्तं तनयें कुस्त: सदा।
न सुप्तिकरं ततु मात्रा पित्रा च यक्तम्।
यथाशिर्क प्रदानान् स्नापनाच्छादनेन च।
निन्यं च प्रयवेदेन तथा संवच्छन्देन च॥

"What a father and mother always do to their son, by giving everything that they can, by bathing and cleansing and unceasing fond speech and thus bringing him up—all this that is done by father and mother is not easy of repayment.

स हि राजा जनविता पिता दशरथौ मम।
आज्ञातं यन्मथा तस्य न तन्मिथ्या भविष्यति॥
Therefere, what that father, the cause of my origin, king Dasaratha, has commanded me to do—that shall not be falsified.”

एवः मुक्तस्तु रामेण भरतः प्रत्यन्तन्तरम्।
उवाच परमोदारः सूतं परमदुभ्यथा:।

As soon as Rama had spoken thus, the extremely noble Bharata, being highly afflicted with grief, said to the charioteer:

इह मे क्षणिले शीघ्रं कुशानास्तर सारथे।
आर्यं प्रत्युपवेष्याभि याकमे न प्रसीद्धि।

“O charioteer, here on this ground spread the Kusa grass. I will lie down before my noble brother (and abstain from food) as long as he does not accede to my request.”

तमुवाच महातेजा रामो राजर्षिस्ततम:।

Rama, of great effulgence and the foremost of saintly kings, said to Bharata:

कि मां भरत कुर्वीणं तात प्रत्युपवेष्यसि।

“O dear Bharata, what would you have me do by your lying down thus (abstaining from food)?
In this world, it is only a Brahmin who may obstruct a person by lying down on one side; but there is no rule by which crowned heads (lit. members of the military class) can lie down in this wise.

Arise, O best of men, renouncing this terrible vow. O scion of the Raghu race, proceed quickly from here to Ayodhya, the best of cities.

It is conceivable that beauty may forsake the moon, snow may leave Himavan and the ocean may overleap the shore. But I will never break the promise made to my father.
O dear child, either out of love or out of greed, this has been done for you by your mother. But you should not brood on this in your mind. You must behave towards her as is proper towards one’s mother.

एवं बृवाणं भरतः कौशल्यासुतंत्रवीवः
तेजसाजसत्वदित्वसद्वां प्रतिपचन्द्रदशीनम्।

To Kausalya’s son Rama, who resembled the sun in lustre and the moon of pratipat in beauty, and who told him thus, Bharata said:

अधिरोहार्थ पादाम्यां पादुके हेमभृष्टे।
एते हि सर्वोक्त्य योगक्षेमं विधायत:।

"O noble one, place your feet on these sandals ornamented with gold. These two shall dispense the welfare of all the world."

सोडधिरस्व नरवन्यात्र: पादुके हवस्क्षि च।
प्रायच्छतु सुमहातेजा भरताय महासमे॥

The best of men, Rama, of exceeding effulgence, mounting and dismounting from the two sandals, gave them to the high-souled Bharata.
Bowing low to the two sandals, Bharata said these words to Rama:

"O hero, delight of the Raghus and vanquisher of foes, for fourteen years, wearing matted hair and bark garments, and living on roots and fruits only, I will await your arrival residing in the outskirts of the city, with the work of sovereignty entrusted to your sandals.

O best of Raghus, if, on the day the fourteenth year is completed, I do not see you, I will certainly enter the fire."
Promising him accordingly and embracing him and Satrughna, Rama spoke thus to Bharata:

मातां रक्ष कैकेयिं मा रोषं कुरु तां प्रति ।
मया च सीतया चैव शसोदसिं रखुसतम ॥

"Protect your mother Kaikeyi. Do not give way to anger against her. O best of Raghus, you are pledged to this by me and by Sita."

इयुतमस्वपरीताक्ष्णौ आतमं विसर्ज ह ॥

Saying this and with eyes full of tears, he set free Bharata.

तत: शिरसि क्षुच्या तु पाठुके मरलस्तदां ।
सिनन्धग्न्धीरंगुर्णेण स्यंदनेनोपयान् प्रभु: ॥
अयोध्यां भरते: क्षिप्यं प्रविवेश महायशा: ॥

Then, placing the sandals on his head, the lordly Bharata of great fame, journeyed in his chariot, which made a pleasant and deep noise, and soon entered Ayodhya.

ततो निक्षिप्य मातृ- स अयोध्यायां चढ्यत: ।
रामागमस्तनकाहृन् भरतो अत्तृकत्तल: ।
पाठुके त्वमिनिच्याथ नन्दिमारेवरथदा ॥
Then Bharata, firm of vows and affectionate to his brother, having anointed the sandals, and placed his mothers in Ayodhya, lived in Nandigrama, awaiting the return of Rama.

 металл... राज्यं कार्यामास सर्वदा ||

Under their (sandals') control he always administered the kingdom.

प्रतिपयाते भरते वसन् रामस्यपीवने ।

न तत्त्रारौचयद्वासं कारणेकहुमिलदा ||

When Bharata had returned, Rama living in that penance forest, did not for many reasons like to continue his residence there.

इह मे भरतो हटयो मातरश्च सनागरः ।

सा च मे स्मृतिरन्वेति तानं नित्यमनुशोचतः ।

तस्मादुन्मत्र गच्छाम इति सत्तिन्य राघवः ।

प्रतिष्ठत स वैदेह्या रक्षणेन च सञ्ज्ञतः ||

"Here Bharata was seen by me as well as the mothers and the citizens. Lamenting them constantly, the thought follows me. I grieve over it. Therefore let us go elsewhere." Thinking thus, Raghava started along with Sita and accompanied by Lakshmana.
Reaching the hermitage of Atri, Rama of great fame saluted him. The venerable Atri also received him as a son.

And Sita met Atri’s wife, well-versed in dharma.

Then Sita, the daughter of the king of Mithila, informed Rama of everything, the loving present made by the ascetic Anasuya, of cloths, ornaments and flower-garland.

When the night was over, the two best of men, Rama and Lakshmana, took leave of the ascetic forest-dwellers who had worshipped the kindled fire after their bath.
Those forest-dwellers who practised penances and righteousness said to them:

एष पन्था महर्षिणां फलःन्याहर्तां वने ।
अनेन तु बनं दुः गन्तुं राघव ते क्षमस् ॥

"This is the path of the great sages who bring fruits from the forest. By this path, O Raghava, you will be able to enter the impenetrable forest."
Entering the great forest of Dandaka, the self-restrained and invincible Rama saw a group of hermitages belonging to the ascetics.

On seeing Rama and Lakshmana along with the famous Sita, those great sages, possessed of divine knowledge and firmly rooted in their vows, received them with benedictory utterances.
After offering roots, flowers and fruits and their forest-hermitages to the high-souled one, then those (ascetics) well-versed in dharma addressed him with folded hands:

"You, of great fame, are the protector of dharma and the refuge of all these people. We who live in your territory should be protected by you. Whether you live in your city or in the forest, you are our king and the lord of the people. For, O king, we have renounced (the practice of) punishing (our foes) and have conquered our anger as well as our senses."
O Rama, this great congregation of forest-dwellers, consisting mainly of Brahmins, though having you as their protector, are being sorely destroyed by the Rakshasas as if they had no protector.

एहि पश्च शरीरणां मुनीनां भावितामनाम्।
हतानां राक्षसेवोरेवैहृनां बहुघा वने॥

Come and see the bodies of the numerous ascetics who, while intent on realising their self, have been killed in various ways in the forest by the cruel Rakshasas.

परा त्वतो गतिबोर गृहिष्ठया नोपपि।
परिपाल्य नस्सवैन राक्षसेभ्यो दापायम्॥

O hero, there is no recourse for us in this earth except you. O Prince, protect all of us from the Rakshasas.

एत्च्चूहो च काकुल्यतापसानां तपस्विनाम्।
इदं प्रोचाच धर्माः सर्वाणि तपश्चिनः॥

Hearing these words of the ascetics practising penances, the righteous-minded Rama said to all the ascetics:
"By chance have I come here to fulfil your desires. To me, this sojourn in the forest will be highly fruitful.

I do desire to kill in battle the enemies of the aetics. Let the penance-loving sages see the valour of myself and my brother."

Then these two famous Ikshvakus (Rama and Lakshmana) along with Sita, entered the forest full of various trees, after trying the auspicious quivers and taking the resounding bows.

With loving and moving words, Sita spoke thus to her husband:
"The great path of righteousness is attainable only indeed through a very strait line of conduct. But it is attainable here below by one who abstains from all evils begotten of desire.

Verily only three evils, born of passion, exist here (in this world). Uttering a falsehood is the first. The two others, which are more heinous, are intercourse with another man’s wife and the infliction of cruelty in the absence of enmity.

O Raghava, uttering a falsehood has never happened to you nor will it ever. Whence the possibility of your desiring other people’s wives, which indeed is the destroyer of righteousness?
The third is about to happen to you—the thoughtless and cruel killing of creatures without enmity.

They say contact with a weapon is the cause of change (in the nature of the wearer) as contact with fire is the cause of a change (in the nature of a substance). Because of my love (for you) and your regard (for me) I remind you, but do not teach you.

Under no circumstances should a resolution be made by you, wielder of a bow, to kill the Rakshasas dwelling in Dandaka without provocation.
This alone may be done by Kshattriya warriors with their bow—the protection of those who practise penance when they are harassed.

क च शास्त्रं क च वनं क च क्षत्रं तपः क च।

व्याविद्विदमसा भिगेश्वरं स्वयमं पूज्यताम ||

Where is a weapon and where the forest? Where is the duty of a Kshattriya and where the penance? These are opposed to each other. Let us therefore honour the law of the place (where we live).

धर्मेष्यं प्रभवति धर्मातु प्रभवते सुखम्।

धर्मेण रुभते सर्वं धर्मसारिस्मितं जगत्।||

Out of righteousness springs wealth. Out of righteousness springs happiness. Through righteousness one obtains every thing. This world has righteousness as its essence."

वाक्यमेंतु वैदेह्या व्याहतं भलोभक्तया।

श्रुत्वा धर्मेष्यं स्थितो रामः पृथुवाचाथ मैथिलिम ||

Hearing those words uttered by Sita who was devoted to her lord, Rama rooted in righteousness, replied to Sita thus:
"O Lady, what is for my good has been uttered by you. By you yourself has this been said—that the bow is borne by Kshattriyas so that there may be no cry of distress.

O Sita, those fit to be our refuge, have themselves come to me for refuge. These ascetics in the Dandaka forest, doing severe austerities, are in distress.

This has been said by all of them, coming together here (to me): 'Along with your brother protect us. For we have only you for our protector in the forest.'
O Daughter of Janaka, on hearing these words, the protection, in full, of the sages in the Dandaka forest, has been promised by me.

Having promised (this), I cannot, as long as I live, nullify the promise made to the ascetics. Truth is indeed what I desire always.

I would sooner abandon my life, Sita, and even you as well as Lakshmana, than abandon a promise made, especially to Brahmins.

Therefore, O Sita, the protection of the sages should certainly be performed by me even without being requested: what then, after having promised it?
On account of your affection and friendliness to me, O sinless one, this has been spoken to me by you. You are my associate in the performance of duties, and indeed more to me than life itself."

Seeing the various hills and forest as well as the many delightful rivers, the two (Rama and Lakshmana) went forth along with Sita.

For him (Rama), living thus and enjoying himself agreeably, in the hermitages of ascetics, ten years went by.
Entering the hermitage grounds and saluting Agastya, equal in effulgence to the sun, the righteous-minded Rama stood with folded hands.

Taking his seat first, Agastya the foremost of ascetics, well versed in dharma, spoke thus to Rama, versed in dharma and seated with folded hands:

"You, deserving of honour and regard, are come as a welcome guest. Receive this great divine bow, ornamented with gold and gems, to attain victory even as Indra received his thunderbolt."
O darling, two *yojanas* from here, there is a beautiful spot well known as Panchavati which abounds in roots, fruits, water and various animals. Going thither and making your abode there with the help of Lakshmana, you will live happily, fulfilling your father's command exactly.

तीर्थप्रत्येकः काकुल्य खुलं राज्ये निवल्यसि ॥

Having fulfilled your promise, O Kakustha, you will live happily in your kingdom (as a king)."

*अगस्त्ये नैवुत्कस्तु रामसौभिमित्रिणा सह ॥
सत्कल्यामच्छत्रयामास तमूषिं सत्यवादिनम् ॥*

Being addressed thus by Agastya, Rama along with Lakshmana, honoured and took leave of that truth-speaking sage.

*अथ पञ्चवर्ती गन्त्वत्रतर रघुनन्दनः ॥
आससाद महाकायं गृहं भीमपराक्रमसः ॥
स ते पितृसवं बुद्धवा पूज्यामः स रघवः ॥*

Then, while going to Panchavati, Rama, the delight of the Raghus, met on the way a vulture of great body and terrible prowess.
Knowing him to be the friend of his father, Raghava honoured him.

तत्त्वं कुल्मण्यप्रम् अथ प्रफळ नाम च ॥

Then he (Rama) asked him gently, his name and his family.

आचारयेष्वे द्विजेन्त्यैं कुल्मार्गानैव च।

नरायुरिति मां विद्वं श्येनीपुत्रमरिन्दम् ॥

The bird informed him of his family and himself (thus): “O vanquisher of foes, know me to be Jatayu, the son of Syeni.”

तत: पञ्चवर्तीं गत्वा रामः सौमित्रिमश्रवीत् ॥

Then, on reaching Panchavati, Rama said to Lakshmana:

अथ देशः समः श्रीमान् पुष्पितैः समिश्रितः।

इहाश्रमपदं सौम्य यथावत् कर्तुमहंसिः ॥

“This place is level, fertile and surrounded by flowering trees. O gentle one, do you therefore construct our hermitage here in proper style.

इथं गोदावरी रथ्या चक्रवाकोपशोभिता ।

इह कस्मांि सौमित्रे सार्धमेतन पक्षिणा ॥
This river Godavari is delightful, being adorned with *chakravakas*. O Lakshmana, I shall live here along with this bird."

Being thus addressed by Rama, Lakshmana, of great strength and the vanquisher of enemy heroes, constructed quickly the hermitage for his brother.

Seeing the delightful hermitage (dually completed,) Rama, with his senses under control, lived happily in that leafy arbour, along with Sita.

By chance, a certain demoness came to that spot.
The demoness of ugly aspect, being impelled by passion, spoke these words to Rama, of comely appearance and dark as the blue-lotus.

जटी तापस्रृणेण समार्थः: शरचापवर्त ।
आगतस्वच्छिमिं देवं कथं राक्षसेवतिम् ॥

"Why are you come with your wife to this region, inhabited by Rakshasas, you who, in the garb of an ascetic, are wearing matted locks and carry bow and arrows?

अहं शुरुपक्षा नाम राक्षसी कामरूपिणी ।
चिराय भवे मे भर्तु न चेयं सद्यी तब ॥

I am a demoness, Surpanakha by name, capable of assuming any form at will. For long, be my husband; this woman is not fit for you.

अःमेवानुरुपा ते मायरूपेण पश्य माम् ॥

I alone am suited to you. Look on me as a wife.

अःमेमां मक्ष्यिण्यामि पश्चत्तव मानुषीम् ।
त्वया सह चरिण्यामि निस्सपल्ला यथायुस्म् ॥
This very moment I will eat this woman while you are looking on. I shall roam about with you, happily and without a rival.”

इमां विरुपामस्तीसं अतिमतान महोदरीम्।
राक्षसी परशुक्त्या संविरुपथितमहेसि।
हसुको रक्षमणस्तथा: कुझो रामय पार्थेत।
उद्दृढा खडङ्ग चिच्छेद कर्णनासं महाभरल:॥

“O best of men, you should disfigure this ugly, unchaste, haughty and big-bellied demoness.”

Being thus addressed, Lakshmana, who was angry, of great strength and standing by Ramas’s side, drew out the sword and cut off her ears and nose.

भृगुणो विसंसंतसं खर: पवचछ राक्षस।
व्यक्तमार्ग्याः हि केन त्वम् एवंक्त विकृष्णिता॥

The Rakshasa, Khara, being highly enraged, asked his sister: “Tell me clearly, by whom have you been disfigured in this manner?

कः कुणपर्वमार्गीनम् आशीविन्यसनागसम्।
तुद्यमनीमापच्चमन्नुष्येण हैळया॥
Who teases playfully with the tip of his finger a venomous black serpent which lies near, coiled and inoffensive?

क: कारनाशमासय कण्ठे मोहाच बुल्यते ॥

Who, having tied the death-noose round his neck, does not know it because of his confusion of mind?"

इति आतुर्वेचः श्रुत्वा कुद्रस्य च विरोषतः ।

ततः सूपणखा वाक्यं मनाप्पविद्ममवीत् ॥

On hearing thus the words of her highly angered brother, Surpanakhā then said to him thus with tears:

तर्कणौ रूपसंपत्तौ सुकुमारै महाचवलै ।

पुजौ दशरथस्यास्तौ आतरौ रामलक्ष्मणौ ॥

"To Dasaratha, there are two sons, the brothers Rama and Lakshmana, tender, endowed with good form, beautiful and of great strength.

तर्कणौ रूपसंपत्ता सर्वामरणमूषिता ।

द्वध्या तत्र मया नारी तयोंमध्ये सुमयमा ॥

Between them, a young damsel, tender, possessed of beauty, with a fine waist and adorned with all ornaments was also seen by me.
It is on account of that damsels that I have been brought to this state by those two together as if I were a wanton without a protector.

I desire to drink the foaming blood of that bad woman and of those two men killed on the field of battle."

Coming to the hermitage along with his retinue, Khara saw the angry Rama, the killer of his enemies, holding his bow.

Then all the demons, being angry, rained down various kinds of weapons on Rama, the unconquerable, the wearer of the terrible bow.
Then ensued a battle between those demons and Rama, wonderful, most terrible, tumultuous and causing the hair to stand on end.

In one and a half muhurtas, fourteen thousand demons of ferocious deeds, headed by Khara and Dushana, were killed in that great battle by Rama with his sharp arrows.

Then the victorious and heroic Rama, honoured by the great sages, entered his hermitage, and was duly saluted by Lakshmana.
Seeing the rare exploit of Rama, Surpanakha, being highly agitated, went to Lanka, protected by Ravana.

राज्यं श्रुतिन्तारं राक्षसी भयबिहिला।
अष्टाध्यमये संकुद्धा परम् नाक्षयमवित्॥

The demoness, angry and agitated by fear, spoke these harsh words to Ravana the destroyer of foes, seated amidst his ministers:

संकुःश्च आश्रयेण भोगेषु कामदलं महीपितिम्।
लुहं न बहु मन्यन्ते श्मशानाश्रितिमिव प्रजा॥

"The subjects do not care much for the king who is addicted to vulgar pleasures, does what he likes and is miserly, even as they do not care for the fire in the burning ground.

अनुकूलायं मन्ये त्वां प्राणस्त: सचिवेश्ये तम्।
झगने तु जनस्ताने हृते गो राज्यश्च।॥

I consider you without spies and surrounded by vulgar ministers, as you do not know the slaughter of your own people at Janasthana.
Fourteen thousand Rakshasas of cruel deeds, as well as Khara and Dushana, have been killed by Rama single-handed.

The sages have been promised protection and the forests of Dandakas have been made safe (for them) to dwell in."

Then Ravana asked the angry Surpanakha:

"Who and what sort of hero is that Rama by whom the Rakshasas have been slain?"

Then she began to describe Rama accurately:

"Rama, the son of Dasaratha, is in form equal to the Love-God. His brother by name Lakshmana is possessed of great effulgence and heroism.
And the daughter of the king of the Videhas, Sita, by name, of beautiful waist, and well-shaped buttocks, is Rama’s beloved wife, constantly devoted to the welfare of her lord.

She would be a fit wife to you and you would be a fit husband to her. O thou of mighty arms, I, who endeavoured to bring that best damsel to you for wife, have been mutilated by that cruel Lakshmana.

O Lord of the Rakshasas, if you desire her for wife, consider well your own prowess and bring the weak woman away by force.”
Then, having heard the words of Surpanakha, fit to make the hair stand on end, Ravana dismissed the ministers and making up his own mind, saw the Rakshasa Maricha by name, of regulated diet.

मारीचेनार्थितो वाक्यमन्त्रीःक्यकोविदः ||

Ravana, well versed in speech, spoke these words, after being duly honoured by Maricha:

मारीच श्रूयतं तात वचनं मम भाषतः ।
आतोडस्मि मम चार्तस्य भवान् हि परमा गति: ||

"Maricha, my dear, hear these words spoken by me. I am worried. To me when worried, you are indeed the best resort.

जानिष्ये तं जनस्थाने यथा आता हरो मम ।
दूषणश्च महावाहुः खस्ता शूष्णश्च च मे ||

You know that in Janasthana, there lived my brother Khara as well as the mighty-armed Dushana and my sister Surpanakha.

ते विदानीं जनस्थाने कसमाना महाबलः ।
सज्ज्यात: परमायत: रामेन सह संयूः ||

Those sons whom we had not come to bear,

तेन अनुमति ||

The two brothers became harsh and armed with bow of good fag,

चवुरे निहिष्दता ||

Four thousand Rakshas set out with the arrows with which they were free for,

स हृदे येन करणेषु ||

Rama, disgraced and of low vocation, was made to strengthen his strength by his mighty and mighty nose.
Those mighty and well-equipped persons who were dwelling in Janasthana came into conflict in battle with Rama.

The enraged Rama, without saying a harsh word, discharged arrows from his bow on the field of battle.

Fourteen thousand of the most ferocious Rakshasas have been killed by his sharp arrows. The Dandakas have been made free from fear:

Rama the destroyer of that army, is a disgrace to Kshattriya, for without provocation and impelled solely by his strength, my sister has been disfigured by him by mutilation of her ears and nose.
From Janasthana I shall indeed bring away by (my) valour, his wife, equal to the daughters of gods. Be you my help in this.

You are a master of expedients, a great hero, and skilled in all forms of deceit. For this reason I have approached you, O Rakshasa,"

Hearing these words of the lord of the Rakshasas, Maricha, highly wise and well-versed in speech, replied to the King of the Rakshasas:

"O King common indeed are persons who always speak that which is pleasing:
but rare indeed is he who will speak that which is not pleasing, but good and rare too is he who will hear it.

न नूं सुध्य से राम महावीरः गुणोच्चतम्।
अयुक्तचारश्च अपेक्षे महेन्द्रवच्छपम्॥

Verily, you who are fickle and have no spies do not understand Rama, who is of great valour, lofty by character and equal to Indra and Varuna.

रामो विन्ध्रहवान धर्मः साधुः सत्यपराक्रमः।
राजा सर्वस्य लोकस्य देवानां महवानिव॥

Rama is indeed Dharma embodied, noble and of true valour. He is the king of all the world even as Indra is of the gods.

कथं लं तत्त्व वैदेही रक्षितां स्वेन तेजसा।
इच्छसि प्रसंगं न प्रभासित विच्वत: ॥

How then like one desirous of robbing the sun of its radiance do you desire to snatch away forcibly his Sita, well protected by her own greatness?

परदारामभिमार्शे नान्यत् पापतरं महत॥

There is no greater sin than carnal knowledge of another’s wife.
O King, you have thousands of damsels as your wives. Be constant to your own wives, O Rakshasa, and save your family.

Those names that begin with Ra produce fear in me. I know his valour. To war with him is not proper for you.

If already Khara at Janasthana, having attacked (Rama) on account of Surpanakha, has been killed by Rama to whom great deeds come easily, tell me truly what is Rama's fault in this?"

To that Maricha who spoke appropriate and salutary words, the Lord of the
Rakshasas, impelled by Death spoke these harsh and improper words:

एवं मे निधिता बुद्रिष्ठिदि मारीच बर्तते ।
न न्यार्यतयितुं शक्या सेन्द्रारपि सुरासुरे: ॥

“O Maricha, this resolution has become fixed in my mind. It cannot be altered by gods and asuras even with Indra (at their head).

चाक्यमप्रतिकृतूः तु मुदुपूर्वः हितं शुभम् ।
उपचारेण युक्तं च कन्ययो वसुधालिपि: ।
तवं तु धर्ममविन्नाय केवलं मोहमास्थितं: ।
अभ्यागतं मां दौरात्यात् परमं वक्तुनिन्धिः ॥

A king should be spoken to in a compliant spirit, gently, for his good, auspiciously and with due respect. But you, not knowing Dharma and out of sheer folly, desire to speak harshly to me, who have come to you. on account of your wickedness.

गुणदीपी न पृच्छामि क्षमं चाल्मनि राक्षस ।
मयोक्तं तव चेतावत् संप्रत्यमितिविक्रम ।
अस्मिस्तु तवं महाकर्ये साहाय्यं कुष्टहंसि ॥
O Rakshasa, I do not ask you about merit or demerit nor about what is appropriate for me. O you of unmeasured valour, I have spoken to you thus far. In this great attempt of mine, you should give me help.

सौर्प्यस्वम् मुगो भूत्वा सीताया: मभुधेवे चर।
आनयेर्मिति क्षिं प्रां नर्क्षति मैथिली।
अफकान्ते तु काकुस्त्ये कुत्रं यात्रा स्युदाहर।
हा सीते लक्ष्मणेवं रामबाक्यानुरूपकम्॥

Transformed into a golden deer, move about in front of Sita. Sita will say to Rama, 'bring him quickly.' When Kakutstha has left her, go very far, and cry out in a voice, similar to that of Rama: 'Ah, Sita, Ah, Lakshmana.'

न चेतु करोषि मारीच हनि त्वामहमय वै।
राज्जो हि प्रतिकृत्स्थो न जातु सुखमेघते॥

O Maricha, if you do not do this, I will kill you even now. Verily, one that is opposed to the king never comes to any good.'
Then on hearing the words of Ravana, the Rakshasa Maricha became a deer and wandered about near the door of Rama’s hermitage.

Seeing that animal resplendent on both sides with the colours of silver and gold, Sita of beautiful hips, who was gathering flowers, called out to her husband and also to the armed Lakshmana.

The two foremost men, being called by her, then saw the deer. Lakshmana who had a misgiving on seeing it, spoke these words:

तमेवैनमहं मन्ये मारीच राक्षसं मृगम्।
मृगो द्वेषर्विश्वो रसिचिच्छरो नास्ति राघव।
जगत्यां नागलीनाथ मायेषा हि न संशयः॥
"I do consider this animal to be that very Rakshasa Maricha. O Raghava, Lord of the earth, there can not be on earth a deer like this which is so beautifully bejewelled. This is indeed an illusion. There is no doubt."

 headphone  काकुत्तं प्रतिवार्य गुः चितिस्मिता।
 उवाच सीता संहर्ष्य चर्मणा हलचेतना॥

Cutting short Lakshmana who spoke thus, Sita smiling innocently, well pleased and with her mind captivated by the skin (of the deer), said:

 आनंद्यं महावाहो क्रीडार्थं नो भविष्यति॥

"O mighty-armed one, bring it. It will serve for us to play with.

 समासवनवाक्षानां राज्यस्त्रानां च न: पुन: ।
 अन्तःपुरावभूषणां मूग एष महिष्यति॥

To us who return to our kingdom again after completing our forest-life, this deer will be an ornament of the inner apartments.

 भरतस्यंपुर्गस्य भक्ष्यार्य मम च प्रभो।
 मूगहुमिदं व्यक्तं विसिं जनिष्यति॥
O Lord, surely this deer-form will be a source of wonderment to Bharata, to you, to my mothers-in-law, and to myself.”

लोभितस्ते रूपेण सीत्यां च प्रचोदितः ।
उवाच राघवो हृष्ये आतरं लक्ष्मणं कचः ॥

Allured by its form and being instigated by Sita, the delighted Raghava said these words to his brother Lakshmana:

पश्य लक्ष्मण वैदेहां रघुहां सुगगतामिलाम् ।
कल्य नामाभिहृदयते स मनो लोभयेनभृगः ॥

“O Lakshmana, behold the desire of Sita for this deer. Whose heart would not this beautiful deer allure?

इह तवं भव सत्रधो यन्त्रितो रक्ष मैथिलिम् ।
याब्रदज्ज्ञामि सौमित्रे सुगमानि नित्यं हृतम् ॥

Stay here armed and alert, and protect Maithili, while I go, O Lakshmana, to bring the deer quickly.”

तथा तु तं समाधिस्य आतरं रघुनन्दनः ।
बद्धसिर्धनुरादाय प्रदृश्य यतो मृगः ॥
Having ordered his brother thus, Rama the delight of the Raghus, with buckled swords and taking his bow, hastened where the deer was.

Marica who had become a deer, drew away Raghava a long distance from his hermitage by appearing and disappearing.

Rama of great effulgence, seeing this and making up his mind to kill it, let loose the bright and flaming Brahma-stra.

Pierced by the arrow and leaping up as high as a tala tree, Marica fell down.

Marica, dying, cried out in a voice resembling that of Raghava. ‘Ah Sita, Ah Lakshmana’.
Hearing in that forest, that piteous cry, so similar to that of her lord, Sita said to Lakshmana, 'go forth and investigate; don't tarry.'

Then being enraged, Sita told him thus:

“O Lakshmana, do you for the sake of me desire that Rama should perish?

How could I desire any other person after having obtained for my husband Rama, blue like the blue lotus and with eyes beautiful like lotus leaves?”
Being told these harsh words that made his hair stand on end, Lakshmana with folded hands and fully controlling his feelings, spoke to Sita:

उच्चरं नैसहे वच्छुं दैवतं भवति मम

"I am unable to utter a reply. You are indeed a goddess to me.

वाक्यमपि तिमयं तु न चित्रं श्रीषु मैथिली
खभावत्वेष नारीणामेंवं लोकेषु दृष्ट्यते

Indeed, improper speech is not surprising in women, O Maithili. This is the nature of women. It is thus observed in the world.

विमुक्तमार्श्चपलस्तीक्षणं पेदरकरः स्त्रियः
न तहे हृद्यं वाक्यं वैदेहि जनकाक्षे
श्रोत्रयोहभयोंमेवं सत्ताराचसलिमत

Women are unrighteous, unstable and cruel and fomenters of dissensions. O Sita, daughter of Janaka, I cannot indeed bear such words which are like molten lead in my ears."
Being thus spoken to harshly, and being eager to see Rama quickly, the enraged younger brother of Raghava set out without delay.

 Quickly availing himself of the opportunity, Ravana approached Sita in the garb of a mendicant ascetic:

"O you shining with the lustre of gold, and wearing yellow, silken cloth, who are you?—the goddess of Bashfulness, of Fame, or of Prosperity, Auspicious Lakshmi, or an Apsaras, O beautiful-faced one? O beautiful-waisted one, are you the goddess of Dignity or Rati herself wandering at will?
Who are you? To whom do you belong and where do you come from and why are you here in the Dandaka forest? O good one, why do you wander alone in this terrible place infested by Rakshasas?"

Being thus praised by the wicked Ravana and thinking for a while "This is a Brahmin and a guest; he would surely curse me if not replied to", Sita, the daughter of the king of the Videhas, said these words:

"Good betide you, best of Brahmins. I am Sita by name, wife of Rama."
Rama, wearing matted hair and living the life of an ascetic, rooted in Dharma and self-controlled, has come to the Dandaka forest along with his brother and myself. Rest awhile. You may remain here. My husband will come bringing forest produce in plenty."

एवं ब्रजन्यां सीतायां रावणः पत्युवाच ह ॥

To Sita who spoke thus, Ravana replied.

भाषा वैश्रवणः सापत्यो वर्वर्णिनि ।
रावणो नाम भद्रे ते दशर्ण: प्रतापचान ॥

"O beautiful one, I am the step-brother of Vaisravana (Kubera—Lord of wealth), I am the famous ten-necked one named Ravana. Good betide you.

त्रिघु लेकेषु विस्मावातं यदि मर्त्यरमिच्छसि ।
मामाश्रय वर्तारोहे तवाह सदा: पति: ॥

O you of beautiful waist, if you desire a husband known to all the three worlds, become mine. I am a worthy husband to you.
Leave off love for a (mere) man. Fix your love on me.”

Having said these words he caught Sita, her hair with one hand, and her thighs with his right hand.

Then Sita of renown, caught by Ravana and sorely distressed, cried, aloud to Rama, far away in the forest, “Ah, Rama!”

Lamenting, uttering piteous words and being exceedingly afflicted with distress, she, of long eyes, saw a vulture sitting on a big tree.
Seeing him (vulture), the beautiful-bitted Sita, being in the grip of Ravana, and overcome by fear, screamed aloud in a voice choked with distress:

जटायो पद्म मामार्थे हियमाणामनाथवत्।
अनेन राक्षसेन्द्रा करणं पापकर्मणं॥

"O noble Jatayu, behold me, carried away pitiably like a helpless creature, by this wicked king of the Rakshasas.

नैष वारियतुं शक्यसवन कूरो निदाचरः।
सत्वान् जितकाशि च सायुधेष्व दुर्मति॥

You cannot stop this cruel demon; he is mighty, of overpowering aspect, fully armed, and of evil intent.

रामाय तु यथात्तवं जटायो हृतं मम।
वध्यमाणाय च तत्सर्वं सर्वमु आर्यात्मकम्यन्दश्यत॥

O Jatayu, my being carried away should be told to Rama and to Lakshmana as it happened, wholly and without keeping anything back."

तं शन्धमवशस्तलं जटायरथ यथुने॥
निरीक्ष्य राणं श्रीमं बैदेहीं च ददर्श सः॥
The sleeping Jatayu heard that sound and looking out at once, saw Ravana, and Sita also.

बन्धुपिणितः श्रीमान् व्याजहार गुर्भां गिरस् ।

From the big tree, the blessed Jatayu spoke these noble words:

न हि मे जीवमानस्य नविष्ण्वसि गुर्भामिमाम् ।
सीतां कमलपत्राक्षीं रामस्य महिसीं प्रियाम् ॥

"Whilst I am alive, you cannot carry away this noble Sita, of eyes like the lotus leaf and the beloved queen of Rama.

युद्धातिशं यदास्यामि यथाप्राणः निशाचर ॥

O nightly prowler, I will give you the hospitality of battle with all my strength."

तद्भवाहुतं युद्धं गृहरक्ष्योहिष्टदा ॥

Then ensured a marvellous fight between the vulture and the Rakshasa.

तत्स्य व्यायचुडमानस्य रामस्याधिष्ठानं स रवाणः ।
पशुं पशुं च पादं च खड्गमात्रं सोदिच्छिनन्त ॥

Ravana drew his sword and cut off the two wings, two sides and the two legs of that vulture who was exerting himself for the sake of Rama.
Then that Ravana, Lord of the Rakshasas, taking hold of Sita who was crying, ‘Ah Rama, Rama, Lakshmana,’ went forth along the sky.

Sita, being carried away and not seeing any one who could rescue her, saw five powerful monkeys on the top of a mountain.

In their midst, the wide-eyed beautiful-hipped Sita let fall her golden-hued silk upper-garment and some auspicious ornaments, thinking perchance that they might inform Rama.

Then that Ravana, Lord of the Rakshasas, taking hold of Sita who was crying, ‘Ah Rama, Rama, Lakshmana,’ went forth along the sky.

Sita, being carried away and not seeing any one who could rescue her, saw five powerful monkeys on the top of a mountain.

In their midst, the wide-eyed beautiful-hipped Sita let fall her golden-hued silk upper-garment and some auspicious ornaments, thinking perchance that they might inform Rama.
The Ravana entered the city of Lanka carrying the struggling Sita on his lap, who was his death in bodily form.

राक्षसं मृगसूपेण चरन्तं कामसूपिणम् ।
निहित्य रामो मारिचं तूणं पथि निवर्तते ॥

After killing the Rakshasa Maricha who could assume any shape at will and who was then moving about as a deer, Rama returned hastily along the path.

ततोडविद्वृहे रामेण समीयाय स लक्ष्मणः ।
सत्तगहेनस्थ तं आता ज्येष्ठो लक्ष्मणमागतम् ॥

Within a short distance, Lakshmanana met with Rama. The eldest brother Rama took to task Lakshmanana who had come:

न हि ते परिज्ञामी त्यजना यद्यासि मैथिलीसि ।
सर्वस्य लपनीतं ते नाकरो: शासनं मम ।
अपि क्षेमं नु सीताया इति वै व्याजहार च ॥

"I am not pleased with you in that you have come leaving Sita alone. In any case, a fault has been committed by you in that you have disobeyed my order."

And he added: "Is it well indeed with Sita"?
In haste, he went being eager to see Sita. And seeing the abode empty, he became very much distressed in mind.

Not seeing Sita, the righteous-minded Rama, of lotus-like eyes and mighty arms, lamented, with his mind afflicted with love.

To Rama, who was thus being afflicted with distress, Lakshmana said:

"Here are many forest strongholds, clefts of rocks, many fearful caves full of various clumps of trees, the abodes of Kinnaras as well as the mansions of the Gandharvas. It is meet that along with me you should search all the places."
O best of men, high-souled and wise men like you are not shaken in danger like mountains by the force of the wind."

Being spoken to in this manner, Rama became angry and fixing a sharp and deadly arrow in his bow, wandered all over the forest with Lakshmana.

Then he saw fallen on the ground the blessed Jatayu, best of birds, drenched with blood and looking like a mountain peak.

And the bird spoke to Rama, the son of Dasaratha:
"O Rama of long life, that Lady whom you are searching for in this great forest as for a medicinal plant, and my life—both have been carried away by Ravana.

परिष्रान्त्य मे तात पद्म छित्वा च राक्षसः।
सीतामाधाय वैदेहिन प्रयातो दक्षिणां दिशाम्॥

O darling, the Rakshasa, cutting off my wings when I became exhausted and carrying Sita, the daughter of the king of Videhas, went off in the southern direction.

उपस्थ्यन्ति मे प्राणा दृष्टिश्रमति राघवः।
पित्यामि वृक्षानि सौवर्णानुषीरकुतसूर्यानि॥

O Raghava, my life is in mortal agony, my eye-sight is unsteady. I see before me golden trees crowned with usīra hairs.

वेन यातो मुहूर्तने सीतामाधाय राघवः।
बिपन्नं धनं क्षिणं तत् क्षणी प्रतिपत्ति॥

That time when Ravana went away, taking Sita with him—that is the time when the owner of the lost property regains it soon.

बिन्दो नाम मुहूर्तस्य स स काकृत्य नाबुधत्॥

That time is called by the name Vinda. O Kakutstha, he (Ravana) did not know it.
Ravana the lord of the Rakshasas, carrying away your beloved Janaki, will soon meet with destruction like the fish that swallows a hook.”

So saying, the lord of the birds, Jatayu, gave up his precious life.

Looking at the red-eyed vulture, Rama spoke to Lakshmana: I wish to cremate him who has been killed on my account.

With my leave, proceed to the exceedingly high regions of bliss: “O mighty and powerful Lord of Vultures, being purified (on the funeral pyre) by me, proceed thither.”

एवमुच्छ्वा चित्तां दीर्घामारोप्य पतांगेश्वरस् ।
ददाह श्रामो धर्मांत्मा श्वकुमिभवं दुःखितः ॥
Saying thus and placing the lord of birds on the blazing pile, the righteous-minded Rama cremated him with grief as (he would) his own relation.

ततो गोदावरी गत्वा नदीं नरवरात्मजः ।
स्नात्ता तां गृहराजाय उदवं चक्तुस्तदा ॥

Then, proceeding to the river Godavari, the two princes bathed and offered water-libations there to the lord of the vultures.

तयोरन्वेष्टोरं सर्वं तद्वन्मोजसा ।
संज्जेव विपुलः शब्दः प्रभृव्वतिव तद्वन्म ॥

As they were thus searching the forest with all their ability, a terrible sound arose, as if bursting the forest.

अथ तौ समभिक्रम्य कोशमात्रे ददर्शतुः ।
महानं दार्शण भीमं कबन्धे मुसंस्वतम् ॥

Then going forward, they saw, at a distance of just one krosa a Kabandha (headless person) huge, terrible, fearful and of outstretched arms.

स महादाहुरैवथं प्रसारं विपुले भुजो ।
विद्यार्म्भं तदा रौद्रस्तो महाभिमारभत् ॥
That terrible Rakshasa of mighty arms, extended to their full length his long arms and opening wide his mouth, began to devour them.

तत्त्वा देवकी खड़गाभ्यामेव राघवोऽ
अनिच्छन्दतः सुसंहायी वाहु तथ्यांसदेशतः ॥

Then these two Raghavas (Rama and Lakshmana) experts in judging time and place, cut off with great satisfaction with their swords the two arms of the demon from their shoulder-pits.

स पपात महावाहुशिच्छन्दवाहुमहाखानः ॥

Then the mighty-armed demon, his arms cut off, fell down with a loud cry.

उवाच परमप्रीतलदिन्द्रवचनं स्मरन् ॥

Being highly delighted, he said, remembering what Indra had told him (before):

ख्यातं वान नस्याऽश्री दिन्यथा पश्यामि छाय्यहम् ॥
दिन्यथा चेमौ निकुतो मे युवामयं वाहुवचनो न ॥

Welcome to both of you, best of men. By good fortune indeed, do I see you. By good fortune too, the joints of my arms have been sundered away by you.
From here, proceed quickly O hero, to Sugriva of great strength. O Raghava, go hence to-day and make him your friend quickly.

O Rama, this is the auspicious path where these delightful trees shine with their flowers in the western direction.”

Looking at the path towards the Pampa which was shown to them by Kabandha, the two Raghavas, Rama and Lakshmanma, arrived at the southern bank of the Pampa.
Looking once again at the Pampa, full of Lotuses and water-lilies, Rama, of true valour, spoke these words to Lakshmana: "O best of men meet Sugriva, the king of monkeys.

राज्यभ्रोणं दीनेन तस्यामासक्कचेतसा ।
कथं मया विना शक्तं सीतां भक्ष्मण जीवितम् ॥

O Lakshmana, how can I, deprived of my kingdom and helpless and with my heart fixed on her, live in the absence of Sita?"
Approaching Pampa Lake, full of lotuses, water-lilies and fishes, Rama, with his senses agitated, lamented along with Lakshmana:

‘What shall I say to king Janaka, father of Sita, knower of dharma and speaker of truth, when I am asked of (her) welfare, in the midst of the people?’
What shall I say to high-minded Kausalya, O Prince, when she asks me at Ayodhya 'Where is my noble daughter-in-law? and how is she?'

इति रामं महात्मांनं विक्ष्यतमनाथवर्तः
उवाच रुक्मणो भ्राता वचनं युक्तमन्यययम् ||

To the high-souled Rama who was lamenting thus like one devoid of hope (support), his brother Lakshmana spoke these appropriate and unanswerable words:

संस्तम्भ रामं भरं ते मा शुचः पुरुषोत्तमः
नेन्द्रशानं मर्तिमेन्द्रं भवायक्कुलायमानाम् ||

"O Rama, best of men, control yourself. Good betide you: do not give way to grief. The mind of those who like you are clear-sighted does not, surely, become clouded.

उत्साहो वर्षवानाथे नास्त्युत्साहात परं बलम्
सोलक्षिणस्तिः सोकेश्वस्मिन् न किंचिदंपि दुःखम् ||

O noble one, hope is indeed mighty. There is no power which is mightier than hope. To one possessed of hope there is nothing unattainable in this world.
People possessed of hope do not lose heart in deeds. Relying on hope alone, we shall certainly retrieve Sita.

Abandon the amorous mood; putting grief behind, why do you not perceive that your self is a great and disciplined soul."

Admonished thus, Rama, whose spirit had been cast down by grief, abandoned both grief and depression and assumed courage.

Then Rama, of unimaginable prowess, slowly crossed the Pampa lake which was exceedingly delightful and full of fine trees which waved in the wind.
Seeing those two heroic high-souled brothers Rama and Lakshmana, wearing first-rate weapons, Sugriva became suspicious.

And Sugriva said to Hanuman these gentle words: ‘O monkey, find out whether these are pure-hearted.’

Being thus ordered by the king of the monkeys, Hanuman, the son of Vayu, addressed the two heroes, and duly praised them.

"O you two of rare lustre, why are you here in this region?"
A righteous-minded and heroic leader of monkeys, Sugriva by name, wanders about the world, in distress, having been deceived by his brother.

A monkey of the name of Hanuman, I am come to you, being sent by the high-souled Sugriva, the king of the most famous monkeys.

The righteous-minded Sugriva desires friendship with you two. Know me the son of Vayu to be his minister.”

Hearing these words of his (Hanuman’s), Rama said to Lakshmana:

“This is the minister of the high-souled Sugriva, the king of monkeys. He has come to me who was desirous of seeing him.
O Lakshmana, vanquisher of foes, speak to him in friendliness.

It is not possible for one to speak thus if he were not wise by the study of the Rig Veda, if he had not learnt fully the Yajur Veda and if he were not fully versed in the Sama Veda.

Indeed the whole of Vyakarna must have been learned well by him. Though he has spoken much, not even a single solecism has been made by him.”

Being told thus, Lakshmana well-versed in speech, spoke to Hanuman well-versed in speech, minister of Sugriva and son of Vayu:
वहें चेव चावं मार्गांम् सुधीरं चुलोभरस्।
"We are indeed seeking that Sugriva, the lord of the monkeys.

राजा दशरथो नाम चुलिमानु धर्मवक्तः।
तस्यां पूर्वः पुत्रो रामो नाम जने: श्रुतः॥
There was a king, Dasaratha by name, effulgent and devoted to duty. This is his eldest son, Rama by name, well-known to people.

शरण्यस्वभूताना पितुनिदेशश्वारम्॥
He is the refuge of all beings and has fulfilled the commands of the father to the utmost limit.

राज्यायाः क्वः कस्तु मया साधिमिहागतः॥
भार्या च महातेजाः सीतयांनुगतो वशी॥
Being deprived of his kingdom, Rama possessed of great effulgence and self-restraint has come here along with me to live in the forest, accompanied by his wife Sita.

रक्षासपहुँचा भार्या रहिते कामशुपिणा॥
तच न जायते रक्षः पल्ली येनास्य सा हता॥
When alone, his wife was carried away by a Rakshasa, capable of assuming any form at will. And it is not known who that Rakshasa is, by whom his wife has been carried away.

अहं चैव हि रामद्वार सुधीवं शरण गतोऽ ।

Myself and Rama are indeed come to Sugriva for refuge."

तत्स्थु स महाप्राणी हनुमानाः मास्तालमः ।
पुष्पारोप्य तैौ वीरो गत्वा तु मल्यं गिरिम ।
आच्चक्षे तदा वीरो कपिराजाय राघवो ॥

Then that highly-wise Hanuman, son of Vayu, mounted the two heroes on his back, went to the Malaya mountain and announced the two heroic Raghavas to the king of the monkeys:

व्यां रामो महाप्राणः संप्राणो ददविक्रमः ।
रक्षणो न सह भ्रात्रा स तं शरणमागत्: ॥

"Rama, the highly wise and of strong prowess, is arrived here with his brother Lakshmana. He has come to you for help."

"Rama, the highly wise and of strong prowess, is arrived here with his brother Lakshmana. He has come to you for help."
Hearing the words of Hanuman, Sugriva, being delighted, assumed a most pleasing form and said with love to Raghava:

"You are indeed well grounded in dharma and highly powerful and bear love to all."

O Lord, in as much as you seek alliance with me who am a monkey, the honour and the high advantage are mine.

If the alliance is to your liking here is my out-stretched arm. Clasp hand with hand and so let the understanding be made sure."
Hearing those words so well spoken by Sugriva, he (Rama) took hold of his (Sugriva’s) hand in his with great delight.

तत्तद्भिसं दीप्यमान तौ चकनत्तुष्ट्र प्रदक्षिण्यम्।
सुभीचो राधवच्छेव वयस्यत्तमं भागतन्॥

Then they both, Rama and Sugriva went round the blazing fire by the right side and became friends.

तत् प्रहङ्गसुभीचे श्राण्ण मधुरः गिरा।
प्रत्युत्ताच तदा रामं हर्षव्याकृतोरचन्॥

Then, the delighted Sugriva, with eyes agitated through joy, spoke to Rama in a sweet and gentle voice:

अहं विनिक्षिप्तो राम चरामीह भवार्दिति।
हतमायो चने त्रस्तो दुर्गमेत्तद्याशिति॥

"O Rama, being cheated, I wander here tormented with fear. Deprived of my wife and terror-stricken, I have sought refuge in this fortress in the forest.

वाक्षिनो मे महामाग महारत्स्माभं कुरु॥

O noble one, give me promise of safety room Vali, of whom I am afraid."
As if smiling, Rama (Kakutstha) replied Sugriva thus:

उपकारफलं सिमं बिदितं मे महाकपे।
वालिनं तं विधियामि तव भार्यापहारिणां॥

"O great monkey, it is known to me that the fruit of friendship is help. I will kill Vali, who took away your wife.

स तु तद्दूचनं श्रुतः सुमहाद्रायम्रबवीत॥

Hearing these words, he (Sugriva) spoke these mighty words:

अयमास्वाति मे राम सचिवो मन्त्रिसत्तमः।
हनुमानं यच्यिमितं तं निर्जेयं वनमागतः॥

"O Rama, this Hanuman, my minister and foremost of counsellors, has told me why you have come to this forest, devoid of men.

रक्षसारपहता भार्यी मैथिली जनकालमना।
लया नियुक्ता सदाती रक्षणोन च धीमता॥

Your wife Sita, the daughter of Janaka, has been carried away by a demon, screaming when separated from you and the wise Lakshmanana.
Ahṁ tāmānaṁyayaṁṁi nṝṣṇa ṛṇḍrśruṭītīmas 
 āṇumānaṁatu jānamī mādhīlī sā n sāṁśaḥ. ||

I will bring her back as the lost Scripture, the Veda. Through inference, I think she is indeed Sita herself. There is no doubt.

hiṁmāṇa mṛṣṇa ṛṇḍra ṛkṣasā kūṛkṛmbana. ।
kṛṣṇatī rāmarāmaṁti vyākrametī c vīśvemū. ॥

She was seen by me when she was carried away by the demon of cruel acts crying hoarsely: “Ah, Rama, Rama and Ah, Lakshmana.”

uttarīṁ tṝṇa tyaktā śrnamānyabranaṁ c ।
āṇaṁyayaṁbhāṁ tānī pṛthvibhijñātumḥēṁ. ॥

An upper garment was dropped by her as well as auspicious ornaments. I shall bring these things to you. It behoves you to recognise them.”

uttarīṁ gṛहītva ṛuh śrnamānyabranaṁ c ।
iṃḍu prabhetyāṁ rāmaṁyā dṛśyaṁmaṁ cānaṁ. ॥

Holding the upper garment and the auspicious ornaments, the monkey exhibited them to Rama, saying: ‘See this.’
Then taking that garment and the auspicious ornaments, Rama began to lament bitterly:

"O Lakshmana, see this upper garment and these ornaments dropped from her body by Sita on the ground when she was carried away."

Being told thus by Rama, Lakshman said these words:

"I cannot identify her bracelets nor have I seen her ear-ornaments. But I can recognize her anklets as I have constantly saluted her feet."

Then the disconsolate Raghava said thus to Sugriva:
"Tell me Sugriva. In which direction did you see my beloved, dearer to me than my life, being carried off by that demon of cruel aspect?"

Addressed thus by the grief-stricken Rama, Sugriva, the monkey, said with folded hands and with tears, and in a tear-choked voice:

"I do not at all know the hiding place of that sinful demon.

I promise you truly. O vanquisher of foes, leave off sorrow. I shall make that effort by which you shall obtain Sita."
O refuge of all the world, to me also who am afflicted with fear from Vali and am without any support, you should be gracious."

"A friend must come to one's aid, as an enemy is known by wrong-doing. This very day I will kill him who has carried away your wife.

By analogy with myself, I see you immersed in the ocean of distress. I will get you out of it. You shall obtain in abundance what you desire."
Hearing Rama's word, the increaser of joy and manliness, Sugriva honoured Raghava and praised him.

All of them went quickly to Kishkindha ruled over by Vali and stationed themselves in the dense forest, concealing themselves behind the trees.

Then Rama, the vanquisher of foes, said these words to Sugriva: 'Sugriva, show me your enemy who seems a brother.

I will bring my promise to fruition with Vali killed and rolling in the dust of the forest. Conquer your misgiving.'
Hearing the words of Rama, Sugriva, of golden-yellow colour, yelled with a terrific-yell as if piercing the skies:

Hearing his roar which shook all beings, the angry Vali, being highly incensed, came out of the city.

Then the auspicious Vali saw the golden-hued Sugriva. Between them, a terrific battle ensued like that of Vritra and Indra.

After a while, Raghava saw Sugriva, the lord of the monkeys, weakening and looking in all directions again and again.
A great arrow was then let loose on the breast of Vali by Raghava.

Then Vali, the lord of the monkeys of great effulgence, and gifted with prowess, fell down on the earth being struck with force.

Rama, followed by Lakshmana, saw him (Vali) fallen down thus in battle like fire devoid of flames and approached him.

Seeing Raghava and Lakshmana, of great strength, Vali spoke polite but harsh words, full of justice:
तं नाराधिते: पुत्र: प्रथित: पियदर्शन: ।
कुलीनसत्त्वसंपन्नतेजस्वी चरित्रत्व: ॥

"You are a king’s son, well known and
of pleasing countenance, noble, endowed
with strength and effulgence and of
righteous conduct.

परार्जुस्वाङ्ख क्रत्यां को नु प्रासस्त्वया गुणः ।
यद्धं युद्धसर्वद्व: शंरेणोरसिति ताहिति: ॥

I have been struck in the breast by an
arrow (by you) while I was engaged in
fighting (another.) Having killed one who
was looking away (from you), what good
have you gained?

राम: करणवेदी च प्रजानां च हिते रतः ।
सामुक्तोशो जितोत्साहः समयज्ञो हटवतः ।
इति ते सर्वभूतानि कथयन्ति यशो भुवि ॥

All beings in the world speak of your
fame, saying ‘Rama is merciful, devoted to
the welfare of his subjects, compassionate,
energetic, versed in rules of conduct, and
of firm resolution.'
O king, punishment, control of passions, forgiveness, piety, firmness, truth, prowess and chastisement of the guilty—these are royal virtues.

It is natural (for Sugriva to fight me) for he would get the kingdom when I am dead. That I have been killed in battle by you by improper means is against nature.

Every creature meets with his end this way; let it be. If your deed was honourable think well of an answer.

Rebuked thus, Rama replied to Vali anon:
"Not knowing dharma, artha (wealth) and kama (love) and worldly custom, why do you blame me out of inexperience?

O simple monkey, why do you venture to address me thus out of your fickleness, having never enquired of elderly and honoured preceptors?

This land, along with the mountains, forests and woods, belongs to the Ikshvakuks. In them vest the punishment and reward of all men, beasts and birds.
The virtuous-minded, true and just Bharata, the knower of dharma, artha and kama and ever devoted to the administration of chastisement and reward, rules the earth.

तत्स्य धर्मङ्कुटादेशा वयमन्ये च पार्थिव: ||
चरामो वयधां कृत्तां धर्मसन्तानमिच्छव: ||

We and other princes who are ordered by him to look after dharma go forth all over this earth, with the desire to perpetuate righteousness.

तस्मिन्नपतिश्चैवेव भरते धर्मवर्तिके !
पालयत्वस्विलो भूमिं कश्चिरेद्द्रमनिप्रहम ||

When that foremost of kings, Bharata the lover of dharma, rules over the whole earth, who could practise unrighteousness?

तै वर्ष धर्मविश्बाधृत्य खिमेन परमेस्थिता: ||
भरतानां पुरस्त्तु निगृहीतो यथाविधि ||

Therefore we, who are rooted in our own exalted dharma will punish him who has transgressed dharma, in pursuance of Bharata’s orders and in accordance with law.
The eldest brother, the father and he who gives learning,—these three are to be regarded as parents by one who sticks to the path of dharma.

A younger brother, one’s own son and the pupil endowed with virtue—these three are to be considered equal to sons, if indeed dharma is the governing principle.

O monkey, the religion of the good is subtle, and difficult of comprehension. The spirit that is in the heart of every being knows what is good and what is not good.
But I shall tell it to you in plain words. Therefore it does not behove you to censure me merely because of your anger.

तदेत्तरे कारण पद्य यथेऽते त्य मया हतः ।
आतुर्वेत्ति भायवायु त्यत्वा धर्मं सनातनस् ॥

Know this to be the reason why you have been killed by me. Violating the traditional code of conduct, you have seduced your brother’s wife.

अस्य तं धर्माणार्य सुप्रीवर्य महालम् ।
रुमायां वर्तसे कामात् सुरुपायां पापव्यंक्त् ॥

While the high-minded Sugriva is still alive, sinful as you are, you keep Ruma who is your daughter-in-law, on account of passion.

तत्तीत्तरे ते धर्मात् कामहत्तर्य वानर ।
आतुभायांकविरहेश्वरस्मिन् दण्डोत्यं प्रतिपादितः ॥

Hence, O monkey, to you who have transgressed dharma and who are addicted to passion, punishment is accorded for carnal knowledge of your brother’s wife.
I have contracted friendship with Sugriva, like unto Lakshmana. With a view to regaining his wife and kingdom he has decided to work for my welfare.

Therefore, on account of all these high reasons, approved by dharma, punishment was inflicted on you. You must agree that it is so.

Your punishment should always be looked upon as righteous under all circumstances.

O foremost of monkeys, hear again this other reason, hearing which, O hero, it behoves you not to become angry.
People catch, either concealed or openly, many animals by various kinds of net, noose and trap.

Therefore, O monkey, you were killed by me in battle with an arrow; for, whether not fighting or fighting indirectly, you are only a monkey.

O best of monkeys, there is no doubt that kings are the bestowers of righteousness that is difficult to attain and of life that is enjoyable.

Therefore, it does not behave anyone to injure, to blame, to disregard or to speak harshly to them. Indeed, they are gods and walk on earth in the guise of men.
किशकिंद्हकांड

लं तु धर्ममविज्ञाय केवलं रोपमास्थितः ।
प्रत्येकसिं मां धर्मं पितुपातामहेस्थितम् ॥

But you, not knowing dharma and being only angry, blame me who am rooted in the traditional dharma (the heritage from my father and grandfather)."

एकुष्ठतु रामेण वाली प्रवाहितो भृगुम् ।
न दोषं राघवे दश्यो धर्मेऽधिगतनिधंशः ॥

Being thus addressed by Rama and becoming highly distressed, Vali did not conceive of any fault in Raghava, having understood dharma correctly.

प्रत्यवाच ततो रामं प्राणलिविनरेद्धरः ॥

Then the lord of the monkeys replied with folded hands to Rama:

यत्तमाल्य नरशेष्टं तदेवं नात्र संशय: ॥

“O best of men, what you have said is true indeed. There is no doubt of this.

यद्युज्ज्वलं मयं पूवं प्रमादादुक्कमपिष्यम ।
तत्तः तिन इति मे दोषं कः नाहिंसि राघव ॥
O Raghava, it does not behove you to blame me for any impropriety or harshness which was already spoken by me through inadvertence.

लं हि दयार्थित्वजः प्रजानां च हिते रतः।
कार्यकारणसिद्धौ ते प्रसन्ना बुधिरस्यया।

For you are well-versed in the practice of truth and devoted to the welfare of the subjects. In finding out causes and effects (in detecting crime and ordering adequate punishment) your discernment is indeed clear and unerring.

सुयीवे चाजीदे चैव विघत्व मतिमुत्तमाम्।
लं हि शास्ता च गोस्ता च कार्याकार्यविधे स्थितः।

Bestow your best concern on Sugriva and Angada. Knowing as you do what should be done and what ought not to be done, you are their chastiser as well as their protector.

या ते नरपते भृतिभरते रूहमं च या।
सुगीवे चाजीदे राजस्तां त्वमाभारतमहीसि।
O king and lord of men, it behoves you to adopt towards Sugriva and Angada the same attitude as towards Bharata and Lakshmana.

मध्यकृतिद्विंशां तं यथा तारां तपस्तिनीम्।
सुभीवं नावमन्येत तथाक्ष्यातांतमहसि॥

It also behoves you to direct Sugriva not to humiliate the pious Tara who has been implicated in my wrong-doing.”

इत्युक्तव चिन्ततो रामं सुभीवं प्रकाष्ठरः।
आभाष्य व्यक्तव वाचा सत्तेहसिद्मन्वीत॥

Having said thus with due humility to Rama, Vali the lord of the monkeys, addressing Sugriva in clear words, said these words with affection:

सुभीवं दोषेन न मां गन्तुमहसि किलितप्यात्।
क्रय्यां भविष्येन बुध्मोहेन मां वच्यात॥

"Sugriva, for my misdeeds, you should not impute blame to me, who have been constrained by the folly which is to bring about the inevitable."
Dear brother, I think it has been decreed that there cannot be happiness for both of us at the same time, nor the natural affection of brothers; this decree may not be altered.

Assume therefore this very day the sovereignty over all the forest-dwellers. And know me to be already going to the abode of Death.

O heroic king, however hard it may be, you ought to fulfil what I, reduced to this condition, am about to say.

Behold Angada fallen on the ground, with his face full of tears, young but wise, brought up in luxury and deserving of happiness.
From all harm protect him; my son dearer to me than life, as though he were your own son,—not lacking anything, though lacking me.

You should unfalteringly carry out your duty towards Raghava. To fail him is to sin; and being disregarded, he may punish you.”

Having said thus, he died, agonised by the arrow, with his eyes opened wide and with his terrible teeth exposed.

Then Sugriva, lamenting, raised the dead body of Vali along with Angada, and had it placed in the palanquin.
Then the monkeys, along with Sugriva and Tara, after performing the funeral rites of Vali according to rule poured water-libations to Vali.

Then Hanuman, the son of the wind-god, lustrous like a golden mountain, his face effulgent like the rising sun, said with folded hands:

"O Lord (Rama), through your grace, Sugriva has obtained this great hereditary kingdom of monkeys which is not attainable easily."
Being thus addressed by Hanuman, the wise Raghava, vanquisher of powerful enemies and well versed in speech, replied thus to Hanuman:  

सुखमंद्रां गुहां रथ्य गुप्तीवे वानरणमः।
पञ्चिण्यो विविधवद्वीरः क्षिप्रं राज्येऽभिगत्यताम् ॥

"Let the heroic Sugriva, the foremost of monkeys, enter this prosperous and pleasant cave and be installed quickly, according to rites, in this sovereignty."

एवमुतः वा हनुमनं रामं सुग्रीवमात्रवीत।

Having spoken to Hanuman thus, Rama said to Sugriva:

इममण्डलं धीर योवराज्येऽभिगच्छ ॥

"O hero, instal as Yuvaraja this Angada.

ज्ञेयस्य स सुतो ज्ञेष्ट: सहशो विकर्मण ते।
अज्ञेयमात्रायंनात्मा योवराज्यं माजनम् ॥

He is the eldest son of your elder brother. He is equal to you in prowess. This Angada of heroic spirit is indeed worthy of being Yuvaraja."
O amiable one, the four months called the rainy season, have begun. This is not a fit time for our endeavours. (Therefore), do you enter your auspicious city.

O amiable one, in this mountain, I shall live along with Lakshmana. This mountainous cave is pleasant, extensive and with suitable ventilation.

As soon as the month of Karthika comes, bestir yourself towards the destruction of Ravana. O amiable one, this is our understanding. Do you enter your own residence.
After Sugriva had been installed and after he (monkey) had entered his cave, Rama came along with his brother to the mountain Prasravana.

Seeing the sky white, the orb of the moon spotless and the wintry night bathed in moonlight, the well-satisfied king Sugriva, the lord of the monkeys, said to Rama, the best of men and the destroyer of hostile hosts:

"The monkeys are all come, formidable equal to Daityas and Danavas, obedient to our commands and devoted to the welfare of their master."
O vanquisher of foes, they are capable of carrying out what you desire. O best of men, say what you consider appropriate to the season."

तथा भ्रान्य सुशीवं रामे दशरथात्मः ||
वाहुश्यों स्तपरिचयं हंदे क्वचनमत्रवरीत् ||

Rama, the son of Dasaratha, embraced with his hands Sugriva who spoke thus and then said these words:

ज्ञायतत्तं मन वैदेही यदि जीविति वा न वा ||
स च देशो महाभाष्य यस्मिन्न वस्ति रावणः ||

"Let it be ascertained whether my Sita, (the daughter of Janaka, king of the Videhas) lives or not. O wise one; also the country where Ravana lives.

अधिगम्य तु वैदेहीं नित्येये रावणस्य च ||
प्रासकालं विधायामि तस्मिन् काले सह तथा ||

After knowing about Sita and the abode of Ravana, I shall then, together with you, do what is suited to the time.

नाहस्मिन् प्रस्तु: कार्येव बानरेश न रक्षमण: ||
त्वमश्च हेतुः कार्यस्य प्रस्तुथ्य यक्सोधर ||
O Lord of monkeys, in this matter I am not the master, nor Lakshmana. O best of monkeys, of this undertaking you are the master as well as the cause.

तः वेः ज्ञानसि यत्कारं मम वीर न संशयः ।

O Lord, do you yourself order what ought to be done. For you know what should be done for me. O here, there is no doubt in this.”

एक्षुचकर्तु वृद्धिचो विनंतं नाम युधिष्ठिरं ।

When thus addressed, Sugriva spoke to a commander Vinata by name, in the presence of Rama, and the wise Lakshmana:

अधिग्रह्य तु वैदेही निमित्त रावणस्य च ।

“Find out where Vaidehi (sita) is and the abode of Ravana and return as soon as one month is completed. Whoever tarries (beyond a month) is liable to be killed by me.
When we have performed this task and Rama’s wish is fulfilled, we shall be freed from debt, we shall have discharged our obligations, and we shall have attained our desires most satisfactorily.

And he (Sugriva) spoke to the heroic Hanuman, the son of the Wind-god:

“Do things in such a manner as to be able to obtain Sita. O Hanuman, well-versed in diplomacy, in you alone are strength, intelligence, valour, a capacity to act according to place and time, and diplomacy.”
Then understanding that the success of the enterprise depended on Hanuman, Rama, the destroyer of foes, gave with great delight to him (Hanuman) his ring ornamented with the engraving of his name as a token to the king’s daughter (Sita).

That best and foremost of monkeys Hanuman received it and placed it on his head with folded hands and saluting his (Rama’s) feet, started off.

The commandants of monkeys being ordered everywhere to find out Sita by the king of the monkeys, went off quickly according to their instructions.
All those foremost of monkeys with Hanuman as their leader started off and searched everywhere in the Vindhyta forests first.

तेषां तत्रैव वस्तां स कालो व्यत्याच्य
उपविविश्व महात्मानशिन्तामापेदेः तद्रा ॥

Whilst they were staying there, the prescribed period elapsed. Seating themselves, these great ones took thought:

वयमाध्वयुजे मासि कालसंस्त्याव्यवस्थिता: ॥
प्रस्थिता: सोडपि चातीत: किमत: कार्यमुत्तरम् ॥

"We were sent out with instructions to return within the month of Asvini. That too has elapsed. What can be done by us hereafter?"

इदानीमकृतः थीकां महत्य नात्र संशय: ॥
हरिराजस्य सन्देशमकृत्वा क: सुखी भवेत् ॥

If we return without fulfilling our quest there is no doubt that we must die. Who indeed can live happily without carrying out the orders of the king of monkeys?"
Being thus told in piteous words by the monkeys who were already as good as dead, a vulture replied to the monkeys in a deep tone, with tears in his eyes:

"O monkeys, I am a vulture whose wings have been burnt away and whose strength is lost. But, through my words at least, I shall do Rama the best service.

A young damsel, full of beauty and decked with all ornaments, was seen by me when carried away by the wicked Ravana.

That excellent lady was crying: 'Rama, Rama and Lakshmana.' Because of her repeating the word Rama, I conclude she must be Sita.
Hear me tell you the abode of that Rakshasa. That Rakshasa, Ravana by name, dwells in Lanka City.

In an island in the sea, at a distance of one hundred *yojanas* from here, the beautiful City of Lanka was built by Visvakarma.

There Sita lives surrounded by demons. O monkeys, go thither quickly in haste.

I see through my inner vision that you will find her and return.”
Hearing the words of Sampati regarding the destruction of Ravana, the delighted monkeys came to the ocean, looking forward to the sight of Sita.

आकाशमिव दुष्पारं सागरं पृष्ठं वानरः।
विषेदुः सहसा सन्धे कथं कार्यमिति नुवनः॥

Looking at the sea which was as impossible to cross over as the sky, all the monkeys were distressed saying ‘how can this be done’?

अनेकशतसाहसौ विषण्णां हरिवार्हिनीम्।
जाम्बवान् समुदरिनियं हनुमान्तमभावनवीत॥

Looking well at the many hundreds of thousands of the distressed army of the monkeys, Jambavan said thus to Hanuman:

तीर वानरलोकस्य सर्वशाख्विशारदः।
नूणीमेकान्तमाद्रित्य हनुमः किं न जल्पसि॥

‘O Hanuman, hero of the world of monkeys and expert in all sciences, why are you sitting silently and alone, why don’t you speak?’
You are Kesarin’s son but born to another person and you are of terrible heroism. You are the son born from the loins of the Wind-god and you are also equal to him in might.

Arise, O best of monkeys, and cross the great ocean. Go forth with great speed even as Vishnu took his three great strides.”

Being praised, the mighty Hanuman increased greatly (in size). And flourishing his tail out of joy, he attained (great) strength.

Hanuman, the destroyer of foes, got up the best of mountains, Mahendra.
That great mountain, being pressed hard by the feet of the high-souled Hanuman, roared like a mad powerful elephant when struck by a lion.

And that high mountain, forsaken by the sages on account of their fear and agitation, looked dejected like a wayfarer left alone in a mighty forest by his companions.
Then Hanuman, the vanquisher of foes, desired to search along the route frequented by the Charanas for the place where Sita, carried off by Ravana, was.

Saluting with folded hands, the Sun, the Great Indra, Vayu, Brahma and all Beings, he made up his mind to proceed.

Then the swift one, Hanuman, flew up with speed, undaunted. The best of monkeys verily thought himself equal to Suparna (Garuda).
That mighty one, after crossing the unconquerable ocean, saw, with a composed mind, Lanka situated on the peak of the Trikuta mountain.

That auspicious monkey saw the city of Lanka full of delightful white mansions as if it were a city embedded in the sky.

Hanuman saw the city ruled over by the best of Rakshasas and built by Visvakarma, as if it was floating in the sky.

The wise and the highly strong Hanuman, the son of Vayu and the best of monkeys, assumed (all) his strength and entered Lanka in the night.
There he heard the mantras of the worshippers in the houses of the Rakshasas. And he saw the demons devoted to the recitation of Holy Scriptures.

The monkey (Hanuman) entered the house of the king of the Rakshasas, which was guarded by thousands of highly valorous demons.

Hanuman entered that great mansion full of many terraces and hundreds of most beautiful damsels and containing capacious enclosures.

The heroic monkey, not seeing her (Sita) there and seeing other beautiful women, came out and began to consider:
“All the inner apartments have been seen. All the damsels in Ravana’s mansion have also been seen. But the pious Sita has not been seen. My labour has been in vain.

What will the assembled monkeys say to me when I go to them? And what shall I say not having seen Sita, the daughter of Janaka?

Hope is the source of good fortune. Hope causes the highest happiness. Indeed, hope impels one always in all quests.”

Thus pondering, he began once again to search for her.
Leaping up and coming down, standing here and going there again and again, opening door and shutting them again—thus that great monkey searched for her in every (conceivable) space.

There was not even a four-inch space in the inner apartment of Ravana which the monkey did not explore.

Not seeing Sita, the monkey spoke these words:

"Here in Ravana's mansion was Sita said to be by Sampati, the king of Vultures. But I do not see her."
After meditating for a while and comprehending her with his mind, Hanuman of great brilliance leapt from that mansion into an enclosure.

And in the Asoka forest, the foremost of monkeys saw her like the spotless ray of the moon in the beginning of the bright half of the month;

who was shining in lustre though her form was but slowly recognisable, like a flame of fire enveloped in a cloud of smoke;

who was clad in a fine but tattered yellow cloth and, being dirty and devoid of ornaments, looked like a lotus tank devoid of lotuses;
who was shrinking, anguished, fading and of emaciated body, depressed and pitiable like the Rohini star overpowered by the planet Mars;

who was miserable with a face full of tears, emaciated on account of want of nourishment, always meditating on her own grief and being wholly absorbed in it.

His mind still wavered, though he repeatedly looked at her, who was like learning divorced from practice.

As she was without ornament, Hanuman made her out with difficulty, like speech
without culture which has lost its own meaning.

Looking at her possessed of wide eyes, the daughter of a king and of unimpeachable conduct, he concluded her to be Sita by cogent reasonings:

"Those ornaments which Rama had described in the various parts of Sita's body,—he saw all those ornaments shining on the branches (of the Asoka tree).

Those ornaments which were dropped (at Rishyamuka), them I do not see here.

Those wonderful, resonant and precious ornaments which were seen on the ground should certainly have been discarded by this lady.
This garment has become tattered by long wear. Still it is surely of the same colour and beauty as the other (which we picked up).

This golden-hued lady is (indeed) the beloved queen of Rama, for though she is lost, she is not lost from his mind.

This lady’s mind is rooted in him and his mind is rooted in her. That is why, the righteous-minded Rama and Sita are maintaining their lives even for a while.

Indeed, my master Rama performs a difficult feat in that, being separated from her, he still maintains his body and has not consumed himself with grief.”
Thus, the son of Vayu, delighted at seeing Sita there, thought of Rama in his mind and praised his master.

Thinking for a while with eyes full of tears, the effulgent Hanuman lamented the fate of Sita:

“If even Sita, ever devoted to her elders and worshipped by Lakshmana devoted to his brother, is afflicted with grief, indeed fate is invincible.

The noble Sita, knowing the resoluteness of Rama and of the wise Lakshmana, does not agitate herself too much like the Ganges on the approach of the rainy season.
Raghava eminently deserves Sita equal to him in character, age, conduct, family and other auspicious marks. Sita also of dark-blue eyes deserves him equally.

On account of this Sita of wide eyes, the highly powerful Vali was killed and fourteen thousand dreaded Rakshasas were killed in Janasthana by arrows like to flaming fires.

On account of this Sita of wide eyes the mighty ocean, lord of many rivers, was crossed by me and this city was seen.
If, for this lady’s sake, Rama were to wander round the whole earth girt by the ocean and all the world, my opinion is that it is but proper.

राज्यं वा त्रिषु लोकेषु सीता वा जनकालम्या।
श्रेष्ठेरळेक्यराज्यं सकलं सीताया नाप्नुयात् कल्याम् ॥

The sovereignty of the three worlds or Sita, daughter of Janaka,—(which is better?)—the entire sovereignty of the three worlds will not equal a fraction of Sita.

सर्वान्म भोगानं परित्यज्य भल्लेन्द्रहलाक्तता।
अचिन्तित्वत्र दुःखानि प्रविष्टा निजेनं चन्मु ॥

Leaving off all pleasures and impelled strongly only by love of her husband, she entered the forest devoid of human beings, not caring for difficulties.

इमां तु शील्संपन्नां ध्रुमहृदि राघवः।
अस्या नूतः पुनर्लोभाध्यायवः प्रीतिमेज्ज्यति ॥

Verily, Raghava deserves to see this virtuous lady. By regaining her Raghava will surely attain happiness.
Deprived of love and enjoyments, and bereft of relations, she still keeps her body, being desirous of re-union with him.

She does not see the demonesses nor those trees full of flowers and fruits. With her mind concentrated on one and only object, she sees Rama alone (everywhere).

To a lady, the husband is indeed the highest ornament of all ornaments. Being separated from him, she, however beautiful, does not shine.

Even my mind is distressed to see that Sita, having dark tresses, and eyes like lotus petals, is afflicted with grief, though deserving of happiness.
Whilst he was looking at the forest full of blossoming trees, and searching for Sita, only very little of the night was unspent.

And at that late time of the night, he heard the holy chanting of the Brahma-rakshasas who were experts in all the six ancillaries of the Vedas and who had performed the greatest sacrifices.

Then the ten-necked and highly-heroic Ravana of mighty arms was roused by the sounds of auspicious instruments, melodious to the ears.
After waking up, the effulgent lord of the Rakshasas entered, in due time, the Asoka garden which was full of trees; he was surrounded by choicest damsels like the moon by stars.

रावणोऽडयं महाभासुरिति संधिनिन् वानरः ।
पञ्चगुल्मान्तरे सको हनुमान् संयुक्तोभवत् ॥

Thinking he must be the mighty armed Ravana, Hanuman kept within a mass of leaves and concealed himself.

सीतामसितकैश्रान्ताम् उपार्तित रावणः ॥

Ravana approached Sita with dark tresses.

स तां पतितां दीनां निरानन्द्रां तपस्विनीम् ।
साक्षेमुरुर्वशेष्यां दृश्यत रावणः ॥

Then Ravana, with sweet words and gestures, revealed himself (his desire) to Sita, chaste, miserable, joyless and living the life of an ascetic:

कामये त्यां विशाखाक्षि बहुमन्यव भायि मि ।
भव मैथिलि स्वार्थि मे मोहमें विृथित्य ॥

"O wide-eyed one, I love you; O dear one, honour me; O Sita, become my wife; leave this folly."
Good betide you; become my foremost Queen among all these choice damsels who have been brought from far and near.

O good one, look at my prosperity, fortune and fame. O fortunate one, what will you do with Rama, clad in bark?

Rama is now devoid of victory and deprived of fortune and is a wanderer in the forest. He is practising austerities and sleeps on the bare earth. I doubt whether he lives or not."

Hearing these words of the terrible Rakshasa, Sita threw a blade of grass between, and smiling innocently, replied:
"Turn back your desire from me. Let it be fixed on your own people.

It is not proper for you to solicit me, any more than for a sinner to seek final emancipation. Devoted to one husband, the forbidden deed may not be done by me.

I am no fit wife to you being the faithful wife of another.

Look to dharma carefully; follow carefully the rule of the good; O Rakshasa, the wives of the others must be protected like your own.

Either there are no good people here, or if there are, you don't follow them, seeing that your bent of mind is perverse and contrary to righteousness.
That righteous-minded Rama is indeed well known to be kind to those who seek his refuge. Therefore, if you desire to live, his friendship with him be established.

It behoves you therefore to restrain yourself and take me back to him. If you render me thus to Rama, the best of Raghus, good will attend you.

O Ravana, if you do otherwise, you will meet your death."

Hearing the harsh words of Sita, the King of the Rakshasas replied harshly to Sita, of comely looks:

"Am: kamo manushyanam yasmin kilih nirvethate |
Janena tasmastvamucartha: sneha kilih nayate |
Atsamakara sarvam tama dhatyamiti varanane ||
"Among men, love is indeed crooked. Towards the person on whom it is fixed only compassion and affection arise. It is because of this reason, O beautiful-faced one, I do not kill you.

श्रो मासो रक्षितन्यो मे योकवधिस्ते मया कृत: ।
तत: शयनमारोह मम लं वर्वर्णिनि ॥

Two months more have to be kept by me, being the limit prescribed by me to you. Then you must come to my bed, O beautiful one.

ऊँचः द्राम्यां तु मासाम्यां भर्तीर्म माननिच्छतीर्म ।
मम तवो प्रातराधर्म्म आरम्भते महानसे ॥

If even after the expiry of two months you do not desire me for your husband, they will prepare you in the kitchen for my morning meal."

इत्युत्तथा मैथिली राजा रावण: शनुरावण: ।
प्रसिद्धि: स दशश्रीव: कम्प्यन्तिव मेदिनीम ॥

Saying thus to Sita, king Ravana of ten heads, the vanquisher of foes, departed, causing the earth to quake, as it were.
Hanuman, too, having rested, heard everything in truth. Then the monkey thought various kinds of thoughts:

"She, whom the monkeys search for in their thousands and millions in all directions—she has been seen by me.

I shall console her, whose face is as beautiful as the full moon, by praising my friend Rama of benign actions."

Descending from that tree, the effulgent Hanuman, the son of Vayu, having coral red countenance and bearing himself
humbly, approached Sita and saluted her with folded hands placed on his head and asked her in a sweet voice:

"O auspicious Lady, who are you, of lovely eyes?

It is my belief that you are a princess and the queen of a king.

If you are the person who was carried away forcibly from Janasthana by Ravana, you are indeed Sita. Good betide you. Tell me who ask you.

From your wretched condition, superhuman beauty and ascetic garb, you are surely the queen of Rama."

\[\text{Translation:} \]
Hearing his words and delighted at the mention of Rama’s name, Vaidehi said these words to Hanuman who was on the tree:

\[ \text{नुषा दशरथस्यांहृ शतरुण्यस्यमाधिन:।} \\
\text{दुहिता जनकस्यांहृ चैदेहस्य महात्मनः।} \\
\text{सीता च नाम नाष्टाः हार्यार्ष्य रामस्य धीमत:।} \]

"I am the daughter-in-law of Dasaratha, the destroyer of the armies of enemies. I am the daughter of the high-souled Janaka, the king of the Videhas. I am by name Sita and the wife of the wise Rama.

\[ \text{कसतो दण्डकारण्ये तस्याहमितीजसः।} \\
\text{रक्षसारहता मायी रावणे दुरालमना।} \]

Whilst living in the Dandaka forest, I, the wife of that Rama of immeasurable effulgence, was carried off by the wicked Ravana.

\[ \text{द्वौ मासी पैन ने काले जीवितानुरुः क्रत:।} \\
\text{अभिं द्राम्यां तु मासाभ्यां तत्स्यक्ष्यामिष जीवितम्।} \]

Two months have been fixed by him as the period of grace for my life. After the expiry of those two months, I will quit this life."
Hearing those words of that lady who was overpowered with grief, Hanuman, the leader of the monkey-hosts, himself distressed, uttered this soothing reply:

अहं रामस्य सन्देशादेवि दूतस्तवागतः ।
वैदेहि कुशली रामस्य च कौशलम्रत्रविद् ॥

"O Queen, at the command of Rama, I am come to you as his messenger, O Vaidehi, Rama is well and he enquired of your welfare.

रक्षणश्च महातेजा भवत्सेत्सुनचरः प्रियः ।
कुताघाढ्योकसनतसः शिरसा तेजभिमादनम् ॥

And the highly effulgent Lakshmana also who is a dear follower of your husband, makes his obeisance to you with his head, being highly distressed with grief."

सा तयोः कुशलं देवी निदान्य नरसिंहयोः ।
प्रीतिसंध्यायर्थाऽर्जी हनुमंत्रमथाविद् ॥
Hearing of the welfare of those two best of men, the queenly Sita, thrilled all over with joy, spoke thus to Hanuman:

कत्याणी बत गाथियं लौकिकी प्रतिभाति मे ।
एति जीवनं तमानन्दौ नरेष्वशतादिपि ॥

“Verily, the auspicious saying of the people appears to me to be true that, though after a hundred years, joy comes to a man if he but lives.

क ते रमेण संसर्गं कथं जानाषि लक्ष्मणम ।
वानराणं नशणं च कथमासीत् समागम् ॥

Where did you meet Rama? How do you know Lakshmana? How did monkeys and men come together?

यानि विज्ञानि रामस्य लक्ष्मणस्य च वानर ।
तानि भूयः समाचक्षं न मां शोकं समाविशेषत् ॥

O monkey, narrate once again the distinguishing marks of Rama and Lakshmana, (so that) sorrow may not possess me."

एक्षुकस्य वैदेह्यं हनुमानं मार्रतमलं ।
तत्तो रामं यथातत्त्वं अस्वात्मसुखमके ॥

Being thus addressed by Vaidehi, Hanuman, the son of Vayu, began then to describe Rama exactly:
राम: कमलप्रच्छ्ण: सर्वभूतमनोहरः।
रुपदार्क्षिण्यसंपन्नः प्रसूनो जनकामेजः॥

"O daughter of Janaka, Rama has eyes like lotus-petals and draws the hearts of all beings. He was born endowed with beauty and goodness.

तेजसाक्षितदित्यसंस्कारः क्षमया पृथिवीसमः॥
बृहस्पतिसमो बुद्धग्या यद्यः सार्वदोपमः।

He is like the Sun in effulgence and is equal to the Earth in patience. In intellect he is equal to Brihaspati and he is the equal of Indra in fame.

रक्षिता जीवलोकस्य लघजनस्य च रक्षिता।
मयोद्वानं च लोकस्य कर्ता कार्यिता च स।॥

He is the protector of all living beings as well as of his own kith and kin. He creates distinctions among people and has them observed.

सत्यमंगः: श्रीमानं संभवानुव्रहें रतः।
देशकालविबागः सर्वलोकप्रियवदः॥

He is devoted to Truth and Dharma. He is full of riches and keen on its
acquisition and bountiful distribution. He knows the time and place for everything and is pleasant spoken to all.

He has by his step-mother Sumitra, a brother who is unconquerable. He is exactly like him (Rama) in affection, beauty of form and virtuous qualities.

Those two best of men, who are eager to see you, and who have been searching for you throughout the earth, came into contact with us.

Then Lakshmana explained to Sugriva, the king of the monkeys, the sorrow of Rama of benign deeds due to your loss.
Then all those ornaments which bedecked your body and which you caused to drop on the earth when you were carried off by the demon,—those ornaments which had been brought together by me, were given to Rama.

Then Rama and Sugriva entered into a mutual contract, to kill Vali and to search for you.
ततो निह्य तरसा रामो वालिनमाहवे ।
सर्वस्वरूपस्मता सुभीवमकरोत् पतिम् ॥

After killing Vali quickly in battle, Rama made Sugriva the lord of all the hosts of monkeys and bears.

रामसुभीवः रैक्यं देव्येवं समजायत ॥
हनुमन्तं च मां विद्धि तयोर्द्वेतसिद्धागतम् ॥

O Queen, the friendship between Rama and Sugriva arose thus. Know me to be Hanuman, their messenger who has come here (to you).

वराज्यं प्राप्य सुभीवं समानीय महाकपीनः ॥
लवः प्रेक्षामास दिशो दश महाबलन् ॥

After obtaining his own kingdom, Sugriva gathered together all the strong great monkeys and sent them after you in all the ten directions.

आदिष्ठ वानरोद्रेण सुभीवेण कनिकसः ॥
चरणिति कपृत्तां क्षल्लां क्यमन्ये च वनरा: ॥

Being ordered by Sugriva, the lord of the monkeys, myself and all other forest-dwelling monkeys are wandering throughout the earth.
विश्रासार्थे तु वैदेहि भरुङ्का मया गुणाः।
आचारद्राध्यो देवि तनामितो नविनासनेह्॥

O Vaidehi, it was to inspire confidence
that all the virtues of my lord (Rama)
were recounted by me. O sinless Queen,
Raghava will take you hence ere long.

एतते सर्वमास्त्यांत समाधसिद्धि मैथिलि।
रामनामा छिंतं चैदं पत्य देव्यहुदियकस्म॥

Now everything has been told you.
O Maithili, be comforted. O Queen, look
at this ring which is marked with
Rama's name.

प्रम्यार्थे तवानीतं तेन दचं महायमा।
समाधसिद्धि भद्रं ते क्षीणतु:खप्प्ला बासि॥

To inspire confidence, it was broug'it to
you, being given by the high-souled one
(Rama). Be comforted. Good betide you.
Experience of sorrow is at an end for you.”

गृहीत्वा प्रेक्षमाणा सा भद्रं: करविभूषणम्।
भर्तरिमिव संप्रांता जानकी सुदितासभवत्॥
Taking the ornament of her husband's hand and looking at it, Janaki became delighted as if she had actually got her husband.

Then that modest young lady, delighted at the message from her husband, welcomed the great monkey Hanuman with affection and praised him:

"O best of monkeys, you are valorous, clever and wise in that single-handed you have attacked this abode of the Rakshasas.

By my good luck, is the righteous-minded and truthful Rama in good health and Lakshmana of great effulgence and the promoter of the joy of Sumitra?

मही दहति कोपेन युगान्तामिरिवोधितः ||
If Rama (Kakustha) is really well, why does he not burn this earth girt by the ocean with his ire like the surging fire of dissolution?

But no; they are quite capable of defeating even the celestials. I think the end of my miseries has not arrived as yet.

Is not Rama agitated? Does he not grieve? Does that foremost of men take the further steps (calculated to rescue me)?

Has Raghava lost his affection for me, because of my exile? O monkey, will he rescue me from this distress?

Hearing the words of Sita, Maruthi of terrible prowess, placed his folded hands on his head and spoke these words in reply:
O lotus-eyed one, Rama does not know that you are here. That is why he has not taken you away quickly as Indra did his queen Sachi.

Immediately on hearing my words, Raghava will come here quickly, leading a large army of monkeys and bears.

Causing the imperturbable ocean to be still (by means of a bridge) Rama (Kakutstha) will make the city of Lanka devoid of Rakshasas by means of his terrible arrows.

O noble lady, worried with grief on account of not seeing you, Rama does not get any peace of mind like an elephant smitten by a lion.
Raghava does not eat any flesh nor does he drink honey. He eats only boiled rice and forest produce as prescribed (for the ascetic) always in the fifth part of the day (evenings).

Rama, best of men, has no sleep, usually. And even when he sleeps, he wakes up uttering the sweet words ‘Sita, Sita.’

Give me some token that Raghava may recognise it, and tell me that which Raghava and Lakshmana the strong should be told.”

एवाच शोकसन्तता हनुमन्तं हुक्कमम् ॥
When he had spoken thus, Sita, equal to the daughter of a god, said in sore grief to the monkey Hanuman:

"Enquire in my name after the welfare of him whom the noble Kausalya bore and who is the lord of the world; and salute him with (bowed) head.

That Lakshmana, servant of elders, possessor of auspiciousness, capable, no great talker, best of those dear to Prince Rama, a worthy son to my father-in-law, always dearer to brother Rama than myself and seeing whom Raghava does not even remember his deceased father—that
Lakshmana should be asked of his welfare, as from me. For Lakshmana is always gentle and pure and competent and dear to Rama.

यथा हि वानरश्रेष्ठ टुः क्षयकरो भवेत्।
त्वमस्मि न कार्यतिष्किं श्रमाण हरिसित्तम॥

O best of monkeys, you are my sole refuge in the conduct of this business so that Rama should end my woes.

राधवकस्त्वसमार्पणमयि युतपरो भवेत्।
इदं वृयाश्च मे नायं शूरं रामं पुनः पुनः॥

Through this attempt of yours, Raghava should bestir himself. Tell this to my heroic lord Rama, again and again:

जीवितं धारणिः मासं दशरथात्मज।
उत्भं मासाच जीवितं सत्येनाहं ब्रवीति ते॥

“O Rama, son of Dasaratha, I shall keep up my life for a month. Beyond that month, I will not live. I tell this to you with an oath.”

ततो कथगतं शुचवव दिल्यं कृतामणि शुभमः।
प्रदेयो राजवाचय्यति सीता हनुमते ददै॥
Then, taking out the auspicious and highly effulgent Chudamani that was tied in her cloth, Sita gave it to Hanuman saying 'this must be given to Raghava.'

Then, receiving that unsurpassed and excellent jewel, the heroic Hanuman tried to put it on his finger but it would not fit his finger.

Taking that excellent jewel and saluting her, the best of monkeys transported himself mentally to where Rama was, though he stood there physically.

After moving away from that place, the monkey indulged in thought:

"A little of this business still remains to be done. The dark-eyed Sita has been seen."
Going beyond the first three expedients the fourth now comes into view.

कार्यं कर्मणि निर्दिःष्टे यो वहन्यपि साध्येत
पूर्वकार्याविरोधेन स कार्यं कर्तुमहिति

When a task has been allotted, he who performs several others also without prejudice to the first task, is indeed a fit person for the accomplishment of the task.

न द्वारकः साध्यको हेतुः खल्पस्यापीह कर्मणः
यो द्वारः कहुः वेदस स समयोऽधिसाधने

Even to a small task in this world, no single item is enough for full accomplishment. Therefore he who seeks his purpose in many ways will succeed in accomplishing it.

इदमस्य नूरांस्य नन्दनोपामुत्तमम्
वनं विध्वंसिष्याभि युष्मं करनिवानः
अस्मिन् भयों ततः कोषं करिष्यति प्रशाननः

I will destroy the excellent garden of the wicked Rakshasa, equal to Nandana, even as fire destroys a dry jungle. When this is ruined, the ten-faced Ravana will become angry.”
Then the heroic Hanuman destroyed that garden of damsels and made his form so big as to strike terror among Rakshasa women.

Then the Rakshasa women, of deformed faces, began to describe the evil-looking horrid monkey who resembled a mountain:

"O king, in the middle of the Asoka garden there is a monkey of terrific body and immeasurable prowess, who is conversing with Sita.

By that monkey of wonderful form, your garden of the damsels, which is full of various kinds of animals and which is a delight to your heart, has been destroyed.
There is no space in it that has not been destroyed by him. Only that place where Janaki is, has not been destroyed by him.

It is not known whether it was for the sake of protecting Janaki or the monkey was too much fatigued."

Hearing the words of the Rakshasa women, Ravana, the lord of Rakshasas and possessed of great effulgence, ordered the Rakshasas, called Kinkaras who were equal to him in valour, to catch Hanuman.

Equipped with variegated maces, bludges, golden angadas and arrows blazing like the sun, they attacked the best of monkeys.
Then, killing the Kinkaras and exhibiting his strength, Hanuman jumped on to the palace of chaitya (temple) which rose as high as a mountain-peak and struck it fearlessly filling Lanka with the sound.

“Victory to Rama, expert in arms and to Laskhmana of great strength. Victory to Sugriva the king, who is protected by Raghava.

I am the servant of Rama, the Lord of the Kosalas and of benign deeds. I am Hanuman, the vanquisher of hostile forces and the son of Vayu.

Even a hundred Ravanas cannot match me in battle.
Having destroyed the city of Lanka and saluted Maithili, I will depart, with my object fulfilled, while all the Rakshasas are looking on."

Having spoken thus, the lord of the monkeys, possessed of mighty arms and a terrific voice, stood on the Chaitya and roared a terrific roar, striking terror into the Rakshasas.

Then, being honoured by his own beloved followers, and seated in his car, Indrajit, foremost of bowmen, well-versed in archery, best of swordsmen- and past-master of warfare, went seeking Hanuman.
Those two, possessed of speed, well-versed in the art of warfare, fought excellently to the joy of all beings.

Then the heroic Indrajit, the foremost of those well-versed in archery and possessed of exceedingly great effulgence, let loose the arrow of Brahma against Hanuman, the foremost of monkeys.

Then the monkey Hanuman, being bound by that arrow of the Rakshasa, became still and fell down on the earth.

The Rakshasas informed Ravana the lord of the Rakshasas that the foremost of monkeys had been bound like an intoxicated elephant.
Though tormented by the Rakshasas, of terrible prowess, Hanuman eyed the lord of the Rakshasas, being struck with great wonder.

Hanuman looked at the effulgent lord of the Rakshasas and then thought within himself being fascinated by his splendour:

“\textit{What beauty, what courage, what strength and what effulgence! Indeed, all high attributes are possessed by the king of the Rakshasas.}"

If unrighteousness were not too strong in this lord of the Rakshasas, he could indeed be the protector of the world of the gods even with Indra.”
Looking at the strong and highly powerful ten-faced Ravana, Hanuman, the mighty monkey-chief, spoke these weighty words in an unperturbed manner:

अहं तु हनुमान नाम मस्त्योरसः सुतः ||
सीतायास्तु कृते तूर्ण शायोजनमः यत्म ||
सखुंद्रु ब्रह्मदिलैव तां दिन्द्रुरीहाण्त: ||
अभिता च मया द्वया गुहे ते जनकात्मणा ||

"I am the direct son of Vayu. Hanuman is my name. On account of Sita, I crossed quickly the ocean which extends a hundred yojanas and have come here to see her. And going through your house, I have seen the daughter of Janaka.

तद्वा न्द्र दण्डन्यमार्धस्तपः कृतपरिमहः ||
परदारान्त महापञ्ज नोपरोद्धु त्वमिसि ||

Therefore, O highly wise one, you, who have realised the essence of dharma, and who have made great acquisition through penance, should not keep in captivity the wives of other people."
Wise men like you do not engage in courses which are opposed to righteousness, which involve many dangers and which will destroy them at the very root.

Therefore pay heed to my advice which will secure your welfare in the past, present and future, which is based on dharma and which follows the Sastra. Give back Sita to Rama, the best of men.'

Hearing those words of the high-souled monkey, Ravana, beside himself with anger, ordered his killing.

वधे तस्य समाहते रावणेन दुरामना ।
निवेदितवतो दौत्यं नानुभैर विशिष्ण: ॥
When the killing of the monkey was ordered by the wicked Ravana, Vibhishana did not approve of the killing of one who had declared himself a messenger.

तस्य तद्वचनं श्रुता दशग्रीवो महालम् ।
देशकालिनं बावं आतुरस्तरमभवीत् ॥

Hearing those words of his high-souled brother, suited to time and place, the ten-necked Ravana replied him thus:

कथीनं किल व.;कुलमिदं भविति भूषणस् ।
तदस्य दीप्यातं शाहं तेन दगडों गच्छतु ॥

"To monkeys the tail indeed is a prized ornament. Let that be set fire to immediately. With his tail blazing, let him go."

तस्य तद्वचनं श्रुता राक्षसाः कोपकरुणशा ।
वेण्यनिस स लाङ्घुं जीणि: कार्परस्मै पूँडः ॥

Hearing his words, the Rakshasas cruel through wrath, wrapped up his tail with torn pieces of cotton cloth.

तैतेन परिष्पियत्व तेनश्रीं तत्रभ्यपातयन् ॥
And bathing it with oil, they set fire to it.

Seeing the tail of Hanuman in flames, all the Rakshasas, young and old, along with the women rejoiced.

Then, the monkey, looking at Lanka, with his desire fulfilled and his enthusiasm heightened, reflected on what remained to be done:

“'The wood has been destroyed. The foremost Rakshasas have been slain. A portion of the army has been extinguished. What remains is only the destruction of the fortress.'
When the fortress is destroyed, my labour would be crowned with pleasure. With a little more effort in this affair, all my labour will become fruitful.

The fire that is burning on its tail—itsy proper satisfaction is with the offering of these excellent houses.”

Then, with his flaming tail like unto a cloud encircled by lightning, Hanuman the great monkey wandered forth on the tops of the mansions of Lanka.

From house to house and through gardens that monkey went along without fear, looking at the upper terraces.
After setting the whole of Lanka on fire, that foremost of monkeys, possessed of great strength, extinguished in the ocean the fire in his tail.

Then, after making up his mind to return, he saluted Janaki, the daughter of the king of the Videhas, who was seated at the base of the Simsupsa tree.

Desirous of crossing over the terrible salty ocean full of waves as if in sport, the monkey rose up in the sky and came down on the top of the Mahendra mountain, crowded with trees.
Then, all the mighty monkeys stood round the high souled Hanuman, with their hearts rejoicing.

All the monkeys, with pleased countenances, welcomed Hanuman, the foremost of monkeys, who had returned unscathed, with various kinds of offerings of roots and fruits.

And Hanuman, the great monkey, paid obeisance to all his elders and teachers like Jambavan, and to Prince Angada.

Then Hanuman, highly satisfied, said to those mighty monkeys:

\text{Then, all the mighty monkeys stood round the high souled Hanuman, with their hearts rejoicing.}

\text{All the monkeys, with pleased countenances, welcomed Hanuman, the foremost of monkeys, who had returned unscathed, with various kinds of offerings of roots and fruits.}

\text{And Hanuman, the great monkey, paid obeisance to all his elders and teachers like Jambavan, and to Prince Angada.}

\text{Then Hanuman, highly satisfied, said to those mighty monkeys:}
“Janaka’s, blameless daughter has been found,—kept in the middle of the Asoka wood and being guarded by highly terrific Rakshasa women.

सा प्रकृत्येव तत्वज्ञी तद्वियोगाच कर्षिता ।
प्रतिपाठशीर्स्य विच्येव तनुतां गता ॥

She, lean already by nature, is now emaciated on account of exile like the learning of one who is addicted to study on \textit{pratipad} (the first day of the lunar fortnight).”

प्रीतिमन्तस्तत: सेवे वायुपुरस्सर: ।
महेन्द्राद्रि परिस्तिज्य पुष्पतु: हुनगर्षेमा: ॥

Then all the mighty monkeys with the son of Vayu at their head, being highly pleased, leapt over the sky, leaving the Mahendra mountain behind.

पुष्पमाना: लघुपत्य तत्स्ते कान्नौकस: ।
निपेदुहेरराजस समीपे रघकस च ॥

Ascending the sky and jumping through, all the monkeys came down to the ground in the vicinity of the king of the monkeys and of Raghava.
Then the mighty armed Hanuman bowed with his head to Raghava and informed him of Sita the queen being without stain and without scathe:

"There is on the southern bank of the southern ocean a City called Lanka which belongs to the wicked Ravana.

O Rama, there, in Ravana’s seraglio Sita was by me found alive, charming, virtuous, with all desire concentrated on you.

O best of men, she was inspired with confidence by me. Hearing of the friendship between Rama and Sugriva, she rejoiced.
O highly wise Raghava, as a token was also imparted to me as it happened the incident of the crow on Chitrakuta while you were near.

The auspicious jewel also which has been carefully preserved by me and which came out of the ocean, must be given to him.

‘O son of Dasaratha, I shall support my life only for a month more. Being in the clutches of the Rakshasas, I shall not live beyond one month.’

Thus did Sita, of emaciated body and rare beauty, tell me.”
Being thus told by Hanuman, the grief-stricken Raghava, the son of Dasaratha, told Sugriva this with his eyes full of tears, after looking at that excellent jewel:

अथ हि शोभते तत्स्या: धियाया मूर्तिः मे मणिः ।
अस्याच दर्शनेनाहं प्रासां ताभिष चिनत्ये ॥

"This Jewel does indeed shine on the head of my beloved. Looking at it now I fancy Sita herself returned.

चिरं जीवति वैदेही यदि मासं धरिष्यति ।
न जीवेयं क्षणमपि विना तामसितेक्षणामु ॥

Vaidehi will have indeed lived long if she sustains herself for a month. But cannot live even for a moment without the dark-eyed one.

नय मामपि तं देशं यत्र हः सम प्रिया ।
न तिष्ठि यं क्षणमपि प्रवृत्तिमुपहृथ्य च ॥

Lead me also to that place where my beloved was seen (by you). I cannot tarry even for a moment after having obtained news of her.
O Hanuman, tell me; what did my beautiful, sweet, sweet-voiced wife of beautiful hips, say to you, separated from me.

Being thus addressed by the high soul-ed Raghava, Hanuman informed Raghava of all that was uttered by Sita thus:

"O Hanuman, inform those two, Rama and Lakshmana, effulgent like lions, and Sugriva, his ministers and all, of my welfare.

It behoves you to do that by which the mighty-armed Raghava shall rescue me from confinement within this ocean of sorrows."
Hearing those sound, reasonable and affectionate words, I spoke the final reply thus:

मम प्रसष्टां तौः च चन्द्रसूय्योधिबीदितौः।
व्वत्सकाशं महामागे ग्रन्तिदावागमिष्यत:॥

"O highly fortunate lady, those two lion-like men (Rama and Lakshmana) mounted on my back, will come to your presence like the Sun and Moon just risen.

आरिन्न सिंहसंकाशं क्षिप्रं दक्ष्यसि रघुवर्॥
लक्ष्मणं च घनुपार्णि रघुद्रासुपस्थितम्॥

You will see presently the lion-like Raghava, the slayer of his enemies and Lakshmana with bow in hand at the very door of Lanka.

निवृत्तकवांसं च लया सार्थमिरिदिम्॥
भिषिक्तमयोध्यायां क्षिप्रं दक्ष्यसि रघुवर्॥

You will soon see Raghava, the destroyer of foes, installed in Ayodhya along with you after completing the forest-life."
Hearing the words of Hanuman, spoken so truly, Rama became delighted and said in reply these words:

"O Sugriva, do you approve (our) departure at this muhurta; for this is an auspicious muhurta for victory, as the sun is at his meridian."

रावणेय वचः श्रुत्वा सुभीवो वाहिनीपति: । 
व्यादितेशं महावीरयानं वानराणं वानरधेम: । 
समाधृत्य महीं कृत्स्तनां नगाम महती चमः ॥
Hearing the words of Rama, Sugriva, the foremost of monkeys and the commander-in-chief of the army, directed the highly valorous monkeys.

Encompassing the entire earth, the great army moved on.

When the army had been stationed on the banks of the ocean, the lord of all rivers, Rama looked at Lakshmana standing by his side and uttered these words:

"Indeed, as time passes sorrow also disappears. But to me, it increases day by day so long as I am not able to look at my beloved.

O wind, blow where my beloved is. Touching her, come and touch me also. Through you I feel her touch and
through the moon, our eyes meet (as both of us look at the same moon).

हरोपि नारिवत: कण्ठे स्पर्शंसंरोधवभीणा ।
भुजयोरन्तरे जाता: पर्वंता: सरितो हुमा: ॥

Even a garland was not put by me upon the neck of my beloved lest it should hinder our (mutual) contact. But now mountains, rivers and trees have come between us (our arms).

कदा नु राक्षेन्द्रस्य निधायोरसि सायकान ।
सीतां प्रत्याहिरिष्यामि शोकसुरुज्य मानसम् ॥

When shall I bring back Sita after shooting with arrows the breast of the lord of the Rakshasas and thus casting aside my mental agony ?”

एवं विक्षयकास्य भास्करोद्हतमुपागमत् ।
आधासितो वधस्मणेन रामः सन्यासापविशत् ॥

As he was thus lamenting, the sun set. And being consoled by Lakshmana, Rama began to offer his evening prayers.
Looking at the terrible and awe-inspiring feats performed at Lanka by Hanuman who resembled the high-souled Indra, Ravana, the Lord of the Rakshasas spoke to all the Rakshasas, his face cast down slightly with shame:

"Lanka, the invincible city, has been conquered and entered by a mere monkey. Sita, the daughter of king Janaka, has also been discovered (by him).

The noble and high-souled ones say that victory is dependent on deliberation. Therefore, O highly strong ones, I desire to take counsel with you regarding Rama."
Our invader Rama is coming towards the city of Lanka. Raghava will surely cross the ocean easily."

"This very day, we will kill Rama and Sugriva along with Lakshmana and the despicable Hanuman by whom Lanka was violated."
Interrupting all those demons with uplifted weapons, Vibhishana bade them sit down and with folded hands spoke these words:

अप्युपायेनिष्ठात्योर्त्त्व: प्रातः न शक्यते।
तथा विक्रमकलालम्ब्कर: युक्तानामहनीनिषिणः।

“Dear (brother), the wise say that the proper occasions for the use of force are when one’s object has proved unrealisable by all the three (prior) expedients.

किं च राक्षसराजस्य रामेणापकृत्तं पुरा।
आज्ञार जनाधिनानां यथा भायं यशस्विनः।

Besides, what prior wrong had been done to the Rakshasa king by the renowned Rama, whose wife was carried away by him from Janasthana?

अद्यायमनायुष्यं परदाराभिमिश्यनम्।
एतत्त्वमिति वैदेहीभयं न: सुमनुष्टित॥

To have carnal knowledge of another’s wife is ruinous to one’s good name and to one’s life. On account of this, Vaidehi will be the cause of the greatest danger to us.
It is not meet for us to enter into a purposeless quarrel with the valorous Rama who walks in the path of dharma. Let Maithili be therefore restored to him.

Whatever I have heard or seen, should certainly be expressed to you by me. After due deliberation, you should take action."

To Vibhishana who gave true and wholesome counsel, Ravana impelled by Destiny spoke harsh words:


"One may indeed live with a stepbrother or with an angry venomous serpent; but one should never live with one who talks like a friend but serves the enemy.

जानामि शीलं ज्ञातीनां सर्वेशोकेक्षु राक्षसः
हृष्यन्ति व्यस्तनेण्वेते ज्ञातीनां ज्ञातयः सदा ||

O Rakshasa, I know the way of relations all the world over. These relations always delight in the distress of their relations.

विद्वते गोष्ण संपत्ति विद्वते ब्राह्मण दूमः
विद्वते ख्रीष्ण चापल्यं विद्वते ज्ञातितो भयम् ||

In cattle there is prosperity; in a Brahmin there is patience; in women inconstancy exists; and from relations there is (always) danger.

अन्यस्ते वचनं ब्रूयाद्राक्यमेतातीशाचरः
अस्मिन् मुहूर्तं न भवेन् लां तु धिक कुलपांसनम् ||

O Rakshasa, if any one else had uttered these words, he would certainly not exist at this moment. But fie on you, defiler of the house."
On hearing such harsh words, Vibhishana the just, jumped up (in the sky) with the _gada_ in his hand, along with four (other) Rakshasas.

And with his anger aroused, Vibhishana then spoke these words:

"O King, you are my brother. You may say what you like to me. The eldest brother is to be honoured as equal to a father. But you do not follow the righteous way.

O king, men who speak always agreeably are easily available, but he who speaks disagreeably though for one's good is indeed rare; so is he who will listen to it.
Good betide you. I will go away. Be easy without me.”

Having said these harsh words to Ravana, Vibhishana, the younger brother of Ravana, came in a short while to where Rama was along with Lakshmana.

The highly wise and great Vibhishana said thus in a loud tone:

“There is a wicked Rakshasa, Ravana by name, the king of the Rakshasas. I am his younger brother, known as Vibhishana.

Sita was carried away by him from Janasthana after killing Jatayu.
I pointed out to him again and again through many cogent arguments that Sita should be restored to Rama.

But Ravana, being compelled by Destiny, did not heed the salutary words spoken by me as one who is doomed rejects medicines.

Being treated harshly and insulted by him as if I were a servant, I am come to Raghava for refuge, abandoning wife and children.”
Hearing these words, Sugriva spoke to Rama thus: "O foremost of forgiving persons, know Vibhishana to have been sent by Ravana. I think it proper that he should be punished."

Then the cultured Hanuman, foremost of counsellors, spoke clearly, gently, simply, and with high significance:

"Perceiving wickedness in Ravana and valour likewise in you, he has come here deliberately, being desirous of obtaining the kingdom."

Then, hearing the words of the son of Vayu, Rama, serene in heart, unshaken of purpose and well-versed in precedents, replied, expressing his own mind:
"I will never forsake one who has come as a friend, even if there be any evil intent to him. This is the course approved by the good.

Whether he is highly wicked or not at all wicked, this Rakshasa is incapable of ever doing the least harm.

An enemy, distressed or proud, seeking refuge of another, should be protected by one who is resolute in the discharge of duty, even at the risk of one's life.
To him who seeks my protection even once and requests help of me saying ‘I am yours,’ I shall give protection from all creatures. This is my vow."

राघवेणाभ्ये दूते सततो रावणानुजः।
अन्तर्वीच तदा रामं वाक्यं तत्र विभीषणः॥

When protection had been promised by Raghava, Vibhishana, the younger brother of Ravana, bowed and said to Rama these words:

परिष्कर्ता मया वंश मित्राणि च धनानि च।
भवदत्ते मे राज्यं च जीवितं च सुखानि च॥

“Lanka has been abandoned by me, and friends and riches as well. Kingdom, life and all happiness are dependent on you.”

इति बुधाणं रामलु परिष्कर्त्य विभीषणम्॥
भजन्वील्लक्षणं प्रीतः समुद्राजलवस्मान्॥
तेन चैवं महाप्राणम अभिलिघ्व विभीषणम॥

Embracing Vibhishana who spoke thus, Rama being pleased said to Lakshmana: “Bring water from the ocean, and with it consecrate the highly wise Vibhishana”.
Being thus addressed, Lakshmana, the son of Sumitra, consecrated Vibhishana as king, at the command of Rama, in the presence of the chief monkeys.

Then spreading darbha on the shore of the ocean, Raghava lay on it facing the east after having saluted the ocean with folded hands.

There Rama, master of propriety and devoted to dharma, spent three nights. Even then the ocean-god did not show himself to Rama.
Thereupon, Rama, becoming angry with the ocean-god and with his eyes red at the corners, spoke these words to the auspicious-marked Lakshmana who was standing near:

चापमानय सौमित्रे शारांश्चाश्रीविषोपमान।
सागरं शोषयिष्यामि पद्धत्यां यान्तु पुनर्ज्ञातः॥

"O Lakshmana, bring the bow and arrows equal to deadly poison. I will dry up the ocean. Let the monkeys proceed (to the other side) on foot."

ततो मथ्यात् समुद्रस्य सागरः खययुक्तिः॥
अत्रवीत् प्राज्ञविनिवें राघवं शराणागिनम्॥

Then, from the middle of the ocean the ocean-god came up himself and said with folded hands to Raghava wielding the arrows:

शाहनक्राकुलजं मत्मयें वथछन।
अयं सौम्ये नतो नाम तनुजो विद्वकर्मणः॥
एष सेतुं महोत्साहः करोदं मथि चानरः॥
"I shall somehow cause to be still the water turbulent with crocodiles and sharks. O amiable one, this one is the son of Visvakarma, Nala by name. Let this monkey who is possessed of great enthusiasm build a bridge over me."

एकसूत्रोदविन्द्रिणि व्यायतं शतयोजननम्।
नन्दकोऽन्धासेवं मध्ये नदनदीपते॥

This said, the water of the ocean receded for a length of one hundred *yojanas* and Nala built the great bridge in the middle of the ocean.

वानराणां हि सा तीर्णा वाहिनी नरसेतुना।
तीरी निनिविष्टे राज्ञे बहुमुखफलोदके॥

That army of the king of monkeys crossed over the ocean by the bridge built by Nala and stationed themselves on the (other) bank, full of many roots fruits and water.

राधवः सत्रिवेश्यैव सैन्यं सं रक्षां वचे॥
विभीषणस्यानुमते राज्यधिमुम्मनस्तरसू॥
अज्ञातं वाल्लितनवं समाहृत्येदमन्नवीत॥
Having stationed his army for the killing of the Rakshasas, and remembering the kingly code of conduct and with the approval of Vibhishana, Raghava summoned Angada, the son of Vali, and said to him:

गत्वा सौभ्य दशशीवं बृहि मद्वचनात् कपे ॥

"O amiable monkey, approaching the ten-necked Ravana, tell him as from me:

यस्य दण्डंधरस्तेषु लक्षाद्वारे व्यवस्थितः ॥
बलेन येन वै सीतां माययां राक्षसाधम ॥
मामतिकामयित्वा तं हतवास्तत्रिदर्श्य ॥

"O despicable Rakshasa, I, who am your chastiser, am now waiting at the door of Lanka. Show now that strength by means of which, having beguiled me away, you carried away Sita.

अराक्षयमिमं चोकं कर्तौस्मि निषिद्धितःश्रयेः ॥
न चेच्छरणमयेषि मामुपादाय मैथिलीम् ॥

By my sharp arrows, I will make the world rid of all Rakshasas, if you do not seek my protection after restoring Maithili.
Here is Vibhishana, the righteous-minded and the foremost of the Rakshasas. The auspicious one will certainly get all the lordship of Lanka, rid of all obstacles.

It is impossible for you to enjoy your kingdom even for a moment, aided by fools and sinful as you are, and unable to restrain yourself.

If you once come within my sight, you can never return alive.”
Being told thus by Rama of benign deeds, Angada, son of Tara, repeated to Ravana and his ministers the whole of Rama's peerless message without addition or omission, after having announced himself properly.

When Angada the foremost of monkeys spoke such harsh words, Ravana the lord of the Rakshasa hosts, caught in the grip of anger, ordered then the quick departure of all his army.

Then there ensued a tumultuous and great battle, capable of making the hair stand on end, between the valorous Rakshasas and the monkeys, eager for victory.
Angada, eager for killing the enemy in the battlefield, quickly struck the son of Ravana as well as his charioteer and his horses.

इन्द्रजितु रथं त्यतवा तत्रैवान्तर्धीयत ॥

But Indrajit (Ravana's son) disappeared at the very spot, leaving his chariot.

स रामं लक्ष्मणं चैव घोरेनागमयेश्वरे: ॥
विभेद समरे कुद्र: सर्वंगानेषु राक्षस: ॥
बचन्तं शरवन्येव आतरी रामलक्ष्मणो ॥

That Rakshasa (Indrajit), highly angered, shot forth terrible serpent-arrows on Rama and Lakshmana piercing them all over their bodies. And he bound the brothers Rama and Lakshmana with a net-work of arrows.

राजवी पतितौ दृष्टवा राक्षुरवानरणभा: ॥

Seeing both Raghavas fallen down, all the chief monkeys guarded them (their bodies).

ततो मूहर्तीदू गर्भैं वैन्तेयं महावखम् ॥
वानरा दृष्ट्यश: सर्वं ज्वलंतमिव पावकम् ॥
Then within a short while, all the monkeys saw the highly powerful Garuda, the sun of Vinata, flaming like fire.

Seeing him (Garuda) arrived, all the serpents (arrows) ran away.

The highly powerful Garuda, son of Vinata of great effulgence, then spoke to Rama:

"O Kakutstha, I am your affectionate friend, your life, only moving about outside. I, possessed of wings, am come here in order to help both of you.

By nature, all the Rakshasas are treacherous warriors in the field of battle. Therefore both of you should never trust the Rakshasas in the battle-field."
Having said these words and embraced them, the heroic SUPARNA went away soaring in the sky like the wind.

Seeing both the Raghavas free from trouble, then the commanders of the monkeys, highly delighted, blew their conches, and shouted as before.

The Ravana heard their highly tumultuous noise. And he uttered these words in the midst of his ministers:

“This intensely loud noise produces, as it were, fear in me.

If you release me from this, then, I shall be willing to be sacrificed."

Let those monkeys grip and twist the tail of the Ravana, the mighty battle-axe.

The blood of the sleeping eagles awakened the valiantly sleeping king.
If those two enemies of mine have been released from the net-work of arrows, then, I see that all this strength of mine is indeed placed in peril.

निन्द्रावशसाधिष्टः कुम्भक्रणं विवोध्यताम्।
Let Kumbhakarna, who is caught in the grip of sleep, be awakened!

से संत्ये महाबाहुः कक्षद्रस्सैवर्क्षसाम्।
वानरानः राजपुत्राः च क्षितप्रमेव वधिष्यति॥

He, of mighty arms and foremost of all the Rakshasas, will quickly kill in battle the monkeys and both the princes.”

ते रावणसमादिष्टा मांसशोणितमोजना:।
कुम्भकपः महानिन्द्राः सहित: प्रत्येकोधयन्॥

Those Rakshasas, eaters of flesh and blood, being ordered by Ravana, together awakened Kumbhakarna, the sound sleeper.

स जन्ममाणोहतिवेल: प्रतिनुद्रो निशाचरः।
आनुवैकन्ते चरणो फिं कुल्यमिति चात्रवीत॥
Then that highly powerful Rakshasa yawned, awoke, saluted the feet of his brother and asked 'What is there to be done'?

Advancing up to him, the delighted Ravana embraced him. With his eyes slightly averted, he said to him these words:

"Having been sound asleep, you do not know the terror that has been caused me by Rama.

This Rama, son of Dasaratha, strong and accompanied by Sugriva, having crossed over the ocean along with his army, cuts at the very root of us.
Those who were foremost among the Rakshasas have been killed in battle by the monkeys. Save this city of Lanka of which only boys and old men are left."

तत्स्य राक्षसपरमाणु निशान्य परिदैवतितम्।
कुम्भकर्णो क्षमापेशस्य च च च च च।

Hearing the lament of the King of the Rakshasas, Kumbhakarna spoke these words laughing the while:

हृष्टे दोषो हि योक्ष्माभि पुरा मन्त्रविनिर्णयेऽ।
hिते वनमिश्रेष्ठ सोद्यमासादित्स्वयम्।

“You, who would not heed what was for your good, are now confronted with that calamity which we foresaw when we held our council.

शीघ्रं स्वल्पमुये ततं फलं पापस्य कर्मण:।

Verily the fruit of your sinful action has overtaken quickly.

तदुत्तमि घ तृत्य क्रियतामुज्जेत।
तदेव ौ हितं कारं यदिच्छसि च तत्ति कुरु।
Let that be done which was counselled by our younger brother. That course is salutary to us. Do what you like.”

Hearing the speech of Kumbhakarna the ten-necked Ravana knit his brows and spoke to him in anger thus:

“Do you instruct me like a venerable guru who teaches duty? Of what use is this effort of word? Act as is meet now.

If you love me or realise your own prowess, rectify by prowess the mischief done by my impropriety.”
Realising the incensed state of his brother who was speaking all over and had spoken bravely and bitterly, Kumbhakarna replied slowly and appealingly.

अङ्क राक्षसराजेन्द्र सन्तापस्मयः तेन
नेनमनसिं करत्यं मयि जीवति पारितवः

"Have done, O foremost of Rakshasas kings, with giving way to grief. O king, you should not keep this in your mind as long as I live.

अद्य रामस्य तद्युद्धः मय्यासस्तनि रणाचिच्छिरः
सुखी भव महावाहोऽ सीता भवतु दुःखिता

O mighty-armed one, rejoice and let Sita grieve, on seeing the head of Rama brought by me from the field of battle."

एवं तत्त्वार रुचिणेन्द्र कुम्भकर्णेः राक्षसा:
नादेन चकुम्महं भों कम्पयत इवार्णिवतम

When Kumbhakarna spoke thus, the Rakshasas made such a terrific noise as if they were shaking the very ocean.

स खड्डविता प्राकारं गिरिकृतीपमो महान
निरययो नगराच्छुषण कुम्भकर्णो महावरः
Leaping over the rampart, the great and highly powerful Kumbhakarna, equal in size to a big mountain, set out briskly from the town.

अथ व्रज्ञान् महाकायः सानृनि सुमहान्ति च ।
वानरास्तूण्मुद्रणः कुम्भकर्णेमभिन्दवन् ॥

Forthwith the huge-bodied monkeys attacked Kumbhakarna with upraised trees and gigantic crags.

कुम्भकर्णः मुख्कद्वजः गदामुद्रणः वीर्यवान् ।
धर्मयन् स महाकायः समन्ताच्याशिपदिपूर्द्र ॥

The heroic Kumbhakarna, of huge size being highly enraged, and wielding his gada, threw down the enemies on all sides.

अथ दायारथी रामो रैद्रम्यः प्रवेण्यन् ।
कुम्भकर्णस्य हृदये ससं निशितान शरान् ॥

Then, from his terrific astra, Rama, son of Dasaratha, let fly sharp arrows at the breast of Kumbhakarna.

तत्त्व रामेण विद्रस्य सहसांभिमंडवन् ।
अध्यारामिश्रा: कुटस्य मुखाच्युतिश्वरचिप ॥
When the body of Kumbhakarna, who was leaping up suddenly, was sundered away by Rama, fiery sparks issued forth from his angry face.

The mighty head of Kumbhakarna shone forth deprived as it was of the earrings and appeared like the Moon seated in the midst of the heavens on the rising of the Sun in the morning.

Then fell Kumbhakarna, crushing by his body crores of monkeys fleeing all around.
Miserable on account of the death of Kumbhakarna, Ravana lamented thus:

कथमिन्द्रे जयिष्ठामि कुम्रकर्ण हते त्ययः ||

“When you have been killed, O Kumbhakarna, how shall I overthrow Indra?

तद्देन्मामनुपातं विभीषणवचः शुभास ||

This has now befallen me, as, on account of ignorance, I did not heed the salutary advice of the high-souled Vibhishana.

तस्यायं कर्मण: प्रातो विपाको मम शोकद: ||

This experience of mine is the melancholy result of that act by which I drove out the righteous and auspicious Vibhishana.

यमम् धार्मिक: श्रीमान् स निरस्तो विभीषण: ||

अहो न बलवान् रामो महाद्धर्मजनं च वै ||

Alas! Rama is indeed strong and the strength of his weapons is also great, as the Rakshasas encountering his valour have (all) been slain.”
YUDDHAKANDA

The death of Индрадһуañда thus:

Being angry and thinking what next to do, the highly incensed (Ravana) ordered his son Indrajit to battle:

"O hero, kill the highly heroic brothers Rama and Lakshmana. Whether you fight unseen or seen, you are anyhow their superior in strength."

Being addressed thus by the king of the Rakshasas and accepting his father’s words, Indrajit sacrificed to the fire in the sacrificial ground.

But Raghava, knowing the magical prowess of his wicked-minded enemy, spoke these words to Lakshmana, full of fame:
“Kill this Rakshasa Prince, expert in magic powers. Accompanied by his ministers, this wise and high-souled Rakshasa, knowing that ground, will follow you behind your back.”

Hearing the words of Raghava, Lakshmana along with Vibhishana went to the sanctuary in Nikumbhila (sacrificial ground) guarded by Indrajit, the son of Ravana.

Reaching that place, he (Lakshmana) with bow in hand rained forth showers of arrows on Ravana’s son, the terror of all the worlds.
Then ensued an exceedingly fierce and wondrous battle between them.

तदेन्द्रमशं सौमित्रि: संघुग्ल्वपराजितम् ।
सन्धाय धनुषि श्रेष्ठे विश्रूणचितमेववित् ॥

Then, fixing the Indra arrow which never fails in battle to his excellent bow and drawing it out, Lakshmana said:

धर्मात्मा सत्यसन्ध्व रामो दाशरथिरूयदि ।
पौरुषे चापतिदृढः: शरें जहि रावणिम् ॥

"If Rama the son of Dasaratha is devoted to Dharma and rooted in truth and unequalled in valour, O arrow, kill this son of Ravana."

इत्युक्तवा वाणमाकर्ण विक्रूण्य तमजित्वरम् ।
रक्षमण: समरे वीर: ससर्जन्त्रजितं प्रति ॥

Saying this and drawing the straight-speeding arrow right up to his ear, the heroic Lakshmana let it fly in the battlefield against Indrajit.

स दिर: सविक्रूणां श्रीमदन्वंहितकुण्डरम् ।
प्रमद्येन्द्रजित: कायात पात्यामास भूतेथे ॥
The arrow tore from Indrajit's body his head with the head piece and hurled it on the ground—the head which was radiant and shining with the ear-rings.

रावणेष्टु शिरशिप्पः लक्ष्मणेन महात्मना ।
न्योद्यत रामाय तदा हृद्यो विभीण: ॥

Then the delighted Vibhishana informed Rama of the severing of the head of Ravana's son by the high-souled Lakshmana.

श्रुत्वैःतु महावीरो लक्ष्मणेनन्द्रजिद्रथम् ।
प्रहर्षमलुः लैमे रामो वाक्यमुवाच ह ॥

On hearing of the killing of Indrajit by Lakshmana, the highly heroic Rama felt immeasurable joy and said these words:

साधु लक्ष्मण तुष्योभस्मि कर्मणि सुकृतं करम् ।
रावणेहि विनाशेन जितमित्युपवारथ ॥

"Well done, Lakshmana, I am pleased. By this deed a signal service has been performed. By the destruction of Ravana's son, take it that everything is won."

तत: पौष्पसचिवाः श्रुताच श्रेष्ठमिति हतमसः ।
आचन्द्रुरभिज्ञाय दर्शायः सत्यथा: ॥
Then the distressed ministers of Paulastya (Ravana, son of Pulastya), hearing the killing of Indrajit, related it to the wise Dasagriva.

\[\text{स तं प्रतिभं श्रुवा कथं पुत्रं दारणम्} \]
\[\text{घोरमिन्द्रजितः संध्ये कश्मर्णं चाविशनमहत्} \]

Hearing the woeful, terrible and tragic slaughter of his son Indrajit in the field of battle, Ravana was overcome with great confusion.

\[\text{उपलभ्य चिरात् संज्ञा राजा महाकुपल्लच्} \]
\[\text{पुत्रशोकार्थितो दीनों विक्षपायुक्तेन्द्रियः} \]

Regaining consciousness after a long while, the king, foremost among the Rakshasas, with his senses agitated and afflicted with the loss of his son, lamented thus:

\[\text{हा राक्षसचचूर्य} भर्म वल्स महारथ} \]
\[\text{जित्वेन्द्रे कथसद्य लं दक्षस्य कं गतः} \]

"O my son, foremost of Rakshasa soldiers, and best car-warrior, how did you, who overthrew Indra, fall to Lakshmana now?"
To-day the God of Death regains my respect inasmuch as you of great prowess have been brought to extinction by him.

To-day all the three worlds as well as the entire earth together with the forests appear to me to be empty without that one being, Indrajit.

O vanquisher of foes, whither are you gone leaving your prospective kingship, Lanka, the Rakshasas, your mother, myself and your wife and all of us?

O hero indeed by you should be performed my funeral rites when I am gone to the abode of Yama. (Instead), you stand in the reverse position, (i.e., I have to perform your funeral rites)."
YUDDHAKANDA 365

एवमादिविलापात रावणं राक्षसाधिपम्।
आविवेशा महान् कोषः पुत्र्यसनसंभवः॥

As Ravana, the lord of Rakshasas, was distressed by laments like these, a great resentment possessed him in consequence of his son’s death.

ततो युद्धाय तेजस्वी रक्षोगणवैकृत्यतः।
द्वारे निर्धमी तेन यथा तै रामलक्षणो॥

Then the effulgent (Ravana) surrounded by the Rakshasa hosts, went forth through the gate where Rama and Lakshmana were.

तथोशस्यथ शासी शासो रावणो राजपुत्रोऽ॥
लक्षमणाभिमुखस्तिपितः इदं वचनमवचवीत॥

Arriving within range of the arrows of those Princes and standing facing Lakshmana, Ravana spoke these words:

एषा ते हर्दयं भिष्वा प्राणानादाय यास्यति।
इद्येवमुखवा तां शक्तिं चिंशेष्य च ननाद च॥

“This will pierce your heart and fly through with your life” saying thus, he let fly his Sakti and roared aloud.
Then, with his heart pierced through by the Sakti driving deep through the force of Ravana, Lakshmana fell on the ground.

Looking at Lakshmana in that condition the highly effulgent Raghava, who was standing near, became sad at heart through his brotherly love.

"If this my brother, famous in battle and of auspicious marks, is killed, of what use is life to me or happiness?

For I seek nothing any more, through fighting: life is no use to me, nor is Sita.
In country after country one can get wives and relations also. But I am not aware of that place where a true-born brother could be got.

Appeasing Rama who was lamenting thus, with his senses agitated through sorrow, the heroic Sushena said these words:

"O mighty-armed one, this Lakshmana, the increaser of prosperity, is not indeed dead. O hero, do not give way to grief; this vanquisher of foes (Lakshmana) is alive."

Saying these words to Raghava, Sushena, the expert in speech, spoke these words to Hanuman, hurrying Hanuman:
O amiable one, go quickly from here to the mountain Oshadhiparvata and bring the medicinal plant that grows on its southern summit for reviving the high-souled and heroic Lakshmana.

Being addressed thus, Hanuman went to the Oshadhiparvata and came back holding the summit of that mountain.

Sushena, the foremost of monkeys, took hold of the herb after uprooting it (from the mountain).

Then Sushena, the foremost of monkeys, squeezed the herb and gave it to the exceedingly highly effulgent Lakshmana (to smell) through the nose.
Then the arrow-stricken Lakshmana, the vanquisher of enemy heroes, smelt it and stood up from the ground becoming quickly cured and devoid of pain.

Embracing Lakshmana, Raghava then said thus:

"O hero, indeed, it is through good fortune that I see you again returned from death. For, of what use is victory to me when you are dead?"

To the high-souled Raghava who spoke to him thus, the distressed Lakshmana said this in broken speech:

"When you were falling to the ground the arrow entered me; now that the arrow is shattered, therefore I am freed from fear. But tell me what good fortune have you seen, O Raghava, when you saw me fall, and again when you saw me recover?"
"O sinless one, despair no more on my account. Make good your promise by killing Ravana to-day."

Hearing these words spoken by Lakshmana, Raghava let fly terrific arrows against Ravana in the battle-front.

But Ravana seated in his car struck Rama with highly terrific arrows like thunderbolts even as a cloud pours forth torrents (of rain).

All the Gods, the Gandharvas and the Danavas said then that the fight was unequal between Rama standing on the ground and the Rakshasa seated in his chariot.
Then Matali, the charioteer of the thousand-eyed Indra, seated in his chariot with the reins in his hand, said with folded hands these words to Rama:

"O Kakutstha, puissant and auspicious vanquisher of foes, this car is given to you for your victory, by the thousand-eyed Indra."

Being addressed thus and turning round and saluting, Rama then ascended the chariot, illuminating the worlds with his splendour.
Then followed a battle between the mighty-armed Rama and the Rakshasa Ravana which was fierce, highly wonderful and capable of making the hair stand on end.

Then followed a battle between the mighty-armed Rama and the Rakshasa Ravana which was fierce, highly wonderful and capable of making the hair stand on end.

Raghava, expert in all astras, repulsed the Gandharva astra of the Rakshasa king with another Gandharva astra and the Daiva astra with another Daiva astra.

When his astra was thus repulsed, Ravana, the lord of the Rakshasas, became angry and then rained down showers of terrible arrows on Rama.

Then looking at Rama who was distressed, the Siddhas, the great sages, and the foremost monkeys along with Vibhishana became troubled.
Looking at the moon of a Rama in the grip of the Rahu of a Ravana, the blessed seer Agastya came near and said to Rama.

"O mighty-armed Rama, darling Rama, hear this a traditional secret by which you will be able to conquer in battle all your enemies.

One should constantly mutter the *Aditya-Hridaya* mantra which is holy, capable of destroying all foes, bringer of victory, indestructible and highly auspicious, the most beneficent of beneficent things, the destroyer of all sins, the extinguisher of anxiety and sorrow and the best prolonger of life.
रश्मिमन्त समुदायन्त देवायुरस्मकः
पूजयख विविक्षान्त भाक्षरं सुवनेश्त्रसम् ॥

Worship the rising Sun, the son of Vivaswan, the creator of light, the lord of the Universe, possessed of rays, and who is saluted by gods and asuras.

सर्वदेवार्को श्वेष तेजस्वी रश्मिभावम् ॥
एष देवायुरगणोऽंकानु पाति गमतिमिथः ॥

He is of the essence of all gods, the effulgent and the protector of rays. He protects all the worlds as well as the hosts of gods and asuras with his rays.

एष ऋषिच भिणुशु शिवः स्कन्दः प्रजापति: ॥
महेन्द्रो धनदः कालो यमस्सोमो हयांपति: ॥

He is indeed Brahma, Vishnu, Siva, Skanda, Prajapati, the great Indra, Kubera, Time, Yama, Soma and the Lord of the waters.

एनमापस्य कुच्छेषु कान्तारिषु भयेषु च ॥
कीर्तिन्यन्त पुरुषः कथित्वाचावसीदति राधव ॥
O Raghava, no person comes to grief who recites this (hymn) when he is in peril or is ill or in a lonely place or in fear.

पूज्यस्वेतसः क्राणो देवदेवं जगत्वतिम् ।
एतत् त्रिगुणितं जप्या युधिष्ठुरु विजयिष्यसि ||

Worship with concentration this god of gods, the lord of the world. By repeating this hymn thrice, you will obtain victory in battles.

अस्मि तृप्तेऽमहावाहो रावणं तव विजयिष्यसि ||

O mighty-armed one, in this very moment you will kill Ravana."

एवं मुच्या तदांगस्यो जगाम च यथागतम् ||

Speaking thus, Agastya then went as he came.

एतच्छत्वा महातेजा नष्टशोकोभवत्तदा ।
घारयामास सुपीतो राघवः प्रवतालभानू ॥

Hearing this, the highly effulgent Raghava then became free from anxiety. Then well pleased, Raghava, exerting himself, contemplated (on that hymn).
Looking at the Sun and reciting (the hymn), he obtained great joy.

Sipping the water thrice and becoming purified, the heroic (Rama) looked at Ravana and with a delightful heart, came forth to battle.

He became intent on the killing of Ravana by very great effort.

Then there ensued the great and terrific battle between Rama and Ravana, a single combat with chariots, filling the whole world with fear.

As the sky can be compared only to the sky, and the ocean only to the ocean, so could the fight between Rama and Ravana be compared only to the fight between Rama and Ravana.
Then the angry and mighty armed Rama, the enhancer of the fame of the Raghus, fixed an arrow resembling a deadly serpent to his bow and highly enraged exerted his whole strength and aimed an arrow calculated to tear the entrails.

And the Lord of the Rakshasas, of great effulgence and terrific strength, was killed and fell on the ground from his chariot as Vritra when he was killed by the thunderbolt.

Then the celestial bugle sounded sweetly and the wind carrying divine fragrance wafted pleasantly.
निपपातान्तरिक्षाच पुष्पबृःंगित्वदा भूवि।
किरस्वी राघवरथं दुरवापा मनोहरा॥

Then there fell a shower of flowers on the earth covering up the chariot of Raghava, a shower which rarely descends and most delightful.

राघवक्षतकस्युत्का गगने च विस्रुःवे।
साधु साधिति वागस्या देवतानां महात्मनाम॥

Then the excellent words of the high-souled gods, in praise of Rama, were also heard in the sky saying ‘well done’, ‘well done’.

आविशेष महान् हर्षं देवानां चारणे: सह।
रावणे निहते रैंद्रे सर्वंहोकमयहरे॥

The greatest joy took possession of the gods and the charanas when the terrible Ravana, the terror of all the worlds, was killed.

आतरं निहतं द्यृवा शयानं रामनिर्जितम्।
शोकवेगपरीतात्सा विलख्या विभीषण॥

Looking at his brother overpowered and slain by Rama and lying prostrate, Vibhishana lamented (bitterly) with his soul seized with sorrow:
“O hero the warning which was uttered by me before, and which, in the infatuation of lust, did not commend itself to you has now come true.”

To Vibhishana who was thus immersed in sorrow, Rama said thus:

“Those engaged on Kshatriya duties ought not to be mourned thus, when they die. Never before has victory in war been all on one side.

A hero is either killed by enemies or he kills his enemies in battle.
Knowing this for certain and realising the truth, think with a calm mind on what should be done hereafter.

मरणान्तानि वैराणि निर्द्रौऽऽ्यः प्रयोजनम्।
किर्यतामय संस्कारो ममापेष यथा तत॥

All enmities stop at death. Our purpose is fulfilled. Let his funeral rites be performed. He is to me also what he is to you."

रावणं निहतं श्रुता शानवेण महात्मना॥
अन्तःपुराद्विनिपपेतू राख्यः शोककर्षिता:॥

On hearing that Ravana was killed by the high-souled Raghava, all the Rakshasa women, emaciated through sorrow, issued forth from the inner apartments.

तासं विलम्बमानानं तथा राख्यायोषिताम्॥
ज्ञेष्ठा पत्ती हतं दृष्या रामेणाक्षिप्रकर्षणा॥
पति मण्डोदरी तच्छुपणा पर्यंदेरित्॥

Among the Rakshasa women lamenting thus, the miserable first queen Mandodari looked at her husband, who had been killed by Rama of benign deeds and thus bewailed:
O highly blessed one, younger brother of Vaisravana, did not even Indra tremble to stand before you when you were angry?

Now, however, you have been conquered in battle by Rama, a mere man.

When, in Janasthana, your brother Khara, supported by many Rakshasas, was killed, even then this one was not a mere man.

It is clear he is indeed the greatest Yogi, the supreme self, the everlasting, without beginning, middle or end, and the greatest of the great.
Vishnu himself, the lord of all the worlds and of true prowess, and of great effulgence, taking on a human body and surrounded by all the gods who had assumed the forms of monkeys, has killed you with all your retinue of Rakshasas, for the purpose of bringing about the welfare of the world.

Because you conquered your senses first, all the three worlds were conquered by you. As if remembering that enmity, you have (now) been conquered by those (self-same) senses.

Because you conquered your senses first, all the three worlds were conquered by you. As if remembering that enmity, you have (now) been conquered by those (self-same) senses.
O wicked one, by carrying away that noble Sita who is superior to Arundhati and even Rohini, an unworthy act has been commited by you.

अवस्थमेव हुमते पाल पापस्य कर्मण: ||

घोरं पर्यंगते काले कर्ता नास्त्यत्र संशयः ||

The doer of every sinful act necessarily gets the terrible fruit thereof when the proper time comes round. There is no doubt of this.

हुमक्ष्ठूः कुमामोति पापक्रत्व पापमहन्ते ।

विभीषणः कुलेऽ प्रात्स्तवे प्रासः पापमोक्षश्रृः ॥

One who does good reaps good and one who does evil reaps evil. Vibhishana has won joy while you have reached this wretched state.

न कुलेन न रूपेण न दक्षिणेन मैथिलि ।

मयादिविका वा तुल्या वा तवं तु मोहाव्य जुल्यः ॥

Neither by lineage, beauty nor sweet disposition, is Maithili my superior or even my equal. But on account of your infatuation you did not know it.
Maithili sake samayen vishoka vihariptai.

Aruna punya thyangh dhore putita shoksamgare.

Joined to Rama, Maithili will go about rejoicing, free of all sorrow. But I, wretched woman, have been immersed in the terrible ocean of sorrow.

Angshita kamamogehya: sadasya viir vabhatva.

Svabarnayavasami sambhutra vigna rajanachhitya: shrya.

O hero, by your death, I am deprived of all my enjoyments. That same I have now become, as it were a new person. Fie on the fickle fortunes of royal personages!

Pita danvarajo mera barta me rakshasendhar.
Prutro mera shakrijeeta iteyam garbhta muhram.

I was indeed highly haughty because my father was the king of the Danavas, my husband the Lord of the Rakshasas and my son the conqueror of Indra.

Sakvaak prabhaagom devraro me yadvarvita.
Sodhyo rakshasmukhyanam vinash: purupasthit.
My high-minded brother-in-law (Vibhishana) was indeed a man of true words when he said: ‘The destruction of the most famous Rakshasas is near at hand.’

\[\text{न हि तं शोचितःयो मे प्रत्यात्मकमःरूपः: }
\]
\[\text{भीमःभावातु मे बुद्धः कारणे परिवर्तते: }
\]

You of renowned strength and manliness do not need to be mourned by me: but as is natural to a woman, my mind revolves in grief.

\[\text{शुक्कं दुःखं च तं मुहित्वा ख्यां गति गतः: }
\]
\[\text{आकानन्युशोचितःस्वविद्विगिते दुःखिता: }
\]

Reaping the fruit of your good and bad actions, you are now gone to your destiny. I pity myself who am distressed at being separated from you.

\[\text{गिगत्य ह्वतं यस्या मेगेंद न सहस्राः }
\]
\[\text{तत्वी भस्ममाप्सते फलंते शोकपीडितं: }
\]

Fie on this sorrow-stricken heart of mine, which is not shattered into a thousand pieces even when you are dead!”

25
Even as she was lamenting thus, Mandodari the queen became unconscious.

Raising her who was in such a state, those weeping co-wives who were highly distressed, consoled her who was weeping very much.

In the meanwhile, Rama said to Vibhishana:

"Perform the funeral rites of your brother and cause these ladies to retire. The ten-necked Ravana deserves to have his funeral rites performed by you according to the ordinance. O knower of righteousness you will also obtain fame."
Hearing the words of Raghava, Vibhishana performed the funeral rites of Ravana fittingly and without delay.

Permitted by Raghava, Matali the charioteer of Indra, went up to heaven taking his seat in that heavenly chariot.

Then Rama said to Lakshmana, of bright lustre:

"O amiable one, instal in Lanka this Vibhishana who is affectionate and devoted and likewise helpful to me.
O amiable one, this indeed would be my highest desire, if I should see this Vibhishana, the younger brother of Ravana installed in Lanka."

Being told thus by the high-minded Raghava, the righteous-minded Lakshmana son of Sumitra, installed the pure-minded Vibhishana.

Receiving that great kingdom given to him by Rama, Vibhishana consoled his subjects and then came to Rama.

Then Raghava said these words to the heroic and mountain-like monkey Hanuman who was standing near with folded hands:
“O amiable one and foremost of conquerors, go forth to the city of Lanka and after announcing the victory, inform Vaidehi of the welfare of myself along with Sugriva and Lakshmana and of the killing of Ravana by me.

O lord of monkeys, you should give this glad news to Maithili, and come back with her reply.”

Being thus commanded, Hanuman, the son of Vayu, approached Sita surrounded by Rakshasa women at the foot of the
(simsupa) tree, and having saluted her humbly and reverently and with bowed head, began to deliver the whole of Rama’s message:

वैदेही कुशली रामः सहसुग्रीवक्ष्मणः ।
विभीषणसहायक्ष्णु हरीणां सहितो बले: ॥

“O Vaidehi, Rama is (indeed) well, along with Sugriva and Lakshmana, in the company of Vibhishana and the armies of monkeys.

कुशलं चाह सिद्धार्थो हतश्चुरसिद्धमः ॥

Rama, the conqueror of foes, having killed his enemy and fulfilled his purpose, conveys his welfare.

विभीषणसहायेयं रामेण हरिभि: सह ।
निहतो रावणो देविक लक्ष्मणस्य नयेन च ॥

O Queen, with the help of Vibhishana and the sagacity of Lakshmana, Ravana has been killed by Rama, aided by the monkeys.

प्रग्नव तु कुशलं रामो वीरस्त्वा रघुनन्दनः ।
अन्तवीत परम्प्रीत: कुताथैनात्तरात्मना ॥
After enquiring of your welfare, the heroic Rama, the delight of the Raghus, tells you with great satisfaction and with his heart’s desire fulfilled:

प्रियामास्त्यामि ते देवि ल्वां तु भूय: समाजये ।
दिश्यचा जीवसि धर्मेज्जे जयेन मम संयुगे ॥

'O Queen, I tell you this good news and so gratify you once again. O knower of righteousness, it is fortunate you are alive when victory has been obtained in battle.

रूपाण्यो नै विजयः सीतेः खस्मा भव गतव्यथा ।
रावणस्थ हतस्मिनः रुद्धा चयं को स्थिता ॥

O Sita, victory has come to us. Be consoled, freed from all anxiety. Our foe Ravana has been slain and this Lanka is now under my control.

मया दर्शननिधिद्रुप देने तव निर्जये ।
प्रतिज्ञेषा विनिस्तीणा बृद्धचा सेतुं महोदयो ॥

By building a bridge across the mighty ocean has this vow been fulfilled by me, who has been sleepless in my resolve to recover you.
संभ्रमध्य न गन्तव्यो वर्तन्त्या रावणांलये ।
निमीशाष्णविठवेष्य हि लक्ष्मणर्यमिदं कूतम् ॥

No anxiety should be entertained (by you) because of your stay in Ravana's mansion. For the sovereignty of Lanka has now been placed in the possession of Vibhishana.

तदाधार्यसिद्धि विधर्षता स्मृते परिवर्तसे ।
अंत्य चाभेति संहारः लघेनसमुत्तुकः ॥

Therefore console yourself with confidence that you are now in your own house. And this Vibhishana is coming to you with a delighted heart, eager to have sight of you.”

एवमुक्ता समुत्त्य सीता शशिभिमानना ।
भ्रष्टवीत् परसभीता हर्षगर्भदया गिरा ॥

When thus addressed, Sita, of moon-like countenance, rose up and said, greatly pleased, in a voice choked with joy:

न हि पत्यामि सदरं चिन्तयन्ती गुप्तजमः ।
मलियांल्यानक्येह तव पत्यामिनन्दनम् ॥
"O monkey, however much I may think about it, I do not see any fitting reward to you who have brought pleasant tidings to me.

तिरण्यं च सुवर्णं च वजनिं विविहानि च \\
राज्यं च त्रिपु लोकं नैतदहि भाषितम् ॥

Silver, gold, various gems or the sovereignty of three worlds—none of these deserves to be called a fit present for you."

एवमूत्तस्तु वैदेह्यं प्रत्युवाच हृदयम्: ॥
मृत्तिकारंकविवं सीताय: प्रमुखे स्थित: ॥

When thus addressed by Vaidehi, the monkey Hanuman replied her with folded hands standing in front of her:

स्निग्धमेंवंकिं वाक्यं लमेवार्हि: स भाषितम् ।
तवैतदचनं सीघ्ये सारवतु स्निग्धमेव च ॥

"You alone can utter such affectionate words. O amiable lady, these, your words, are significant and affectionate.

हस्ताक्षं खलु राशि: यदि लवणुमन्ये ॥
हतुमिच्छायं सर्वं यामित्वं तर्जितं पुरा ॥
If you approve of it, I desire to kill these Rakshasa women, by whom you were threatened before."

एवमुक्ता हनुमता वैदेही जनकात्मा ।
उवाच धर्मसहितं हनुमनं यशविनी ॥

When addressed thus by Hanuman, the noble Vaidehi, daughter of King Janaka, said (these words) full of righteousness to Hanuman:

राजसंश्रयवश्यानां कुचेन्तीनां पराझया ।
विचेयानां च दासीनां कः कुप्येत्तानरोचम ॥

"O foremost of monkeys, who will get angry with the slaves who are accustomed to obey and to carry out the orders of other people and are helpless in the king’s service?

भाम्यंक्षप्योगोग्न पुरा दुश्करिण च ।
मयेत्तर प्राप्यते सर्वं स्वक्तं हुभुज्यते ॥

All this comes to me because of the bad turn of my fortune and of my former sins. I am only experiencing the result of my own actions.
Owing to my circumstances it is predetermined that I should experience such things. Yielding to fellow-feeling, I certainly forgive the acts of the slave-girls of Ravana.

O foremost of monkeys, being ordered by Ravana, these Rakshasa women threatened me. Now that he is killed, they will not use any threat.

I long to see my lord, who has fulfilled his mission, along with Lakshmana.”

Then Vibhishana caused Sita, who had bathed her head (for the first time), and had been decorated by young damsels, to take her seat in a splendid palanquin and brought her.
On hearing of the arrival of Sita who had spent a long time in the mansion of a Rakshasa, joy, sadness and anger—all three took possession of Raghava.

As if hiding herself in her own limbs through bashfulness, Maithili, followed by Vibhishana, approached her husband.

She, of highly beautiful countenance and looking on her husband as her god, looked at the beautiful face of her husband with surprise, joy and love.

Looking full at Maithili who was standing modestly by his side, Rama with resentment at heart began to address her thus:
एषांसि निर्जिता मद्रे शत्रु जित्वा मया रणे।
पौरुषोदयनुष्ठिय तदेतदपुण्डरितम्॥

"O gentle one, you have now been recovered after the enemy has been vanquished by me in battle. What could be achieved by manly prowess, that has now been accomplished.

गतोऽस्मयन्तममर्यण धर्षणा संप्रमाजिता।

अवमानिधि शत्रुधि मय। युगपुष्टितो॥

I have reached the end of my anger; the insult has been wiped out; disgrace and enemy have both been rooted out by me simultaneously.

अध मे पौरुषे द्रम्म अध मे सफलः श्रमः।
अध लीणप्रितज्ञव्यात प्रभवामीह चातमनः॥

To-day, my manliness has been displayed; to-day my labour has been fruitful; having fulfilled my vow, I am to-day master of my self.

प्राप्तचारित्रसन्देहा मम प्रतिमुषये स्थिता।
दीपो नेत्रातुर्स्येव प्रतिकृत्यामि मे हर्दम॥
Standing before my face with your character liable to suspicion, you have become absolutely unwelcome to me like a lamp to one who has sore eyes.

Therefore, O daughter of Janaka, with my permission go where you like; all about you are the ten cardinal points, O amiable one, you are of no use to me any more.

For, which man of a good family and a bright reputation will take back with eager heart a wife that has lived in another’s house?

How can I, claiming noble descent, take back you who have been disgraced by remaining on Ravana’s lap and who have been looked at by him with evil eye?
I have no desire for you. You may go from here wherever you like."

Hearing such harsh words, making the hair stand on end, Vaidehi said slowly and in faltering accents to her lord:

"O hero, why do you speak to me such unbecoming and harsh words, which are painful to the ear, like a common man addressing a common woman?

O mighty-armed one, I am not as you think me. Have belief in me. I swear to you by my character.
By the conduct of low women, you suspect the whole sex. Leave this suspicion if you have proved me.

यथाह गात्रसंस्पर्शं गातासमि विवशं प्रभो।
कामकारो न मे तत्र दैवं तत्रापराध्यति॥

My lord, if I have been brought into contact with another’s body, I was powerless; it was not of my volition; fate is to be blamed in the matter.

मदधिनं तु यक्तमेः हृदयं त्वथि वर्तते।
पराधीनेषु गात्रेषु किं करिष्याम्यन्वित्वा॥

That which is entirely in my control, my heart, has always been fixed on you. But with regard to my body which has been beyond my control, what could I do, powerless as I was?

सहस्रंदुःभावाच संसंगेन च मानद।
यथाहं ते न विज्ञाता हता तेनासि शाश्वतम्॥

O fountain of honour, if, because of our having lived together long and of our intimacy, I am not already well-known to you alas, I am ruined for ever.
women, you leave this suspense.

ते प्रभोऽऽ

 latency.

brought into my control,

my control, fixed on you.

because of my well-known

ever.

O hero, when the heroic Hanuman was sent by you to look for me, why was I, being in Lanka, not renounced by you then?

प्रत्येकं वानरेण्यव लड़किक्यसमन्तः

त्यथा संत्यक्तया वीर त्यक्त स्याजीवितं मया

O hero, if I had been renounced by a direct message from you by Hanuman, my life too would have been renounced by me then.

न दृष्टा ते प्रभोऽऽ त्यात संसस्तये न्यस्त जीवितं

हुजनपरिक्रः इ चायं निफ़क्षतव

In that event all this trouble, involving risk to your life, would have been avoided; so this unnecessary affliction of your allies.

त्यथा तु नरशाहीवः कोधमेश्वालकता

रुनेव मनुष्याय स्रीवेन पुरस्तः
O foremost of men, being wholly swayed by anger, you have, like any low man, seen only womanhood in me.

No heed has been paid to the fact that when I was young, you as a young man took my hand (in marriage); my devotion to you and my character—all these are held as naught by you.

O Lakshmana, son of Sumitra, prepare the funeral pyre for me. I shall enter the fire.”

Understanding Rama’s mind by signs and complying with his desire, the heroic Lakshmana prepared the funeral pyre.
After slowly going round Rama, who was looking down, and paying obeisance to the gods and the Brahmanas, Maithili (said):

"As surely as my heart has never moved away from Rama (even for a minute), even so let Fire, the witness of all the world, protect me on all sides.

As surely as I am pure in conduct though Raghava thinks ill of me, even so let Fire, the witness of all the world, protect me on all sides.

As surely as I have never transgressed against Raghava, the knower of all dharma, by thought, word or deed, even so let Fire protect me."
Speaking thus and circumambulating the fire, Vaidehi plunged in the blazing and flaming fire with an undaunted heart.

Then raising up their big hands bedecked with ornaments, the most exalted celestial beings said to Raghava who was standing with folded hands:

“**You, who are the creator of all the worlds and the foremost of wise men, why are you indifferent when Sita plunges into the Fire?”**

Vibhavasu, the god of Fire and the witness of all the world, placed Vaidehi in his lap and then gave her to Rama and said to Rama:
YUDDHAKANDA

विष्णुक्रमाण निप्पाणा प्रतिगुणीष्व राघव॥

"O Raghava, receive her who is pure
at heart and devoid of all sin."

एवस्मु त्रि विशिष्टेण चुलिमानू नदविकसः ॥
अन्तङ्करः विद्वन्तश्च रामो धर्मभूतां वरः ॥

When thus addressed, Rama, the
highly effulgent, brilliant, of proved
valour and the foremost of the upholders
of dharma, said to the foremost of the
celestials:

अवश्यं तु मया कार्यं सर्वेऽथ तच् शुभम् ॥
निग्राना तोऽक्षमानयानामू एवं च बुध्वता हितम् ॥

"The auspicious commands of all of
you, who are affectionate, worthy of the
highest regard from all and who speak
what is beneficial, shall necessarily be
done by me."

एतच्चुत्वा शुभं वाक्यं राधवेणानुभाषितम् ॥
तत्: शुभततं वाक्यं ब्याजहारं महेश्वरः ॥

Hearing these pleasing words which
were spoken by Rama, Mahadeva, the
great lord, uttered pleasing words thus:—
एष राजा दशरथो विमानस्यः पिता तव।
विक्ष्मणे ध्व आत्रा त्वमेनमभिवादय॥

“This your father, king Dasaratha is in the vimana. Salute him along with your brother Lakshmana.”

महादेववचः शुल्ख राघवसहस्रस्य: ।
विमानशिखरस्य प्रणाममपरेत् पितु: ॥

Hearing the words of Mahadeva-Raghava, along with Lakshmana, made his obeisance to his father seated high in the vimana.

हर्षेण महतःस्विष्ठः पुत्रं दशरथस्वत्वाद ।
बाहुम्यां संपरिप्वज्य ततो वाक्यं समाहृदे॥

Experiencing the highest delight, and embracing his son with both his hands Dasaratha then uttered these words:

न मे ख्यों बहुमतः सत्यं प्रतिश्रुत्योमि ते ।
हुदानीं तु विज्ञानामि यथा सौम्यं हुरेबरः ।
वाराणस्येदं विहितं पुष्पोत्तम ॥

‘I swear to you truly; heaven itself is not much to me. O amiable one, foremost of mortals, I understand only now
that this has been ordained by the gods for the killing of Ravana.

रावणे च रणे हत्वा देवास्ते परितोषिताः ।
श्राट्यभिस्यह राज्यस्थो दीर्घमायुरवाप्नुहि ॥

The gods are well satisfied by the killing of Ravana in battle. Firmly established in your kingdom along with your brothers, may you have long life."

इति बुधां राजानं रामः प्राज्ञिरत्वामीति ॥

To the king who spoke thus, Rama replied with folded hands:

कुरु प्रसादं धर्मं कैकेर्यं भरतस्य च ।
सपुष्टं तवं त्यजामीति यदुक्ता कैकेर्यम् तवम् ।
स शापः कैकेर्यीं घोरः सपुष्टं न स्युशोत्प्रभोः ॥

"O knower of dharma, be gracious to Kaikeyi and Bharata. O Lord, that curse which was uttered to Kaikeyi by you, 'I shall forsake you along with your son',—let not that terrible curse affect Kaikeyi or her son."

स तथेति महाराजो रामसुतवा कृताञ्जलिम् ।
लक्ष्मणं च परिवृत्य पुनर्वक्यमृत्वाच ह ॥
Saying ‘be it so’ to Rama of folded hands, the great king embraced Lakshmana and spoke to him thus:

अवासं धर्माचरणं यदाध्य विपुलं लब्या ।
रामं शुद्ध्रशतं महत्या वैदेहरा सह सीतया ॥

"Through devoted service to Rama, the privilege of practising dharma and ever increasing fame have been obtained by you as well as by Sita, daughter of the king of the Videhas."

स तथोत्तवा महावाहुर्वस्मिन्न प्राप्तान्ति स्थितम् ।
उवच राजा धर्मालम्बे वैदेहीं चचन्त श्रमम् ॥

Speaking thus to Lakshmana who stood near with folded hands, the righteous-minded king said these auspicious words to Vaidehi:

कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति ।
रामेण तवद्वियुद्धयथा क्रत्यमेतद्वितिण्य ॥

O Vaidehi, you should not entertain any anger on account of your renunciation. It was done by Rama for purifying you and with a desire to bring about your welfare."
Having thus spoken to both his sons as well as his daughter-in-law Sita, the effulgent Dasaratha went to Indraloka in his vimana.

When Dasaratha had gone away, Mahendra greatly pleased, said to Raghava, who was standing near with folded hands:

"O Rama, vanquisher of foes, the fact of your seeing us all can never go in vain. We are all delighted. Tell us then what you desire most in your heart."

When addressed thus, Rama replied with folded hands:
"All those valorous monkeys who have gone to the abode of Yama on my account, let them all rise up again, obtaining back their lives."

Then all those monkeys, rising up, saluted Raghava.

Seeing Rama, of accomplished desires, all the foremost celestials first praised Rama, deserving of praise, along with Lakshmana and then said:

"O lord, go forth to Ayodhya from here, and give leave to the monkeys; console this ascetic Maithili who is devoted to you."
Meet your brother Bharata who is
practising penance on account of his
sorrow for you. Instal yourself as king
and make the citizens delighted.”

Addressing him thus and taking leave
of him, the gods went to heaven.

When Rama, the vanquisher of foes,
had spent that night and risen fresh next
morning, Vibhishana greeted him with
the cry of ‘Victory’ and said:

"With a view to oblige me, please make
use of the bath, unguents, clothes and
ornaments.”
Hearing this, Rama replied to Vibhishnna:

तं विना कैक्यीपुत्रं भरतं धर्मेचारिणम्।
न मे स्नानं बहुमंतं वच्छाण्यभरणानि च॥

“In the absence of Bharata, the son of Kaikeyi, devoted to duty, the bath or clothes or ornaments, are not to my liking.

उपस्थापय मे कश्मं विमानं राक्षसेश्वर॥
अनुजानीहि मां सौभ्य पूजितोंडसि विभीषण॥

O Lord of the Rakshasas, bring quickly to me the Vimana. O amiable one, give me leave to go. O Vibhishana, I am highly honoured already.”

तत: काळ्कनचित्राङ्ज्ञ तित्रिमानं मनोजवम्।
निवेदयितवा रामाय तस्यौ तत्र विभीषण:॥

Then announcing that Vimana wrought in gold and fleet like the mind, to Rama, Vibhishana stood there.

आहसोहं ततो रामसद्विमानमनुष्टमम्।
ब्रह्मेनादाय वैदेही रुज्जमानां यशस्विनीम्॥
रक्षमणेन सह भ्राता विक्रान्तेन धनुष्पता॥
Then Rama ascended that peerless Vimana placing the shy and noble Vaidhehi on his lap, accompanied by his valorous bowman and brother Lakshmana.

ते सेवै चानरा हत्च राक्षसाश्च महाबलः।
वथासुरसंबां हिन्येल तस्मिन्माविषिणः।

All the mighty monkeys and Rakshasas also gladly took their seats in that divine car comfortably and without overcrowding.

अनुज्जातं तु रामेण तव्रीमानमनुतमम्।
उत्तपात महामेघः एक्सानेिोि्नतो यथा।

Given leave by Rama, that peerless Vimana rose up like a great cloud driven by wind.

अयोध्यां तु समालोक्य चिन्तयामास राघवः।
चिन्तयितवा हनुमन्तमु उवाच ह्रवगोतमम्।

On seeing Ayodhya, Raghava fell into thought. After thinking (for a while) he said to Hanuman, foremost of monkeys:

भरतस्तु तवया वाच्यं कुशलं वचनान्मम।
सिद्धार्थं शासं मां तस्मै समार्थं सहरक्षणम्।
“You should enquire of the welfare of Bharata as from me and tell him that I have accomplished my purpose and am here along with my wife and Laksmana.”

इति प्रतिसमादिध्यो हनुमान् माहुतात्मजः ।
मानुषः धारयन् रूपम् अयोध्यां त्वरितो यथे ॥

Being commanded thus, Hanuman, the son of Vayu, took on a human form and went quickly to Ayodhya.

ऋष्मात्रे त्वयोध्याया श्रीक्रुणाजिनिनामवरम् ।
ददर्शं भरतं दीनं क्रुशार्धमवासिनम् ।
पाठुके ते पुरस्कृत्य शासनं वै वसुन्धराम् ॥

At a distance of barely a Krosa to Ayodhya, he saw at his hermitage Bharata, clad in the skin of the black antelope, dejected, emaciated and ruling the kingdom on behalf of the two sandals (of Rama).

तं धर्ममिव धर्मेऽऽऽ देहवन्तमिववरम् ।
उवाच प्राज्ञिकिर्विकं हनुमान् माहुतात्मजः ॥

To him, who was well-versed in dharma and who was like another Dharma incarnate, Hanuman, the son of Vayu, said these words with folded hands:
“That Rama whom you lament as living in the forest of Dandaka wearing bark garments and matted locks, that Rama enquires of your welfare. In this very moment, you will be reunited to your brother Rama,”

Thus addressed by Hanuman, Bharata, devoted to his brother, said these words to Hanuman, who had spoken the glad news:

“Many indeed have been the years since he went away to the great forest, and now I hear my lord mentioned agreeably.
Verily, the saying of the people appears to me to be true that, though after a hundred years, joy comes to a man if he but lives."

Hearing the extremely delightful news, all the women-folk of Dasaratha, with Kausalya at their head, came to Nandigrama.

The entire city also came to Nandigrama. Then the noise that arose out of their joy touched the very heavens.

The men then saw Rama who was seated in the vimana (shining) like the moon in the sky.
With folded hands and with his face facing Raghava, Bharata honoured Rama with genuine welcome.

Taking both those sandals, Bharata, knower of Dharma, himself put them on the feet of Rama, foremost of men.

Then after reaching the hermitage of Bharata accompanied by his army, Rama took his seat in his chariot and went to the foremost city (Ayodhya); and he reached his father's lovely mansion, dwelt in by the Ikshavakus.

ततः स प्रयोगो व्रतां वसिष्ठो ब्राह्मणं सहः ।
रामं राजमये पीठे सहसीतं न्येवेशयत् ।
अभ्यपिरिध्वञ्जन्यां प्रस्थेतेन हुगलिना ।
सहिष्णुन सहस्राष्ट्रस वप्सो वासवं यथा ॥
Then the holy and aged Vasishthha, aided by the Brahmins, caused Rama along with Sita to be seated on the jewelled throne and installed Raghava, the foremost of men, with pure and scented water, even as the Vasus installed the thousand-eyed Indra.

अभिषेके तदहृस्य तदा रामस्य धीमत: ॥
भूमिस्सत्यवती चैव फलक्षणश्च पादपः ॥

When the worthy and wise Rama was installed, the earth was full of grain and the trees were full of fruits.

विभिषणोऽथ सुधीचो हनूमाणमवास्तव ॥
सर्ववानसुरव्याध्य रामेणाधिकरः ॥
ग्राहाँ पुजिता: सर्वं कामं रक्षिष्ठ पुष्कलः ॥
प्रह्यमनस: सर्वं जम्पुरेव यथागतस ॥

Vibhishana and Sugriva, Hanuman and Jambavan, and other chief monkeys, all were duly honoured by Rama of benign deeds, with presents and abundance of jewels. With delighted hearts, all went back as they came.
Obtaining his matchless kingdom, the righteous-minded Raghava also, attended by his friends and relations, performed various kinds of sacrifices.

The world was free of evil-doers and no calamity ever befell any one. Nor did the aged perform the funeral rites of the young.

Everything was happy; every one was devoted to Dharma. Looking up to Rama always (lest he should be hurt), no one injured another.

When Rama ruled the kingdom, the people always narrated Rama's stories.
alone uttering, Rama, Rama, Rama.
The whole world echoed with the name ‘Rama.’

धनं वशिष्यमालं राजां च विजयावहम् ।
आदिकाव्यसिद् त्वां पुरा वाल्मीकिना कुतम् ॥

This first great Vedic poem, composed of old by Valmiki, bestows (on all) wealth, fame and long life and on kings victory as well.

य: पठेच्छृणुयाहोके नर: पापाद्विमुच्यते ।
एष्ठथं पुत्रायमथं भविष्यति न संशयं: ॥

Whoever reads or listens to it in this world, will indeed be freed from (all) sin. To him, prosperity and birth of progeny will surely result.

एवंतत् पुरावृत्तम् आस्थ्यानं भद्रमस्तु व: ।
प्रव्याहरत विश्रवं बङ्ग विभो: प्रवर्धताम् ॥

May this ancient story bring good to all of you. Recite it with serene minds. May the greatness of Vishnu increase!

॥ श्रीरामय नमः ॥

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