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# 1 Sarga 01 - प्रथमः सर्ग

## Sri Rama at Pampa Lake lamenting for Seetha

### Introduction -

Raama in his pursuit to regain Seetha reaches Pampa Lake along with Lakshmana. Raama visualises Pampa Lake as a heavenly abode and narrates to Lakshmana the suffering he is undergoing due to the departure of Seetha, i.e., the departure of innate soul from the Supreme. Seetha is the alter ego of Raama, either in heaven or on earth. In heavens she is Goddess Lakshmi and she incarnates herself as Seetha on earth. In the first chapter of Kishkindha Kanda the elaborate description of Pampa Lake and its surroundings is to be taken as a two-fold narration, one pertaining to Divinity, the other to Raama, the human. The area of Pampa Lake metaphors with heavens, and its trees and birds with divine souls, and who incidentally are teachers too. The fragrant breeze metaphors with god gift, flowers as pure knowers and knowledge, and the tranquil water as clear heart and so on. Raama as hero of the epic is in search of Seetha. Raama as god incarnate is also in search of true devotees who are entrapped in the bodies of living beings. The true devotees are the trees, birds, flowers, waters and other naturals except the humans who cherish the earthly comforts. Thus Raama sorrowing over Seetha and Bharata is in similitude with the god sorrowing for the true devotees, who needs salvation from the birth and death cycle. Hence the god incarnate Raama is in search of true devotee like Seetha, who is now in a distant place and needs some education about her release from the embodiment in Lanka. Later Raama finds Hanuma, the teacher, who will be deputed, to Seetha to enlighten her about her release. In the last two chapters of Aranya Kanda there will be some 61 verses detailing about Pampa Lake and Raama love for Seetha. But in Gorakhpur and Eastern recessions there are 130 verses in this first canto of Kishkindha and some 20 verses in the fag end chapter of Aranya canto. In these many verses Raama expresses his deep-rooted emotion for Seetha, which the ancient commentators have interpreted to be the God deep-seated love and anguish for the created souls. The comparison is, Raama to Vishnu, Seetha to the created soul, now captivated in the embodiment called Lanka, and Lakshmana as the true devout. God needs a messenger or a Messiah or as per Hindu tradition the Guru, the teacher. That is what Hanuma. Raama as a god incarnate is actually in search of a true teacher, for which the surroundings of Pampa Lake are exemplified as good surroundings for finding such a true teacher. As far as possible, the commentaries of ancients are given in comment section of those verses. At the fag end of this chapter, the mighty monkey hero Sugreeva, moving on the Rishyamuka Mountain sees Raama and Lakshmana entering into his territory, flees into deep forests, fearing them to be

enemies.

स ताम् पुष्करिणीम् गत्वा पद्म उत्पल झषाकुलाम् ।  
रामः सौमित्रि सहितो विललाप अकुलेन्द्रियः ॥ ४-१-१

सः	= such as he is, [viz. he who took birth in Ayodhya, relegated from kingdom, exiled to forests, lost his wife, and who is searching for her in wilderness, such Raama]	ताम्	= that, lotus lake	पद्म	= lotuses, Costuses,
		पुष्करिणीम्	[Pampa,] arriving	उत्पल झष	fishes, full with
		गत्वा	at	आकुलाम्	
रामः सौमित्रि सहितः	= Raama, Sumitra son, [Lakshmana,] along with	विललाप	= lamented	अकुलेन्द्रियः	= disturbed, senses [emotions disturbed.]

Raama, on arriving at that Lake of Lotuses called Pampa along with Lakshmana, which is full with lotuses, costuses, and fishes, lamented as his emotions are disturbed, on seeing the beauty of the Lake comparable with Seetha face. [4-1-1]

In this very first verse itself the auspicious nature of the land of Kishkindha is implanted. Raama as hero of this epic identifies his heroine Seetha face with the tranquil sheet of lake water, her eyes with the lotuses, and her quick glances with the quick swims of the fishes in the lake. Raama as god incarnate observes the tranquil sheet of water as the quiescence of his creation. The red lotuses are meditatively standing, as the devotees ready to be taken away to the feet of their god. The swimming fishes are seen as the souls captivated in human bodies, rushing hither and thither for salvation, which is hindered by the banks of life [here the banks of the lake.] Thus on certain occasions we chance to meet with the different points of view of Raama, one as hero and the other as god incarnate, derived from the metaphors or similes by the ancient commentators.

तत्र दृष्ट्वा ताम् हर्षात् इन्द्रियाणि चकम्पिरे ।  
स कामवशम् आपन्नः सौमित्रिम् इदम् अब्रवीत् ॥ ४-१-२

तत्र दृष्ट्वा एव	= there, on seeing, at it	हर्षात्	= by gladness, senses,	सः	= he, by passion, over-
ताम्	[that lake]	इन्द्रियाणि	quivered	कामवशम्	came, engrossed
सौमित्रिम्	= to Lakshmana, this	चकम्पिरे		आपन्नः	
इदम्	way, spoke.				
अब्रवीत्					

There, on seeing that Lake of Lotuses, thrilled are his senses with gladness, and he engrossed and overcame by passion spoke this way to Lakshmana. [4-1-2]



सौमित्रे शोभते पम्पा वैदूर्य विमल उदका ।

फुल्ल पद्म उत्पलवती शोभिता विविधैः द्रुमैः ॥ ४-१-३

सौमित्रे वैदूर्य विमल उदका	= cat [lapis lazuli] like, clear, with water	फुल्ल पद्म उत्पलवती	= she who has bloomed lotuses [Lythrum fruticosum,] costuses [Saussurea hypoleuca]	विविधैः द्रुमैः शोभिता	= with many, trees, beaming forth
शोभते पम्पा	= magnificent is, Pampa Lake.				

Oh! Soumitri, magnificent is Pampa Lake with its cat like waters, and she with her fully bloomed lotuses and costuses is beaming forth, along with many trees around her. [3-1-3]

The clear water is devout-soul and the bloomed lotuses are the tranquil faces of the devotees. The water is like cat eye gem. Cat eye or Lapis Lazuli is a beautiful stone consisting of calcite and other minerals coloured ultraamarine... and a precious stone of Sri Lanka and the Malabar Coast... thus say Chambers and Oxford dictionaries, and it is Indian, that too South Indian specific. It is one of the nine gems, in नव-रत्न combination. Secondly the usage of वैदूर्य विमल उदक is an often-repeated expression, which may not be construed only that the waters are like cats-eye or Lapis Lazule, the precious gem in nava ratna/ nine-gem combination. In fine composition it is स्मरण अलङ्कार , a metaphorical memorabilia. If it were said that the water is like वैदूर्य or cat or Lapis, it reminds us of all other eight gems including a diamond. As such the waters are crystalline and pellucid in their look like priceless gems, for water is the invaluable gem-like gift of nature and flowing waters are the priceless possessions for livelihood as well.

सौमित्रे पश्य पम्पायाः काननम् शुभ दर्शनम् ।

यत्र राजन्ति शैला वा द्रुमाः स शिखरा इव ॥ ४-१-४

सौमित्रि पश्य पम्पायाः काननम्	= see, Pampa forest	शुभ दर्शनम्	= auspicious one, in ap- pearance	यत्र राजन्ति शैला	= where, lustre, moun- tains
वा	= or	द्रुमा	= trees	स शिखरा	= with peaks
इव	= like.				

Oh! Soumitri, see the forest of Pampa, the auspicious one in its appearance... where the mountains or trees lustre with their mountainous peaks... [4-1-4]

The mountainous trees are teachers, and their mountainous branches are the taught, that depend on their teachers, and both of them depending upon the Pampa Lake, the divine tranquil water... and everything depends on waters, as per Vedic saying: आपोवा इदगम् सर्वम्॥ । waters are everything...

माम् तु शोकाभि सन्तप्तम् आधयः पीडयन्ति वै ।  
भरतस्य च दुःखेन वैदेह्या हरणेन च ॥ ४-१-५

भरतस्य	= of Bharata, by anguish	वैदेह्या हरणेन	= Vaidehi [Seetha] ab-	शोक	= by anguish, well
दुःखेन	of	च	duction, also	अभिसन्तप्तम्	seethed
माम् तु	= me, but	आधयः	= sensibilities distress	पीडयन्ति वै	= distressing, indeed.

But I, who am well seethed by the anguish of Bharata, and even by the abduction of Seetha, am indeed distressed by my sensibilities and their distresses... [4-1-5]

In some other version like Eastern version the word Maadhava i.e., Love God Manmadha used for आधयः because the अलङ्कार or the aesthetics demand the description of vasantha requires Manmadha. Then the compound is read as सन्तप्तम् माधवः पीडयन्निव comes there, meaning that Vasanta, the spring season, or the personified Manmadha, the Love God, is distressing me, besides the problems of anguished Bharata and abduction of Seetha. It is said that Raama remembers Bharata too, along with Seetha at this juncture, because as a god incarnate He remembers the sufferance of these innate souls dedicated to Him. Bharata is another कैन्कर्य / dedicatee of Raama, the divine, like Lakshmana.

शोकार्तस्य अपि मे पम्पा शोभते चित्र कानना ।  
व्यवकीर्णा बहु विधैः पुष्पैः शीतोदका शिवा ॥ ४-१-६

चित्र कानना	= with delightful, forests	बहु विधैः	= many, diverse, flow-	शीत उदका	= cool, waters
		पुष्पैः	ers, overspreading		
शोक आत्रस्य	= by anguish, disqui-	व्यवकीर्णा		शोभते	= shining forth [appear-
अपि	eted, even though me	शिवा पम्प	= auspicious, Pampa		ing pleasantly.]
	to me		Lake		

This auspicious Pampa is pleasant to me with its delightful forests overspread with many diverse flowers, cool waters, though I am disquieted... [4-1-6]

In grief everything is disquieting, दुःखिते मनसि सर्वम् असह्यम् ॥ but these pleasant floral environment of Pampa is admirable to Raama, because nature is divine.

नलिनैः अपि संछन्ना हि अत्यर्थं शुभ दर्शना ।  
सर्प व्याल अनुचरिता मृग द्विज समाकुला ॥ ४-१-७

नलिनः अपि	= by lotuses, even, en-	अत्यर्थं शुभ	= remarkably, sacred, its	सर्प व्याल	= snakes, elephants,
संछन्ना	wreathed	दर्शना	aspect	अनुचरिता	rambling
मृग द्विज	= deer, birds, bustling				
समाकुला	with.				

Even enwreathed with lotuses this is remarkably sacred in its aspect... rambling snakes and elephants and restless are the deer and birds flocks, as well... [4-1-7]

Even though serpents etc., are there, the lake with its lotuses is pleasant. This suggests that if a wise-one contains a vice, he is not deplorable... तेषाम् तेजो विशेषेण प्रत्यवायो न विद्यते ॥ स्मिन्ति scriptures.

अधिकम् प्रविभाति एतत् नील पीतम् तु शाद्वलम् ।  
द्रुमाणाम् विविधैः पुष्पैः परिस्तोमैः इव अर्पितम् ॥ ४-१-८

अधिकम् प्र	= much, very, shining	एतत् नील	= all this, bluish, yellow-	शाद्वलम्	= grassland
विभाति		पीतम् तु	ish, also		
द्रुमाणाम्	= of trees, variety of,	परिस्तोमैः	= blanket, like, covering.		
विविधैः पुष्पैः	with flowers	इव अर्पितम्			

All this is shining very much with bluish, yellowish grassland with a variety of trees... and with flowers covering it like flowery bed-sheet with variegated colours... [4-1-8]

The green pasturelands have become colourful pastures with variegated flower-fall, means that the a mortal soul on receiving many a teaching from many teachers, where the teachers are trees and flowers are teachings, that mortal is becoming immortal, and becomes an abode to the Supreme soul.

पुष्प भार समृद्धानि शिखराणि समन्ततः ।  
लताभिः पुष्पित अग्राभिः उपगूढानि सर्वतः ॥ ४-१-९

पुष्प भार	= flower onus, on the	शिखराणि	= peaks [of trees,] every-	लताभिः	= by climbers, flowered,
समृद्धानि	rise	समन्ततः	where	पुष्पित	apices
उप गूढानि	= well, embracing,			अग्राभिः	
सर्वतः	wholly.				

Everywhere the treetops are fully flowered and the onus of those flowers is on the rise, though they are wholly embraced by climbers and their apices. [4-1-9]

A householder, though embraced by many flowery desires, will stand out, with his own flowers of wisdom, should he be true devotee.

सुख अनिलोऽयम् सौमित्रे कालः प्रचुर मन्मथः ।  
गन्धवान् सुरभिर् मासो जात पुष्प फल द्रुमः ॥ ४-१-१०

सुख अनिलः	= pleasing, breeze, this	कालः प्रचुर	= in this time of [season,]	गन्धवान्	= prideful [is this
अयम्	one, Soumitri	मन्मथः	prevails, Manmadha,		month]
सौमित्रे			the Love God		

सुरभिः	= fragrance	मासः	= this month	जात पुष्प	= born [anew,] flowers,
				फल द्रुमः	fruits, trees.

Pleasing is this breeze, oh! Soumitri, and Manmadha, the Love God, prevails at this time, and prideful is this month with its fragrance, flowers, fruits and trees... all anew... [4-1-10]

The appreciation of nature is said to be of divine nature, for the Divine creates the nature that itself is of Divine nature. The high crowned trees are the sessile teachers and the flowers and birds are mobile students, who always surround the teachers. Raama in search of some good teacher to convey his message to the captive Seetha finds some other great teachers of nature, but whom he cannot utilise for his purpose because they are sessile. He however praises them while remembering Seetha. The touch of Cupid is for the Raama, the Hero, and the touch of anguish in search of a good teacher is for the god incarnate.

पश्य रूपाणि सौमित्रे वनानाम् पुष्प शालिनाम् ।  
सृजताम् पुष्प वर्षाणि वर्षम् तोयमुचाम् इव ॥ ४-१-११

पश्य रूपाणि	= see, the figuration Soumitri	वनानाम्	= of the forests, flowers, पुष्प शालिनाम्	सृजताम्	= outpouring, flower,
वर्षम् तोय	= rain, from watery,			पुष्प वर्षाणि	rains
मुचाम् इव	rain-clouds, like.				

See this figuration of these forests enriched with these flowers, Soumitri! Outpouring is the flower rain, like the rain from rain-clouds... [4-1-11] Teachers rain flowers of wisdom like rain from clouds without any seeking.

प्रस्तरेषु च रम्येषु विविधाः कानन द्रुमाः ।  
वायु वेग प्रचलिताः पुष्पैः अवकिरन्ति गाम् ॥ ४-१-१२

प्रस्तरेषु च	= on slopes [of moun- tains,] also, appeasing ones	विविधाः	= many a, forest, trees	वायु वेग प्र	= by air speed, well,
रम्येषु		कानन द्रुमाः		चलिताः	swung
पुष्पैः	= flowers, showering,				
अवकिरन्ति	onto ground.				
गाम्					

Also on those appeasing terraces of mountains there are many forest trees... speed of winds are swinging them to shower flowers onto ground... [4-1-12]

पतितैः पतमानैः च पादपस्थैः च मारुतः ।  
कुसुमैः पश्य सौमित्रे क्रीडतीव समन्ततः ॥ ४-१-१३

पतितैः	= fallen	पतमानैः	= about to fall	पादपस्थैः च	= still on the trees, also
कुसुमैः	= with flowers	पश्य सौमित्रे	= see, Soumitri	मारुतः	= wind

क्रीडति इव = is playing, as though,  
समन्ततः everywhere.

These are the flowers already fallen, about to fall, or still on the trees, but everywhere the air is playing with these flowers, see that Lakshmana... [4-1-13]

The word पतितः also synonyms with morally fallen. The three states of flowers viz., fallen, about to fall and yet to fall are not just for flowers but also for those who are in the same state morally. With all of them the god plays in his क्रीद लील . Presently god own attribute, namely the Air is playing with them, since air is the सूत्र , string, the thread of whole creation.

विक्षिपन् विविधाः शाखा नगानाम् कुसुमोत्कटाः ।  
मारुतः चलित स्थानैः षट्पदैः अनुगीयते ॥ ४-१-१४

नगानाम् = of trees, flowers, full of	विविधैः = numerous, branches	मारुतः = wind
कुसुमोत्कटाः	शाखा	
विक्षिपन् = when rapidly moved	चलिथः = moved, places [dis- placed]	षट् पदैः = by honeybees [six- footed bees,] in accompaniment, singing.
	स्थानैः	

The honeybees are displaced when the wind rapidly moved numerous branches of trees with full of flowers, and though displaced those bees are singing as though in accompaniment to the singing breeze... [4-1-14]

The singing of honeybees or of the air amounts to the chanting of Sama Veda hymns at the sight of Absolute, i.e., Raama who now appeared in this environ.

मत्त कोकिल सन्नादैः नर्तयन् इव पादपान् ।  
शैल कन्दर निष्क्रान्तः प्रगीत इव च अनिलः ॥ ४-१-१५

शैल कन्दर = from mountain, caves, निष्क्रान्तः emerging out	अनिल = breeze	मत्त कोकिल = by lusty, black cuck- sन्नादैः oos, high callings of
पादपान् = trees, make them to	प्रगीत इव च = singing, as thoguh [it- self singing,] also, the breeze is.	
नर्तयन् इव dance, as though		

Breeze coming out from those mountain caves along with the high callings of lusty black cuckoos are making the trees to dance, and the air itself is as though singing as an accompaniment to that dancing... [4-1-15]

The kokila is not exactly a cuckoo, for cuckoo gives out a two note call whereas the kokila gives out a single lengthy call with up and down of its tone, and also replies its imitative cooing of the humans. However it belongs to the same species of cuckoo. Here the itself is singing has the similitude with singing of Sama Veda

hymns, which here is coming out of mountain caves, where the caves themselves are the abode of the hermits and sages, who sing Sama hymns. Later in the canto the monkey heroes also dwell in caves, and are equated with the pre-eminent teaches who always sing in the praise of God, which will be as good as singing the Vedic Hymns. Now the air emerging from the caverns of yonder firmaments is singing Sama Veda applauding Raama, the Divine.

तेन विक्षिपता अत्यर्थम् पवनेन समन्ततः ।  
अमी संसक्त शाखाग्रा ग्रथिता इव पादपाः ॥ ४-१-१६

तेन वि = by him [air,] well क्षिपता moved, very much अत्यर्थम् ग्रथिता इव = entwined, like, trees. पादपाः	पवनेन = by air, all over समन्ततः	अमी संसक्त = these, mingling, शाक अग्रा branch, spires
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Entwined are the spires of trees when muchly moved by the air, thus the trees themselves seem to be entwined one with the other... [4-1-16]

Entwined are the devotees in the devotion of their common Supreme.

स एव सुख संस्पर्शो वाति चन्दन शीतलः ।  
गन्धम् अभ्यवहन् पुण्यम् श्रम अपनयो अनिलः ॥ ४-१-१७

स एव सुख = he [the breeze] thus, संस्पर्शः happy, for touch पुण्यम् = merited	वाति चन्दन = breezing, sandalwood शीतल like, coolant श्रम = fatigue, removing, अपनयनः breeze. अनिलः	गन्धम् = fragrance, carrying अभ्यवहन्
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He, this breeze is thus a happy one for touch, carrying a coolant and the fragrance like that of the sandal-wood, and this breezing is a merited one and a fatigue remover... [4-1-17]

The fragrance गन्ध always synonyms with पुण्य merit. A flower emits fragrance without anybody request and it is its merit. The flowers of grass are forbidden for worship, for they have no scent. And God is said to be सर्व गन्धः सर्व रसः is all the fragrance, He is all the essence... The appealing sounds of the birds are taken as the recitation of Sama Veda, the top of the trees is परम पद , the heavens, and the flowers are the knowledge-full seers, and the birds are the innate souls captivated in living beings. The flower is an essential item in the worship of any religion and in Maha Naarayana Upanishad we are told it to be carrier of moral merit unto god, like its fragrance that can be felt at a distance without any visible medium. According to महा नारयनोपनिषद् Section Eleven, Hymn 1:

यथा वृक्षस्य सम्पुष्पितस्य दूरात् गन्धोवातिवम् कर्मणो दूराद्गन्धो वाति -- महा नारयनोपनिषद् ॥

Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds-- the good name that accrues from them -- spreads to a great distance [as far as heaven.]

Thus the corollary of the teacher and the taught is also applicable here. The flowers are the teachers and their knowledge is fragrance, where the taught are the birds whose cooing is the chanting of Sama Veda. The birds, as the captivated souls, are seeking salvation in their chanting around the teachers i.e., flowers to communicate the same to god, with their fragrant knowledge. This enthrals the god, now Raama.

अमी पवन विक्षिप्ता विनन्दन्ती इव पादपाः ।

षट्पदैः अनुकूजद्भिः वनेषु मधु गन्धिषु ॥ ४-१-१८

अमी पादपाः = these, the trees	पवन = by air, vacillated विक्षिप्ता	वि नन्दन्ती = well, enjoying, like इव
षट्पदैः अनु = by honeybees, in कूजद्भिः accompaniment, humming	वनेषु मधु = in forest, with honey गन्धिषु aroma.	

Air is vacillating these trees in this honey scented forest... and the trees appear to be enjoying their fluttering dance and seem to be swinging their treetops to appreciate the singing of honeybees that are humming in accompaniment to this dance... [4-1-18]

गिरि प्रस्थेषु रम्येषु पुष्पवद्भिः मनोरमैः ।

संसक्त शिखरा शैला विराजन्ति महाद्रुमैः ॥ ४-१-१९

गिरि प्रस्थेषु = on mountain planes, रम्येषु beautiful ones शैलाः = mountains	पुष्पवद्भिः = with flowered [trees,] मनोरमैः pleasant ones वि राजन्ते = indeed, liven up, with महा द्रुमैः great, trees.	संसक्त = entwined, high pinna- शिखराः cles
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On mountain-planes that are beautiful with fully flowered and pleasant tress that entwine the mountain peaks with their high treetops, and thus these mountains indeed liven up with these great trees...[4-1-19]

पुष्प संछन्न शिखरा मारुतः उत्क्षेप चंचला ।

अमी मधुकरोत्तंसाः प्रगीत इव पादपाः ॥ ४-१-२०

पुष्प संछन्न = by flowers, covered, शिखरा apices	मारुतः = by wind, moved, उत्क्षेप swinging चंचला	अमी मधुकर = these, with honeybees, उत्तंसाः coronet like
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प्र गीत इव = well, singing and  
पादपाः dancing, as though,  
the trees.

Air is moving the treetops fully covered with flowers to swinging and the coronet like honeybees have to swing around those treetops, thus these trees themselves appear to be dancing to be dancing and singing...

[4-1-20]

सुपुष्पितास्तु पश्य एतान् कर्णिकारान् समन्ततः ।  
हाटक प्रति संच्छन्नान् नरान् पीतांबरान् इव ॥ ४-१-२१

सु पुष्पिताम् तु	= fully, flowered, also	पश्य एतान् कर्णिकारान् समन्ततः पीत अम्बरान् इव	= see, these, Karnikaara plants [Pentapetes ac- erifolia,] all over = yellow, cloth, like.	हाटकप्रति सम् च्छन्नान्	= by golden ornaments, well covered with [wearing]
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Fully flowered are these Karnikaara plants all over with golden colour flowers at top and yellow coloured stems, and they look like men wearing golden ornaments on their upper body, while their loin cloth is yellow...

[4-1-21]

अयम् वसन्तः सौमित्रे नाना विहग नादितः ।  
सीतया विप्रहीणस्य शोक सन्दीपनो मम ॥ ४-१-२२

अयम् वसन्तः शोक सन्दीपनः मम	= this, spring Soumitri = grief, enkindled, in me.	नाना विहग नादितः	= many, birds, sounded by	सीतया विप्रहीणस्य	= of Seetha, disunited
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This spring with the soundings of many birds, oh! Soumitri, is enkindling grief in me, for Seetha is disunited...[4-1-22]

All the innate souls are required to be in unison with the Supreme Soul, and they are not to depart for the worldly illusions. Seetha illusion to possess the Golden Deer chanced for her abduction, and thus disunited from Raama

माम् हि शोक समाक्रान्तम् संतापयति मन्मथः ।  
हृष्टम् प्रवदमानश्च समाह्वयति कोकिलः ॥ ४-१-२३

शोक सम् आक्रान्तम् हृष्टम् समाह्वयति	= by grief, already per- vaded = happily = me, welcoming [rather derisively.]	माम् प्र वदमानः	= me = well, saying [calling]	मन्मथ सन्तापयति कोकिलः	= Love God, is swelter- ing = black cuckoo
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I, who am already pervaded by grief, am now well sweltered by the Love God, and this cuckoo that has happy calls is rather calling me down... [4-1-23]

The hero hears the call of cuckoo as heroine call. The God is listening to the same from the beings of nature, as a call for salvation. Raama, who has not heard any call of Seetha so far, which he will hear at the end of this canto, is in wait for such a call.

एष दात्यूहको हृष्टो रम्ये माम् वन निर्झरे ।  
प्रणदन् मन्मथाविष्टम् शोचयिष्यति लक्ष्मण ॥ ४-१-२४

Lakshmana = exquisite रम्ये	वन निर्झरे = in forest, brooks	हृष्टः प्रणदन् = happily, calling
एष दात्यूहकः = this, gallinule bird	माम् = me	मन्मथः = by Love God, made आविष्टम् me awestricken
शोचयिष्यति = making me awesome.		

This gallinule bird happily calling in the forest brooks is making me awesome with its calls, as the Love-god has already made me awestricken... [4-1-24]

श्रुत्वा एतस्य पुरा शब्दम् आश्रमस्था मम प्रिया ।  
माम् आहूय प्रमुदिता परमम् प्रत्यनन्दत ॥ ४-१-२५

पुरा = earlier	आश्रमस्था = when in the hermitage	मम प्रिया = my, dear one Seetha
एतस्य = this bird calling, on	प्र मुदिता = well, gladdened	माम् आहूय = me, on calling
शब्दम् श्रुत्वा hearing		
परमम् = highly	प्रत्यनन्दत = was highly cheerful.	

Earlier when we were in hermitage, on hearing this bird call, dear Seetha used to call me to listen, and she herself was highly cheerful at this bird calls... [4-1-25]

एवम् विचित्राः पतगा नाना राव विराविणः ।  
वृक्ष गुल्म लताः पश्य संपतन्ति समन्ततः ॥ ४-१-२६

एवम् = that kind of, very	नाना राव = very, many, sounds,	वृक्ष गुल्म = on trees, bushes,
विचित्राः = amusing, birds	विराविणः = emitting	लताः = creepers
पतगा		
पश्य = see	सम् पतन्ति = well, falling [flitting,] समन्ततः all over.	

Very many amusing birds of that kind are flitting all over on trees, bushes, and creepers emitting very many sounds... see them, Lakshmana... [4-1-26]

विमिश्रा विहगाः पुंभिः आत्म व्यूह अभिनन्दिताः ।  
भृङ्गराज प्रमुदिताः सौमित्रे मधुर स्वराः ॥ ४-१-२७

विमिश्रा	= well mingled, female	पुम्भिः	= with male ones	आत्मव्यूह	= their own flock, well
विहगाः	birds			अभिनन्दिताः	admired
भृन्नराज	= king-bees, well, glad-	मधुर स्वराः	= pleasing, tunes		
प्रमुदिताः	dened Soumitri		[singing.]		

Well mingled are these female birds with their male ones, for which they are well admired by their own flock, oh! Soumitri, and such birds are calling gladsomely together with the pleasing humming of king-bees... [4-1-27]

अस्याः कूले प्रमुदिताः सन्धशः शकुनास्त्वह ।

दात्यूहरति विक्रन्दैः पुंस्कोकिल रुतैः अपि ॥ ४-१-२८ स्वनन्ति पादपाः च इमे माम् अनङ्ग प्रदीपकाः ।

इह	= here	अस्याः कूले	= at its, shore [of Pampa Lake]	सन्धशः	= in groups
शकुनाः	= birds, are rejoicing	इमे	= these	पादपाः च	= trees, also
प्रमुदिताः				माम्	= in me
दात्यूह रत	= with gallinule bird	पुंस्कोकिल	= male, black cuckoo		
विक्रन्दैः	mating, sounds	रुतैः अपि	callings, even		
अनङ्ग	= love, while inspiring	स्वनन्ति	= calling [inciting.]		
प्रदीपकाः					

At the shore of this Lake Pampa rejoicing are these birds in groups, and these trees loaded with the mating sounds of gallinule birds, and even loaded the callings of the male black cuckoos, are while inciting me they are inspiring love in me... [4-1-28, 29a]

Prof. R. D. Ranade, the eminent professor of Indian Philosophies said that Translations are always bound to be uncouth; they are like a heavy cart-load which moves slowly along... So also Raamayana, whose text itself is a cartload, and the translations become many more cartloads. Much can be said in Kishkindha Kanda, for it comprises of many a derivative, which cannot be compressed and put together. The hero-heroine and the god incarnate aspects, together with some Indian philosophies included, are sufficient to become some more cartloads. The Hindu Love-god, Manmadha, unlike his European counterpart Cupid, has no body. At one time, Shiva burned Him down physically, for arousing lasciviousness in Shiva Himself. But Shiva makes the Love-god Manmadha to thrive without a physical body, at the request of Love God wife Rati. Hence Love God is also called अन् अन्ग = without, body. The bodiless nature and only the emotive responses in love are symbolical with the formless activity of romancing aroused by अनन्ग or Manmadha, i.e., Love God. Alternately the word Manmadha not necessarily be taken as a noun, denoting the Love God alone. As a phrasal verb it denotes, mind, churning.

मन् मन्स् मधः - मन्मिस् मथते इति मन्मथः ॥ १ to churn. There is a platform called मन्स् , below the subconscious level,

and above sensory organs, which receives all the input from the sensory organs, which the manas separates, categorises, analyses and so on, and then sends to databank at subconscious level. Amara Kosha defines it as चित्तन्तु चेतो हृदयम् स्वान्तम् हन् मानसम् मनः ॥ धी वर्ग and the separation is चित्तम् चेतः ह्रिदयम् स्वान्तम् हित् मानसम् मनः and this is not the composite mind, but a faculty of reason, what we generally call, a heart, a mind, a thought etc. Hence the lamentation of Raama is more churned out of his manas for Seetha, not just for amorousness, but for real love. And love, as per good old saying, is togetherness. Having lost that togetherness, Raama is pouring out his heart churned agony. Yet again, Raama the god indulges in those that are indulged in Him, and here his thoughts are constantly indulged in Seetha, his alter ego in heavens and on earth. In the Vaishnava mythologies, Vishnu incarnating on earth always loses his consort, Goddess Lakshmi and roams over to find Her. It is the same situation in नरसिंह incarnation. Goddess Lakshmi is a treasure house that can be abducted by the greedy, after which Her consort Vishnu searches and retrieves Her, for no one on earth can amass heavenly wealth. In Lakshmi tantra, the Vaishnava agama text Lakshmi states that: अहम् नारायणी नाम सा सत्ता वैष्णवी परा I am indeed Naaraayane [i.e. Lakshmi] the supreme essence of Vishnu... [Lakshmi Tantra 3.1.] Hence, Seetha may not be taken as yet another princess from this viewpoint.

अशोक स्तवक अङ्गारः षट्द स्वन निस्वनः ॥ ४-१-२९  
माम् हि पल्लव ताम्रार्चिः वसन्ताग्निः प्रधक्ष्यति ।

वसन्त अग्निः = spring season fire	अशोक स्तवक अङ्गारः = Hellebore trees with clusters of red flower blossoms, that are like fireballs	षट्द स्वन निस्वनः = with honeybees, humming, rustles [like campfire sounds]
पल्लव ताम्रार्चिः = leaflets, coppery red coloured, fire-like	माम् हि प्रधक्ष्यति = me, indeed, will burn.	

The fire called spring season will burn me down with its fiery paraphernalia like the clusters of red flowers of hellebore that are akin to fireballs, the humming of honeybees that is alike the rustle of campfires, and the coppery red colour of tender leaves just sprouted that is identical to burning fire... [4-1-29b, 30a]

Vasanta or spring is a friendly season, and Kishkindha is a friendly place, [and Raama gets more friends in this place later,] but Raama's lifetime friend and supreme essence is missing. For god, this burning is the sensation or perception of energy as warmth shown by the devout nature, and its blessed souls. Shaiva/Shakta traditions emphasises the power and majesty of the God, whereas the Vaishnava theory demands a heart pouring devotion to achieve the God's saving grace अनुग्रह . Hence the lamentation of Raama as god is for the departure of his Shakti, i.e., Goddess Lakshmi, visualising all the nature and its component devotees he

created, such as, trees, peacocks, birds, flowers, waters, mountains etc. All of this nature and its components are maddening Him for love from that Shakti.

This point of view requires some understanding of Vaishnava canons and some पान्चरात्र आगम expositions. The readers may find them in a great essay of Prof. Samjukta Gupta on Pancharatra, in a 'worm's eye view', [for she calls it that way,] in a book called ेअन्न . It is a collection of essays on the Hindu hymns by eminent Indologists like Frits Staal, Ellison Banks Findly et al, published by the State University of New York Press, State University Plaza, Albany, N.Y., 12246. These are published under their SUNY Series in Religious Studies, and this one is under the editorship of Harvey P. Alper.

For the hero in the epic, it is the want of warmth from the heroine. It may please be noted that if Raama addresses Lakshmana in the verse, it is a dialogue. Otherwise it is to be treated as monologue or soliloquy or aside or the character's heartfelt feelings, aimed for communicating to us, but not to Lakshmana alone. Not all the verses are spoken to Lakshmana. It is a kind of commixture of dRaamatics and narration. Here the lovelorn Raama views Ashoka trees as the arrow of the Love god, मन्मथ . The Love God has five arrows and they are:

अरविन्दम् अशोकम् च चूतम् च नव मल्लिका नीलोत्पलम् च पङ्कै ते पङ्क बाणा अस्य सायकाः ॥

1. अरविन्द = a lotus [nelumblum speciosum]	2. अशोक = a flower of hellebore origin	3. चुतम् = mango flower
4. नव मल्लिक = new jasmine	5. नेल उत्पल = blue costus, are the five arrows of Manmadha.	

प्रथमम् अरविन्दम् उरसि पश्चात् अशोकम् अधरयोः। चूतङ् शिरे नवमल्लिकाङ् नयनयोः अन्ततः नीलोत्पलङ् यत् किञ्चित्

(1) Aravindam flower-arrow hits chest (2) Asoka flower-arrow lips (3) mango flower-arrow head (4) new jasmine flower-arrow eyes (5) blue costuses hits anywhere. Their functions are: -

The five states associated with each arrow are:

उन्मादनः तापनः च शोष्ण स्तम्भनः तदा। सम्मोहनः च कामस्य पङ्क बाणाः प्रकीर्तिताः ॥

1।उन्माद = maniacal state	2. तपन = fervent state	3. शोष्ण = wasting away
4. स्थम्भन = standstillness	5. सम्मोहन = stupifaction.	

The Ashoka flower kills natural hunger, Jasmine desiccates, mango flower fades the colour, and lotus causes criss-cross thinking, and the costumes incite the desire for suicide.

न हि ताम् सूक्ष्मपक्ष्माक्षीम् सुकेशीम् मृदु भाषिणीम् ॥ ४-१-३०  
अपश्यतो मे सौमित्रे जीवितेऽस्ति प्रयोजनम् ।

न हि ताम्	= not, indeed, her	सूक्ष्म पक्ष्म	= slender, eyelids, having eyes	सुकेशीम्	= with decent, hairdo
मृदु	= soft, spoken one	अपश्यतः मे	= [if] not, seen, for me	जीविते	= for life, [will there,] be,
भाषिणीम्		oh, Soumitri		अस्ति	purposefulness.
				प्रयोजनम्	

And if she with slender eyelids on her eyes, decent hairdo, and a soft spoken one, Oh! Soumitri, if she is unseen by me will there be any purposefulness of my life? [4-1-30b, 31a]

अयम् हि रुचिरः तस्याः कालो रुचिर काननः ॥ ४-१-३१  
कोकिलाकुल सीमान्तः दयिताया मम अनघः ।

अनघ	= faultless one, [Lakshmana]	दयितायाः	= dear one [to Seetha]	तस्याः	= for her [Seetha]
रुचिर	= she who has enchanting, woodlands [who liked the enchanting woodlands]	कोकिल	= with black cuckoos, bustling, boundaries,	अयम् कालः	= season
काननः		अकुल सीम	end of [far-flung]		
हि रुचिरः	= indeed, appealing [to her.]	अन्तः			

My dear Seetha has an enchantment for these enchanting woodlands bustling with koels up to their horizons, and Lakshmana, similarly enchanting is this vernal season to her... [4-1-31b, 32a]

मन्मथ आयास संभूतो वसन्त गुण वर्धितः ॥ ४-१-३२  
अयम् माम् धक्ष्यति क्षिप्रम् शोकाग्निः न चिरादिव ।

अयम् शोक	= this, grief, fire of	मन्मथः	= of love, throes, born	वसन्तः गुण	= spring by attributes,
अग्निः		आयास	out of	वर्धितः	furthered
माम् क्षिप्रम्	= me, swiftly	संभूतः		धक्ष्यति	= burns down.
		न चिरात् इव	= not, lately [in no time]		

This fire of grief born out of the throes of love, and furthered by the attributes of spring season will swiftly burn me down in no time... [4-1-32]

अपश्यत ताम् वनिताम् पश्यतो रुचिर द्रुमान् ॥ ४-१-३३  
मम अयम् आत्मप्रभवो भूयस्त्वम् उपयास्यति ।

ताम् वनिताम् मम अयम् आत्म प्रभवः	= at that, lady = me, this, in soul, arising one [Love God, in me]	अ पश्यतः भूयस्त्वम् उपयास्यति	= one not, seeing = intensity, he gains.	रुचिर द्रुमान् पश्यतः	= one who is seeing beautiful trees
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As the one unable to see that lady but able to see beautiful trees the Love-god in me gains intensity...

[4-1-33b, 34a]

अदृश्यमाना वैदेही शोकम् वर्धयती इह मे ॥ ४-१-३४  
दृश्यमानो वसन्तः च स्वेद संसर्ग दूषकः ।

इह मे शोकम् वर्धयती	= now = my, agony, intensifying	अ दृश्यमाना स्वेद संसर्ग दूषकः	= invisible one = sweat touch of, remover	वैदेही दृश्यमानो वसन्तः च	= Seetha = visible one, spring-season, too [intensifying.]
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Now, that invisible Seetha is intensifying my agony, and this visible spring season, the remover of the touch of sweat too, is doing the same... [4-1-34b, 35a]

माम् हि सा मृगशाबाक्षी चिन्ता शोक बलात्कृतम् ॥ ४-१-३५  
सन्तापयति सौमित्रे कृडरः चैत्र वनानिलः ।

Soumitri सा मृगशाब अक्षी कूरः चैत्र वन अनिलः	= she, that deer-eyed [Seetha] = cruel, Chaitra month [April-May], forest, breeze	चिन्ता शोक बलात्कृतम् सन्तापयति	= in worry, by grief, overwhelmed one = burning, down.	माम् हि	= me, indeed
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Overwhelmed with the grief of worry about that deer eyed Seetha, such as I am, I am burnt down by this cruel vernal breeze of forests...[4-1-35b, 36a]

अमी मयूराः शोभन्ते प्रनृत्यन्तः ततः ततः ॥ ४-१-३६  
स्त्वैः पक्षैः पवन उद्धूतैः गवाक्षैः स्फाटिकैः इव ।

ततः ततः पवन उद्धूतैः शोभन्ते	= there, and there = by wind, shoved = are shining forth.	प्रनृत्यन्तः स्फाटिकैः गवाक्षैः इव	= beautifully dancing = crystal, windows, like	अमी मयूराः स्त्वैः पक्षैः	= these, peacocks = their, wings, [plumage]
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And these peacocks that dance here and there are shining forth with crystal like windows on their plumage, when up-shoved by the wind...[4-1-36b, 37a]

The iridescent eye like spots on the back plumage of the peacock are said to be like a गवाक्ष गो अक्ष cow, eye. There

used to be cow-eye like ventilators on the walls of ancient house to permit the air to circulate. Even a single feather of peacock is called the eye of the peacock for its glittering eye like spot. Here the air is permeating these eyes on the plumage of peacock and making those eyes look like crystals. Thus the spring breeze is permeating anywhere, including Raama, causing a want for the togetherness with Seetha. Unlike other birds, the peacocks do not mate often and in open. It has some ritual like dancing and secret in its conduct of mating.

शिखिनीभिः परिवृतास्त एते मद मूर्छिताः ॥ ४-१-३७  
मन्मथ अभिपरीतस्य मम मन्मथ वर्धनाः ।

शिखिनीभिः	= by peahens, sur-	मद मूर्छिताः	= in lust, convulsed	ते एते	= such of those peacocks
परिवृतास्त	rounded				
मन्मथ अभि	= love, muffled in	मम मनमथ	= in me, lovesickness,		
परीतस्य		वर्धनाः	intensifying.		

Those peacocks that are surrounded by their peahens and convulsed in love are intensifying longing in me, who am already muffled in love-longing... [4-1-37b, 38a]

पश्य लक्ष्मण नृत्यन्तम् मयूरम् उपनृत्यति ॥ ४-१-३८  
शिखिनी मन्मथ आर्तैः एषा भर्तारम् गिरि सानुनि ।

पश्य लक्ष्मण	= see, Lakshmana	गिरि सानुनि	= on mountain, terraces	मन्मथ आर्तैः	= love, longingly
एषा शिखिनी	= this, peahen	नृत्यन्तम्	= dancing, after hus-		
		भर्तारम्	band, peacock, at		
		मयूरम् उप	nearby dancing.		
		नृत्यन्ति			

See Lakshmana, on that mountain terrace this peahen longing for love is dancing at the nearby of her husband, that peacock... [4-1-38b, 39a]

ताम् एव मनसा रामाम् मयुरोऽपि अनुधावति ॥ ४-१-३९  
वितत्य रुचिरौ पक्षौ रुतैः उपहसन् इव ।

मयूरः अपि	= peacock, even	वितत्य	= spreading, beautiful,	रुतैः	= screams, jokingly, as
मनसा ताम्	= longingly, after her, fe-	रुचिरौ पक्षौ	wings	उपहसन् इव	though
रामाम् एव	male one, only	उपधावति	= running after.		

Spreading his beautiful wings and screaming as though joking, even that peacock is longingly running after his female... [4-1-39b, 40a]

मयूरस्य वने नूनम् रक्षसा न हता प्रिया ॥ ४-१-४०  
तस्मात् नृत्यति रम्येषु वनेषु सह कान्तया ।

नूनम्	= definitely	मयूरस्य प्रिया	= peacock dear	रक्षसा न हता	= by demon, not, abducted
तस्मात्	= therefore	नृत्यति	= dancing, in beautiful,	सह कान्तया	= with, female one.
		रम्येषु वनेषु	forest		

Definitely no demon has abducted that peacock lady love, hence he is dancing with her in beautiful forests...

[4-1-40b, 41a]

मम त्वयम् विना वासः पुष्पमासे सुदुःसहः ॥ ४-१-४१  
 पश्य लक्ष्मण संरागः तिर्यक् योनिगतेषु अपि ।  
 यदेषा शिखिनी कामात् भर्तारम् अभिवर्तते ॥ ४-१-४२

पुष्प मासे	= in flowering, month	विना अयम्	= without, her	वासः	= living
मम तु	= for me	सु दुःसहः	= very, unbearable	पश्य	= see Lakshmana
तिर्यक् योनि	= animal, vaginal [orig-	सम्रागः	= fondness	यदेषा	= like this
गतेषु अपि	inated,] came from, even				
शिखिनी	= peahen, in passion, her				
कामात्	husband, following.				
भर्तारम्					
अभिवर्तते					

Living in this flowering month is unbearable for me... Lakshmana, see the fondness even in those originated in animals, thus that peahen in her passion is following her husband... [4-1-41b, 42]

माम् अपि एवम् विशालाक्षी जानकी जात संभ्रमा ।  
 मदनेन अभिवर्तते यदि न अपहृता भवेत् ॥ ४-१-४३

विशालाक्षी	= broad-eyed Jaanaki	यदि अपहृत	= if, not, abducted, she is	मदनेन जात	= with love, born, ec-
एवम् माम्	= this way, me, even	न भवेत्		सम्भ्रमा	stasy, haste
अपि		अभिवर्तते	= would have followed.		

Had she, that broad eyed lady Seetha, not been abducted, she too would have followed me in this way with an ecstatic love... [4-1-43]

पश्य लक्ष्मण पुष्पाणि निष्फलानि भवन्ति मे ।  
 पुष्प भार समृद्धानाम् वनानाम् शिशिरात्यये ॥ ४-१-४४

पश्य	= see Lakshmana	शिशिरात्यये	= in wintry season	पुष्प भार	= flowers, weighty, with
वनानाम्	= forests are	पुष्पाणि	= flowers, futile, are be-	समृद्धानाम्	abundance
		निष्फलानि	coming, to me.		
		भवन्ति मे			



See Lakshmana, while these forests are abundantly weighty with flowers in wintry season these flowers are becoming futile to me... [4-1-44]

रुचिराणि अपि पुष्पाणि पादपानाम् अतिश्रिया ।  
निष्फलानि महीम् यान्ति समम् मधुकरोत्करैः ॥ ४-१-४५

पादपानाम्	= on the trees	पुष्पाणि	= flowers	अतिश्रियाः	= exceedingly, beautiful,
निष्फलानि	= wastefully, onto earth,	समम्	= well with, honeybee,	रुचिराणि	though
महीम्	going	मधुकर	swarms.	अपि	
यान्ति		उत्करैः			

Though these flowers on the trees are exceedingly beautiful they are falling onto the earth wastefully, along with the swarms of honeybees hovering over them... [4-1-45.]

नदन्ति कावम् मुदिताः शकुना सङ्घशः कलम् ।  
आह्वयन्त इव अन्योन्यम् काम उन्मादकरा मम ॥ ४-१-४६

मुदिताः	= blithesome, birds	मम काम	= to me, love, madness,	अन्योन्यम्	= mutually, inviting, as
शकुनाः		उन्माद कराः	causing	आह्वयन्त इव	though
सङ्घशः	= in groups, melodi-				
कलम्	ously, as they like,				
कामम्	calling.				
नदन्ति					

These blithesome birds appear to be inviting each other in mutual consent, and they are melodious calling as they like, and this is causing love madness in me... [4-1-46]

The calling of the birds in-groups suggests the harmonious prayers by the devotees, which is maddening the god to accord salvation to so many of them.

वसन्तो यदि तत्र अपि यत्र मे वसति प्रिया ।  
नूनम् परवशा सीता सा अपि शोच्यति अहम् यथा ॥ ४-१-४७

वसन्तः यदि	= spring season, if, is	यत्र मे प्रिया	= where, my, dear one,	नूनम्	= definitely, in merri-
तत्र अपि	there, too [happens	वसति	is living	परवशा सीत	ment, Seetha
वर्तते	also to be there]				
सा अपि	= she, also, saddens,				
शोच्यति	like, me.				
यथा अहम्					

Should this spring season be there too, where my dear one Seetha is living, she with her unrequited mer-  
riment will definitely be saddened like me... [4-1-47]

नूनम् न तु वसन्तः तम् देशम् स्पृशति यत्र सा ।  
कथम् हि असित पद्माक्षी वर्तयेत् सा मया विना ॥ ४-१-४८

यत्र सा	= where, she is	वसन्तम्	= spring season, that,	नूनम्	= definite is that
		तम् देशम्	place, does not, touch		
		न स्पृशति			
असित पद्म	= black, lotus, eyed one -	सा मया विना	= she, me, without	कथम्	= how can, [she,] com-
अक्षी	Seetha			वर्तयेत् हि	port, indeed

Definitely this spring season will not touch that place where she is... and even if this touches that place, how can that lady with black-lotus-eyes can possibly comport without me! [4-1-48]

अथवा वर्तते तत्र वसन्तो यत्र मे प्रिया ।  
किम् करिष्यति सुश्रोणी सा तु निर् भर्त्सिता परैः ॥ ४-१-४९

अथवा	= otherwise	मे प्रिया यत्र	= my, dear, where, she	तत्र वसन्तः	= there, spring, happens
		वर्तते	lives	वर्तते अपि	to be there, even if
परैः	= by others, threatened	सा सु	= she, fine waisted one,		
निर्भर्त्सिता		श्रोणी किम्	what can, she do.		
		करिष्यति			

Otherwise, even if the spring happens to be there where my dear is, what can that fine waisted lady do under threat by others? [4-1-49]

श्यामा पद्म पलाशाक्षी मृदु भाषा च मेम् प्रिया ।  
नूनम् वसन्तम् आसाद्य परित्यक्ष्यति जीवितम् ॥ ४-१-५०

श्यामा पद्म	= in midst of her youth,	मृदु भाषिणी	= soft spoken, also	मे प्रिया	= my dear one
पलाश अक्षी	lotus, petal, eyed one	च			
नूनम्	= definitely, by spring,	परित्यक्ष्यति	= completely leaves, life.		
वसन्तम्	taken by	जीवितम्			
आसाद्य					

She in midst of her youth, eyes like lotus petals, also soft-spoken one is my dear one... and definitely taken by the spring she leaves her life... [4-1-50]

दृढम् हि हृदये बुधिः मम संप्रतिवर्तते ।  
न अलम् वर्तयितुम् सीता साध्वी मत् विरहम् गता ॥ ४-१-५१

हृदये मम	= in heart, mine, notion,	मत् विरहम्	= my, separation, ob-	वर्तयितुम्	= to live
बुधिः दृढम्	strong, is prevailing	गता	tained [separated from		
सम्प्रतिवर्तते			me,] chaste woman		
हि			Seetha		
न अलम्	= not, be able to.				

Indeed in my heart a strong notion is prevailing that the chaste lady Seetha will be unable to live separated from me... [4-1-51]

मयि भावो हि वैदेह्याः तत्त्वतो विनिवेशितः ।  
मम अपि भावः सीतायाम् सर्वधा विनिवेशितः ॥ ४-१-५२

मयि भावः तु वैदेह्याः	= my, thoughts, alone, of Vaidehi	वि निवेशितः	= well, bidding	मम अपि भावः सीतायाम्	= of me, also, thoughts, in Seetha
सर्वधा वि निवेशितः	= always, well, abide.				

My thoughts of Seetha alone are well bidding in me, and in Seetha also thoughts about me will always be abiding... [4-1-52.]

एष पुष्पवहो वायुः सुख स्पर्शो हिमावहः ।  
ताम् विचिन्तयतः कान्ताम् पावक प्रतिमो मम ॥ ४-१-५३

एष पुष्प वहः वायुः	= this, [fragrance of ] flowers, carrying, breeze	सुख स्पर्शः	= pleasant, for touch	हिमा वहः	= snowy [coolness,] car- rying
ताम् वि चिन्तयतः कान्ताम्	= of her, very much, worried, of lady	पावक प्रतिमः मम	= fire, like, to me.		

This breeze carrying fragrance of flowers is though pleasant for touch and though coolish like snow, this alone is like fire to me as I am very much worried about that lady... [4-1-53]

सदा सुखम् अहम् मन्ये यम् पुरा सह सीताया ।  
मारुतः स विना सीताम् शोक संजनओ मम ॥ ४-१-५४

पुरा सीताया सह सः मारुतः	= earlier, Seetha, along with that, breeze [alone]	सदा सुखम् अहम् मन्ये विना सीताम्	= always, happiness, I, felt without, Seetha	यम् शोक वर्धयते मम	= by which [breeze] anguish, increasing, in me.
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By which breeze I always felt happiness earlier along with Seetha... that breeze alone is increasing anguish in me without Seetha... [4-1-54]

ताम् विन अथ विहङ्गो असौ पक्षी प्रणदितः तदा ।  
वायसः पादपगतः प्रहृष्टम् अभि कूजति ॥ ४-१-५५

तदा असौ	= then = that	विहङ्गः पक्षी	= on going to sky = bird - crow	प्रणदितः वायसः	= cawed = crow
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अथ	= now	ताम् विन	= she, without	पादपगतः	= going on tree
प्रहृष्टम् अभि	= agreeably, well, caw-				
कूजति	ing.				

When Seetha was with me, then this crow flew into the sky and cawed much indicating Seetha departure from me, and now sitting on a tree it is cawing agreeably indicating early arrival of Seetha... [4-1-55]

एष वै तत्र वैदेह्या विहगः प्रतिहारकः ।  
पक्षी माम् तु विशालाक्ष्याः समीपम् उपनेष्यति ॥ ४-१-५६

तत्र	= there [then]	विहगः	= gone into sky	वैदेह्याः	= of Vaidehi
प्रतिहारकः =	= one who made happen	एष पक्षी	= this, bird	माम् विशाल	= me, at that broad eyed
अपहारकः	abduction, an indica-			अक्ष्याः	Seetha
	tor				
समीपम्	= near to, will lead.				
उपनेष्यति					

This bird alone, then roving in the sky indicated about the abduction of Seetha... and this very same bird will now lead me near to that broad eyed one... [4-1-56]

The boons and curses in Raamayana is an exclusive subject and there are a variety of books on these subjects. So also, the prognostications are another subject. Special attention will be paid to the cawing of the crow, for Raama blessed the crow. A crow is said to have requested Raama to remove its ugly look. Raama instead of blessing the crow to look like a white-swan blessed it to be proficient in foretelling. The crow cawing is for both good and bad omens, which even now is an accepted belief. If the crow roves over in the sky continuously cawing, it is bad omen. If it sits on nearby tree or wall and caws incessantly, it is good omen to get desired things or to indicate the arrival of dear ones etc. Such prognostications are available by way of bad dreams etc., at many places in Raamayana.

पश्य लक्ष्मण संनादम् वने मद विवर्धनम् ।  
पुष्पित अग्रेषु वृक्षेषु द्विजानाम् अवकूजताम् ॥ ४-१-५७

पश्य लक्ष्मण	= see, Lakshmana	वने	= in forest	पुष्पित अग्रेषु	= flowered, atop, on the
				वृक्षेषु	trees
द्विजानाम्	= of birds, callings	मद वि	= passion, indeed, fur-	=	appealing,
अवकूजतम्		वर्धनम्	thering samnaadam		tonal-
					ity.

Lakshmana, observe the appealing tonality of birds in the forest that calling out atop the flowered trees, that which is indeed furthering one passion [4-1-57]

विक्षिप्ताम् पवनेन एताम् असौ तिलक मञ्जरीम् ।  
षट्पदः सहसा अभ्येति मद उद्धूताम् इव प्रियाम् ॥ ४-१-५८

असौ षट्पदः = that, honeybee, by पवनेन wind, up-shoved विक्षिप्ताम्	एताम् = to these सहसा = quickly, reaching. अभ्येति	तिलक = tilaka flowers [red मञ्जरीम् flowers], bouquets
मद उद्धूतम् = by vigour, up-heaved, प्रियाम् इव loved one, as though		

That honeybee is quickly reaching these red flowers bouquets of Tilaka that are like his loved ones that are raising their faces with vigour [4-1-58]

The true devotee quickly grasps the nectar of knowledge from the teacher like the honeybee that quickly grasps the nectar of the flower, however vagrant the flower may be.

कामिनाम् अयम् अत्यन्तम् अशोकः शोक वर्धनः ।  
स्तवकैः पवन उत्क्षिप्तैः तर्जयन् इव माम् स्थितः ॥ ४-१-५९

कामिनाम् = to the impassioned ones पवन = by wind, hustled up उत्क्षिप्तैः	अत्यन्तम् = very much, grief, en- hancing शोक वर्धनः स्तवकैः = with, clusters of माम् lowers, to daunt, तर्जयन् इव as though, me, it is स्थितः standing.	अयम् = that Ashoka tree अशोकः
--	--	----------------------------------

To the impassioned ones that Ashoka tree is very much enhancing grief, and with its bouquets of flowers hustled up by the wind it is standing as though to daunt me... [4-1-59]

अमी लक्ष्मण दृश्यन्ते चूताः कुसुम शालिनः ।  
विभ्रम उत्सिक्त मनसः स अङ्गरागा नरा इव ॥ ४-१-६०

Lakshmana = flowers, bearing कुशुम शालिनः स अङ्गराग = with, body, creamed	अमी चूताः = these, mango trees नरा इव = men, like, appearing. दृश्यन्ते	विभ्रम = flirtatiously, aroused, उत्सिक्त with heart मनसा
--	---	---

Lakshmana, these mango trees bearing greenish yellow flower are appearing like men whose hearts are flirtatiously aroused, and who have creamed their bodies with greenish-yellow body cream [4-1-60]

सौमित्रे पश्य पम्पायाः चित्रासु वन राजिषु ।  
किंनरा नरशार्दूल विचरन्ति ततः ततः ॥ ४-१-६१

नर शार्दूल	= manly tiger Soumitri	पश्य	= see	पम्पायाः	= Pampa amazing, for-
				चित्रासु वन	est, ranges
किन्नरा	= nymphs	विचरन्ति	= indeed moving, there,	राजिषु	
		ततः ततः	and there.		

Oh, tigerly man Soumitri, see these Pampa amazing forests ranges... and therein the nymphs are moving, hither and yon... [4-1-61]

इमानि शुभ गन्धीनि पश्य लक्ष्मण सर्वशः ।  
नलिनानि प्रकाशन्ते जले तरुण सूर्य वत् ॥ ४-१-६२

पश्य	= see Lakshmana	इमानि	= these, blue lotuses,	जले सर्वशः	= in waters, everywhere
		नलिनानि	propitiously, fragrant		
तरुण सूर्य	= tender, sun, like	शुभ गन्धीनि			
वत्		प्रकाशन्ते	= glistening,		

See Lakshmana, these fragrant and propitious blue lotuses are everywhere in the waters, glistening like tender sun... [4-1-62]

एषा प्रसन्न सलिला पद्म नील उत्पलायुता ।  
हंस कारण्डव आकीर्णा पम्पा सौगन्धिका युता ॥ ४-१-६३

प्रसन्न	= with tranquil, waters	पद्म	= lotuses, costuses [blue	एषा थिस्	= swans, marine birds,
सलिला		नीलोत्पल	water-lily containing	वय हम्स	permeated with
		युता		कारन्दव	
सौगन्धिका	= with red lotuses, along	एषा पम्पा	= this, Pampa Lake, is	अकीर्णा	
युता	with	शोभते	shining forth.		

This Pampa Lake is shining forth with its tranquil waters, that contain lotuses, blue water-lily and red lotuses, along with swans and water-birds that permeate it [4-1-63]

जले तरुण सूर्याभैः षट्पद आहत केसरैः ।  
पन्कजैः शोभते पम्पा समन्तात् अभिसंवृता ॥ ४-१-६४

पन्कजैः	= with lotuses	जले	= in water	तरुण सूर्य	= tender, sun, with re-
				आभैः	splendence
षट्पद अहत	= honeybees, pilfered,	समन्तात्	= all over, well wrapped	शोभते एषा	= beams forth, Pampa.
केसरैः	pollen grains	अभि सम्वृतः	up	पम्पा	

Lotuses with the resplendence of tender sun enwrapping its waters, pollen grain pilfered by honeybees enwrapping those lotuses with them this Pampa is beaming forth

चक्रवाक युता नित्यम् चित्र प्रस्थ वनान्तरा ।  
मातंग मृग यूथैः च शोभते सलिल अर्थिभिः ॥ ४-१-६५

चक्रवाक युत	= ruddy geese, with, al-	चित्र प्रस्थ वन	= amazing, areas, in for-	मातंग मृग	= elephants, deer, herds
नित्यम्	ways	अन्तर	est, deeps	यूथैः च	of, also
शोभते	= bedecked	सलिल	= water, desiring ones	[[eSaa	= this, Pampa. beams
		अर्थिभिः	[thirsty	pampaa	forth.]
				shobhate	

This Pampa is always bedecked with the ruddy geese, amazing deep areas of the forest, and with water thirsty herds of elephants and deer, and with them it gleams forth... [4-1-65]

There is a discussion whether Pampa is a lake or a river. There are two rivers in Karnataka State of India, one Tunga and the other Bhadra, at whose confluence it is called Tunga Bhadra. The Vijayanagara Empire built their capital Hampi at this place. The regional language Kannada uses ha for Sanskrit pa and hence Pampa is now called Hampi. Long before Vijayanagara dynasty, this place is ascribed to be Pampa, where the Kishkinda, the capital of monkey kings was situated. The kingdom of Vanara or monkey race was in the north and west of Mysore, their chief city being Kishkindha near the village of Hampi on Tungabhadra... Mysore and Conty Vol. I, page.178--Reie Vol. I pg. 146, and also in Bombay Gazetteer Vol. I pg. 142 of Dr. Bhandarkar. There are four copper plate inscriptions, dating around 3012 BC, at Shimoga District, Karnataka State, ascribing that Janamejaya, son of Parikshat makes grants to the Pampa area, because his great grand father Yudhisthara of Maha Bharata rested on the banks of Tungabhadra at this place. However there is a vast lake like formation at present day Hospet and Hampi in Karnataka State, where three rivers, namely Tungabhadra, Varada and Hagari and their tributaries etc., meet and disperse. This place is geographically at Long. 76--78, and Lat. 12--16.

पवन आहत वेगाभिः ऊर्मिभिः विमले अंभसि ।  
पन्कजानि विराजन्ते ताड्यमानानि लक्ष्मण ॥ ४-१-६६

Lakshmana = in tranquil, waters	पवन आहत	= of wind, throbbed, by	ऊर्मिभिः	= by ripples
विमले	वेगाभिः	the speed		
अम्भसि				
ताड्यमानानि	= pulsated	पन्कजानि	= lotuses, appear beauti-	
		विराजन्ते	fully.	

In the tranquil water the speed of wind is throbbing ripples, and the ripples throb the lotuses, thus the throbbing and rippling lotuses appear beautiful [4-1-66]

पद्म पत्र विशालाक्षीम् सततम् प्रिय पन्कजाम् ।  
अपश्यतो मे वैदेहीम् जीवितम् न अभिरोचते ॥ ४-१-६७

पद्म पत्र = lotus, petal like, broad विषलाक्षीम् eyed मे जीवितम् = to me, life, not, inter- न अभिरोचते esting.	सततम् प्रिय = always, holds dear, lo- पन्कजाम् tuses	अ पश्यतः = not, seeing [finding,] वैदेहीम् Vaidehi
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That one with lotus-petal-like broad eyes, who always holds the lotuses dear...without finding that Vaidehi...  
to me my life is uninteresting... [4-1-67]

Raama tranquil heart is throbbing like the ripples in the waters, because the resident in that lotus like heart,  
Seetha is missing. Goddess Lakshmi sits in the lotus holding lotuses, like the pollen, and the vast lake of  
tranquil waters is the heart of Vishnu.

अहो कामस्य वामत्वम् यो गताम् अपि दुर्लभाम् ।  
स्मारयिष्यति कल्याणीम् कल्याण तर वादिनीम् ॥ ४-१-६८

अहो कामस्य = Aha! Love God devi- वामत्वम् ousness [is deplorable]	यः = he who [that Man- madha]	गताम् दुर् = gone away [is Seetha,] लभम् अपि can not, regain [her now,] even then
कल्याणतर = graciously, articulat- वादिनीम् ing one	कल्याणीम् = about that graceful lady	स्मारयिष्यति = to reminisce, [love- god] wishes to.

Aha! Deplorable is the deviousness of Love-god, for he is causing reminisces about that graceful lady who  
articulates that gracefully, even if she is gone away and cannot be regained now... [4-1-68]

शक्यो धारयितुम् कामो भवेत् अभ्यागतो मया ।  
यदि भूयो वसन्तो माम् न हन्यात् पुष्पित द्रुमः ॥ ४-१-६९

पुष्पितः द्रुमः = with its flowered trees	वसन्तः = this spring	यदि न = [if,] not, going to हन्यात् deaden [me]
भूयः = forcefully	कामः = Love-god	अद्य आगतः = now, came upon
मया = by me	धारयितुम् = to tolerate	शक्यः = possible one

If this spring with its flowered trees is not going to deaden me... the Love-god is a possible one to tolerate,  
though now he came upon me forcefully...[4-1-69]

यानि स्म रमणीयानि तया सह भवन्ति मे ।  
तानि एव अरमणीयानि जायन्ते मे तया विना ॥ ४-१-७०

तया सह = her, along with	यानि मे = which, to me, exhil- रमणीयानि arating [places or ob- भवन्ति स्म jects,] becoming, they are	तानि एव = they, alone, she, with- तया विन अ out, un-exhilarating, रमणीयानि they are becoming. जायन्ते
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All those places or objects that were delightful ones to me when she was with me, and they alone are now becoming anguishing ones to me...for she parted from me□ [4-1-70]

पद्मकोश पलाशानि द्रष्टुम् दृष्टिः हि मन्यते ।  
सीताया नेत्र कोशाभ्याम् सदृशान् इति लक्ष्मण ॥ ४-१-७१

Lakshmana = Seetha eyes, pair of सीताया नेत्र कोशाभ्याम् पद्म कोश = lotus, bud petals पलाशानि	सदृशान् इति = alike, thus द्रष्टुम् हि = to gaze, indeed, is fascinated. मन्यते	दृष्टिः = my sight
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To gaze the petals of the lotus buds my sight is fascinated... and in them I perceive the pair of Seetha bud-like eyes...Oh! Lakshmana...and they are alike thus... [4-1-71]

पद्म केसर संसृष्टो वृक्षान्तर विनिःसृतः ।  
निःश्वास इव सीताया वाति वायुः मनोहरः ॥ ४-१-७२

पद्म = lotuses वृक्ष = trees निःश्वास = exhale वाति = blowing हरः = stealing one.	केसर = pollen अन्तर = interior [in thickets] इव = like वायुः = breeze	सम् सृष्टः = well, carrying वि निःसृत = well, let out सीताया = of Seetha मनः = heart
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This breeze let out from within the thickets of forests, breezing touching the pollen of lotuses, is reminding Seetha exhale, as such it is heart-stealing [4-1-72]

This verse is well explained by the ancient commentators in many derivatives. Some of them are:

1] Raama wanted to take comfort in the breeze, at least. But that breeze itself is troubling him, because it is carrying the fragrance of the pollen of lotuses, which is like the fragrance of Seetha breath. सुरभि निश्चशिते ददतहित्रशाम् as in लक्ष्मण शस्त्र . Exhale of the beloved bears a kind of fragrance, which is known only to her lover. Seetha also holds the lotus dear and every aspect of Seetha is lotus oriented and thus Raama remembering of Seetha by seeing lotuses. [Ibid. सततम् प्रिय पङ्कजाम् - 4-1-67.]

2] Goddess Lakshmi sits in the middle of the lotus, which will be in the heart of Vishnu. As of now She is stolen and Raama could not avert it. Hence the lotuses are angered at the loss of their resident Goddess Lakshmi, are taking the help of the breeze to carry the scent of the pollen, which is akin to Seetha breath, and invade Raama heart, to regain their tenant. Then a question arises as to why Raama confronts the invasion of this spring breeze without going away from there. In reply it is said that this breeze is like Seetha breath, and

it is coming from out of the thickets of the forests. So she must be around and appear to him any moment. Regaining Seetha is prime ordeal than the invasion of the cool spring breeze. 3] Another way of putting this is: --

पद्म	= Goddess Lakshmi	केसर - ओर्	= affection, like fragrant	सम्पृष्टः	= carrying
वृक्ष अन्तर वि	= tree of the Universe,	- केसरैः	pollen	सीथाया	= of Nature [Seetha the
निश्चुत	within it, emitted	निश्वास इव	= uninterrupted		feminine, is symbol-
			breathe, like		ised with the whole
वायुः	= all-pervading ether	मनः	= [sins of] heart	हरः	creative Universe,]
	[mythical]				= stealing/obliterating
					one.

This is based on the अश्वत्थ structure of the Universe.

1. ऊर्ध्व मूलो शाख एषो अश्वत्थः सनातनः ॥ २-६-१ - कठोपनिशद् 2. ऊर्ध्वमूलम् अथः शाखम् अश्वत्थङ् प्राहुरव्ययङ् ॥ १५-१ - भगवद्गीता

The roots of Aswattha tree [the Holy fig tree, Ficus Religiosa, meaning that: श्व = tomorrow न स्थ = not there the tree of the Universe that will not be there tomorrow, i.e., this Universe perishes, are in the firmament and its stem, branches, and leaves spread upside down as this Universe. This is similar to the Iggdrasil of Scandinavian mythology. Goddess Lakshmi sitting in Her Divine Lotus in empyrean abode exhales Her uninterrupted affection as the all-pervading ether, within the tree i.e., Universe, which is the life principle. When the created being is endowed with Her affection, but becomes a sinner, She recommends even that sinner to the Almighty Vishnu for obliteration of his sins and to accord salvation. Hence Vaishnavites demand heart-pouring devotion to the Almighty, than indulging in earthly cherishing. This is termed as निर्हेतुक सतत द्या प्रसार i.e., without any precondition the grace of Goddess Lakshmi always flows.

सौमित्रे पश्य पम्पाया दक्षिणे गिरि सानुषु ।  
पुष्पितान् कर्णिकारस्य यष्टिम् परम शोभिताम् ॥ ४-१-७३

Soumitri	= see pampayaa	=	पम्पाया दक्षिणे गिरि सानुषु	=	southern,
पश्य					hill,
					on
					ter-
					aces
पुष्पिताम्	= flowered, karnikara	यष्टिम् परम	= tree-trunks, highly,		
कर्णिकारस्य	trees [Pentepetes	शोभिताम्	splendorous.		
	Acerifolia]				

Soumitri, see those flowered Karnikara trees with their tree-trunks on those southern hill-terraces of Pampa, they are highly splendorous... [4-1-73]

अधिकम् शैल राजोऽयम् धातुभिः तु विभूषितः ।  
विचित्रम् सृजते रेणुम् वायु वेग विघट्टितम् ॥ ४-१-७४

धातुभिः = minerals	विभूषितः = ornamented with [im- pregnated with]	अयम् शैल = this, mountain, kingly रजः
वायु वेग = by wind speed, drifted निघट्टितम् by	विचित्रम् = wondrous, dust, रेणुम् muchly, creating अधिकम् [exhausting.] सृजते	

That one, that kingly mountain which is ornamentally impregnated with ores and minerals is exhausting much mass of wondrous dust with the colour of its ores, that is drifted by the wind speed... [4-1-74]

गिरि प्रस्थास्तु सौमित्रे सर्वतः संप्रपुष्पितैः ।  
निष्पत्रैः सर्वतो रम्यैः प्रदीप्ता इव किंशुकैः ॥ ४-१-७५

गिरि प्रस्थाः = mountain, sides, even तु Soumitri	सर्वतः सम् = all over, fully, well, प्र पुष्पितः flowered	निष्पत्रैः = without, leaves [hid- ing the leaves,] all सर्वतः रम्यैः over, exquisite
प्रदीप्ता इव = aglow, like, with किंशुकैः Kimshuka trees [Butea frondosa] trees.		

On the mountainsides, Soumitri, all over fully flowered are the exquisite Kimshuka trees, while their leaves are hidden under those reddish flowers, and with them that mountain is as though aglow... [4-1-75]

The mountains always have similitude with kings as they stand high and noble on the land. The Himalaya is King Himavant, the father of Goddess Parvati, Shiva consort. So also here the Rishyamuka Mountain, where Sugreeva takes asylum, is termed as a kingly mountain and Raama has not yet known the name of this mountain. On this mountain there are coloured dust splashes hiding the greenery of leaves, and the flowers are luminous in red colour, all over. This is indicating that the Kingly Mountain Rishyamuka is inviting the other King Raama or Raama the divine, with an incensed camphor, that will be red in glow and emits coloured smoke. This is the मन्गल आरति, the auspicious camphor-torch deference offered to kings of deities.

पम्पा तीर रुहाः च इमे संसक्ता मधु गन्धिनः ।  
मालती मल्लिका पद्म करवीराः च पुष्पिताः ॥ ४-१-७६

पम्पा तीर = on Pampa banks, gr- रुहाः lown up	इमे संसक्त = these, wetted, with मधु गन्धिनः nectar, fragrance	मालती = Jasminum grandiflo- rum
मल्लिका = jasmine	पद्म = water-lilies	करवीर = red oleanders
च पुष्पिताः = also, flowered.		

On the banks of Pampa these jasmines, water-lilies, red oleanders have grown up and they are now flowered that is wetted with the fragrance of nectar...[4-1-76]

केतक्यः सिन्धुवाराः च वासन्त्यः च सुपुष्पिताः ।  
माधव्यो गन्धपूर्णाः च कुन्दगुल्माः च सर्वशः ॥ ४-१-७७

केतक्यः	= mogra bushes [Pandanus odra tissimus]	सिन्धुवाराः च	= sinduka [Vitex trifolia]	वासन्त्याः	= [Gaertnera racemosa]
सु पुष्पिताः	= well, flowered	माधव्याः	= [Gaertnera racemosa]	गन्ध पूराः च	= fragrance, full of, also
कुन्द गुल्माः	= jasmine multiflorum, bushes, also	सर्वशः	= every where.		

The Mogra bushes, Sinduka, Vaasanti are well flowered. Maadhavi, flowers are also fully fragrant, and everywhere there are bushes of Jasmine... [4-1-77]

चिरिविल्वा मधूकाः च वञ्जुला वकुलाः तथा ।  
चम्पकाः तिलकाः च एव नागवृक्षाः च पुष्पिताः ॥ ४-१-७८

चिर विल्वाः	= saplings of bilva [Eagle marmelos]	मधूकाः च	= [Bassia latifolia] also	मन्जुलाः	= charming are
वकुलाः तथा	= Mimosa elengi, like that	चम्पकाः	= [Michelia champaca]	तिलकाः	= tilaka
च एव	= also, like that	नाग वृक्षा	= Mesua ferrea trees	पुष्पिताः	= well, flowered. [4-1-78]

Charming are the saplings of Bilva, and Madhooka, and plants like Vakula, Champaka, Tilaka, Naaga trees are well flowered.... [4-1-78]

पद्मकाः च एव शोभन्ते नील अशोकाः च पुष्पिताः ।  
लोध्राः च गिरि पृष्ठेषु सिंह केसर पिन्जराः ॥ ४-१-७९

पद्मकाः	= Ovidia verticellata	एव	= thus	शोभन्ते	= well, flourishing
नील अशोकः	= blue ashoka, also	पुष्पिताः	= flowered	लोध्राः च	= Tymplocos racemosa, also
च		सिंह केसर	= lion mane, brownish.		
गिरि पृष्ठेषु	= on mountain, terraces	पिन्जराः			

Padmaka plants are well flourishing, and like that Neela, Ashoka are also flowered... trees on the mountain terraces namely Lodhra trees are brownish like lion mane... [4-1-79]

अन्कोलाः च कुरण्टाः च पूर्णकाः पारिभद्रकाः ।  
चूताः पाटलयः च अपि कोविदाराः च पुष्पिताः ॥ ४-१-८०

अन्कोलाः च	= Alangium trees, also	कुरन्तः च	= Kurntaka, also	ओर्नकाः	= Poornaka trees, also
आरिभद्रकाः	= devadaaru [Uvaria longifolia.]	चूताः	= mango trees	पातलयः	= Bignonia suave olens
च एव	= also, like that	कोविदाराः च	= Mountain ebony [Bauhinia variegata]	पुशिपताः	= flowered.

The trees of Alangium, Kurntaka, Poornaka, Devadaaru, and also the Mango trees, and like that Patala trees, and the trees of Mountain ebony are flowered...[4-1-80]

मुचुकुन्द अर्जुनाः च एव दृश्यन्ते गिरिसानुषु ।  
केतक उद्दालकाः च एव शिरीषाः शिंशुपा धवाः ॥ १-४-८१

मुचुकुन्द	= muchulinda trees	अर्जुन	= Terminalia Arjuna trees	च एव	= also, like that
दृश्यन्ते	= are seen	गिरि सानुषु	= on mountain terraces	केतक	= date trees
उद्दालकाः	= Gordia myxa trees	च एव	= also, like that	शिरेश	= Mimosa sirisha
सिम्शुप	= simshupa trees	धवा	= dhava trees.		

Muchukunda trees, also Arjuna trees are seen on mountain terraces...Date palm trees, Uddaalaka trees also... like that the Shiriisha tree, simshupa trees, and dhava trees... [4-1-81]

शाल्मल्यः किंशुकाः च एव रक्ताः कुरवकाः तथा ।  
तिनिशा नक्तमालाः च चन्दनाः स्यन्दनाः तथा ॥ १-४-८२

शाल्मल्यः	= silk cotton trees	किंशुकाः	= palaasha[Butea frondosa]	च एव	= also, like that
रक्ताह्	= red, mehendi [Globe amaranat]	तथा	= thus	तिनिशाः	= Dalbergia Oujeinesis
नक्तमालः	= Galedupa arborea trees	च	= also	चन्दनाः	= sandalwood trees
स्यन्दनाः	= syandanaa trees	तथा	= thus.		

Silk cotton trees, palaasha trees also, like that are red mehendi trees, thus are Tinisha and Naktamaala trees, sandalwood trees, spandana trees are all thus well flowered... [4-1-82]

हिन्तालः तिलकाः च एव नाग वृक्षाः च पुष्पिताः ।  
पुष्पितान् पुष्पित अग्राभिः लताभिः परिवेष्टितान् ॥ ४-१-८३

हिन्तालः	= hintaala trees	च एव	= also like that	तिलक	= tilaka
नाग वृक्ष च	= naagaa trees also	पुशिपतान्	= flowered	पुशिपत	= flowered, apices
लताभिः	= by climber-planmts	परि वेष्टितान्	= enfolded.	अग्राभिः	

Flowered are the trees like hintaala, tilaka, and naaga trees, and they are enfolded by the flowered climber-plants at their apices... [4-1-83]

द्रुमान् पश्य इह सौमित्रे पम्पाया रुचिरान् बहून् ।  
वात विक्षिप्त विटपान् यथा आसन्नान् द्रुमान् इमान् ॥ ४-१-८४  
लताः समनुवर्तन्ते मत्ता इव वर स्त्रियः ।

द्रुमान् पश्य इह	= trees, see, here Soumitri	पम्पाया रुचिरान् बहून्	= of Pampa, splen- dorous, very many	वात विक्षिप्त विटपान्	= by wind, bestirred, branches
यथा आसन्नान् द्रुमान् इमान्	= as though, nearby, trees, these are	लताः सम् अनुवर्तन्ते	= climber-plants, well, bear upon	मत्ता इव वर स्त्रियः	= passionate, like, dot- ing, women.

See the splendorous trees of Pampa here, oh! Soumitri...their branches bestirred by wind and bend onto other trees, as though these trees are nearby and within the reach of climber-plants... thus the climber-plants passionately bear upon those trees, like the doting of passionate women... [ 4-1-84, 85a]

पादपात् पादपम् गच्छन् शैलात् शैलम् वनात् वनम् ॥ ४-१-८५  
वाति न एक रस आस्वाद सम्मोदित इव अनिलः ।

अनिल	= breeze	न एक रस आस्वाद सम्मोदित इव	= not, with one, aroma, on savouring, happy, as though	पादपात् पादपम्	= from tree to tree
वनात् वनम्	= from forest to forest shailaat shailam	=	from moun- tain to moun- tain	=	while go- ing
वाति	= is gliding.				

And the breeze is perhaps unhappy by savouring only one kind of nectarine aroma, hence it appears to be gliding from tree to tree, forest to forest, mountain to mountain... while going from tree to tree, mountain to mountain, forest to forest... [4-1-85b, 86a]

केचित् पर्याप्त कुसुमाः पादपा मधु गन्धिनः ॥ ४-१-८६केचित् मुकुल संवीताः श्याम वर्णा इव आबभुः ।

मधु गन्धिनः	= with nectar, fragrance	केचित् पादपा	= some, trees	पर्याप्त कुसुमाः	= are full with, flowers
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केचित्	= some, with buds, en-	श्यामा वर्णा	= dark, in colour, thus,
मुकुल	veloped	इव बभुः	they shine forth.
सम्वीता			

Some trees are full with flowers whose nectar is fragrant, and some shine forth with dark colour as they are enveloped with buds... [4-1-86b, 87a]

इदम् मृष्टम् इदम् स्वादु प्रफुल्लम् इदम् इत्यपि ॥ ४-१-८७  
राग युक्तो मधुकरः कुसुमेषु आवलीयते ॥

राग युक्तः	= fondness, having	मधु करः	= honey, maker [honey-bee]	इदम् मृष्टम्	= this one, pure
इदम् स्वादु	= this one, delicious	इदम्	= this one, well	कुसुमेषु एव	= into flowers, thus,
		प्रहल्लम् इति	bloomed, thus [assessing]	लीयते	plunging.

And the honeybee on assessing each of the flower as one is pure... this one is delicious... and this one is well bloomed...is plunging into them... [4-1-87b, 88a]

निलीय पुनर् उत्पत्य सहसा अन्यत्र गच्छति ।  
मधु लुब्धो मधुकरः पंपा तीर द्रुमेषु असौ ॥ ४-१-८८

निलीय	= on plunging	पुनः उत्पत्य	= again, coming up	सहसा	= quickly, somewhere
				अन्यत्र	else, going
				गच्छति	
मधु लुब्धः	= nectar, avaricious,	पम्प तीर	= Pampa, banks, among		
मधुकरः	honeybee	द्रुमेषु असौ	trees, those.		

On plunging into the flowers that nectar-avaricious honeybee is again coming up, and quickly going elsewhere in the trees on the banks of Pampa... [4-1-8]

इयम् कुसुम सन्धातैः उपस्तीर्णा सुखा कृता ।  
स्वयम् निपतितैः भूमिः शयन प्रस्तरैः इव ॥ ४-१-८९

स्वयम् नि	= on their own, indeed,	कुसुम	= with flowers, clusters	शयन प्रस्थरैः	= bed, laid on, like
पतितैः	fallen	सन्धातैः	of	इव	
उपस्तीर्णा	= spread out	इयम् भूमिः	= this, ground is	सुखा कृतः	= comfort, endowing

These clusters of flowers that have fallen on their own are spreading out like a bed of flowers laid on, with them the ground appears to endow comfort... [4-1-89]

विविधा विविधैः पुष्पैः तैः एव नगसानुषु ।  
विस्तेर्णाः पीत रक्ताभा सौमित्रे प्रस्तराः कृताः ॥ १-४-९०

नग सानुषु	= on mountain, slopes	विविधैः पुष्पैः एव विस्तीर्णाः	= with varied, flowers, only, spread out	विविधा प्रस्ताराः कृता पीत रक्त आभाः	= diverse, mountain, slabs, rendered into, yellow, red, hues.
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On mountain slopes varied flowers are spread out, with them the colour of diverse mountain slabs is rendered into yellow-red hue... [4-1-90]

हिमान्ते पश्य सौमित्रे वृक्षाणाम् पुष्प संभवम् ।  
पुष्प मासे हि तरवः संघर्षात् इव पुष्पिताः ॥ ४-१-९१

सौमित्रि	= Soumitri	हिम अन्ते	= winter, at end of	पुष्प मासे	= flowering, month [Chaitra, April-May]
वृक्षाणाम् पुष्प सम्भवम् सम्घर्षात् इव पुष्पिताः हि	= of trees, flowers, bloom = with competition, flowered, indeed, as though.	पश्य	= see	तरवः	= trees

Soumitri see the bloom of flowers in spring after winter, as if the trees have indeed bore the flowers in competition with one another... [4-1-91]

आह्वयन्त इव अन्योन्यम् नगाः षदद नादिताः ।  
कुसुमोत्तंस विटपाः शोभन्ते बहु लक्ष्मण ॥ ४-१-९२

आह्वयन्त इव अन्योन्यम्	= inviting, as though, mutually [with their swinging branches]	नगाः	= trees	षदद नादिताः	= honeybee, droned with [where the drones appear to be the talk of trees]
कुसुम उत्तमस विटपा	= flowers, atop, trees	शोभन्ते बहु	= look attractive, highly Lakshmana.		

The drones of honeybees among the trees with flowered treetops appear to be the talk of trees, and the swinging branches of trees appear to be their invitational gestures to one another, thus those trees look highly attractive... [4-1-92]

एष कारण्डवः पक्षी विगाह्या सलिलम् शुभम् ।  
रमते कान्ताया सार्थम् कामम् उदीपयन् इव ॥ ४-१-९३

एष कारण्डवः पक्षी	= this, partridge, bird	विगाह्या सलिलम् शुभम्	= entering, water, blessed	रमते कान्ताया सार्थम्	= rejoicing, with female, together
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कामम् = desire, kindling, in me.  
उद्दीपयन्  
मम

Entering the blessed waters this bird, partridge, is rejoicing together with his female, kindling desire in me too... [4-1-93]

The question of self-control of Raama in indulgence is discussed here. Raama libido is not expressed after the abduction of Seetha, until his entry into the area of Pampa or its forests. Here, in these surroundings of Pampa, the spring season is at its height and the nature is adding fire to his fuelling desire. What anyone can do but to lament about his unconsummated desire? That too, when Manmadha, the Love God, assumes the charge of this particular Chaitra month, or spring season, it is impossible to play-act celibacy. For more details about such a condition, Gosvami Tulasi Das is perhaps the best poet to narrate in Ram Charita Manas, at Doha 73 to 76 of Baala Kaanda. Narrated in there is, that the saints and sages lost their loincloths, chastity belts peeled off on their own, and entire social order went topsy-turvy, when Manmadha took charge of the Universe for only a few moments, to kindle Shiva love towards Parvati. As such the nature at Pampa itself has become a love god to Raama, to pour out his passion for Seetha.

मंदकिन्यास्तु यदिदम् रूपम् एतन् मनोररम् ।  
स्थाने जगति विख्याता गुणाः तस्या मनोरमाः ॥ ४-१-९४

एतत्	= this sort of, heart-	यत् इदम्	= which, this, sort of [at-	मन्दाकिन्याः	= for River Ganga are
मनहरम्	stealing nature	रूपम्	mosphere of Pampa]	तु	there, but
तस्या मनाः	= its [of Pampa,] heart,	जगति	= in world, renowned, it		
रमा गुणाः	pleasing, attributes	विख्याता	is reasonable.		
		स्थाने			

This sort of heart pleasing nature is also available with River Ganga, and that alone reasonably signifies the popularity of River Pampa in the world... [4-1-94]

Mahesvara Tirtha records the meaning of this verse in another way. If this sort of love kindling atmosphere is there to River Ganga, it would have been the world best environ... But River Ganga is a Holy one and this environ cannot be there. This stanza signifies that Pampa is a river but not a vast lake, and all these narrations of longing epitomises the longing for a true friend like Sugreeva or Hanuma, or for Raama life-mate Seetha.

यदि दृश्येत सा साध्वी यदि च इह वसेम हि ।  
स्पृहयेयम् न शक्राय न अयोध्यायै रघूत्तम ॥ ४-१-९५

रघूत्तम	= Raghu best from - Lak-	साध्वी	= devoted lady	यदि दृश्येत	= if, she is seen [found]
	shmana				

यदि च इह = if, also, here only, we	शक्राय = not, Indra [throne]	न स्पृह = I think of, about that
वसेम हि = reside, indeed		येयम्
न अयोध्यायै = not, of Ayodhya.		

If that devout lady Seetha is found, and also if we were to stay here only, I neither think about Indra throne in Heavens nor Ayodhya throne, which is like Indra throne on the earth... [4-1-95]

The word शक्राय is in Dative case, meaning that the throne of Ayodhya is meant for an Indra-like ruler on earth, and qualifies for a demonstrative adjectival expression in its adjacency principle. As such Raama is pondering over negating the kingdom, i.e., the Rajya Lakshmi, in comparison with Seetha, who is his Bhaagya Lakshmi. Kalidasa, in Raghuvamsha, depicts what this Bhagya Lakshmi has to say, when Raama, basing on some satirical remarks of his lowly subject deserts Seetha.

उपस्थिताम् पूर्वम् अपास्य लक्ष्मीम् वनम् मया सार्थमसि प्रपन्नः। तदास्पदम् प्राप्य तयाति रोषात् सोढा अस्मि न तद् भवने वसन्ती॥ रघुवम्श XIV. ६३

Earlier, you refused the kingdom-fortune, [Rajya Lakshmi,] and came to forests, where I was with you. Now that, that kingdom-fortune, Rajya Lakshmi winning your affection, is jealous of me i.e., Bhagya Lakshmi, and she does not let me live in your palace.

न हि एवम् रमणीयेषु शाद्वलेषु तया सह ।  
रमतो मे भवेत् चिन्ता न स्पृहा अन्येषु वा भवेत् ॥ ४-१-९६

न = nay	हि एवम् = indeed, this way	रमणीयेषु = in pleasant, green
तया सह = with her, along	रमतः भवेत् = delighting, happens to be	शाद्वलेषु = meadows
स्पृहा अन्येषु = interestedness, in	वा = either.	न मे भवेत् = not, to me, there will be, worry
न भवेत् other, there will not be		चिन्ता

Nay... if I were to take delight this way in these pleasant green meadows along with her, there will be no worry to me... nor interest in other things... [4-1-96]

अमी हि विविधैः पुष्पैः तरवो रुचिर च्छदाः ।  
कानने अस्मिन् विना कान्ताम् चित्तम् उत्पादयन्ति मे ॥ ४-१-९७

रुचिरः = with beautiful, leaves	अमी तरवः = these, trees	हि विविधैः = indeed, with various,
च्छदाः = in this, forest	विना = without, the lady	पुष्पैः = flowers
अस्मिन् कानने	कान्ताम्	चित्तम् = heart, maddening, to me.
		उन्मादयन्ति मे

Indeed these beautifully leaved and variously flowered trees are maddening my heart as I am without that lady Seetha in this forest... [4-1-97]

पश्य शीत जलाम् च इमाम् सौमित्रे पुष्कर आयुताम् ।  
चक्रवाक अनुचरिताम् कारण्डव निषेविताम् ॥ ४-१-९८

पश्य	= see	शीत जलाम्	= cool, water, also, this	पुष्कर	= blue lotuses, [Nelem-
		च इमम्	one Soumitri	आयुताम्	blum speciosum,]
					filled with
चक्रवाक अनु	= ruddy geese, well,	कारण्डव	= partridge birds, well,		
चरितम्	moving	निषेविताम्	venerated.		

See the cool water of this Pampa Lake, Soumitri, filled with blue lotuses, and with ruddy geese well moving in, and well venerated by the partridge birds...[4-1-98]

प्लवैः क्रौञ्चैः च संपूर्णाम् महा मृग निषेविताम् ।  
अधिकम् शोभते पम्पा विकूजद्भिः विहङ्गमैः ॥ ४-१-९९

प्लवैः क्रौञ्च	= waterfowls, curlew	महा मृग	= by great animals,	अधिकम्	= highly, glistens, is this
च संपूर्णाम्	birds, also, filled with	निषेविताम्	adored	शोभते पम्पा	Pampa
वि कूजद्भिः	= with pleasantly call-				
विहङ्गमैः	ing, birds.				

Well filled with waterfowls, curlew birds, and adored by great animals, this Pampa glistens much with pleasantly calling birds...[4-1-99]

दीपयन्ती इव मे कामम् विविधा मुदिता द्विजाः ।  
श्यामाम् चन्द्र मुखीम् स्मृत्वा प्रियाम् पद्म निभ ईक्षणाम् ॥ ४-१-१००

दीपयन्ती इव	= enkindling, as if, my,	विविधा	= umpteen, gladdened,	श्यामाम्	= mid-in-youth, moon,
मे कामम्	passion	मुदिता द्विजा	birds	चन्द्र मुखीम्	faced
स्मृत्वा	= reminding of, dear one	पद्म निभ	= lotus, radiance, in her		
प्रियम्		ईक्षणाम्	eyes.		

Enkindling passion in me, are these umpteen gladdened birds, reminding me of my dear one who is in the mid of her youth, moonfaced, and with the radiance of lotuses in her eyes... [4-1-100]

पश्य सानुषु चित्रेषु मृगीभिः सहितान् मृगान् ।  
माम् पुनः मृग शबाक्षी वैदेह्या विरहीकृतम् ।  
व्यधयन्तीव मे चित्तम् संचरन्तः ततः ततः ॥ ४-१-१०१

पश्य	= see	चित्रेषु सानुषु	= on wonderful, moun-	मृगीभिः	= with female deer,
			tainsides	सहितान्	with, male deer
				मृगान्	

ततः ततः	= there and there	सन्वरन्तः	= moving	मृगशाव	= with fawn-eyed one
वैदेह्या	= with Vaidehi	विरही	= weaned away	अक्ष्या	
पुनः	= further, agonising, as	कृताम्		माम्	= me [such as I am]
व्यधयन्ति इव	though	मे चित्तम्	= my, heart is [ thus ago-nised.]		

See that female deer along with male deer moving there and there on those wonderful mountainsides... and at me, who am weaned away from such a fawn-eyed lady Seetha... and such as I am, my heart is further agonised on seeing these wide-eyed deer, and for not seeing her, the wide-eyed Seetha... [4-1-101]

अस्मिन् सानुनि रम्ये हि मत्त द्विज गणाकुले ।  
पश्य अयम् यदि ताम् कन्ताम् ततः स्वस्ति भवेत् मम ॥ ४-१-१०२

रम्ये	= spectacular	मत्त द्विज गण	= [the place with] impassioned, birds, groups, with ado	अस्मिन्	= on those, terraces
ताम्	= her, that lady, if only I	अकुले		सानुनि हि	
कान्ताम्	can see	ततः मम	= then, to me, peace, will		
पश्य अयम्		स्वस्ति भवेत्	be there.		
यदि					

If only I can see that lady on those spectacular terraces filled with impassioned bird groups with much ado, then there shall be peace for me... [4-1-102]

जीवेयम् खलु सौमित्रे मया सह सुमध्यमा ।  
सेवेत यदि वैदेही पम्पायाः पवनम् शुभम् ॥ ४-१-१०३

सु मध्यम	= slender-waisted one	वैदेही मया	= Seetha, me, along with	पम्पायाः	= Pampa benignant,
सेवेत यदि	= adores, if	सह		शुभम्	breeze
		जीवेयम्	= I will live along,	पवनम्	
		खलु	surely.		

I live along for sure, Soumitri, if that slender-waisted Vaidehi basks in this benignant breeze of Pampa along with me... [4-1-103]

पद्म सौगन्धिक वहम् शिवम् शोक विनाशनम् ।  
धन्या लक्ष्मण सेवन्ते पम्पाया वन मरुतम् ॥ ४-१-१०४

Lakshmana	= lotuses	सौगन्धिक	= red lotuses, fragrance	शिवम्	= auspicious one
पद्म		वहम्	carrying	धन्या	= fortunate are
शोक	= melancholy, eliminat-	पम्प उपवन	= Pampa greensward,		
विनाशनम्	ing one	मारुतम्	breeze		
सेवन्ते	= those that adore it.				

Lakshmana, the breeze from the greenswards of Pampa that carries the fragrance of lotuses including that of red lotuses is an auspicious one, an eliminator of melancholy, and those that adore such a breeze are fortunate ones... [4-1-104]

Another rendering is: पद्म red lotuses सोगन्धिक of costuses, वहम् = fragrance carrying, i.e. carrying the fragrance of many flowers as though in a garland of flowers on its chest शिवम् pure, uncontaminated breeze, i.e., the first breeze of the season. धन्याः fortunate, सेवन्ते those that await and adore. Those couples that await this first breeze, emerging from the gardens of Pampa Lake, carrying fragrance of many a flower, like that of a garland of flowers, are fortunate.

श्यामा पद्म पलाशाक्षी प्रिया विरहिता मया ।  
कथम् धरयति प्राणान् विवशा जनकात्मजा ॥ ४-१-१०५

श्यामा	= youthful	पद्म पलाश	= lotus, petal, eyed	प्रिया	= my beloved
विरहिता मया	= without, me	अक्षी		धारयती	= bears, her lives
विवशा जनक	= helpless, Janaka's	कथम्	= how	प्राणान्	
आत्मज	daughter.				

That youthful, lotus-petal eyed beloved of mine, that Janaka's daughter... how can that helpless lady bear her lives without me... [4-1-105]

किम् नु वक्ष्यामि धर्मज्ञम् राजानम् सत्य वादिनम् ।  
जनकम् पृष्ठ सीतम् तम् कुशलम् जन संसदि ॥ ४-१-१०६

जन संसदि	= among people, host of	पृष्ठ सीतम्	= [when he] questions about, Seetha	धर्मज्ञम्	= to virtuous one, truth speaking one, one who is a king
तम्	= to him	जनकम्	= to king Janaka	राजानम्	
				किम् नु	= what can, indeed, about well-being, I can say.
				कुशलम्	
				वक्ष्यामि	

What sort of well-being can I say to that virtuous and truth speaking King Janaka, if he enquires about Seetha well-being among hosts of people? [4-1-106]

Seetha is an unusual princess by birth. Winning her hand in marriage is unusually preconditioned by King Janaka with the lifting of Shiva bow, which none else could do than Raama. Having won Seetha hand in marriage, but lost her in the forest, will be ridiculous. Raama reflects here as to how his father-in-law King Janaka would lookdown Raama for not protecting his daughter Seetha.

या मम् अनुगता मन्दम् पित्रा प्रस्थापितुम् वनम् ।  
सीता धर्मम् समास्थय क्व नु सा वर्तते प्रिया ॥ ४-१-१०७

पित्रा	= by	father	मन्दम् माम्	= unfortunate one, me,	धर्मम्	= virtuous course, on
प्रस्थापितम्	[Dasharatha,]	sent	या	she who	समास्थाय	taking up, accompa-
वनम्	to, forest				अनुगता	nied
सा प्रिया क्व नु	= such as she is, la-					
वर्तते	dylove, where, really,					
	is staying.					

She who accompanied me, an unfortunate one whom his father sent to forests, taking up a virtuous course...  
now where will be she, that ladylove of mine, be abiding... [4-1-107]

तया विहीनः कृपणः कथम् लक्ष्मण धारये ।  
य माम् अनुगता रज्यात् भ्रष्टम् विहत चेतसम् ॥ ४-१-१०८

लक्ष्मण	= Lakshmana	राज्यात्	= from kingdom, for-	माम् या	= me, she who, accom-
		भ्रष्टम् विगत	feited, with forfeited,	अनुगता	panied
		चेतसम्	quintessence		
तया विहीनः	= her, without, deso-	कथम् धारये	= how, live on.		
कृपणः	lated				

Whose kingdom is forfeited, and whose soul succumbed to the circumstance at the time of exile, but she  
accompanied suchlike me, and Lakshmana, without her how I can I live on in desolation... [4-1-108]

तत् चारु अञ्चित पद्माक्षम् सुगन्धि शुभम् अव्रणम् ।  
अपश्यतो मुखम् तस्याः सीदति इव मतिः मम ॥ ४-१-१०९

तस्याः	= her	चारु	= pretty	अञ्चित	= beaming
पद्माक्षम्	= having lotus-like eyes	सुगन्धि	= fragrant, auspicious	अव्रणम्	= without, scars - scar-
		शुभम्			less
तत् मुखम्	= that, face	अपश्यतः	= unable to see	मम मतिः	= my, mind, is sinking,
				सीदति इव	as though.

She who has a pretty and beaming face with lotus-like eyes, that is fragrant, auspicious and scarless, and  
not seeing such a face my mind is as though sinking... [4-1-109]

स्मित हास्यान्तर युतम् गुणवत् मधुरम् हितम् ।  
वैदेह्याः वाक्यम् अतुलम् कदा श्रोष्यामि लक्ष्मण ॥ ४-१-११०

Lakshmana =	Vaidehi	स्मित हास्य	= smiling, witty, in be-	गुणवत्	= wisdom-wise
वैदेह्याः		अन्तर युतम्	tween, having	अतुलम्	= incomparable [unique
मधुरम्	= pleasing	हितम्	= friendly	वाक्यम्	in its own way,] sen-
					tence [conversation]

कदा = when, can I hear.  
श्रोष्यामि

Lakshmana, when can I hear that conversation of Vaidehi that will have smiles and wits in between... wisdom wise pleasing, friendly and unique one in its own way... [4-1-110]

प्राप्य दुःखम् वने श्यामा माम् मन्मथ विकर्षितम् ।  
नष्ट दुःखेव हृष्टेव साध्वी साधु अभ्यभाषत ॥ ४-१-१११

श्यामा = youthful lady	साध्वी = decent lady	प्राप्य दुःखम् = succumbed, to suffering
नष्ट दुःख इव = got rid of, suffering, as though	हृष्ट इव = gladsome, as though	वने = ing, in forest
साधु = [very] fondly, speaking.		माम् मन्मथ = me, by love, smitten
अभ्यभाषत		विकर्षितम्

That youthful and decent lady though succumbed to suffering in forests used to look as though got rid of her sufferings, and as though gladsome woman, and she used to speak to me, one smitten by her love, very fondly... [4-1-111]

किम् नु वक्ष्यामि अयोध्यायाम् कौसल्याम् हि नृपात्मज ।  
क सा सुषा इति पृच्छन्तीम् कथम् च अति मनस्विनीम् ॥ ४-१-११२

नृप आत्मज = oh! Prince Lakshmana	अयोध्याम् = in Ayodhya	सा क सुषा = she, where is, daughter-in-law [of mine]
कथम् अपि = how is she, even	इति = thus, questioning	मनस्विनीम् = kind hearted lady
कौसल्याम् = to Kausalya	पृच्छन्तीम्	
	किम् नु = what, indeed, can I say.	
	वक्ष्यामि	

What can I say in Ayodhya to that kind hearted lady and my mother Kausalya, oh, prince Lakshmana, when she asks where is she, my daughter-in-law? And how is she? [4-1-112]

गच्छ लक्ष्मण पश्य त्वम् भरतम् भ्रातृवत्सलम् ।  
न हि अहम् जीवितुम् शक्तः ताम् ऋते जनकात्मजम् ॥ ४-१-११३

Lakshmana = you, begone	भ्रातृ = towards brothers, affectionate one	भरतम् = Bharata
त्वम् गच्छ	वत्सलम्	
पश्य = you may see	अहम् ताम् = I, her, janaka daughter, leaving off	जीवितुम् न = to live, not, be able to, isn't it.
	आत्मजम्	
	ऋते	

Begone! Lakshmana.... you may see Bharata, that affectionate one for his brothers... I may not be able to live on leaving off Seetha... isn't so! [So said Raama to Lakshmana] [4-1-113]

इति रामम् महात्मानम् विलपन्तम् अनाथ वत् ।  
उवाच लक्ष्मणो भ्राता वचनम् युक्तम् अव्ययम् ॥ ४-१-११४

इति	= this way	अनाथ वत्	= waif, like, wailing	महात्मानम्	= to great soul, Raama
भ्राता	= his brother Laksh- mana	विलपन्तम्		रामम्	
		युक्तम्	= appropriate, infallible,	उवाच	= spoke.
		अव्ययम्	words		
		वचनम्			

To that great-souled Raama who is bewailing that way like a waif, his brother Lakshmana said these appropriate and infallible words. [4-1-114]

संस्थम्भ राम भद्रम् ते मा शुचः पुरुषोत्तम ।  
न ईदृशानाम् मतिः मन्दा भवति अकलुषात्मनाम् ॥ ४-१-११५

पुरुषोत्तम	= oh, best one among men Raama	संस्थम्भ	= control yourself	भद्रम् ते	= let safety betide you
मा शुचः	= do not, lament	ईदृशानाम्	= this kind of	अ कलुष	= un, blemished, souls
मन्दा मतिः न भवति	= languorous, intellect, not, become.			अत्मानाम्	

Oh, best one among men, please control yourself Raama, let safety betide you, do not lament, the intellect of your kind of unblemished souls does not become languorous... [4-1-115]

स्मृत्वा वियोगजम् दुःखम् त्यज स्नेहम् प्रिये जने ।  
अति स्नेह परिष्वङ्गात् वर्तिः अर्द्रा अपि दह्यते ॥ ४-१-११६

वियोगजम्	= by departure-caused, sadness	स्मृत्वा	= on recollecting	स्नेहम् प्रिय	= fondness, for the loved ones, forsake [to some extent]
दुःखम्		वर्तिः आर्द्रा	= wick, even, drenched	जने त्यज	
अति स्नेह	= too much, friendship,	अपि दह्यते	[in water,] burns.		
परिष्वङ्गात्	by the embrace of				

Recollect the sadness caused by departure of loved ones, and it may please be forsaken for some extent, with the embrace of too much of friendship of the water-drenched wick with oil, even that water-drenched wick burns in the lamp... [4-1-116]



dur anvaya - wrong parsing of words in verse The above is the wrong orientation of words used in above two verses. While the word-to-word translation of Raamayana is rare in print medium, the prose versions are giving meanings with such orientation, and they will be usually found in almost all printed books. The above suggests that Lakshmana is asking Raama to forget Seetha, which is meaningless. The following is said to be the reasonable orientation. Other words being same, the rest are:

प्रिय जने	= in dear, ones	स्नेहम्	= fondness, on remem-	ईदृशानाम्	= for this kind of
अ कलुष	= of un, blemished,	स्मृत्वा	bering	वियोगजम्	= by separation, caused
अत्मानाम्	souls	मतिः मन्दान	= intellect, languorous,	दुःखम् त्यज	sadness, leave off.
		भवति	will not, become		

On remembering the fondness for dear ones, intellect of your kind of unblemished souls will not become languorous. Leave off the sadness caused by separation.

Such wrong orientations of words used in verses will be found in other verses also, because printed books are carrying them forward, and they need correction by some pundits who can kindly spare time and effort. The above correction is per courtesy of : Pt. Paturi SitaRaamaanjaneyulu

यदि गच्छति पतालम् ततो अभ्यऽधिकम् एव वा ।  
सर्वधा रावणः तात न भविष्यति राघव ॥ ४-१-११७

oh, Raghava रावणः	= Ravana, the demon	पातालम्	= netherworlds, from	यदि गच्छति	= if he, goes to
		ततः	there, still deeper,		
		अधिकम्	even		
		एव वा			
सर्वधा न	= in any way, does not,				
भविष्यति	live on, at all.				
तावत्					

If Ravana goes to the netherworlds, or still deeper worlds from there, oh my brother, still he will not live, Raghava... [4-1-117]

प्रवृत्तिः लभ्यताम् तावत् तस्य पापस्य रक्षसः ।  
ततः हास्यति वा सीताम् निधनम् वा गमिष्यति ॥ ४-१-११८

पापस्य तस्य	= sinful one, that, de-	प्रवृत्तिः	= emplacement, let it be	ततः सीताम्	= then, Seetha may be,
रक्षसः	mon	लभ्यताम्	obtained	वा हास्यति	left of by him
निधनम् वा	= doom, or, enter into.				
गमिष्यति					

Let the emplacement of that sinning demon e obtained... and then he either cedes Seetha or enters into his own doom... [4-1-118]

यदि याति दितेः गर्भम् रावणः सह सीताया ।  
तत्र अपि एनम् हनिष्यामि न चेत् दास्यति मैथिलीम् ॥ ४-१-११९

रावन सह = Ravana, along with, सीताया Seetha	यदि याति = if, enters, Diti womb दितेः गर्भम्	न चेत् = if, give away, Maithili दास्यति मैथिलीम्
तत्र अपि = there, even, him enam	हन् इष्यामि = to slay, I wish to	

Even if he enters the womb of Diti along with Seetha, and if he does not give away Seetha, even there I wish to slay him,...[4-1-119]

Please refer to Ch 45- 46 of Bala Kanda of details about Diti and someone entering her womb.

स्वास्थ्यम् भद्रम् भजस्व आर्यः त्यजताम् कृपणा मतिः ।  
अर्थो हि नष्ट कार्यार्थैः न अयत्ने न अधिगम्यते ॥ ४-१-१२०

आर्यः = oh, revered one	स्वास्थ्यम् = rejuvenate, secure, भद्रम् you may attain भजस्व	त्यजताम् = cast-off, pathetic, कृपणा मतिः mood
नष्ट कार्य = having lost, endeav- अर्थैः ours, purpose of न = not, regain. अधिगम्यते	अर्थः = its results	न अ यत्ने = not, without, try

May you rejuvenate and be secure, oh, revered one, cast-off your pathetic mood... result of purpose will be lost indeed, for the endeavourers without a try, thus nothing can be regained by them... [4-1-120]

उत्साहो बलवान् आर्य नास्ति उत्साहात् परम् बलम् ।  
सः उत्साहस्य हि लोकेषु न किञ्चित् अपि दुर्लभम् ॥ ४-१-१२१

आर्य = oh, noble one	उत्साहः = vehemence, is a बलवान् mighty one	उत्साहात् = than vehemence, su- परम् बलम् perior, might, is not नास्ति there
सह = who, with vehemence, उत्साहस्यः indeed हि	लोकेषु = in the world, slightest, किञ्चित् even, impossible. अपि दुर्लभम्	

Vehemence is might, oh, noble one, there is no superior might than vehemence and to him with vehemence there is no impossibility in the world,... even the slightest... [4-1-121]

उत्साहवन्तः पुरुषा न अवसीदन्ति कर्मसु ।  
उत्साह मत्रम् आश्रित्य सीताम् प्रतिलप्स्याम् जनकीम् ॥ ४-१-१२२

उत्साहवन्तः पुरुषा	= vehement, men	न अवसीदन्ति कर्मसु जानकीम्	= do not, regress, in deeds = Janaki.	उत्साह मात्रम् आश्रित्य	= with vehemence, alone, taking hold of
प्रति लप्स्याम्	= in turn, we regain				

Vehement men do not regress in deeds, and taking hold of vehemence alone we regain Seetha...[4-1-122]

त्यज्य काम वृत्तत्वम् शोकम् सम् न्यस्य पृष्टतः ।  
महात्मानम् कृतात्मानम् आत्मानम् न अवबुध्यसे ॥ ४-१-१२३

त्यज्यताम् काम वृत्तत्वम् कृत आत्मानम्	= leave off, ardency, en- closure of = your controlled, soul	शोकम् सम् न्यस्य पृष्टतः न अवबुध्यसे	= compassion, let go, be- hind [pushback] = not, able to know [yourself]	मह आत्मानम्	= your great soul
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You leave off this enclosure of ardency and pushback that compassion ... you are not able to know your great and controlled soul...with these thoughts of self-pity and fondness... [4-1-123]

एवम् संबोधितः तेन शोकोपहत चेतनः ।  
त्यज्य शोकम् च मोहम् च रामो धैर्यम् उपागमत् ॥ ४-१-१२४

शोक उपहत चेतनः न्यस्य शोक च मोहम् च	= by emotion, marred, conscience Raama = let off, pity, and, fond- ness, also	एवम् सम्बोधितः ततः धैर्यम् उपागमत्	= thus, addressed [by Lakshmana] = then, courage, he ac- quired.	tatra	= then
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Thus addressed by Lakshmana, then Raama whose conscience is marred by emotions, got rid of pity and fondness, and acquired courage, to perform the deed demanded of his incarnation. [4-1-124]

This reflects the saying of Bhagavad Gita गतासुन् अगतासूम्स्व नानु शोचन्ति पन्दिताः ॥ । Lakshmana repeats the same words in Yuddha Kanda, the Book of War, chapter 83, verse 43, when Raama laments on receiving information that Indrajit, the son of Ravana killed Seetha. Here the word शोक stands for pity and मोह stands for fondness, and god has these two basic attributes towards His creation. Thus the pity and fondness of god is now aimed at releasing the innate soul, namely Seetha, from the captivation.

सोऽभ्य अतिक्रामत् अव्यग्रः ताम् अचिन्त्य पराक्रमः ।  
रामः पम्पाम् सु रुचिराम् रम्याम् पारिल्लव द्रुमान् ॥ ४-१-१२५

अ चिन्त्य पराक्रमः	= inestimable, valiant Raama	अ व्यग्रः	= without, grieving	सु रुचिराम्	= well, charming
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रम्य पारिप्लव = with charm, flapped द्रुमान् by winds, those trees are	ताम् = those, Pampa Lake [ar- पम्पाम् eas]	सः = he, strode forward. अभ्यतिक्रामत्
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He that inestimable valiant Raama strode forward those areas of charming Pampa Lake, with the charm of wind-flopped trees, getting rid of grief. [4-1-125]

निरीक्षमाणः सहसा महात्मा सर्वम् वनम् निर्झर कन्दराम् च ।  
उद्विग्न चेताः सह लक्ष्मणेन विचार्य दुःखोपहतः प्रतस्थे ॥ ४-१-१२६

निरीक्षमाणः = observing, quickly, the सहसा great one महात्मा उद्विग्न चेताः = agonised at heart प्रतस्थे = travelled on.	सर्वम् वनम् = all round, the forest सह लक्ष्मण = with Lakshmana, re- विचार्य viewing	निर्झर = with brooks and caves, कन्दराम् च also दुःख उपहत = anguish, marred [an- guished one]
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That great one Raama on observing all over quickly, all round the forest with its brooks and caves, and reviewing with Lakshmana, though agonised at heart that anguished one travelled on. [4-1-126]

तम् मत्त मातङ्ग विलास गामी गच्छन्तम् अव्यग्र मनाः महात्मा ।  
स लक्ष्मणो राघवम् अप्रमत्तो ररक्ष धर्मेण बलेन च एव ॥ ४-१-१२७

मत्त मातङ्ग = robust, with elephant, विलास गामी gait, he while striding गच्छन्तम् = while [ Raama is] walking ahead अप्रमत्तः = vigilantly	महात्म = the great soul राघवम् = Raghava is धर्मेण बलेन = of virtue, and strength, च एव too, thus	इष्ट चेष्टः सः = agreeable, by his लक्ष्मणः deeds [to Raama,] that, Lakshmana अव्यग्र मना = not, despaired, at mind ररक्ष = protected.
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While that great soul Raama is walking ahead, that great souled Lakshmana whose stride is also like that of an elephant, and whose deeds are agreeable to Raama, vigilantly protected Raama with an un-despaired mind and even by his virtue and strength. [4-1-127]

तौ ऋष्यमूकस्य समीप चारी चरन् ददर्श अद्भुत दर्शनीयौ ।  
शाखा मृगाणाम् अधिपः तरस्वी वितत्रसे नैव चिचेष्ट चेष्टाम् ॥ ४-१-१२८

ऋष्यमूकस्य = Rishyamuka moun- समीप चारी tain, nearby, one who moves about चरन् = meandering there- about	तरस्वी = mighty one अद्भुत दर्शनीयौ = those who are amaz- ing, in look	शाखा = tree-branch, animals मृगाणाम् chief [Sugreeva] अधिप तौ = at those two, Raama and Lakshmana
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ददर्श	= has seen	वितत्रसे	= frightened	न एव चिच्छेष्ट चेष्टाम्	= not, thus, gesticulated, any gestures - he is petrified.
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He who is the chief of Vanara-s, who moves about Mt. Rishyamuka, while he is meandering thereabout he happened to see those two who are so amazing for a look, namely Raama and Lakshmana, by which he is so frightened that he is petrified. [4-1-128]

स तौ महात्मा गज मन्द गामि शखा मृगः तत्र चिरन् चरन्तौ ।  
दृष्ट्वा विषादम् परमम् जगाम चिन्ता परीतो भय भार मग्नः ॥ ४-१-१२९

तत्र चरन्	= there, moving about,	महात्मा	= great-soul [Sugreeva]	सः शाखा	= he that [Sugreeva],
गज मन्द	elephant, gait like, in			मृगः	tree-branch, animal
गामि	stride				[Sugreeva]
चरन्तौ	= those moving about	तौ	= those two Raama, Lak-	दृष्ट्वा	= having seen
	[advancing]		shmana		
चिन्ता परीतः	= worry, muffled with	भय भार मग्नः	= fear weight, engulfed	परमम्	= profound, agony, de-
				विषादम्	rived.
				जगाम	

On seeing those two Raama and Lakshmana who are advancing his way, he that great soul who is a tree-branch animal, and he who strides like an elephant, derived profound agony that muffled him in worry, and he is engulfed under the weight of his fear. [4-1-129]

Here Dharmaakuutam depicts this: ततस्तु समस्तलोकरक्षणक्षमक्षितिपतिलक्षणलक्षितौ करकमलगृहीतकनकमयशरासनौ परिकुपितविषधरनि  
सदृशनिशितशरभरभरितशरधिविलसितविपुलभुजशिखरौ उद्धृतपृथुलमाङ्गलमसृणायतभुजदण्डमण्डितौ स्वपरिग्रहेणजटावल्कयोरपिस्पृहणीयतासम्पदकौ  
गन्धसिन्धुरमन्थरगामिनौ अप्राकृतलावण्यावलङ्कितारण्यौ अपाङ्गशोभितारण्यौसमुपस्थितकारुण्यौ सर्वसत्त्वशरणौ महावीराग्रगण्यौ सुकुमरौ निरीक्ष्यकिञ्चिदपि  
सञ्चितैकमत्यैः सहचतुर्भिरमात्यैः विपुलबलावलिप्तबलीमुखम् ऋश्यमूकम् अधिवसन् समग्रगुणनिधानम् सुग्रीवोनाम वानरलोकाधिपो विलोकयामासफोन्त

This is for the entrance of Raama and Lakshmana into the life of Sugreeva.

तम् आश्रमम् पुण्य सुखम् शरण्यम् सदैव शाखा मृग सेवितान्तम् ।  
त्रस्ताः च दृष्ट्वा हरयोः अभिजग्मुः महौजसौ राघव लक्ष्मणौ तौ ॥ ४-१-१३०

मह औजसौ	= highly, vigorous ones	तौ	= those two Raghava Lakshmana	दृष्ट्वा	= having seeing
त्रस्थाः	= all [monkeys are] frightened	हरयः	= monkeys	पुण्य सुखम्	= that is pious, consola- tory
शरण्यम्	= sheltering, always	शाखा	= by tree-branch, ani-	तम्	= towards that, her-
सदैव		मृग सेवित	mals, adored, inland	आश्रमम्	mitage
अभिजग्मुः	= monkeys, fled.	अन्तम्			

On seeing those magnificent two, Raama and Lakshmana, the monkeys are frightened and fled towards the pious hermitage of Sage Matanga, which has an inland that is always adored by monkeys for it is consolatory and sheltering them. [4-1-130]

This episode is a construct on the hymn at 1-4-3 inBrihadaaranyaka Upanishadic which is as below: --

सवै न रमे।  
तस्मात् एकाकी न रूआमते।  
स द्वितीयम् ऐच्छत्। सहैतावानासयथा स्त्री पुमाम्सौसम्परिष्वक्तौ।  
ततःपतिश्च पत्नीचा भवताम् ---ततोमनुष्यो अजायन्त---ऋहदारण्यकोपनिषद् 1-4-3

God is said to take no delight in Himself alone, and He desired another.He was like an embraced male and female. Man and wife. Hence He felled His body to become two... and from thereon humans originated...Brihadaaranyaka Upanishat 1-4-3.

The lustful words of Raama are to be construed as pure pleasure forhaving Seetha at his side, as a longing to have His first creation with himself. This is for deifying Raama as incarnation of Vishnu. All the Raamayana-s or Purana-s which deal with the episode of Raama reaction on seeing Pampa Lake have the same import. In Skanda Purana there is yet another instance stating that Raama gave curses to such lusty components of nature, for his lust is not satiated. It is as below: -

वैमुख्यम् गन्ध फल्यास्तु भूआमरान् अशपत् प्रभुः।  
कोकान् निशीधेविश्लेशम् पिकम् अन्य विवर्धनम्।  
चन्दनम् सर्प निलयम् वायुम् सर्प अशनम् तथा।  
ज्योस्त्राम् कअङ्क सञ्चन्नानाम् शशास रघु नन्दन॥ स्कन्दपुराण

Champaka flowers [Hindi: Mogra Telugu : Sampega Botanical :Michelia champaka] are not to be touched by Honeybees, chakravaaka, [water-birds, ruddy geese, know for their inseparable swimming] be separated in midnight, Kokila birds [Blackcuckoos] be grownup in other nests [i.e., in crow nest] Sandalwood trees become shelters to snakes, the breeze [that is cool and incited Raama thoughts about Seetha,]shall become food of snakes... thus cursed Raama, in his anguish about his separation from Seetha... Skanda Purana.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे प्रथमः सर्गः ॥

Thus completes 1<sup>st</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 2 Sarga 02 - द्वितीयः सर्ग

### The Fearless Hanumaan

#### Introduction

Hanuma, the Marvellous Monkey of Raamayana is entered in this chapter. The very first assurance given by Sage Valmiki through Hanuma, to one and all is, Be Fearless... Even today that assurance of Hanuma is ruling high on the Hindu psyche and Hanuma is to be remembered in any event of fright.

तौ तु दृष्ट्वा महात्मानौ भ्रातरौ राम लक्ष्मणौ ।  
वर आयुध धरौ वीरौ सुग्रीवः शिङ्कितोऽभवत् ॥ ४-२-१

वर आयुध धर वीरौ महात्मानौ भ्रातरौ	= best, weapons, wield- ers, audacious ones, great souls, the two brothers - Raama and Lakshmana	तौ तु दृष्ट्वा	= them, on seeing	सुग्रीवः शिङ्कितः अभवत्	= Sugreeva, ambiguous, he became.
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On seeing them the wielders of best weapons and audacious ones, two brothers and great souls, namely Raama and Lakshmana, Sugreeva became ambiguous. [4-2-1]

उद्विग्न हृदयः सर्वा दिशः समवलोकयन् ।  
न व्यतिष्ठत कस्मिन् चित् देशे वानर पुङ्गवः ॥ ४-२-२

वानर पुङ्गवः	= monkey, the foremost	उद्विग्न हृदयः	= distressed, at heart	सर्वा दिशः सम् समवलोकयन्	= in all, directions, well, gazed [blankly]
न व्यतिष्ठत	= not, remained	कस्मिन् चित् देशे	= at any, one place.		

Distressed at heart that foremost monkey gazed blankly in all directions and he did not remain at any one place. [4-2-2]

नैव चक्रे मनः स्थातुम् वीक्षमाणो महाबलौ ।  
कपेः परम भीतस्य चित्तम् व्यवससाद् ह ॥ ४-२-३

वीक्षमाणः महाबलौ	= on seeing, the great mighty ones	न एव चक्रे मनः स्थातुम्	= not, even, made-up, his mind, steadfast	कपेः परम भीतस्य	= the monkey, very much, frightened
चित्तम् व्यवससाद् ह	= his heart, sunken, re- ally.				

On seeing those two great mighty ones that monkey has not even made-up his mind steadfast as he is very



much frightened, and his heart is really sunken. [4- 2- 3]

चिन्तयित्वा स धर्मात्मा विमृश्य गुरु लाघवम् ।  
सुग्रीवः परम उद्विग्नः सर्वैः तैः वानरैः सह ॥ ४-२-४

चिन्तयित्वा सः धर्मात्मा	= thought over, he, righteous one	विमृश्य गुरु लाघवम्	= considering, [about his own] strength and weakness Sugreeva	परम उद्विग्नः	= much, agitated
सर्वैः तैः वानरैः सह	= with all, those, monkeys, along with.				

He that righteous Sugreeva considering his own strength and weakness is much agitated, and along with all the other monkeys too are frightened. [4-2-4]

ततः स सचिवेभ्यः तु सुग्रीवः प्लवगाधिपः ।  
शशंस परम उद्विग्नः पश्यन् तौ राम लक्ष्मणौ ॥ ४-२-५

ततः स सचिवेभ्यः तु पश्यन् तौ राम लक्ष्मणौ	= then, he, to his ministers, even Sugreeva = on seeing, those, Raama and Lakshmana.	प्लवगाः अधिपः	= monkey chief of	शशंस परम उद्विग्नः	= said to, much, in dreadfulness
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On seeing Raama and Lakshmana then that chief of monkeys Sugreeva with much dreadfulness said this to his ministers. [4- 2- 5]

एतौ वनम् इदम् दुर्गम् वालि प्रणिहितौ ध्रुवम् ।  
छद्मना चीर वसनौ प्रचरन्तौ इह आगतौ ॥ ४-२-६

चीर वसनौ एतौ बलि प्रणिहितौ ध्रुवम्	= jute cloths, wearers of = by Vali, dispatched, definitely	छद्मना इह आगतौ	= deceitfully = here, they have come.	इदम् दुर्गम् वनम् प्रचरन्तौ	= this, in forest, impassable one, moving about
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Here they come wearing jute cloths and move about in this impassable forest deceitfully, definitely Vali must have dispatched them... [4-2-6]

ततः सुग्रीव सचिवा दृष्ट्वा परम धन्विनौ ।  
जग्मुः गिरि तटात् तस्माद् अन्यत् शिखरम् उत्तमम् ॥ ४-२-७

ततः सुग्रीव सचिवा	= then, Sugreeva ministers	दृष्ट्वा परम धन्विनौ	= on seeing, great, archers	गिरि तटात् तस्मात्	= mountain terrace, from that
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अन्यत् = to another peak,  
शिखरम् higher ones  
उत्तमम्

जग्मुः = they went away.

Then on seeing the great archers Raama and Lakshmana the ministers of Sugreeva have gone from that mountain terrace to another high-peaked mountain. [4- 2- 7]

ते क्षिप्रम् अभिगम्य अथ यूथपा यूथपर्षभम् ।  
हरयो वानर श्रेष्ठम् परिवार्य उपतस्थिरे ॥ ४-२-८

अथ = then	यूथपा = group leaders [of monkeys]	ते हरयः = those, monkeys
क्षिप्रम् = quickly, [returned and अभिगम्य ] approached, group- यूथप leader [Sugreeva] ऋषभम्	वानर श्रेष्ठम् = monkey chieftain, परिवार्य gathered around	उपतः स्थिरे = nearby, stood.

Then the group-leaders of monkeys quickly arrived as they fled, at that lofty monkey group-leader Sugreeva, the chieftain of monkeys, gathering around him there they stood at his nearby. [4-2-8]

एवम् एक आयन गताः प्लवमाना गिरेः गिरिम् ।  
प्रकंपयन्तो वेगेन गिरीणाम् शिखराणि च ॥ ४-२-९

एवम् एक = thus, to one, course, आयन गताः reached out प्र कम्पयन्तः = well, shuddering, by वेगेन [their] hastiness	प्लवमानाः = hopping गिरीणाम् = mountain and their शिखराणि peak even. अपि	गिरेः गिरिम् = mountain, to mountain
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Thus they reached to one course of return, after hopping from one mountain to the other, shuddering mountains and even their peaks by their trample in hastiness. [4-2-9]

ततः शाखा मृगाः सर्वे प्लवमाना महाबलाः ।  
बभञ्जुः च नगान् तत्र पुष्पितान् दुर्गम् आश्रितान् ॥ ४-२-१०

ततः शाखा = then, tree-branch, ani- मृगाः mals [monkeys] बभञ्जुः च = wrecked down, also	सर्वे प्लवमाना = all of them, swinging नगान् तत्र = trees, there, flowered पुष्पितान्	महा बलाः = great, in strength दुर्गम् = forest, clumped. आश्रितान्
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Then all of the tree-branch animals, who are great in their strength, have wrecked down the well-flowered trees that are clumped in that forest on that mountain by their swinging. [4- 2- 10]

आप्लवन्तो हरिवराः सर्वतः तम् महागिरिम् ।  
मृग मार्जार शार्दूलान् त्रासयन्तो ययुः तदा ॥ ४-२-११

हरि वरः	= monkeys, the best	तम्	= on that, great moun-	आप्लवन्तः	= with their hopping,
		महागिरिम्	tain	सर्वतः	everywhere
तदा	= thus	युयुः	= they hopped	त्रास्यन्तः	= frightening
मृग मार्जार	= deer, wildcats, tigers.				
शर्दूलान्					

While those best monkeys hopped everywhere they have frightened deer, wildcats and tigers on that great mountain. [4-2-11]

ततः सुग्रीव सचिवाः पर्वतेन्द्रे समाहिताः ।  
संगम्य कपि मुख्येन सर्वे प्राञ्जलयः स्थिताः ॥ ४-२-१२

ततः सुग्रीव	= then, Sugreeva minis-	पर्वत इन्द्रे	= on the mountain, the	संगम्य कपि	= gathering around,
सचिवाः	ters	समाहिताः	best, on assembling	मुख्येन	monkey chief
सर्वे	= all, with adjoined				
प्राञ्जलयोः	palms, stood.				
स्थितः					

Then the ministers of Sugreeva, assembled on that best mountain and gathered around the chief of monkeys Sugreeva, and all stood with their adjoined palms. [4-2-12]

ततः तु भय संत्रस्तम् वालि किल्बिष शन्कितम् ।  
उवाच हनुमान् वाक्यम् सुग्रीवम् वाक्य कोविदः ॥ ४-२-१३

ततः	= then	वाक्य	= sentence-maker, the	भय	= then, but, with fear,
		कोविदः	ablest hanumaan	सन्त्रस्तम्	dismayed
वालि	= Vali mischief, doubt-	सुग्रीवम्	= to Sugreeva	उवाच	= said, sentence.
किल्बिष	ing			वाक्यम्	
शन्कितम्					

Then Hanuma, the ablest sentence-maker, said this sentence to Sugreeva who is dismayed with fear doubting Vali mischief. [4-2-13]

संभ्रमः त्यजताम् एष सर्वैः वालि कृते महान् ।  
मलयोऽयम् गिरिवरो भयम् न इह अस्ति वालिनः ॥ ४-२-१४

संभ्रमः	= perplexity, ward-off,	सर्वैः	= all of you	वलि कृते	= by Vali, owing to,
त्यजताम्	this sort of			महान्	great [fear]
एष					
मलयः	= Malaya mountain, this	भयम् न इह	= scare, not, here, is	आलिनः	= from Vali.
अयम् गिरि	one, mountain, the	अस्ति	there		
वरः	best				

Perplexity be warded off... all of you discarded that great fear from Vali or his cruelty... there is no scare

from Vali here on this best mountain, for it is Mt. Malaya... [4-2-14] This opening assurance by Hanuma to off any perplexity... may be noticed. These statements and deeds are befitting to the fame of Hanuma to ward off any evil force. The sanctity of this mountain and a no-entry to Vali at this place is explained in next few chapters. This वालि कृतः अन्द् वालिकृते are two renderings, where, वालिकृतः is in the present context is for the arrival of Raama and Lakshmana, and वालिकृते , is for that which Vali has done previously. In either case, there is no fear on this Mt. Rishyamuka or also called Mt. Malaya, because Vali cannot step on this mountain due to a curse.

यस्मात् उद्विग्न चेताः त्वम् विद्रुतो हरिपुंगव ।  
तम् क्रूर दर्शनम् क्रूरम् न इह पश्यामि वालिनम् ॥ ४-२-१५

हरि पुनावः	= monkey, the best - oh, Sugreeva	त्वम्	= you, by whom, bewildered, at heart	विद्रुतः	= you ran away
तम्	= that one	उद्विग्न चेताः		न इह	= not, here, I see.
		क्रूर दर्शनम्	= ferocious one for sight,	पश्यामि	
		क्रूरम्	atrocious one, Vali		
		वालिनम्			

By whom you are bewildered at heart and running away, oh, the best monkey Sugreeva, I do not see that cruel-looking, cruel Vali here... [4- 2-15]

यस्मात् तव भयम् सौम्य पूर्वजात् पाप कर्मणः ।  
स न इह वाली दुष्टात्मा न ते पश्यामि अहम् भयम् ॥ ४-२-१६

यस्मात् तव	= from whom, your, fear	सौम्य	= oh gentle one	पूर्व जात् पाप	= earlier born one [elder
भयम्				कर्मणः	brother,] evildoer
स न इह	= he, not, here	वाली दुष्ट	= Vali, harmful, in intent	न ते पश्यामि	= not, by him, perceive,
		आत्मा		अहम्	I, fear.
				भयम्	

From whom your fear is spurted, oh, gentle Sugreeva, that elder brother of yours, who is an evildoer and the one with harmful intent... that Vali is not here. Therefore I perceive no fear from him...[4-2-16]

अहो शाखा मृगत्वम् ते व्यक्तम् एव प्लवंगम् ।  
लघु चित्ततया आत्मानम् न स्थापयसि यो मतौ ॥ ४-२-१७

अहो	= aho	प्लवङ्गमः	= oh, monkey	यः	= you who are
लघु	= least-minded [felt	मतौ न	= not, able to stay firm in	ते शाखा	= your, monkeyshines,
चित्ततया	small,] yourself	स्थापयसि	mind	अग्रित्वम्	is clear, thus.
आत्मानम्				व्यक्तवम् एव	

Aha! You made a monkey of yourself, oh, monkey, and you feel small, thus you are not able to stay firm

in your mind by that fickleness, and your monkeyshines is clear by it... [4-2-17]

बुद्धि विज्ञान संपन्न इङ्गितैः सर्वम् आचर ।  
न हि अबुद्धिम् गतो राजा सर्व भूतानि शास्ति हि ॥ ४-२-१८

बुद्धि विज्ञान = intellect, wisdom, be सम्पन्नः possessed with अ बुद्धिम् = lacking, ideas, king गतः रजा	इङ्गितैः = intent expressed [in body language] सर्व भूतानि न = all, his subjects शास्ति हि	सर्वम् आचर = all, you undertake cannot, control, certainly.
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Keep your intellect and wisdom firm, and express all your intents rightly in your body language in all your undertakings... certainly, a king getting into unintelligence cannot command all his subjects... So said Hanuma to Sugreeva. [4-2-18]

सुग्रीवः तु शुभम् वाक्यम् श्रुत्वा सर्वम् हनूमतः ।  
ततः शुभतरम् वाक्यम् हनूमन्तम् उवाच ह ॥ ४-२-१९

सुग्रीः तु = Sugreeva, but, propi- शुभम् tious, sentence वाक्यम् ततः = then	श्रुत्वा सर्वम् = on hearing, entirely शुभतरम् = opportune, sentence वाक्यम्	हनूमतः = from Hanuma हनूमन्तम् = to Hanumaan, spoke, उवाच ह indeed.
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Sugreeva thus hearing entirely to all the propitious words of Hanuma spoke to Hanuma this opportune sentence, positively. [4-2-19]

दीर्घ बाहू विशालाक्षौ शर चाप असि धारिणौ ।  
कस्य न स्यात् भयम् दृष्ट्वा हि एतौ सुर सुत उपमौ ॥ ४-२-२०

दीर्घ बाहू = lengthy arms, broad विशाल अक्षौ eyed ones दृष्ट्वा एतौ = on seeing, these two	शर चाप = arrow, bow, sword, असि धारिणौ wielders of सुर सुत = Divinity उपमौ	कस्य न = to whom, will not, be स्यात् there, scare भयम् sons, in simile.
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Lengthy are their arms, broad are their eyes and they are the wielders of arrows, bows and swords... and on seeing them, to whom there will be no scare? These two are like the sons of some divinity... Sugreeva thus spoke to Hanuma. [4-2-20]

वालि प्रणिहितौ एव शन्के अहम् पुरुषोत्तमौ ।  
राजानो बहु मित्राः च विश्वासो न अत्र हि क्षमः ॥ ४-२-२१

वालि = from Vali, abetted, प्रणिहितौ एव thus	शङ्के अहम् = presume, I	पुरुषोत्तमौ = best among men [Raama, Lakshmana]
राजानः बहु = to kings, many, मित्राः च friends, also	विश्वाश न = trust, not, there, verily अत्र हि	न क्षमः = not, pardonable [mis- take.]

I presume these two... those best of men are abetted by Vali to assault me... for, the kings like Vali do have many friends and trusting them absolutely is an unpardonable mistake... [4-2-21]

अरयः च मनुष्येण विज्ञेयाः छद्म चारिणः ।  
विश्वस्तानाम् अविश्वस्ताः छिद्रेषु प्रहरन्ति अपि ॥ ४-२-२२

अरयः च = enemies, also, by men, मनुष्येण to be assessed विज्ञेया	छद्म चारिणः = disguised, movers	विश्वस्थानम् = trustful ones are
अ = by distrustful ones विश्वस्तानम् [enemies]	छिद्रेषु = on any possible occa- sion	प्रहरन्ति = be trounced.

By men the enemies are to be assessed... for, they move in disguise and distrustful enemies will trounce the complacently self-assured ones that relax in their own self-confidence on any possible occasion... [4-2-22]

कृत्येषु वाली मेधावी राजानो बहु दर्शनः ।  
भवन्ति पर हन्तारः ते ज्ञेयाः प्राकृतैः नरैः ॥ ४-२-२३

कृत्येषु वाली = in exploits, Vali, is in- मेधावी ingenious	राजानः बहु = kings, many, observ- दर्शनाः ing	भवन्ति पर = they will be, others हन्तारः [enemies,] eliminators of
ते ज्ञेयाः = they, knowable	प्राकृतैः जनैः = by ordinary, people.	

In exploits Vali is an ingenious one... and the kings will be observing many aspects of their enemies to eliminate them... and they the kings are to be known even by ordinary people... [4- 2- 23]

तौ त्वया प्राकृतेन एव गत्वा ज्ञेयौ प्लवंगम् ।  
इङ्गितानाम् प्रकारैः च रूपव्या भाषणेन च ॥ ४-२-२४

प्लवङ्गमः = oh, monkey Hanuma	त्वया प्राकृतेन = by you, in commoner एव गत्वा form [undistinguished form] alone, on going	तौ = their
इङ्गितानाम् = their intentions	प्रकारैः च = by their conduct	रूप = by semblance, conver- व्याभाषणेन sation, as well च
ज्ञेयौ = is to be known		

Begone to them oh, monkey Hanuma, in a commoner form, for your monkey-hood is distinguishable by Vali agents, and know the intentions of those two by their conduct, by their semblance, and by their conver-

sation, as well...[4-2-24]

लक्षयस्व तयोः भावम् प्रहृष्ट मनसौ यदि ।  
विश्वासयन् प्रशंसाभिः इङ्गितैः च पुनः पुनः ॥ ४-२-२५  
मम एव अभिमुखम् स्थित्वा पृच्छ त्वम् हरि पुंगव ।  
प्रयोजनम् प्रवेशस्य वनस्य अस्य धनुर्धरौ ॥ ४-२-२६

हरिपुंगवः	= oh, best monkey, Hanuma	लक्षयस्व	= aim at, their, concepts	प्र हृष्ट मनसौ	= well, pleasant,
इङ्गितैः च	= conducting yourself, also	तयोः भावम्		यदि	hearted, if
विश्वासयन्	= creating confidence in them	प्रशंसाभिः	= commending them	पुनः पुनः	= again and again
अस्य वनस्य	= in this, forest, entrance	मम	= to me, companionate,	धनुर्धरौ	= those, bow, wielders
प्रवेशस्य	purposefulness [what	अभिमुखम्	alone, facing them		
प्रयोजनम्	is]	एव स्थित्वा			
किम्		त्वम् पृच्छ	= you , ask, inquire.		

Aim at their concepts and if they are pleasant-hearted, duly create confidence in them by conducting yourself, and also commending them again and again... oh, best of monkeys, Hanuma, set their face towards me alone in a compassionate manner, and you inquire about the reason of their entering this forest alone... of those bows wielders... [4-2-25, 26]

For this प्रहृष्ट मनौ यदि , this is said to be the text of Govindaraja, whereas the still ancient manuscripts read this as दुष्ट मनसौ यदि , evil-minded if... because Sugreeva suspicion is not yet ameliorated, and he still views them as evildoers. For the first compound, मम अभिमुखम् एव स्थित्वा some said the meaning that Hanuma should stand with his face facing Sugreeva while talking to Raama and Lakshmana. Sugreeva is now on Mt. Rishyamuka and Raama is somewhere at a distant place to where Hanuma takes a flight later. Then keeping Hanuma face towards Sugreeva, rather than towards Raama and Lakshmana, is appearing to be an uncomfortable position. For this some old translations say, शित्वा keep them, position them towards my friendship and me.

शुद्ध आत्मानौ यदि एतौ जानीहि त्वम् प्लवंगम ।  
व्याभाषितैः वा रूपैः वा विज्ञेया दुष्टता अनयोः ॥ ४-२-२७

प्लवंगम	= oh, monkey	एतौ शुद्ध	= these two, clean, at	त्वम् जानीहि	= you ,shall know
अनयोः	= their, evil-	आत्मानौ यदि	heart, if		
दुष्टता वा	mindedness, or	व्याभाषितैः	= by conversation, be		
[otherwise]		विज्ञेया	known.		

You shall know whether those two are clean at heart or otherwise, or about their evil-mindedness or oth-

erwise by conversation... Thus Sugreeva said to Hanuma. [4-2-27]

इति एवम् कपिराजेन संदिष्टो मारुतात्मजः ।  
चकार गमने बुद्धिम् यत्र तौ राम लक्ष्मणौ ॥ ४-२-२८

इति एवम् = thus, this way, by कपि राजेन = monkeys king, or- सन्दिष्टः = dered यत्र तौ राम = where, those two, लक्ष्मणु = Raama and Laksh- mana [are there.]	मारुत = Air-god son, Hanuma आत्मजः	चकार गमने = made-up, to go, his बुद्धिम् = mind
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Thus this way ordered by Sugreeva, the king of monkeys, Hanuma, the son of Air-god made up his mind to go there, where Raama and Lakshmana are. [4-2-28]

तथा इति संपूज्य वचः तु तस्यकपेः सुभीतस्य दुरासदस्य ।  
महानुभावो हनुमान् ययौ तदास यत्र रामो अतिबली स लक्ष्मणः ॥ ४-२-२९

महानुभावः = the marvellous one सु भीतस्य = very much frightened one[Sugreeva] अति बली स = highly mighty one, he, लक्ष्मणः सः = who is with Laksh- रामः = mana	कपेः = monkey, Hanuma हनुमान् तस्य वचः = his, words, like that [I तथा इति will do,] thus यत्र = where he is	दुरासदस्य = inaccessible one सम्पूज्य = on paying respects तदा ययौ = then, proceeded.
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That marvellous monkey Hanuma agreeing for the words of that inaccessible and very much frightened Sugreeva, and on respectfully replying him saying that, will do accordingly... proceeded there where that highly mighty Raama is there along with Lakshmana. [4-2-29]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे द्वितीयः सर्गः ॥

Thus completes 2<sup>nd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



### 3 Sarga 03 - तृतीयः सर्ग

## Hanumaan Meets Sri Rama

#### Introduction -

Hanuma, at the behest of Sugreeva, approaches Raama and Lakshmana in the guise of an ascetic. The reason to change his original form to that of a sanyasi is that, the intruders in this area Raama and Lakshmana appear in a self-contradictory personage. By their body built, striking features, wielding armoury they look like kings or emperors. But when it comes to their dress and hairdo, they are almost like hermits. Sugreeva is well aware of political milieu and enemy tactics, and thus asked Hanuma not to approach them in his original monkey form in earlier chapter. Equally well, Raama and Lakshmana doubt the entry of an ascetic i.e., Hanuma in that guise, into this uninhabited place, and they wait cautiously till Hanuma reveals himself. From here up to Sundara Kanda, Hanuma words and actions are weighted, and need an in-depth study. In this episode, what all Hanuma says is drawn from scriptures and political science, and what all Raama analyses Hanuma, by way of Hanuma expressiveness, is relevant to scriptures, i.e., Veda-s. In mythology, Hanuma is taken as the वेद वेदान्ता पारंगतः, knower of all Vedas, and their subsidiary scriptures, नव व्याकरण पण्डितः, scholar in nine schools of grammars, बुद्धिमत वरिष्ठः, cleverest of the clever. He is the supreme scholar, teacher, and the cleverest.

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः ।  
पर्वतात् ऋष्यमूकात् तु पुष्टुवे यत्र राघवौ ॥ ४-३-१

Hanumaan = of Sugreeva, noble सुग्रीवस्य महात्मनः पर्वतात् = from Mt. Rishyamuka ऋष्यमूकात्	वचः विज्ञाय = words, mindful of यत्र राघवौ = where, the Raghava-s are.	पुष्टुवे = took his flight
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Mindful of the words of noble-souled Sugreeva, Hanuma took his flight from Mt. Rishyamuka to where Raghavaa-s are. [4-3-1]

कपि रूपम् परित्यज्य हनुमान् मारुतात्मजः ।  
भिक्षु रूपम् ततो भेजे शठबुद्धितया कपिः ॥ ४-३-२

कपि रूपम् = monkey semblance, परित्यज्य कपिः शठ = monkey, with incred- बुद्धितया ulousness, in mind,.	मारुत = Air son आत्मजः	भिक्षु रूपम् = ascetic persona, then, ततः भेजे attained
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Casting off his monkey semblance Air-god son Hanuma attained the persona of an ascetic, for that monkey is incredulous in mind about Raghava-s. [4-3-2]

Sugreeva doubted Raama and Lakshmana to be the mercenaries sent by his elder brother Vali, for kings of that nature will always be on hunt for their enemies. Hence he ordered Hanuma not to approach them in his original persona that is of a mighty monkey, c.f. 4-2-24. This is the reason why he chose the form of ascetic, thinking that nobody tells a lie to an ascetic, and thus he wanted to gain information in an ascetic form, but futile is his effort. Raama or Lakshmana will go on listening to what Hanuma says, without any reply. Hanuma himself is vexed at their silence and he has to come out of his guise to reveal his original form, as at 4-3-19.

ततः च हनुमान् वाचा श्लक्ष्णया सुमनोज्ञया ।  
विनीतवत् उपागम्य राघवौ प्रणिपत्य च ॥ ४-३-३  
अवभाषे च तौ वीरौ यथावत् प्रशशंस च ।

ततः	= then Hanuma	वाचा	= with a voice	श्लक्ष्णया सु	= softly, well, pleasingly
विनीत वत्	= obedient one, like,	प्रणिपत्य	= on hailing them	मनोज्ञया	
उपागम्य	nearing, Raaghava-s			अवभाषे च	= greeted them [not talk-
राघवौ				तौ वीरौ	ing exactly,] also, to
यथा वत्	= befittingly, praising,				those two, valiant ones
प्रशशंस च	also.				

Then on nearing Raghava-s that Hanuma voicing softly and well pleasingly like an obedient one, that best monkey befittingly hailed, greeted and praised those two valiant ones. [4-3-3, 4a]

संपूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः ॥ ४-३-४  
उवाच कामतो वाक्यम् मृदु सत्य पराक्रमौ ।

वानर उत्तमः	= monkey, the best Hanumaan	सम्पूज्य	= on making reverent obeisance	सत्य	= to both candid, resolutely, valorous ones
विधिवत्	= customarily	कामतः	= as desired [by Sugreeva]	पराक्रमौ वीरौ	
				मृदु वाक्यम्	= soft, words, spoke.
				उवाच	

The best Vanara Hanuma spoke soft-wordily, as desired by Sugreeva, to those candidly resolute ones, on making reverent obeisance to both of them. [4-3-4b, 5a]

राजर्षि देव प्रतिमौ तापसौ संशित व्रतौ ॥ ४-३-५  
देशम् कथम् इमम् प्राप्तौ भवन्तौ वर वर्णिनौ ।  
त्रासयन्तौ मृग गणान् अन्याम् च वन चारिणः ॥ ४-३-६

राज ऋषि देव प्रतिमौ तापसौ	= kingly, saints, deity- like, similar to ascetics	सम्श्रित व्रतौ भवन्तौ	= with blest, vows = you two	वर वनारिणौ मृग गणान् अन्याम् त्रासयन्तौ	= ideally, complexioned ones = animal, herds of, other inhabitants, scaring
इमम् देशम् कथम् प्राप्तौ	= this, country-side, how you arrived.				

You two look like kingly saints, or deities by your build, ascetics with blest vows, but with ideal complexions...  
how come you arrived at this countryside scaring the herds of animals and other inhabitants of this forest...  
[4-3-5b, 6]

पम्पा तीर रुहान् वृक्षान् वीक्षमाणौ समन्ततः ।  
इमाम् नदीम् शुभ जलाम् शोभयन्तौ तरस्विनौ ॥ ४-३-७  
धैर्यवन्तौ सुवर्णाभौ कौ युवाम् चीर वाससौ ।  
निःश्वसन्तौ वर भुजौ पीडयन्तौ इमाः प्रजाः ॥ ४-३-८

पम्पा तीर रुहान् वृक्षान् इमाम् नदीम् शोभयन्तौ सुवर्ण आभौ वर भुजौ	= on Pampa, banks, grown-on, trees = this one, the river, make to shine = golden, in hue = mighty shouldered ones	समन्ततः वीक्षमाणौ तरस्विनौ चीर वाससौ इमाः प्रजाः पीडयन्तौ	= all over, watching at = mighty ones8. dhairyavantau = jute-cloth, wearers of = distressing, these, be- ings [of this forest]	शुभ जलाम् = having propitious, waters = courageous ones निःश्वसन्तौ कौ युवाम्	= sighing over [repeat- edly] = who, you are.
--	---	--	---	---	---

You mighty ones you are watching the trees grown on the banks of Pampa from all over, and owing to your  
presence on these banks you make this river Pampa with its propitious waters to shine forth... but you with  
your golden hue appear as courageous ones, yet you sigh over repeatedly, you wear jute-cloths, yet you look  
mighty shouldered... who are you that distress all the beings in this forest... [4-3-7, 8]

सिंह विप्रेक्षितौ वीरौ महाबल पराक्रमौ ।  
शक्र चाप निभे चापे गृहीत्वा शत्रु नाशनौ ॥ ४-३-९  
श्रीमन्तौ रूप संपन्नौ वृषभ श्रेष्ठ विक्रमौ ।  
हस्ति हस्त उपम भुजौ द्युतिमन्तौ नरर्षभौ ॥ ४-३- १०

सिंह वि प्रेक्षितौ शक्र चाप निभः श्रीमन्तौ	= lion-like, sharply, glancing = Indra bow, like = glorious ones	वीरौ चापे गृहीत्वा रूप सम्पन्नौ	= dauntless ones = bows, on taking [on wielding] = appearance, splendid in	महा बल पराक्रमौ शत्रु नाशनौ वृषभ श्रेष्ठ विक्रमौ	= greatly, bold, brave = enemy, destroyers = sacred-bull like, best, impetuous
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अस्ति हस्त = elephant trunk, like, उपम भुजौ arms	द्युतिमन्तौ नर = self-resplendent ones, ऋशभौ of men, foremost..
---	--

Dauntless, bold and brave are you with sharp glances of lions, wielding bows like that of Indra bow you are the real enemy destroyers... glorious, splendid, and even impetuous you appear like Sacred Bulls... elephant trunks are your arms... and you foremost among men are self-resplendent... [4-3-9, 10]

प्रभया पर्वत इन्द्रः असौ युवयोः अवभासितः ।  
राज्य अहौ अमर प्रख्यौ कथम् देशम् इह आगतौ ॥ ४-३-११

असौ पर्वत = this, mountain, lord- इन्द्रः like अमर प्रख्यौ = divinities-like	युवयोः प्रभया = by your, effulgence, अवभासितः effulgent इह देशम् = now, to country-side, कथम् how, you reached. आगतौ	राज्य अहौ = kingdom-worthy
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This lord-like mountain is effulgent with your effulgence, you two look as kingdom-worthy, or worthy divinities, but how you have reached this countryside now... [4-3-11]

पद्म पत्र ईक्षणौ वीरौ जटा मण्डल धारिणौ ।  
अन्योन्य सदृशौ वीरौ देव लोकात् इह आगतौ ॥ ४-३-१२  
यदृच्छयेव संप्राप्तौ चन्द्र सूर्यौ वसुंधराम् ।  
विशाल वक्षसौ वीरौ मानुषौ देव रूपिणौ ॥ ४-३-१३  
सिंह स्कन्धौ महा उत्साहौ समदौ इव गोवृषौ ।

पद्म पत्र = with lotus, petal-like, ईक्षणौ eyes अन्योन्य = to each, identical सदृशौ [look-a-like, cloned beings] सम्प्राप्तौ = attained विशाल = broad, chests वक्षसौ सिंह स्कन्धौ = lion-shouldered	वीरौ = undaunted ones वीरौ देव = steadfast ones, from लोकात् इह gods world, hither, ar- आगतौ rived वसुंधराम् = by earth वीरौ = resolute ones महा उत्साहौ = very, vehement	जटा मण्डल = braided, tufts, wearers धारिणौ यदृच्छयेव = by fortune इन्द्र सूर्य इव = moon, sun, as it were मानुषौ देव = humans, deities, form रूपिणौ स मदौ इव = with, vigour, like, sa- गोवृषौ cred bulls.
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Eyes of yours are like fine lotus petals, are you superhuman... nay, you wear tufts and braids, are you some undaunted human ascetics... nay, you look clonal, are you from some world of gods... nay, you are on earth, does this earth have a chance to receive Sun and Moon on her by her fortune... nay, are you some broad-chested deities in human form... lion-shouldered, very vehement and vigorous like Sacred Bulls... who you might be... [4-3-12, 13, 14a]

आयताः च सुवृत्ताः च बाहवः परिघोपमाः ॥ ४-३-१४  
सर्व भूषण भूषार्हाः किम् अर्थम् न विभूषिताः ।

आयताः सु	= lengthy, spherical, too,	परिघः उपमः	= clubs, in similarity	सर्व भूषण	= for all kinds of, orna-
वृत्ताः बाहवः	are arms			भूष अर्हाः	ments, decor-worthy
किम् अर्थम्	= for what, reason	न विभूषिताः	= not decorated.		

Also lengthy are your hands, and spherical are your shoulders similar to clubs... they are worthy for decoration with every kind of ornament, for what reason they are undecorated... [4-3-14b, 15a]

Here in the verse plural number is used for hands, आयताः बाहवः परिघाः , whereas so far, dual number, द्विवचन is used to describe any two. The ancient commentators take this as many hands, more than two, as opposite to other dual numbered wording. For this it is said that since Lakshmana is a right hand to Raama, Hanuma sees a three-handed god in Raama. But Hanuma is talking to both Raama and Lakshmana there shall be two deities with two hands each. The accepted phenomenon is that, Hanuma as a true devotee has seen the fourhanded Vishnu in Raama. This is according to Govindaraja. Next, the arms of Raama are of protective nature to the friendly ones. आयताः , lengthily ones - they can be stretched to any extent, and on the other hand, anything can depend on them, as in योपाम् आयतनम् वेद॥ and this सु वृत्ताः, round like the serpent hoods, or body builder clubs, is to tell that no one can near them. Thus, the spherical universe can depend on the spherical shoulders of Raama. Thus Hanuma is reminding Raama of his wild-boar incarnation where the whole world is lifted on his snout from waters. The word परिघः , is to say that those spherical shoulders can remove difficulties of those who adore them. The परिघः in simple terms means, clubs, bludgeon, or ancient dumbbell unlike the present day dumbbells of gym, but the word is deciphered to be परि घ fully, removing, or fully, falling to one lot. That is, here these shoulders are mighty to eliminate Vali and these hands if shook by Sugreeva in friendship, Sugreeva miseries will be removed completely.

उभौ योग्यौ अहम् मन्ये रक्षितुम् पृथिवीम् इमाम् ॥ ४-३-१५  
स सागर वनाम् कृत्स्नाम् विन्ध्य मेरु विभूषिताम् ।

उभौ	= reg. you two	अहम् मन्ये	= I, deem	इमम् स	= with, oceans, forests
विन्ध्य मेरु वि	= Mt. Vindhya, Mt.	कृत्स्नाम्	= entire, earth, to pro-	सागर वनाम्	
भूषिताम्	Meru, adorned with	पृथिवीम्	tect, choicest one.		
		रक्षितुम्			
		योग्यौ			

I deem that each of you are the choicest one to protect the earth adorned with Mt Meru and Vindhya range, and with all her oceans and forests... [4-3-15b, 16a]

इमे च धनुषी चित्रे श्लक्ष्णे चित्र अनुलेपने ॥ ४-३-१६  
प्रकाशेते यथा इन्द्रस्य वज्रे हेम विभूषिते ।

इमे धनुषी	= these, bows	चित्रे	= awesome	श्लक्ष्णे	= smooth
चित्र	= with odd things, pol-	प्रकाशेते यथा	= brightening, like, In-	हेम विभूषिते	= in gold, decorated
अनुलेपने	ished	इन्द्रस्य	dra		
वज्रे इव	= Thunderbolt, like.				

And these awesome bows are polished with odd things are smooth, and they are brightening like the gilded Thunderbolt of Indra. [4-3-16]

संपूर्णाः च शितैः बाणैः तूणाः च शुभ दर्शनाः ॥ ४-३-१७  
जीवित अन्तकरैः घोरैः ज्वलद्भिः इव पन्नगैः ।

सुभ दर्शनाः	= admirable, in appear-	तूणाः च	= quivers, also	जीवित	= life, terminators
घोरैः	= hazardous	ज्वलद्भिः	= fiery, snakes, like	अन्तकरैः	
सम्पूर्णाः च	= full with, also.	पन्नगैः इव		शितैः बाणैः	= sharp, arrows

Full with hazardous, life terminating, fiery snake like sharp arrows are these quivers, admirable in their appearance... [4-3-17b, 18a]

महा प्रमाणौ विपुलौ तप्त हाटक भूषणौ ॥ ४-३-१८  
खड्गौ एतौ विराजेते निर्मुक्त भुजगौ इव ।

महा प्रमाणौ	= amply, broad, wide	तप्त हाटक	= burnt [refined,] gold,	खड्गौ एतौ	= swords, these two, are
विपुलौ		भूषितौ	decorated with	विराजेते	dazzling
निर्मुक्त	= released [from				
भुजगौ इव	moulted skin,] snakes				
	like.				

Dazzling are these amply wide, broad and gilded swords like the snakes just released from their moults... [4-3-18b, 19a]

एवम् माम् परिभाषन्तम् कस्माद् वै न अभि भाषतः ॥ ४-३-१९  
सुग्रीवो नाम धर्मात्मा कश्चित् वानर पुंगवः।  
वीरो विनिकृतो भ्रात्रा जगत् भ्रमति दुःखितः ॥ ४-३-२०

एवम् माम्	= this way, to me, talk-	कस्माद् वै	= what for verily	न	= [you] do not, speak to
परिभाषन्तम्	ing			अभिभाषतः	[me]

सुग्रीव नाम धर्मात्मा	= Sugreeva, named, vir- tuous one	कस्चित् वानर पुन्यवः वीरः	= somebody, among monkeys, worthily one	वि निकृतः भ्रात्रा	= verily, expelled, by brother
जगत् भ्रमति दुःखितः	= over world, roaming, sorrowfully.				

When I have been talking to you this way, what for you don't speak up... one named Sugreeva, somebody virtuous and worthily one among monkeys is expelled by his brother Vali, and he is roaming all over the world sorrowfully... [4-3-19b, 20]

A monkey cannot be teased this far, for it will show its teeth, if exceeded. Hanuma is vexed with their silence. So far he has been talking all flattering words, which he has drawn from many scriptures, i.e., scriptures. Their apparels and hair tufts are like those of sages and hermits, along with their self-contradictory resemblance as would-have-been emperors, and their mighty weaponry, and every other thing he said are the quotes from lakshana shaatra, the scripture that prescribes the qualities of great emperors. This is what the other two listeners are assessing about the questioner also. In the midst of this unpopulated thick forest, some ascetic comes in, talks at length, that too without offence to the scriptures, is the doubt of those two brothers. This particular questioner is not definitely any ascetic or sage, because he is roaming in deep forests, rather than around some villages where he may get some charities. And also that, generally ascetics will talk, only when they are talked to, but this one with some purpose behind, is almost pestering to reveal the identity of the intruders. Hence the brothers took Hanuma to be another demon or anyone sent by somebody, for they already knew about the Vali-Sugreeva episode. Apart from this, Raama is following his own Imperial protocol of assessing the person approaching on his own, who is talking like this one, and who has high knowledge of all the scriptures. This analysis, Raama gives to Lakshmana after a few more verses. For now, Hanuma had to yield to high resistance from those two brothers, and is going to reveal himself, with a come-what-may attitude.

प्राप्तः अहम् प्रेषितः तेन सुग्रीवेण महात्मना ।

राज्ञा वानर मुख्यानाम् हनुमान् नाम वानरः ॥ ४-३-२१

महात्मना	= by that great soul	वानर मुख्यानाम् राज्ञा	= monkeys, of important ones, by king	तेन सुग्रीवेण	= by him, by that Sug- reeva
प्रेषितः	= delegated	प्राप्तः अहम्	= come, I have	हनुमान् नाम वानरः	= Hanumaan, named, monkey.

Delegated by that great soul and the king of important monkeys Sugreeva, I have come here and by name I am Hanuma, another Vanara... [4-3-21]

युवाभ्याम् स हि धर्मात्मा सुग्रीवः सख्यम् इच्छति ।  
तस्य माम् सचिवम् वित्तम् वानरम् पवनात्मजम् ॥ ४-३-२२  
भिक्षु रूपं प्रति च्छन्नम् सुग्रीव प्रिय कारणात् ।  
ऋष्यमूकात् इह प्राप्तम् कामगम् कामचारिणम् ॥ ४-३-२३

सः धर्मात्मा = he, that righteous one, सुग्रीवः Sugreeva	युवाभ्याम् = with you two, friend- सख्यम् ship, desiring, indeed इच्छति हि	माम् वित्तम् = me, you know
सुग्रीव प्रिय = Sugreeva, to appease, कारणात् by reason of	भिक्षु रूप = ascetic form, under- प्रतिच्छन्नम् cover of	तस्य सचिवः = his, minister
ऋष्यमूकात् = from Mt. Rishya- इह प्राप्तम् muka, here, I reached	काम = by wish, wend, by गम् काम wish, guise alter रूपिणम्	पवन = son of, Air-god, a आत्मजम् monkey [thus you वानरम् may know me.]

He that righteous Sugreeva is desiring friendship with you two, and know me as a monkey and his minister, the son of Air-god... I had to come here from Mt. Rishyamuka in an ascetic form only to appease that Sugreeva, and I can wend my way by my will, and wear any guise as I wish... Hanuma said so to those brothers. [4-3-22, 23]

एवम् उक्त्वा तु हनुमाम् तौ वीरौ राम लक्ष्मणौ ।  
वाक्यज्ञो वाक्य कुशलः पुनः न उवाच किञ्चन ॥ ४-३-२४

वाक्य ज्ञः = sentence, knower [wordsmith]	वाक्य कुशलः = sententiousness, expert in Hanumaan	तौ वीरौ = to those, valorous ones Raama Lakshmana
एवम् उक्त्वा = thus, saying, only तु	पुनः = further, anything, not किञ्चनः न said. उवाच	

Saying thus to those valorous Raama and Lakshmana, Hanumaan, the sententious wordsmith, spoke nothing further. [4-3-24]

एतत् श्रुत्वा वचः तस्य रामो लक्ष्मणम् अब्रवीत् ।  
प्रहृष्ट वदनः श्रीमान् भ्रातरम् पार्श्वतः स्थितम् ॥ ४-३-२५

श्रीमान् = illustrious one	रमः = Raama	तस्य एतत् = his, all those, words, वचः श्रुत्वा on hearing
प्र हृष्ट वदन = well, pleased, facially	पार्श्वतः = at his side, standing स्थितः	भ्रातरम् = to his brother, to Lak- लक्ष्मणम् shmana, spoke. अब्रवीत्



Hearing all those words said by Hanuma, that illustrious Raama is well pleased facially, spoke to his brother Lakshmana who is standing at his side. [4-3-25]

Again Raama is following his imperial protocol. As an emperor he does not enter into any direct conversation with envoys or ambassadors. Later Raama asks Lakshmana to conduct the dialogue with Hanuma. This is said to have another reason. Because Lakshmana is another wordsmith, equalling Hanuma by way of his knowledge in scriptures, Raama assigns that duty to Lakshmana. Now Raama analysis of this envoy knowledge, thereby gauging his master virtuousness, is made know to Lakshmana in the following verses.

सचिवो अयम् कपीन्द्रस्य सुग्रीवस्य महात्मनः ।  
तम् एव काङ्क्षमाणस्य मम अन्तिकम् इह आगतः ॥ ४-३-२६

अयम्	= he is	कपीन्द्रस्य	= monkey king note-	तम् एव	= him, alone, [I am]
		महात्मनः	worthy soul, Sugreeva	काङ्क्षमाणस्य	cherishing, at my,
		सुग्रीवस्य	minister	मम	near, he arrived.
		सचिवः		अन्तिकम्	
				उपागतः	

He is the minister of that noteworthy soul and king of monkeys, Sugreeva... whom alone I cherish, but he himself has drew nigh of me, on his own... [4-3-26]

तम् अभ्यभाष सौमित्रे सुग्रीव सचिवम् कपिम् ।  
वाक्यज्ञम् मधुरैः वाक्यैः स्नेह युक्तम् अरिन्दम् ॥ ४-३-२७

Soumitri	= sententious one	स्नेह युक्तम्	= friendliness, withal	अरिन्दम्	= with enemy destroyer [Hanuma]
वाक्य ज्ञम्		मधुरैः वाक्यैः	= with pleasing, words	तम्	= to him, you exchange
सुग्रीव	= Sugreeva minister, the			अभ्यभाष	pleasantries.
सचिवम्	monkey				
कपिम्					

Soumitri, with this minister of Sugreeva, the knower of sententiousness and a pleasant worded one, and one with friendliness you exchange pleasantries with that enemy destroyer Hanuma... [4-3-27]

The word अरिन्दम् meaning to the enemy destroyer is to pertain to Lakshmana as oh, enemy destroyer, because Raama has not yet concluded on Hanuma epithets. In Chaukambha version, in Gorakhpur version and in Eastern versions it is अरिन्दम् , in vocative case only, but Baroda and Tokunaga versions and some more have this as अरिन्दम् , objective case. Similar usage can be found in this chapter at 4-3-36, वाज्यज्ञः वाक्यज्ञम् etc.

न अन् ऋग्वेद विनीतस्य न अ--यजुर्वेद धारिणः ।  
न अ--साम वेद विदुषः शक्यम् एवम् विभाषितुम् ॥ ४-३-२८

न	= not	अन् ऋग्वेद	= non, Rig Veda,	न	= not
अ यजुर्वेद	= non, Yajur Veda, re-	विनीतस्य	knower of	अ सामवेद	= non, Saama Veda,
धारिणः	membering	न	= not	विदुषः	scholar
शक्यम्	= possible	एवम् वि	= this way, truly, to		
		भाषितुम्	speak.		

Nay...the non-knower of Rig Veda, or the non-rememberer of Yajur Veda, or the non-scholar of Saama Veda... can possibly, or truly speak this way... [4-3-28]

From hereon Raama analysis of Hanuma is depicted. In Rig Veda every letter has too many phonetically deflected variations, in many ways to mean many things. It is practically impossible to contain that knowledge, unless the recitalist has complete control over it. Hence the word, विनीत , trained is used. In Yajurveda many अनुवाक -s or passages occur recursively, with different utilisation. Remembering not to mix one with the other is a difficult process. Hence the recitalist has to have enormous remembrance. In Saamaveda the pitch and duration of the rendering is of high importance, as such it requires a scholarly bent to control vocal notes. The three words, विनय , schooling धारण , remembrance and वेदन knowledge are required to each of the above Veda-s. Atharva Veda, on the other hand, has no recital performance other than the above. Hence, it is said, is not quoted by Raama. Hanuma said two are eligible to rule the earth as at 4-3-15, which tantamount to the quote बृहमा वा इदम् एकव अग्र आसीत्॥ । from Rigveda aitereya. Next he said that you are deities inhuman form at 4-3-13, which has its bearing on the Yajurveda quote अजायमानो बहुधा विजायते॥ । Then Raama is said having lotus-petal like eyes, at 4-3-11, taking clue from छन्दोग्य of सामवेद, म्यथाकप्यासम् पुण्डरीकम् एवाक्षिणी॥ । . Hence these utterances of Hanuman are said to have direct base in the Veda-s.

नूनम् व्यकरणम् कृत्स्नम् अनेन बहुधा श्रुतम् ।  
बहु व्याहरता अनेन न किञ्चित् अप शब्दितम् ॥ ४-३-२९

नूनम्	= definitely	अनेन	= by him	व्याकरणम्	= grammar, comprehen-
बहुधा श्रुतम्	= severally, heard	बहु व्याहरता	= much, said, by him	कृत्स्नम्	sively
अप	= amiss, verbiage.	अनेन		न किञ्चित्	= not, a single word
शब्दितम्					

Definitely grammar is severally and comprehensively learnt by him... and though much is said by him not a single word has gone amiss of verbiage... [4-3-29]

Earlier Vedic knowledge of Hanuma is analysed. Now his knowledge of grammar, the essential part of Vedic learning is analysed. Without the knowledge of subsidiary scriptures of Veda-s, like, व्याकरण निरुक्त सिक्खचन्दस्

, the study of Vedas and its ancillaries itself is futile. Reading and reciting the Vedic hymns is of no use in practical life, for the knowledge learnt thereon is to be implemented in society. A simple recitalist is known as चांदस orthodox fellow, while the user of that knowledge for the good of society is व्यवहार्त practical fellow. Hence Hanuma is implementing the grammar and training received originally as a Vedic scholar, because he is a practical one.

न मुखे नेत्रयोः च अपि ललाटे च भ्रुवोः तथा ।  
अन्येषु अपि च सर्वेषु दोषः संविदितः क्वचित् ॥ ४-३-३०

मुखे नेत्रयोः वा अपि अन्येषु अपि च	= on face, in eyes, or even other parts [of face,] even, also	ललाटे सर्वेषु क्वचित् दोषः न संविदितः	= on forehead = in all [faculties,] at the least, fault, is not, found.	तथा भ्रुवोः	= like that, on eyebrows
---	--	--	--	-------------	--------------------------

On his face or eyes, or on forehead or brows, or on other faculties of expression no fault is found...even at the least... [4-3-30]

Now the behavioural niceties of a Vedic scholar are being analysed. The शिक्ष part of Veda-s imposes certain rules while reciting the hymns. There will be some पाठक अथम-स् , Reciters, the worst. The following verse elucidates the skills of such worst reciters.

गीती शीघ्री शिरः कम्पी तथा लिखित पाठकः। अनर्थज्ञोल्प कण्ठः च षट् एते पाठकाधमा ॥

गीती तथा अल्प कण्ठाः	= stretching = thus = weak-voiced	शीघ्री लिखित पाठकाः षट् एते	= quickening the pace = written-text readers = six, of these	शिरः कम्पी अनर्थ ज्ञः पाठक अथमाः	= head, one who nods = unknowing the mean- ing = reciters, the worst.
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1] Undue stretching, 2] quickening the pace, 3] nodding the head 4] reading by seeing written texts without memorising 5] unknowing the meaning, 6] weak-voiced, are thus the six sorts of worst reciters of Vedic hymns.

अविस्तरम् असंदिग्धम् अविलम्बितम् अव्यथम् ।  
उरःस्थम् कण्ठगम् वाक्यम् वर्तते मध्यमे स्वरम् ॥ ४-३-३१

वाक्यम् अ विलम्बितम्	= [his] sentence = un, delaying	अ विस्तरम् अ व्यथम्	= un, expanded = non, dissonant	अ सन्दिग्धम् उरस्थम् कण्ठगम्	= un, doubtful = in chest, in throat
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वर्तते मध्यमे = comports, [speech,] in  
स्वरे medium, tone.

Unexpanded, un-doubtful, un-delaying and non-dissonant is the tenor of his speech, and it comports in his chest or throat in a medium tone...[4-3-31]

After elucidating the reciters, the worst, now the recitation, the worst is being analysed.

शङ्कितम् भीतम् उद्धृष्टम् अव्यक्तम् अनुनासिकम्।  
काकु स्वरम् शीर्षगतम् तथा स्थान वर्जितम्।  
विस्वरम् विरसम् चैव विश्लिष्टम् विषमान्वितम्।  
व्याकुलम् तालु भिन्नम् च पाठ दोषाः चतुर् दशः ॥

शङ्कितम् = doubting	भीतम् = fearing	उद्धृष्टम् = shouting
अव्यक्तम् = unclear	अनुनासिकम् = nasal	काकु स्वरम् = shrieking
शीर्ष गतम् = high-pitched	तथा = like that	स्थान = placed, improper
वि स्वरम् = melody-less	विरसम् = rude	वर्जितम् = also, like
विश्लिष्टम् = torn apart	विशम = negatively meaning	व्याकुलम् = chaotic
तालु भिन्नम् = labiovelar	अन्वितम्	
	पाठ दोषाः = all, reading, mistakes.	

Reading scriptures with 1] doubting, 2] fearing, 3] shouting, 4] unclear, 5] nasal, 6] shrieking, 7] high-pitched, and like with 8]improper sounds placement, 9] melody-less, 10] rudely, and also 11] letters torn apart, 12] rendering negative meaning, 13] chaotic, 14] labiovelar, are the fourteen reciting mistakes.

संस्कार क्रम संपन्नम् अद्भुताम् अविलम्बिताम् ।  
उच्चारयति कल्याणीम् वाचम् हृदय हर्षिणीम् ॥ ४-३-३२

संस्कार क्रम = refinement, orderly,	अद्भुतम् = remarkable	अ = un-delaying
सम्पन्नानाम् he has		विलम्बितम्
उच्चारयति = speaks, propitious,	हृदय = heart-pleasing ones.	
कल्याणीम् words	हर्षिणीम्	
वाच		

He has orderly refinement in speech that is remarkable and un-delaying, and he speaks propitious words that are heart-pleasing...[4-3-32]

Best reciters will render phonetics as below, as contained in सीक्श of Veda-s:

माधुर्यम् अक्षरव्यक्तिः पद चेदः तदा त्वरा।  
धैर्यम् लय समन्वितम् च षट् एते पाठकाः गुणाः ॥

माधुर्यम्	= sweet-voiced	अक्षर व्यक्तिः	= syllables, enunciated	पद च्छेदः	= parting of words
तथा	= likewise	त्वर	= quickness	धैर्यम्	= confidently
लय	= rhythm included	षट् एते	= are the six abilities of		
समन्वितम्		पाठकाः	the reciters.		
		गुणाः			

With sweet voice, enunciated syllables, properly parting the words, quick and confident, and rhythm included are the six best qualities of best reciters.

अनया चित्रया वाचा त्रिस्थान व्यंजनस्थयाः ।  
कस्य न आराध्यते चित्तम् उद्यत् असे अरेः अपि ॥ ४-३-३३

अनया	= by his, enthralling,	त्रि स्थान	= in three, places, gener-	कस्य न	= who, not, adores, by
चित्रया वाचा	speech	व्यंजनस्थया	ated	आराध्यते	heart [whose heart
				चित्तम्	does not become
					enchanted]
उद्यत्	= raised, sword, of en-				
असेः अपि	emy, even [even an en-				
	emy, after raising his				
	sword.]				

His speech is generated in three places is enthralling... and whose heart is it that is disenchanted, even that of an enemy after raising his sword at him, on hearing his speech...[4-3-33]

Three places to generate speech are उरशि at chest, शिरशि at head, कण्ठ at throat. A real speaker of his mind has to generate his speech in these three areas, without rendering any lip service. Again this is the rule of Vedic शिक्ष namely the training.

एवम् विधो यस्य दूतो न भवेत् पार्थिवस्य तु ।  
सिद्ध्यन्ति हि कथम् तस्य कार्याणाम् गतयोऽनघ ॥ ४-३-३४

अनघ	= oh, the faultless Lakshmana	यस्य	= to which, king	दूतः एवम्	= emissary, this kind of,
		पार्थिवस्य		विधः न	not, going to be
				भवेत्	
तस्य गतयः	= his, works [means,]				
कार्याणाम्	ways, how, they will				
कथम्	accomplish.				
सिद्ध्यन्ति					

Oh, faultless Lakshmana, if this sort of envoy is not there to a king, really how can that king accomplishes his ways and means... [4-3-34]

एवम् गुण गणैर् युक्ता यस्य स्युः कार्य साधकाः ।  
तस्य सिद्ध्यन्ति सर्वेऽर्था दूत वाक्य प्रचोदिताः ॥ ४-३-३५

यस्य	= to whom	एवम् गुण	= this kind of, virtue, va-	कार्य	= work, accomplishes
स्युः	= will be there	गणैः युक्त्वा	rieties of, having	साधकाः	
सिद्ध्यन्ति	= are achieved	तस्य सर्वे	= to him, all, objectives	दूत वाक्य	= envoy words, im-
		अर्थाः		प्रचोदिताः	pelled by

Should a king have this kind of work accomplishes with a variety of virtues, all his objectives will be achieved impelled by such an envoy words... Raama thus said to Lakshmana. [4-3-35]

एवम् उक्तः तु सौमित्रिः सुग्रीव सचिवम् कपिम् ।  
अभ्यभाषत वाक्यज्ञो वाक्यज्ञम् पवनात्मजम् ॥ ४-३-३६

एवम् उक्तः	= thus, said [by Raama,]	सौमित्रिः	= Lakshmana	सुग्रीव	= to Sugreeva minister,
तु	only			सचिवम्	that monkey
अभ्य भाषत	= spoke to	वाक्य ज्ञः	= wise-worded one	कपिम्	
पवमान	= Air son.			वाक्यज्ञम्	= to [another] wise-
आत्मजम्					worded one

When said thus by Raama, wise-worded Lakshmana spoke to that monkey and the minister of Sugreeva, namely Hanuma, the son of Air-god, who is equally a wise-worded one. [4-3-36]

विदिता नौ गुणा विद्वन् सुग्रीवस्य महात्मनः ।  
तम् एव च अवाम् मार्गावः सुग्रीवम् प्लवगेश्वरम् ॥ ४-३-३७

विद्वन्	= oh scholar	सुग्रीवस्य	= of Sugreeva, great-	गुणाः विदिता	= virtues, are known, to
अवाम्	= we	महात्मनः	soul	नौ	both of us
		मार्गावः	= are searching for	तम् प्लवन्	= him, that fly-jumpers,
				ईश्वरम्	lord of, Sugreeva,
				सुग्रीवम् एव	alone.

The virtues of that great soul Sugreeva are known to us, oh, scholarly monkey, we for our part are in search of that lord of fly-jumpers Sugreeva alone... [4-3-37]

यथा ब्रवीषि हनुमान् सुग्रीव वचनाद् इह ।  
तत् तथा हि करिष्यावो वचनात् तव सत्तम ॥ ४-३-३८

सत्तम	= oh gentle one,	इह सुग्रीव	= now, by Sugreeva	यथा ब्रवीषि	= as, you speak [as you
हनुमान्	Hanuma	वचनात्	words		communicated]
तत्	= that	तव वचनात्	= according, to your	तथा हि	= like that, we wish to
			words	करिष्यावः	do, indeed.

As you communicated the words of Sugreeva, oh, gentle Hanuma, by them and by your words we indeed wish to do accordingly... [4-3-38]

तत् तस्य वाक्यम् निपुणम् निशम्यप्रहृष्ट रूपः पवनात्मजः कपिः ।  
मनः समाधाय जय उपपत्तौसख्यम् तदा कर्तुम् इयेष ताभ्याम् ॥ ४-३-३९

कपिः	= that monkey, Hanuma	तस्य	= his [Lakshmana opera-	प्रहृष्ट रूपः	= gladdened, in compo-
		निपुणम्	tive, that, sentence, on		sure
		तत् वाक्यम्	observing		
		निशम्य			
जय उपपत्तौ	= victory, in resulting	मनः	= mind, kept at ease	तदा	= then, to them, friend-
		समाधाय		ताभ्याम्	ship, to materialise [at
				सख्यम्	the earliest,] he wished
				कर्तुम् इयेष	to.

On observing that operative sentence of Lakshmana the monkey Hanuma is gladdened, as seen from his composure, and kept his mind at ease at the prospective victory, and then he wished to materialise the pact of friendship between Raama ad Sugreeva, at the earliest. [4-3-39]

#### A Note on Verses

The research scholars point out that these many verses are not there in some ancient manuscripts and only the following verses are available. Even the tailor-made Baroda edition ends at verse 4-3-27. The above aspects of Raama analysis etc., is available in the Eastern and Gorakhpur and other untailored manuscripts. There is an extensive commentary on these so-called extra verses, rendered in a rare commentary Dharmaakuutam dating back to 1600 and even in earlier commentaries. The verses found in ancient manuscripts are said to be this one and half stanzas:

ततः सञ्चिन्त्य मनसा रामो लक्ष्मणम् अब्रवीत् ।  
सचिवोकपीन्द्रस्य सुग्रीवस्य महात्मनः ॥  
तम् आभाषस्व सोमित्रे मत् समीपम् उपागमत् ।  
वाक्यज्ञम् मधुरैः वाक्यैः सत्यज्ञम् पवनात्मजम् ॥

Taking clue of the last foot, namely वाक्यज्ञम् etc., and to glorify Hanuma through the tongue of Raama, these verses from 4-3-28 to 4-3-35, are said to be crafted later, without throwing light on when and where. Raama is going to give आचार्य , Teacher status to Hanuma to educate the innate soul - Seetha in Lanka - about the Almighty. So, to receive that status, according to Vaishnavaites stipulates, a guru should possess certain qualities like:

आचार्यो वेद सम्पन्नो विष्णु भक्तो विमत्सरः।  
 मन्त्रज्ञो मन्त्र भक्तः च सदा मन्त्रार्थः शुचिः।  
 गुरु भक्ति समायुक्तः पुराणज्ञो विशेषतः।  
 एवम् लक्षण सम्पन्नो गुरु इत्यभि धीयते॥

A teacher is to be well-equipped with all Veda-s, a devotee of Vishnu, always purified by hymnal purity, devotion to his own teacher, knower of mythologies, in particular, and one who is endowed with these qualities alone is called the Guru.

And Hanuma is one such according to popular belief, though not from the viewpoints of researches. It is therefore unclear whether the modern day researchers are right or the ancient commentators.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे तृतीयः सर्गः ॥

Thus completes 3<sup>rd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 4 Sarga 04 - चतुर्थः सर्ग

## Lakshmana's Narration To Hanumaan

## Introduction -

Lakshmana explains about Seetha's abduction and their inability to trace her whereabouts. As informed earlier by a demon freed from his curse and who became a celestial, Lakshmana says that they are searching for one Sugreeva, King of Vanmara-s, to befriend him in order to take help in searching for Seetha. Hanuma who is on a similar mission to befriend these two warriors, as instructed by Sugreeva in the earlier chapter, comes to a conclusion that the needs of both the friends would be fulfilled. Then Hanuma takes the two bothers on his back to the place where Sugreeva is hiding from Vali.

ततः प्रहृष्टो हनुमान् कृत्यवान् इति तत् वचः ।  
श्रुत्वा मधुर भावम् च सुग्रीवम् मनसा गतः ॥ ४-४-१

ततः	= then	कृत्यवान्	= one who does good deeds Hanuma	इति	= thus
तत् वचः	= that, words [of Lakshmana]	श्रुत्वा	= having heard	मधुर भावम्	= finely meaningful,
प्रहृष्टः	= rejoicing	मनसा	= by mind	च	also [on knowing]
गतः	= reached [recalled Sugreeva in mind.]			सुग्रीवम्	= about Sugreeva

Then that Hanuma, who has good deeds for his credit, on hearing the words of Lakshmana, and even knowing that they are finely meaningful, he rejoicingly recalled in his mind that Sugreeva's effort is going to fructify. [4-4-1]

भाव्यो राज्यागमः तस्य सुग्रीवस्य महात्मनः ।  
यत् अयम् कृत्यवान् प्राप्तः कृत्यम् च एतत् उपागतम् ॥ ४-४-२

महात्मनः	= the great soul	तस्य	= of that Sugreeva's	राज्य आगम	= kingdom, coming [retrieval of kingdom]
भाव्यः	= is conceivable	सुग्रीवस्य		कृत्यवान्	= purposive one
अयम्	= he [Raama]	यत्	= because	एतत्	= all this
कृत्यम् च	= deed, also [desired by Raama]	प्राप्तः	= has come		
		उपागतम्	= came by.		

"Conceivable is the retrieval of the kingdom by that great souled Sugreeva...and for which deed, this purposive Raama has come, and that deed desired by Raama is also achievable by Sugreeva, and thus all this has come by..." thus thought Hanuma. [4-4-2]

ततः परम संहृष्टः हनुमान् प्लवगोत्तमः ।  
प्रति उवाच ततो वाक्यम् रामम् वाक्य विशारदः ॥ ४-४-३

ततः	= then	परम संहृष्टः	= very, gladdened Hanuma	प्लवग उत्तम	= flyer, the ablest
प्रति उवाच	= in turn, spoke, then	रामम्	= to Raama	वाक्य	= sentence, maker
ततः				विशारदः	[learned one.]

Then Hanuma, the ablest flyer is thus very gladdened...and in turn then spoke to that very learned one, namely Raama. [4- 4-3]

Raamayana is said to have been composed basing on the letters of Gayatri Hymn. The letter ग in प्लवगोत्तम is the 10th letter in Gayatri hymn, and up to now 9,000 verses are over, out of 24,000 of the total epic.

किम् अर्थम् त्वम् वनम् घोरम् पम्पा कानन मण्डितम् ।  
आगतः सानुजो दुर्गम् नाना व्याल मृग आयुतम् ॥ ४-४-४

स अनुजः	= with, brother	पम्पा कानन	= Pampa, forests,	दुर्गम्	= impenetrable
नाना	= many a, serpents, ani-	मण्डितम्	hemmed in	किम् अर्थम्	= what, for
व्याल मृग	mals, abound with	घोरम् वनम्	= perilous forest		
आयुतम्		आगतः	= have come.		
त्वम्	= you				

"What for you have come into these perilous forests hemming in Pampa Lake along with your brother, for these are impenetrable forests abounding with many a serpent and animal?" Thus Hanuma asked Raama. [4-4-4]

तस्य तद् वचनम् श्रुत्वा लक्ष्मणो राम चोदितः ।  
आचक्षे महात्मानम् रामम् दशरथात्मजम् ॥ ४-४-५

तस्य तद्	= his [Hanuma's,] that,	रम चोदितः	= by Raama, motivated	आचक्षे	= narrated
वचनम्	sentence, on hearing	रामम्	= of Raama [about Raama]	दशरथ	= son of Dasharatha.
श्रुत्वा	Lakshmana			अत्मजम्	
मह	= of that great soul				
आत्मानम्					

On hearing the words of Hanuma, Lakshmana motivated by Raama, narrated about the great soul Raama, the son of Dasharatha. [4-4-5]

राजा दशरथो नाम द्युतिमान् धर्म वत्सलः ।  
चातुर् वण्यम् स्व धर्मेण नित्यम् एव अभिपालयन् ॥ ४-४-६

राजा दशरथः = king, Dasharatha, नाम = named	द्युतिमान् = resplendent one	धर्म वत्सल = virtue, patron of
चातुर्वर्ण्यम् = four caste system [and its rectitude]	स्व धर्मेण = by his own rectitude	नित्यम् एव = always, thus
अभिपालयन् = ruling.		

"The king named Dasharatha, a resplendent one and the patron of virtue was ruling the four-caste system with its, and by his own rectitude, for he is also bound within that four-caste system... [4-4-6]

न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कंचन ।  
स तु सर्वेषु भूतेषु पितामह इव अपरः ॥ ४-४-७

तस्य द्वेष्टा न = his, despiser, not to विद्यते = seen	स तु न द्वेष्टि = he, also, despised, कंच = none	सः सर्व भूतेषु = he, but, for all, living beings
पितामः इव = Grandparent Brahma, अपरः = like, on earth.		

There is none despising him, nor he despised any and for all the living beings he is like the Grandparent Brahma on earth... [4-4-7]

अग्निष्टोमादिभिः यज्ञैः इष्टवान् आप्त दक्षिणैः ।  
तस्य अयम् पूर्वजः पुत्रो रामो नाम जनैः श्रुतः ॥ ४-४-८

अग्निष्टोम = agniStoma, and the आदिभिः = like	यज्ञैः = with rituals	इष्टवान् = performed
आप्त दक्षिणैः = given are, the char- ities [liberal charities are given in rituals by him]	तस्य = his	अयम् = this one
पूर्वजः पुत्रः = eldest, son Raama	नाम जनैः = by name, by people, श्रुतः = heard [known.]	

"And he, King Dasharatha who performed rituals agniStoma and the like Vedic rituals wherein he donated liberally, and this one is his eldest son, and he is renowned among people by the name of Raama... [4-4-8]

शरण्यः सर्व भूतानाम् पितुः निर्देश पारगः ।  
ज्येष्ठो दशरथस्य अयम् पुत्राणाम् गुणवत्तरः ॥ ४-४-९  
राज लक्षण संयुक्तः संयुक्तो राज्य सम्पदा ॥  
राजात् भ्रष्टो मया वस्तुम् वने सार्धम् इह आगतः ॥ ४-४-१०

शरण्यः = protector	सर्व = of all beings	पितुः निर्देश = father's, directives, fol- पारगः = lower
ज्येष्ठः = eldest one	पुत्राणाम् = among the sons	दशरथस्य = of Dasharatha
गुणवत् तरः = has high virtues	राज लक्षण = king's, qualities, pos- संयुक्तः = sessing	संयुक्तः = possessing, royal, for- राज्य सम्पदा = tune

अयम्	= he is	राज्यात्	= from kingdom, de-	वस्तुम् वने	= to live, in forest
सार्धम्	= along with	भ्रष्टः	prived	इह आगतः	= hither, he came.
		मय	= with me		

"He is the protector of all beings and the follower of father's directives, he is the eldest one among the sons of King Dasharatha... possessor of high virtues, qualities and royal fortune befitting to a king... but he is deprived of his kingdom, and came hither to dwell in the forests... nevertheless, followed by me...[4-4-9, 10]

भार्यया च महाभाग सीतया अनुगतो वशी ।  
दिन क्षये महातेजाः प्रभ एव दिवाकरः ॥ ४-४-११

महाभागा	= oh highly fortunate [Hanuma]	रूअम बेन्	= self-controlled one	महातेजा	= highly resplendent one
दिन क्षये	= day, abating	वशी		प्रभया एव	= with resplendence / Sun's consort Prabha, like
		दिवाकरः म्	= Sun's		
भार्याया च	= with his wife, also	सीताया	= with Seetha, following		
		अनुगतः	him.		

"With his wife Seetha following him, oh, highly fortunate Hanuma, this self-controlled and highly resplendent Raama came to forests like the Sun followed by his consort Prabha, who vanishes when the day is abated...  
Or

With his wife Seetha following him, oh, highly fortunate Hanuma, this self-controlled and highly resplendent Raama came to forests like sun with his dwindling resplendence when the day is abated... [4-4-11]

अहम् अस्य अवरः भ्राता गुणैः दास्यम् उपागतः ।  
कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः ॥ ४-४०-१२

अहम्	= I am	कृतज्ञस्य	= of this faithful one,	अस्य गुणैः	= by his, justness
		बहुज्ञस्य	knowledgeable one		
दास्यम्	= servitude, one who ob-	अवरः भ्राता	= younger, brother Lak-	नाम नामथः	= named, by name.
उपागतः	tained		shmana		

"I am the one who obtained servitude by the justness of this faithful and knowledgeable one, and his younger brother, by name I am named as Lakshmana... [4-4-12]

सुखार्हस्य महार्हस्य सर्वभूत हितात्मनः ।  
ऐश्वर्येण विहीनस्य वनवासे रतस्य च ॥ ४-४-१३  
रक्षस अपहृता भार्या रहिते काम रूपिणा ।  
तत् च न ज्ञायते रक्षः पत्नी येन अस्य वा हृता ॥ ४-४-१४

सुख अर्हस्य	= for comforts, one who is eligible	महा अर्हस्य	= for respectability, one who is eligible	सर्व भूत हित	= for all, beings, well-being, he who aspires to
ऐश्वर्येण वि	= of prosperousness, one who is devoid of	वन वासे	= forests, dwelling, pre-disposed, also	तस्य भार्या	= such as he is, his wife is]
हीनस्य	= in lonely place	रतस्य च	= by guise-changing	रक्षसा	= by demon, abducted, is his wife
रहिते		काम रूपिणः		अपहृता	
येन वा	= by whom, either	अस्य पत्नी	= his, wife, is stolen	भार्या	
न ज्ञायते	= not, known.	हृता		तत् रक्ष च	= that, demon, even

"He who aspires to keep up the well-being of all the beings, and he who is merited for all comforts and respectability is now devoid of his prosperity and predisposed to forest dwelling... such as he is, his wife is abducted by a guise changing demon in a lonely place, of whom we know not... we know not which demon stole his wife... [4-4-13, 14]

The aspect of helping the destitute' is retold here. Though Raama could have rejoiced in the nearby forests bordering Ayodhya for fourteen years without a bother, and could have regained his comforts and respectability, his mission to help the piteous sages and saints, and other god-forsaken creatures had to trigger off somewhere in the deep of woods. So while in woods his wife is stolen, paving a way for him to embark on his above mission.

दनुः नाम दितेः पुत्रः शापात् राक्षसताम् गतः ।  
 आख्यातः तेन सुग्रीवः समर्थो वानराधिपः ॥ ४-४-१५  
 स ज्ञास्यति महावीर्यः तव भार्या अपहारिणम् ।  
 एवम् उक्त्वा दनुः स्वर्गम् भ्राजमानो दिवम् गतः ॥ ४-४-१६

दनुः नाम	= Danu, named	दितेः पुत्रः	= Diti's, son	शापात्	= by curse
राक्षसताम्	= demon-hood, ob-	आख्यातः	= said, by him Sugreeva	वानर अधिपः	= monkey's, chief
गतः	tained	तेन		महा वीर्यः	= that great valorous one
समर्थः	= is capable one	सः	= he	अपहारिणम्	= abductor
ज्ञास्यति	= can know	तव भार्या	= your wife's	दिवम् गतः	= skyward, went away.
एवम् उक्त्वा	= thus, saying, Danu	भ्राजमानः	= while becoming self-luminous to heavens		
दनुः		स्वर्गम्			

"One named Danu, son of Diti, who acquired demon-hood by curse had said that Sugreeva, the chief of monkeys, is a capable one, and he even said, "that great valorous Sugreeva can know about the abductor of your wife..." saying thus that Danu is released from the curse of his demon-hood, moved skyward and went away to heavens while becoming self-luminous... [4-4-15, 16]

एतत् ते सर्वम् आख्यातम् याथातथ्येन पृच्छतः ।  
अहम् चैव च रामः च सुग्रीवम् शरणम् गतौ ॥ ४-४-१७

एतत्	= all this	ते	= to you	सर्वम्	= all, is informed
यथा तथान	= as it is	पृच्छतः	= as asked	आख्यातम्	
एव रूअमः च	= thus, also, Raama	सुग्रीवम्	= of Sugreeva	अहम् च	= I, and
				शरणम् गतौ	= recourse to, we [al-ready] went into [upon our word.]

"All this is informed to you, as it is as you have asked..Myself and Raama, we now have our recourse to Sugreeva alone... [4-4-17]

एष दत्त्वा च वित्तानि प्राप्य च अनुत्तमम् यशः ।  
लोकनाथः पुरा भूत्वा सुग्रीवम् नाथम् इच्छति ॥ ४-४-१८

एषः	= he, Raama	दत्त्वा च	= gave away, riches	प्राप्य च	= obtained, also
अनुत्तमम्	= unequalled, renown	वित्तानि		सुग्रीवम्	= Sugreeva, ass lord-
यशः		लोकनाथः	= world lord, earlier, he	नाथम्	ship, accepts.
		पुरा भूत्वा	was	इच्छति	

"He who gave away riches in charity, who obtained unequalled renown and who himself was the lord of this world earlier, now accepts the lordship of Sugreeva... [4-4-18]

सीता यस्य स्त्रुषा च आसीत् शरण्यो धर्मवत्सलः ।  
तस्य पुत्रः शरण्यस्य सुग्रीवम् शरणम् गतः ॥ ४-४-१९

यस्य	= to which, patron of	शरण्यस्य	= shelterer, such a -	स्त्रुषा सीता	= daughter-in-law,
धर्मवत्सलः	dharma, shelterer	अस्य	namely Dasharatha's	आसीत्	Seetha, is there
शरण्यः		शरणम्	= in shelter, take refuge.		
तस्य पुत्रः	= his, son Sugreeva's	गतः			

"Who was a patron of virtue and who himself was a shelterer, to whom Seetha is the daughter-in-law, such a shelterer's son Raama is now taking shelter under Sugreeva... [4-4-19]

सर्वं लोकस्य धर्मात्मा शरण्यः शरणम् पुरा ।  
गुरु मे राघवः सोऽयम् सुग्रीवम् शरणम् गतः ॥ ४-४-२०

सर्वं लोकस्य	= of all the world	धर्मात्मा	= virtuous one	शरण्यः	= protector
शरणम् पुरा	= only refuge, earlier	गुरुः मे	= mentor, mine	सः	= he
अयम्	= that, Sugreeva	शरणम्	= refuge seeking.		
सुग्रीवम्		गतः			

"He who is a virtuous one and protector of all the world, and who is the only refuge for all in earlier times... such a Raaghava, my mentor, is now seeking refuge with Sugreeva... [4-4-20]

यस्य प्रसादे सततम् प्रसीदेयुः इमाः प्रजाः ।  
स रामः वानरेन्द्रस्य प्रसादम् अभिकाङ्क्षते ॥ ४-४-२१

यस्य	= by whose	प्रसादे	= beneficence	सततम्	= always
प्रसीदेयुः	= delighted	इमाः प्रजाः	= these people	सः रामः	= he that, Raama
वानर इन्द्रस्य	= of the lord of monkeys	प्रसादम्	= benefaction, seeking.		
		अभिकाङ्क्षते			

"By whose beneficence all these people are always delighted, he that Raama is now seeking benefaction from the lord of monkeys... [4-4-21]

येन सर्वं गुणोपेताः पृथिव्याम् सर्वं पार्थिवाः ।  
मानिताः सततम् राज्ञा सदा दशरथेन वै ॥ ४-४-२२  
तस्य अयम् पूर्वजः पुत्रः त्रिषु लोकेषु विश्रुतः ।  
सुग्रीवम् वानरेन्द्रम् तु रामः शरणम् आगतः ॥ ४-४-२३

राज्ञा	= by that king	येन दशरथेन	= by which, Dasharatha	पृथिव्याम्	= on earth
सर्वं	= all kinds of, good at-	सर्वं पार्थिवाः	= all, the [other] kings	सदा	= of all times
गुणोपेताः	tributes having		are		
सततम्	= always	मानिताः	= esteemed	तस्य पूर्वजः	= his [Dasharatha's,] el-
				पुत्रः	dest, son
त्रिषु लोकेषु	= in three, worlds,	अयम् रामः	= this, Raama	वानर इन्द्रम्	= monkeys, lord,
विश्रुतः	renowned one [for his				
	sheltering]	शरणम्	= shelter, taken.		
सुग्रीवम्	= of Sugreeva	आगतः			

"By which king Dasharatha, are all the kings with all possible good attributes are always, and at all the times were esteemed to be safeguarded as defensible kings, such king's eldest son Raama, renowned in all the three worlds for his own sheltering the needy, has now taken shelter under monkeys lord Sugreeva... [4-4-22, 23]

शोक अभिभूते रामे तु शोक आर्ते शरणम् गते ।  
कर्तुम् अर्हति सुग्रीवः प्रसादम् सह यूथपैः ॥ ४-४-२४

शोक	= by sadness, one who is	शोक आर्ते	= by sadness, agonised	शरणम् गते	= refuge, already sought
अभिभूते	rebuffed				
रामे	= in respect of Raama	सह यूथपैः	= along with, other mon-	प्रसादम्	= favour, to do, apt of
	Sugreeva		key commanders	कर्तुम्	him.
				अर्हति	

"One who is rebuffed by sadness, and even agonised by it had already sought refuge, hence it is apt of Sugreeva to do favour in Raama's respect along with other vanara commanders..." Lakshmana said thus to Hanuma. [4-4-24]

एवम् ब्रुवाणम् सौमित्रिम् करुणम् स अश्रु पातनम् ।  
हनुमान् प्रति उवाच इदम् वाक्यम् वाक्य विशारदः ॥ ४-४-२५

करुणम्	=	piteously	स अश्रु	=	with, tears, falling out	एवम्	=	thus, telling
सौमित्रिम्	=	to Lakshmana	पातनम्	=	lettered, eminent one	ब्रुवाणम्	=	this sentence
प्रति उवाच	=	in return said.	विशारदः	=	to Hanumaan	वाक्यम्	=	

To Lakshmana, who is telling that piteously with tears falling out, the eminently lettered Hanumaan said this in his return. [4-4-25]

ईदृशा बुद्धि संपन्ना जितक्रोधा जितेन्द्रियाः ।  
द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनम् आगताः ॥ ४-४-२६

ईदृशाः	=	this kind of	बुद्धि सम्पन्नाः	=	intellect, having	जित क्रोधा	=	conquered, anger
जित इन्द्रियः	=	conquered, senses	दिष्ट्या	=	godsend	दर्शनम्	=	advent, has come to
वानरेन्द्रेण	=	by monkey's chief	द्रष्टव्या	=	are to be seen.	आगताः	=	

"Intellectuals of your kind, who have conquered anger and senses are to be seen by the chief of monkeys Sugreeva, for your advent is godsend... [4-4-26]

स हि राज्यात् च विभ्रष्टः कृत वैरः च वालिना ।  
हत दारो वने त्रस्तः भ्रात्रा विनिकृतः भृशम् ॥ ४-४-२७

वलिना	=	by Vaali	कृत वैरः च	=	rendered, as an enemy, also	भ्रातरा	=	by his brother
हत दारः	=	abducted, wife	भृशम्	=	very much	विनिकृतः	=	one who is insulted
राज्यात् वि	=	from kingdom, abrogated	स हि	=	he [Sugreeva], indeed	त्रस्तः	=	fearing
वने	=	in forests	भ्रमति	=	roaming about.]		=	

"He who is made as an enemy, very muchinsulted, and abrogated from kingdom by his own brother Vali, that Sugreeva is roaming about forests fearing him alone, his own brother Vali... [4-4-27]

करिष्यति स साहाय्यम् युवयोः भास्करात्मजः ।  
सुग्रीवः सह च अस्माभिः सीतायाः परिमार्गणे ॥ ४-४-२८



भास्कर	= Sun god's, son Sug-	सह	= along, with us - vanara	सीथायाः	= of Seetha's
आत्मजः	reeva	अस्माभिः	forces		
परिमार्गणे	= searching	योवयोः	= to you two, he will ren-		
		करिष्यति स	der, help.		
		सहाय्यम्			

"He that son of Sun, Sugreeva, will render help to you two, joining forces of our like Vanara-s in searching Seetha..." [4-4-28]

इति एवम् उक्त्वा हनुमान् श्लक्ष्णम् मधुरया गिरा ।  
बभाषे साधु गच्छामः सुग्रीवम् इति राघवम् ॥ ४-४-२९

Hanumaan	= with	harmonious	श्लक्ष्णम्	= politely	इति एवम्	= thus, that way, spoke
मधुरया गिरा		words	अभिगच्छेम	= we now, approach,	उक्त्वा	
साधु	= good		सुग्रीवः	Sugreeva	इति	= thus
बभाषः	= said to		राघवम्	= to Raaghava.		

Thus Hanuman on speaking melodious words with politeness, also said to Raghava as, "good, we may now approach Sugreeva...." [4-4-29]

एवम् ब्रुवन्तम् धर्मात्मा हनूमन्तम् स लक्ष्मणः ।  
प्रतिपूज्य यथा न्यायम् इदम् प्रोवाच राघवम् ॥ ४-४-३०

धर्मात्मा	= virtuous one	सः लक्ष्मण	= that, Lakshmana	एवम्	= thus, who is saying, to
				ब्रुवाणम्	that Hanuma
				हनुमन्तम्	
यथा न्यायम्	= as per, custom	प्रतिपूज्य च	= in return, on adoring, also	राघवम्	= to Raaghava, this, he
				इदम् प्रोवाच	spoke.

Hanuma when said thus virtuous Lakshmana adored him customarily in the way befitting to an envoy, and spoke this to Raama... [4-4-30]

कपिः कथयते हृष्टो यथा अयम् मारुतात्मजः ।  
कृत्यवान् सोऽपि संप्राप्तः कृत कृत्योऽसि राघव ॥ ४-४-३१

राघव, मारुत	= Raaghava, Air-god's	अयम् कपिः	= this, monkey	यथा कथयते	= in happiness, as to
आत्मजः	son	सः अपि	= he, also		how, he is telling
हृष्टः	= he is happy	कृत कृत्यः	= mission, full-filled,	कृत्यवान्	= aspirant of some deed
सम्प्राप्तः	= neared us	असि	you will be.		

"Raghava, as to how this monkey seems to be happy in meeting us, by way of his narration, and he too neared us as an aspirant of some deed to be performed by us, hence joining them seems to fulfil your mission... [4-4-31]

प्रसन्न मुख वर्णः च व्यक्तम् हृष्टः च भाषते ।  
न अनृतम् वक्ष्यते वीरो हनुमान् मारुतात्मजः ॥ ४-४-३२

व्यक्तम्	= lucid expression	प्रसन्न मुख	= pleasing, facial, tinge,	हृष्टः च भाषते	= gladdened, also, he is talking
हनुमान्	= Hanuma, son of Air-	वर्णः च	also		
मारुतात्मजः	god	वीरः न	= valiant one, no, un-		
		अनृतम्	truth, telling.		
		वक्ष्यते			

"He is talking with a lucid expression and pleasing facial tinge by which he seems to be gladdened at his heart... needless is telling untruths to such a valiant son of Air-god, Hanuma, isn't it!" So said Laskhmana to Raama [4-4-32]

ततः स सुमहाप्राज्ञः हनुमान् मारुतात्मजः ।  
जगाम आदाय तौ वीरौ हरि राजाय राघवौ ॥ ४-४-३३

ततः	= then	सुमहाप्राज्ञः	= very intelligent one	मारुत	= Lord Air's son
सः	= he that Hanumaan	वीरौ तौ	= valorous ones those	अत्मजः	
		आदाय	two, Raghava-s, on taking	हरि राजाय	= to monkeys' king
जगाम	= started to.				

Then he that very intelligent son of Air-god Hanuma, took those two valorous Raghava-s to go to the king of monkeys Sugreeva. [4-4-33]

भिक्षु रूपम् परित्यज्य वानरम् रूपम् आस्थितः ।  
पृष्ठम् आरोप्य तौ वीरौ जगाम कपिकुङ्जरः ॥ ४-४-३४

कपि कुन्जरः	= monkey, the elephant like estimable one	भिक्षु रूपम्	= ascetic's, semblance	परित्यज्य	= on discarding
वानर रूपम्	= monkey's, form, came to	तौ वीरौ	= those, two valiant	जगाम	= proceeded.
आस्थितः		पृष्ठम्	ones, onto his back, on mounting		
		आरोप्य			

On discarding the ascetic's semblance that estimable monkey Hanuma obtained his own monkey's form, and mounting those two valiant ones onto his back he proceeded towards Sugreeva. [4-4-34]

स तु विपुल यशाः कपि प्रवीरः पवनसुतः कृत कृत्यवत् प्रहृष्टः ।  
गिरि वरम् उरुविक्रमः प्रयातः स शुभमतिः सह राम लक्ष्मणाभ्याम् ॥ ४-४-३५

विपुल यशाः	= extensively renowned	कपिः प्र वीरः	= monkey, very, heroic	सः पवन	= he, that Air-god's son
प्रहृष्टः कृत	= gladdened, deed accomplished one, like	शुभ मतिः	= pious, minded	सुतः	
कृत्य वत्				उरु विक्रमः	= highly audacious one

सः = he, Hanuma

सह राम = along with, Raama,  
लक्ष्मणाभ्याम् Lakshmana

गिरि वरम् = mountain, the great

प्रयातः = travelled to.

Hanuma, the extensively renowned heroic son of Air-god with pious mind and highly audacious nature, is then gladdened like the one whose difficult deed is just accomplished, thus he gladly travelled to that mountain where Sugreeva is abiding, along with Raama and Lakshmana. [4-4-35]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चतुर्थः सर्गः ॥

Thus completes 4<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 5 Sarga 05 - पञ्चमः सर्ग

## Oath Of Friendship

Introduction -

Hanuma fetches Raama and Lakshmana to Sugreeva, and advises him to befriend Raama. Accordingly Raama and Sugreeva take the oath of friendship before an altar of fire and Raama assures to eliminate Vali the vice, from the face of earth.

ऋश्यमूकात् तु हनुमान् गत्वा तम् मलयम् गिरिम् ।  
आचक्षे तदा वीरौ कपि राजाय राघवौ ॥ ४-५-१

हनुमान्	= Hanuma	ऋश्यमूकात् तु	= from Mt. Rishyamuka	तम् मलयम् गिरिम् गत्वा वीरौ	= to that, Mt. Malaya, having gone about the valiant ones
कपि राजाय आचक्षे	= to the king of monkeys = has reported.	राघवौ तदा	= then		

Hanuma on going from Mt. Rishyamuka to Mt. Malaya, has reported to the king of monkeys Sugreeva, about the two valiant Raghava-s. [4-5-1]

अयम् रामो महाप्राज्ञ संप्राप्तो दृढ विक्रमः ।  
लक्ष्मणेन सह भ्रात्रा रामोऽयम् सत्य विक्रमः ॥ ४-५-२

महा प्राज्ञः भ्रात्रा लक्ष्मणेन सत्य विक्रमः	= oh, great discernor - Sugreeva = along with his brother, Lakshmana = virtuously valiant one.	अयम् रामः सम्प्राप्तः	= this is Raama = arrived	दृढ विक्रमः सः रामः अयम्	= oh, stubbornly, valiant one = Raama, he is
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Oh! great discernor Sugreeva, this is Raama... oh, stubbornly valiant Sugreeva, this virtuously valiant Raama arrived along with his brother Lakshmana... [4-5-2]

इक्ष्वाकूणाम् कुले जातो रामो दशरथात्मजः ।  
धर्मे निगदितः च एव पितुर् निर्देश कारकः ॥ ४-५-३

इक्ष्वाकूणाम् कुले जातः दशरथ आत्मजः पितुः निर्देश कारकः	= in Ikshvaku, dynasty, born, Dasharatha son Raama = thus, father orders, ad- herent.	धर्मे निगदितः च	= in virtue, adept, also	एव	= thus
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Raama is the son of king Dasharatha, one born in Ikshvaku dynasty, an adept one in virtue and thus an adherent of his father orders... [4-5-3]

राजसूय अश्वमेधैः च वह्निः येन अभितर्पितः ।  
 दक्षिणाः च तथा उत्सृष्टा गावः शत सहस्रशः ॥ ४-५-४  
 तपसा सत्य वाक्येन वसुधा येन पालिता ।  
 स्त्री हेतोः तस्य पुत्रोऽयम् रामः अरण्यम् समागतः ॥ ४-५-५

येन	= by whom	राजसूय	= by rajayasuuuya, ash-	वह्निः	= ritual fire
अभि तर्पितः	= is well worshipped	अश्वमेधैः च	vametha rituals, also	शत सहस्रशः	= in hundreds and thou-
		तथा	= likewise	गावः	sands, cows, as chari-
				दक्षिणाः	ties, were given
				उत्सृष्टा	
येन	= by whom	तपसा	= devoutly	सत्य वाक्येन	= truthful to his word
वसुधा	= this earth	पालिता	= was ruled	तस्य पुत्रः	= his, son, is this, Raama
				अयम् रामः	
स्त्री हेतोः	= a lady, being the				
अरण्यम्	reason, to forests, he				
समागतः	came.				

By whom the ritual fire is well worshipped in Vedic rituals like rajasuuya, ashvametha, and thus cows in hundreds and thousands are donated in those rituals, by whom this earth is ruled devoutly and truthful to his word, such Dasharatha son is this Raama, who has to come to forests owing to a woman... [4-5-4, 5]

तस्य अस्य वसतो अरण्ये नियतस्य महात्मनः ।  
 रावणेन हृता भार्या स त्वाम् शरणम् आगतः ॥ ४-५-६

वसतः	= when dwelling, in	नियतस्य	= principled one	तस्य	= his
अरण्ये	forests				
अस्य	= this	महात्मनः	= great soul Raama wife	रावणेन हृता	= by Ravana, stolen
		भार्या			
सः त्वाम्	= such as he is, to you,				
शरणम्	for shelter, he came.				
आगत					

Ravana stole the wife of this principled one and great soul Raama when dwelling in forests, such as he is, he came seeking your refuge... [4-5-6]

भवता सख्य कामौ तौ भ्रातरौ राम लक्ष्मणौ ।  
 प्रगृह्य च अर्चयस्व एतौ पूजनीयतमौ उभौ ॥ ४-५-७

तौ भ्रातरौ	= those two, brothers	राम लक्ष्मणौ	= Raama, Lakshmana	भवता सख्य	= with you, friendship,
पूजनीयतमौ	= most venerable are	इमौ	= them	कामौ	interested
प्रगृह्य	= you receive them	अर्चयस्व	= worship.	उभौ	= two

These two brothers Raama and Lakshmana, are interested to make friendship with you... thus you receive these two and worship them, for they are most venerable ones... Hanuma thus advised Sugreeva. [4-5-7]  
Here Hanuma role as teacher is depicted. God comes to the rescue of the needy, and communicates through a competent teacher. Only the teacher can visualize the god and his intent, and thus narrate it to the taught. That is what Hanuma advise to Sugreeva.

श्रुत्वा हनुमतो वाक्यम् सुग्रीवो वानर अधिपः ।  
दर्शनीयतमो भूत्वा प्रीत्या उवाच राघवम् ॥ ४-५-८

वानर अधिपः	= monkey chief	सुग्रीवः	= Sugreeva	श्रुत्वा	= on hearing
हनुमतः	= Hanuma words	दर्शनीयतमः	= presentable, he be-	प्रीत्या	= gladly
वाक्यम्		भूत्वा	came		
उवाच	= spoke to, Raama.				
राघवम्					

On hearing Hanuma words Sugreeva, the chief of monkeys has become presentable and gladly spoke to Raama. [4-5-8]  
Sugreeva is not in a presentable form till now because he is outrageously furious with syndrome, on seeing Raama and Lakshmana. None can calm these vanara heroes down, except their own favourable interests. On listening from Hanuma that the entrants are friends, Sugreeva got his cool back, and thus became befitting to his honourable kingship.

भवान् धर्म विनीतः च सुतपाः सर्व वत्सलः ।  
आख्याता वायुपुत्रेण तत्त्वतो मे भवद् गुणाः ॥ ४-५-९

भवान्	= you	धर्म विनीतः	= virtue knower [you are trained to tread virtuous path]	सु तपाः	= best, scrupulous one
सर्व वत्सल	= to all, kindlier one	आख्याता	= said so by, Air son,	तत्त्वतः	= in subtlety
मे	= to me	वायु पुत्रेण	Hanuma		
		भवत् गुणाः	= your, attributes.		

You are a trained one in treading righteous path, best by your scruples, and a kindlier one to all, so said Air-god son Hanuma to me about your attributes, in subtlety... [4-5-9]

तन् मम एव एष सत्कारो लाभः च एव उत्तमः प्रभो ।  
यत् त्वम् इच्छसि सौहार्दम् वानरेण मया सह ॥ ४-५-१०

हू प्रभो	= oh, lord	तत् त्वम्	= therefor, you, with	इति यत्	= thus, that which topic
		वानरेण	a monkey, [like] me,		is there
		मया सह	along with, friend-		
		सौहार्दम्	ship, you wish to		
		इच्छसि	have		
एष	= this way	मम एव	= for me, only	सत्कारः	= an honour, best,
				उत्तमः लाभः	achievement, also.
				च	

Therefor oh, lord, you wish to make friendship with a monkey like me, thereby this is an honour and a best achievement to me alone... [4-5-10]

रोचते यदि मे सख्यम् बाहुः एष प्रसारितः ।  
गृह्यताम् पाणिना पाणिः मर्यादा बध्यताम् ध्रुवा ॥ ४-५-११

मे सख्यम्	= my friendship, you as-	एष बाहुः	= here is, arm, is ex-	पाणिना	= hand, by hand, be
रोचते यदि	pire, if	प्रसारितः	tended	पाणिः	taken
				गृह्यताम्	
ध्रुवा	= stably	मर्यादा	= convention, make fast.		
		बध्यताम्			

If you aspire my friendship here I extend my arm, take this hand of mine into yours, thus let the convention be stably made fast... Thus Sugreeva proffered friendship to Raama. [4-5-11]

एतत् तु वचनम् श्रुत्वा सुग्रीवस्य सुभाषितम् ।  
संप्रहृष्ट मना हस्तम् पीडयामास पाणिना ॥ ४-५-१२  
हृष्टः सौहृदम् आलम्ब्य पर्यष्वजत पीडितम् ।

एतत् तु	= all those	उग्रीवस्य सु	= Sugreeva well-said,	सम्प्रहृष्ट मना	= gladdened, at heart
		भाषितम्	words, listening		[Raama]
		वचनम्			
		श्रुत्वा			
पाणिना	= with hand	हस्तम्	= [Sugreeva hand	पीडयामास	= started to clutch
सौहृदम्	= friendship, while abid-	हृष्टः	= happily	पीडितम्	= grippingly
आलम्ब्य	ing				
पर्यष्वजत	= embraced.				

Raama is gladdened at heart on listening all those words well said by Sugreeva, and then clutched Sugreeva hand in his, and ardently abiding by the vow of friendship he embraced Sugreeva, grippingly and happily. [4-5-12, 13a]

ततो हनूमान् संत्यज्य भिक्षु रूपम् अरिन्दमः ॥ ४-५-१३  
 काष्ठयोः स्वेन रूपेण जनयामास पावकम् ।  
 दीप्यमानम् ततो वह्निम् पुष्पैः अभ्यर्च्य सत्कृतम् ॥ ४-५-१४  
 तयोर् मध्ये तु सुप्रीतो निदधौ सुसमाहितः ।

ततः	= then	अरिन्दमः	= enemy destroyer,	भिक्षु रूपम्	= ascetic guise, leaving
स्वेन रूपेण	= with his own, form	हनूमान्	Hanuma	संत्यज्य	off
वह्निम्	= fire, making to glow,	काष्ठयोः	= with two sticks, fire,	ततः	= then
दीप्यमानम्	decorated	पावकम्	started to ignite	अभ्यर्च्य	= worshipped
सत्कृतम्		पुष्पैः	= with flowers	तयोः मध्ये	= them, in between,
सुप्रीतः	= gladdened	सुसमाहितः	= devoutly	निदधे	placed.

Then the destroyer of enemies Hanuma discarding the guise of ascetic assumed his original monkey form, and on producing fire with two sticks then made it to glow. decorated, worshipped with flowers, then gladly and devoutly placed that fire in between Raama and Sugreeva. [4-5-13b,14,15a]

The holy fire used to kindle the ritual fire in a यज्ञ will be produced by constantly rubbing two dry wood sticks, and this is called as अरणि . When sparkles of fire and a little fume appear, it will be put into the Altar of Fire. Here, Hanuma has changed his ascetic form to his original monkey shape. This form changing at their will and wish is called कामरूप विद्य , changing guise at will, which will be useful to Hanuma in the coming episodes of Raamayana.

ततो अग्निम् दीप्यमानम् तौ चक्रतुः च प्रदक्षिणम् ॥ ४-५-१५  
 सुग्रीवो राघवः च एव वयस्यत्वम् उपागतौ ।

ततः	= then	तौ	= they two, glowing,	च	= also
दीप्यमानम्		दीप्यमानम्	at fire, circumambu-		
अग्निम्		अग्निम्	lations, they made		
प्रदक्षिणम्		प्रदक्षिणम्	Sugreeva Raaghava		
चक्रतुः		चक्रतुः			
एव	= thus	वयस्यत्वम्	= friendship	उपागतौ	= entered into.

Then those two performed circumambulations to that well glowing ritual fire, and thus, Raama and Sugreeva entered into the pact of friendship. [4-5-15, 16a]

ततः सुप्रीत मनसौ तौ उभौ हरि राघवौ ॥ ४-५-१६  
 अन्योन्यम् अभिवीक्षन्तौ न तृप्तिम् अभिजग्मतुः ।



ततः	= then	सुप्रीत मनसौ	= gladdened, at heart	तौ उभौ	= those, two
हरि	= monkey	राघवौ	= Raghava anyonyam	=	at
					each
					other
अभि वीक्षन्तौ	= gazing at	न	= not	तृप्तिम्	= satisfaction
उपजग्मतुः	= they got.				

And then gladdened at heart are those two, that monkey and Raghava, gazed enough at each other eye-to-eye, but their hearts did not derive any fraternal satisfaction. [4-5-16b, 17a]

त्वम् वयस्योऽसि हृद्यः मे हि एकम् दुःखम् सुखम् च नौ ॥४-५-१७  
सुग्रीवो राघवम् वाक्यम् इति उवाच प्रहृष्टवत् ।

त्वम् मे हृद्यः	= you, are my, amiable,	नौ सुखम्	= our, mirth, misery, are	इति सुग्रीवः	= thus, Sugreeva, rejoic-
वयस्यः असि	friend, you are	दुःखम् च	one [the same]	प्रहृष्ट वत्	ingly, to Raghava, sen-
		एकम्		राघवम्	tence, said.
				वाक्यम्	
				उवाच	

Sugreeva rejoicingly said to Raghava, you are the amiable friend of mine, henceforth our mirth or miseries are same for us... [4-5-17b, 18a]

ततः सुपर्ण बहुलाम् भत्त्वा शाखाम् सुपुष्पिताम् ॥४-५-१८  
सालस्य आस्तीर्य सुग्रीवः निषसाद स राघवः ।

ततः	= then Sugreeva	सालस्य पर्ण	= of sala tree, with	सुपुष्पिताम्	= well flowered
शाखाम्	= branch of tree,	बहुलाम्	leaves, many	स राघवः	= along with, Raama
चित्वा	snapped off	आस्तीर्य	= spread it		
निषसाद	= sat on it.				

And then Sugreeva snapped off and spread a fully flowered tree-branch of sala tree with many leaves, and sat on it along with Raama. [4-5-18b, 19a]

लक्ष्मनाय अथ संहृष्टो हनुमान् मारुतात्मजः ॥ ४-५-१९  
शखाम् चन्दन वृक्षस्य ददौ परम पुष्पिताम् ।

अथ	= then	समहृष्टः	= gladly	मारुत	= Air son Hanuma
चन्दन	= of sandalwood, tree	परम	= well, flowered	आत्मजः	
वृक्षस्य		पुष्पिताम्		शखाम्	= branch of
लक्ष्मनाय	= for Lakshmana	ददौ	= gave.		

Then Hanuma the son of Air, gladly gave a well-flowered branch of sandalwood tree to Lakshmana...  
[4-5-19b, 20a]

ततः प्रहृष्टः सुग्रीवः श्लक्ष्णम् मधुरया गिरा ॥ ४-५-२०  
प्रति उवाच तदा रामम् हर्षं व्याकुल लोचनः ।

ततः	= then	प्रहृष्टः	= that delighted one	मधुरया गिरा	= with sweet, words
हर्षं	= with happiness	व्याकुल	= quavering	लोचनः	= eyes
श्लक्ष्णम्	= softly	तदा	= that way	प्रति उवाच	= replied Raama.

Then that delighted Sugreeva with his sweet words, and with his eyes quavering in happiness, replied  
Raama softly. [4-5-20b, 21a]

अहम् विनिकृतो राम चरमि इह भय आर्दितः ॥ ४-५-२१  
हत भार्यो वने त्रस्तो दुर्गम् एतत् उपाश्रितः ।

Raama	= I am	विनिकृतः	= ridiculed	हत भार्यः	= stolen, wife
अहम्		इह वने	= here about, in forest, I	त्रस्तः	= dread
भय आर्दितः	= fear haunting me	चरमि	= am moving	उपाश्रितः	= took refuse.
दुर्गम्	= impenetrable	एतत्	= this forest		

Raama, I am ridiculed, stolen is my wife, I move here about in these forests with dread and fear haunting me...  
I took refuge in this impenetrable forest... [4-5-21b, 22a]

सोऽहम् त्रस्तो वने भीतो वसामि उद् भ्रान्त चेतनः ॥ ४-५-२२  
वालिना निकृतो भ्रात्रा कृत वैरः च राघव ।

Raaghava	= by my brother	वालिना	= by Vali	निकृतः	= denounced
भ्रात्रा		सः अहम्	= such as I am	त्रस्तः	= fearing
कृत वैरः च	= made, an enemy, also	वने	= in forests	अभीतः	= scared
उद्भ्रान्त	= with dismayed, vital-				
चेतनः	= ity				
वसामि	= I am living.				

Oh, Raghava, my brother denounced me, he even made me an enemy of his, such as I am I am living in these  
forests with scare and fear, and with dismayed vitality... [4-5-22b, 23a]

वालिनो मे महाभाग भय आर्तस्य अभयम् कुरु ॥ ४-५-२३  
कर्तुम् अर्हसि काकुत्स्थः भयम् मे न भवेद् यथा ।

महाभाग	= oh! highly fortunate one Raama	वालिनः	= from Vaali	भय आर्तस्य	= in fear, intimidated
मे	= to me	अ भयम्	= no, fear [fearlessness]	काकुत्स्थः	= Raama
मे यथा	= to me, as to how, fear,	कुरु	= give me	कर्तुम्	= to do so, apt of you.
भयम् न	will not, be there	तथा	= that way]	अहंसि	
भवेत्					

Oh, highly fortunate Raama, affirm fearlessness to me from Vali by who I am highly intimidated, and as to how there will be fearlessness to me from him, it will be apt of you to accomplish that, that way... [4-5-23b, 24a]

एवम् उक्तः तु तेजस्वी धर्मज्ञो धर्म वत्सलः ॥४-५-२४  
प्रति अभाषत काकुत्स्थः सुग्रीवम् प्रहसन् इव ।

एवम्	= thus	उक्तः तु	= who is said so	तेजस्वी	= resplendent one
धर्मज्ञः	= righteous one	धर्म वत्सलः	= virtue, patron	काकुत्स्थः	= Raama
सुग्रीवम्	= to Sugreeva	प्रति अभाषत	= in turn, spoke [replied]	प्रहसन् इव	= laughing off, as though.

When thus said, that resplendent and righteous one being the patron of virtue Raama replied Sugreeva, as though laughing off. [4-5-24b, 25a]

उपकार फलम् मित्रम् विदितम् मे महाकपे ॥४-५-२५  
वालिनम् तम् वधिष्यामि तव भार्य अपहारिणम् ।

महा कपेः	= oh, great monkey	मित्रम्	= a friend has	उपकार फलम्	= helpfulness, as resultant fruit
विदितम् मे	= known to, me	तव भार्य	= your, wife adductor	तम्	= that one, Vali
वधिष्यामि	= I intend to kill [eliminate.]	अपहारिणम्		वालिनम्	

A friend is the resultant factor of helpfulness... that I know... oh, great monkey I intend eliminate that Vali, the abductor of your wife... [4-5-2b, 26a5]

अमोघोः सूर्य संकाशाः मम इमे निशिताः शराः ॥ ४-५-२६  
तस्मिन् वालिनि दुर्वृत्ते निपतिष्यन्ति वेगिताः ।  
कन्क पत्र प्रतिच्छन्ना महेन्द्र अशनि संनिभाः ॥ ४-५-२७  
तीक्ष्णाग्रा ऋजुपर्वाणः स रोषा भुजगा इव ।

अमोघाः	= unfailing	सूर्य	= sun-like	निशिताः	= sharp
		सन्काशाः			

कन्क पत्र = eagle feathers, tied प्रतिच्छन्ना with	महेन्द्र = Indra Thunderbolt, अशनि similar to सन्निभाः	तीक्ष्ण अग्रा = sharp, pointed
ऋजु पर्वाणः = with straight, egress	स रोषाः = with rage, snakes, like भुजगा इव	इमे मम = these, my, arrows शराः
वेगिताः = speeded [in shooting]	दुर्वृत्ते = vicious one	तस्मिन् = on that, Vali, will fall. वाल्लिनि निपतिष्यन्ति

Unfailing are these arrows of mine, scorchers like sun, sharp ones tied with eagle feathers, similar to Indra Thunderbolts, sharp are their point and straight is their egress, similar to enraged snakes, and these arrows of mine will be speeded up to fall on that vicious Vali... [4-5-26b, 27, 28a]

तम् अद्य वालिनम् पश्य तीक्ष्णैः आशी विष उपमैः ॥ ४-५-२८  
शरैः विनिहितम् भूमौ प्रकीर्णम् इव पर्वतम् ।

अद्य = now	आशी विष = snakes, venomous, in उपमैः similarity	कूरैः शरैः = by cruel, arrows, com- विनिहितम् pletely ruined
भूमौ = on ground	प्रकीर्णम् = splintered	पर्वतम् = mountain
इव = like	वालिनम् = Vali	पश्य = you see.

You will see now itself the falling of Vali like a splintered mountain onto ground, when completely ruined by these cruel arrows that are similar to venomous snakes... Thus Raama inculcated confidence in Sugreeva. [4-5-28b, 29a]

स तु तद् वचनम् श्रुत्वा राघवस्य आत्मनोहितम् ।  
सुग्रीवः परम प्रीतः परमम् वाक्यम् अब्रवीत् ॥ ४-५-२९

सः तु = he, also	सुग्रीव = Sugreeva	आत्मनः = for himself, appeasing हितम्
राघवस्य तत् = of Raghava, that say- वचनम् ing	श्रुत्वा = on hearing	परम प्रीतः = completely satisfied
सुमहत् = fine	वाक्यम् = sentence	अब्रवीत् = said.

On hearing Raghava words that are appeasing for his self, Sugreeva is very completely satisfied and said this fine sentence. [4-5-29b, c]

तव प्रसादेन नृसिंह वीरप्रियाम् च राज्यम् च समाप्नुयाम् अहम् ।  
तथा कुरु त्वम् नर देव वैरिणम् यथा न हिंस्यत् स पुनर् मम अग्रजम् ॥ ४-५-३०

तव प्रसादेन = by you, grace	नृ सिंहे = lion, among men	वीर = valiant one
अहम् = I will	प्रियाम् च = wife, also	राज्यम् च = kingdom, too
सम् = let me regain	नर देव = humans god	सः = he
आप्नुयाम्		

पुनः	= again	यथा	= as to how	न	= not to
हिन्स्यत्	= suffer me	तथा त्वम्	= like that, you, do	वैरिणम्	= to my enemy
मम अग्रजम्	= my elder brother.	कुरु			

By your grace, oh, lion among men, let me regain my wife and kingdom too... oh, god of humans, as to how he does not suffer me again, thus you may please make happen... let not my elder brother turned as an enemy of mine suffer me again... [4-5-30]

सीत कपीन्द्र क्षणदा चराणाम्राजीव हेम ज्वलनोपमानानि ।  
सुग्रीव राम प्रणय पसङ्गेवामानि नेत्राणि समम् स्फुरन्ति ॥ ४-५-३१

सुग्रीव राम	= friendly	प्रसङ्गे	= conversation	सीत	= Seetha
प्रणय		क्षणदा	= night, walker [Ravana]	राजीव	= lotus
कपि इन्द्र	= monkeys, lord [Vali]	चरानाम्		उपमानानि	= in similitude
हेम	= golden	ज्वलन	= fireball	समम्	= equally
वामानि	= left side	नेत्राणि	= eyes		
स्फुरन्ति	= fluttered.				

During the friendly conversation of Raama and Sugreeva, the left eyes of Seetha, Vali and Ravana that bear similitude with lotuses, golden orbs, and fireballs respectively have fluttered equally. [4-5-31]

This verse is in क्रम अलङ्कार, an equated metaphoric expression, by juxtaposing words equally to compare Seetha eyes with lotuses, Vali eyes with golden-balls for his complexion is golden, and Ravana eyes with fireballs. But all are left eyes only that have fluttered. The flutter of left eye to the male is a bad omen while to the female it is a good omen. Hence the friendship of Raama and Sugreeva is the seedling point for eradication of vice, namely Vali and Ravana, from face of the earth.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पञ्चमः सर्गः ॥

Thus completes 5<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 6 Sarga 06 - षष्ठः सर्ग

## Sugreeva's Narration Of The Abduction

## Introduction -

After befriending Raama Sugreeva promises him to bring back Seetha from whatever place she is held captive. He informs that he has seen Seetha travelling overhead in the sky while being abducted. He also says that the lady while being abducted has dropped her ornaments wrapping in her upper cloth at their place atop the mountain. Then Sugreeva shows the ornaments to Raama asking him to identify them. Raama recognises the ornaments and the upper cloth of Seetha, and angered at the scandalous act of abduction he avows to eradicate that demon along with his clansmen.

पुनरेव अब्रवीत् प्रीतः राघवम् रघुनन्दनम् ।  
 अयम् आख्याति ते राम सेवकः मन्त्रि सत्तमः ॥ ४-६-१  
 हनुमान् यन् निमित्तम् त्वम् निर्जनम् वनम् आगतः ।  
 लक्ष्मणेन सह भ्रात्रा वसतः च वने तव ॥ ४-६-२  
 रक्षसा अपहृता भार्या मैथिली जनक आत्मजा ।  
 त्वया वियुक्ता रुदती लक्ष्मणेन च धीमता ॥ ४-६-३

प्रीतः	= gladdened Sugreeva	रघु नन्दनम्	= to Raama	पुनः एव	= again, thus
अब्रवीत्	= said	राघवम्		त्वम्	= you
भ्रात्रा	= brother	राम	= oh, Raama	यत्	= what, for
		लक्ष्मणेन सह	= Lakshmana, along with	निमित्तम्	
निर् जनम्	= to uninhabited, forest	आगतः	= have come	ते	= your
वनम्				अयम्	= he
सेवकः	= servant	मन्त्रि सत्तमः	= minister, the best	वने	= in forest
हनुमान्	= Hanuma	आख्याति	= has said	त्वया	= your
वसतः	= while living	तव	= your	लक्ष्मणेन च	= without Lakshmana also
भार्या	= wife	धीमता	= courageous one	जनक आत्मजा	= King Janaka's, daughter
वियुक्ता	= not alongside of [her]	रुदती	= wailing	अपहृता	= stolen.
मैथिली	= Maithilee [Seetha]	रक्षसा	= by demon		

Then Sugreeva who is gladdened again spoke to Raama of Raghu's dynasty, "My best minister and this servant of yours Hanuma informed me of the reason for which you have come to uninhabited forests along with your brother Lakshmana, and that while living in the forest, and when you and this courageous Lakshmana are not her alongside a demon stole your wife Maithili, the daughter of Janaka, wailing as she was. [4-6-3]

अन्तरम् प्रेप्सुना तेन हत्वा गृध्रम् जटायुषम् ।  
भार्या वियोगजम् दुःखम् प्रापितः तेन रक्षसा ॥ ४-६-४

अन्तरम्	= opportune time	प्रेप्सुना	= waiting for	तेन	= by an arch demon?
तेन रक्षसा	= by him, that demon	जटायुषम्	= one named Jataayu,	भार्या	= wife, separation
दुःखम्	= agony	गृध्रम् हत्वा	eagle, on killing	वियोगजम्	
		प्रापितः	= he caused to you	हनुम	= Hanuma, has said.
				आख्याति	

"And he also said about that arch demon's killing an eagle named Jatayu on waiting for an opportunity, and his causing an agony in you by way of separating your wife. [4-6-4]

भर्या वियोगजम् दुःखम् न चिरात् त्वम् विमोक्ष्यसे ।  
अहम् ताम् आनयिष्यामि नष्टाम् वेदश्रुतीम् इव ॥ ४-६-५

त्वम् भर्या	= you, wife, caused by	न चिरात्	= not, long [before long]	विमोक्ष्यसे	= you will get rid off
वियोगजम्	separation, agony				
दुःखम्					
अहम्	= I	ताम्	= her	आनयिष्यामि	= will fetch
नष्टाम्	= lost	वेद श्रुतिम्	= Veda, scriptures	यथा	= like.

"Before long you will get rid off your agony caused by the separation of wife, for I will fetch her very soon, like the retrieval Vedic Scriptures. [4-6-5]

When four Veda-s were stolen by demons called Madhu and Kaitabha, Vishnu retrieved them, in his Fish incarnation. Again when demons called Somakaasura stole them Vishnu in the form of Hayagreeva, Horse-faced Divinity, retrieved them. Here it is suggested that Sugreeva is reminding Raama of his earlier incarnation like the fish and horse-faced Hayagriiva, and compares Seetha with the Veda-s, that cannot be humbled down or controlled, or stolen by any single being.

रसातले वा वर्तन्तीम् वर्तन्तीम् वा नभः तले ।  
अहम् आनीय दास्यामि तव भार्याम् अरिन्दम् ॥ ४-६-६

अरिन्दम्	= oh, enemy destroyer	रसातले	= in netherworlds, let	नभस्तले	= in empyrean worlds
	Raama	वर्तन्तीम् वा	her be abiding, either		
वर्तन्तीम् वा	= be in, or	अहम्	= I will	आनीय	= will bring back
दास्यामि तव	= will give, you	भार्याम्	= your wife		

"Oh! Enemy destroyer, Raama, I will fetch your wife to give her to you whether she is in netherworlds or even in empyrean worlds. [4-6-6]

इदम् तथ्यम् मम वचः त्वम् अवेहि च राघव ।  
 न शक्या सा जरयितुम् अपि सः इन्द्रैः सुर असुरैः ॥ ४-६-७  
 तव भार्या महाबाहो भक्ष्यम् विष कृतम् यथा ।

Raaghava = my, this, word, is definite	त्वम् अवेहि = you, know it	महाबाहुः = oh, dextrous one
मम इदम् = nite		
वचः तथ्यम्		
तव भार्या = your wife	सा = she is	विषकृतम् = with poison, [made-up]
		भक्ष्यम् यथा = foodstuff, as with
स ईन्द्रैः सुर = along with Indra, by	जरयितुम् = to digest	न शक्या = not, possible she is.
असुरैः अपि = gods, or by demons, even		

"You may know that this word of mine is definite oh, Raghava. Your wife is as good as an indigestible foodstuff made with poison, indigestive even to Indra, put together with all gods and demons. [4-6-7, 8a]

त्यज शोकम् महाबाहो ताम् कान्ताम् आनयामि ते । ४-६-८  
 अनुमानात् तु जानामि मैथिली सा न संशयः ।  
 हियमाणा मया दृष्टा रक्षसा रौद्र कर्मणा ॥ ४-६-९  
 क्रोशन्ती राम रामेति लक्ष्मणेति च विस्वरम् ।  
 स्फुरन्ती रावणस्य अन्के पन्नगेन्द्र वधूः यथा ॥ ४-६-१०

महाबाहुः = great-shouldered one	त्यज शोकम् = give-up, lamentation	ते कान्ताम् = your, lady, her, I will
		ताम् = bring back
रक्षसा रौद्र = by demon, with cruel,	हियमाणा = while being abducted	आनयामि
कर्मणा = deeds		रम राम इति = Raama, Raama thus
लक्ष्मण इति = Lakshmana, thus, also	विस्वरम् = piteously	क्रोशन्ती = crying
च		
यथा पन्नग = as with, serpent,	रावणस्य = in Ravana's, flank	स्फुरन्ती = writhing
इन्द्र वधूः = lord's, wife	अन्के	
मया दृष्टा = by me, seen	सा मैथिली = she, [is definitely,]	अनुमानात् = by inference, but, I
	Seetha	जानामि = know
तु न संशयः = but, no, doubt.		

"Give-up your lamentation, oh, great-shouldered one, for I will bring back that lady for you. And by inference I know her... undoubtedly I have seen Maithilee while that demon with cruel deeds was abducting her... then she was crying piteously calling 'Raama, Raama...' and also calling 'Lakshmana...' and she was writhing in the flanks of Ravana like the wife of serpent's lord... [4-6-8b, 9, 10]

आत्मना पञ्चमम् माम् हि दृष्ट्वा शैल तले स्थितम् ।  
 उत्तरीयम् तया त्यक्तम् शुभानि आभरणानि च ॥ ४-६-११



शैल तले = on mountain's, cliff, स्थितम् staying	आत्मना = myself	पञ्चमम् = being the fifth one
माम् दृष्ट्वा = me, on seeing	तया = by her, her upper उत्तरीयम् cloth, was dropped त्यक्तम्	शुभानि = auspicious
आभरणानि = jewellery also. च		

"Myself being the fifth one on the cliff of the mountain, on seeing me she dropped the upper cloth of her sari along with auspicious jewellery. [4-6-11]

While there are four more besides Sugreeva on the cliff of the mountain, like Hanuma, Nala, Neela, and Taara, Seetha 'has seen' Sugreeva 'alone' and dropped the bundle of jewellery aiming at Sugreeva. It is said that Seetha has blessed Sugreeva by mercifully eying him, and thus his turmoil is going to alleviate at the grace of her divine look, for she is Goddess Lakshmi.

तानि अस्माभिः गृहीतानि निहितानि च राघव ।  
आनयिष्यामि अहम् तानि प्रत्यभिज्ञातुम् अर्हसि ॥ ४-६-१२

तानि = them निहितानि च = stored, too Raaghava	अस्माभिः = we अहम् तानि = I, them, will get आनयिष्यामि	गृहीतानि = took प्रति = to identify, apt of you. अभिज्ञातुम् अर्हसि
--	--	--

"We took those jewellery items and stored them, Raaghava... I will get them and it will be apt of you to identify them..." thus said Sugreeva to Raama. [4-6-12]

तम् अब्रवीत् ततः रामः सुग्रीवम् प्रिय वादिनम् ।  
आनयस्व सखे शीघ्रम् किम् अर्थम् प्रविलम्बसे ॥ ४-६-१३

ततः = then सुग्रीवम् = to Sugreeva आनयस्व = get them प्रविलम्बसे = you are delaying.	रामः = Raama अब्रवीत् = said thus सखे = my friend	तम् प्रिय = to him, to that pleasant वादिनम् talker शीघ्रम् = quickly किम् अर्थम् = what, for
---	---	--

Then Raama said to that pleasant talker Sugreeva, "Get them quickly, my friend, what for you are delaying." [4-6-13]

एवम् उक्तः तु सुग्रीवः शैलस्य गहनाम् गुहाम् ।  
प्रविवेश ततः शीघ्रम् राघव प्रिय काम्यया ॥ ४-६-१४

एवम् उक्तः = thus, said to Sugreeva तु	राघव प्रिय = for Raghava's, yearn- काम्यया ing, to fulfil	ततः = then
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शैलस्य	= of the mountain's	गहनाम्	= cavernous	गुहाम्	= cave
शीघ्रम्	= quickly	प्रविवेश	= on entering.		

Thus said Sugreeva then entered the cavernous cave of that mountain quickly, to fulfil the yearning of Raghava.

[4-6-14]

उत्तरीयम् गृहीत्वा तु स तानि आभरणानि च ।  
इदम् पश्य इति रामाय दर्शयामास वानरः ॥ ४-६-१५

उत्तरीयम्	= upper cloth [the parcel]	गृहीत्वा तु	= taken, also	शुभानि	= auspicious, jewellery,
				आभरणानि	also
				च	
इदम् पश्य	= this, you see	इति रामाय	= thus, to Raama	वानरः	= the monkey
दर्शयामास	= started to show.				

On taking and bringing the parcel of that upper cloth with the auspicious jewellery, "This, you see..." saying thus that monkey started to show them to Raama. [4-6-15]

ततो गृहीत्वा वासः तु शुभानि आभरणानि च ।  
अभवत् बाष्प समृद्धः नीहारेण इव चन्द्रमाः ॥ ४-६-१६

ततः	= then	गृहीत्वा	= on taking	तत् वासः	= that, cloth
शुभानि	= auspicious, jewellery,	अभवत्	= became	बाष्प समृद्धः	= tears, obscured [over-filled]
आभरणानि	too				
च					
नीहारेण इव	= by mist, like, the				
चन्द्रमाः	Moon.				

Then on taking that cloth and also the auspicious jewellery, Raama became like mist filled moon with over-filling tears. [4-6-16]

सीता स्नेह प्रवृत्तेन स तु बाष्पेण दूषितः ।  
हा प्रिये इति रुदन् धैर्यम् उत्सृज्य न्यपतत् क्षितौ ॥ ४-६-१७

सः तु	= he, but	सीता स्नेह	= for Seetha's, friend-	बाष्पेण	= by tears, blemished
		प्रवृत्तेन	ship, outpoured	दूषितः	
हा प्रिये	= oh, dear	इति रुदन्	= thus, wailing	धैर्यम्	= courage
उत्सृज्य	= leaving off	न्यपतत्	= fallen	क्षितौ	= on ground.

But he who is blemished by tears that outpoured in all his friendship with Seetha, leaving off his courage fell on the ground wailing, 'oh, dear... oh, dear...' [4-6-17]

हृदि कृत्वा स बहुशः तम् अलंकारम् उत्तमम् ।  
निशश्वास भृशम् सर्पः बिलस्थ इव रोषितः ॥ ४-६-१८

सः	= he	अलङ्कारम्	= decorative ornaments,	बहुशः	= many times
हृदि कृत्वा	= at heart, closely kept	उत्तमम्	the best ones	भृशम्	= much
[on hugging]		रोशितः	= wrathful, in snake pit,		
निशश्वास	= sighed [hissed.]	बिलस्थ सर्पः	serpent, as with		
		इव			

The more he hugged those best decorative ornaments close to his heart, the more he hissed like a wrathful serpent in a snake pit. [4-6-18]

अविच्छिन्न अश्रु वेगः तु सौमित्रिम् प्रेक्ष्य पार्श्वतः । परिदेवयितुम् दीनम् रामः सम् उपचक्रमे ॥ ४-६-१९

Raama	= un, ending, tears, with	पार्श्वतः	= at his side	सौमित्रिम्	= at Lakshmana
अ विच्छिन्न	rush of				
अश्रु वेगाः तु		दीनम्	= piteously	परिदेवयितुम्	= to wail
प्रेक्ष्य	= on seeing				
सम्	= he started to.				
उपचक्रमे					

With the unending rush of tears he saw Lakshmana at his side and started to wail piteously. [4-6-19]

पश्य लक्ष्मण वैदेह्या संत्यक्तम् हियमाणया ।  
उत्तरीयम् इदम् भूमौ शरीराद् भूषणानि च ॥ ४-६-२०

Lakshmana	= while being abducted	वैदेह्या	= from Vaidehi's	शरीरात्	= from body [on shed-
हियमाणया		सम् त्यक्तम्	= dropped	इदम्	ding]
भूमौ	= onto ground	पश्य	= you see.	उत्तरीयम्	= this, upper cloth
भूषणानि च	= ornaments, too				

"Lakshmana, see this upper cloth and these ornaments too of Vaidehi, shed from her body and dropped onto the ground while she is being abducted. [4-6-20]

शाद्वलिन्याम् ध्रुवम् भूम्याम् सीतया हियमाणया ।  
उत्सृष्टम् भूषणाम् इदम् तथा रूपम् हि दृश्यते ॥ ४-६-२१

हियमाणया	= when being abducted	सीतया	= by Seetha	इदम्	= these ornaments
उत्सृष्टम्	= dropped	शाद्वलिन्याम्	= with green pastures	भूषणम्	
ध्रुवम्	= undoubtedly	तथा रूपम्	= in their original shape	भूम्याम्	= on the ground
				दृश्यते हि	= are appearing, indeed.

"Seetha must have definitely dropped these ornaments onto pastureland, for they appear to be in their original shape, indeed." So said Raama to Lakshmana. [4-6-21]

एवम् उक्तसः तु रामेण लक्ष्मणो वाक्यम् इदम् अब्रवीत् ।  
न अहम् जानामि केयूरे न अहम् जानामि कुण्डले ॥ ४-६-२२  
नूपुरे तु अभिजनामि नित्यम् पाद अभिवन्दनात् ।

एवम् उक्तः = thus said, but, by तु रामेण Raama	लक्ष्मणः = Lakshmana	वाक्यम् = sentence, this said इदम् अब्रवीत्
अहम् केयूरे = I, bracelets, do not, न जानामि know	अहम् न = I, do not, know, ear- जानामि rings	नित्यम् पाद = always, to feet, be- अभिवन्दनात् cause I salute
नूपुरे तु = anklets, but	अभिजनामि = I know them well.	

When Raama thus said Lakshmana said this, "I know not the bracelets and I know not the earrings But because I always salute her feet I know these anklets well..."[4-6-22]

This is a celebrated and controversial stanza. This is not found in ancient manuscripts or in Baroda version. Hanuma inspects the ornaments of Seetha in captivity in Sundara Kanda and a list is narrated there. But here, though no such listing is given, Lakshmana says he does not know the ornaments of upper body, but is aware of the anklets, for he always adores the feet of Seetha. The traditionalists attribute the kainkaryā, the dedicated character to Lakshmana, and establish this verse as a supreme characterization of Lakshmana. Lakshmana regards Seetha as one of his mother. The wife of an elder brother is just another mother.

ततः तु राघवो वाक्यम् सुग्रीवम् इदम् अब्रवीत् ॥ ४-६-२३  
ब्रूहि सुग्रीव कम् देशम् हियन्ती लक्षिता त्वया ।  
रक्षसा रौद्ररूपेण मम प्राणप्रिया प्रिया ॥ ४-६-२४

ततः = then दीन = sadly	सः = he Raaghava इदम् = this, spoke Sugreeva अब्रवीत्	सुग्रीवम् = to Sugreeva मम प्राण = than my, own life-like प्राणैः प्रिया [more than my life,] प्रिया dearer dear one लक्षिता त्वया = spotted, by you
रक्षसा रौद्र = by demon, ferocious, रूपेण in look	कम् देशम् = towards which, coun- हियन्ती try, while being ab- ducted	
ब्रूहि = tell.		

" Then Raama sadly asked to Sugreeva, "tell me Sugreeva, towards which country that ferocious looking demon abducted my dear one dearest than my lives, as spotted by you... [4-6-23]

क्व वा वसति तत् रक्षजः महत् व्यसनदम् मम । यन् निमित्तम् अहम् सर्वान् नाशयिष्यामि राक्षसान् ॥ ४-६-२५

अहम् = I	यत् निमित्तम् = in respect of which [demon]	सर्वान् = all, demons, I wish to राक्षसान् eliminate नाश यिष्यामि
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तत् मम = that, to me, great, woe,	क वा वसति = where, either, lives.
महत् व्यसन causer [troublemaker]	
दम्	

"For the sake of which demon I wish to eliminate whole of the demons, that troublemaker of mine, where does he live, either... [4-6-25]

हरता मैथिलीम् येन माम् च रोषयता ध्रुवम् ।  
आत्मनो जीवित अन्ताय मृत्यु द्वारम् अपावृतम् ॥ ४-६-२६

येन = by whom	मैथिलीम् = of Maithili, abductor	माम् = me, caused indigna-
ध्रुवम् = definitely, by himself,	हरता of	रोषयता च tion, even
आत्मनो his life, to end [suici-	मृत्यु द्वारम् = death's, doors, opened	
जीवित dally]	अपावृतम् up.	
अन्ताय		

"By whom Maithili is abducted and thus caused indignation in me, he has opened up the doors of his death suicidally. [4-6-26]

मम दयित तमा हता वनात् रजनिचरेण विमथ्य येन सा ।  
कथय मम रिपुम् तम् अद्य वै प्लवगपते यम सन्निधिम् नयामि ॥ ४-६-२७

प्लवगपते = fly-jumper's, king	येन रजनि = by which, night-	मम दयित = my, dearest than all
सा = she who is	चरेण walker	तमा
अद्य वै = today, for sure	विमथ्य = molesting, in forests,	मम रिपुम् = of my, enemy, about
	वनात् हता stolen	तम् कथय him, you tell
	यम = Yama's, fore of	नयामि = lead him, I will.
	सन्निधिम्	

" Oh, king of the fly-jumpers, tell me which demon forcibly stole her, my dearest one than all, by molesting her in the forest, tell me about that enemy of mine, for sure I will lead him to the fore of Death today itself... [4-6-27]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षष्ठः सर्गः ॥

Thus completes 6<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 7 Sarga 07 - सप्तमः सर्ग

## Friendly Discourse

Introduction -

Sugreeva consoles Raama soothingly and advises him to come out of his frenzy emotion at the loss of Seetha, which is not befitting to a person like Raama. Raama recovering from his emotional state, promises Sugreeva to be truthful to his word in alleviating the fear of Vali for Sugreeva. And Sugreeva also promises to make all his efforts to search for Seetha.

एवम् उक्तः तु सुग्रीवः रामेण आर्तेन वानरः ।  
अब्रवीत् प्राञ्जलिः वाक्यम् सबाष्पम् बाष्प गद्गदः ॥ ४-७-१

आर्तेन	= one in agony	रामेण	= by Raama	एवम् उक्तः	= thus, said Sugreeva
वानरः	= the monkey	बाष्प गद्गदः	= with tears, trembling voice	तु	
प्राञ्जलिः	= with adjoined palms	वाक्यम्	= sentence	स बाष्पम्	= with tears
				अब्रवीत्	= said.

Thus said by Raama in agony that monkey Sugreeva with his palms adjoined, and with tears rolling in eyes and also voice trembling with tears said this to Raama. [4-7-1]

न जाने निलयम् तस्य सर्वथा पाप रक्षसः ।  
सामर्थ्यम् विक्रमम् वा अपि दौष्कुलेयस्य वा कुलम् ॥ ४-७-२

दौष्कुलेयस्य	= of that sinister dynasty	तस्य पाप	= of his, of that sinning,	निलयम्	= residence
सामर्थ्यम्	= capability	रक्षसः	demon's	वा	= either
अपि	= even	विक्रमम्	= valour	सर्वथा	= at all
न जाने	= not, familiar.	कुलम् वा	= his lineage, even		

"Unfamiliar is the residence, or capability, or valour, or lineage of that sinning demon from a sinister dynasty, in any wise... [4-7-2]

सत्यम् तु प्रतिजानामि त्यज शोकम् अरिन्दम् ।  
करिष्यामि तथा यत्नम् यथा प्राप्स्यसि मैथिलीम् ॥ ४-७-३

अरिन्दम्	= oh, enemy destroyer	ते सत्यम्	= to you, truthfully, I am	मैथिलीम्	= Maithili, as to how,
		प्रतिजानामि	promising	यथा	you get back
तथा यत्नम्	= therefor, make effort, I	त्यज शोकम्	= discard, anguish.	प्राप्स्यसि	
करिष्यामि	strive to				

"Truthfully I am promising you, oh, enemy destroyer, as to how you will get back Maithili therefor I strive to make effort, let anguish be discarded... [4-7-3]

रावणम् सगणम् हत्वा परितोष्य आत्म पौरुषम् ।  
तथा अस्मि कर्ता नचिराद् यथा प्रीतो भविष्यसि ॥ ४-७-४

रावणम् स = Ravana, with, hench-	परितोष्य = satisfying your	आत्म = self, pride
गणम् हत्वा men, on killing		पौरुषम्
यथा प्रीतः = as to how, you will be	तथा न = that way, not, before	
भविष्यसि gladdened	चिरात् कर्ता long, done, by me.	
	अस्मि	

"As to how you will satisfy yourself on killing Ravana along with his henchmen, and as to how to you pride yourself thereby, I will make it happen in that way in no longer a time... [4-7-4]

अलम् वैक्लव्यम् आलम्ब्य धैर्यम् आत्मगतम् स्मर ।  
त्वत् विधानाम् न सदृशम् ईदृशम् बुद्धि लाघवम् ॥ ४-७-५

अलम् = enough, despair,	आत्म गतम् = soul gone in [inher-	त्वत् = your like persons
वैक्लव्यम् clinging on to	धैर्यम् स्मर ent,] courage, you rec-	विधानाम्
आलम्ब्य	collect	
ईदृशम् बुद्धि = this sort of, mental, in-	न सदृशम् = not, seemly.	
लाघवम् ineptness		

"Enough is this clinging on to despair, recollect your inherent courage, and it is unseemly for persons of your sort to have this kind of mental ineptness... [4-7-5]

मया अपि व्यसनम् प्राप्तम् भार्या विरहजम् महत् ।  
न अहम् एवम् हि शोचामि धैर्यम् न च परित्यजे ॥ ४-७-६

मया अपि = by me, too	भार्या = wife's	विरह जम् = separation, caused by
महत् = greatly	व्यसनम् = yearning	प्राप्तम् = came upon
न च अहम् = not, also, I	एवम् = this way	शोचामि = despaired
न च धैर्यम् = not, also, courage	परित्यजे = forsook.	

"Upon me too this yearning caused by the separation of wife has chanced, but I did not despair this way, nor I have forsaken my courage... [4-7-6]

न अहम् ताम् अनुशोचामि प्राकृतो वानरो अपि सन् ।  
महात्मा च विनीतः च किम् पुनर् धृतिमान् महान् ॥ ४-७-७

अहम् = I am, being primitive,	ताम् अनु = of her [for distancing	महात्मा च = great soul, also
प्राकृतः monkey, even though	शोचामि wife,] not, [totally] dis-	
वानरः अपि	heartening	
सन्		

विनीतः च = well-read one, also

धृतिमान् = courageous one

भवान् किम् = you are, what again  
पुनः [why tell about you.]

"Though I am a primitive monkey I am not totally disheartened for the distancing of wife, why tell about a great soul like you who are well read and courageous... [4-7-7]

बाष्पम् आपतितम् धैर्यात् निग्रहीतुम् त्वम् अर्हसि ।  
मर्यादाम् सत्त्व युक्तानाम् धृतिम् न उत्स्रष्टुम् अर्हसि ॥ ४-७-८

त्वम् आ = you, trickling, tears,  
पतितम् with courage, to con-  
बाष्पम् trol, apt of you  
धैर्यात्  
निग्रहीतुम्  
अर्हसि  
धृतिम् = courage

सत्त्व = that which belonging  
युक्तानाम् to self-controlled ones  
न उत्स्रष्टुम् = not, to discard, apt of  
अर्हसि you.

मर्यादाम् = propriety

"It is apt of you to control trickling tears with courage, and equally it is inapt of you to discard the courage and propriety of self-controlled people... [4-7-8]

व्यसने वा अर्थ कृच्छ्रे वा भये वा जीवितान्तगे ।  
विमृशन् वै स्वया बुद्ध्या धृतिमान् न अवसीदति ॥ ४-७-९

व्यसने वा = in a riddle, or

अर्थ कृच्छ्रे = financial loss, or  
वा

भये वा = in fear, either

धृतिमान् = courageous one

विमृशन् = by introspection verily

न अवसीदति = not, sinks down, in-  
वै deed.जीवित = life, at end of  
अन्तगे

स्वया बुद्ध्या = in ones own, mind

"Either in a riddle, or in financial loss, or at the end of life, or in fear, a courageous one does not sink down, but indeed introspects in his own mind... [4-7-9]

बालिशस् तु नरो नित्यम् वैक्लव्यम् योऽनुवर्तते ।  
स मज्जति अवशः शोके भार आक्रान्ता इव नौः जले ॥ ४-७-१०

यः नरः = which, man

बालिशः = like stupid, always,  
नित्यम् self-pity, he who  
वैक्लव्यम् follows  
अनुवर्तते

अ वसः = not, self-controlled

भार = by weight, overpow-  
आक्रान्ता ered [overweighing]

सः = he

शोके मज्जति = in sadness, drowns.

नौः जले इव = ship, in waters, like



"Stupid is that man who always follows self-piteous sadness unable to control himself, and he drowns down in that melancholy like a overweighing ship in waters... [4-7-10]

एषो अन्जलिः मया बद्धः प्रणयात् त्वाम् प्रसादये ।  
पौरुषम् श्रय शोकस्य न अन्तरम् दातुम् अर्हसि ॥ ४-७-११

मया एषः = by me, this, palms, ad- अन्जलिः joined बद्धः शोकस्य = for sadness, leeway, to अन्तरम् give, not, apt of you. दातुम् न अर्हसि	प्रणयात् = in friendship, you, I त्वाम् beseech प्रसादये	पौरुषम् श्रय = self-esteem, bear up
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"Adjoined are my palms in this way beseeching you in friendship, kindly bear up your self-esteem and you should not give any leeway to sadness... [4-7-11]

ये शोकम् अनुवर्तन्ते न तेषाम् विद्यते सुखम् ।  
तेजः च क्षीयते तेषाम् न त्वम् शोचितुम् अर्हसि ॥ ४-७-१२

ये = those विद्यते = enjoy, happiness सुखम् तेषाम् = their	शोकम् = moroseness, delve into अनुवर्तन्ते तेजः च = brilliance, too न त्वम् = not, your, saddening, शोचितुम् is apt. अर्हसि	न तेषाम् = not, to them क्षीयते = dwindle
---	--	--

"Those that delve deep into moroseness, to them there is no happiness, and their brilliance too dwindles, thus saddening is inapt on your part... [4-7-12]

शोकेन अभिप्रपन्नस्य जीविते च अपि संशयः ।  
स शोकम् त्यज राजेन्द्र धैर्यम् आश्रय केवलम् ॥ ४-७-१३

राजेन्द्र = oh, king of kings जीविते च = of life, also, even अपि त्यज = leave off	शोकेन = by sadness संशयः = doubts केवलम् = just, courage, hold on धैर्यम् to. आश्रय	अभि = well, engulfed प्रपन्नस्य सः शोकम् = such as you are, sad- ness
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"One well-engulfed in sadness doubts even his life, oh, king of kings, leave off that sadness and just hold on to courage...[4-7-13]

हितम् वयस्य भावेन ब्रूमि न उपदिशामि ते ।  
वयस्यताम् पूजयन् मे न त्वम् शोचितुम् अर्हसि ॥ ४-७-१४

हितम्	= benefiting	वयस्य भावेन	= friendly, thought	ब्रूमि	= I tell
न उपदिशामि	= not, instructing, you	वयस्यताम्	= friendship	पूजयन्	= regarding
ते		न त्वम्	= not, your, saddening,		
मे	= of mine	शोचितुम्	is apt.		
		अर्हसि			

"I am telling a benefiting and friendly thought, but not instructing you, should you regard my friendship then your saddening is inapt..." [Thus said Sugreeva to Raama.] [4-7-14]

मधुरम् सान्त्वितः तेन सुग्रीवेण स राघवः ।  
मुखम् अश्रु परि क्लिन्नम् वस्त्र अन्तेन प्रमार्जयत् ॥ ४-७-१५

तेन सुग्रीवेण	= by that, Sugreeva	मधुरम्	= sweetly	सान्त्वितः	= solaced
सः राघवः	= that Raama	अश्रु परि	= by tears, fully covered	मुखम्	= face
वस्त्र अन्तेन	= with cloth's, edge	क्लिन्नम्			
		प्रमार्जयत्	= dabbed.		

Sweetly solaced thus by that Sugreeva Raama dabbed his face with the edge of cloth, which is covered fully with tears. [4-7-15]

प्रकृतिः स्थः तु काकुत्स्थः सुग्रीव वचनात् प्रभुः ।  
संपरिष्वज्य सुग्रीवम् इदम् वचनम् अब्रवीत् ॥ ४-७-१६

प्रभुः	= the lord	काकुत्स्थः	= Raama Sugreeva	वचनात्	= by words of
प्रकृतिः स्थः	= in his own nature,	सुग्रीवम्	= Sugreeva is	सम्	= on embracing
तु	steadied himself			परिष्वज्य	
इदम्	= this, sentence, said.				
वचनम्					
अब्रवीत्					

Lord Raama steadied himself in his own nature by the words of Sugreeva, and on embracing him Raama said this sentence to him. [4-7-16]

कर्तव्यम् यत् वयस्येन स्निग्धेन च हितेन च ।  
अनुरूपम् च युक्तम् च कृतम् सुग्रीव तत् त्वया ॥ ४-७-१७

Sugreeva	= by a friend, friendly	वयस्येन यत्	= by friend, that which,	अनुरूपम् च	= timely, also
स्निग्धेन	one, also	कर्तव्यम्	is to be done		
हितेन च		तत् त्वया	= that which, by you	कृतम्	= is done.
युक्तम् च	= befitting, also				

"Sugreeva, a friendly obligation that which is to be done, a benefiting, befitting and a timely one too, is what you have performed with your friendly advise... [4-7-17]

एष च प्रकृतिः स्थः अहम् अनुनीतः त्वया सखे ।  
दुर्लभो हि ईदृशो बन्धुः अस्मिन् काले विशेषतः ॥ ४-७-१८

सखे	= oh, friend	त्वया	= by you	अनुनीतः	= implored
एष अहम्	= this, I am	प्रकृतिः स्थः	= in my nature, I steadied myself	ईदृशः बन्धुः	= this kind of, friend, impossible to get, indeed
अस्मिन् काले	= in these times	विशेषतः	= especially.		

"Oh, friend, I steadied myself in my own nature when implored by you... it is impossible to get this kind of friend, especially at these times... [4-7-18]

किम् तु यत्नः त्वया कार्यो मैथिल्याः परिमार्गणे ।  
राक्षसस्य च रौद्रस्य रावणस्य दुरात्मनः ॥ ४-७-१९

किम् तु	= but	त्वया मैथिल्याः	= by you, Maithili's	दुरात्मनः	= evil-minded one, of
परिमार्गणे	= search for, endeavour,			राक्षसस्य	demon's, furious,
यत्नः कार्यः	is to be done.			रौद्रस्य	Ravana's
				रावणस्य	

"But, trying to search for Maithili and that furious, evil-minded demon Ravana, is your endeavour... [4-7-19]

मया च यद् अनुष्ठेयम् विस्त्रब्धेन तत् उच्यताम् ।  
वर्षासु इव च सुक्षेत्रे सर्वम् संपद्यते तव ॥ ४-७-२०

मया च यत्	= by me, also, what, that	विस्त्रब्धेन	= in believability	तत्	= that, be said
अनुष्ठेयम्	is to be done			उच्यताम्	
तव सर्वम्	= your, all endeavour	वर्षासु सु क्षेत्रे इव	= in rainy season, in good lands, as though [seeded crop]	संपद्यते	= be reaped.

"What is to be done by me that be said in all believability, and all your endeavour will reap like the crops planted during rainy season in good lands... [4-7-20]

मया च यदिदम् वाक्यम् अभिमानात् समीरितम् ।  
तत् त्वया हरिशार्दूल तत् त्वम् इति उपधार्यताम् ॥ ४-७-२१

हरि शार्दूल	= oh, monkey, the tiger	मया	= by me	अभिमानात्	= in self-confidence
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यत् इदम् = which, this, word, is वाक्यम् spoken समीरितम् उपधार्यताम् = they may be deemed.	तत् त्वया = that, by you	तत्त्वम् इति = factually, thus
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"What that is spoken by me is in my self-confidence but not in any self-conceit, oh, tigerly-monkey, deem them as doubtless facts... [4-7-21]

अनृतम् न उक्त पूर्वम् मे न च वक्ष्ये कदाचन ।  
एतत् ते प्रतिजानामि सत्येन एव शपामि अहम् ॥ ४-७-२२

मे = by me एतत् ते = this, to you, I promise प्रतिजानामि	अनृतम् न = untruth, not, said, earlier उक्त पूर्वम् अहम् = I am, by truthfulness, सत्येन एव alone taking oath. शपामि	कदाचन न च = anytime[from now,] वक्ष्ये not, also, will speak
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"Untruth is not uttered by me earlier nor will be at anytime from now, and all this I am promising you taking oath on that truthfulness alone.. [4-7-22]

ततः प्रहृष्टः सुग्रीवः वानरैः सचिवैः सह ।  
राघवस्य वचः श्रुत्वा प्रतिज्ञातम् विशेषतः ॥ ४-७-२३

ततः = then श्रुत्वा = on hearing प्रहृष्टः = is gladdened.	सचिवैः = with ministers, monkey वानरैः सह keys, along with Sugreeva विशेषतः = especially	राघवस्य = Raama's word वचः प्रतिज्ञातम् = of promise
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Then on hearing the words of Raama Sugreeva along with his monkey ministers is gladdened, especially of Raama promise. [4-7-23]

एवम् एकान्त संपृक्तौ ततः तौ नर वानरौ ।  
उभौ अन्योन्य सदृशम् सुख दुःखम् अभाष्टाम् ॥ ४-७-२४

ततः = then सम्पृक्तौ = met वानरौ = monkey सुख दुःखम् = pleasure and pain	एवम् = thus तौ = those two उभौ = both अभाष्टाम् = discussed.	एकान्त = in privacy नर = man अन्योन्य = mutually befitting सदृशम्
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Then those two, the man and the monkey, met in privacy and both discussed in a mutually befitting manner about their pleasures and pains. [4-7-24]

महानुभावस्य वचो निशम्य  
हरिर् नृपाणाम् अधिपस्य तस्य ।  
कृतम् स मेने हरिवीर मुख्यः  
तदा च कार्यम् हृदयेन विद्वान् ॥ ४-७-२५

विद्वान्	= the intellectual	सः हरि वीर	= he that one, among	हरिः	= monkey - Sugreeva
		मुख्यः	monkey, heroes, chief		
महानुभावस्य	= highly capable one's [Raama's]	तस्य	= of his	नृपाणाम्	= among kings, the best
वचः	= word	निशम्य	= on hearing	अधिपस्य	king [Raama]
कृतम्	= accomplished	कार्यम्	= manoeuvre	तदा च	= then
मेने	= he [Sugreeva], thought so.			हृदयेन	= at heart

On hearing the word of that intellectual, highly capable one and the best king among kings, namely Raama, he that Sugreeva, the chief among the monkey heroes, thought at heart that his manoeuvre to surpass his dominant brother Vali is accomplished. [4-7-25]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे सप्तमः सर्गः ॥

Thus completes 7<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 8 Sarga 08 - अष्टमः सर्ग

## The Tale Of Enmity Between Vali And Sugreeva

Introduction -

Sugreeva gives a report to Raama about his plight for fear of Vali, who made his own brother an enemy and abducted Sugreeva's wife. Raama asks Sugreeva to inform him about the real cause of enmity, so that he can decide correctly. Sugreeva narrates his woeful condition.

परितुष्टः तु सुग्रीवः तेन वाक्येन हर्षितः ।  
लक्ष्मणस्य अग्रजम् शूरम् इदम् वचनम् अब्रवीत् ॥ ४-८-१

Sugreeva = by that, sentence तेन वाक्येन	हर्षितः = gladdened	परितुष्टः तु = satisfied
शूरम् = to that valiant one, Raama	लक्ष्मणस्य = Lakshmana's, elder अग्रजम्	इदम् = this, sentence वचनम्
अब्रवीत् = said.		

Sugreeva is gladdened and satisfied too by that sentence, and said this sentence to Lakshmana's elder brother, Raama the valiant one. [4-8-1]

सर्वथा अहम् अनुग्राह्यो देवतानाम् न संशयः ।  
उपपन्नः गुण उपेतः सखा यस्य भवान् मम ॥ ४-८-२

उपपन्नः = possessor of [all kinds of endowments]	गुण उपेतः = having good virtues, with	भवान् यस्य = you, whose, mine, मम सखा friend [on becoming so]
अहम् सर्वथा = I, in every way	देवतानाम् = to gods [also] worthy अनुग्राह्यः to be blessed	न संशयः = no, doubt.

"When you with all kinds of endowment and good virtues are my friend, doubtlessly I am worthy to be blessed by all gods in every way. [4-8-2]

शक्यम् खलु भवेत् राम सहायेन त्वया अनघ ।  
सुर राज्यम् अपि प्राप्तुम् स्व राज्यम् किमुत प्रभो ॥ ४-८-३

अनघ = oh, merited one oh, Raama	त्वया सहायेन = with your, help	सुर राज्यम् = god's, kingdom, even, अपि प्राप्तुम् to achieve, possible, it शक्यम् will be भवेत्
स्व राज्यम् = one's own, why tell किम् उतः about, oh , lord. प्रभो		

"Oh, merited one, with your help it will be possible to achieve kingdom of gods, oh, lord, then why tell about one's own kingdom... [4-8-3]

सोऽहम् सभाज्यो बन्धूनाम् सुहृदाम् चैव राघव ।  
यस्य अग्नि साक्षिकम् मित्रम् लब्धम् राघव वंशजम् ॥ ४-८-४

यस्य	= to whom such like me	राघव वंश	= in Raghava's, dynasty,	मित्रम्	= as friend
अग्नि	= fire, as witness	जम्	one born in	सः अहम्	= such as, I am
साक्षिकम्		लब्धम्	= gained by	सु हृदाम्	= kind-hearted friends
बन्धूनाम्	= among, relatives	च इव	= also, like that		
सभाज्यः	= estimable.				

"He who has gained the one born in Raghava-s dynasty as friend, to which sacred fire bore the witness, such a being like me is estimable among his relative, more so among his kind-hearted friends... [4-8-4]

अहम् अपि अनुरूपः ते वयस्यो ज्ञास्यसे शनैः ।  
न तु वक्तुम् समर्थोऽहम् त्वयि आत्मगतान् गुणान् ॥ ४-८-५

अहम् अपि	= I am, even	अनुरूपः	= matching	वयस्यः	= friend
ते	= to you	ज्ञास्यसे	= you will know	शनैः	= soon
अहम् आत्म	= I am my in soul, hav-	त्वयि	= to you	वक्तुम्	= to speak
गतान्	ing [inherent,] capabil-				
गुणान्	ities				
न तु समर्थः	= not, capable [inexpedi-				
	ent.]				

"Even though I am a matching friend to you, that you will know soon, it will be inexpedient of myself to talk about my inherent capabilities. [4-8-5]

महात्मनाम् तु भूयिष्ठम् त्वत् विधानाम् कृत आत्मनाम् ।  
निश्चला भवति प्रीतिः धैर्यम् आत्मवताम् वर ॥ ४-८-६

मह	= for great souls	भूयिष्ठम्	= generally	त्वत्	= in your manner
आत्मनाम्				विधानाम्	
तु					
कृत	= purified, at heart	निश्चला	= stable	भवति	= will be
आत्मनाम्					
प्रीतिः	= friendship	धैर्यम्	= courage	आत्मवताम्	= among hearty ones,
				वर	the best [amiable one.]

"Great souls of your kind, whose hearts are purified like yours, oh, amiable Raama, their friendship and courage will generally be stable. [4-8-6]

रजतम् वा सुवर्णम् वा शुभानि आभरणानि च ।  
अविभक्तानि साधूनाम् अवगच्छन्ति साधवः ॥ ४-८-७

साधूनाम्	= among gentle souls	रजतम् वा	= silver, or	सुवर्णम् वा	= gold, or
शुभानि	= prosperous orna-	अ विभक्तानि	= not, in an apportioned	युस् साधवः	= by gentle souls
आभरणानि	ments, even		manner		
च					
अवगच्छन्ति	= will be knowing.				

"Gentle souls will be knowing that silver or gold, or even prosperous ornaments are not to be apportioned among themselves as this is mine and that is yours. [4-8-7]

आढ्यो वा अपि दरिद्रो वा दुःखितः सुखितोऽपि वा ।  
निर्दोषः च सदोषः च वयस्यः परमा गतिः ॥ ४-८-८

आढ्यः वा	= rich, or, even	दरिद्रः वा	= poor, or	दुःखितः	= saddened
अपि		निर् दोषः च	= without flaw, or	स दोषः वा	= with flaw, or
सुखितः अपि	= gladdened, even, or	परमा गतिः	= ultimate, recourse.		
वा					
वयस्यः	= friend is				

"May he be rich or poor, saddened or gladdened, flawless or flawed, a friend is the ultimate recourse to any. [4-8-8]

धन त्यागः सुख त्यागो देश त्यागोऽपि वा अनघः ।  
वयस्यार्थं प्रवर्तन्ते स्नेहम् दृष्ट्वा तथा विधम् ॥ ४-८-९

अनघः	= oh impeccable one	स्नेहम्	= friendship	दृष्ट्वा तथा	= on observing, thus,
वयस्य अर्थं	= for friend's, sake	धन त्यागः	= wealth, devoting	विधम्	course of [friendship]
देश त्यागः	= country, devoting, or,	प्रवर्तन्ते	= conducts [they don't	सुख त्यागः	= pleasure devoting
वा अपि	even		hesitate to forgo, ex-		
			tend.]		

"On observing the course of friendship and knowing which is true friendship, the true friends do not hesitate to extend wealth, pleasure or even their own country for the sake of friendship." Sugreeva thus extolled Raama and his friendship. [4-8-9]

तत् तथा इति अब्रवीत् रामः सुग्रीवम् प्रिय दर्शनम् ।  
लक्ष्मणस्य अग्रतः लक्ष्म्या वासवस्य इव धीमतः ॥ ४-८-१०

रामः	= Raama	वासवस्य इव	= Indra, as with, saga-	लक्ष्म्या	= one who is resplen-
		धीमतः	cious one		dent



लक्ष्मणस्य अग्रतः	= [such] Lakshmana's, before	प्रिय दर्शनम् सुग्रीवम्	= one who looks pleas- ant [soft-natured in his for the onlookers, to such] Sugreeva	तत् तथा इति अब्रवीत्	= that, that way, only, [thus] said Raama.
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"That is thus only," said Raama before Lakshmana, which Lakshmana is sagacious, resplendent and who vies with Indra, about what is said by Sugreeva, which Sugreeva is by now soft-natured in his looks, doffing off his jittery look. [4-8-10]

ततो रामम् स्थितम् दृष्ट्वा लक्ष्मणम् च महाबलम् ।  
सुग्रीवः सर्वतः चक्षुः वने लोलम् अपातयत् ॥ ४-८-११

ततः	= then Sugreeva	स्थितम्	= standing there, at	महाबलम्	= greatly mighty
लक्ष्मणम् च	= Lakshmana, also	रामम् दृष्ट्वा	Raama, on seeing	चक्षुः	= eyes
सर्वतः	= around	लोलम्	= rolling - bolting	अपातयत्	= thrown [he cast sight.]
		वने	= in forest		

Then on seeing Raama standing there with greatly mighty Lakshmana, Sugreeva cast his sight with his bolting eyes around that forest. [4-8-11]

स ददर्श ततः सालम् अविदूरे हरीश्वरः ।  
सुपुष्पम् ईषत् पत्र आढ्यम् भ्रमरैः उपशोभितम् ॥ ४-८-१२

ततः	= then	सः हरीश्वरः	= he that, monkeys, lord,	अविदूरे सु	= not far off, well flow- ered
ईषत् पत्र	= with some, leaves,	भ्रमरैः	= with honeybees	उप	= well bedecked
आढ्यम्	covering	ददर्श	= has seen.	शोभितम्	
सालम्	= sala tree				

He that lord of monkeys Sugreeva has then seen a well flowered sala tree not far off from there, covered with some leaves and bedecked with honeybees. [4-8-12]

तस्य एकाम् पर्णं बहुलाम् शाखाम् भन्त्वा सुशोभिताम् ।  
रामस्य आस्तीर्य सुग्रीवो निषसाद् स राघवः ॥ ४-८-१३

सुग्रीवः	= Sugreeva	तस्य	= its, tree's	पर्णं बहुलाम्	= leaves, many
सु शोभिताम्	= well, charming one	एकाम्	= one	शाखाम्	= branch
भन्त्वा	= broke off	रामस्य	= for Raama, spread out	सः राघवः	= with Raghava
निषसाद्	= sat on it.	आस्तीर्य			

And Sugreeva broke off one branch of that sala tree that is with many leaves and a well charming one, and spreading it out for Raama, he sat on it with Raghava. [4-8-13]

तौ आसीनौ ततः दृष्ट्वा हनूमान् अपि लक्ष्मणम् ।  
साल शाखाम् समुत्पाद्य विनीतम् उपवेशयत् ॥ ४-८-१४

ततः	= then	हनूमान्	= Hanuma	अपि	= even
आसीनौ	= sitting	तौ	= those two	स्त्वा	= on seeing
साल	= sala, branch	सम् उत्पाद्य	= on breaking	विनीतम्	= modest one
शाखाम्					
लक्ष्मणम्	= to Lakshmana	उपवेशयत्	= sat on.		

On seeing those two sitting on a branch then Hanuma also broke a branch of sala tree for the modest Lakshmana and seated Lakshmana on it. [4-8-14]

This verse and some more will look alike to verses 18, 19, 20 and some more in 5th chapter of this canto, meaning that these actions are repeated whenever Raama and Lakshmana are standing, these monkeys broke the branches of trees and spread its leaves like a leafy mat as a comfortable seat to Raama with their veneration. Some other verses dealing with the agony of Sugreeva and assurances of Raama are also there, indicating that Raama assured the doubting monkeys repeatedly.

सुख उपविष्टम् रामम् तु प्रसन्नम् उदधिम् यथा ।  
साल पुष्पाव संकीर्णं तस्मिन् गिरिवर उत्तमे ॥ ४-८-१५  
ततः प्रहृष्टः सुग्रीवः श्लक्ष्णया शुभया गिरा ।  
उवाच प्रणयाद् रामम् हर्षं व्याकुलित अक्षरम् ॥ ४-८-१६

ततः सुग्रीवः	= then Sugreeva	प्रहृष्टः	= who is pleased	साल पुष्प	= with sala tree's, flowers
संकीर्णं	= all over bestrewn with	तस्मिन्	= there, on that mountain, the best	सुख	= comfortably, one who is sitting
प्रसन्नम् यथा	= quiet, like, ocean	गिरिवर		उपविष्टम्	
उदधिम्		उत्तमे		रामम्	= to such a Raama
श्लक्ष्णम्	= with gentle, gracious,	रामम् तु	= one who causes delight to heart	प्रणयात्	= in friendship
शुभया गिरा	words	हर्षं	= in happiness, fluttering, with words		
उवाच	= said.	व्याकुलित			
		अक्षरम्			

Then to him, who by now is comfortably sitting on a flowery mat laid by the bestrewn flowers of sala trees on that best mountain like a quiet ocean, to such Raama who by his very presence delights hearts, that gladsome Sugreeva said this in friendship with his gentle and gracious words that fluttered with happiness while he spoke. [4-8-15, 16]

अहम् विनिकृतो भ्रात्रा चरामि एष भयार्दितः ।  
ऋध्यमूकम् गिरि वरम् हत भार्यः सुदुःखितः ॥ ४-८-१७

भ्रात्रा	= by brother, calumni-	एषः अहम्	= this, me	भयादितः	= with fear haunting
विनिकृतः	ated				
हृत भार्यः	= stolen, wife	सु दुःखितः	= highly, anguished	गिरि वरम्	= mountain the best
ऋष्यमूकम्	= on Mt. Rishyamuka	चरामि	= I am moving.		

"My brother calumniated me and stole my wife, with his fear and my anguish haunting me I am moving about this best mountain Rishyamuka. [4-8-17]

सोऽहम् त्रस्तः भये मग्नः वने संब्रान्त चेतनः ।  
वालिना निकृतः भ्रात्रा कृत वैरः च राघव ॥ ४-८-१८

Raghava	= by brother	वालिना	= by Vali	निकृतः	= insulted - affronted
भ्रात्रा					
कृत वैरः	= made, enemy	च	= also	सः अहम्	= such as, I am
त्रस्तः	= scared	सम्ब्रान्त	= dazed	चेतनः	= vitality
वसामि	= living	भये मग्नः	= in fear, flung in.		

"Affronted by my brother, oh, Raghava, I am made as his enemy, such as I am, I am living on with a scared and dazed vitality far flung in fear. [4-8-18]

वालिनः मे भय आर्तस्य सर्वलोक अभयंकर ।  
मम अपि त्वम् अनाथस्य प्रसादम् कर्तुम् अर्हसि ॥ ४-८-१९

सर्व लोक	= for all worlds	अ भयम् कर	= no, fear - protection, giver [protector]	मे	= my - from my brother
वालिनः	= from Vali	भय आर्तस्य	= in fear, agonized	अ नाथस्य	= un, protected one [I am]
मम अपि	= to me, even	त्वम्	= you	प्रसादम्	= protection, to accord, able you are.
				कर्तुम्	
				अर्हसि	

"I am agonized by the fear from Vali, oh, protector of all the worlds, you protect me too for I am unprotected, and able are you to accord protection." Thus Sugreeva appealed to Raama. [4-8-19]

एवम् उक्तः तु तेजस्वी धर्मज्ञो धर्म वत्सलः ।  
प्रत्युवाच स काकुत्स्थः सुग्रीवम् प्रहसन् इव ॥ ४-८-२०

एवम् उक्तः	= thus, said	तेजस्वी	= resplendent	धर्मज्ञः	= virtuous
तु					
धर्म वत्सलः	= righteousness, the patron of	सः	= he that, Raama	प्र हसन् इव	= laughing it off, as though
सुग्रीवम्	= to Sugreeva	काकुत्स्थः			
		प्रति उवाच	= in turn, said - replied.		

Thus said by Sugreeva, the resplendent and virtuous Raama, the patron of righteousness replied Sugreeva as though laughing off the task. [4-8-20]

उपकार फलम् मित्रम् अपकारो अरि लक्षणम् ।  
अद्य एव तम् वधिष्यामि तव भार्या अपहारिणम् ॥ ४-८-२१

उपकार	= helping, fruit of, is a	अपकारः	= harming, is enemy's,	अद्य एव	= today, only
फलम्	friend	अरि	trait		
मित्रम्		लक्षणम्			
वध् इष्यामि	= to kill, I wish to	तम् तव	= him, your, wife's, ab-		
		भार्या	ductor.		
		अपहारिणम्			

"Helping is the fruit of friendship while harming is enemy's trait, hence I wish to kill him today only, that abductor of your wife..." Raama continued thus. [4-8-21]

इमे हि मे महाभाग पत्रिणः तिग्म तेजसः ।  
कार्तिकेय वन उद्भूताः शरा हेम विभूषिताः ॥ ४-८-२२  
कन्क पत्र परिच्छन्ना महेन्द्र अशनि सन्निभाः ।  
सुपर्वाणः सुतीक्ष्ण अग्रा सरोषा भुजगा इव ॥ ४-८-२३

महा भागाः	= oh, highly fortunate one - Sugreeva	मे इमे	= my, these, winged	तिग्म तेजसः	= sharply, sparkling
		पत्रिणः शरा	[pinion to hern,] arrows		
कार्तिकेय वन	= from Kartikeya's, forest, begotten	हेम	= gold, decorated with	कन्क पत्रै	= with eagle's, feathers,
उद्भूताः		विभूषिताः		परि च्छन्नाः	tied with as fins
महेन्द्र	= Indra's	अशनि	= Thunderbolt, like	सु पर्वाणः	= having smooth, nodes, even knots
सु तीक्ष्ण	= very, sharply, tipped	सन्निभाः		भुजगा इव	= snakes, like.
अग्रा		स रोषाः	= with rage		

"These are my arrows winged from pinion of the hern, oh, highly fortunate Sugreeva, these that are decorated in gold sparkle sharply like the Thunderbolts of Indra, and they are begotten from the reed forest of Kartikeya, ends tied with eagles feathers for fins, smooth are their nodes, sharp are their tips that pierce sharply, and these will be like enraged snakes. [4-8-22, 23]

**Comment:** please see Ch 37 in Bala Kanda for the legend of Karthikeya and his emergence.

वालि सज्जम् अमित्रम् ते भ्रातरम् कृत किल्बिषम् ।  
शरैः विनिहतम् पश्य विकीर्णम् इव पर्वतम् ॥ ४-८-२४

ते भ्रातरम्	= your brother	कृत	= who has done, malice	वालि सज्जम्	= Vali, denotative by, named
अ मित्रम्	= unfriendly - intimidating one	किल्बिषम्		वि निहतम्	= verily, eradicated
		शरैः	= with arrows		

विकीर्णम्	= splintered, like, moun-	पश्य	= you may see.
इव पर्वतम्	tain		

"You may see your malicious and intimidating brother, someone denotative by name Vali, eradicated with these very arrows and splintered down like a mountain." Raama said so to Sugreeva. [4-8-24]

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनी पतिः ।  
प्रहर्षम् अतुलम् लेभे साधु साध्विति च अब्रवीत् ॥ ४-८-२५

राघवस्य	= Raghava's	वचः	= words	श्रुत्वा	= heard
सुग्रीवः	= Sugreeva	वाहिनी पतिः	= monkey-force, lord of	प्रहर्षम्	= happiness
अतुलम्	= much	लेभे	= attained	साधु साधु	= good, good, thus, also
अब्रवीत्	= said.			इति च	

On hearing Raghava's words, the lord of monkey-force Sugreeva attained much happiness and said, 'good, good...' [4-8-25]

राम शोक अभिभूतो अहम् शोक आर्तानाम् भवान् गतिः ।  
वयस्य इति कृत्वा हि त्वयि अहम् परिदेवये ॥ ४-८-२६

Raama	= I am	शोक	= by sadness, con-	शोक	= for sadly, lamenting
अहम्		अभिभूतः	founded in	आर्तानाम्	ones
भवान् गतिः	= you are, the recourse	वयस्य इति	= friend, thus, on mak-	हि	= verily
		कृत्वा	ing [because you are a friend]		
त्वयि अहम्	= in you, I am	परिदेवये	= beseeching [I open up my woes before you.].		

"Raama, I am confounded in sadness, and for those lamenting sadly you are the only recourse, and because you have befriended me I am opening up my woes before you. [4-8-26]

त्वम् हि पाणि प्रदानेन वयस्यो मे अग्नि साक्षिकम् ।  
कृतः प्राणैः बहुमतः सत्येन च शपामि अहम् ॥ ४-८-२७

त्वम्	= you are	पाणि प्रदानेन	= hand, by extending	अग्नि	= of fire, by witness
कृतः	= befriended [me, there-fore]	प्राणैः	= than life, you are dear-	आक्षिकम्	
		बहुमतः	est, friend you are, of	अहम्	= I am
सत्येन च	= by truth, only, taking	वयस्यः मे हि	minbe, indeed		
शपामि	oath.				

"By extending a helping hand and befriending me while sacred fire bore witness, you have indeed become my dearest friend on par with my life, and hence I take promise on truth to broach. [4-8-27]

वयस्य इति कृत्वा च विस्त्रब्धः प्रवदामि अहम् ।  
दुःखम् अन्तर्गतम् तन् मे मनो हरति नित्यशः ॥ ४-८-२८

वयस्य इति = friend, thus, making, कृत्वा च also	अहम् = I am	विस्त्रब्धम् = in believability [with- out hitches and hold- ups]
प्र वदामि = clearly, saying	तत् = that which, internal, अन्तर्गतम् sorrow is there, my, दुःखम् heart, stealing [rend- मनः हरति ing,] always. नित्यशः	

"By befriending you I am able to say clearly about my internal sorrow without any hitches and hold-ups, which is always rending my heart..." So said Sugreeva to Raama. [4-8-28]

एतावत् उक्त्वा वचनम् बाष्प दूषित लोचनः ।  
बाष्प दूषितया वाचा न उच्चैः शक्नोति भाषितुम् ॥ ४-८-२९

एतावत् = up to here	उक्त्वा = said, sentence वचनम्	बाष्प = with tears, abused, दूषितया eyes लोचनः उच्चैः = aloud
बाष्प = tears, abused, voice दूषितया वाचा शक्नोति = able	न = not भाषितुम् = to talk.	

Sugreeva said this much sentence with tears abusing his eyes and his voice is unable talk aloud since it is equally abused by tears. [4-8-29]

बाष्प वेगम् तु सहसा नदी वेगम् इव आगतम् ।  
धारयामास धैर्येण सुग्रीवः राम संनिधौ ॥ ४-८-३०

Sugreeva = in the presence of सन्निधौ Raama आगतम् = came up	नदी वेगम् = river's, speed, like इव बाष्प वेगम् = tears, speed of तु	सहसा = suddenly धैर्येण = courageously
धारयामास = controlled.		

Sugreeva courageously controlled the sudden haste of tears that came up hastily and suddenly like a river in the presence of Raama. [4-8-30]

स निगृह्य तु तम् बाष्पम् प्रमृज्य नयने शुभे ।  
विनिःश्वस्य च तेजस्वी राघवम् पुनरूचिवान् ॥ ४-८-३१

तेजस्वी	= bright one	सः	= he	तम् बाधपम्	= those, tears
निगृह्य तु	= controlled	प्रमृज्य शुभे	= on wiping out, his for-	वि	= verily, sighed, also
		नयने	tunate, eyes	निस्रःवस्य	
				च	
राघवम्	= to Raghava, sentence,				
वाक्यम् पुनः	again started to speak.				
ऊचिवान्					

He that bright Sugreeva controlled those tears, and on wiping his fortunate eyes, but sighing heavily he again started to speak this sentence to Raghava. [4-8-31]

पुरा अहम् वलिना राम राज्यात् स्वात् अवरोपितः ।  
परुषाणि च संश्राव्य निर्धूतो अस्मि बलीयसा ॥ ४-८-३२

पुरा	= earlier	अहम्	= I was	बलीयसा	= by forceful, Vali, from
				वलिना	my, kingdom, dis-
				स्वात्	mounted [deposed]
				राज्यात्	
				अवरोपितः	
परुषाणि च	= harsh words, also,				
संश्राव्य	made to listen [spoke				
निर्धूतः	by him,] shoved off				
अस्मि	[banished,] I am.				

"Earlier he that forceful Vali deposed me from my kingdom, oh Raama, and speaking harsh words he even banished me. [4-8-32]

हता भार्या च मे तेन प्राणेभ्यो अपि गरीयसी ।  
सुहृदः च मदीया ये संयता बन्धनेषु ते ॥ ४-८-३३

तेन	= by him	प्राणेभ्यः अपि	= of lives, even, loftier	मे भार्या च	= my, wife, is also,
		गरीयसी		हता	stolen
मदीया ये	= my, those, sympathis-	ते	= they are]	बन्धनेषु	= in prisons, tied down.
सुहृदः	ers are thee			सम्यता	

"My wife who is loftier than my lives is stolen by him, and those that are my sympathisers they are also captivated and imprisoned by him. [4-8-33]

यत्नवान् च स दुष्टात्मा मद् विनाशाय राघव ।  
बहुशः तत् प्रयुक्ताः च वानरा निहता मया ॥ ४-८-३४

Raghava	= he that, evil, minded	मद्	= for my, annihilation	यत्नवान् च	= he tried, also
सः दुष्ट अत्मा	one	विनाशाय		प्रयुक्ताः च	= deployed, also
बहुशः	= many times	तत्	= by him		
वानराः	= monkeys [combatants]	निहता मया	= are killed, by me.		

"He that very evil minded one tried many times to annihilate me, and Raghava, I killed those combatants monkeys that are deployed by Vali to kill me. [4-8-34]

शंकया एतया अहम् च दृष्ट्वा त्वाम् अपि राघव ।  
न उपसर्पामि अहम् भीतो भये सर्वे हि बिभ्यति ॥ ४-८-३५

Raaghava = I, too	एतया = with the same	शंकया त्वे = doubt
अहम् च		
त्वाम् अपि = you, even, here, on	न उपसर्पामि = not, I neared you	भये सर्वे = in fear, all, will be fear-
इह दृष्ट्वा seeing		बिभ्यति हि some, isn't it.

"With the same doubt I did not even near you when I saw you... in fear everything will be fearsome, isn't it... [4-8-35]

केवलम् हि सहाया मे हनुमत् प्रमुखास्त्वमे ।  
अतः अहम् धारयामि अद्य प्राणान् कृच्छ्र गतः अपि सन् ॥ ४-८-३६

केवलम् = just, these, Hanuma,	मे सहाया = my, helping hands	अतः अहम् = thereby, I am, in
इमे हनुमत् important ones		कृच्छ्र गतः tribulations, gone in,
प्रमुखाः		अपि सन् though, I am
धारयामि = I bear, my lives, even		
प्राणान् अद्य today.		

"Though I am engulfed in tribulations I still bear my lives even today due to these important monkeys like Hanuma and others, who are the only helping hands of mine. [4-8-36]

एते हि कपयः स्निग्धा माम् रक्षन्ति समन्ततः ।  
सह गच्छन्ति गन्तव्ये नित्यम् तिष्ठन्ति च स्थिते ॥ ४-८-३७

स्निग्धा = friendly	एते कपयः = these, monkeys, me,	गन्तव्ये सह = while I go, along with,
	माम् रक्षन्ति guarding, from all	गच्छन्ति they go, always, while
	समन्ततः over	नित्यम् staying, the stay.
		स्थिते
		तिष्ठन्ति च

"These are the friendly monkeys guarding me all over, while I go they go along with me, and if I were to stay they too will stay. [4-8-37]

संक्षेपः ते एष मे राम किम् उक्त्वा विस्तरम् हि ते ।  
स मे ज्येष्ठो रिपुः भ्राता वाली विश्रुत पौरुषः ॥ ३-८-३८

Raama एष = this, is my, brief ac-	ते विस्तरम् = to you, in detail,	मे ज्येष्ठः = my, elder, brother
मे संक्षेपः count	उक्त्वा किम् telling, why [what is the use in elaborating it]	भ्राता



विश्रुत पौरुशः	= who is renowned, for his intrepidity	सः अलि मम रिपु	= that, Vali, is my, en- emy.
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"Raama, this is briefly my sad-story and why tell this very broadly to you as it would be too tedious... my elder brother Vali is a renowned one for his intrepidity, and he that Vali alone is my enemy. [4-8-38]

तद् विनाशे अपि मे दुःखम् प्रमृष्टम् स्यात् अनन्तरम् ।  
सुखम् मे जीवितम् चैव तद् विनाश निबन्धनम् ॥ ३-८-३९

तद् विनाशे अपि	= his, end, only	मे दुःखम् प्र मृष्टम् स्यात्	= my, distress, is wiped out [end,] it will be	अनन्तरम्	= later
मे सुखम् जीवितम् च एव	= my, quietude, life, also, thus	तद् विनाश निबन्धनम्	= his, destruction, sub- jected to.		

"His end ends my distress and my later life and quietude are subjected to his destruction. [4-8-39]

एष मे राम शोकान्तः शोक आर्तेन निवेदितः ।  
दुःखितः सुखितः वा अपि सख्युः नित्यम् सखा गतिः ॥ ३-८-४०

शोक आर्तेन	= by grief, stricken one	मे एष शोक अन्तः नित्यम् सखा गतिः	= this, misery's, end, [end for my misery] = at any time, friend, is recourse.	निवेदितः	= is submitted
सख्युः दुःखितः सुखितः वा अपि	= for a friend, saddened, gladdened, or, even if				

"Grief stricken such as I am, I have submitted as to how my misery ends, whether one is gladdened or saddened he has recourse only to his friend." So said Sugreeva to Raama. [4-8-40]

श्रुत्वा एतत् च वचः रामः सुग्रीवम् इदम् अब्रवीत् ।  
किम् निमित्तम् अभूत् वैरम् श्रोतुम् इच्छामि तत्त्वतः ॥ ३-८-४१

Raama एतत् वचः श्रुत्वा किम् निमित्तम्	= all this, words, on hearing = what, for	सुग्रीवम् अभूत् वैरम्	= to Sugreeva = chanced, enmity	इदम् अब्रवीत् तत्त्वतः श्रोतुम् इच्छामि	= this, said = in its reality, to listen, interested I am.
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Hearing all that is spoken by Sugreeva, Raama asked, "What for chanced the enmity? I am interested to listen, in its reality...[4-8-41]

सुखम् हि कारणम् श्रुत्वा वैरस्य तव वानर ।  
आनन्तर्यद् विधास्यामि संप्रधार्य बलाबलम् ॥ ३-८-४२

वानर	= oh, monkey	तव वैरस्य	= yours, of enmity,	बल अबलम्	= strength and weak-
		कारणम्	cause, on listening	सम्प्रधार्य	ness, on deciding
आनन्तर्यात्	= after a proper thought	श्रुत्वा			
		सुखम्	= easily, I will enforce		
		विधास्यामि	[do the needful.]		

"On knowing the cause of your enmity, oh, monkey, and after a proper thought, and deciding upon the strength and weakness of the cause of enmity, or of the enmity itself, I will do the needful very easily. [4-8-42]

बलवान् हि मम अमर्षः श्रुत्वा त्वाम् अवमानितम् ।  
वर्धते हृदय उत्कम्पी प्रावृड् वेग इव अंभसः ॥ ३-८-४३

श्रुत्वा	= on hearing	त्वाम्	= you are	अवमानितम्	= insulted
उत्कम्पी	= that can flutter	मम	= my	हृदय	= heart
बलवान्	= intense	अमर्षः	= anger [is coming to pass, like]	अम्भसः	= of waters, rainy sea-
				प्रावृड् वेग	son's, speediness, like,
				इव वर्धते	increasing.

"On hearing that you are insulted my intense anger that can flutter my heartbeat is intensifying like the intensifying speed of waters in rainy reason. [4-8-43]

हृष्टः कथय विस्त्रब्धो यावत् आरोप्यते धनुः ।  
सृष्टः च हि मया बाणो निरस्तः च रिपुः तव ॥ ३-८-४४

मया	= by me	यावत्	= before	धनुः	= bow, is aimed
बाणः सृष्टः च	= arrow, is released	तव रिपुः	= your, enemy, become	आरोप्यते	
		निरस्तः च	helpless [ he dies]	हृष्टः विस्त्रब्धः	= gladly, in belief, you
			[within that time]	कथय	tell.

"Be glad to say in belief, Sugreeva, before I take aim with my bow, and even before I release the arrow, and even before silencing your enemy." Raama assured Sugreeva in this way. [4-8-44]

एवम् उक्तः तु सुग्रीवः काकुत्स्थेन महात्मना ।  
प्रहर्षम् अतुलम् लेभे चतुर्भिः सह वानरैः ॥ ३-८-४५

महात्मना	= by great souled,	सुग्रीवः	= he that Sugreeva	चतुर्भिः	= with four, vanara-s,
काकुत्स्थेन	Raama, thus, when			वानरैः सह	along with
एवम् उक्तः	said				
तु					

प्रहर्षम्	= rejoice, very much, ob-
अतुलम्	tained.
लेभे	

Thus said by the great souled Raama, Sugreeva is very much rejoiced along with four of vanara-s available in his attendance. [4-8-45]

ततः प्रहृष्ट वदनः सुग्रीवः लक्ष्मणाग्रजे ।  
वैरस्य कारणम् तत्त्वम् आख्यातुम् उपचक्रमे ॥ ३-८-४६

तत	= then	प्रहृष्ट वदनः	= with pleased, countenance Sugreeva	लक्ष्मण	= to Lakshmana's elder,
वैरस्य	= enmity's, cause	तत्त्वम्	= truthfully	अग्रजे	to Raama
कारणम्				आख्यातुम्	= to tell
उपचक्रमे	= started.				

Then with a pleased countenance Sugreeva started to tell Raama about the cause of the enmity, it all it truthfulness. [4-8-46]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे अष्टमः सर्गः ॥

Thus completes 8<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 9 Sarga 09 - नवमः सर्ग

## The Strength Of Vali

Introduction -

Sugreeva reports the incident that sparked off the indignation and ire of Vali towards Sugreeva. Sugreeva describes to Raama about the strength and heartless nature of Vali, with a kind of indirect portrayal of his enemy's capabilities.

वाली नाम मम भ्राता ज्येष्ठः शत्रु निषूदनः ।  
पितुः बहुमतः नित्यम् मम च अपि तथा पुरा ॥ ४-९-१

शत्रु निषूदनः	= oh, enemy, destroyer - Raama	वाली नाम	= Vali, named, my elder	पितुः	= to our father
बहुमतः	= very dear	मम ज्येष्ठः	brother	पुरा	= earlier
मम च अपि	= for me, to, even	भ्राता			
		नित्यम्	= always		
		तथा	= like that.		

"Oh, great enemy destroyer Raama, my elder brother Vali is a very dear one to our father, and even for me too he was so, earlier. [4-9-1]

पितरि उपरते तस्मिन् ज्येष्ठो अयम् इति मंत्रिभिः ।  
कपीनाम् ईश्वरो राज्ये कृतः परम सम्मतः ॥ ४-९-२

तस्मिन्	= that, father, on demise	अयम् ज्येष्ठः	= he is, elder one, thus	राज्ये परम	= in kingdom, immense,
पितरि उपरते	of	इति	deciding	सम्मतः	on glorification
मन्त्रिभिः	= ministers, he is made	कपीनाम्	= for monkeys, king.		
कृतः	as	ईश्वरोः			

After the demise of our father all the ministers have glorified him immensely and made him the king of all the monkeys as he is the elder. [4-9-2]

राज्यम् प्रशासतः तस्य पितृ पैतामहम् महत् ।  
अहम् सर्वेषु कालेषु प्रणतः प्रेष्यवत् स्थितः ॥ ४-९-३

अहम्	= I am	महत् पिउ	= great, father's, forefa- ther's	राज्यम्	= kingdom
प्रशासतः	= while ruling	तस्य	= to him	सर्वेषु	= in all
कालेषु	= times	प्रणतः	= bowed down	प्रेष्यवत्	= like a servant
स्थितः	= stood by.				

While he was ruling the great kingdom of my father and forefathers, I have always bowed down to him like a servant and stood by him. [4-9-3]

मायावी नाम तेजस्वी पूर्वजो दुन्दुभेः सुतः ।  
तेन तस्य महद् वैरम् वालिनः स्त्री कृतम् पुरा ॥ ४-९-४

दुन्दुभेः पूर्वजः	= Dundubhi's, elder brother	मयः सुतः	= Maya's, son	मायावी नाम तेजस्वी आसीत्	= Maayaavi, named, fierce one [was there]
पुरा तस्य वालिनः महद् वैरम्	= previously, with him, that Vali = great enmity	तेन आसीत्	= to him [to Dundubhi] = was there.]	स्त्री कृतम्	= female, due to

There was a fierce demon named Maayaavi, the elder brother of Dundubhi and the son of one demon named Maya. There was a great enmity between this Maayaavi and Vali owing to some female. [4-9-4]

स तु सुप्ते जने रात्रौ किष्किन्धा द्वारम् आगतः ।  
नर्दति स्म सुसम्रब्धो वालिनम् च आह्वयत् रणे ॥ ४-९-५

रात्रौ	= in night	सुप्ते जने	= while sleeping, people are	सः तु	= he, but that Maayaavi
किष्किन्धा द्वारम् आगतः	= Kishkindha's, at the doors of, arrived	सु सम्रब्धः	= very, blaring	नर्दति स्म	= shouting, he was
वालिनम् च रने आह्वयत्	= Vali is, invited, for a fight.				

He that Maayaavi arrived at the doors of Kishkindha in a night when the people are sleeping, and blared very much inviting Vali for a fight. [4-9-5]

प्रसुप्तः तु मम भ्राता नर्दितो भैरव स्वनम् ।  
श्रुत्वा न ममृषे वाली निष्पपात जवात् तदा ॥ ४-९-६

तदा नर्दितः भैरव स्वनम् श्रुत्वा	= then = bellowing, in a clamouring voice, on hearing	प्रसुप्तः तु न ममृषे	= well, sleeping, but = not tolerated	मम भ्राता जवात्	= my brother Vali = speedily
निष्पपात	= fell out [ palace chambers,] came out.				

Then my brother who was also sleeping well, on hearing that bellowing in a clamouring voice, did not tolerate and came out speedily. [4-9-6]

स तु वै निःसृतः क्रोधात् तम् हन्तुम् असुरोत्तमम् ।  
वार्यमाणः ततः स्त्रीभिः मया च प्रणत आत्मना ॥ ४-९-७

ततः	= then	सः तु	= he [Vali,] but	स्त्रीभिः	= by women
प्रणत	= bowing, themselves	मया च	= by me, also	वार्यमाणः	= though prevented
आत्मना	[while requesting]				
तम्	= him, demon, the best	हन्तुम्	= to kill	क्रोधात्	= in anger
असुरोत्तमम्					
निःसृतः वै	= came out, really.				

Though the females and myself bowed reverently to prevent Vali, he came out of palace in all his anger to kill that great demon. [4-9-7]

स तु निर्धूय सर्वान् नो निर्जगाम महाबलः ।  
ततः अहम् अपि सौहार्दान् निःसृतः वालिना सह ॥ ४-९-८

सः तु	= he, but	महाबलः	= greatly strengthened one	सर्वान् नः	= all of us
निर्धूय	= on spurning away	निर्जगाम	= forged ahead	ततः	= then
अहम् अपि	= I also	सौहार्दात्	= by predisposition	निःसृतः	= started
वालिना सह	= Vali, along with.				

But Vali spurned all of us away and forged ahead, and then I also have started to go along with Vali in all my predisposition. [4-9-8]

स तु मे भ्रातरम् दृष्ट्वा माम् च दूरात् अवस्थितम् ।  
असुरो जात संत्रासः प्रदुद्राव तदा भृशम् ॥ ४-९-९

सः तु	= he, also	असुरः	= the demon	मे भ्रातरम्	= my, brother
दृष्ट्वा	= on seeing	माम् च	= me, also	दूरात्	= from a distance, coming on
तदा	= then	जात सम्	= induced, with, fear	प्रदुद्राव	= well, ran away
भृशम्	= quickly.	त्रासः			

A great fear was induced in that demon on seeing my brother and me too coming from a distance, and then he quickly ran away. [4-9-9]

तस्मिन् द्रवति संत्रस्ते हि आवाम् द्रुततरम् गतौ ।  
प्रकाशः अपि कृतः मार्गः चन्द्रेण उद्वृच्छता तदा ॥ ४-९-१०

सम् त्रस्ते	= with, fear	तस्मिन्	= he	द्रवति	= while running away
आवाम्	= we two	द्रुत तरम्	= very quickly	गतौ	= followed

तदा	= then	उद्गच्छता	= just arising, by moon,
		चन्द्रेण मार्गः	the way, even, to
		अपि प्रकाशः	brightness, it is made
		कृतः	[way is lit by moon-light alone.]

While he is running away in fear we quickly followed him on a path that is barely lit by moonlight of the moon who is just coming up. [4-9-10]

स तृणैः आवृतम् दुर्गम् धरण्या विवरम् महत् ।  
प्रविवेश असुरः वेगात् आवाम् आसाद्य विष्टितौ ॥ ४-९-११

सः असुरः	= he, that demon	धरण्या	= in ground	दुर्गम्	= an un-enterable one
तृणैः	= with grass	आवृतम्	= covered	महत्	= a great, cleavage, cavity
वेगात्	= speedily	प्रविवेश	= entered	विवरम्	ity
वेगात्	= speedily	आसाद्य	= reached at [that cleavage]	आवाम्	= we
				विष्टितौ	= stood there [for a while.]

That demon speedily entered an un-enterable cavity under the ground, covered with grass, and we too having reached there speedily stood at the aperture of that cavity for a while. [4-9-11]

तम् प्रविष्टम् रिपुम् दृष्ट्वा बिलम् रोष वशम् गतः ।  
माम् उवाच ततो वाली वचनम् क्षुभित इन्द्रियः ॥ ४-९-१२

ततः	= then	बिलम्	= in the hole, entered,	रोष वशम्	= fury's, enfold, gone
		प्रविष्टम् तम्	him, that enemy, on	गतः	into
		रिपुम् दृष्ट्वा	observing Vali		
क्षुभित	= one with outraged,	माम्	= to me, this sentence,		
इन्द्रियः	senses	वचनम्	said.		
		उवाच			

Then Vali has gone into the enfoldment of fury on observing the entry of that demon into the hole, whereby his senses felt outraged, and he said this sentence to me. [4-9-12]

इह तिष्ठ अद्य सुग्रीव बिल द्वारि समाहितः ।  
यावत् अत्र प्रविश्य अहम् निहन्मि समरे रिपुम् ॥ ४-९-१३

सुग्रीव अहम्	= I, into this, on entering	समरे रिपुम्	= in fight, enemy, till,	समाहित	= on the alert
अत्र प्रविश्य		यावत्	I destroy [and come		
		निहन्मि	back]		
अद्य	= now	इह	= here	बिल द्वारि	= at hole's, entrance
तिष्ठ	= you stay.				

Then Vali said to me, "Now you stay here on the alert, Sugreeva, at the entrance of this hole till I return on destroying the enemy in a fight on my entering this hole..." [4-9-13]

मया तु एतत् वचः श्रुत्वा याचितः स परंतपः ।  
शापयित्वा च माम् पश्याम् प्रविवेश बिलम् ततः ॥ ४-९-१४

एतत् वचः = those, words, on hearing	मया तु परम् = by me, but, great tormentor [of enemies,] is requested [for my entering the hole]	सः = he that Vali
श्रुत्वा	तपः याचितः	
माम् = me, on his feet, made me to swear	ततः बिलम् = then, the hole, he entered.	
पश्याम्	प्रविवेश	
शापयित्वा		

On hearing those words I requested him to allow me too to come in to the hole, but he being the great tormentor of his enemies disallowed it, and he made me to swear on his feet and entered that hole. [4-9-15]

तस्य प्रविष्टस्य बिलम् साग्रः संवत्सरः गतः ।  
स्थितस्य च बिलं द्वारि सः कालः व्यत्यवर्तत ॥ ४-९-१५

बिलम् = cleavage, entered, to him	स अग्रः = well, over	संवत्सरः = a year
प्रविष्टस्य		
तस्य		
गतः = is over	मम = me too	द्वारि = at the entrance
स्थितस्य च = stayed, also	सः = that	कालः = time
व्यत्यवर्तत = passed away.		

Well over a year is over after his entering into that cleavage, and to me too who stayed at the entrance of the cleavage that much time had passed away. [4-9-15]

अहम् तु नष्टम् तम् ज्ञात्वा स्नेहात् आगत संभ्रमः ।  
भ्रातरम् न प्रपश्यामि पापं शङ्कि च मे मनः ॥ ४-९-१६

अहम् तु = I, but	नष्टम् तम् = lost, him	ज्ञात्वा = on knowing [on thinking]
स्नेहात् = in fondness	आगत = came upon, alarm	भ्रातरम् = bother
न च पश्यामि = not, also, able to see	संभ्रमः = my, mind, harm, doubting.	
	मे मनः पापं =	
	शङ्कि च =	

I thought I lost him for my brother is unseen, and in all fondness towards him my mind started to doubt about some harm might have befallen on him. [4-9-16]

अथ दीर्घस्य कालस्य बिलात् तस्मात् विनिःसृतम् ।  
सः फेनम् रुधिरम् दृष्ट्वा ततो अहम् भृशदुःखितः ॥ ४-९-१७



अथ	= afterwards	दीर्घस्य	= a long time	तस्मात्	= from that
बिलात्	= from hole	कालस्य		स फेनम्	= with, foam
रुधिरम्	= blood	वि निसृतम्	= well, gush out	ततः अहम्	= then, I am
भृश दुःखितः	= deeply, saddened.	दृष्ट्वा	= on seeing		

After a long time blood with foam gushed out that hole, and on seeing it I was deeply saddened. [4-9-17]

नर्दताम् असुराणाम् च ध्वनिः मे श्रोत्रम् आगतः ।  
न रस्तस्य च संग्रामे क्रोशतो अपि स्वनो गुरोः ॥ ४-९-१८

नर्दताम्	= screams	असुराणाम्	= of the demon, also	ध्वनिः	= sounds
मे श्रोत्रम्	= to my, ear, came	च		क्रोशतः अपि	= on who is screeching, even
आगतः		संग्रामे	= in fight, involved in	न च	= not, even [heard.]
गुरोः	= of my brother	रस्तस्य			
		स्वनः	= sounds		

Sounds of screaming demon came to my ear, but the screeches of my brother who is involved in fight are unheard, in the least. [4-9-18]

अहम् तु अवगतः बुद्ध्या चिह्नैः तैः भ्रातरम् हतम् ।  
पिधाय च बिल द्वारम् शिलया गिरि मात्रया ॥ ४-९-१९  
शोकार्तः च उदकम् कृत्वा किष्किन्धाम् आगतः सखे ।  
गूहमानस्य मे तत्त्वम् यत्नतः मन्त्रिभिः श्रुतम् ॥ ४-९-२०

सखे	= oh, friend	अहम् तु	= I, but	तैः चिह्नैः	= by those, indications
भ्रातरम्	= brother, ended, with	गिरि मात्रया	= mountain, just in mea-	बिल द्वारम्	= cavity's, entrance, on
हतम् बुद्ध्या	a mind, with thinking	शिलया	sure, with boulder	पिधाय च	covering, even
अवगतः	[infer doubtfully, sur-			आगतः	= returned
	mised]	किष्किन्धाम्	= to Kishkishkindha	तत्त्वम्	= actuality, by persua-
शोक अर्तः	= in sadness, pained,			यत्नतः	sion
च उदकम्	also, waters, per-	गूहमानस्य	= one who is concealing		
कृत्वा	formed [having				
मे	= by me				
मन्त्रिभिः	= by ministers, was				
श्रुतम्	heard.				

Oh, friend, Raama... I have surmised and concluded in mind by the indications that my brother is finished, and covered the cavity's opening with a mountain similar boulder, and performed water oblations to my deceased brother with saddening pain, and then returned to Kishkindha. But the ministers have persuaded and heard from me the actual happening though I was concealing it. [4-9-19, 20]

ततः अहम् तैः समागम्य समेतैः अभिषेचितः ।  
 राज्यम् प्रशासतः तस्य न्यायतो मम राघव ॥ ४-९-२१  
 आजगाम रिपुम् हत्वा दानवम् स तु वानरः ।

ततः	= then	समेतैः तैः	= all of them [the ministers,] by those ministers, summoned	अहम्	= I am, crowned
तस्य मम	= such as I am, by me	राज्यम्	= kingdom, judiciously, while being ruled	अभिषेचितः	Raghava
रिपुम्	= enemy, demon, on	न्यायतः प्र		सः वानरः	= he, that semi-human
दानवम्	killing	शासतः			
हत्वा		आजगाम	= he returned.		

Then duly summoned by all of those ministers I was crowned, and while I was ruling the kingdom judiciously, oh, Raghava, that semi-human Vali returned on killing that demoniac enemy. [4-9-21, 22a]

अभिषिक्तम् तु माम् दृष्ट्वा कोपात् संरक्त लोचनः ॥ ४-९-२२  
 मदीयान् मन्त्रिणः बद्धा परुषम् वाक्यम् अब्रवीत् ।

अभिषिक्तम्	= who is crowned, but,	कोपात्	= in anger	सम् रक्त	= well, reddened, eyes
तु माम् दृष्ट्वा	me, on seeing	मन्त्रिणः	= ministers	लोचनः	
मदीयान्	= of me			बद्धा	= arrested
परुषम्	= rude, sentences,				
वाक्यम्	spoke.				
अब्रवीत्					

But on seeing me crowned his eyes were reddened in anger, and he arrested all my ministers as he spoke rudely. [4-9-22b, 23a]

निग्रहे च समर्थस्य तम् पापम् प्रति राघव ॥ ४-९-२३  
 न प्रावर्तत मे बुद्धिः भ्रातृ गौरव यन्त्रिता ।

राघव	= Oh, Raghava, to	मे बुद्धिः	= my, reason	भ्रातृ गौरव	= brotherhood, in esteem, controlled by
निग्रहे अपि	counter him, even			यन्त्रिता	
समर्थस्य	though, I am capable				
तम् पापम्	= that, sin [of defying	न प्रावर्तत	= not, disposed to.		
प्रति	brother,] towards				

And oh, Raghava, though I was capable enough to counter him, my reason was controlled by my esteem to brotherhood, and I was indisposed to commit that sin of defying brotherhood. [4-9-23b, 24a]

हत्वा शत्रुम् सः मे भ्राता प्रविवेश पुरम् तदा ॥ ४-९-२४  
 मानयन् तम् महात्मानम् यथावत् च अभिवादायम् ।  
 उक्ताः च न आशिषः तेन संतुष्टेन अन्तरात्मना ॥ ४-९-२५

मे भ्राता सः = my, brother, he that Vali	हत्वा शत्रुम् = having destroyed, तदा प्रविवेश enemy, then, entered, पुरम् capital tam	मह = him that audacious आत्मानम् soul, while respecting मानयन्
यथावत् च = as usual, also, hailed अभिवाद्यम्	तेन सन्तुष्टेन = by him, with satisfied, अन्तरात्मना inner self	आशिषः न = blessings, not, said, उक्ताः च even.

He that brother of mine entered the capital thus on destroying the enemy, and I hailed him as usual while respecting that audacious soul, but his inner self is unsatisfied and I remained unblest. [4-9-24b, 25]

नत्वा पादौ अहम् तस्य मुकुटेन अस्पृशम् प्रभो ।  
अपि वाली मम क्रोधात् न प्रसादम् चकार सः ॥ ४-९-२६

प्रभुः = oh, lord Raama	अहम् नत्वा = I, though bowed, at तस्य पादौ his, feet, with crown, मुकुटेन though touched अस्पृशम्	अपि = even then
सः वालि = he, that Vali, with ran- क्रोधात् cour	मम प्रसादम् = leniency [quarter,] न चकार not, done [showed no quarter.]	

Oh, lord Raama, though I bowed with the crown touching his feet, he that rancorous Vali showed no quarter towards me." So said Sugreeva to Raama. [4-9-25]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे नवमः सर्गः ॥

Thus completes 9<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 10 Sarga 10 - दशमः सर्ग

## Banishment Of Sugreeva By Vali

Introduction -

Sugreeva informs Raama that Vali could not be appeased in spite of repeated requests as he is resolved to accept Sugreeva as an enemy. Vali banishes Sugreeva from the kingdom with the same thinking.

ततः क्रोध समाविष्टम् सम्रब्धम् तम् उपागतम् ।  
अहम् प्रसादयान् चक्रे भ्रातरम् हित काम्यया ॥ ४-१०-१

ततः अहम्	= then, I	प्रसादयान्	= begged of him	क्रोध	= by anger, enveloped
सम्रब्धम्	= capricious one	चक्रे		समाविष्टम्	
हित काम्यया	= well-being, desiring.	उपागतम्	= who arrived	तम्	= him, brother
				भ्रातरम्	

"Then desiring both of our well-being I have begged of my brother who is enveloped in anger and behaving capriciously. [4-10-1]

दिष्ट्या असि कुशली प्राप्तो निहतः च त्वया रिपुः ।  
अनाथस्य हि मे नाथः त्वम् एको अनाथ नन्दनः ॥ ४-१०-२

अनाथ	= oh, orphan's, delight	दिष्ट्या त्वया	= luckily, by you, en-	कुशली प्राप्तः	= safely, returned, you
आनन्दनः	Raama	रिपुः निहतः	emy, is eliminated	असि	are
अनाथस्य मे	= to an orphaned one, to				
त्वम् एकः	me, you, alone, are the				
नाथः	protector.				

"Oh, orphan's, delight Raama, I addressed him like this, "Luckily you have eliminated the enemy and returned safely, and to an orphaned one like me you alone are the protector. [4-10-2]

इदम् बहु शलाकम् ते पूर्ण चन्द्रम् इव उदितम् ।  
छत्रम् स वाल व्यजनम् प्रतीच्छस्व मया धृतम् ॥ ४-१०-३

ते	= to you	मया धृतम्	= by me, held	बहु	= with many, spikes
उदितम् पूर्ण	= arisen, full, moon, like	स वाल	= with, [accompanying]	शलाकम्	
चन्द्रम् इव		व्यजनम्	fur, fans	इदम् छत्रम्	= this, [regal] umbrella,
				प्रतीच्छस्व	you accept.

Let this regal umbrella unfolded like a full moon, with its many of its spikes, and with accompanying fur-fans may please be accepted while I hold it for you. [4-10-3]

आर्तस्य अथ बिला द्वारि स्थितः संवत्सरम् नृप ।  
 दृष्ट्वा च शोणितम् द्वारि बिलात् च अपि समुत्थितम् ॥ ४-१०-४  
 शोक संविग्न हृदयो भृशम् व्याकुलित इन्द्रियः ।  
 अपिधाय बिल द्वारम् शैल शृङ्गेण तत् तदा ॥ ४-१०-५  
 तस्मात् देशात् अपाक्रम्य किष्किन्धाम् प्राविशम् पुनः ।

नृप	= oh, king	आर्तः	= saddened [I was]	संवत्सरम्	= for one year
बिल द्वारी	= at that, cave's en-	अथ बिलात्	= then, from cave,	शोक संविग्न	= sadness, engulfed,
स्थितः	trance, I stayed	समुत्थितम्	started to flow, blood,	हृदयः	with a heart
		शोणितम्	at entrance, having		
भृशम्	= much, perturbed,	द्वारि दृष्ट्वा	seen	शैल शृङ्गेण	= with a hill, top, having
व्याकुलित	senses	तदा तत्	= then, that, cave's, en-	अपिधाय	covered
इन्द्रियः		बिल द्वारम्	trance		
तस्मात्	= from that, place, mov-	पुनः	= again, Kishkindha, I		
देशात्	ing away	किष्किन्धाम्	entered.		
अपाक्रम्य		प्राविशम्			

"Saddened I was after staying at the entrance of the cave for one year, oh, king, and on seeing the blood that started to flow from out the cave in the entrance my heart is engulfed in sadness and my senses perturbed very much, and then covering that cave's entrance with a hilltop, and departing from that country, I re-entered Kishkindha. [4-10-4, 5, 6a]

विषादात् इह माम् दृष्ट्वा पौरैः मन्त्रिभिर् एव च ॥ ४-१०-६  
 अभिषिक्तो न कामेन तन्मे क्षन्तुम् त्वम् अर्हसि ।

विषादात् इह	= with grief, [on my	पौरैः	= citizens, ministers,	अभिषिक्तः	= crowned me
माम् दृष्ट्वा	coming] here, me, on	मन्त्रिभिः एव	alike, also		
	seeing	च			
न कामेन	= not, [at my] desire	तत् मे	= therefore, me, to par-		
		क्षन्तुम्	don, apt of you.		
		त्वम् अर्हसि			

"On seeing me returning with grief, the citizens and ministers alike crowned me, but that is not at my desire, therefore it is apt of you pardon me. [4-10-6b, 7a]

त्वम् एव राजा मानार्हः सदा च अहम् यथा पुरा ॥ ४-१०-७  
 राजभावे नियोगः अयम् मम त्वत् विरहात् कृतः ।  
 स अमात्य पौर नगरम् स्थितम् निहत कण्टकम् ॥ ४-१०-८

मानार्हः राजा	= estimable, king, you,	अहम् च पुरा	= I will be, as earlier, as I	मम अयम्	= my, this, in kingship,
त्वम् एव	alone	यथा	was	राजभावे	establishment,
				नियोगः	

त्वत्	= with your, unavail-	स अमात्य	= with, ministers, citi-	निहत	= eliminated, thorniness
विरहात्	ability, it is done	पौर नगरम्	zens, capital	कन्तकम्	
कृतः					
स्थितम्	= is there.				

"As an estimable one you alone are the king, and I will be as I was, and establishing me in kingship is owing to your unavailability, but the capital with citizens and ministers is kept up without thorniness. [4-10-7b, 8]

न्यास भूतम् इदम् राज्यम् तव निर्यातयामि अहम् ।  
मा च रोषम् कृथाः सौम्य मम शत्रु निषूदन ॥ ४-१०-९

न्यास भूतम्	= custodial, one[kingdom]	इदम्	= this, kingdom	तव	= to you
निर्यातयामि	= returning	राज्यम्		शत्रु निषूदन	= oh enemies, eliminator
सौम्य	= oh, gentle one	अहम्	= I am	रोषम्	= anger / hostility
मा कृथाः	= do not, you make.	मम	= in my respect		

"Oh, gentle one, I am now returning this custodial kingdom to you, oh, enemy eliminator, you need not be hostile towards me. [4-10-9]

याचे त्वाम् शिरसा राजन् मया बद्धो अयम् अंजलिः ।  
बलात् अस्मिन् समागम्य मंत्रिभिः पुर वासिभिः ॥ ४-१०-१०  
राजभावे नियुक्तो अहम् शून्य देश जिगीषया ।

राजन्	= oh king	शिरसा	= with head bowed, you,	मया अयम्	= by me, this, [prayerful]
		त्वाम् याचे	I beg	अन्जलिः	palm-fold, is made
मन्त्रिभिः पुर	= by the ministers, capi-	समागम्य	= coming together	बद्धः	
वासिभिः	tal, dwellers			शून्य देश	= empty [kingless,]
				जिगीषया	kingdom, to have
अहम्	= I was	अस्मिन्	= to this [kingship]	रजभावे	= in kingship
बलात्	= forcibly	नियुक्तः	= nominated.		

"I beg you with my bowed head and with my prayerful palm-fold, the ministers and the city dwellers have collectively and forcibly nominated me to the kingship, only to keep the kingless kingdom under control. [4-10-10, 11a]

स्निग्धम् एवम् ब्रुवाणम् माम् स विनिर्भर्त्स्य वानरः ॥ ४-१०-११  
धिक् त्वाम् इति च माम् उक्त्वा बहु तत् तत् उवाच ह ।

सः वानरः	= he, that monkey	एवम्	= this way, politely,	माम्	= me, on threatening
		स्निग्धम्	while I was saying	निर्भर्त्स्य	
धिक्	= fie	ब्रुवाणम्		इति च	= thus, also
माम् उक्त्वा	= to me said	त्वाम्	= upon you	बहु	= many
		तत् तत्	= that, that, [expletives]		

उवाच ह = he said, indeed.

"While I was speaking that politely he threatened me and indeed used many expletives starting from 'fie, fie, upon you.' and the like. [4-10-11b, 12a]

प्रकृतीः च समानीय मंत्रिणः चैव सम्मतान् ॥ ४-१०-१२  
माम् आह सुहृदाम् मध्ये वाक्यम् परम गर्हितम् ।

प्रकृतीः च	= people, also	सम्मतान्	= venerable ones	मन्त्रिणः चैव	= ministers, also, thus
समानीय	= on summoning	सुहृदाम्	= friends, amongst	माम्	= to me
परम	= very, abusive, words	मध्ये			
गर्हितम्		आह	= he said / hurled.		
वाक्यम्					

"And summoning people and venerable ministers he hurled very abusive words at me among friends. [4-10-12b, 13a]

विदितम् वो मया रात्रौ मायावी स महाअसुरः ॥ ४-१०-१३  
माम् समाह्वयत क्रुद्धो युद्ध कांक्षी तदा पुरा ।

पुरा महाअसुरः	= earlier, the gigantic,	क्रुद्धः	= rancorous	युद्ध कांक्षी	= duel, desiring one
मायावी	Maayaavi	माम्	= me	समाह्वयत	= invited
तदा रात्रौ	= in that, night	विदितम्	= you are aware of.		
वः	= that				

"You all are aware that earlier the gigantic and rancorous demon Maayaavi invited me desiring a duel in that night. [4-10-13b, 14a]

तस्य तद् भाषितम् श्रुत्वा निःसृतः अहम् नृपाअलयात् ॥ ४-१०-१४  
अनुयातः च माम् तूर्णम् अयम् भ्राता सुदारुणः ।

तस्य तद्	= his, that	भाषितम्	= saying [calling for duel]	श्रुत्वा	= on hearing
निःसृतः	= went out	अहम्	= I am	नृप	= from royal, palace
सुदारुणः	= very, hazardous one	अयम् भ्राता	= this, brother	आलयात्	
तूर्णम्	= quickly	माम्	= me.	अनुयातः च	= followed, also

"On hearing his call for a duel I went out of the royal palace, and this very hazardous brother of mine quickly followed me. [4-10-14b, 15a]

स तु दृष्ट्वा एव माम् रात्रौ स द्वितीयम् महाबलः ॥ ४-१०-१५  
 प्राद्रवत् भय संत्रस्तो वीक्ष्य आवाम् समुपागतौ ।  
 अभिद्रुतः तु वेगेन विवेश स महाबिलम् ॥ ४-१०-१६

महाबलः	= formidable one	सः	= that demon	रात्रौ स	= in night, with, a second one, me, on seeing, just by
प्र अद्रवत्	= he ran away	समुपागतौ	= those that reached nearly, at us, on seeing	एव	
वेगेन	= speedily, he ran	वीक्ष्य		भय सम्त्रस्तः	= fear, fraught by
अभिद्रुतः		सः	= he	महाबिलम्	= great, cavity
विवेश	= entered.				

"And that formidable demon Maayaavi ran away as he was fraught with fear on seeing me with a second one at my side, and he speedily entered a great cavity of earth on seeing us two nearly reaching him. [4-10-15b, 16]

तम् प्रविष्टम् विदित्वा तु सुघोरम् सुमहद् बिलम् ।  
 अयम् उक्तो अथ मे भ्राता मया तु क्रूर दर्शनः ॥ ४-१०-१७

तम्	= him	प्रविष्टम्	= entered into	विदित्वा तु	= on knowing
सु घोरम्	= great, precarious	सुमहद्	= great cavity	अथ	= then
क्रूर दर्शनः	= cruel to look	बिलम्		मया उक्तः	= by me, said.
		अयम् मे	= this, brother, of mine		
		भ्राता			

"On knowing the demon's entry into that great precarious cavity, I said to this one, this cruel looking brother of mine. [4-10-17]

अहत्वा न अस्ति मे शक्तिः प्रति गन्तुम् इतः पुरीम् ।  
 बिल द्वारि प्रतीक्ष त्वम् यावत् एनम् निहन्मि अहम् ॥ ४-१०-१८

अहत्वा	= without, killing	इतः	= from here	पुरीम्	= to capital
प्रति गन्तुम्	= return to go	मे	= to me	शक्तिः	= power
न अस्ति	= not, there	अहम्	= I am	एनम्	= him, the demon
यावत्	= till	निहन्मि	= I kill	त्वम्	= you
बिल द्वारि	= at cavity's, entrance	प्रतीक्ष	= wait.		

"My power will not let me return from here to the capital without killing that demon, hence you wait at this cavity's entrance, till I kill that demon and come out of the cavity. [4-10-18]



स्थितोऽयम् इति मत्वा अहम् प्रविष्टः तु दुरासदम् ।  
तम् मे मार्गयतः तत्र गतः संवत्सरः तदा ॥ ४-१०-१९

स्थितः	= stayed	अयम् इति	= he thus	मत्वा अहम्	= believing, I have
प्रविष्टः तु	= entered, thus	दुरासदम्	= impenetrable cave	तदा	= then
तत्र	= there	तम्	= him, that demon	मार्गमानस्य	= while searching
मे	= for me	गतः	= elapsed	संवत्सरः	= one year.

"Believing that he stayed at the entrance of the cavity I entered that impenetrable cavity, and then in searching for that demon there one year elapsed. [4-10-19]

स तु दृष्टो मया शत्रुः अनिर्वेदात् भयावहः ।  
निहतः च मया सद्यः सः सर्वैः सह बन्धुभिः ॥ ४-१०-२०

भयावहः	= terrified one	सः शत्रुः	= he that, enemy	मया	= by me
अनिर्वेदात्	= without, worry - effortlessly	दृष्टः	= is seen	सः सर्वैः	= he, all of his, relatives,
मया	= by me	सद्यः निहतः	= immediately, killed.	बन्धुभिः सह	along with

"I have seen that terrified enemy of mine effortlessly, and I killed him immediately along with all of his relatives. [4-10-20]

तस्य आस्यात् तु प्रवृत्तेन रुधिरौघेण तद् बिलम् ।  
पूर्णम् आसीत् दुराक्रामम् स्वनतः तस्य भूतले ॥ ४-१०-२१

भूतले	= on ground	स्वनतः	= [fallen] yelling	तस्य	= from his, mouth, but
प्रवृत्तेन रुधिरौघेन	= emanating, by blood, gushes of	तद् बिलम् पूर्णम्	= that, cavity, is filled up	आस्यात् तु	= impossible, to tread, it
				दुराक्रामम्	has become.
				आसीत्	

"That cavity has become impassable, since it is fully filled with the gushes of blood emanating from the mouth of that demon who fell yelling onto ground. [4-10-21]

सूदयित्वा तु तम् शत्रुम् विक्रान्तम् तम् अहम् सुखम् ।  
निष्क्रामम् न एव पश्यामि बिलस्य पिहितम् मुखम् ॥ ४-१०-२२

अहम्	= I	तम् शत्रुम्	= that, enemy, who was	सुखम्	= easily
सूदयित्वा	= having killed	विक्रान्तम्	invading	न एव	= not, thus
पश्यामि	= saw	निष्क्रामम्	= exit		
		बिलस्य	= cavity's, closed, face.		
		पिहितम्			
		मुखम्			

"On my killing that invading enemy easily, I could not see any exit from that cavity as its mouth was closed.  
[4-10-22]

विक्रोशमानस्य तु मे सुग्रीव इति पुनः पुनः ।  
यतः प्रतिवचो नास्ति ततः अहम् भृश दुःखितः ॥ ४-१०-२३

सुग्रीव इति	= oh Sugreeva, thus	पुनः पुनः	= again and again	वि	= while I loudly shouted
मे	= to me	यतः	= what for	क्रोशमानस्य	
न अस्ति	= not, there	ततः	= by that	प्रतिवचः	= reply
भ्रंश	= very, saddened.			अहम्	= I am
दुःखितः					

"Wherefore I did not get a reply though I repeatedly shouted, 'Sugreeva, oh, Sugreeva.' thereby I was very  
saddened. [4-10-23]

पाद प्रहारैः तु मया बहुभिः परिपातितम् ।  
ततः अहम् तेन निष्क्रम्य पथा पुरम् उपागतः ॥ ४-१०-२४

मया	= by me	बहुभिः	= with many	पाद प्रहारैः	= with foot, poundings
परिपातितम्	= [lidded hilltop] is	ततः	= then	अहम्	= I have
	smashed				
तेन पथा	= by that, way	निष्क्रम्य	= exited	पुनः	= again, arrived here.
				उपागतः	

"With my foot I pounded and smashed that lidded hilltop, and from there I exited that way and arrived here.  
[4-10-24]

तत्र अनेन अस्मि समुद्धः राज्यम् मृगयत आत्मनः ।  
सुग्रीवेण नृशंसेन विस्मृत्य भ्रातृ सौहृदम् ॥ ४-१०-२५

आत्मनः	= for himself	राज्यम्	= kingdom	मृगयत	= fantasizing
नृशंसेन	= by cruel one, by this	विस्मृत्य भ्रातृ	= forgetting, brotherly,	अहम्	= I was]
अनेन	one	सौहृदम्	good heartedness -		
			clannishness		
तत्र	= there	समुद्धः	= trammelled	सुग्रीवेण	= by Sugreeva
अस्मि	= I was.				

"As such this cruel fantasist of kingdom trammelled me in there forgetting the clannishness." So said Vali to  
all the courtiers. [4-10-25]

एवम् उक्त्वा तु माम् तत्र वस्त्रेण एकेन वानरः ।  
तदा निर्वासयामास वाली विगत साध्वसः ॥ ४-१०-२६

वानरः	= that monkey	वाली	= Vali	तत्र	= in there, in court
माम्	= to me	एवम् उक्त्वा	= thus, saying	विगत	= gone [leaving off,]
तदा	= then	वस्त्रेण एकेन	= clothing, one only	साध्वसः	ruth
				निर्वासयामास	= started to render me homeless - banished me.

"On saying thus that monkey ruthlessly banished me, then and there in the court itself, who am with a single clothing on my body. [4-10-26]

तेन अहम् अपविद्धः च हृत दारः च राघव ।  
तत् भयात् च महीम् सर्वान् क्रान्तवान् स वन अर्णवाम् ॥ ४-१०-२७

राघव तेन	= Oh, Raaghava, by him,	अपविद्धः च	= thrown away, also	हृत दारः च	= stolen, wife, also
अहम्	I am				
तत् भयात्	= by his, fear, alone	स वन अर्णवा	= withal, forests, oceans	=	all
च			sarvaan		over
महीम्	= earth	क्रान्तवान्	= I have roamed.		the

"Thus he threw me away and even stole my wife, oh, Raama, and owing to his fear alone I roamed all over the earth with its forests and oceans. [4-10-27]

ऋश्यमूकम् गिरि वरम् भार्या हरण दुःखितः ।  
प्रविष्टो अस्मि दुराधर्षम् वालिनः कारणान्तरे ॥ ४-१०-२८

भार्या हरण	= wife, by stealing, I	कारण अन्तरे	= by another reason	वालिनः	= by Vali, impenetrable
दुःखितः	who am saddened			दुराधर्षम्	one
गिरि वरम्	= mountain, safest	ऋश्यमूकम्	= Mt. Rishyamuka	प्रविष्टः अस्मि	= entered, I have

"I who am saddened by stealing my wife have entered this safest mountain Rishyamuka, which is impenetrable for Vali by another reason. [4-10-28]

एतत् ते सर्वम् आख्यातम् वैर अनुकथनम् महत् ।  
अनागसा मया प्राप्तम् व्यसनम् पश्य राघव ॥ ४-१०-२९

राघव	= Oh, Raaghava	एतत्	=	all सर्वम् ते आख्यातम्	=	all
	महत् वैर अनुकथनम्			this,		to
				no-		you,
				table,		is
				en-		re-
				mity,		ported
				ac-		
				count		
				of		

पश्य	= you may see - examine	अनागसा	= without fault	मया प्राप्तम्	= by me, attained
व्यसनम्	= dire straits.				

"All this notable account of enmity is reported to you, oh, Raghava, and you may examine the dire straits befallen on me at no fault of mine. [4-10-29]

वालिनः च भयात् तस्य सर्वलोक भयापह ।  
कर्तुम् अर्हसि मे वीर प्रसादम् तस्य निग्रहात् ॥ ४-१०-३०

सर्व लोक	= to all, worlds, fear, re-	वालिनः च	= of Vali, only	तस्य भयात्	= from that, fear
भया अपहा	mover - oh, Raama				
मे	= to me	प्रसादम्	= invulnerability	वीर	= oh, valiant one
तस्य	= him, rein [him] in	कर्तुम्	= to bestow, apt of you.		
निग्रहात्		अर्हसि			

"Oh, Raama, the fear-remover of all the worlds, it is apt of you to bestow me invulnerability from the fear of Vali, and oh, valiant one, as well as to rein him in." Sugreeva requested Raama thus. [4-10-30]

एवम् उक्तः स तेजस्वी धर्मज्ञो धर्म संहितम् ।  
वचनम् वक्तुम् आरेभे सुग्रीवम् प्रहसन् इव ॥ ४-१०-३१

एवम् उक्तः	= thus, one who is said - Raama	तेजस्वी	= resplendent one	धर्मज्ञः	= virtuous one
सः	= he, that Raama	प्रहसन् इव	= laughing off, as though	धर्म संहितम्	= in virtue, abiding, sentence
सुग्रीवम्	= to Sugreeva	वक्तुम्	= to speak	वचनम्	
				आरेभे	= started.

When he is requested thus by Sugreeva, that virtuous and resplendent Raama started to tell Sugreeva, the words that abide by virtue, as though trivializing the task on hand. [4-10-31]

अमोघाः सूर्य संकाशा निशिता मे शरा इमे ।  
तस्मिन् वालिनि दुर्वृत्ते पतिष्यन्ति रुष अन्विताः ॥ ४-१०-३२

अमोघाः	= admirable	सूर्य	= sun-like	रुष	= [my] wrath, mingled
निशिताः	= sharp	संकाशा		अन्विताः	with
शराः	= arrows	मम	= my	एते	= these
		दुर्वृत्ते	= evil minded one	तस्मिन्	= on that, Vali
पतिष्यन्ति	= will fall.			वालिनि	

"Admirable and sun-like burners are these arrows of mine that are now mingled with my wrath, and they are bound fall on that evil minded Vali. [4-10-32]

यावत् तम् न हि पश्येयम् तव भार्य अपहारिणम् ।  
तावत् स जीवेत् पापात्मा वाली चारित्र दूषकः ॥ ४-१०-३३

तव	= your	भार्य	= wife, stealer	तम्	= him
यावत्	= till which time	अपहारिणम्		तावत्	= only till then
पापात्मा	= evil minded, history,	न पश्येयम्	= not, I see		
चारित्र	abuser	सः वाली	= he, that, Vali, will live.		
दूषकः		जीवेत्			

"He that stealer of your wife, that evil-minded abuser of history lives as long as I descry. [4-10-33]

आत्म अनुमानात् पश्यामि मग्नः त्वाम् शोक सागरे ।  
त्वाम् अहम् तारयिष्यामि बाढम् प्राप्स्यसि पुष्कलम् ॥ ४-१०-३४

त्वाम् शोक	= you in sadness, sea of,	आत्म	= by self, inference -by	पश्यामि	= I see
सागरे मग्नम्	deluged	अनुमानात्	my own experience	प्राप्स्यसि	= you will regain
त्वाम् अहम्	= you, I will, make you	बाढम्	= definitely		
तारयिष्यामि	to get across				
पुष्कलम्	= abundantly.				

"By my experience I see how you are deluged in a sea of sadness, but I will make you to get over that sea, and you will definitely regain abundantly whatever you lost." Raama assured Sugreeva thus. [4-10-34]

तस्य तत् वचनम् श्रुत्वा हर्ष पौरुष वर्धनम् ।  
सुग्रीवः परम प्रीतः सु महत् वाक्यम् अब्रवीत् ॥ ४-१०-३५

तस्य हर्ष	= happiness, self-	तत् वचनम्	= his, that, sentence,	परम प्रीतः	= verily, gladdened
पौरुष	esteem, enhancing	श्रुत्वा	having heard Sug-		
वर्धनम्			reeva		
सु महत्	= very, great, sentence,				
वाक्यम्	[further] said.				
अब्रवीत्					

Hearing that sentence of Raama, which is enhancing happiness and self-esteem, Sugreeva is very gladdened and further said this great sentence. [4-10-35]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे दशमः सर्गः ॥

Thus completes 10<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a

sage and the oldest epic.

## 11 Sarga 11 - एकादशः सर्ग

## The Incident Of Dundubhi

Introduction -

Sugreeva narrates Vali's bravery and intrepidity in fighting and how he fought with a mountainous buffalo demon named Dundubhi. Also narrated is the curse of Sage Matanga that prohibited Vali's entrance into Mt. Rishyamuka area. In order to imbibe confidence in Sugreeva, Raama starts to show his valour and might.

रामस्य वचनम् श्रुत्वा हर्ष पौरुष वर्धनम् ।  
सुग्रीवः पूजयाम् चक्रे राघवम् प्रशशंस च ॥ ४-११-१

सुग्रीवः	= Sugreeva	रामस्य	= Raama's	हर्ष पौरुष	= happiness, pride, in-
वचनम्	= words, on hearing	राघवम्	= at Raghava	वर्धनम्	culcating
श्रुत्वा				पूजयाम्	= to adore, started
प्रशशंस च	= started extolling, also.			चक्रे	

Sugreeva started to adore and extol Raghava on hearing the words of Raama that are inculcating happiness and pride. [4-11-1]

असंशयम् प्रज्वलितैः तीक्ष्णैर् मर्म अतिगैः शरैः ।  
त्वम् दहेः कुपितो लोकान् युगान्त इव भास्करः ॥ ४-११-२

प्र ज्वलितैः	= highly, blazing, inci-	मर्म अतिगैः	= stealthy places, invad-	कुपितः त्वम्	= when angered, you
तीक्ष्णैः	sive	शरैः	ing, with arrows	असंशयम्	= no, doubt.
युग अन्ते	= at era, end, sun, like	लोकान् दहेः	= worlds, you burn		
भास्करः इव					

"It is doubtless that you will burn down everything when you are angry, like the blazing sun at the end of era, with these arrows of yours that are highly blazing, incisive and invaders on stealthy places." Thus Sugreeva started extolling Raama. [4-11-2]

वालिनः पौरुषम् यत् तद् यत् च वीर्यम् धृतिः च या ।  
तन् मम एक मनाः श्रुत्वा विधत्स्व यद् अनन्तरम् ॥ ४-११-३

वालिनः	= Vali's	यत् पौरुषम्	= which, impetuosity	तत्	= that and
यत् वीर्यम्	= which, is his bravery	तत् च	= that, also	या धृतिः च	= which, courageous-
मम	= from me	एक मनाः	= in single, mindedness	ness is there, that	
				also	
				श्रुत्वा	= on hearing

यत् अनन्तरम्	= which, later to be done	विधत्स्व	= that you impose.
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"That which is impetuosity of Vali, that which is his bravery and courageousness are there, they may be listened from me single-mindedly, and later you impose that which need be imposed. [4-11-3]

समुद्रात् पश्चिमात् पूर्वम् दक्षिणाद् अपि च उत्तरम् ।  
क्रामति अनुदिते सूर्ये वाली व्यपगत क्लमः ॥ ४-११-४

वाली	= Vaali, removed,	सूर्ये अन्	= sun, not, risen - before	पश्चिमात्	= from western, ocean,
व्यपगत	weariness [unwearied]	उदिते	dawn	समुद्रात्	to eastern
क्लमः		क्रामति	= he strides.	पूर्वम्	
दक्षिणात्	= from south, even, also,				
अपि च	to north				
उत्तरम्					

"Before the dawn of sun Vali unweariedly strides from western ocean to eastern, and even from southern to northern for offering water oblations to the rising sun. [4-11-4] Here Vali is said to be following the Vedic custom of sandhyopasana. Before the wee hours of sunrise is brahma muhurt, at which time water oblations to Ushas are to be offered. Vali does not sit on riverside nor on any bund of lake to perform these daily chores, but swings to eastern ocean for his daily bath, and from there to southern sea, to make aachamana, sipping water for self-purification, and then to western oceans to give arghya, water oblation, and from there to other ocean for japa and suuryopasthana, meditation and welcome to daily sun. This same expression Tara, wife of Vali tells Ravana, in uttara kaanda of Raamayana, when Ravana becomes impatient to meet Vali immediately.

चतुर्भ्यो अपि समुद्रेभ्यः सन्ध्याम् अन्वास्य रवण ।  
इमम् मुहूर्तम् आयाति वाली तिष्ठ मुहूर्तकम् ॥

"Please wait Ravana, Vali comes after offering oblations in four oceans... " So says Tara to Ravana.

अग्राणि आरुह्य शैलानाम् शिखराणि महान्ति अपि ।  
ऊर्ध्वम् उत्पात्य तरसा प्रति गृह्णाति वीर्यवान् ॥ ४-११-५

वीर्यवान्	= that mighty one	शैलानाम्	= mountains, heights,	महान्ति	= greatest, peaks, by
		अग्राणि	on ascending	शिखराणि	might, even them
ऊर्ध्वम्	= upwards, he volleys	आरुह्य		तरसा अपि	
उत्पात्य		प्रति गृह्णाति	= again, catches.		

"Ascending the heights of mountains and even rending their greatest peaks, that mighty one volleys them upwards and in turn catches them, as though they are play balls. [4-11-5]



बहवः सारवन्तः च वनेषु विविधा द्रुमाः ।  
 वालिना तरसा भग्ना बलम् प्रथयता आत्मनः ॥ ४-११-६

आत्मनः बलम् प्रथयता सारवन्तः विविधा बहवः द्रुमाः	= his own, might, to exhibit = fertile [sturdy,] various, many, trees	वालिना तरसा भग्ना	= by Vali = by his might, felled.	वनेषु	= in forest
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"As a show his strength Vali used to personally fell many sturdy trees of diverse origin by his might. [4-11-6]

महिषो दुन्दुभिर् नाम कैलास शिखर प्रभः ।  
 बलम् नाग सहस्रस्य धारयामास वीर्यवान् ॥ ४-११-७

कैलास शिखर प्रभः नाग सहस्रस्य बलम्	= Mt. Kailash, peak like, in gloss [in size] = elephants, a thousand, might of	वीर्यवान् महिषः धारयामास	= mighty one, buffalo = he was bearing.	दुन्दुभिः नाम	= Dundubhi, named
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"One named Dundubhi was there in the form of a buffalo, whose size shone forth like Mt. Kailash and who bears the strength of a thousand elephants." Thus Sugreeva started telling Dundubhi's episode to Raama. [4-11-7]

स वीर्य उत्सेक दुष्टात्मा वर दानेन च मोहितः ।  
 जगाम स महाकायः समुद्रम् सरिताम् पतिम् ॥ ४-११-८

सः महा कायः सः	= he was = colossal, bodied one, he that Dundubhi	वीर्य उत्सेक वर दानेन च सरिताम् पतिम् समुद्रम् जगाम	= by vigour's, vanity, by boon, bestowal, also = to rivers', lord - ocean, he went to.	मोहितः दुष्ट अत्मा	= bemused, evil, minded one
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"He that evil-minded and colossal bodied Dundubhi was bemused by the vanity of his own vigour, and by the boon bestowed on him, and once he went to the lord of rivers, namely the Ocean. [4-11-8]

ऊर्मिमन्तम् अतिक्रम्य सागरम् रत्न संचयम् ।  
 मम युद्धम् प्रयच्छ इति तम् उवाच महार्णवम् ॥ ४-११-९

ऊर्मि मन्तम्	= wave, container	रत्न सन्चयम्	= gems, garner of	सागरम्	= ocean
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अति क्रम्य = over, walk [walkover,  
on deriding]

मम युद्धम् प्र = to me, fight, verily,  
यच्छ give

इति तम् = thus, to him, to vastly,  
महा ocean, he spoke.  
अर्णवम्  
उवाच

"Deriding the garner of weaves and gems he said to that vastly ocean "give me a fight" [4-11-9]

ततः समुद्रो धर्मात्मा समुत्थाय महाबलः ।  
अब्रवीद् वचनम् राजन् असुरम् काल चोदितम् ॥ ४-११-१०

राजन् = oh, king [Raama]	ततः = then	धर्मात्मा = virtue-minded one, महाबलः highly powerful one, समुद्रः ocean
सम् उत्थाय = on rising-up	काल = one by time, driven, to चोदितम् that demon असुरम्	अब्रवीत् = said, words. वचनम्

"Then, oh, Raama, that virtue-minded and very powerful ocean rose up from his tabular position to heights, and spoke these words to that demon Dundubhi who is driven to doom by his own time. [4-11-10]

समर्थो न अस्मि ते दातुम् युद्धम् युद्ध विशारद ।  
श्रूयताम् त्वम् अभिधास्यामि यत् ते युद्धम् प्रदास्यति ॥ ४-११-११

युद्ध विशारद = oh, war, expert	ते दातुम् = to you, to give, a fight युद्धम् अभि = I name him धास्यामि	समर्थः न = capable, not, I am अस्मि श्रूयताम् = let it be listened.
यत् ते = he who, to you, fight, युद्धम् प्र accords दास्यति		

"I am not capable to give you a fight, oh, war-expert, but I will name him who can give you a fight, listen." So said ocean to the demon. [4-11-11]

शैल राजो महारण्ये तपस्वि शरणम् परम् ।  
शंकर श्वशुरो नाम्ना हिमवान् इति विश्रुतः ॥ ४-११-१२  
महा प्रस्रवण उपेतो बहु कन्दर निर्झरः ।  
स समर्थः तव प्रीतिम् अतुलाम् कर्तुम् अर्हति ॥ ४-११-१३

परम् तपस्वि = sublime one, sages', शरणम् shelter of	शंकर = Shankara's, father-in- श्वशुरः law	हिमवान् = Himavan, thus as इति
नाम्ना विश्रुतः = by name, well, known one	महा प्र स्रवण = with great, cateracts, उपेतः embodying	बहु कन्दर = with many, caves, out, निर् झरः pours - cascades
शैल रजः = mountains', king of	महा अरण्ये = in great, forests he is	सः समर्थः = he is, capable

तव	अ	= your, not, matchable,
तुलाम्		happiness, to accord,
प्रीतिम्		he is capable.
कर्तुम्		
अर्हति		

"A sublime shelter for sages and the father-in-law of Shankara is there in great forests, well-known by the name Himavan, the king of mountains, and he embodies great cascades, cataracts, and caves, and he alone is capable to accord a matchless happiness to you in the form of a fight." So said ocean to Dundubhi. [4-11-12, 13]

तम् भीतम् इति विज्ञाय समुद्रम् असुरोत्तमः ।  
हिमवद् वनम् आगम्य शरः चापाद् इव च्युतः ॥ ४-११-१४  
ततः तस्य गिरेः श्वेता गजेन्द्र प्रतिमाः शिलाः ।  
चिक्षेप बहुधा भूमौ दुन्दुभिर् विननाद च ॥ ४-११-१५

असुर उत्तमः	= demon, noted one,	तम् समुद्रम्	= him, that ocean, is	चापात्	= from bow, darted,
दुन्दुभिः	Dundubhi	भीतम् इति	scared, thus, knowing	च्युतः शरः	from arrow, as with
		विज्ञाय	[fathoming]	इव	
हिमवत्	= Himavan's, forest, ar-	ततः तस्य	= then, its, mountain's	श्वेता गजेन्द्र	= white, elephant in fig-
वनम्	rived at	गिरेः		प्रतिमाः	uration, rock-faces
आगम्य		चिक्षेप	= tossed	शिलाः	
बहुधा भूमौ	= in many ways, onto			वि न नाद च	= verily, blared [discor-
	ground				dantly,] also.

"Fathoming that ocean to be scared of him that noted demon Dundubhi arrived at the forests of Himavan like an arrow darted from bow, and that Dundubhi started to blare discordantly and toss the rock-faces of that mountain that are like white elephants in their figuration, severally. [4-11-14, 15]

ततः श्वेत अम्बुद आकारः सौम्यः प्रीति कर आकृतिः ।  
हिमवान् अब्रवीद् वाक्यम् स्व एव शिखरे स्थितः ॥ ४-११-१६

ततः श्वेत	= then, white, cloud, in	सौम्यः	= gentle one	प्रीतिकर	= delightful, in apper-
अम्बुद	figuration			आकृतिः	ance
आकारः		स्व एव	= on his own, cliff, stay-	अब्रवीत्	= spoke, words.
हिमवान्	= Himavan	शिखरे	ing	वाक्यम्	
		स्थितः			

"Then he who is like a silver cloud in his figuration, a gentle and delightful one in his appearance, that Himavan spoke these words to the demon staying on his own cliff. [4-11-16]

क्लृप्तम् अर्हसि माम् न त्वम् दुन्दुभे धर्म वत्सल ।  
रण कर्मसु अकुशलः तपस्वि शरणो हि अहम् ॥ ४-११-१७

धर्म वत्सल = virtue, adherer, oh, दुन्दुभे Dundubhi	त्वम् माम् = you, me, to annoy, not, क्लृप्तम् न apt of you अर्हसि	तपस्वि = sages', shelter, just [I शरणः हि am]
अहम् = I am	रण कर्मसु अ = in war, actions - in कुशलः fighting, not, skilled one.	

"It is inapt of you to annoy me, oh, virtuous Dundubhi, I am just a shelterer of sages, and an unskilled one in fights." So said Himavan to Dundubhi. [4-11-17]

तस्य तद् वचनम् श्रुत्वा गिरि राजस्य धीमतः ।  
उवाच दुन्दुभिर् वाक्यम् क्रोधात् संरक्त लोचनः ॥ ४-११-१८

दुन्दुभिः = Dundubhi	धीमतः तस्य = modest one, of that, गिरि राजस्य mountain, king's	तत् वचनम् = his, that, sentence, on श्रुत्वा hearing
क्रोधात् सम् = in anger, with, blood-	उवाच = said, sentence.	
रक्त लोचनः shot, eyes	वाक्यम्	

"On hearing the words of that modest king of mountains Dundubhi's eyes are bloodshot and he said this sentence. [4-11-18]

यदि युद्धे असमर्थः त्वम् मद् भयाद् वा निरुद्यमः ।  
तम् आचक्ष्व प्रदद्यात् मे यो हि युद्धम् युयुत्सतः ॥ ४-११-१९

त्वम् युद्धे अ = you, to fight, not, ca- समर्थः यदि pable, whether	वा = or else	मत् भयात् = me, fearing, not, ven- निर् उद्यमः turing
यः युयुत्सतः = who is he, combatively	मे युद्धम् प्र = to me, a fight, who can दद्यात् accord	तम् आचक्ष्व = about him, you clarify.

"Whether you are incapable to fight with me, or not venturing me as you are scared of me is not my concern, but tell me who can really give me a very combative fight,. [4-11-19]

हिमवान् अब्रवीद् वाक्यम् श्रुत्वा वाक्य विशारदः ।  
अनुक्त पूर्वम् धर्मात्मा क्रोधात् तम् असुरोत्तमम् ॥ ४-११-२०

वाक्य = sentence, expert [Hi- विशारदः mavan]	धर्मात्मा = honest one	हिमवान् = Himavan, on hearing श्रुत्वा [Dundubhi's words]
तम् असुर = to that, demon, fierce उत्तमम् one	क्रोधात् = in anger	वाक्यम् = words, never, said, अन् उक्तः earlier
अब्रवीत् = said.		पूर्वम्

On hearing Dundubhi's arrogant words that honest Himavan being an expert in sentence-making, had to say angry words to that fierce demon that were never uttered by him earlier. [4-11-20]

वाली नाम महा प्राज्ञः शक्र पुत्र प्रतापवान् ।  
अध्यास्ते वानरः श्रीमान् किष्किन्धाम् अतुल प्रभाम् ॥ ४-११-२१

महा प्राज्ञः	= oh, well, versed demon [in warfare]	शक्र पुत्र	= Indra's, son	श्रीमान्	= glorious one
प्रतापवान्	= very brave one	वाली नाम वानरः	= Vali, named, monkey	अतुल प्रभाम् किष्किन्धाम् अध्यास्ते	= matchless city, in pomp, Kishkindha, he presides over.

"Oh, war-expert Dundubhi, Indra's son is there, a brave and glorious one by name Vali, and he is now presiding over the matchlessly pompous city Kishkindha. [4-11-21]

स समर्थो महा प्राज्ञः तव युद्ध विशारदः ।  
द्वन्द्व युद्धम् स दातुम् ते नमुचिः इव वासवः ॥ ४-११-२२

सः	= he is	महा प्राज्ञः	= highly intelligent one	युद्ध विशारदः	= in war, expert one
सः	= he	वासवः	= Indra to Namuchi, like	तव	= to you
द्वन्द्व युद्धम्	= duel, fight	नमुचिः इव		सः	= he is
समर्थः	= capable one.	ते दातुम्	= to you, to give		

"He is a highly intelligent one and a war-expert too, and he is the capable one to give you a duel, like Indra to Namuchi. [4-11-22] Indra, father of Vali, gave such a duel to one demon called Namuchi in early times and killed him. This Namuchi is the son of one Viprachit, who is the progeny of Kashyapa, and his demon-brothers are Raahu, Ketu, Vaataapi, Ilvala Naraka, Puloma and others.

तम् शीघ्रम् अभिगच्छ त्वम् यदि युद्धम् इह इच्छसि ।  
स हि दुर्मर्षणो नित्यम् शूरः समर कर्मणि ॥ ४-११-२३

इह युद्धम्	= now, fight, you desire,	त्वम्	= you	तम् शीघ्रम्	= him, promptly, you
इच्छसि यदि	if	सः	= he is	अभिगच्छ	approach
शूरः	= intrepid one	दुर्मर्षणः हि	= not, assailable one, indeed.	नित्यम्	= always
समर कर्मणि	= in war, manoeuvres				

"Approach him promptly if you desire a fight now, and he is an intrepid one who will always be in the manoeuvres of war, and indeed none can assail him." Thus said Himavan to that demon Dundubhi. [4-11-23]

श्रुत्वा हिमवतो वाक्यम् कोप आविष्टः स दुन्दुभिः ।  
जगाम ताम् पुरीम् तस्य किष्किन्धाम् वालिनः तदा ॥ ४-११-२४

तदा = then	सः दुन्दुभिः = he, that Dundubhi	हिमवतः = Himavan's, words, वाक्यम् having hearing श्रुत्वा
कोप आविष्टः = anger, convulsed in	तस्य वालिनः = his, Vali's, to that, ताम् पुरीम् city, Kishkindha, किष्किन्धाम् proceeded. जगाम	

"Then on hearing Himavan's words he that Dundubhi is convulsed in anger and proceeded to Vali's city Kishkindha.. [4-11-24]

धारयन् माहिषम् रूपम् तीक्ष्ण शृङ्गो भयावहः ।  
 प्रावृषि इव महा मेघः तोय पूर्णो नभस्तले ॥ ४-११-२५  
 ततः तु द्वारम् आगम्य किष्किन्धाया महाबलः ।  
 ननर्द कम्पयन् भूमिम् दुन्दुभिर्दुन्दुभिः यथा ॥ ४-११-२६

महाबलः = great mighty one	दुन्दुभिः = Dundubhi	माहिषम् = buffalo's, form, bear- रूपम् ing
तीक्ष्ण शृङ्गः = one with sharp, horns नभः तले = on the edge of firmament	भयावहः = awe-inspiring तोय पूर्णः = water, filled, massive, महा मेघः इव cloud, as with	धारयन् = in rainy-season प्रा वृषि = Kishkindha's, at gate- किष्किन्धाया = way, on arriving द्वारम् आगम्य न नर्द = clamorously
कम्पयन् = quaking, earth भूमिम् ननर्द = bellowed.	दुन्दुभिः यथा = war-drum, like	

"That great mighty demon Dundubhi wearing the look of a buffalo with sharp horns was awe-inspiring, and like the arrival of a massive dark cloud in rainy season full with water on the edge of firmament, he arrived at the gateway of Kishkindha and bellowed clamorously like a war-drum as though to quake the earth. [4-11-25, 26]

समीपजान् द्रुमान् भञ्जन् वसुधाम् दारयन् खुरैः ।  
 विषाणेन उल्लिखन् दर्पात् तद् द्वारम् द्विरदो यथा ॥ ४-११-२७

समीप जान् = nearby, rooted, trees, द्रुमान् uprooting भञ्जन्	वसुधाम् = earth, with hooves, खुरैः दारयन् scooping	दर्पात् = insolently
विषाणेन = with horns उल्लिखन् = by goring	तद् द्वारम् = that, gateway न नर्द = bellowed.]	द्विरदः यथा = elephant, as with

"He bellowed uprooting trees that are rooted nearby, scooping the earth with hooves, and insolently goring the gateway with horns like a goring elephant. [4-11-27]

अन्तःपुर गतो वाली श्रुत्वा शब्दम् अमर्षणः ।  
निष्पपात सह स्त्रीभिः ताराभिः इव चन्द्रमाः ॥ ४-११-२८

अन्तःपुर	= palace chambers, went	श्रुत्वा शब्दम्	= on hearing, noise	अमर्षणः	= not, tolerant
गतः वाली	into, Vali				
ताराभिः इव	= with stars, like, moon	स्त्रीभिः सह	= ladies, along with	निष्पपात	= out, fall [from chambers.]
चन्द्रमाः					

"Vali who by then went into his palace chambers became intolerant to hear that noise and fell out from there along with ladies, like the moon with stars. [4-11-28]

मितम् व्यक्त अक्षर पदम् तम् उवाच स दुन्दुभिम् ।  
हरीणाम् ईश्वरो वाली सर्वेषाम् वन चारिणाम् ॥ ४-११-२९

वन	= forest, dwellers	सर्वेषाम्	= to all of them	हरीणाम्	= monkey's, lord
चारिणाम्				ईश्वरः	
सः वाली	= he, that Vali	तम्	= to him, that Dundubhi	व्यक्त अक्षर	= clearly, lettered
		दुन्दुभिम्		पदम्	= ,words
मितम्	= brief, sentence	उवाच	= said.		
वाक्यम्					

"Vali being the lord of monkeys, and of all the other forest-dwellers as well, spoke a clearly worded brief sentence to Dundubhi. [4-11-29]

किम् अर्थम् नगर द्वारम् इदम् रुद्ध्वा विनर्दसे ।  
दुन्दुभे विदितो मेऽसि रक्ष प्राणान् महाबल ॥ ४-११-३०

दुन्दुभे	= oh, Dundubhi	इदम् नगर	= this one, city's, gate-	रुद्ध्वा	= having impeded
		द्वारम्	way		
किम् अर्थम्	= what, for, you are bel-	मे विदितः	= to me, known, you are	महाबल	= oh, great mighty one
वि नर्दसे	lowing	असि			
रक्ष प्राणान्	= save, lives [of yours.]				

"Oh, Dundubhi, impeding the gateway of this city what for you are bellowing, I know you, oh, might one, save your lives." Vali cautioned that demon that way. [4-11-30]

तस्य तद् वचनम् श्रुत्वा वानरेन्द्रस्य धीमतः ।  
उवाच दुन्दुभिर् वाक्यम् क्रोधात् संरक्त लोचनः ॥ ४-११-३१

धीमतः	= of that tactful one [Vali]	तस्य वानर	= his, that monkey's,	तद् वचनम्	= that, sentence, on
		इन्द्रस्य	lord's	श्रुत्वा	hearing
दुन्दुभिः	= Dundubhi became, in	उवाच	= said, sentence.		
क्रोधात्	anger, bloodshot, eyes	वाक्यम्			
संरक्त					
लोचनः					

"On hearing that sentence of Vali, the tactful lord of monkeys, Dundubhi said this sentence with his eyes bloodshot in anger." Thus Sugreeva continued his narration to Raama. [4-11-31]

न त्वम् स्त्री सन्निधौ वीर वचनम् वक्तुम् अर्हसि ।  
मम युद्धम् प्रयच्छ अद्य ततो ज्ञास्यामि ते बलम् ॥ ४-११-३२

वीर	= oh, valiant one [oh, Vali]	त्वम् स्त्री	= ladies, in vicinity of	वचनम्	= words, to speak, not,
		सन्निधौ		वक्तुम् न	apt of you
अद्य मम	= now, to me, fight, you	ततः ते	= then, your, might, I	अर्हसि	
युद्धम्	give	बलम्	will know, I appreci-		
प्रयच्छ		ज्ञास्यामि	ate.		

"It is inapt of you to speak words in the vicinity of ladies, oh, valiant Vali, give me a duel now and then I can appreciate your might." [4-11-32]

अथवा धारयिष्यामि क्रोधम् अद्य निशाम् इमाम् ।  
गृह्यताम् उदयः स्वैरम् काम भोगेषु वानर ॥ ४-११-३३

वानर	= oh, monkey	अथवा	= otherwise	अद्य इमाम्	= now, for this, night
धारयिष्यामि	= I bear up, rage	उदयः	= untill morning	निशाम्	
क्रोधम्				स्वैरम् काम	= unrestrainedly, in
				भोगेषु	voluptuous, gratifica-
गृह्यताम्	= be taken up - delight yourself.				tions

"Otherwise I bear up my rage for this night, oh, monkey, you may unrestrainedly delight yourself till morning in your voluptuous gratifications, for you are now surrounded by your ladies." [4-11-33]

दीयताम् संप्रदानम् च परिष्वज्य च वानरान् ।  
सर्व शखा मृगेन्द्रत्वम् संसादय सुहृज्जनम् ॥ ४-११-३४

वानरान्	= monkeys, on embrac-	सम्प्रदानम्	= endowments, be be-	सर्व	= all, tree-branch, ani-
परिष्वज्य	ing	दीयताम्	queathed	शखा मृग	mal's, you being the
सु हृत्	= your good, hearted,	संसादय	= bidding adieu.	इन्द्रत्वम्	king
जनम्	people				

"Also embrace all the monkeys and bequeath endowments to them, and you may bid adieu to all the good-hearted people of yours for you are the king of all the tree-branch animals, as you may not see them later. [4-11-34]



सु दृष्टाम् कुरु किष्किन्धाम् कुरुष्व आत्म समम् पुरे ।  
क्रीडयस्व च समम् स्त्रीभिः अहम् ते दर्प शासनः ॥ ४-११-३५

किष्किन्धाम्	= Kishkindha, clearly,	पुरे आत्म	= in city, your equalling	स्त्रीभिः	= females, along with,
सु दृष्टाम्	seen city, you make	समम्	one, be made - keep	समम्	you rejoice
कुरु	- see all Kishkindha	कुरुष्व	someone similar to	क्रीडयस्व	
	as last-sight to your		you as in charge of		
	satisfaction		city		
अहम् ते दर्प	= I am, your, egotism,				
शासनः	destroyer.				

"Let Kishkindha city be seen clearly by you as last sight, and keep someone equalling you as in charge of city, and also rejoice with the females till sunrise as there is no tomorrow to you. [4-11-35]

यो हि मत्तम् प्रमत्तम् वा भग्नम् वा रहितम् कृशम् ।  
हन्यात् स भ्रूणहा लोके त्वद् विधम् मद मोहितम् ॥ ४-११-३६

यः	= he who is	मत्तम्	= drunken one	प्र मत्तम् वा	= unvigilant one, or
भग्नम् वा	= shattered - defeated	रहितम्	= one without	कृशम्	= atrophied one
	one, or		[weapons]		
मद मोहितम्	= by lust, lured one	हन्यात्	= if kills	सः	= he
लोके	= in world	भ्रूण हा	= foeticide [sin of]	त्वद् विधम्	= your, way - your
					present state is on par
					with those that are not
					to be killed.

"He who kills a drunken one, unvigilant one, defeated one, or one without weapons, or an atrophied one, he get the sin of foeticide in the world, and your present state is suchlike." Dundubhi incited Vali in this way. [4-11-36]

स प्रहस्य अब्रवीत् मन्दम् क्रोधात् तम् असुरेश्वरम् ।  
विसृज्य ताः स्त्रियः सर्वाः तारा प्रभृतिकाः तदा ॥ ४-११-३७

तदा सः प्र	= then, he, laughing off	तारा	= Tara, and others,	मन्दम्	= to stupid one [Dun-
हस्य		प्रभृतिकाः	them, all, women, on		dubhi]
		ताः सर्वाः	discharging		
		स्त्रियः वि			
		सृज्य			
तम् असुर	= to him, demon, lord	क्रोधात्	= in anger	अब्रवीत्	= spoke.
ईश्वरम्					

"Then Vali laughed that demon off, discharged all the females namely Tara and others, and then he spoke to that stupid lord of demons in anger. [4-11-37]

मत्तो अयम् इति मा मंस्था यदि अभीतो असि संयुगे ।  
मदो अयम् संप्रहारे अस्मिन् वीर पानम् समर्थ्यताम् ॥ ४-११-३८

अयम् मत्तः = he is, drunk, thus इति	मा मंस्था = do not, surmise	संयुगे अ = in fight, not, afraid, भीतः असि you are, if यदि
अयम् मदः = this, drunkenness	अस्मिन् = in this, deadly fight सम् प्रहारे	वीर पानम् = as gallant's, toast, be समर्थ्यताम् regarded.

"Don't surmise that I am drunk, and should you be unafraid of a fight, regard this drunkenness of mine as the toast of a gallant fighter in this deadly fight." Vali said so to Dundubhi. [4-11-38]

तम् एवम् उक्त्वा संक्रुद्धो मालाम् उत्क्षिप्य कांचनीम् ।  
पित्रा दत्ताम् महेन्द्रेण युद्धाय व्यवतिष्ठत ॥ ४-११-३९

तम् एवम् = to him, that way, say- उक्त्वा	सम् क्रुद्धः = becoming highly, en- raged	पित्रा = by father, by Mahen- महेन्द्रेण dra given दत्ताम्
मालाम् = necklace [chest- उत्क्षिप्य pendant,] on heaving कान्चनीम् up, a golden one	युद्धाय = for fight, stood firm. व्यवतिष्ठत	

"Saying that way to that Dundubhi that highly enraged Vali heaved up the golden chest-pendant around his neck on to his chest, which was given by his father Mahendra, and stood firm for fight. [4-11-39]

विषाणयो गृहीत्वा तम् दुन्दुभिम् गिरि संनिभम् ।  
आविध्यत तथा वाली विनदन् कपि कुंजरः ॥ ४-११-४०

तथा = then गिरि = mountain, similar सन्निभम् वि नदन् = highly, booming	कपि कुंजरः = monkey, the elephant तम् = him, that Dundubhi दुन्दुभिम् आविध्यत = [whirled and] bumped on ground.	वाली = Vali विषाणयः = by horns, taking गृहीत्वा
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"Then that elephantine monkey Vali took that mountain-similar Dundubhi by horns, and booming highly he whirled and bumped him onto ground. [4-11-40]

वाली व्यापादयाम् चक्रे ननर्द च महास्वनम् ।  
श्रोत्राभ्याम् अथ रक्तम् तु तस्य सुस्त्राव पात्यतः ॥ ४-११-४१

वाली = Vali, to whirl and व्यापादयान् throw on ground, he वि आ पत् did यान् चक्रे	न नर्द च महा = verily, blaring, with स्वनम् great, sound	अथ पात्यतः = then, while falling
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तस्य	= of his [Dundubhi's,]
श्रोत्राभ्याम्	from two ears [of
रक्तम् सु	Dundubhi,] blood,
स्त्राव	gushed out.

"Vali while blaring highly with great sound repeatedly whirled him and thrown onto ground, and while Dundubhi was hurled and thrown to ground, blood gushed out of his two ears. [4-11-41]

तयोः तु क्रोध संरम्भात् परस्पर जयैषिणोः ।  
युद्धम् समभवत् घोरम् दुन्दुभेर् वालिनः तथा ॥ ४-११-४२

क्रोध	= fury's, impetuosity	परस्पर जय	= each other, victory, as-	तयोः	= among two
संरम्भात्		ईषिणः	piring		
दुन्दुभेः	= of Dundubhi, Vali, like	घोरम्	= gruesome fight, oc-		
वालिनः तथा	that	युद्धम् सम्	curred.		
		अभवत्			

"There occurred a gruesome fight among those two, Dundubhi and Vali, who by their fury are impetuous and who aspired victory over the other. [4-11-42]

अयुध्यत तदा वाली शक्र तुल्य पराक्रमः ।  
मुष्टिभिर् जानुभिः पद्भिः शिलाभिः पादपैः तथा ॥ ४-११-४३

तदा	= then	शक्र तुल्य	= Indra, similar, in forti-	वाली	= Vali
		पराक्रमः	tude		
मुष्टिभिः	= with fists, knees, feet	तथा	= like that	शिलाभिः	= with boulders, trees
जानुभिः				पादपैः	
पद्भिः					
अयुध्यत	= fought.				

"Then Vali who is similar to Indra in his fortitude fought with him with his fists, knees and feet, and like that with boulders and trees. [4-11-43]

परस्परम् घ्नतोः तत्र वानर असुरयोः तदा ।  
आसीत् हीनो असुरो युद्धे शक्र सूनुः व्यवर्धत ॥ ४-११-४४

तदा तत्र	= then, there	वानर	= of monkey, demon	परस्परम्	= each other, assaulting
		असुरयोः		घ्नतोः	
युद्धे असुरः	= in fight, demon, im-	शक्र सूनुः	= Indra's, son, tough-		
हीनः	paired, he became	व्यवर्धत	ened.		
आसीत्					

"While each is assaulting the other in that fight between that monkey and demon, that demon is impaired and Indra's son Vali toughened. [4-11-44]

Vali is wearing the golden chest-pendent given by his father Indra, wearing which depletes half of the opponent's strength. Hence, the strength of Dundubhi is depleted now. Vali does not wear the same chest pendent when fighting with Sugreeva when killed by Raama. For this it is said, Vali wanted to punish Sugreeva that which is befitting to an errant younger brother, but Vali never considered Sugreeva as a real threat or an enemy to the core.

तम् तु दुन्दुभिम् उद्यम्य धरण्याम् अभ्यपातयत् ।  
युद्धे प्राणहरे तस्मिन् निष्पिष्टो दुन्दुभिः तदा ॥ ४-११-४५

तम् दुन्दुभिम्	= him, Dundubhi is	उद्यम्य धरण्याम् अभ्यपातयत् अभि आ पातयत्	= on lifting, on to ground, flung him	तदा प्राण हरे तस्मिन् युद्धे	= then, life, taking, in that, fight
दुन्दुभिः	= Dundubhi is	निष् पिष्टः	= completely pounded out.		

"In that life-taking fight when Dundubhi is lifted up and flung to ground, he is completely pounded out. [4-11-45]

स्रोत्रेभ्यो बहु रक्तम् तु तस्य सुस्त्राव पात्यतः ।  
पपात च महाबाहुः क्षितौ पंचत्वम् आगतः ॥ ४-११-४६

पात्यतः तस्य स्रोत्रेभ्यः	= while he is felled, from his vent-holes -ears, nose etc	बहु रक्तम् सु स्त्राव	= much, blood, much flown	महाबाहुः पंचत्वम् आगतः क्षितौ प पात	= great-shouldered one [mighty one,] fifth-stated, has come [attained.] and fell, on ground.
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"While he is felled down much blood is flown out from the vent-holes of his body, nine of them, ears, nose, eyes etc., and on his falling that mighty one Dundubhi attained the fifth-state. [4-11-46]

The 'fifth state' of a living being is death, where the other four states are [1 जागृत अवस्थ waking state, [2 स्वप्न अवस्थ dreaming state, [3 सुषुप्त अवस्थ deep sleep, [4 तुरिय अवस्थ fourth state, that which is above the three preceding states. Then the fifth state is death.

तम् तोलयित्वा बाहुभ्याम् गत सत्त्वम् अचेतनम् ।  
चिक्षेप वेगवान् वाली वेगेन एकेन योजनम् ॥ ४-११-४७

वेगवान् वाली तम् बाहुभ्याम् तोलयित्वा	= hastiest one, Vali  = him, with both arms, by swaying	गत सत्त्वम् एकेन वेगेन योजनम् चिक्षेप	= he who lost, stamina = in a single, flick, to a yojana length, hurled.	अचेतनम्	= inanimate one
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"Then the hastiest Vali swayed that dead and inanimate demon with both of his hands and hurled him a yojana distance in a single flick. [4-11-47]

तस्य वेग प्रविद्धस्य वक्रात् क्षतज बिन्दवः ।  
प्रपेतुः मारुत उत्क्षिप्ता मतंगस्य आश्रमम् प्रति ॥ ४-११-४८

वेगप्रविद्धस्य	= hastily, well, thrown one	तस्य	= his [Dundubhi's]	वक्रात्	= from mouth, fallen,
मारुत	= by air, uplifted	मतंगस्य	= Sage Matanga's, her-	क्षतज	drops [of blood]
उत्क्षिप्ता		आश्रमम्	mitage, towards	बिन्दवः	
		प्रति		प्रपेतुः	= fallen.

"And while he is thrown that hastily blood drops oozed from his mouth, and flung by air they fell in the hermitage of sage Matanga. [4-11-48]

तान् दृष्ट्वा पतिताम् तत्र मुनिः शोणित विप्रुषः ।  
क्रुद्धः तस्य महाभाग चिन्तयामास कोन्वम् ॥ ४-११-४९

महाभाग	= oh, great opportune one [Raama]	मुनिः	= the sage	तत्र पतिताम्	= there fallen
तान्	= them	शोणित	= blood, drops	दृष्ट्वा	= on seeing
तस्य	= of him - on the one who dropped blood	विप्रुषः	= enraged	अयम् कः नु	= he, who is, indeed [thus as]
चिन्तयामास	= thought of.	क्रुद्धः			

"On seeing the blood drops fallen there, oh Raama, that sage is enraged and thought, 'who is he indeed, who dropped the blood...' Thus Sugreeva narrated to Raama. [4-11-49]

येन अहम् सहसा स्पृष्टः शोणितेन दुरात्मना ।  
कोऽयम् दुरात्मा दुर् बुद्धिः अकृतात्मा च बालिशः ॥ ४-११-५०

येन	= by which	दुर् आत्मना	= evil-minded one	अहम्	= I am, abruptly,
दुर् आत्मा	= evil-minded	दुर् बुद्धिः	= evil-minded one [malevolent one]	सहसा स्पृष्टः	touched, by blood
कः अयम्	= who is, this, child-like			शोणितेन	
बालिशः	[reckless one.]			अकृत अत्मा	= disobedient one

" 'By which evil-spirited one I am abruptly touched with blood? Who is that evil-minded one? Who is that malevolent, disobedient and a reckless one?' Thus the sage Matanga pondered. [4-11-50]

इति उक्त्वा स विनिष्क्रम्य ददृशे मुनिसत्तम ।  
महिषम् पर्वत आकारम् गत असुम् पतितम् भुवि ॥ ४-११-५१

सः मुनि = he, that sage, celebrated one	इति उक्त्वा वि निष्क्रम्य = thus, said [thinking,] verily, exiting [from hermitage, coming out]	गत असुम् = gone, lives [lifeless]
भुवि पतितम् = on ground, fallen	पर्वत = mountain, in shape, आकारम् buffalo, he has seen, महिषम् ददृशे	

"Thinking thus and coming out of hermitage that celebrated sage has seen the mountainous buffalo fallen on ground lifelessly. [4-11-51]

स तु विज्ञाय तपसा वानरेण कृतम् हि तत् ।  
उत्ससर्ज महा शापम् क्षेत्रारम् वानरम् प्रति ॥ ४-११-५२

सः तत् = he, that [deed]	वानरेण कृतम् = by monkey, done	तपसा विज्ञाय = by ascetic power, on knowing
क्षेत्रारम् वानरम् प्रति = who tossed, that monkey, towards him	महा शापम् = great, curse	उत्ससर्ज = released.

"On knowing by his ascetic power that this deed is done by the monkey, he released a great curse on him who tossed the cadaver of buffalo. [4-11-52]

इह तेन अप्रवेष्टव्यम् प्रविष्टस्य वधो भवेत् ।  
वनम् मत् संश्रयम् येन दूषितम् रुधिर स्रवैः ॥ ४-११-५३

मत् संश्रयम् वनम् = my, sheltering, woods	येन = by whom	रुधिर स्रवैः दूषितम् = by blood, squirts of, is stained
तेन = by him	इह = in here	अप्रवेष्टव्यम् = not, enterable
प्रविष्टस्य वधः भवेत् = if enters, fatality, occurs.		

"Untreadable is this sheltering wood of mine to him who has stained it with squirts of blood, and if he enters this place peradventure, fatality occurs on him. [4-11-53]

क्षिपता पादपाः च इमे संभग्नाः च असुरीम् तनुम् ।  
समन्तात् आश्रमम् पूर्णम् योजनम् मामकम् यदि ॥ ४-११-५४  
आगमिष्यति दुर्बुद्धिः व्यक्तम् स न भविष्यति ।

असुरीम् तनुम् क्षिपता मामकम् आश्रमम् आगमिष्यति यदि	= demon's, body, by him who hurled  = mine, hermitage, he places foot, if	इमे पादपाः च सम् भग्नाः दुर्बुद्धिः	= these trees, also, com- pletely destroyed  = evil-minded	समन्तात् पूर्णम् योजनम् सः न भविष्यति व्यक्तम्	= around, full, one yo- jana  = he, will not, exists, ev- idently.
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"By his hurling the demon's body these trees are also completely destroyed, hence he ought not set his foot in a distance of one full yojana around this hermitage, and if that evil-minded one places his foot then he evidently does not exist. [4-11-54, 55a]

ये च अस्य सचिवाः केचित् संश्रिता मामकम् वनम् ॥ ४-११-५५  
न च तैः इह वस्तव्यं श्रुत्वा यांतु यथा सुखम् ।

मामकम् वनम् संश्रिता इह न वस्तव्यं	= belonging to me, woods, depending on  = here, not, to live	ये केचित् अस्य सचिवाः श्रुत्वा	= those, few, his, minis- ters [friends] are there  = on hearing - my word	तैः च  यान्तु यथा सुखम्	= by them, also  = let them go, as for, comfortably - solace themselves with my mercy.
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"And some of his friends that are dependent on my woods shall not live here and they may depart on hearing my words and solace themselves with my words. [4-11-55b, 56a]

ते अपि वा यदि तिष्ठन्ति शपिष्ये तान् अपि ध्रुवम् ॥ ४-११-५६  
वने अस्मिन् मामके नित्यम् पुत्रवत् परिरक्षते ।  
पत्र अंकुर विनाशाय फल मूल अभवाय च ॥ ४-११-५७

नित्यम् पुत्रवत् परि रक्षते पत्र अंकुर विनाशाय तान् अपि शपिष्ये ध्रुवम्	= always, son-like, pro- tected  = leaves, sprouts, for de- struction = them, even, I curse, definitely.	मामके अस्मिन् वने फल मूल अ भवाय च वा	= belonging to me, in this, forest  = fruits, tubers, for non- existence, also, or	ते अपि  तिष्ठन्ति यदि	= they, even  = stay behind, if
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"This forest of mine is always protected like my own son, and if the monkeys of Vali wish to stay behind in this forest alone for further destruction of leaves or sprouts, or even for the non-existence of fruits and tubers of this forest, defiantly they too will be cursed. [4-11-57]

दिवसः च अद्य मर्यादा यम् द्रष्टा श्वः अस्मि वानरम् ।  
बहु वर्ष सहस्राणि स वै शैलः भविष्यति ॥ ४-११-५८

अद्य दिवसः = today, is the day, of	श्वः यम् = tomorrow, which,	द्रष्टा अस्मि = I will see
मर्यादा limit	वानरम् monkey	
सः = that monkey	बहु वर्ष = for many, years, thou-	शैलः = he, stone, he becomes,
	सहस्राणि sands to come	भविष्यति वै [petrified.] indeed.

"And today is the day of limit and the monkey whom I will see tomorrow, he will be petrified for many thousand years to come. [4-11-58]

ततः ते वानराः श्रुत्वा गिरम् मुनि समीरिताम् ।  
निश्चक्रमुः वनात् तस्मात् तान् दृष्ट्वा वालिर् अब्रवीत् ॥ ४-११-५९

ततः ते = then, they, monkeys	मुनि सम् = by sage, clearly, said,	तस्मात् = from that, forest, to
वानराः	ईरिताम् words, on hearing	वनात् निः out, they started
	गिरम् श्रुत्वा	चक्रमुः
तान् दृष्ट्वा = them, on seeing, Vali,		
वालिः spoke.		
अब्रवीत्		

"Then those monkeys on hearing the clear wording of the sage started out from that forest, and on their coming to Kishkindha, Vali saw them and spoke this way to them. [4-11-59]

किम् भवन्तः समस्ताः च मतंग वन वासिनः ।  
मत् समीपम् अनुप्राप्ता अपि स्वस्ति वनौकसाम् ॥ ४-११-६०

मतन्ग वन = Matanga, forest,	भवन्तः = you, all	किम् मत् = why, in my, presence,
वासिनः dwellers	समस्ताः	समीपम् arrived
		अनुप्राप्ता
वन = forest, dwellers, even,		
ओकसाम् safeness [is there or		
अपि स्वस्ति not.]		

" 'Why all of you dwellers of Matanga forest arrived in my presence, even so, are you the dwellers of that forest safe?' Thus Vali asked all. [4-11-60]

ततः ते कारणम् सर्वम् तथा शापम् च वालिनः ।  
शशंसुर् वानराः सर्वे वलिने हेममालिने ॥ ४-११-६१

ततः = then	सर्वे ते = all, of those, monkeys	सर्वम् = all, reasons
तथा = likewise	वानराः	कारणम्
	वालिने = to Vali, curse, also	वलिने हेम = to Vali, golden, with
	शापम् च	मालिने chain [on his chest]
शशंसुः = reported.		



"Then all of those monkeys have reported to Vali, the one with a golden chest-pendant, all the reasons for their exit, likewise the curse to Vali. [4-11-61]

एतत् श्रुत्वा तदा वाली वचनम् वनर ईरितम् ।  
स महर्षिम् समासाद्य याचते स्म कृत अञ्जलिः ॥ ४-११-६२

ततः	= then	सः वाली	= he, that Vali	वनर ईरितम्	= by monkeys, uttered
एतत्	= those, words, on hear-	कृत	= making, folded palms,	याचते स्म	= begged, he has.
वचनम्	ing	अञ्जलिः	that great sage, on ap-		
श्रुत्वा		महर्षिम्	proaching		
		सम् आसाद्य			

"Then on hearing all those words narrated by monkeys Vali approached that great sage and begged of him on becoming humble with palm-fold. [4-11-62]

महर्षिः तम् अनादृत्य प्रविवेश आश्रमम् प्रति ।  
शाप धारण भीतः तु वाली विह्वलताम् गतः ॥ ४-११-६३

महर्षिः तम्	= great sage, him, not,	प्रविवेश	= entered - withdrew,	वाली	= Vali
अन् आदृत्य	considering	आश्रमम्	hermitage, into		
शाप धारण	= curse, to bear, fearing	प्रति			
भीतः तु	for	विह्वलताम्	= distraught, went into.		
		गतः			

"The sage inconsiderate of Vali's request withdrew into hermitage, and fearing to bear the brunt of the curse Vali was distraught and withdrew from that place. [4-11-63]

ततः शाप भयात् भीत ऋश्यमूकम् महागिरिम् ।  
प्रवेष्टुम् न इच्छति हरिः द्रष्टुम् वा अपि नरेश्वर ॥ ४-११-६४

ततः	= from then	शाप भयात्	= then, by curse, fearing,	हरिः	= monkey -Vali
ऋश्यमूकम्	= into Rishyamuka,	भीतः	who is dreaded	नर ईश्वर	= oh, people's, lord
महा गिरिम्	great, mountain	प्रवेष्टुम्	= to enter		Raama
द्रष्टुम् वा	= to look at, or, even	न इच्छति	= not, wishes to.		
अपि					

"Then, dreaded by the fear of curse that monkey Vali does not aspire to enter the great mountain Rishyamuka, oh, people's lord, Raama, or he does not even wish to look at it." Thus Sugreeva continued his narration. [4-11-64]

तस्य अप्रवेशम् ज्ञात्वा अहम् इदम् राम महावनम् ।  
विचरामि सह अमात्यो विषादेन विवर्जितः ॥ ४-११-६५

अहम् = I	तस्य अ = his, non, entering, प्रवेशम् knowing ज्ञात्वा	विषादेन वि = of agony, got rid of वर्जितः
सह अमात्यः = with, ministers	इदम् महा = this, great forest वनम्	राम = Raama
वि चरामि = I am moving.		

"Knowing the inaccessibility of this forest to him I got rid of my agony, Raama, and I move here about in this great forest along with my ministers. [4-11-65]

एषो अस्थिनिचयः तस्य दुन्दुभेः संप्रकाशते ।  
वीर्य उत्सेकात् निरस्तस्य गिरि कूट निभो महान् ॥ ४-११-६६

वीर्य = by valour's, vanity, उत्सेकात् hurled निरस्तस्य	तस्य दुन्दुभेः = his, Dundubhi's सम् = shining forth. प्रकाशते	गिरि कूट = mountain's, peak, in निभः similarity
महान् = huge one, this is, एषः अस्थि bones, heap निचयः		

"This huge heap of bones that is shining forth like a mountaintop is that of Dundubhi, which Vali once hurled by the vanity of his valour. [4-11-66]

इमे च विपुलाः सालाः सप्त शाखा अवलंबिनः ।  
यत्र एकम् घटते वाली निष् पत्रयितुम् ओजसा ॥ ४-११-६७

शाखा = branches, dangling अवलम्बिनः [full with]	इमे सप्त = these, seven, enor- विपुलाः mous, sala trees सालाः	यत्र एकम् = among whom, one - one at a time
वाली = Vali, by his vigour ओजसा	निष् = without, leaves to पत्रयितुम् make it	घटते = will be trying, or he is capable.

"Also these are the seven enormous sala trees full with their branches, and Vali is capable to make each of them leafless by his vigour, of course, one at a time. [4-11-67]

एतत् अस्य असमम् वीर्यम् मया राम प्रकाशितम् ।  
कथम् तम् वालिनम् हन्तुम् समरे शक्ष्यसे नृप ॥ ४-११-६८

राम = oh, Raama	अस्य अ = his, un, equalled समम्	एतत् = all this, his vitality, by वीर्यम् मया me, apprised प्रकाशितम्
नृप = oh, king	समरे तम् = such a, Vali, to kill वालिनम् हन्तुम्	कथम् = how, is it possible for शक्ष्यसे you.

"Oh, Raama, I am apprising all this to tell about the unequalled vitality of Vali, and oh, king, then how is it possible for you to eliminate Vali in war." Thus Sugreeva enquired with Raama. [4-11-68]

तथा बृउवाणम् सुग्रीवम् प्रहसन् लक्ष्मणो अब्रवीत् ।  
कस्मिन् कर्मणि निर्वृत्ते श्रद्धया वालिनः वधम् ॥ ४-११-६९

लक्ष्मणः	= Lakshmana	तथा	= thus, speaking, to Sugreeva	प्रहसन्	= smilingly, said
कस्मिन्	= which, act, on per-	बृउवाणम्		अब्रवीत्	
कर्मणि	forming	सुग्रीवम्			
निर्वृत्ते		वालिनः	= Vali's, killing, you		
		वधम्	have confidence.		
		श्रद्धया			

When Sugreeva spoke that way Lakshmana a little smiled and asked him, "On performing which act do you confide in the possibility of Vali's elimination?" [4-11-69]

तम् उवाचथ सुग्रीवः सप्त सालन् इमान् पुरा ।  
एवम् एकैकशो वाली विव्याथ अथ स असकृत् ॥ ४-११-७०

ततः	= then	सुग्रीवः तम्	= Sugreeva, to him, said	पुरा सः वाली	= earlier, he, Vali
इमान् सप्त	= these, seven, sala trees	उवाचथ		एक एकशः	= one, after other
सालन्		एवम्	= that way		
अथ	= that way, on many oc-	विव्याथ	= agitated them.		
असकृत्	casions				

Then Sugreeva said to Lakshmana, "earlier Vali used to agitate each of the trees, one after the other, on many occasions." [4-11-70]

Here some translations say that Vali pierced one arrow without using bow in one tree, or in leaves, then removing that arrow again pierced, and gone on piercing for many times hurting the trees with many holes. While some more translations contain the meaning, taking the clue from निष्पत्रा कुरुते or निष्पत्रायितुम् घटते as in verse 67 above, meaning it to be, 'aimed arrow and pierced the trees and when the arrow exited out of the tree, made its fin-feathers to come out.' In either way, 'arrow' has no place in monkey's hands. The very birth of this monkey race is to fight with their nails, teeth, and tree-trunks and branches. Hence, the word विव्याथ means that Vali tortures the trees by shaking their trunks, and shattering all the leaves in his show of strength.

रामो निर्दारयेद् एषाम् बाणेन एकेन च द्रुमम् ।  
वालिनम् निहतम् मन्ये दृष्ट्वा रामस्य विक्रमम् ॥ ४-११-७१

रामः	= Raama	एषाम्	= among them, one tree	एकेन बाणेन	= with one, arrows, if
		द्रुमम्		निर्दारयेत्	rends

रामस्य विक्रमम् दृष्ट्वा	= Raama's, valour, on seeing	वालिनम् निहतम् मन्ये	= Vali is, utterly dead, I construe.
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"If Raama can rend one tree out of the seven with only one arrow, then on seeing Raama's valour I can construe that Vali is utterly dead at his hand. [4-11-71]

हतस्य महिषस्य अस्थि पादेन एकेन लक्ष्मण ।  
उद्यम्य प्रक्षिपेत् च अपि तरसा द्वे धनुः शते ॥ ४-११-७२

लक्ष्मण	= oh, Lakshmana	हतस्य महिषस्य अस्थि	= dead, buffalo's, bone [skeleton]	एकेन पादेन उद्यम्य	= by one, foot, lifting
तरसा द्वे शते धनुः	= with might, two, hun- dred, bow [lengths, two hundred bow- lengths]	प्रक्षिपेत् च अपि	= kicks and throws, also, even.		

"Lakshmana, if he lifts and kicks the skeleton of this dead buffalo by the might of his foot, and makes it fall at a distance of two hundred bow-lengths, I can confide." So said Sugreeva to Lakshmana. [4-11-72]

एवम् उक्त्वा तु सुग्रीवो रामम् रक्तान्त लोचनम् ।  
ध्यत्वा मुहूर्तम् काकुत्स्थम् पुनरेव वचो अब्रवीत् ॥ ४-११-७३

सुग्रीवः	= Sugreeva	रक्त अन्त लोचनम् रामम्	= to red, corner, eyed, to Raama	एवम् उक्त्वा	= thus, when said
मुहूर्तम् ध्यत्वा	= for a awhile, on think- ing	पुनः एव काकुत्स्थम् वचः अब्रवीत्	= again, thus, to Raama, words, spoke.		

Sugreeva paused for a while on saying thus to Raama, for Raama's eye-corners are reddened with anger towards Vali, and then Sugreeva again spoke to Raama. [4-11-73]

शूरः च शूरमानी च प्रख्यात बल पौरुषः ।  
बलवान् वानरः वाली संयुगेषु अपराजितः ॥ ४-११-७४

शूरः च शूर मानी च	= intrepid, also, his in- trepidity, he esteems, also	प्रख्यात बल पौरुषः	= well, renowned, by might, tenacity	बलवान् वानरः वाली	= mighty one, monkey, Vali
संयुगेषु अ पराजितः	= in combats, not, de- feated.				

"Vali is a mighty monkey, an intrepid one, who esteems his own intrepidity, and one who is well renowned by his might and tenacity, and in combats he is an undefeated one. [4-11-74]

दृश्यन्ते च अस्य कर्माणि दुष्कराणि सुरैः अपि ।  
यानि संचिन्त्य भीतः अहम् ऋष्यमूकम् उपाश्रितः ॥ ४-११-७५

सुरैः अपि	= for gods, even	दुष्कराणि	= impracticable, are his,	दृश्यन्ते	= are obvious
यानि	= which, on recollecting,	अस्य कर्माणि	deeds		
संचिन्त्य	scared, I am and	ऋष्यमूकम्	= Rishyamuka, de-		
भीतः अहम्		उपाश्रितः	pended upon - took shelter.		

"His deeds that are impracticable even for gods are obvious, and scared for recollecting them I took shelter of Mt. Rishyamuka. [4-11-75]

तम् अजय्यम् अधृष्यम् च वानरेन्द्रम् अमर्षणम् ।  
विचिन्त्यन् न मुंचामि ऋष्यमूकम् अमुम् तु अहम् ॥ ४-११-७६

तम्	= him	वानर इन्द्रम्	= monkey's, lord Vali is	अ जय्यम्	= to be unconquerable,
विचिन्त्यन्	= on concluding to be	अमुम्	= this one, Rishyamuka	अधृष्यम् अ	unattackable, unsym-
		ऋष्यमूकम्		मर्षणम्	pathetic
				अहम् न	= I am, not, leaving.
				मुंचामि	

"Concluding that the lord of monkeys Vali to be an unconquerable, unattackable, unsympathetic one I am not leaving this Mt. Rishyamuka. [4-11-76]

उद्विग्नः शंकितः च अहम् विचरामि महावने ।  
अनुरक्तैः सह अमात्यैः हनुमत् प्रमुखैः वीरैः ॥ ४-११-७७

अहम्	= I am	उद्विग्नः	= disconcerted, sceptical	अनुरक्तैः	= with earnest ones,
हनुमत्	= Hanuma, and other	शंकितः		वीरैः	brave ones
प्रमुखैः	significant ones	सह अमात्यैः	= with, ministers	वि चरामि	= moving about, in great
				महावने	forest.

"I am moving about these forests along with earnest ministers like Hanuma and other significant ones, only because I am disconcerted and sceptical of him. [4-11-77]

उपलब्धम् च मे श्लाघ्यम् सन् मित्रम् मित्र वत्सल ।  
त्वाम् अहम् पुरुषव्याघ्र हिमवन्तम् इव आश्रितः ॥ ४-११-७८

श्लाघ्यम्	= laudable one, true,	मे उपलब्धम्	= by me, chanced on you	मित्र वत्सल	= oh, friend's, patron
सन्मित्रम्	friend				

पुरुषव्याघ्र	= oh, Tigerly-man	अहम्	= I am, Mt. Himavan,
		हिमवन्तम्	like, in you, I take shel-
		इव त्वाम्	ter.
		आश्रितः	

"I chanced upon a laudable and true friend in you, oh, Raama, the patron of friends, hence I take shelter in you, oh, tigerly man, for you are the final resort for those seeking salvation, like Mt. Himavan. [4-11-78]

किम् तु तस्य बलज्ञः अहम् दुर्भ्रातुः बलशालिनः ।  
अप्रत्यक्षम् तु मे वीर्यम् समरे तव राघव ॥ ४-११-७९

किम् तु	= but	अहम्	= I am	बलशालिनः	= mighty one's
दुर् भ्रातुः	= of brother, the malice	तस्य बल ज्ञः	= his [Vali's,] might,	राघव	= oh, Raghava
			knower, I am		
समरे	= in combat	तव वीर्यम् तु	= your, valour, but	मे अ	= to me, un, clear - im-
				प्रत्यक्षम्	precise.

"I know the might of that mighty brother-the-malice of mine, and oh, Raghava, but your valour in combat is imprecise to me." [4-11-79]

न खलु अहम् त्वाम् तुलये न अवमन्ये न भीषये ।  
कर्मभिः तस्य भीमैः च कातर्यम् जनितम् मम ॥ ४-११-८०

अहम् त्वाम्	= I am, you, not, defi-	न अव मन्ये	= not, down, valuing	न भीषये	= not, intimidating
न खलु तुलये	nately, weighing - not		[demeaning]		
	examining you				
तस्य भीमैः	= by his, macabre, ex-	मम कातर्यम्	= to me, cowardice,		
कर्मभिः	ploits	जनितम्	caused.		

"Definitely I am neither examining, nor demeaning, nor intimidating you, but his macabre exploits caused cowardice in me. [4-11-80]

कामम् राघव ते वाणी प्रमाणम् धैर्यम् आकृतिः ।  
सूचयन्ति परम् तेजो भस्म च्छन्नम् इव अनलम् ॥ ४-११-८१

राघव	= Raghava	ते वाणी	= your, word, courage,	भस्म	= ashes, covered, as
		प्रमाणम्	physique	च्छन्नम् इव	with, fire
		धैर्यम्		अनलम्	
		आकृतिः			
परम् तेजः	= sublime, radiance,	कामम्	= definitely.		
सूचयन्ति	they denote				

"It is definite, oh, Raghava, your word, courage, and physique denote some sublime radiance in you, as with ash covered fire." So said Sugreeva to Raama. [4-11-81]

तस्य तद् वचनम् श्रुत्वा सुग्रीवस्य महत्मनः ।  
स्मित पूर्वम् अथः रामः प्रति उवाच हरिम् प्रति ॥ ४-११-८२

रामः	= Raama	तस्य	= of that, great-soul,	तत् वचनम्	= that, word, on hearing
		सुग्रीवस्य	Sugreeva's	श्रुत्वा	
अथः	= then	महत्मनः		स्मित पूर्वम्	= smiling, ahead
प्रति उवाच	= replied.	हरिम् प्रति	= monkey, towards		

On hearing that word of great-souled Sugreeva, Raama smilingly replied that monkey in his turn. [4-11-82]

यदि न प्रत्ययो अस्मासु विक्रमे तव वानर ।  
प्रत्ययम् समरे श्लाघ्यम् अहम् उत्पादयामि ते ॥ ४-११-८३

वानर	= oh, monkey	विक्रमे	= in respect of valour	अस्मासु तव	= is us, your, confidence,
				प्रत्ययः न	is not there, if
अहम्	= I will	समरे	= in combat, commend-	यदि	
		श्लाघ्यम्	able, confidence	ते	= in you, I shall cause -
		प्रत्ययम्		उत्पादयामि	ingrain.

"If you are unable to confide in the intrepidity of ours, oh, monkey, I shall ingrain commendable confidence in you with respect to our action." Thus Raama said to Sugreeva. [4-11-83]

एवम् उक्त्वा तु सुग्रीवम् सान्त्वयन् लक्ष्मणाग्रजः ।  
राघवो दुन्दुभेः कायम् पाद अंगुष्ठेन लीलया ॥ ४-११-८४  
तोलयित्वा महाबाहुः चिक्षेप दश योजनम् ।  
असुरस्य तनुम् शुष्कम् पादांगुष्ठेन वीर्यवान् ॥ ४-११-८५

राघवः	= Raghava who is	लक्ष्मण	= Lakshmana's, elder	महाबाहुः	= dextrous one
वीर्यवान्	= vigorous one	अग्रजः	brother	सुग्रीवम्	= Sugreeva, comforting
		एवम् उक्त्वा	= thus, saying	सान्त्वयन्	
दुन्दुभेः	= Dundubhi's, body -	लीलया	= sportively	पाद अंगुष्ठेन	= with foot's, big-toe
कायम्	skeleton				
तोलयित्वा	= swung it - lifting it	असुरस्य	= demon's, body, with-	पाद अंगुष्ठेन	= with foot's, big-toe
		तनुम्	ered one		
		शुष्कम्			
दश योजनम्	= at ten, yojana-s, flung				
चिक्षेप	it - fliciked it.				

Saying so to Sugreeva in a comforting manner, he that dextrous, vigorous Raama, the elder brother of Lakshmana sportively flipped the skeleton of Dundubhi with his big toe, and flicked that withered body of the demon with his big toe itself to a ten yojana distance without lifting his foot. [4-11-84, 85]

क्षिप्तम् दृष्ट्वा ततः कायम् सुग्रीवः पुनर् अब्रवीत् ।  
लक्ष्मणस्य अग्रतो रामम् तपन्तम् इव भास्करम्  
हरीणाम् अग्रतो वीरम् इदम् वचनम् अर्थवत् ॥ ४-११-८६

सुग्रीवः	= Sugreeva	क्षिप्तम्	= hurled, body, on see-	ततः	= then
लक्ष्मणस्य	= Lakshmana, before in	कायम् दृष्ट्वा	ing	वीरम्	= to valiant, Raama
अग्रतः	the presence of	तपन्तम् इव	= blazing, like, sun	रामम्	
हरीणाम्	= [other] monkeys, be-	भास्करम्		अर्थवत्	= meaningful, this,
अग्रतः	fore	पुनः	= again	इदम्	word, said.
				वचनम्	
				अब्रवीत्	

Then on seeing at the hurled body, and at valiant Raama who by now is like the blazing sun, again Sugreeva said this meaningful word to Raama in the presence of Lakshmana and other monkeys. [4-11-86]

आर्द्रः स मांसः प्रत्यग्रः क्षिप्तः कायः पुरा सखे ।  
परिश्रान्तेन मत्तेन भ्राता मे वालिना तदा ॥ ४-११-८७

सखे	= oh, friend	तदा	= at that time	परिश्रान्तेन	= tired
मत्तेन	= tipsy	मे भ्राता	= by my, brother	वालिना	= by Vali
पुरा	= earlier	आर्द्रः	= wet [with blood]	स मांसः	= with, flesh
प्रत्यग्रः	= unspoilt	कायः	= body	क्षिप्तः	= was flung.

"Oh, friend, at that time when my tired and tipsy brother Vali tossed this body it was unspoilt, wet with blood and full with flesh. [4-11-87]

लघुः संप्रति निर्मांसः तृण भूतः च राघव ।  
क्षिप्ता एवम् प्रहर्षेण भवता रघुनन्दन ॥ ४-११-८८

राघव	= Raghava	सम्प्रति	= now	लघुः	= sleazy
निर्मांसः	= without, flesh	तृण भूतः च	= strawy, rendered into, also	रघु नन्दन	= Raghu's, descendent
प्रहर्षेण भवता	= merrily - energeti-				
एवम् क्षिप्ता	cally, by you, this way, flipped.				

"Raghava, now this body is sleazy, without flesh, also rendered into a strawy condition, and oh, Raghu's delight, you too flipped it because you are now energetic. [4-11-88]

न अत्र शक्यम् बलम् ज्ञातुम् तव वा तस्य वा अधिकम् ।  
आर्द्रम् शुष्कम् इति हि एतत् सुमहद् राघव अन्तरम् ॥ ४-११-८९

अत्र	= in this matter	तव बलम्	= your, might, is more,	तस्य वा	= of his, either
		अधिकम् वा	or		



ज्ञातुम् न = to know, not, possible  
 शक्यम्  
 एतत् सु = in this, very much, dif-  
 महत् ference will be there,  
 अन्तरम् हि isn't it.

राघव = Raghava

आर्द्रम् = wet, dried, thus in  
 शुष्कम् इति them

"If it be said something is wet or dried up there chances a lot of difference, oh, Raghava, thereby it may not be possible to assess whether you might is greater or his, as the gravity of the case depends much on that wetness or dryness alone, isn't it." [4-11-89]

स एव संशयः तात तव तस्य च यद् बलम् ।  
 सालम् एकम् विनिर् भिद्या भवेत् व्यक्तिः बलाबले ॥ ४-११-९०

तात = oh, sire  
 यत् बलम् = what, strength is there  
 in that matter only  
 बला अबले = of ability, inability

तव = your  
 स एव = that, alone, is the un-  
 सम्शयः certainty  
 व्यक्तिः = evident, they will be.  
 भवेत्

तस्य च = [or] his, also  
 एकम् = one only, sala tree, if  
 सालम् completely ripped  
 विनिर्भिद्य

"That alone is the uncertainty in that matter, sire, whether your strength is superior or his, and if a single sala tree is ripped in an outright manner the ability or otherwise will be evident. [4-11-90]

कृत्वा एतत् कार्मुकम् सज्यम् हस्ति हतम् इव अपरम् ।  
 आकर्ण पूर्णम् आयम्य विसृजस्व महाशरम् ॥ ४-११-९१

अपरम् = another, elephant,  
 हस्ति हतम् trunk, like  
 इव  
 महा शरम् = great, arrow, you re-  
 सृजस्व lease.

एतत् = this, bow, with bow-  
 कार्मुकम् string, on making  
 सज्यम्  
 कृत्वा

आकर्ण = up to ear, entirely,  
 पूर्णम् stretch out  
 आयम्य

"String the bowstring to this bow of yours, an alternate of elephant's trunk, and stretch it out up to your ear, and release a great arrow. [4-11-91]

इमम् हि सालम् प्रहितः त्वया शरो  
 न संशयो अत्र अस्ति विदारयिष्यति ।  
 अलम् विमर्शेन मम प्रियम् ध्रुवम्  
 कुरुष्व राजन् प्रति शापितो मया ॥ ४-११-९२

राजन् = oh, king

त्वया प्रहितः = by you, projected, ar-  
 शरः row

इमम् = this, sala tree, will rip  
 सालम्  
 विदारयिष्यति

अत्र सम्शयः = there in that matter,  
न अस्ति doubt, is not, there  
  
मय प्रति = by me, you are sworn.  
शापितः

अलम् = enough, is thinking  
विमर्शेन

ध्रुवम् मम = definitely, to me,  
प्रियम् favour, you do  
कुरुष्व

"Darted by you your arrow will rip off this sala tree, oh, king, there is no doubt in that matter, enough is this thinking of yours and you will definitely do me this favour, I pray and swear upon me." [4-11-92]

यथा हि तेजस्सु वरः सदा रविः  
यथा हि शैलो हिमवान् महा अद्रिषु ।  
यथा चतुष्पात्सु च केसरी वरः  
तथा नराणाम् असि विक्रमे वरः ॥ ४-११-९३

तेजस्सु रविः = in resplendence, Sun,  
यथा as to how the great  
  
वरः = the best  
विक्रमे = in valour

महा अद्रिषु = among mountains, Hi-  
हिमवान् mavan, mountain, as  
शैलः यथा to how  
तथा = likewise  
वरः असि = the best, you are.

चतुष् पात्सु = among four-footed an-  
केसरी यथा imals, as to how, lion is  
  
नराणाम् = among men

"As to how the sun is unsurpassed among all brilliances, as to how Himavan is unmatched among all mountains, as to how the lion is unequalled among all quadrupeds, so you are among all men for your unique valour." So said Sugreeva to Raama. [4-11-93]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकादशः सर्गः ॥

Thus completes 11<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 12 Sarga 12 - द्वादशः सर्ग

## The Initial Challenge

## Introduction -

Raama to imbue confidence in Sugreeva hurtles his arrow that penetrates seven sala trees and also the subterranean planes of earth and returns into his quiver. Sugreeva obliging the prowess of Raama submits himself to Raama, who encourages Sugreeva to challenge Vali for a duel. Accordingly a duel ensues wherein Vali assaults Sugreeva and chases him off. Battered and belittled, Sugreeva implores upon Raama why he did not come to his rescue. Raama apologetically states that he could not make out difference between the two brothers for they are alike. Raama asks Sugreeva to wear a garland and again challenge Vali, so with that identification of garland he could aim his arrow at the other dueller. Again they all advance towards Kishkindha for the duel with Vali.

एतच्च च वचनम् श्रुत्वा सुग्रीवस्य सुभाषितम् ।  
प्रत्ययार्थम् महातेजा रामो जग्राह कार्मुकम् ॥ ४-१२-१

महातेजा रामः	= great-resplendent, Raama	सुग्रीवस्य सु भाषितम्	= of Sugreeva, well, spo- ken	एतच्च च वचनम् श्रुत्वा	= them, also, words, on hearing
प्रत्यय अर्थम्	= credence, to inculcate	जग्राह कार्मुकम्	= took up, bow.		

On hearing the well-spoken words of Sugreeva that expressed doubt about Raama's valour, that great resplendent Raama took-up bow to inculcate credence in Sugreeva. [4-12-1]

स गृहीत्वा धनूर् घोरम् शरम् एकम् च मानदः ।  
सालम् उद्दिश्य चिक्षेप पूरयन् स रवैः दिशः ॥ ४-१२-२

मानदः	= dignity, bestower	सः गृहीत्वा धनुः घोरम्	= he, on taking, bow, dreadful one	पूरयन् स ज्या रवैः दिशः	= filling - reverberating, with [of bowstring,] twans, in all directions
सालम् उद्दिश्य	= at sala tree, aiming	एकम् शरम् चिक्षेप	= one, arrow, darted.		

Raama, the bestower of dignity to the sufferers, took up his dreadful bow, aimed at a sala tree, and darted single arrow, by which all the directions reverberated with the twang of his bowstring. [4-12-2]

स विसृष्टो बलवता बाणः स्वर्णं परिष्कृतः ।  
भित्त्वा सालान् गिरि प्रस्थम् सप्त भूमिम् विवेश ह ॥ ४-१२-३

बलवता = by mighty Raama	वि सृष्टः स्वर्ण = released is, in gold, परिष्कृतः decorated	सः बाणः = that, arrow
सप्त सालान् = seven, sala trees, गिरि प्रस्थम् mountain, heights, on भित्त्वा perforating	भूमिम् = into earth, entered, in- विवेश ह deed.	

The golden arrow released by the mighty Raama perforated all the seven sala trees, and even the levelled areas of mountain, and then entered the earth. [4-12-3]

सायकः तु मुहूर्तेन सालान् भित्त्वा महाजवः ।  
निष्पत्य च पुनः तूर्णम् तम् एव प्रविवेश ह ॥ ४-१२-४

सायकः तु = arrow, but, with great, महा जवः briskness	मुहूर्तेन = in a moment, sala सालान् trees, on drilling भित्त्वा	निष् पत्य च = out, coming, also - came up from earth
पुनः तूर्णम् = again, swiftly, that, तम् एव only [that quiver of प्रविवेश ह Raama,], entered, indeed.		

Thus that arrow which briskly drilled all the sala trees, came up in a moment from under the earth, and again swiftly re-entered the quiver of Raama. [4-12-4]

That arrow not only drilled one tree as asked by Sugreeva, but all the seven, and also a mountain from peak to core, and even entered the seventh earthly plane, that which is beneath the sixth plane of the earth, where अतल वितल सुतल पाताल रसातल् तलातल are the names of six strata of earth.

तान् दृष्ट्वा सप्त निर्भिन्नान् सालान् वानरपुंगवः ।  
रामस्य शर वेगेन विस्मयम् परमम् गतः ॥ ४-१२-५

वानर पुंगवः = monkey, the best	निर् भिन्नान् = profoundly, fissured, तान् सप्त those, seven, sala सालान् दृष्ट्वा trees, on seeing	रामस्य शर = by Raama's, arrow's, वेगेन rapidity
परमम् = stunning, astonish- विस्मयम् ment, went into. गतः		

On seeing them the seven sala trees that are profoundly fissured, that best monkey Sugreeva went into a stunning astonishment at the rapidity of Raama's arrow. [4-12-5]

स मूर्ध्ना न्यपतत् भूमौ प्रलंबीकृत भूषणः ।  
सुग्रीवः परम प्रीतो राघवाय कृताञ्जलिः ॥ ४-१२-६

परम प्रीतः = highly, gladdened, he, सः सुग्रीवः that Sugreeva	राघवाय कृत = towards Raghava, अन्जलिः makin palm fold	प्र लम्बीकृत = while his ornaments, भूषणः made to dangling [on his crouching]
मूर्ध्ना = with head touching, न्यपतत् fallen, on ground. भूमौ		

Highly gladdened Sugreeva made palm-fold in that astonishment, kneeled while his ornaments dangled, and prostrated before Raghava with his head touching the ground. [4-12-6]

इदम् च उवाच धर्मज्ञम् कर्मणा तेन हर्षितः ।  
रामम् सर्व अस्त्र विदुषाम् श्रेष्ठम् शूरम् अवस्थितम् ॥ ४-१२-७

तेन कर्मणा = by that, deed, over- हर्षितः joyed is that Sugreeva is	धर्म ज्ञम् = to virtue-knower [Raama]	सर्व अस्त्र = among all, missiles, विदुषाम् experts, proficient one श्रेष्ठम् मम् = to Raama
शूरम् = valorous one इदम् च = this, also, said. उवाच	अवस्थितम् = present before	

Overjoyed with that deed Sugreeva said this to that virtue-knower, the one who is proficient among all experts of missiles, namely the valorous Raama, who is just in his presence him. [4-12-7]

स इन्द्रान् अपि सुरान् सर्वाम् त्वम् बाणैः पुरुषर्षभ ।  
समर्थः समरे हन्तुम् किम् पुनर् वालिनम् प्रभो ॥ ४-१२-८

पुरुष र्षभ = oh, best one among men	प्रभो = oh, lord	त्वम् समरे = you, in battle
स इन्द्रान् = with, Indra, all of सर्वान् them, the gods, even सुरान् अपि	बाणैः हन्तुम् = with arrows, to elimi- समर्थः nate, you are capable of	वालिन्म् = of Vali, why, again किम् पुनः [speak of him.]

"You with your arrows, oh, best one among men, are capable of eliminating all the gods including Indra, oh, lord, then why to speak of Vali. [4-12-8]

येन सप्त महा साला गिरिर् भूमिः च दारिताः ।  
बाणेन एकेन काकुत्स्थ स्थाता ते को रण अग्रतः ॥ ४-१२-९

काकुत्स्थ = oh, Raama सप्त महा = seven, great, sala trees साला ते = such as you are, in your before	येन = by whom गिरिः भूमिः = mountain, earth, also च रण अग्रतः = at war's, vanguard	एकेन बाणेन = by a single, arrow दारिताः = are ripped off कः स्थाता = who, stands.
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"By whom seven great sala trees, a mountain and also the earth is ripped off with only one arrow, oh Kakutstha, who then can stand up to you in the vanguard of war. [4-12-9]

अद्य मे विगतः शोकः प्रीतिर् अद्य परा मम ।  
सुहृदम् त्वाम् समासाद्य महेन्द्र वरुणोपमम् ॥ ४-१२-१०

अद्य = today	महेन्द्र वरुण = to Indra and to Rain-god, in similitude	त्वाम् = you, kind-hearted one,
मे शोकः = to me, distress, is gone	उपमम्	सुहृदम् on gaining
विगतः	अद्य मम परा = now, to me, heightened, is the joy.	समासाद्य

"Today on gaining a kind-hearted friend like you, who is similar to Indra and Rain-god who accord favour on their own, my distress is gone and my joy is heightened. [4-12-10]

तम् अद्य एव प्रियार्थम् मे वैरिणम् भ्रातृ रूपिणम् ।  
वालिनम् जहि काकुत्स्थ मया बद्धो अयम् अञ्जलिः ॥ ४-१२-११

काकुत्स्थ = oh, Raama	मे भ्रातृ = my, in brother's, semblance, an enemy	तम् = him, that Vali be
अद्य एव = today, only, for my	रूपिणम्	वालिनम्
प्रियार्थम् happiness	वैरिणम्	मया बद्धः = by me, joined, this,
	जहि = kill	अयम् palms - in supplica-
		अञ्जलिः tion.

"Oh, Raama, today itself you eliminate that enemy of mine in a brother's semblance for my happiness, for which I adjoin my palms in supplication." Thus Sugreeva requested Raama. [4-12-11]

ततो रामः परिष्वज्य सुग्रीवम् प्रिय दर्शनम् ।  
प्रत्युवाच महाप्राज्ञो लक्ष्मणानुगतम् वचः ॥ ४-१२-१२

ततः = then	महा प्राज्ञः = raamaH highly, percipient one, Raama	प्रिय दर्शनम् = pleasant one, in look [Sugreeva]
लक्ष्मण = Lakshmana's, alter-	वचः प्रति = words, replied.	
अनुगतम्	उवाच	
सुग्रीवम् embracing		
परिष्वज्य		

That great percipient Raama embraced Sugreeva, which Sugreeva is pleasant in his look for he gained confidence by now, and who is an alternate of Lakshmana to partake Raama's affection, and then Raama said these words to such a Sugreeva in reply. [4-12-12]

अस्माद् गच्छाम किष्किन्ध्याम् क्षिप्रम् गच्छ त्वम् अग्रतः ।  
गत्वा च आह्वय सुग्रीव वालिनम् भ्रातृ गन्धिनम् ॥ ४-१२-१३

सुग्रीव	= oh, Sugreeva	अस्मात्	= from here	क्षिप्रम्	= quickly, to
				किष्किन्धाम्	Kishkindha, we
				गच्छाम	will go
त्वम् क्षिप्रम्	= quickly]	अग्रतः गच्छ	= in advance, you move	गत्वा	= having gone
भ्रातृ	= Vali, brotherhood, oe	वालिन्	= Vali be	आह्वय	= you invite.
गन्धिनम्	who is redolent of				

""Let us quickly go from here to Kishkindha, oh, Sugreeva, you move in advance, and on going there you invite that Vali, one redolent of your brotherhood." So said Raama to Sugreeva. [4-12-13]

This word भात्स्नगन्धिन् is a unique expression for 'name sake,' and is said to be अनर्थक भातृ व्यपदेशम् where अनर्थक is not, meaningful - meaningless भातृ brotherhood's व्यपदेशम् nomenclature. '

A meaningless nomenclature called a brother' for that brother who has no brotherliness for his brothers. Sugreeva do have such a brother Vali, from whom he got the redolence of cruelty alone, but not any brotherliness. Raama Tilaka.

सर्वे ते त्वरितम् गत्वा किष्किन्धाम् वालिनः पुरीम् ।  
वृक्षैः आत्मानम् आवृत्य हि अतिष्ठन् गहने वने ॥ ४-१२-१४

ते सर्वे	= they, all, to Vali's, city,	त्वरितम्	= quickly, on going	गहने	= in thickets, of forests,
वालिन्ः	to Kishkindha	गत्वा		वने वृक्षैः	with trees themselves,
पुरीम्				आत्मानम्	covering themselves
किष्किन्धाम्				आवृत्य	
अतिष्ठन्	= stayed waited on.				

They all on quickly going to Kishkindha, the city of Vali, hedged themselves in the thickets of forest trees and waited. [4-12-14]

सुग्रीवो अपि व्यनदद् घोरम् वालिनो हान कारणात् ।  
गाढम् परिहितो वेगान् नादैः भिन्दन् इव अंबरम् ॥ ४-१२-१५

सुग्रीवः अपि	= Sugreeva, even	गाढम्	= firmly, tightening	वेगात् नादैः	= with rapidity, of
		परिहितः	[girdle-cloth]	भिन्दन्	shouting, to crack, the
वालिन्ः हान	= Vali, to invite, for the	व्यनदत्	= shouted, boisterously.	अम्बरम् इव	sky, as though
कारणात्	purpose of	घोरम्			

Sugreeva firmly tightened his girdle-cloth for the duel and shouted boisterously for the purpose of inviting Vali for a duel, and his rapidity in shouting appeared as though to crack the sky. [4-12-15]

तम् श्रुत्वा निनदम् भ्रातुः क्रुद्धो वाली महाबलः ।  
निष्पपात सुसंरब्धो भास्करो अस्त तटात् इव ॥ ४-१२-१६

महाबलः वाली	= great, mighty, Vali	भ्रातुः तम् निनदम् श्रुत्वा	= brother's, that, shout- ing. on hearing	क्रुद्धः	= is infuriated
सु सप्रव्यः	= impetuously [came out]	अस्त तटात् भास्करः इव	= dusking, from brink, Sun, like	निष् पपात	= out fallen - fell out.

On hearing his brother's shouting that great mighty Vali is infuriated and impetuously rushed out of his palace chambers, like the sun falling back onto sky from his dusking brink. [4-12-16]

Here Vali is compared with the dusking sun, who is also said to fall back onto the sky before his total dusking into western side. Some say 'because Vali is going to see the dusk of his day this simile is suitable,' while some say that 'Vali is not going to see his dusk of the day now itself hence this is unsuitable.' And some other older mms, contain this simile as तोयदात् इव भास्करः i.e., 'came out like blazing sun from behind the black cloud.'

ततः सुतुमुलम् युद्धम् वालि सुग्रीवयोः अभूत् ।  
गगने ग्रहयोः घोरम् बुध अंगारकयोः इव ॥ ४-१२-१७

ततः	= then	वालि सुग्रीवयोः	= between Vali, Sug- reeva	गगने बुध अन्गारकयोः ग्रहयोः इव	= in skies, among Mer- cury, Mars, among planets, like
सु तुमुलम् घोरम् युद्धम् अभूत्	= very, tumultuous, aw- ful, fight, occurred				

Then a very tumultuous and awful fight occurred between Vali and Sugreeva, which is like the awful fight between the planets Mercury and Mars in skies. [4-12-17] "The encounter between Michael and Satan is similarly said to have been as if : "Two planets rushing from aspect malign / Of fiercest opposition in midsky / Should combat, and their jarring spheres / compound." Paradise Lost. Book VI. - So say Griffith.

तलैः अशनि कल्पैः च वज्र कल्पैः च मुष्टिभिः ।  
जघ्नतुः समरे अन्योन्यम् भ्रातरौ क्रोध मूर्च्छितौ ॥ ४-१२-१८

क्रोध मूर्च्छितौ तलैः	= in frenzy, convulsed  = with palms	भ्रातरौ वज्र कल्पैः मुष्टिभिः	= among two brothers = lightning, similar, with fists	अशनि कल्पैः समरे अन्योन्यम् जघ्नतुः	= thunderbolts, similar  = in fight, each other bat- tered.
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Those two brothers who are convulsed in frenzy battered each other in that fight with their thunderbolt-like palms, and lightning-like fists. [4-12-18]



ततो रामो धनुष् पाणिः तौ उभौ समुदैक्षत ।  
अन्योन्य सदृशौ वीरौ उभौ देवौ इव अश्विनौ ॥ ४-१२-१९

ततः	= then	रामः धनुष्	= Raama, with bow,	देवौ अश्विनौ	= gods, Ashwin, twins,
अन्योन्य	= each other, similar to	पाणिः	wielding in hand	उभौ इव	like
सदृशौ	the other	तौ उभौ वीरौ	= those two, valiant		
		समुदैक्षत	ones, watched them.		
		सम् उत्			
		ईक्षत			

Then Raama wielding bow in his hand watched those valiant ones that are alike in their appearance, like the Ashwin twins among gods. [4-12-19]

The Twins of Gemini, as known in European astronomy by names Castor and Pollux, or the Dioskuri are the Ashwin twins of Hindus.

यत् न अवगच्छत् सुग्रीवम् वालिनम् वा अपि राघवः ।  
ततो न कृतवान् बुद्धिम् मोक्षम् अन्तकरम् शरम् ॥ ४-१२-२०

राघवः	= Raghava	सुग्रीवम्	= Sugreeva	वालिनम् वा	= Vali, or, either
यत्	= by which reason	न	= not, descried	अपि	
अन्त करम्	= end, making [deadening,	अवगच्छत्		ततः	= thereby
शरम्	ing,] arrow	मोक्षम्	= to release	बुद्धिम्	= mind
न कृतवान्	= not, made.				

For which reason Raghava could not differentiate between Sugreeva or Vali, for the same reason did not make up his mind to release his arrow, otherwise it would have been a deadening arrow, as confusion is the only reason for Raama. [4-12-20]

एतस्मिन् अन्तरे भग्नः सुग्रीवः तेन वालिना ।  
अपश्यन् राघवम् नाथम् ऋश्यमूकम् प्रदुद्रुवे ॥ ४-१२-२१

एतस्मिन्	= in the, while	तेन वालिना	= by that, Vali	भग्नः सुग्रीवः	= broken - whacked,
अन्तरे					Sugreeva
नाथम्	= the benefactor	राघवम्	= Raghava	अपश्यन्	= not, seeing
ऋश्यमूकम्	= to Rishyamuka, immediately, fled to.				
प्रदुद्रुवे					

Meanwhile Sugreeva is unable to spot out his benefactor Raghava as Vali whacked him down, and thereby he immediately fled to Mt. Rishyamuka. [4-12-21]

क्लान्तो रुधिर सिक्त अंगो प्रहारैः जर्जरी कृतः ।  
 वालिना अभिद्रुतः क्रोधात् प्रविवेश महावनम् ॥ ४-१२-२२

वालिना	= by Vali, by fury, con-	क्लान्तः रुधिर	= debilitated, blood,	प्रहारैः जर्जरी	= by thwacking, ener-
क्रोधात्	fronted / ran chasing	सिक्त अंगः	soaking, body-parts	कृतः	vate, made into [ener-
अभिद्रुतः					vated] that Sugreeva
प्रविवेश	= entered, great forest.				
महावनम्					

Sugreeva is debilitated and enervated by Vali's thwacking till his limbs soaked in blood, and he entered the great forest of Rishyamuka as Vali chased him. [4-12-22]

तम् प्रविष्टम् वनम् दृष्ट्वा वाली शाप भयात् ततः ।  
 मुक्तो हि असि त्वम् इति उक्त्वा स निवृत्तो महाबलः ॥ ४-१२-२३

वनम्	= forest, entered, him	महाबलः सः	= great mighty, he that,	त्वम् मुक्तः	= you are, let off, indeed
प्रविष्टम् तम्	[Sugreeva,] on seeing	वाली	Vali	असि हि	
दृष्ट्वा					
इति उक्त्वा	= thus, saying	शाप भयात्	= by curse's, fear, from		
		ततः निवृत्तः	there, returned.		

On seeing Sugreeva's entry into the forest of Rishyamuka, Vali said to him "you are let off for now..." and saying so he returned to Kishkindha from there in view of fear from curse of Sage Matanga. [4-12-23]

राघवो अपि सह भ्रात्रा सह चैव हनूमता ।  
 तदेव वनम् आगच्छत् सुग्रीवो यत्र वानरः ॥ ४-१२-२४

राघवः अपि	= Raghava, also	सह भ्रात्रा	= with, brother [Laksh-	हनूमता च	= Hanuma, with, also,
यत्र वानरः	= where, monkey, Sug-	तत् एव	= to that, forest, alone,	सह एव	like that
सुग्रीवः	reeva is there	वनम्	he came.		
		आगच्छत्			

Raghava also came to that forest, along with his brother Lakshmana and along with Hanuma, where that monkey Sugreeva fled. [4-12-24]

तम् समीक्ष्य आगतम् रामम् सुग्रीवः सह लक्ष्मणम् ।  
 हीमान् दीनम् उवाच इदम् वसुधाम् अवलोकयन् ॥ ४-१२-२५

सुग्रीवः	= Sugreeva	आगतम्	= one who arrived, with,	तम् रामम्	= him, that Raama, on
		सह	Lakshmana	समीक्ष्य	seeing
हीमान्	= ashamed one, ground,	लक्ष्मणम्			
वसुधाम्	while looking at	दीनम्	= piteously, spoke, this.		
अवलोकयन्		उवाच इदम्			

Seeing the arrival of Raama with Lakshmana, Sugreeva ashamedly turned his eyes down to earth and piteously spoke this without eyeing Raama [4-12-25]

आह्वयस्व इति माम् उक्त्वा दर्शयित्वा च विक्रमम् ।  
वैरिणा घातयित्वा च किम् इदानीम् त्वया कृतम् ॥ ४-१२-२६

आह्वयस्व इति माम् उक्त्वा	= invite [Vali,] thus, to me, on saying [encouraging]	दर्शयित्वा च विक्रमम्	= showing, also, dexterity	वैरिणा घातयित्वा च	= by enemy, got battered
		त्वया इदानीम् किम् कृतम्	= by you, now, what is, done.		

"Showing your dexterity you encouraged me to invite Vali for fight, but you got me battered by my enemy, what is this done by you." [4-12-26]

ताम् एव वेलां वक्तव्यम् त्वया राघव तत्त्वतः ।  
वालिनाम् न निहन्मि इति ततो न अहम् इतो ब्रजे ॥ ४-१२-२७

राघव	= oh, Raghava	ताम् वेलां एव	= at that, time, only	वालिनाम् न निहन्मि	= Vali, I do not, kill
इति तत्त्वतः वक्तव्यम्	= thus, truly, by you, should have been told	ततः	= then	अहम् इतः न ब्रजे	= I, to here, would not, have come.

"You should have truly made it known at that time only, oh, Raghava, that you will not kill Vali, then I would not have come here, to Kishkindha. [4-12-27]

तस्य च एवम् ब्रुवाणस्य सुग्रीवस्य महात्मनः ।  
करुणम् दीनया वाचा राघवः पुनर् अब्रवीत् ॥ ४-१२-२८

महात्मनः तस्य सुग्रीवस्य राघवः पुनः अब्रवीत्	= great-souled one, of that, Sugreeva	दीनया वाचा	= with pathetic, words	करुणम् एवम् ब्रुवाणस्य	= woefully, this way, while saying
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Raama replied that great-souled Sugreeva who is speaking woefully with pathetic words in this way. [4-12-28]

सुग्रीव श्रूयताम् तात क्रोधः च व्यपनीयताम् ।  
कारणम् येन बाणो अयम् स मया न विसर्जितः ॥ ४-१२-२९

तात सुग्रीव	= dear, Sugreeva	येन	= by which reason	सः अयम् बाणः	= this, that, arrow - the arrow such as this
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मया न = by me, not, let off  
विसर्जितः

कारणम् = reason, be heard  
श्रूयताम्

क्रोधः = anger, be, aside, dis-  
व्यपनीयताम् tanced - discarded.  
वि अप  
नीयताम्

"Sugreeva, by which reason I have not let-off an arrow such as that of mine, that reason may be heard and let the anger be discarded. [4-12-29]

अलंकारेण वेषेण प्रमाणेन गतेन च ।

त्वम् च सुग्रीव वाली च सदृशौ स्थः परस्परम् ॥ ४-१२-३०

अलंकारेण = by ornamentation  
गतेन च = by movements, also  
वाली च = Vali, also

वेषेण = by attire  
त्वम् च = you, and  
परस्परम् = to each other, resem-  
सदृशौ स्थः ble, you both are there.

प्रमाणेन = in physicality  
सुग्रीव = oh, Sugreeva

"By ornamentation, attire, physicality and movements, you and Vali look-alike. [4-12-30]

स्वरेण वर्चसा च एव प्रेक्षितेन च वानर ।

विक्रमेण च वाक्यैः च व्यक्तिम् वाम् न उपलक्षये ॥ ४-१२-३१

वानर = oh monkey  
च एव = also, thus

स्वरेण = by voice  
प्रेक्षितेन = by your looking

वर्चसा = by bodily glow  
विक्रमेण च = by bravery, also, by  
वाक्यैः च speech

वाम् = among you, differ-  
व्यक्तिम् न ence, not, spotted.  
उपलक्षये

"By your voice, bodily glow also thus in your looking, also in bravery and in speech, oh monkey, I could not mark any difference. [4-12-31]

ततो अहम् रूप सादृश्यात् मोहितो वानरोत्तम ।

न उत्सृजामि महावेगम् शरम् शत्रु निर्वहणम् ॥ ४-१२-३२

वानर उत्तम = oh, monkey, the best

ततः = thereby

रूप = by personalities, simi-  
सादृश्यात् larity, confused

अहम् = I

महा वेगम् = great, speeded

मोहितः = enemy, annihilating  
शत्रु one  
निर्वहणम्

शरम् = arrow

न उत्सृजामि = not, released.

"Thereby, oh, great monkey, I have not released this great speeded and enemy annihilating arrow of mine as I was confused in the similarity of your personalities. [4-12-32]

जीवित अन्तकरम् घोरम् सादृश्यात् तु विशंकितः ।  
मूलघातो न नौ स्याद्धि द्वयोः इति कृतो मया ॥ ४-१२-३३

सादृश्यात् तु	= by similarity, but	वि शंकितः	= being ambiguous	जीवित अन्तकरम् घोरम्	= life, terminator, ghastly one [arrow I did not release]
नौ द्वयोः मूल घातः स्यात् हि	= to two of us, basic [ob- ject,] ruined, it will be, isn't it hence	इति मय कृतः	= thus [ thinking,] by me, not done.		

"I was ambiguous by your similarities, as such I have not released this ghastly and life-taking arrow, otherwise the basic object of ours will be ruined, isn't it. [4-12-33]

त्वयि वीर विपन्ने हि अज्ञान् लाघवान् मया ।  
मौढ्यम् च मम बाल्यम् च ख्यापितम् स्यात् कपीस्वर ॥ ४-१२-३४

वीर	= oh, brave one	कपीस्वर	= oh, monkey's, lord	अ ज्ञात्	= un, knowingly - by my unawareness
लाघवात्	= by [my] fallacy	त्वयि विपन्ने	= you, when you be- come afflicted with hazard	मय	= by me
मम	= my	मौढ्यम् च बाल्यम् च	= imbecility, also my, naivety, also	ख्यापितम् स्यात्	= established, they will be [isn't it.]

"When my unawareness and fallacy hazardously afflicts none but you in the form of my own arrow, oh, brave lord of monkeys, then I will be establishing my own imbecility and naivety, isn't it. [4-12-34]

दत्त अभय वधो नाम पातकम् महत् अद्भुतम् ।  
अहम् च लक्ष्मणः च एव सीत च वरवर्णिनी ॥ ४-१२-३५  
त्वत् अधीना वयम् सर्वे वने अस्मिन् शरणम् भवान् ।

दत्त अभय वधः नाम	= given, protection, killing, means [killing one who is protected means]	पातकम् महत् अद्भुतम्	= sin, highest, terrifying	अहम् च लक्ष्मणः च एव	= myself, also, Laksh- mana, thus
वर वर्णिनी सीत च	= of exquisite, glow, Seetha, also	वयम् सर्वे त्वत् अधीना	= we, all, are under your, control - depen- dent on you	भवान् अस्मिन् वने शरणम्	= you are, in forest, this one, shelter,

"Eliminating one who is protected means a terrifying sin of highest order, even so, myself and Lakshmana and also thus Seetha with her exquisite glow are all dependent on you, and you are our shelterer in this forest. [4-12-35, 36a]

तस्मात् युध्यस्व भूयस्त्वम् मा शंकी च वानर ।। ४-१२-३६  
 एतन् मुहूर्ते तु मया पश्य वालिनम् आहवे ।  
 निरस्तम् इषुणा एकेन वेष्टमानम् महीतले ।। ४-१२-३७

वानर	= oh, monkey	तस्मात्	= therefore, you, again,	मा	= me
		त्वम् भूयः	fight		
		युध्यस्व			
मा शंकी	= don't, doubt	एतत् मुहूर्ते	= at this, moment, only	मया	= by me
		तु			
आहवे	= in fight	एकेन इषुणा	= with single, arrow,	मही तले	= on earth's, surface,
		निरस्तम्	render him ineffec-	वेष्टमानम्	squirming
			tive		
वालिन्म	= Vali, you may see.				
पश्य					

"Therefore, oh, monkey, again you fight with him without doubting me, and I will render him ineffective at this moment only with a single arrow of mine, and you can see Vali squirming on the ground. [4-12-36, 37],

अभिज्ञानम् कुरुष्व त्वम् आत्मनो वानरेश्वर ।  
 येन त्वाम् अभिजानीयाम् द्वन्द्व युद्धम् उपागतम् ।। ४-१२-३८

वानरेश्वर	= oh, monkey's, lord	आत्मनः	= for yourself, identity,	येन त्वाम्	= by which, you, be
		अभिज्ञानम्	make, you	अभिजानीयाम्	identified
		कुरुष्व त्वम्			
द्वन्द्व युद्धम्	= in duel, fight, engaged				
उपागतम्	in, you.				
त्वाम्					

"You have an identification for yourself, oh lord of monkeys, by which you can be identified when you are engaged in duel. [4-12-38]

गज पुष्पीम् इमाम् फुल्लाम् उत्पाद्य शुभ लक्षणाम् ।  
 कुरु लक्ष्मण कण्ठे अस्य सुग्रीवस्य महात्मनः ।। ४-१२-३९

लक्ष्मण	= oh, Lakshmana	इमाम्	= these, bloomed, beau-	उत्पाद्य	= on extracting - picking
		फुल्लाम् शुभ	tiful, in their aspect,		up
		अक्षणाम्	gaja, creeper		
		गज पुष्पीम्			
महात्मनः	= noble-souled one, his,	कण्ठे कुरु	= around neck, you		
अस्य	Sugreeva's		make you [place.]		
सुग्रीवस्य					

"Lakshmana, pick up this gaja creeper that is beautiful in its appearance and let this noble souled Sugreeva be garlanded with that." So said Raama to Lakshmana. [4-12-39]

ततो गिरि तटे जाताम् उत्पाद्य कुसुमायुताम् ।  
लक्ष्मणो गज पुष्पीम् ताम् तस्य कण्ठे व्यसर्जयत् ॥ ४-१२-४०

ततः	= then	लक्ष्मणः	= Lakshmana	गिरि तटे	= at mountain, step,
कुसुम आयुताम्	= flowers, together with	ताम् गज पुष्पीम्	= that, gaja, creeper, on plucking	जाताम्	growing
		उत्पाद्य		तस्य कण्ठे	= his [Sugreeva's],
				व्यसर्जयत्	around neck, slung it.
				वि अव सर्जयत्	

Then Lakshmana plucked that gaja creeper with flowers growing at the foot of the mountain, and slung it like a garland around the neck of that Sugreeva. [4-12-40] n

स तथा शुशुभे श्रीमान् लतया कण्ठ सक्तया ।  
मालया इव बलाकानाम् ससंध्य इव तोयदः ॥ ४-१२-४१

श्रीमान्	= prosperous one [Sugreeva]	सः कण्ठ सक्तया	= he, with creeper, around neck	लतया	= with creeper
स सन्ध्य	= with, sunset [colour]	तोय दः	= water-giver [black cloud]	बलाकानाम्	= with herons, train of,
शुशुभे	= shone forth.			मालया इव	like

He that prosperous Sugreeva with that flowery-creeper adorning his neck then shone forth like a black rain cloud against a backdrop of rich ochry colour of sunset, and with a train of herons adorning that cloud like a garland. [4-12-41]

विभ्राजमानो वपुषा राम वाक्य समाहितः ।  
जगाम सह रामेण किष्किंधाम् पुनराप सः ॥ ४-१२-४२

वपुषा वि भ्राजमानः	= by physique, verily effulgent	सः	= he that Sugreeva	राम वाक्य समाहितः	= by Raama's, words, emboldened
सह रामेण	= with, Raama	जगाम पुनः किष्किंधाम्	= advanced, again, to Kishkindha	आप	= he reached it.

He that Sugreeva whose physique became effulgent by that creeper-garland is again emboldened by Raama's words, and he again advanced to Kishkindha with Raama, and reached it again. [4-12-42]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे द्वादशः सर्गः ॥

Thus completes 12<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 13 Sarga 13 - त्रयोदशः सर्ग

## Saptajana Hermitage

## Introduction -

After encouraging Sugreeva to challenge Vali for a second time duly wearing a flower garland as a mark of identification between the two brothers, Raama and others proceed to Kishkindha. On their way they chance to see a divine hermitage called जन आश्रम of Seven Sages.' On worshipping it they proceed to Kishkindha.

ऋश्यमूकात् स धर्मात्मा किष्किन्धाम् लक्ष्मण अग्रजः ।  
जगाम सह सुग्रीवो वालि विक्रम पालिताम् ॥ ४-१३-१  
समुद्यम्य महत् चापम् रामः कांचन भूषितम् ।  
शराम् च आदित्य संकाशान् गृहीत्वा रण साधकान् ॥ ४-१३-२

धर्मात्मा	=	righteous one, he, Lak-	रामः	=	Raama	सम् उद्यम्य	=	on readying
सः लक्ष्मण		shmana's, elder						
अग्रजः								
कान्चन	=	in gold, decorated	महत्	=	great, bow	आदित्य	=	blazing sun, similar
भूषितम्			चापम्			सम्काशान्		
रण	=	in war, victorious	शराम् च	=	arrows, also	गृहीत्वा	=	on taking
साधकान्								
सह सुग्रीवः	=	with, Sugreeva	ऋश्यमूकात्	=	from Rishyamuka	वालि विक्रम	=	by Vali's, valour, ruled
						पालिताम्		
किष्किन्धाम्	=	to Kishkindha, pro-						
जगाम		ceeded.						

That righteous Raama readying his great bow decorated with gold, and on taking blazing sun similar arrows that are victory-oriented in wars, proceeded from Rishyamuka along with Sugreeva to the city ruled by the valour of Vali, namely Kishkindha. [4-13-1, 2]

अग्रतः तु ययौ तस्य राघवस्य महात्मनः ।  
सुग्रीवः संहत ग्रीवो लक्ष्मणः च महाबलः ॥ ४-१३-३

महात्मनः	=	great soul, of that,	अग्रतः	=	ahead	संहत ग्रीवः	=	stern, necked one,
तस्य		Raghava				सुग्रीवः		Sugreeva
राघवस्य								
महाबलः	=	great mighty one, Lak-	ययौ	=	storde.			
लक्ष्मणः च		shmana, also						

Stern-necked Sugreeva and the great mighty Lakshmana strode ahead of that great soul Raama. [4-13-3]

पृष्ठतो हनुमान् वीरो नलो नीलः च वीर्यवान् ।  
तारः चैव महातेजा हरि यूथप यूथपाः ॥ ४-१३-४

पृष्ठतः वीरः = rearward, brave one हनुमान् Hanuma	वीर्यवान् = dauntless ones, Nala, नलः नीलः Neela, also च	महातेजा हरि = of great energy, mon- यूथप यूथपाः keys, captain of, cap- तारः tains Tara. [yayau = proceeded.]
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The brave Hanuma, dauntless Nala and Neela, and the captain of monkey's captains Tara of great energy followed them rearward. [4-13-4]

ते वीक्षमाणा वृक्षाम् च पुष्प भार अवलम्बिनः ।  
प्रसन्न अंबुवहाः चैव सरितः सागरम् गमाः ॥ ४-१३-५

ते = they	पुष्प भार = by flowers, weight, अवलम्बिनः drooping, trees वृक्षाम् सरितः = rivers	प्रसन्न अम्बु = pleasant, water, carry- वहाः ing वीक्षमाणा = [yayau] = looking at, they moved on.
सागरम् = to ocean, coursing गमाः		

They moved on looking at the trees that are drooping with the weight of their flowers, and at the rivers that are carrying pleasant water while themselves are coursing towards ocean. [4-13-5]

कन्दराणि च शैलाम् च निर्दराणि गुहाः तथा ।  
शिखराणि च मुख्यानि दरीः च प्रिय दर्शनाः ॥ ४-१३-६

कन्दराणि = [house-like] caverns	शैलाम् = crags	निर्दराणि = ravines, caves, like गुहाः तथा that
शिखराणि च = peaks, also, monu- मुख्यानि mental ones	दरीः च प्रिय = valleys, of pleasant, दर्शनाः sight.	

They on seeing house-like caverns, crags, ravines and caves, and monumental peaks, cavities that are pleasant for sight have moved on. [4-13-6]

The words कन्दर , and गुह have different meanings. कन्दराणि मन्दिर आकार पर्वत विवराणि house-like mountain cavities निर्दराणि शैल विवराणि गुहाः देव खात गिरि बिल्वानि- deep mountain caves made by divinities - Raama Tilaka.

वैदूर्य विमलैः तोयैः पद्मैः च आकोश कुङ्गलैः ।  
शोभितान् सजलान् मार्गे तटाकान् च अवलोकयन् ॥ ४-१३-७

मार्गे = on way	तटाकान् = lakes	वैदूर्य विमलैः = cat's eye-like [gem- तोयैः like,] without, slime, waters
पद्मैः च = lotuses, to their ori- आकोश fices, buds कुङ्गलैः ययौ = they went.	शोभितान् स = glistening, with, wa- जलान् ters	अवलोकयन् = on observing

On their way they observed lakes that are glistening forth with gem-like waters without slime, and with lotus buds in budding stage. [4-13-7]

The word आकोशकुङ्कुलैः has other renderings. One is as above, saying the lotuses in lakes are still in the budding stage and they have not started to bloom. The other is that they are neither large nor tiny in size. Another is that the stem is having all buds from below to its end, if the compound is separated as आ कोश कुङ्कुलैः.

Secondly the usage of वैदूर्य विमल उदक is an often-repeated expression, which may not be construed that the waters are just like cats-eye or Lapis Lazule, the precocious gem in नव रत्न / nine-gem combination. In fine composition it is स्मरण अलङ्कार, a metaphorical memorabilia. If it is said that the water is like वैदूर्य or cat's-eye or Lapis, it reminds us of all other eight gems including a diamond. As such the waters are crystalline and pellucid in their look like priceless gems, for water is the invaluable gem-like gift of nature and flowing waters are the priceless possessions for livelihood as well.

The following two verses contain the foots in one समास / one compound which if read in a spell will be rhythmic. The first foot of verse nine is one समास / one compound only. Both the unbroken compound and segregated word order are given below for reading pleasure.

कारण्डैस्सारसैर्हंसैर्वज्रुलैर्जलकुङ्कुटैः ।  
चक्रवाकैःस्थान्यैश्शकुनैर्प्रतिनादितान् ॥ -  
यद्वा -कारण्डैः सारसैः हंसैः वज्रुलैः जल कुङ्कुटैः ।  
चक्रवाकैः तथा च अन्यैः शकुनैः प्रतिनादितान् ॥ ४-१३-८

कारण्डैः	= Karandava, Saarasa,	चक्रवाकैः	= Chakravaaka	तथा च	= like that, also
सारसैः	Swans, Vanjula water,				
हंसैः	fowls				
वज्रुलैः जल					
कुङ्कुटैः					
अन्यैः	= with other, birds	प्रति	= in reverb, sounding		
शकुनैः		नादितान्	[reverberant.]		

Those lakes are reverberant with Karandava-s, Saarasa-s, Swans, Vanjula-s and other waterfowls, also like that with Chakravaaka-s and other birds. [4-13-8]

मृदुशष्पाङ्कुराअहारान्निर्भयान्वनगोचरान् ।  
चरतांसर्वतोपश्यन्स्थलीषु हरिणान्स्थितान् ॥ - यद्वा -  
मृदु शष्प अङ्कुर आहारान् निर्भयान् वन गोचरान् ।  
चरताम् सर्वतो अपश्यन् स्थलीषु हरिणान् स्थितान् ॥ ४-१३-९

मृदु शष्प	= soft, grass, blade, feed-	निर् भयान्	= without, fear, forest,	स्थलीषु	= at places
अङ्कुर	ing on	वन गोचरान्	movers		
आहारान्					

सर्वतः	= everywhere	चरताम् स्थितान्	= moving, standing	अपश्यन् हरिणान्	= have seen, deer.
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They have seen fearless deer feeding on soft grass blades everywhere, somewhere moving here and there in the forest, and else where standing. [4-13-9]

तटाक वैरिणः च अपि शुक्ल दन्त विभूषितान् ।  
घोरान् एकचरान् वन्यान् द्विरदान् कूल घातिनः ॥ ४-१३-१०

घोरान्	= dangerous	तटाक वैरिणः	= lake, enemies	शुक्ल दन्त विभूषितान्	= white, tusks, orna- mented with
एक चरान्	= elephantine, in one- ness, moving	कूल घातिनः	= lakebeds, destroyers	वन्यान् द्विरदान्	= forest, elephants [they saw.]

They have also seen the forest elephants that have white tusks for their ornaments and that are moving in herds, and which are the dangerous enemies of lakes as they destroy lakebeds. [4-13-10]

मत्तन् गिरि तट उद्बुष्टान् पर्वतान् इव जंगमान् ।  
वानरान् द्विरद प्रख्यान मही रेणु समुक्षितान् ॥ ४-१३-११

मत्तन्	= vigorous monkeys	गिरि तट	= on mountain's, ridges,	जंगमान्	= mobile, mountains,
वानरान्		उद्बुष्टान्	making noisy	पर्वतान् इव	like
द्विरद	= elephantine, in aspect	मही रेणु	= earth's, dust, covered		
प्रख्यान		समुक्षितान्	[on bodies.]		

Also seen are the vigorous and elephantine monkeys that are like mobile mountains, begrimed with dust, and bellowing on mountain ridges. [4-13-11]

If the first foot मत्तान् गिरि तट उद्बुष्टान् is connected with verse 10, it can also be said in respect of elephants like 'the elephants in rut are moving like mobile mountains and noisy on the mountain crags.'

वने वन चराम् च अन्यान् खेचराम् च विहंगमान् ।  
पश्यन्तः त्वरिता जग्मुः सुग्रीव वश वर्तिनः ॥ ४-१३-१२

सुग्रीव वश	= Sugreeva's, under con- trol, that move - fol- lowers of Sugreeva	वने	= in forest	अन्यान् वन	= other, forest movers,
वर्तिनः				चराम् च	also
खे चराम्	= aloft, movers, sky, fly- ers	पश्यन्तः	= on seeing	त्वरिता	= quickly, moved.
विहम्				जग्मुः	
गमान्					

On seeing other forest beings in that forest and birds moving aloft in sky, those followers of Sugreeva quickly moved on. [4-13-12]

The two words विहङ्गाम् and खेचर mean a bird. But the विहङ्गाम् is the cognate word and खेचर is its adjective, as

observed by Dr. Satya Vrat in his: The Raamayana - A Linguist Study.

तेषाम् तु गच्छताम् तत्र त्वरितम् रघुनन्दनः ।  
द्रुम षण्ड वनम् दृष्ट्वा रामः सुग्रीवम् अब्रवीत् ॥ ४-१३-१३

तेषाम्	= they, while quickly,	रघु नन्दनः	= Raghu's, delight of,	तत्र	= there
त्वरितम्	going	रामः	Raama		
गच्छताम्					
द्रुम षण्ड	= tree, clump, forest	दृष्ट्वा	= on seeing	सुग्रीवम्	= to Sugreeva, said.
वनम्				अब्रवीत्	

While they are quickly going, Raama, the delight of Raghu's dynasty, saw there a clump of forest trees and he asked Sugreeva like this. [4-13-13]

एष मेघ इव आकाशे वृक्ष षण्डः प्रकाशते ।  
मेघ संघात विपुलः पर्यन्त कदली वृतः ॥ ४-१३-१४

एष वृक्ष	= this, trees, cluster of	मेघ सन्यात	= like clouds, accumula-	परि आन्त	= all, around
संघात		विपुलः	tion, extensive - thick		
कदली वृतः	= plantain trees, sur-	आकाशे मेघ	= in sky, cloud [cloud-		
	rounded by	इव प्रकाशते	scape,] like, shining		
			forth.		

'This cluster of trees surrounded with plantain trees is like an accumulation of thick clouds, and this is shining forth like a cloudscape in sky. [4-13-14]

किम् एतत् ज्ञातुम् इच्छामि सखे कौतूहलम् मम ।  
कौतूहल अपनयनम् कर्तुम् इच्छामि अहम् त्वया ॥ ४-१३-१५

सखे	= oh, friend	किम् एतत्	= what, this	ज्ञातुम्	= to know, I wish to
कौतूहलम्	= inquisitive, of mine	कौतूहल	= inquisitiveness, to be	इच्छामि	= be
मम		अपनयनम्	clear, कर्तुम् अहम् इच्छामि		made,
		त्वया			I,
					wish
					to,
					by
					you.

'What is this? I wish to know and oh, friend, I wish you to clear this inquisitiveness of mine. [4-13-15]

तस्य तद् वचनम् श्रुत्वा राघवस्य महात्मनः ।  
गच्छन् एव आचक्षे अथ सुग्रीवः तत् महद् वनम् ॥ ४-१३-१६

महात्मनः = great-soul, that,	तत् वचनम् = that, sentence, on	ततः = then
तस्य Raghava's	श्रुत्वा hearing	
राघवस्य		
सुग्रीवः = Sugreeva	गच्छन् एव = while proceeding, only	तत् महत् = that, significance, of
		वनम् forest, described.
		आचक्षे

On hearing that sentence of that great soul Raghava, then Sugreeva described about the significance of that forest while proceeding on the way. [4-13-16]

एतद् राघव विस्तीर्णम् आश्रमम् श्रम नाशनम् ।  
उद्यान वन संपन्नम् स्वादु मूल फल उदकम् ॥ ४-१३-१७

राघव = Raghava	उद्यान वन = pleasure, gardens,	स्वादु मूल = having dainty, tubers,
विस्तीर्णम् = spacious	सम्पन्नम् abundant in	फल उदकम् fruits, water
	एतत् श्रम = this, weary, removing,	
	नाशनम् hermitage	
	आश्रमम्	

'Raghava, this spacious hermitage with abundant gardens and dainty tubers, fruits and water is a weary remover.' Thus Sugreeva started telling Raama. [4-13-17]

अत्र सप्तजना नाम मुनयः संशित व्रताः ।  
सप्त एव आसन् अधः शीर्षा नियतम् जल शायिनः ॥ ४-१३-१८

अत्र = in there	संशित व्रताः = dourly, vowed ones	नियतम् = scrupulously
अधः शीर्षा = downward, with	जल शायिनः = always, in water re-	सप्तजना नाम = sapta jana [Seven Per-
	clining	sons,] named
सप्त एव = seven, thus	मुनयः = hermits, were there.	
	आसन्	

'There were hermits named सप्त जन , Seven Persons, who were dourly vowed with their heads pendulous downward and legs up, as in शीर्ष आसन , the upside-down yogic body posture, and who always reclined in water. [4-13-18]

सप्त रात्रे कृत आहारा वायुना अचल वासिनः ।  
दिवम् वर्ष शतैः याताः सप्तभिः सकलेवराः ॥ ४-१३-१९

सप्त रात्रे = for seven, nights [and days]	वायुना = on air	कृत आहारा = making, diet
अ चल = not, waveringly, they	सप्तभिः वर्ष = seven years, hundred	स कलेवराः = with, bodies, to
वासिनः = were living	शतैः = for seven hundred years [of their asceticism]	दिवम् याताः = heaven, they went.

'They were making diet on air alone that too once in seven days, and living unwaveringly in that way they practised their asceticism for seven hundred years and went to heavens with their bodies. [4-13-19]

तेषाम् एतत् प्रभावेण द्रुम प्राकार संवृतम् ।  
आश्रमम् सुदुराधर्षम् अपि स इन्द्रैः सुर असुरैः ॥ ४-१३-२०

द्रुम प्राकार	= trees, compound wall,	एतत्	= this, hermitage	तेषाम्	= by their, influence
संवृतम्	encircled with	आश्रमम्		प्रभावेण	
स इन्द्रैः सुर	= with, Indra, by gods,	सु दुराधर्षम्	= highly, unassailable.		
असुरैः अपि	by demons, even				

'This hermitage that has encircling trees for its compound wall has become highly unassailable even for Indra together with all gods and demons. [4-13-20]

पक्षिणो वर्जयन्ति एतत् तथा अन्ये वनचारिणः ।  
विशन्ति मोहाद् ये अपि अत्र न निवर्तन्ते ते पुनः ॥ ४-१३-२१

पक्षिणः	= birds	तथा अन्ये	= thus, other, forest	एतत्	= this hermitage, they
		वन चारिणः	movers [animals]	वर्जयन्ति	forbear
ये मोहाद्	= those, unknowingly,	ते पुनः न	= they, again, not, re-		
अत्र विशन्ति	in there, enter	निवर्तन्ते	turning.		

'Birds and other forest moving animals forbear this hermitage and those that unknowingly enter in there they do not return. [4-13-21]

विभूषण रवाअः च अत्र श्रूयन्ते सकलाक्षराः ।  
तूर्य गीत स्वनाअः च अपि गन्धो दिव्यः च राघव ॥ ४-१३-२२

रूआघव	= Raghava	अत्र	= there	सकलाक्षराः	= with, artistically,
				= स कला	worded
विभूषण रवाः	= ornament's, sounds,	तूर्य गीत	= instrumental, lyrical,	अक्षराः	
च	also	स्वनाः च	tunes	श्रूयन्ते	= are audible
गन्धः दिव्यः	= fragrance, divine, also	अपि			
च	- you can smell.				

'From there artistically worded lyrical and instrumental tunes, and even the sounds of ornaments are audible, and oh, Raghava, one can sense a divine fragrance too. [4-13-22]

त्रेताग्नयो अपि दीप्यन्ते धूमो हि एष प्रदृश्यते ।  
वेष्टयन् इव वृक्ष अग्रान् कपोत अंग अरुणो घनः ॥ ४-१३-२३

त्रेताग्रयः = triadic, ritual-fires, अपि दीप्यन्ते even, glow	वृक्ष अग्रान् = tree, tops	वेष्टयन् इव = muffling, as though
कपोत अन्ग = pigeon, body's, ochre- अरुणः coloured [unlike those of white or grey Columba livia species]	घनः = thick	एष धूमः = this, smoke, is appar- प्रदृश्यते हि ent, indeed.

'Even the triadic ritual-fires glow there, and their thick and ochry coloured smoke like that of a reddish-brown pigeon is apparent muffling the treetops. [4-13-23]

एते वृक्षाः प्रकाशन्ते धूम संसक्त मस्तकाः ।  
मेघ जाल प्रतिच्छन्ना वैदूर्य गिरयो यथा ॥ ४-१३-२४

धूम सम्सक्त = smoke, mantled, with मस्तकाः heads - at treetops	एते वृक्षाः = these, trees	मेघ जाल = clouds, cluster of, प्रतिच्छन्नाः overlaid
वैदूर्य गिरयः = lapis', mountains यथा [gem-mountains,] as with	प्रकाशन्ते = they beam forth.	

'When that smoke is mantling their tops these trees are beaming forth like mountains of gems overlaid with clusters of clouds. [4-13-24]

कुरु प्रणामम् धर्मात्मन् तेषाम् उद्दिश्य राघवः ।  
लक्ष्मणेन सह भ्रात्रा प्रयतः संयत अञ्जलिः ॥ ४-१३-२५

धर्मात्मन् = oh, righteous one	राघवः = Raghava	तेषाम् = them [the sages,] ad- उद्दिश्य dressing
भ्रात्रा = brother, along with, लक्ष्मणेन सह Lakshmana	प्रयतः = determinedly	संयत = adjoining, palms अञ्जलिः
कुरु प्रणामम् = offer, salutation.		

'Offer salutations determinedly and adjoining palms addressing the sages called Seven Persons, oh Raghava, along with brother Lakshmana [4-13-25]

प्रणमन्ति हि ये तेषाम् ऋषीणाम् भावित आत्मनाम् ।  
न तेषाम् अशुभम् किञ्चित् शरीरे राम दृश्यते ॥ ४-१३-२६

राम = Raama	भावित = contemplated souls, at आत्मनाम् them, those sages	ये प्रणमन्ति = those, who offer salu- tations
तेषाम् शरीरे = to them, in bodies [bodily]	तेषाम् ऋषीणाम् किञ्चित् = in the least	अ शुभम् = not, auspicious - trauma
न विद्यते = not, found.		



'Those that offer salutations to those sages with contemplated souls will evince no bodily trauma in the least.' Thus said Sugreeva to Raama. [4-13-26]

ततो रामः सह भ्रात्रा लक्ष्मणेन कृताञ्जलिः ।  
समुद्दिश्य महात्मानः तान् ऋषीन् अभ्यवादयत् ॥ ४-१३-२७

ततः रामः = then, Raama, with, सह भ्रात्रा brother, Lakshmana लक्ष्मणेन अभ्यवादयत् = offered salutations.	कृत = adjoining, palms अञ्जलिः	महात्मानः = great souled ones, तान् ऋषीन् them the sages, on समुद्दिश्य addressing
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Then Raama along with brother Lakshmana adjoined palms, addressed himself to the great-souled sages known as Seven Persons, and offered salutations to them. [4-13-27]

अभिवाद्य च धर्मात्मा रामो भ्राता च लक्ष्मणः ।  
सुग्रीवो वानराः चैव जग्मुः संहृष्ट मानसाः ॥ ४-१३-२८

धर्मात्मा = righteous one  जग्मुः सम् = proceeded, well, हृष्ट मानसाः pleased, at heart.	रामः भ्राता = Raama, brother, Lak- लक्ष्मणः shmana, Sugreeva, सुग्रीवः monkeys, also thus वानराः चैव	अभिवाद्य = on worshipping
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That righteous Raama along with brother Lakshmana, Sugreeva and other monkeys having worshipped those sages proceeded to Kishkindha well-pleased at heart. [4-13-28]

ते गत्वा दूरम् अध्वानम् तस्मात् सप्त जन आश्रमात् ।  
ददृशुः ताम् दुराधर्षाम् किष्किन्ध्याम् वालि पालिताम् ॥ ४-१३-२९

ते तस्मात् = they, from that, Sapta- सप्तजन jana, hermitage आश्रमात्	दूरम् = long, on way, on going अध्वानम् गत्वा	वालि = by Vali, ruled, unas- पालिताम् sailable one, her, that दुराधर्षाम् Kishkindha, they saw. ताम् किष्किन्ध्याम् ददृशुः
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Having gone a long way from that hermitage of Seven Persons they have seen that unassailable and Vali ruled city namely Kishkindha. [4-13-29]

ततस्तु रामानुज राम वानराः प्रगृह्य शस्त्राणि उदित उग्र तेजसा ।  
पुरीम् सुरेश आत्मज वीर्य पालिताम् वधाय शत्रोः पुनः आगताः इह ॥ ४-१३-३०

ततः	= then	उदित उग्र	= up surged, fiery, with	राम अनुज	= Raama's, [younger]
		तेजसा	flare of		brother - Lakshmana
रामः	= Raama	वानराः	= monkeys	शस्त्राणि	= weapons, on taking,
				प्रगृह्य	wielding
शत्रोः वधाय	= enemy, to eliminate	सुरेश	= gods, lord - Indra's,	वीर्य	= by his brawn, ruled
		आत्मज	son - Vali	पालिताम्	
पुरीम्	= to city	पुनः इह	= again, to here, they		
		आगताः	came.		

Then Raama's bother Lakshmana, Raama, and other monkeys wielding their weapons and flaring with their upsurged fiery again came to eliminate that enemy Vali to the city that is ruled by the brawn of the same Vali, the son of Indra. [4-13-30]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे त्रयोदशः सर्गः ॥

Thus completes 13<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 14 Sarga 14 - चतुर्दशः सर्ग

## The Second Challenge

Introduction -

Sugreeva again requests Raama to ascertain whether he is prepared to eliminate Vali this time. Raama assures Sugreeva that he will not deviate from what he has promised, and he never would, and asks Sugreeva to challenge Vali by way of inviting him for a duel. Sugreeva blares out inciting Vali to the duel.

सर्वे ते त्वरितम् गत्वा किष्किन्धाम् वालिनः पालिताम् ।  
वृक्षैर् आत्मानम् आवृत्य व्यतिष्ठन् गहने वने ॥ ४-१४-१

ते सर्वे = they, all, to Vali's, city, वालिनः to Kishkindha पुरीम् किष्किन्धाम् अतिष्ठन् = stayed waited on.	त्वरितम् = quickly, on going गत्वा	गहने = in thickets, of forests, वने वृक्षैः with trees, themselves, आत्मानम् covering [themselves - आवृत्य camouflaging]
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They all on quickly going to Kishkindha, the city of Vali, hedged themselves in the thickets of forest trees and waited. [4-14-1]

विसार्य सर्वतो दृष्टिम् कानने कानन प्रियः ।  
सुग्रीवो विपुल ग्रीवः क्रोधम् आहारयद् भृशम् ॥ ४-१४-२

कानन प्रियः = forest, lover  भृशम् = tremendous, fury, he क्रोधम् assumed. आहारयत्	विपुल ग्रीवः = tumultuous, voiced सुग्रीवः one, Sugreeva	कानने = in forest, everywhere, सर्वतः his sight, on spreading दृष्टिम् out विसार्य
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That forest lover with tumultuous voice Sugreeva cast his eye everywhere and assumed tremendous fury. [4-14-2]

ततः तु निनदम् घोरम् कृत्वा युद्धाय च आह्वयत् ।  
परिवारैः परिवृतो नादैर् भिन्दन् इव अंबरम् ॥ ४-१४-३  
गर्जन् इव महामेघो वायु वेग पुरस्सरः ।

परिवारैः = with his followers, en- परिवृतः compassed by	ततः नादैः = then, with shouting	अम्बरम् = sky, ripping, as भिन्दन् इव though
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वायु वेग = by air's, dash, accelerated	महा मेघः इव गर्जन् = great cloud, like, thundering	घोरम् निनदम् कृत्वा = ghastly, noise - war-whoop, on making
युद्धाय च = for fight, also invited. अह्वयत्		

Then Sugreeva encompassed by his followers war-whooped ghastlily, like a great cloud that emerged accelerated by gusty wind and that is thundering as though to rip the sky, inviting Vali for fight. [4-14-3]

अथ बालार्क सदृशो दृप्त सिम्ह गतिः ततः ॥ ४-१४-४  
दृष्ट्वा रामम् क्रिया दक्षम् सुग्रीवो वाक्यम् अब्रवीत् ।

अथ बाल = then, young, sun [rising sun,] alike	दृप्त सिम्ह = proud, lion, in stride	सुग्रीवः = Sugreeva
क्रिया दक्षम् = in deeds, expert [adroit one]	गतिः रामम् = at Raama	दृष्ट्वा = on seeing
ततः वाक्यम् = then, sentence, said. अब्रवीत्		

Then Sugreeva who is like the rising sun and whose stride is like that of a proud lion saw the adroit Raama and then said this sentence. [4-14-4b, 5a]

हरि वागुरया व्याप्तम् तप्त कांचन तोरणाम् ॥ ४-१४-५  
प्राप्ताः स्म ध्वज यंत्र आढ्याम् किष्किन्धाम् वालिनः पुरीम् ।

हरि वागुरया व्याप्तम् = monkey's, by snares, she who is spread out [Kishkindha]	तप्त कांचन = burnt [purified] तोरणाम् = golden, [decorated with] having arch-ways	ध्वज यंत्र = flags, machinery, impregnated with
वालिनः = Vali's, city, at पुरीम् = Kishkindha, arrived, किष्किन्धाम् = we are. प्राप्ताः स्म		

"She whose arch-way is decorated in gold, who is spread out with snares of monkeys, and who is impregnated with flags and machinery, we arrived at such city of Vali, Kishkindha. [4-14-5b, 6a]

प्रतिज्ञा या कृता वीर त्वया वालि वधे पुरा ॥ ४-१४-६  
सफलाम् कुरु ताम् क्षिप्रम् लताम् काल इव आगतः ।

वीर = oh, brave one	त्वया वालि वधे = by you, in Vali's, killing	पुरा या = earlier, which, प्रतिज्ञा कृता = promise, is made
ताम् = that	आगतः = on arrival, of time, कालः = creeper-plant, like लताम् इव	क्षिप्रम् स = on time, with, fruition फलाम् कुरु = make happen, you make.

"Oh Brave one, you make happen the promise you earlier made regarding the elimination of Vali on time, like the time of sprouting that enables a creeper-plant to bear a sprout on time. [4-14-6b, 7a]

The use of sprouting of a tendril, or fruition at this juncture is to express that Sugreeva is like the slender leafless shoot of a climbing plant that requires some firm-rooted tree to hang on and flourish. It is said लत कवित वनित न शोभते आश्रयम् विना climbing plant, poetry, or an young girl do not prosper without patronage. So Sugreeva is submitting himself, as a कैन्कर्य to the patronage of Raama, like Lakshmana.

एवम् उक्तः तु धर्मात्मा सुग्रीवेण स राघवः ॥ ४-१४-७  
तम् एव उवाच वचनम् सुग्रीवम् शत्रु सूदनः ।

सुग्रीवेण	= Sugreeva, this way,	धर्मात्मा	= by righteous	शत्रु सूदनः	= enemy, destroyer
एवम् उक्तः	when said				
सः राघवः	= he, that Raghava	तम् एव	= to him [to Sugreeva,]		
		उवाच	only, said, words.		
		वचनम्			

When thus said by Sugreeva that enemy-destroyer and righteous Raghava said this word Sugreeva. [4-14-7b, 8a]

कृत अभिज्ञान चिह्नः त्वम् अनया गज साह्वया ॥ ४-१४-८  
लक्ष्मणेन समुत्पाद्य एषा कण्ठे कृता तव ।

या	= by which]	एषा लक्ष्मणेन	= this, by Lakshmana,	तव कण्ठे	= at neck, of yours, is
		समुत्पाद्य	on plucking out	कृता	made - what for it is
अनया गज	= by this, gaja-flower,	त्वम् कृत	= you are, made, identi-		garlanded
साह्वया	creeper-garland	अभिज्ञान	fication, is marked.		
		चिह्नः			

"By which creeper-garland that Lakshmana plucked out and garlanded you, by this creeper-garland of gaja-flowers alone your identification is marked. [4-14-8b, 9a]

सोभासे अपि अधिकम् वीर लतया कण्ठसक्तया ॥ ४-१४-९  
विपरीत इव आकाशे सूर्यो नक्षत्र मालया ।

वीर	= oh, brave one	कण्ठ सक्तया	= at neck, laced, by	आकाशे	= in sky
		लतया	creeper-garland		
विपरीतः	= entwined / in night	सूर्यः इव	= sun, like / moon, like	अधिकम्	= impressively, you
				सोभासे	shine forth.

"Oh brave-one, you are shining forth with this creeper-garland laced at your neck like the night time sun with a garland of stars. [4-14-9b, 10a]

The usage of words विपरीते and सूर्यः इव are given many meanings.

1] परीत is said to be day and विपरीत is night and the Moon that traverses in the mid of night is called the Sun.

परीतम् तु दिवाप्रोक्तम् विपरीतम् तु शार्वरी। राका मध्यगतः चन्द्रः सूर्य इति अभिधीयते॥

So Sugreeva is like the sun at night with the garland of stars, a metonymical expression.

2] Sugreeva is like the Sun in sky with a necklace of night-stars, which is impossible and hence it is अब्भूत उपम , hyperbole.

3] Moon takes the sunrays and illumines the night thus the expression विपरीते सूर्य इव metaphors Moon with Sun as in बिम्बप्रति बिम्ब न्याय , mirror-image syndrome.

4] विपरीते कले = the word कले that is at an extraordinary time when some catastrophe is foreseen, then it is 'like the Sun shining in the night with stars, Sugreeva is also shining thus. For this astrology says:

रात्रौ इन्द्र धनुः दर्शे दिवा नक्षत्र दर्शने।  
तद् राष्ट्र नाश स्यात् इति गर्ग भाषितम्॥

Appearance of rainbow during night and appearance of night stars during daytime causes the destruction of the leader of that state, Garga says so. Now that Sugreeva is appearing like the blazing Sun with garland of night stars, for he is wearing the gaja-flower garland, Raama foresees the destruction of the present lord of Kishkindha, namely Vali. Further Sugreeva is from Lord Sun's lineage. Govindaraja and Maheshvara Tiiratha agree on the last rendering.

अद्य वालि समुत्थम् ते भयम् वैरम् च वानर ॥ ४-१४-१०  
एकेन अहम् प्रमोक्ष्यामि बाण मोक्षेण संयुगे ।

वानर	= oh, monkey	अद्य अहम्	= today, I will	संयुगे	= in fight
एकेन बाण	= with single, arrow, on	ते	= to you	वालि	= by Vali, whipped up
मोक्षेण	releasing	प्रमोक्ष्यामि	= I will set free.	समुत्थम्	
भयम् वैरम्	= fear, enmity, as well				
च					

"Oh Vanara, today itself I will set you free from the fear and enmity whipped up by Vali by releasing a single arrow in fight. [4-14-10b, 11a]

मम दर्शय सुग्रीव वैरिणम् भ्रातृ रूपिणम् ॥ ४-१४-११  
वाली विनिहतो यावद् वने पांसुषु चेष्टते ।

सुग्रीव	= oh, Sugreeva	वैरिणम्	= enemy, in brother's,	मम दर्शय	= to me, you show
		भ्रातृ	mien		
		रूपिणम्			

वाली विनिहतः	= Vali, eliminated	वने पाम्सुषु	= in forest, in dust	यावत् चेष्टते	= by then, he rolls.
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"You show me your enemy in a brother's mien, oh, monkey, by then he will be rolling in the dust of this forest eliminated by me. [4-14-11b, 12a]

यदि दृष्टि पथम् प्राप्तो जीवन् स विनिवर्तते ॥ ४-१४-१२  
ततो दोषेण मा गच्छेत् सद्यो गर्हेच्च माम् भवान् ।

दृष्टि पथम्	= [my] sight, in the way,	सः जीवन्	= [and if] he, to live, re-	ततः भवान्	= then, you can
प्राप्तः	he gets [should I catch sight of him]	विनिवर्तते	turns, if		
सद्यः	= immediately	यदि		माम् गर्हेत्	= me, you can deride,
		मा दोषेण	= me, with fault, you can	च	also.
		गच्छेत्	find fault with me		

"If he returns to live even after my spying him then immediately you can find fault with me, you can even deride me. [4-14-12b, 13a]

प्रत्यक्षम् सप्त ते साला मया बाणेन दारिताः ॥ ४-१४-१३  
ततो वेत्ति बलेन अद्य वालिनम् निहतम् मया ।

ते प्रत्यक्षम्	= in your, presence	मया बाणेन	= by me, by arrow	सप्त साला	= seven, saala trees, are
ततः	= thereby	अद्य मय	= now, by my, might	दारिताः	rived
		बलेन		वालिनम्	= Vali will be, dis-
				निहतम्	patched, you will be
				वेत्ति	knowing - be sure.

"Seven saala trees are rived with a single of arrow of mine in your presence, thereby be sure that Vali will be dispatched now, by my might. [4-14-13b, 14a]

अनृतम् न उक्त पूर्वम् मे चिरम् कृच्छ्रे अपि तिष्ठता ॥ ४-१४-१४  
धर्म लोभ परीतेन न च वक्ष्ये कथंचन ।

कृच्छ्रे चिरम्	= in distress, for a long	धर्म लोभ	= rectitude, in the in-	मे अनृतम् न	= by me, untruth, not,
तिष्ठता अपि	time, situated in - in-	परीतेन	terest of, bound by	उक्त पूर्वम्	spoken, earlier
	involved in, even if		- bound by the anx-		
			iousness to implement		
			righteousness		
कथंचन न	= in anywise, not, also,				
च वक्ष्ये	going to be said.				

"Just bound by the anxiousness to implement righteousness untruth is unsaid by me earlier though I am involved in distresses for a long time, and hereafter it will not be said in anywise. [4-14-14b, 15a]

सफलाम् च करिष्यामि प्रतिज्ञाम् जहि संभ्रमम् ।। ४-१४-१५  
प्रसूतम् कलमक्षेत्रे वर्षेण इव शतक्रतुः ।

शतक्रतुः	= Indra [fructifies,] by	प्रतिज्ञाम्	= promise, fructify - will	जहि	= kill, perplexity.
वर्षेण	rain, sprouted, rice,	सफलाम्	make happen, I will do	संभ्रमम्	
प्रसूतम्	field, as with	करिष्यामि			
कलम क्षेत्रे					
इव					

"As Indra fructifies the sprouted paddy field I will make happen my promise, hence leave off your perplexity."  
[4-14-15b, 16a]

तद् आह्वान निमित्तम् च वालिनो हेममालिनः ।। ४-१४-१६  
सुग्रीव कुरु तम् शब्दम् निष्पतेद् येन वानरः ।

सुग्रीव	= Sugreeva	तद्	= thereby	हेम मालिनः	= one with golden pen-
आह्वान	= for invitation, sake of	तम् शब्दम्	= that [ such a,] sound,	वालिनः	dant, Vali 's
निमित्तम्		कुरु	you make	येन वानरः	= by which, monkey
				निष्पतेद्	[Vali,] comes out.

"Thereby to invite that Vali with golden pendant, oh, Sugreeva, you make such a war-cry by which that monkey Vali comes out. [4-14-16b, 17a]

जितकाशी जयश्लाघी त्वया च अधर्षितः पुरात् ।। ४-१४-१७  
निष्पतिष्यति असंगेन वाली स प्रियसम्युगः ।

जित काशी	= by victory, one who shines forth	जय श्लाघी	= by triumphs, one who is given ovation	त्वया अ	= by you, not, assailed,
प्रिय सम्युगः	= dearer, is combats [Vali is always a willing fighter]	सः	= such as he is	धर्षितः	not defeated
अ सन्गेन	= without, association - hindrance	पुरात्	= from city [Kishkindha]	वालि	= that Vali
				निष्पतिष्यति	= comes out.

"Vali is a willing fighter who shines forth by his victories and one who is given ovation for his triumphs, and undefeated by you as yet, such as he is he may be incited with war-whoop so that he comes out without any hindrance. [4-14-17b, 18a]

Here the word जय - बल श्लाघी gives another meaning that Vali lauds the opponent's might but discredits it to be inferior than his own might. Likewise त्वया च अ धर्षित also means that 'by you not overcome yet...' Sugreeva has just returned to Raama after a fight with Vali. So it is said that अधर्षण is in निश्चय अर्धक , and since Sugreeva encountered Vali once, Vali will not tolerate any more war cries from Sugreeva, thus comes out of Kishkindha.



रिपुनगर गोपुर द्वारम् उपरुध्य व्युथाय बहिर् आगच्छेति समुद्र घोषय। तदसहमानो वालि युद्ध सन्नधो बहिर् निर्गच्छेद् एव --- इति राम वचनम् - धर्माकृतम्

रिपूणाम् धर्षितम् श्रुत्वा मर्षयन्ति न संयुगे ॥ ४-१४-१८  
जानन्तः तु स्वकम् वीर्यम् स्त्री समक्षम् विशेषतः ।

स्वकम् = his own, valour, वीर्यम् knowers - assertive जानन्तः न मर्षयन्ति = will not, tolerate	संयुगे = in brawl स्त्री समक्षम् = ladies, presence, especially. विशेषतः	रिपूणाम् = of enemies, daring, on धर्षितम् hearing श्रुत्वा
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"One who is assertive of his own valour will not tolerate to hear enemy's daring in a brawl, that too in the presence of ladies." So said Raama to Sugreeva. [4-14-18b, 19a]

स तु राम वचः श्रुत्वा सुग्रीवो हेमपिंगलः ॥ ४-१४-१९  
ननर्द क्रूर नादेन विनिर्भिन्दन् इव अम्बरम् ।

हेम पिंगलः = one who has golden, yellow in hue अम्बरम् वि = very, completely, to निर् भिन्दन् rend	सः सुग्रीवः = that, Sugreeva इव = as though	राम वचः = Raama's, words, on श्रुत्वा hearing क्रूर नादेन = with a gruesome, ननर्द blare, blared.
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On hearing the words of Raama he that Sugreeva with golden yellow complexion blared a gruesome blare as though to completely rend the sky. [4-14-19b, 20a]

तत्र शब्देन वित्रस्ता गावो यान्ति हतप्रभाः ॥ ४-१४-२०  
राजदोष परामृष्टाः कुलस्त्रिय इव आकुलाः ।

तत्र = there यान्ति हत = are running, marred, प्रभाः in their splendour कुल स्त्रिय इव = well-born, ladies, like	शब्देन = by sound, highly वित्रस्ता scared राज दोष = king, at fault [misrule] आकुलाः = perturbed	गावः = cows परा मृष्टाः = by outsiders - invaders, mishandled - ill-treated दुद्रवे = fled helter-skelter.]
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By that sound of Sugreeva the splendour of cows is marred and they are running helter-skelter like the well-born ladies who are mishandled by invaders due to the misrule of their own king. [4-14-20b, 21a]

द्रवन्ति च मृगाः शीघ्रम् भग्ना इव रणे हयाः ।  
पतन्ति च खगा भूमौ क्षीण पुण्या इव ग्रहाः ॥ ४-१४-२१

रणे भग्ना = in war, broken - de- हयाः इव feated, horses, like	मृगाः = deer, hurriedly, flee- शीघ्रम् ing द्रवन्ति	क्षीण पुण्या = diminished, merit, ग्रहाः इव planets/stars, as if
खगा भूमौ = bird, onto ground, पतन्ति च falling, also.		

And deer are hurriedly fleeing like war worsted horses, and the sky-flying birds are falling to ground like planets or stars when their merit diminishes. [4-14-21b, c]

Sugreeva's blare made the mild cows, which so far not habituated to such sounds run hither and thither like horses. And they the running of cows also look like the scramble of well-born ladies when they are ill-treated, handling by their braids, by the invaders who conquer the kingdom due to the misrule of the king in throne. The deer is famous for speedy springing. But the noise made by Sugreeva impaired the faculty of springing of deer and the deer are now limping to flee like impaired war-horses in the war field. Some translations say the impairment is for horses. The sky flying birds need not touch the ground but they are now falling onto the ground due to the impact of the sound made by Sugreeva. Their falling is like the meteors falling onto ground. It is said that every liberated soul becomes a star in the sky, like the star of North Pole, ध्रुव तर . So also the planets and stars are the liberated soul of eminent saints or sages. Thus the falling of birds is compared to the falling of stars, planets, or meteors. This expression is श्लेष with कान्ति गुण Metaphoric colligates.

ततः स जीमूत कृत प्रणादो  
नादम् हि अमुंचत् त्वरया प्रतीतः ।  
सूर्यात्मजः शौर्यं विवृद्ध तेजाः  
सरित् पतिर्वा अनिल चंचल ऊर्मिः ॥ ४-१४-२२

ततः = then	सूर्य = Sun's, son आत्मजः	प्रतीतः = well known for
जीमूत कृत = like a cloud, who can प्रणादः make, great sounds	शौर्यं विवृद्ध = by bravery, reinforced, तेजाः vigour	अनिल = by air, drifted, waves चंचल ऊर्मिः
सरित् पतिः = rivers', husband इव [ocean] like	त्वरया = promptly, sound, he नादम् released, indeed. अमुंचत् हि	

Sugreeva, the son of Sun, who is well-known for cloud like thundering, and whose vigour is now reinforced by his bravery, then promptly released an oceanic roar like an ocean with splashing waves drifted by gales. [4-14-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चतुर्दशः सर्गः ॥

Thus completes 14<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 15 Sarga 15 - पंचदशः सर्ग

## Tara's Advice

## Introduction -

Lady Tara is entered here. She is the granddaughter of Brihaspati, the Jupiter and wife of Vali and she is one of the exemplary females in this epic. She is entered only thrice in the vast of this epic, presently here, next at the fall of Vali and later to pacify the ire of Lakshmana. But her personality for analytical intelligence does not exit from the minds of readers. Here she advises Vali not to confront Sugreeva, as long as Raama stands guard to him. Further she says after a logical discourse and reasons, why not Sugreeva be made the Prince Regent of Kishkindha, even at this juncture, where she foresees a calamity to Vali. But Vali, maddened in his intellect by his brawny might slights her far fetching advice.

अथ तस्य निनादम् तम् सुग्रीवस्य महात्मनः ।  
शुश्राव अन्तःपुर गतो वाली भ्रातुर् अमर्षणः ॥ ४-१५-१

ततः	= then	महात्मनः	= great-souled [plain-spoken] one, brother's,	तम्	= that, outcry
अन्तःपुर गतः	= to palace chambers, one who is in	भ्रातुः तस्य सुग्रीवस्य अमर्षणः	his, Sugreeva's illiberal one	निनादम्	
				वाली शुश्राव	= Vali, clearly heard.

Then the illiberal Vali has clearly heard that outcry of his plain-spoken brother Sugreeva from his palace chambers. [4-15-1]

श्रुत्वा तु तस्य निनदम् सर्वभूत प्रकंपनम् ।  
मदः च एकपदे नष्टः क्रोधः च आपादितो महान् ॥ ४-१५-२

तस्य	= his [Sugreeva's]	सर्व भूत प्र कम्पनम्	= all, beings, highly, shuddering	निनदम्	= outcry, on hearing
एक पदे	= in a trice	मदः च नष्टः	= [Vali's,] insolence, is diminished	श्रुत्वा महान् क्रोधः आपादितः च	= high, furore, superimposed, also.

On hearing Sugreeva's outcry that is shuddering all beings Vali's insolence is diminished as high furore superimposed on it. [4-15-2]

ततो रोष परीत अंगो वाली स कनक प्रभः ।  
उपरक्त इव आदित्यः सद्यो निष्प्रभताम् गतः ॥ ४-१५-३

ततः	= then	रोष परीत अन्गः	= embitterment, over-spreading, on limbs	सः वाली	= he, that Vali
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कनक प्रभः	= one in golden, hue	उपरक्त	= eclipsed / after sunset,	सद्यः निष्	= immediately, without,
		आदित्यः इव	sun, like	प्रभताम्	luminosity, went into
				गतः	[rendered as.]

Then, embitterment overspreading on all his limbs Vali with golden-hue is immediately rendered non-luminous like the eclipsed sun. [4-15-3]

वाली दंष्ट्रा करालः तु क्रोधाद् दीप्त अग्नि लोचनः ।  
भाति उत्पतित पद्माभः समृणाल इव हृदः ॥ ४-१५-४

दंष्ट्रा करालः	= with teeth, asymmetri- cal	क्रोधात्	= by fury	दीप्त अग्नि	= burning, fire like, eyed
वाली	= Vali	उत् पतित	= [like] up, rooted, lo- tuses, in shine	लोचनः	
		पद्म आभः		स मृणाल	= with, stalks, lake, like
				हृदः इव	bhaati = he shone forth.

With asymmetrical teeth and with burning fireball like eyes Vali is reflective of a lake whose red-lotuses are uprooted leaving stalks afloat. [4-15-4]

Vali's aspect is like a lake into which an elephant on its entry creates turmoil and uproots its red-lotuses, thus leaving the pond with their stalks afloat and its clear water turning reddish due to the elephant's heaving of the slushy red-mud. Maheshvara Tiirtha.

शब्दम् दुर्मर्षणम् श्रुत्वा निष्पपात ततो हरिः ।  
वेगेन च पद न्यासैर् दारयन् इव मेदिनीम् ॥ ४-१५-५

ततः	= then	हरिः	= monkey Vali	श्रुत्वा दुर्	= on hearing, not, tolera- ble, noise
वेगेन पद	= speedily, by foot, plac- ing [thumping feet]	मेदिनीम्	= earth, shattering, as	मर्षणम्	
न्यासैः		दारयन् इव	though	शब्दम्	
				निष्पपात	= bolted out.

That monkey Vali then on hearing that intolerable noise bolted out of palace chambers thumping his feet as though to shatter the earth. [4-15-5]

तम् तु तारा परिष्वज्य स्नेहाद् दर्शित सौहृदा ।  
उवाच त्रस्त संभ्रांता हित उदर्कम् इदम् वचः ॥ ४-१५-६

तारा	= Lady Tara	तम् स्नेहात्	= him, in amity, on hug- ging	दर्शित सौहृदा	= one who has shown, good will
त्रस्त	= in fear, bewildered	हित उदर्कम्	= beneficial, futurity,	उवाच	= said.
सम्भ्रान्ता		इदम् वचः	this, word		

His wife Tara stepped in and showing goodwill and amity hugged him, for she is in fear and bewilderment, and said this word that is beneficial in its futurity if Vali heeds it. [4-15-6]

साधु क्रोधम् इमम् वीर नदी वेगम् इव आगतम् ।  
शयनाद् उत्थितः काल्यम् त्यज भुक्तम् इव स्रजम् ॥ ४-१५-७

वीर	= oh, brave one	नदी वेगम्	= river's, speediness	इमम्	= this, anger
काल्यम्	= in early hours	इव आगतम्	[gush,] like, that came	क्रोधम्	
साधु त्यज	= gently, leave off.	शयनात्	= from bed, on getting	भुक्तम्	= enjoyed, chaplet, like
		उत्थितः	up	स्रजम् इव	

"Oh brave one, you better gently leave off this anger that is coming on like a gushing river as is done with an enjoyed chaplet on getting up from bed in early hours. [4-15-7]

काल्यम् एतेन संग्रामम् करिष्यसि च वानर ।  
वीर ते शत्रु बाहुल्यम् फल्गुता वा न विद्यते ॥ ४-१५-८

वानर	= oh, monkey	एतेन	= with him, in early	वीर	= oh brave one
		काल्यम्	hours / or at appro-		
		संग्रामम्	priate time, fighting,		
		करिष्यसि	you can do		
ते शत्रु	= to you, enemies,	फल्गुता वा न	= [your valour] trivi-		
बाहुल्यम्	divers	विद्यते	alised, or, not, evident.		

"Oh, monkey, you can fight with him in early hours of tomorrow, oh, brave one, evidently you neither have divers enemies nor your valour is trivialised."

Or

"You can fight with him at appropriate time, thereby your enemy is neither glorified nor you are trivialised evidently, for you are a braving one. [4-15-8] Fighting on next day morning means that Sugreeva has come in the evening time. This is not accepted by some and they give meaning to the word काल्यम् differently.

सहसा तव निष्क्रामो मम तावत् न रोचते ।  
श्रूयताम् अभिधास्यामि यन् निमित्तम् निवार्यते ॥ ४-१५-९

सहसा तव	= quickly, your, exiting	मम न रोचते	= for me, not, pleasing -	यन्	= by what, reason, you
निष्क्रामः		तावत्	disagreeable	निमित्तम्	are dissuaded
श्रूयताम्	= let it be heard, I will			निवार्यते	
अभिधास्यामि	tell.				

"Your quick exiting is disagreeable for me, and what for you are dissuaded that may be listened as I tell.  
[4-15-9]

पूर्वम् आपतितः क्रोधात् स त्वाम् आह्वयते युधि ।  
निष्पत्य च निरस्तः ते हन्यमानो दिशो गतः ॥ ४-१५-१०

पूर्वम्	= earlier, in anger came,	त्वाम् युधि	= you, for fight, he is	ते	= to you [by you]
क्रोधात् आ	falling on - came as-	आह्वयते	inviting		
पतितः	saulting				
निष् पत्य	= on going out	निरस्तः	= defeated - made a	हन्यमानः	= by you, being bat-
			nonentity	दिशः गतः	tered, into directions,
					fled.

"Earlier Sugreeva came assaulting and inviting you for a combat, and you also have gone out and rendered him as a nonentity, and being battered by you he fled in all directions. [4-15-10]

त्वया तस्य निरस्तस्य पीडितस्य विशेषतः ।  
इह एत्य पुनर् आह्वानम् शंकाम् जनयति इव मे ॥ ४-१५-११

त्वया	= by you	निरस्तस्य	= who is undone	विशेषतः	= especially, tortured
तस्य	= such a one	इह पुनः एत्य	= to here, again, on com-	पीडितस्य	
			ing,	आह्वानम्	= inviting you - for duel
मे शंकाम्	= to me, doubt, causing,				
जनयति इव	like that.				

"He who is undone earlier by you, particularly after torturing by you, his coming here again and inviting you for a duel is causing a doubt in me. [4-15-11]

दर्पः च व्यवसायः च यादृशः तस्य नर्दतः ।  
निनादस्य च संरंभो न एतत् अल्पम् हि कारणम् ॥ ४-१५-१२

नर्दतः	= one who is shouting	तस्य दर्पः च	= his, arrogance, also	व्यवसायः च	= endeavour, also
निनादस्य च	= furore's, also, rampage	एतत्	= all this, with trivial,		
संरंभः		अल्पम्	reason, not, isn't it.		
		कारणम् न			
		हि			

"The arrogance and endeavour of the shouter, and even the rampage of his furore, all these will not have a trivial reason, isn't it. [4-15-12]

न असहायम् अहम् मन्ये सुग्रीवम् तम् इह आगतम् ।  
अवष्टब्ध सहायः च यम् आश्रित्य एष गर्जति ॥ ४-१५-१३

इह आगतम् = to here, who came, तम् that, Sugreeva is सुग्रीवम् अवष्टब्ध = foregathering [un- सहायः च flinching,] support, also	अ सहायम् = not, assisted अहम् यम् = whom, depending on, आश्रित्य एषः he is [Sugreeva is,] गर्जति roaring.	न मन्ये = not, I think
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"I do not think that Sugreeva has come here unaccompanied, and on whom he is dependant must be an unflinching support foregathered by Sugreeva. [4-15-13]

प्रकृत्या निपुणः चैव बुद्धिमान् चैव वानरः ।  
न अपरीक्षित वीर्येण सुग्रीवः सख्यम् एष्यति ॥ ४-१५-१४

प्रकृत्या = by nature, [Sugreeva निपुणः चैव is] an expert, also thus अ परीक्षित = without, examining, वीर्येण mettle	बुद्धिमान् = clever one सुग्रीवः = Sugreeva, friendship सख्यम्	वानरः = that monkey [Sug- reeva] न एष्यति = will not, engage [in friendship.]
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"By his nature Sugreeva is an expert and even so a clever one, and he does not enter into friendship with anyone without examining his mettle. [4-15-14]

पूर्वम् एव मया वीर श्रुतम् कथयतो वचः ।  
अंगदस्य कुमारस्य वक्ष्यामि अद्य हितम् वचः ॥ ४-१५-१५

वीर = oh, brave one मय श्रुतम् = by me, heard	पूर्वम् एव = already, only, [to me] कथयतः told - briefed हितम् वचः = helpful, word, now, I अद्य वक्ष्यामि will tell.	कुमारस्य = [our] son by Angada's, अन्गदस्य word - information वचः
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"I am already briefed by our son Angada's information, and what I have heard I will now relate that helpful word to you. [4-15-15]

अंगदः तु कुमरो अयम् वनांतम् उपनिर्गतः ।  
प्रवृत्तिः तेन कथिता चारैः असीत् निवेदिता ॥ ४-१५-१६

कुमरः = son, this, Angada, but अयम् अन्गदः तु चारैः = by spies, reported, it is. निवेदिता असीत्	वन अन्तम् = in forest, interior, उपनिर्गतः [went and] came out of	तेन प्रवृत्तिः = by him, an account, is कथिता said
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"Son Angada said this account when he returned from forests, and to him spies are said to have reported this.  
[4-15-16]

अयोध्य अधिपतेः पुत्रौ शूरौ समर दुर्जयौ ।  
इक्ष्वाकूणाम् कुले जातौ प्रथितौ राम लक्ष्मणौ ॥ ४-१५-१७  
सुग्रीव प्रिय कामार्थम् प्राप्तौ तत्र दुरासदौ ।

इक्ष्वाकूणाम् कुले जातौ	= Ikshvaku, dynasty, born in	अयोध्य अधिपतेः पुत्रौ	= Ayodhya's, king's, two sons	शूरौ	= valiant ones
समर दुर् जयौ	= in war, not, conquer- able ones	राम लक्ष्मणौ	= Raama, Lakshmana	प्रथितौ	= are available [and moving in this coun- try]
दुर् आसदौ	= those two being not, assailable ones	सुग्रीव प्रिय काम अर्थम्	= Sugreeva's, longing, desire, to fulfil	तत्र प्राप्तौ	= there [at Sugreeva's place Rishyamuka,] arrived.

"Those that are born in Ikshvaku dynasty, sons of the king of Ayodhya, valiant and unconquerable ones in war, called Raama and Lakshmana are there in this country. These two unassailable ones have chanced there at Sugreeva's place to fulfil the longing desire of Sugreeva. [4-15-17, 18a]

स ते भ्रातुर् हि विख्यातः सहायो रण कर्मणि ॥ ४-१५-१८  
रामः पर बलमर्दी युगान्त अग्निः इव उत्थितः ।

रण कर्मणि विख्यातः	= in war, works, ac- claimed one	उत्थितः युग अन्त अग्निः इव	= flared up, era, end of, fire, like	पर बल मर्दी	= other's [enemy's,] strength, shatterer of
सः रामः	= that, Raama	ते भ्रातुः सहायः हि	= your, brother's, help- mate, they say so.		

"He is an acclaimed one for his warfare, and like the fire flaring up at the end of era he shatters the strength of enemies, and he is Raama your brother's helpmate, they say so. [4-15-18b, 19a]

निवास वृक्षः साधूनाम् आपन्नानाम् परा गतिः । ४-१५-१९  
आर्तानाम् संश्रयः चैव यशसः च एक भाजनम् ।

साधूनाम् निवास वृक्षः	= for the polite, a habit- able, tree	आपन्नानाम् परा गतिः	= for woebegone, ulti- mate, course	आर्तानाम् सम् श्रयः चैव	= for agonised, a good, hospice
यशसः च एक भाजनम्	= for grace, also, the only, abode.				

"And he is said to the habitable tree for the polite, the ultimate course for the woebegone, a hospice for the agonised, and for grace Raama is the only abode. [4-15-19b, 20a]

ज्ञान विज्ञान संपन्नो निदेशो निरतः पितुः ॥ ४-१५-२०  
 धातूनाम् इव शैलेन्द्रो गुणानाम् आकरो महान् ।  
 २०ब

ज्ञान वि ज्ञान सम्पन्नः	= knowledge [of mundane things, knowledge [of ultra- mundane things, endowed with	पितुः निदेशः निरतः स्थितः	= abides] in father's, directive, always in- volved, [or, one who abides]	धातूनाम् इव शैल इन्द्रः	= for elements, like, mountain, the great -Himalayas
गुणानाम् महान् आकरः	= for merits, greatest, mine.				

"He is endowed with the knowledge of mundane and ultra-mundane things, he always abides in the directives of his father, and as with Mt. Himalayas for all natural elements he is the greatest mine of merits. [4-15-20b, 21a]

तत् क्षमो न विरोधः ते सह तेन महात्मना ॥ ४-१५-२१  
 दुर्जयेन अप्रमेयेण रामेण रण कर्मसु ।

तत्	= by that reason	महात्मना	= with great souled one	रण कर्मसु दुर्जयेन	= in conflicts, uncon- querable one
अ प्रमेयेण	= not, estimable - im- ponderable one	सह तेन रामेण	= with that, Raama	ते विरोधः न क्षमः	= your, enmity, not, ad- missible - inadmissi- ble, inappropriate, in- apposite.

"By that reason, with that unconquerable on in conflicts, an imponderable one and a great-soul Raama, your enmity is inapposite. [4-15-21b, 22a]

For the above three stanzas very lengthy commentary is rendered of which some points are detailed here. Lady Tara is elucidating the whole being of Raama as gathered by her from her son Angada. The second foot of verse 19 starts with the words निवास वृक्ष a habitable tree; if it be asked why Raama is compared with a tree, then it is said that tree requires no formalities like 'may I come in...' or 'rights of admission reserved...' etc., as with any other house or habitation, for taking hold of its shade. A tree first gives its shade to the traveller who seeks it and then affords its fruits or flowers satisfying the basic needs of the needy. So Raama is such a tree that protects and nourishes, should anybody seek his grace.

Next is साधूनाम् for polite supplicants he is the ultimate course. Tara is saying indirectly that Vali is not at all polite in treating Sugreeva either as crown prince of Kishkindha or as his own younger brother. As such Vali cannot supplicate to Raama at this stage for his impoliteness to Sugreeva and to Ruma, wife of Sugreeva, which

is intolerable to Raama, and hence Vali shall not confront Raama. आर्तानाम् for earnest and anguished supplicants Raama is the ultimate recourse. This is what later said in Bhagavat Gita at 9-22, योग स्वेमम् वहम्यहम्॥ । Vali may dismiss this idea saying that 'if Raama is the ultimate course for the polite supplicants, I have my recourse to other supreme lords, i.e., none other than Indra, my father...' And for this Tara is supplementing her thought in saying, यशसः च एक भाजनः the grace Raama is the only ultimate abode, where Indra and others are but penultimate. Hence as long as Raama is standing guard to Sugreeva, Sugreeva cannot be trivialised and this again as said in Bhagavad Gita, न मे भक्तः प्रणश्यति॥ । at 9-31.

Alternately, it is again as said later in Gita at 7-16 that चतुर्विधा भजन्ते माम्॥ । 'four kinds of devotees worship me...' Those four are, one who is seeking knowledge साधूनाम् , those that are interested in salvation, कैवल्य कामुक , like King Priikshit. One seeking of material gains आपन्नानाम् , those that seek the material gains that were not there previously to them, also called अर्थ अर्थी , like Sugreeva, Dhruva. One who is distraught आर्तानाम् , those that are in anguish like Gajendra, the Elephant caught in lake by crocodile in गजेन्द्र मोक्ष . And the fourthly one who is a wise person यशसः ज्ञानि , gloriously enlightened one, like Shuka, Sanaka, Naarada, Bhiishma, Prahlada. And this wise one is impossible to exist and if he is there 'he is my soul ज्ञानी तु आत्मैव मे मतम्॥ । Gita 7-18. For all these four kinds Raama is ॥ । एक भाजनम्॥ । , the only recourse.

Next is ज्ञान विज्ञान सम्पत्ति In that ज्ञान is privy to the materialistic, worldly, kingly affairs. विज्ञान is the knowledge derived from the scriptures, providentially profound. Or, through कर्मधारय ज्ञानः च असौ विज्ञा सम्पन्नः च॥ । corporeally he is the knowledge, and spiritually he is gnostic as well. Hence he is the phenomenon of the Supreme Being in maintaining dharma. In order to maintain that dharma Raama is now observant of his father's orders पितुः निदेशे निरतः . This pursuit of father's orders is but one of the many other attributes of his dharma, and that alone is said here as secondary attribute, उप लक्षण . Hence in pursuing his dharma Raama may eradicate अधर्म of Vali, insofar as Vali's misdemeanours towards Sugreeva and his wife Ruma are concerned. गुणानाम् आकरः , with his auspicious merits he is a Great Mine. Usually these गुण -s, attributs of Vishnu are six as per Vaishnavaite classification, con solidating them as षड्गुण सम्पत्ति , which are ऐश्वर्य वीर्य यशस् श्री ज्ञान वैराग्य . And there are many more in the depth of the soul of Raama hitherto unexcavated. As such, there are innumerable and auspicious elements, or merits, in him धातूनाम् शैलेन्द्रः . These elements neither subdivide nor shake him off his Himalayan personality, in the pursuit to establish dharma.

शूर वक्ष्यामि ते किञ्चिन् न च इच्छामि अभ्यसूयितुम् ॥ ४-१५-२२  
श्रूयताम् क्रियताम् चैव तव वक्ष्यामि यद् हितम् ।

शूर	= oh, dauntless one	ते किञ्चित्	= to you, a little, I will	अभ्यसूयितुम्	= you to find fault in
		वक्ष्यामि	say		good merits, you to be-
न च इच्छामि	= not, also, I wish	तव हितम्	= to you, what that is	श्रूयताम्	= be heard
		यत्	beneficial, that, I am		
क्रियताम्	= be done, also.	वक्ष्यामि	saying		
चैव					

"Oh dauntless one, I tell you this much that you shall not become overcritical of him, and what I say is beneficial to you that may now be listened and even implemented. [4-15-22b, 23a]

यौवराज्येन सुग्रीवम् तूर्णम् साधु अभिषेचय ॥ ४-१५-२३  
विग्रहम् मा कृथा वीर भ्रात्रा राजन् यवीयसा ।

वीर	= oh, resolute one	राजन्	= oh, king	तूर्णम्	= quickly
सुग्रीवम्	= Sugreeva be	यौवराज्येन	= as prince regent	साधु	= gently - decorously,
				अभिषेचय	anoint
यवीयसा	= with younger, brother	विग्रहम् मा	= hostility, not, be made.		
भ्रात्रा		कृथा			

"Oh, king, let Sugreeva be decorously and quickly anointed as prince regent, and oh, resolute one, let there be no hostility to your own younger brother. [4-15-23b, 24a]

अहम् हि ते क्षमम् मन्ये तेन रामेण सौहृदम् ॥ ४-१५-२४  
सुग्रीवेण च संप्रीतिम् वैरम् उत्सृज्य दूरतः ।

वैरम् दूरतः	= enmity, far away, dis-	सुग्रीवेण	= with Sugreeva, har-	तेन रामेण	= with him, Raama, soli-
उत्सृज्य	card	सम्प्रीतिम्	mony - unanimity	सौहृदम्	darity
ते क्षमम्	= to you, appropriate, I,				
अहम् मन्ये	deem, in effect.				
हि					

"Achieving unanimity with Sugreeva and solidarity with Raama by discarding enmity, in effect is appropriate for you, thus I deem. [4-15-24b, 25a]

लालनीयो हि ते भ्राता यवीयान् एष वानरः ॥ ४-१५-२५  
तत्र वा सन्निहस्थो वा सर्वथा बन्धुः एव ते ।

यवीयान्	= younger, brother	एष वानरः	= this, monkey Sugreeva	ते लालनीयः	= to you, to be keen
भ्राता				हि	about him, isn't it
तत्र सन् वा	= there, he is, either	इह स्थः वा	= here, he is there, or	सर्वथा ते	= in any way, kinsman,
				बन्धुः एव	just, of yours.

"This Sugreeva is your younger brother and you should be keen about him, isn't it... and whether he is here or there in Rishyamuka he is just your brother. [4-15-25b, 26a]

नहि तेन समम् बन्धुम् भुवि पश्यामि किञ्चन ।। ४-१५-२६  
दान मानादि सत्कर्तैः कुरुष्व प्रत्यनन्तरम् ।  
वैरम् एतत् सम उत्सृज्य तव पार्श्वे स तिष्ठतु ।। ४-१५-२७

तेन समम् = his, coequal, kindred बन्धुम् spirit	किञ्चन = anyone	भुवि न = on earth, not, I see, in- पश्यामि हि deed
एतत् वैरम् = all this, enmity, com- समुत्सृज्य pletely leaving off	दान मान = with bestowals, felic- आदि सत्कर्तैः itations, and the like, honours	प्रति = like one who is very अनन्तरम् close / like one who is your legatee
कुरुष्व = you make	सः तव पार्श्वे = him, by your, side, be तिष्ठतु kept.	

"Indeed, I do not see anyone on earth a coequal to him in kindred spirit, hence leave off this enmity and honour him with bestowals and felicitations as an insider, and retain him at your side. [4-15-26b, 27]

सुग्रीवो विपुल ग्रीवो महाबन्धुः मतः तव ।  
भ्रातृ सौहृदम् आलम्ब्य न अन्या गति इह अस्ति ते ।। ४-१५-२८

विपुल ग्रीवः = broad, throated - bois- terously, voiced	सुग्रीवः = Sugreeva	तव महा = your, an excellent, बन्धुः मतः kinsman, accepted as - indisputable kinsman
भ्रातृ = brother's, fondness, सौहृदम् brace yourself	ते इह अन्या = to you, now, another, गति न अस्ति way out, is not, there.	
आलम्ब्य		

"That boisterously voiced Sugreeva is indisputably an excellent kinsman of yours, and hence brace yourself with the fondness of brotherhood, as there is no other way out to you. [4-15-28]

यदि ते मत् प्रियम् कार्यम् यदि च अवैषि माम् हिताम् ।  
याच्यमानः प्रियत्वेन साधु वाक्यम् कुरुष्व मे ।। ४-१५-२९

ते मत् = to you, to me, dear, प्रियम् deed [if you consider,] कार्यम् if अवैषि यदि याच्यमानः = you are being begged	माम् = me, as expedient, हिताम् means of attaining an अवैषि यदि end, [if you] believe, if च मे वाक्यम् = my, word [of advise,] साधु कुरुष्व simply, you make hap- pen.	प्रियत्वेन = in loving attachment
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"If you look upon to do my favoured deed, and if you look upon me as an expedient one, I beg of you in our loving attachment that my gentle word of advise be done. [4-15-29]

प्रसीद पथ्यम् शृणु जल्पितम् हि मे  
न रोषम् एव अनुविधातुम् अर्हसि ।  
क्षमो हि ते कोशल राज सूनुना  
न विग्रहः शक्र सम तेजसा ॥ ४-१५-३०

प्रसीद	= be graceful	शृणु मे	= listen, to my, expedi- ent, small talk	रोषम् एव	= rancour, alone
अनुविधातुम्	= to follow up, not, be- coming of you	जल्पितम्		कोशल राज	= with Kosala, king's,
न अर्हसि		शक्र सम	= with Indra, equal, in	सूनुना	son
ते विग्रहः न	= to you, confrontation,	तेजसा	dynamism		
क्षमः हि	not, pardonable, in- deed.				

"Be graceful and it behove you to listen to my small but expedient talk, and following up rancour alone is unbecoming of you, thereby your confrontation with the Prince of Kosala will be unpardonable for his dynamism equals that of Indra." Thus Tara spoke to her husband Vali. [4-15-30]

तदा हि तारा हितम् एव वाक्यम्  
तम् वालिनम् पथ्यम् इदम् बभाषे ।  
न रोचते तद् वचनम् हि तस्य  
काल अभिपन्नस्य विनाश काले ॥ ४-१५-३१

तदा हि तारा	= then, indeed, Tara	तम्	= to him, Vali	हितम्	= beneficial, advisable
इदम्	= this, sentence, spoke	वालिन्		पथ्यम्	[though]
वाक्यम्		काल	= by fatality, im-	तस्य	= to him to Vali
बभाषे		अभिपन्नस्य	pounded		
विनाश काले	= at doom, time	तत् वचनम्	= that, word, is not, im-		
		न रोचते	pressive.		

Then, though Tara spoke beneficial and advisable words they are unimpressive to Vali for he is impounded by fatality and driven by time to his doom. [4-15-31]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पंचदशः सर्गः ॥

Thus completes 15<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 16 Sarga 16 - षोडशः सर्ग

## Sugreeva's Second Fight And Vali's Falling Down

Introduction -

Vali dismissing Tara's words, who is dissuading him to confront Raama, starts out to fight out Sugreeva. A ghastly fight ensues in which Vali depletes Sugreeva's strength by the boon and Indra's chest-plate, and thus Sugreeva seeks Raama's help. Raama shoots his arrow which hits Vali on chest, but does not render him dead immediately. Thus that great mighty and unassailable Vali is brought down to ground.

ताम् एवम् ब्रुवतीम् ताराम् ताराधिप निभ आननाम् ।  
वाली निर्भर्त्सयामास वचनम् च इदम् अब्रवीत् ॥ ४-१६-१

एवम् ब्रुवतीम् तारा अधिप निभ आननाम्	= stars', lord's [moon,] in shine, faced one	ताम् ताराम्	= to her, to Tara	वाली निर्भर्त्सयामास	= Vali, daunted
		इदम् वचनम् अब्रवीत्	= this, word, said.		

While Tara with a face that shines like the lord of stars is speaking thus, Vali dauntingly spoke to her with these words. [4-16-1]

गर्जतो अस्य च सुसंरब्धम् भ्रातुः शत्रोर् विशेषतः ।  
मर्षयिष्यामि केन कारणेन वरानने ॥ ४-१६-२

वर आनने अस्य सु संरब्धम् गर्जतः	= oh, pretty, faced one - Tara = he, very frenetically, while raving	भ्रातुः केन अपि कारणेन	= [younger] brother = by which [by any,] even, by reason	विशेषतः शत्रोः मर्षयिष्यामि	= particularly, an adver- sary = I can tolerate [tell me.]
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'He is an younger brother and an adversary in particular, oh, pretty-faced Tara, can I by any reason tolerate him when he kept raving on frenetically, tell me. [4-16-2]

अधर्षितानाम् शूराणाम् समरेषु अनिवर्तिनाम् ।  
धर्षणाम् अर्षणम् भीरु मरणात् अतिरिच्यते ॥ ४-१६-३

भीरु	= oh, shyly one	समरेषु अ निवर्तिनाम्	= in battle, not, retreat- ing ones	अ धर्षितानाम्	= un, assailed ones [not get assailed by their in- competence]
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शूराणाम्	= [to such] valorous ones	धर्षणाम्	= confrontation [overweening calls,] endurance of	मरणात्	= death, more than.
		अर्षणम्		अतिरिच्यते	

'To those valiant ones who neither give ground nor get assailed in wars, oh, shyly, endurance of a overweening war-whoop is more than death. [4-16-3]

सोढुम् न च समर्थो अहम् युद्ध कामस्य संयुगे ।  
सुग्रीवस्य च संरंभम् हीन ग्रीवस्य गर्जतम् ॥ ४-१६-४

अहम्	= I, in duel	युद्ध कामस्य	= brawl, desiring	हीन ग्रीवस्य	= feeble, voiced
संयुगे					[dumbly]
गर्जतम्	= bawling	सुग्रीवस्य	= of Sugreeva	संरंभम्	= commotion
सोढुम् न च	= to withstand, not, also,				
समर्थः	I am capable.				

'I am incapable of withstanding that dumbly Sugreeva's bawling commotion desiring a bawling duel. [4-16-4]

न च कार्यो विषादः ते राघवम् प्रति मत् कृते ।  
धर्मज्ञः च कृतज्ञः च कथम् पापम् करिष्यति ॥ ४-१६-५

मत् कृते	= in my, respect - some harm to me	राघवम् प्रति	= Raghava, about [running co	ते विषादः न	= to you, botheration,
				च कार्यः	not, also, to be done -
					you need not bother
धर्मज्ञः च	= virtue-knower, diligent one	पापम्	= sin, how, can do - I		
कृतज्ञः च		कथम्	wonder.		
		करिष्यति			

'Also, you need not bother about Raghava's doing some harm to me, as I wonder how a diligent man and knower of virtue can commit sin. [4-16-5]

निवर्तस्व सह स्त्रीभिः कथम् भूयो अनुगच्छसि ।  
सौहृदम् दर्शितम् तावत् मयि भक्तिः त्वया कृता ॥ ४-१६-६

सह स्त्रीभिः	= with, [other] females, you return	भूयः कथम्	= again, how, you follow me	त्वया	= by you, friendliness,
निवर्तस्व		अनुगच्छसि		सौहृदम्	is shown - expressed,
				दर्शितम्	truly
				तावत्	
मयि भक्तिः	= in me, devotion, owing to.				
कृता					

'How do you follow me again, you return with all these females, truly you have expressed your friendliness owing to your devotion to me. [4-16-6]



प्रति योत्स्यामि अहम् गत्वा सुग्रीवम् जहि संभ्रमम् ।  
दर्पम् च अस्य विनेष्यामि न च प्राणैर् वियोक्ष्यते ॥ ४-१६-७

अहम् गत्वा = I, on going, with Sug- सुग्रीवम् प्रति reeva, counter, attack - योत्स्यामि retaliate	संभ्रमम् = perplexity, do away जहि with	अस्य दर्पम् = his, arrogance, also, I च वि नेष्यामि will drive out
प्राणैः न = by lives, not, [he will] वियोक्ष्यते be released - his lives will not be released.		

'You may do away with your perplexity as I will retaliate Sugreeva on my going there only to drive him and his arrogance out, but without letting his lives loose. [4-16-7]

अहम् हि अजि स्थितस्य अस्य करिष्यामि यत् ईप्सितम् ।  
वृक्षैः मुष्टि प्रहारैः च पीडितः प्रति यास्यति ॥ ४-१६-८

अहम् हि = I, indeed यत् = that]	अजि = in combat, firmed up स्थितस्य करिष्यामि = I wish to effectuate	अस्य यत् = his, which, desired ईप्सितम् वृक्षैः मुष्टि = [by caning] with trees, प्रहारैः च fist, fights, also
पीडितः प्रति = roughed up, return, he यास्यति goes.		

'As he is firmed up for a combat, I will indeed have to effectuate what his desire is, by caning with trees and fistfights, by which roughed up he returns. [4-16-8]

न मे गर्वितम् आयस्तम् सहिष्यति दुरात्मवान् ।  
कृतम् तारे सहायत्वम् दर्शितम् सौहृदम् मयि ॥ ४-१६-९

दुर = malign minded [Sug- आत्मवान् reeva] तरे = oh, Tara	मे गर्वितम् = my, nerve, pace [of आयस्तम् combat] सहायत्वम् = [intellectual] help, is कृतम् done [by you]	न सहिष्यति = cannot, tolerate मयि = in me, friendliness, सौहृदम् shown [by you, it is दर्शितम् enough.]
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'My nerve and pace of combat will be insufferable to that malign minded Sugreeva, oh, Tara, you have offered your helping suggestion and you have shown all your friendliness to me, it is enough. [4-16-9]

शापिता असि मम प्राणैः निवर्तस्व जनेन च ।  
अलम् जित्वा निवर्तिष्ये तम् अहम् भ्रातरम् रणे ॥ ४-१६-१०

मम प्राणैः = on my, lives, sworn, शापिता असि you are	जनेन च = with followers, also, निवर्तस्व you return	अहम् = I
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तम्	= that, brother	रणे अलम्	= in combat, easily, on
भ्रातरम्		जित्वा	defeating, I return [re-
		निवर्तिष्ये	vert Sugreeva.]

'I adjured you on my lives, return with your followers, and I shall return to you on easily defeating and returning that 'brother of mine.' Said Vali to Tara. [4-16-10]

तम् तु तारा परिष्वज्य वालिनम् प्रिय वादिनी ।  
चकार रुदती मन्दम् दक्षिणा सा प्रदक्षिणम् ॥ ४-१६-११

प्रिय वादिनी	= pleasant, articulator	दक्षिणा	= talented one [in advising]	सा तारा	= she, that Tara
तम्	= him, that Vali, on hugging	मन्दम्	= repressively, moaning	प्रदक्षिणम्	= circumambulation, made [round Vali.]
वालिनम्		रुदती		चकार	
परिष्वज्य					

She that pleasant articulator and talented Tara then hugged and circumambulated Vali, suppressing her moaning, as an honour to the braver. [4-16-11]

ततः स्वस्त्ययनम् कृत्वा मंत्रवित् विजय एषिणी ।  
अंतःपुरम् सह स्त्रीभिः प्रविष्टा शोक मोहिता ॥ ४-१६-१२

ततः	= then	मन्त्र वित्	= hymn, knower - Tara	विजय एषिणी	= triumph, wishing
स्वस्ति	= blessings, for journey	शोक मोहिता	= by sadness, disoriented	स्त्रीभिः सह	= with, females, palace
अयनम्	[bon voyage,] on making			अन्तःपुरम्	chambers, entered.
कृत्वा	ing			प्रविष्टा	

Then she who is a hymnodist that Tara has performed a hymnal bon voyage wishing triumph to Vali, and entered palace chambers along with other females, disoriented by her own sadness. [4-16-12]

The स्वस्त्ययन is a Vedic formality performed by the mothers / wives of the combating gallants at the time of the departure of heroes to battlefields, by placing red तिलक on forehead, आरति , with camphor burning, अक्षत , sprinkling grain on head, handing him his bow or sword, all with respective Vedic hymns. The weaponry of these heroes will be in the custody of their wives, for they have to worship the weaponry that brings victory to their husbands. Seetha also gives Raama his bow and sword in Aranya Kanda, on his departure to forests from Suteekshna's hermitage as at 3-8-18.

प्रविष्टायाम् तु तारायाम् सह स्त्रीभिः स्वम् आलयम् ।  
नगर्या निर्ययौ क्रुद्धो महा सर्प इव श्वसन् ॥ ४-१६-१३

तारायाम्	= Tara	स्त्रीभिः सह	= females, along with	स्वम्	= her, own chambers, on
				आलयम्	entering
				प्रविष्टायाम्	

क्रुद्धः	= infuriated	महा सर्प इव	= great, snake, like, hiss-	नगर्या	= from city, came out.
		श्वसन्	ing	निर्ययौ	

On Tara entering her own palace chambers along with other females, Vali emerged out of the city hissing like an infuriated great snake. [4-16-13]

स निःश्वस्य महारोषो वाली परम वेगवान् ।  
सर्वतः चारयन् दृष्टिम् शत्रु दर्शन कांक्षया ॥ ४-१६-१४

मह रोषः	= highly, rancorous	सः वाली	= he that, Vali	परम	= one with high, auda-
निःश्वस्य	= suspired	शत्रु दर्शन	= enemy, sighting, in-	वेगवान्	cious
		कान्क्षया	tending to	सर्वतः दृष्टिम्	= everywhere, his sight,
				चारयन्	spread out.

He that highly rancorous Vali suspired with high audacity and spread his sight everywhere intending to sight his enemy. [4-16-14]

स ददर्श ततः श्रीमान् सुग्रीवम् हेम पिङ्गलम् ।  
सुसंवीतम् अवष्टब्धम् दीप्यमानम् इव अनलम् ॥ ४-१६-१५

ततः	= then	श्रीमान् सः	= celebrated one, he	हेम पिङ्गलम्	= with golden, ochre
सु सम्वीतम्	= well, tying up [girdle cloth]	[Vali]			[body brilliance]
सुग्रीवम्	= at Sugreeva, [Vali]	अवष्टब्धम्	= self-confidence	दीप्यमानम्	= blazing, like, fire
ददर्श	saw.			इव अनलम्	

Then that celebrated Vali saw Sugreeva who is in golden-ochre hue, whose girdle cloth is tightened for a fight, and who is with an air of self-confidence, blazing like fiery-fire. [4-16-15]

तम् स दृष्ट्वा महाबाहुः सुग्रीवम् पर्यवस्थितम् ।  
गाढम् परिदधे वासो वाली परम कोपिनः ॥ ४-१६-१६

परम कोपनः	= highly, provoked	महाबाहुः	= strong armed one	सः वाली	= he that, Vali
पर्यवस्थितम्	= [fully, nearly, avail-	तम्	= him, that Sugreeva, on	वासः गाढम्	= cloth, tightly, he wore
परि अव	able] proximately	सुग्रीवम्	seeing	परिदधे	[tightened his own gir-
स्थितम्	available	दृष्ट्वा			dle cloth.]

That strong armed Vali who is highly provoked has also tightened his girdle cloth on seeing proximately available Sugreeva. [4-16-16]

स वाली गाढ संवीतो मुष्टिम् उद्यम्य वीर्यवान् ।  
सुग्रीवम् एव अभिमुखो ययौ योद्धुम् कृत क्षणः ॥ ४-१६-१७

गाढ सम्वीतः = strongly, tightening [girdle cloth]	वीर्यवान् = formidable one	सः वाली = he, Vali
मुष्टिम् = fist, uplifting	योद्धुम् = to fight	कृत क्षणः = made, moment [timed well]
उद्यम्य		
सुग्रीवम् एव = Sugreeva, only, to-		
अभिमुखः = wards, proceeded.		
ययौ		

He that formidable Vali strongly tightening his girdle-cloth too, and proceeded towards Sugreeva in a well timed manner uplifting fists to fight him off. [4-16-17]

श्लिष्टम् मुष्टिम् समुद्यम्य संरब्धतरम् आगतः ।  
सुग्रीवो अपि समुद्दिश्य वालिनम् हेम मालिनम् ॥ ४-१६-१८

सुग्रीवः अपि = Sugreeva, even	श्लिष्टम् = tightening, fist, lifting at the ready	हेम = one with golden, pendant, at Vali
समुद्दिश्य = well-aiming	मुष्टिम्	मालिनम्
	समुद्यम्य	वालिनम्
	संरब्ध तरम् = hasty, highly [hastiest imprudent Vali] has come at.	
	आगतः	

Even Sugreeva has come at that imprudent Vali with golden pendant, on tightening his fists, lifting them up at the ready, and aiming them well at Vali. [4-16-18]

तम् वाली क्रोध ताम्राक्षः सुग्रीवम् रण कोविदम् ।  
आपतन्तम् महा वेगम् इदम् वचनम् अब्रवीत् ॥ ४-१६-१९

वाली = Vali	क्रोध ताम्र = by fury, reddened, eyed	रण कोविदम् = fighting, expert in
महा वेगम् = one with great, speed - expeditious one	आ पतन्तम् = coming, falling - swooping down	तम् = to him Sugreeva
इदम् = this, word, said.		सुग्रीवम्
वचनम्		
अब्रवीत्		

Vali spoke this word to that Sugreeva who is swooping down on him, whose eyes are reddened in fury, and who is an expert and expeditious in fighting. [4-16-19]

एष मुष्टिर् महान् बद्धो गाढः सुनियत अंगुलिः ।  
मया वेग विमुक्तः ते प्राणान् आदाय यास्यति ॥ ४-१६-२०

सु नियत = well, clenching, fingers	गाढः = firmly clenched	एष बद्धः = this, clenched, great, fist
अङ्गुलिः	ते प्राणान् = you, lives, on taking	यास्यति = it goes off [un-clenched.]
मया वेग वि = by me, very, speedily, while released	आदाय	
मुक्तः [pitched]		

'Properly clenching fingers this great fist of mine is firmly clenched, and it will unclench only on taking your lives when I pitch this on you at full speed.' So said Vali threateningly to Sugreeva. [4-16-20]

एवम् उक्तः तु सुग्रीवः क्रुद्धो वालिनम् अब्रवीत् ।  
तव च एष हरन् प्राणान् मुष्टिः पततु मूर्धनि ॥ ४-१६-२१

एवम् उक्तः = thus, said, but, Sug- तु सुग्रीवः reeva एष मुष्टिः = this is, [my fist]	क्रुद्धः = one with high dud- geon तव प्राणान् = your, lives, to take हरन्	वालिनम् = to Vali said अब्रवीत् मूर्धनि पततु = on forehead, shall fall.
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Thus said, Sugreeva with high dudgeon said, 'this fist of mine shall fall on your forehead plundering your lives.' [4-16-21]

ताडितः तेन तम् क्रुद्धः समभिक्रम्य वेगतः ।  
अभवत् शोणित उद्गारी सापीड इव पर्वतः ॥ ४-१६-२२

वेगतः = instantaneously	समभिक्रम्य = coming nearby सम् अभि क्रम्य	तेन = by him, by Vali
ताडितः = one who is hit [Sug- reeva - spilled blood]	क्रुद्धः = is enraged	शोणित = blood, streaming
सा पीडः = with torrents	पर्वतः इव = mountain, like	उद्गारी अभवत् = he became.

Coming near instantaneously Vali hit him, whereby Sugreeva is enraged and became like a mountain streaming blood in its torrents. [4-16-22]

सुग्रीवेण तु निःशंकम् सालम् उत्पाद्य तेजसा ।  
गात्रेषु अभिहतो वाली वज्रेण इव महा गिरिः ॥ ४-१६-२३

सुग्रीवेण तु = by Sugreeva, but सालम् = saala tree, on uproot- उत्पाद्य ing गात्रेषु = on limbs, struck. अभिहतः	तेजसा = by his force वाली = Vali is	निःशंकम् = unhesitatingly वज्रेण महा = by thunderbolt, great गिरिः इव = mountain, as with
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But Sugreeva unhesitatingly uprooted a saala tree with his force and thrashed the limbs of Vali as with the thunderbolt thrashing a great mountain. [4-16-23]

स तु वृक्षेण निर्भयः साल ताडन विह्वलः ।  
गुरु भार भर आक्रान्ता नौः ससार्था इव सागरे ॥ ४-१६-२४

साल ताडन = with saala tree, by विह्वलः thwacking, one who is staggered	सः तु = he, that Vali, but	सागरे = in ocean
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गुरु भार भर आक्रान्ता	= heavy, weight, filled with, brimming with	स सार्था नौः इव	= with, merchants, [toss- ing] ship, like	निर्भन्नः	= [on the brink of] wrecking.
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But Vali when thwacked with saala tree had staggered and looked like a tossing ship in an ocean filled with heavy weight of merchandise and brimming with merchants, but on the brink of wrecking. [4-16-24]

तौ भीम बल विक्रान्तौ सुपर्ण सम वेगिनौ ।  
प्रयुद्धौ घोर वपुषौ चन्द्र सूर्यौ इव अंबरे ॥ ४-१६-२५  
परस्परम् अमित्र घ्नौ च्छिद्र अन्वेषण तत्परौ ।

भीम बल विक्रान्तौ	= sesational, with en- ergy, triumphing zeal	सुपर्ण सम वेगिनौ	= Divine Eagle, Garuda, equalling, in swiftess	घोर वपुषौ	= with frightful, body builds
परः परम्	= one to another - each other	च्छिद्र अन्वेषण तत्परौ	= perilous [body-parts,] in exploring, vigilant ones	अ मित्र घ्नौ	= un, friendly ones [ene- mies,] killers of
तौ	= those two, Vali and Sugreeva	अम्बरे चन्द्र सूर्यौ इव	= ] in sky, Moon, sun, like [which is an incon- ceivable fight]	प्र युद्धौ	= frighteningly, fought.

Those two, Vali and Sugreeva, with their sensational energy, triumphing zeal, frightful physiques, swiftess as good as the Divine Eagle Garuda, vigilance in exploring perilous body parts of one another, ravagement of their own enemies fought frighteningly, like the sun and moon in the sky, which is inconceivable. [4-16-25, 26a]

ततो अवर्धत वाली तु बल वीर्य समन्वितः ॥ ४-१६-२६  
सूर्य पुत्रो महावीर्यः सुग्रीवः परिहीयत ।

ततः	= afterwards	बल वीर्य समन्वितः	= by might, vigour, one possessing	वाली तु	= Vali, but
अवर्धत	= progressed	महावीर्यः सूर्य पुत्रः सुग्रीवः	= greatly, mighty, sun's, son, Sugreeva	परि हीयत	= totally, declined - ret- rogressed.

But Vali being the possessor of might and vigour progressed and though greatly mighty is son of sun, Sugreeva, regressed. [4-16-26b, 27a]

वालिनो भग्न दर्पः तु सुग्रीवो मन्द विक्रमः ॥ ४-१६-२७  
वालिनम् प्रति सामर्थ्यो दर्शयामास राघवम् ।

वालिनो भग्न दर्पः तु वालिनम् प्रति	= by Vali, routed, pride = Vali, to counteract	सुग्रीवः मन्द विक्रमः राघवम्	= Sugreeva, retardant, in agression = for Raghava	स अ मर्षः दर्शयामास	= with, no, happiness [with exasperation] = started to see.
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Sugreeva became retardant in aggression when Vali routed his pride and then he exasperatedly started searching for Raghava to counteract Vali. [4-16-27]

वृक्षैः स शाखैः शिखरैः वज्र कोटि निभैः नखैः ॥ ४-१६-२८  
मुष्टिभिः जानुभिः पद्भिः बाहुभिः च पुनः पुनः ।  
तयोः युद्धम् अभूत् घोरम् वृत्र वासवोः इव ॥ ४-१६-२९

तयोः	= among those two	वृक्षैः स	= with trees, with,	शिखरैः	= peaks [of mountains]
वज्र कोटि	= thunderbolts, edges,	शाखैः	branches	बाहुभिः च	= with arms, also
निभैः नखैः	similar [in sharpness,] with [edged] nails	मुष्टिभिः	= with fists, with knees,	घोरम्	= deadly, fight, there
वृत्र वासवोः	= among demon Vritra,	जानुभिः	with feet	युद्धम्	happened.
इव	Indra, like [as has hap- pened]	पद्भिः		अभूत्	
		पुनः पुनः	= again, again		

Among those two there happened a deadly fight time and again using trees with branches, peaks of mountains, their own nails that are similar to the razor-sharp edges of thunderbolts, and with fists, knees, feet, and arms, like the fight that once chanced between demon Vritra and Indra. [4-16-28b, 29]

तौ शोणितात्कौ युध्येताम् वानारौ वन् चारिणौ ।  
मेघौ इव महा शब्दैः तर्जमानौ परस्परम् ॥ ४-१६-३०

वन चारिणौ	= forest, movers, those,	शोणित्	= with blood, wetted	परस्परम्	= each to each, threaten-
तौ वानारौ	vanara-s	आत्कौ	[soaked]	तर्जमानौ	ing
महा शब्दैः	= with great, uproars	मेघौ इव	= clouds, like	युध्येताम्	= gone on fighting.

Those forest moving vanara-s that are soaked in blood have gone on clashing, threatening each other, like two clouds clashing uproariously. [4-16-30]

हीयमानम् अथ अपश्यत् सुग्रीवम् वानरेश्वरम् ।  
प्रेक्षमाणम् दिशः च एव राघवः स मुहुर् मुहुर् ॥ ४-१६-३१

अथ	= then	सः राघवः	= he, that Raghava	मुहुः मुहुः	= again, again
दिशः	= directions, started see-	वानर	= vanara, lord of, at Sug-	हीयमानम्	= deteriorating, even,
प्रेक्षमाणम्	ing [for help]	ईश्वरम्	reeva	एव च	also
अपश्यत्	= has seen.	सुग्रीवम्			

Raghava has then seen the lord of monkeys Sugreeva who is repeatedly eyeing all sides for help and who is even deteriorating in his enterprise. [4-16-31]

ततो रामो महातेजा आर्तम् दृष्ट्वा हरीश्वरम् ।  
स शरम् वीक्षते वीरो वालिनो वध कांक्षया ॥ ४-१६-३२

ततः = then	महातेजा = great, refulgent one, वीरः सः = fearless one, he that रामः = Raama	हरि ईश्वरम् = monkey's, lord - Sugreeva
आर्तम् दृष्ट्वा = in forlornness, on seeing	वालिनः वध = for Vali's, elimination, कान्क्षया = aiming at	शरम् वीक्षते = he [Raama,] arrow, scanned for.

On seeing the lord of monkeys Sugreeva in a forlornness, then the refulgent and fearless Raama scanned for an arrow aiming to eliminate Vali. [4-16-32]

ततो धनुषि संधाय शरम् आशी विष उपमम् ।  
पूरयामास तत् चापम् काल चक्रम् इव अन्तकः ॥ ४-१६-३३

ततः = then	आशी विष = which has fang's, उपमम् = venom, in simile - venomous serpent like	शरम् धनुषि = arrow, in bow, on tautening
अन्तकः = Terminator, Time, काल चक्रम् = disc, like [bow] इव	पूरयामास = started to draw out तत् चापम् [the string,] that, bow.	

Then on tautening a venomous serpent like arrow in the bow, Raama started to draw out bowstring, whereby that bow attained a similitude with the Time-disc of the Terminator. [4-16-33]

तस्य ज्यातल घोषेण त्रस्ताः पत्ररथेश्वराः ।  
प्रदुद्रुवुर् मृगाः च एव युगांत इव मोहिताः ॥ ४-१६-३४

तस्य = that bow's	ज्या तल = bowstring's, surface, घोषेण = blast	त्रस्ताः = panicked
पत्र रथ = by wings, charioting ईश्वराः = birds, lordly ones [very big birds, leave alone small birds]	मृगाः च एव = animals, also, thus	युग अन्त = at era, end, those that मोहिताः इव = are startled, like
प्रदुद्रुवुः = verily, fled.		

At the blast of bowstring the lordly birds and animals are panicked, like those that will be startled by the approach of ear ending, and they all fled. [4-16-34]

मुक्तस्तु वज्र निर्घोषः प्रदीप्त अशनि संनिभः ।  
राघवेण महा बाणो वालि वक्षसि पातितः ॥ ४-१६-३५

राघवेण मुक्तः = by Raghava, released	वज्र निर्घोषः = thunderbolt's, with sound of - boom of thunderclap	प्रदीप्त अशनि = flashing, lightning, संनिभः = similar to
महा बाणः = great, arrow	वालि वक्षसि = on Vali's, chest, fallen. पातितः	



The arrow released by Raghava that has the boom of thunderbolt's thunderclap and the flashes of a lightning fell on the chest of Vali. [4-16-35]

ततः तेन महातेजा वीर्य युक्तः कपीश्वरः ।  
वेगेन अभिहतो वाली निपपात मही तले ॥ ४-१६-३६

ततः	= then	महातेजा	= highly, magnificent one	वीर्य युक्तः	= intrepidity, one having
कपि ईश्वरः	= monkey's, lord [Vali]	तेन	= by it [by arrow]	वेगेन	= by fleetness, hit
मही तले	= on earth's, plane, fell			अभिहतः	
निपपात	down.				

Hit by the fleetness of that arrow then that highly magnificent and intrepid lord of monkeys Vali fell onto the plane of earth. [4-16-36]

इन्द्र ध्वज इव उद्धूत पौर्ण मास्याम् महीतले ।  
अश्वयुक् समये मासि गत सत्त्वो विचेतनः ।  
बाष्प संरुद्ध कण्ठस्तु वाली च आर्त स्वरः शनैः ॥ ४-१६-३७

अश्वयुक् समये	= Ashvayuja / Ashvin, period	मासि पौर्ण मास्याम्	= by month, in full-moon month [fort-night]	महीतले	= onto ground
उद्धूत इन्द्र ध्वज इव	= thrown down, Indra's, flag, like	वाली	= Vali is	गत सत्त्वः	= depleted, energy
वि चेतनः	= without [dissipated,] vitality	शनैः	= slowly	बाष्प संरुद्ध कण्ठः	= tear, blocked, with throat
आर्त स्वरः	= with painful, voicing - with piteous moan [fell down.]				

Like the flag that will be raised in honour of Indra during the month of ashvin on a full-moon day, but thrown onto earth along with its flagstaff after the festival, Vali with depleted energy and dissipated vitality slowly fell onto ground, and with tears blocking throat he moaned piteously. [4-16-37]

This इन्द्र ध्वज उस्तव , festival of Indra's flagstaff will be undertaken after the sixth lunar month of year, usually after summer in order to appease Indra to cause rains. On full-moon day in Ashvayuja month [October-November] this will be performed and after the ritual the flag / flagstaff will be thrown to ground.

नरोत्तमः काल युगांतकोपमम् शरोत्तमम् कांचन रूप्यभूषितम् ।  
ससर्ज दीप्तम् तम् अमित्र मर्दनम् स धूममग्निम् मुखतो यथा हरः ॥ ४-१६-३८

नर उत्तमः	= among men, best one Raama	काल	= at the time of era end	युग अन्तक उपमम्	= era, ender, in simile
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कान्चन रूप्य	= in gold, silver, deco-	दीप्तम्	= glowing	अ मित्र	= unfriendly ones, sub-
भूषितम्	rated			मर्दनम्	duer of
तम् शर	= that, arrow, best one	हरः मुखतः	= Shiva's, from face	स धूमम्	= with [emitting,]
उत्तमम्				अग्निम् यथा	smoke, fire, as with
शर उत्तमम्	= arrow, the best	ससर्ज	= let go, released.		

That best one among men Raama released a blazing and enemy subjugating arrow which in simile is like an Epoch-ender at the end of era, and that best arrow decorated in gold and silver looked like the glance from the Third-Eye of Rudra, emitting fire with smoke. [4-16-38]

अथ उक्षितः शोणित तोय विस्त्रवैः सुपुष्पित अशोक इव अचलोद्गतः ।  
विचेतनो वासव सूनूर् आहवेप्रभ्रञ्शित इन्द्र ध्वजवत् क्षितिम् गतः ॥ ४-१६-३९

अथ	= then	वासव सूनूर्	= Indra's, son	आहवे	= in battle [battlefield]
शोणित तोय	= blood, water [sweat,]	उक्षितः	= dampened	अचल उद्गतः	= on mountain, stemmed up [standing high on mountain]
विस्त्रवैः	with streams of			वि चेतनः	= without, vigour - anima is undone
अनिल उद्धत	= by wind, felled]	सु पुष्पित	= well, bloomed,	क्षितिम् गतः	= onto earth, gone [abandoned.]
प्र भ्रञ्शित	= altogether, dislodged	अशोक इव	Ashoka tree, like		
		इन्द्र ध्वज	= Indra's, flagstaff, like		
		वत्			

That Indra's son Vali, dampened with blood and sweat, then looked like just felled Ashoka tree which has stemmed up and so far standing high on a mountain with fully bloomed clusters of its blood-red flowers, and when his anima is undone he even looked like the flagstaff on which a flag is raised in honour of Indra, but which is altogether dislodged and abandoned on the ground. [4-16-39]

Ashoka tree by itself stands high and stout with its blood red flowers, and by virtue of its growing on high of mountains it is more gloriously standing till now, like Vali, but that is felled too suddenly.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षोडशः सर्गः ॥

Thus completes 16<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 17 Sarga 17 - सप्तदशः सर्ग

## Vali's Questioning Rama's Propriety

## Introduction -

Raama's arrow hits Vali on chest and Vali fallen down. But Vali is not dead yet. When Raama and Lakshmana approach dying Vali, he questions the propriety of Raama in killing him. Vali's questioning explicitly is straightforward befitting to the defeated mighty Vanara King. But implicitly, there are ancient commentaries that deduce many more meanings in picturising Vali as a devotee of Raama, who wanted to die at the hand of Raama, like Viraadha and others, as a means of salvation.

ततः शरेण अभिहतो रामेण रण कर्कशः ।  
पपात सहसा वाली निकृत्तैव पादपः ॥ ४-१७-१

ततः	= then	रण कर्कशः	= in war, scourger, Vali	रामेण शरेण	= by Raama , by his ar-
निकृत्त	= whittled down, tree, as	वाली		अभि हतः	row, completely hit
पादपः इव	with	सहसा पपात	= suddenly, fell down.		

When Raama's arrow hit him then Vali, the scourger in war, suddenly fell down like a hewed down tree. [4-17-1]

स भूमौ न्यस्त सर्वाङ्गः तप्त काञ्चन भूषणः ।  
अपतत् देव राजस्य मुक्त रश्मिर् इव ध्वजः ॥ ४-१७-२

तप्त काञ्चन	= one with melted,	सः	= he that Vali	मुक्त रश्मिः	= on release, of ropes
भूषणः	golden, ornaments [who glittered]				
देव राजस्य	= god's, king's [Indra's,]	भूमौ न्यस्त	= he, on earth [into	अपतत्	= fell down.
ध्वजः इव	ensign, like	सर्व अङ्गः	dust,] kept [sank,] all, body-parts		

He who glittered with pure golden ornaments, that Vali fell down on earth while all of his limbs sank to dust, like the flag of Indra when released from its ropes. [4-17-2]

अस्मिन् निपतिते भूमौ हरि ऋषाणाम् गणेश्वरे ।  
नष्ट चन्द्रम् इव व्योम न व्यराजत मेदिनी ॥ ४-१७-३

हरि	= for monkeys, for bears,	अस्मिन्	= on his, on earth, when	मेदिनी	= earth
ऋषाणाम्	hosts of, lord's	भूमौ निपतिते	fell		
गण ईश्वरे					

नष्ट चन्द्रम् = lost, moon, welkin,  
व्योम इव like

न व्यराजत = not, forsooth, illumi-  
वि अ राजत nated.

On the fall of that lord of hosts of monkeys and bears onto earth, unilluminated is the earth like the welkin that has forsooth lost its moon. [4-17-3]

भूमौ निपतितस्य अपि तस्य देहम् महात्मनः ।  
न श्रीर् जहाति न प्राणा न तेजो न पराक्रमः ॥ ४-१७-४

भूमौ = on earth, fallen,  
निपतितस्य though  
अपि  
प्राणा न = lives, neither

महात्मनः = of great-soul one, his,  
तस्य देहम् from body  
तेजः न = resplendence, neither

श्रीः न = brilliance, not, leaving  
जहाति - unfettering  
पराक्रमः न = bravery, neither.

Though that great souled Vali fell onto earth, neither his brilliance, nor lives, nor resplendence, nor his bravery are unfettering from his body. [4-17-4]

शक्र दत्ता वरा माला कान्चनी रत्न भूषिता ।  
दधार हरि मुख्यस्य प्राणान् तेजः श्रियम् च सा ॥ ४-१७-५

शक्र दत्ता = by Indra, given  
सा माला = that, chest pendant  
दधार = sustained.

कान्चनी रत्न = golden, gem, studded  
भूषिता  
हरि मुख्यस्य = monkey, chief's

वरा = superb one  
प्राणान् तेजः = lives, resplendence,  
श्रियम् च brilliance, also

That superb and gem-studded golden pendent given by Indra sustained that monkey chief's lives, resplendence and brilliance. [4-17-5]

स तया मालया वीरो हैमया हरियूथपः ।  
संघ्यानुगत पर्यन्तः पयोधर इव अभवत् ॥ ४-१७-६

वीरः सः हरि = brave one, he that Vali,  
यूथपः monkeys, general of  
परि अन्तः = all, around edges

हैमया तया = golden one, by that [by  
मालया wearing it,] pendant  
पयः धर इव = water, bearing [black-  
अभवत् cloud,] like, he became  
[appeared to be.]

सन्ध्य = colour of sunset,  
अनुगत traced with - smeared  
with

By still wearing that golden chest-pendant around his neck, that brave general of monkeys Vali appeared like a black-cloud smeared with the colour of golden sunset all around its edges. [4-17-6]

तस्य माला च देहः च मर्मघाती च यः शरः ।  
त्रिधा इव रचिता लक्ष्मीः पतितस्य अपि शोभते ॥ ४-१७-७

पतितस्य अपि	= fallen one, though	तस्य माला च देहः च	= his, chest-plate, also, body, also	मर्म घाती यः शरः	= crucial-organ [heart in chest,] striking, which, arrow is along with it
त्रिधा रचिता लक्ष्मीः इव	= in three ways, writ- ten [crafted, devising,] splendour, as though	शोभते	= effulgent.		

Even though Vali has fallen on ground his splendour is as though refulgent devising itself into three aspects, namely by his body, chest-pendant, and the arrow of Raama, which arrow is given to strike the crucial body parts alone, and which is still stuck in Vali's chest. [4-17-7]

तत् अस्त्रम् तस्य वीरस्य स्वर्ग मार्ग प्रभावनम् ।  
राम बाणासन क्षिप्तम् आवहत् परमाम् गतिम् ॥ ४-१७-८

स्वर्ग मार्ग प्रभावनम्	= to heaven, pathway, effectuating	राम बाण आसन क्षिप्तम्	= Raama's, arrow's, seat [bowstring,] discharged from	तत् अस्त्रम्	= that, arrow
तस्य वीरस्य	= for that, brave one Vali	परमाम् गतिम् आ वहत्	= ultimate, course - redemption, brought forth.		

That arrow which effectuates the pathway to heaven, now discharged from the bow of Raama has brought forth that redemption to brave Vali . [4-17-8]

तम् तथा पतितम् संख्ये गत अर्चिषम् इव अनलम् ।  
ययातिम् इव पुण्यान्ते देव लोकात् परिच्युतम् ॥ ४-१७-९  
आदित्यम् इव कालेन युगान्ते भुवि पातितम् ।  
महेन्द्रम् इव दुर्धर्षम् उपेन्द्रम् इव दुस्सहम् ॥ ४-१७-१०  
महेन्द्र पुत्रम् पतितम् वालिनम् हेम मालिनम् ।  
व्यूढ उरस्कम् महाबाहुम् दीप्तास्यम् हरि लोचनम् ॥ ४-१७-११  
लक्ष्मण अनुचरो रामो ददर्श उपसर्प च ।

संख्ये तथा पतितम्	= in war, thus, fallen	गत अर्चिषम् अनलम् इव	= extinct, flames, fire, as with	पुण्य अन्ते	= at merit's, end
देव लोकात् परिच्युतम्	= from god's, world, fallen	ययातिम् इव	= [who is] Yayaati, like	आदित्यम् कालेन इव	= Sun, by Time-ender, like
युग अन्ते भुवि पातितम्	= at era, end, on earth, flung	महेन्द्रम् इव दुर्धर्षम्	= Indra, like, unassail- able	उपेन्द्रम् इव दुस्सहम्	= Upendra, like, intoler- able [in war]
महेन्द्र पुत्रम्	= Indra's, son - at Vali	हेम मालिनम्	= one with golden, pen- dent	व्यूढ उरस्कम्	= enormous, chested
महा बाहुम्	= having mightily, arms	दीप्त अस्यम्	= glowing, faced one	हरि लोचनम्	= green, eyed one

तम्	= him, to that Vali	लक्ष्मण	= Lakshmana, follow-	पतितम्	= as has fallen
वालिनम्		अनुचरः	ing, Raama		
ददर्श	= seen, and neared, also.	रामः			
उपसर्प च					

Then on seeing him who has fallen in war, the one with golden pendant, enormously chested, mightily armed, face golden, eye greenish, but who is like a fire extinct of its flame; who is like Indra in unassailability and like Upendra in indomitability; and who like Yayaati who has fallen from heaven, as well like the sun who falls onto earth from solar orbit when Time-ender flings him at the end of era; such as he is, on seeing that son of Indra, who forsooth has fallen, Raama neared him followed by Lakshmana. [4-17-9, 10, 11, 12a]

Yayaati is the son of Nahusha, who was a king of repute. After a rigorous penance Yayaati attains heaven. But he starts his self-praise and goes on narrating his achievements. Indra tries to tell him that 'this is heaven, here there is no you-ness and I-ness...' but in vain. Later unable to contend with Yayaati's self-eulogy Indra pushes him back to mortal worlds. Vali is in the same predicament as he took pride in his own brawny strength but now battered by still mightier person.

तम् तथा पतितम् वीरम् गत अर्चिष्मतम् इव अनलम् ॥ ४-१७-१२  
बहुमान्य च तम् वीरम् वीक्षमाणम् शनैरिव ।  
उपयातौ महावीर्यौ भ्रातरौ राम लक्ष्मणौ ॥ ४-१७-१३

तम् वीरम्	= him, brave one, Vali	तथा पतितम्	= like that, fallen	गत अर्चिष्मतम्	= extinguished, tongues of flame, fire, like
शनैः इव	= slowly - droopily,	तम् वीरम्	= him that brave one	अनलम् इव	
वीक्षमाणम्	thus, who is seeing	राम लक्ष्मणौ	= Raama , Lakshmana	बहुमान्य	= honouring him
महा वीर्यौ	= great, valiant, brothers			उपयातौ	= neared him.
भ्रातरौ					

On seeing the brave Vali fallen like that, who by now is like fire with extinguished tongues of flames, and who is seeing droopily, those two valiant brothers, Raama and Lakshmana, neared him with due honour. [4-17-12b, 13]

तम् दृष्ट्वा राघवम् वाली लक्ष्मणम् च महाबलम् ।  
अब्रवीत् परुषम् वाक्यम् प्रश्रितम् धर्म संहितम् ॥ ४-१७-१४  
स भूमौ अल्पतेजोसुः निहतो नष्ट चेतनः ।  
अर्थ सहितया वाचा गर्वितम् रण गर्वितम् ॥ ४-१७-१५

नि हत	= flatly, hurt	अल्प तेजोसुः	= with trifling, energy and lives	नष्ट चेतनः	= trivialised, vigour
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भूमौ	= who is on earth [fallen to earth]	सः वाली	= he that, Vali	रण गर्वितम्	= [to Raama who in this] conflict, taking pride [of victory]
तम् राघवम्	= him, at Raghava	महा बलम्	= at greatly, mighty,	दृष्ट्वा	= having seen
अर्थ सहितया वाचा	= meaning, containing, with words - with meaningful words	लक्ष्मणम् च	Lakshmana, also	प्रश्रितम्	= with politeness
धर्म	= rightness, abiding	परुषम्	= sarcastic	गर्वितम्	= in proper pride [in self-respect]
सम्मितम्	with - self-righteous	वाक्यम्	= sentence, words		
अब्रवीत्	= spoke.				

On seeing Raama and the great mighty Lakshmana as well, he who fell to ground flatly hurt by arrow, and whose energy and lives are trifling and vigour trivialised thereby, that Vali spoke these sarcastic words in his proper pride to Raama, who is taking pride in this conflict as a victor, which words at the same time have meaning, politeness, and self-righteousness. [4-17-14, 15]

त्वम् नराधिपतेः पुत्रः प्रथितः प्रिय दर्शनः ।  
 पराङ्मुख वधम् कृत्वा को अत्र प्राप्तः त्वया गुणः ।  
 यदहम् युद्ध सम्रब्धः त्वत् कृते निधनम् गतः ॥ ४-१७-१६

त्वम् नर	= you are, people's,	प्रथितः	= renowned one	प्रिय दर्शनः	= with pleasing looks
अधिपतेः	king's, son				
पुत्रः					
युद्ध सम्रब्धः	= conflict, one who is in commotion of	अहम्	= I	त्वत् कृते	= by you, done - owing to you
यत्	= which [kind of death, ignoble death,]	पराङ्मुख	= one facing away [from you,]	अत्र	= in this [matter]
निधनम्	demise, I went - I got death	वधम् कृत्वा	killing him, on undertaking		
गतः					
कः गुणः	= what, merit, by you, achieved.				
त्वया प्राप्तः					

'You are a renowned prince with pleasing looks.. but, which kind of death I am getting now, that too when I was in the commotion of conflict with another, alas, that ignoble death is owing to you, and what merit is achieved by you in this undertaking of yours to kill someone who is facing away from you... [4-17-16]

From hereon the sentences of Vali and also of Raama in next chapter are commented variously and voluminously. Apart from upholding Raama's deed as a rightful one, Vali's position is also kept up, by deducing meaning from these utterances and Vali is pictured as a dedicate to the Absolute. Maheshvara Tiirtha in his रामायण तत्त्व दीपिक gives many tones for these aspects, mainly as innuendo of praise, व्याज निन्द .

In this verse itself Vali's expression is said to be like this: पराङ्मुख वधम् कृत्वा 'one who is faced way - not in battlefield, but in the battle field like life, say from morality and doing all unethical things, like exiling younger brother and captivating his wife... killing of such an antagonist is rightful of you...' For another compound कः अत्र प्राप्तः त्वया गुणः other mms use कः नु प्राप्तः त्वया गुणः in that नु has a special usage in Raamayana, as at 1-1-2 कोन्वस्मिन् साम्प्रतम् लोके etc. Here also, taking कः नु गुणः it is said that 'verily invaluable merit is achieved by you and your godhood is established by absolving me. For me, getting killed at your hand is no less a merit, by which I am rid of all sins, and I am now going to heavens...' This is supported by scriptures राजत्व शाशन् पापस्यतदाप्नोति किल्बिषम् 'one who is rightfully punished by the king is rid of all sins and according to the saying as well:

राज भिधृत दण्डास्तु कृत्वा पापानि मानवाः। निर्मलः स्वर्गम् आयान्ति सन्त सुकृतो यथा ।।

and I will go to heavens without blemish'.

For the last compound त्वत् कृते निधनम् गतः other mms use शरेण उरसि तादितः 'with arrow, on chest, struck...' establishing that Raama did not backstab Vali, but hit on chest as said at 4-16-35: वालि वक्षसि पातितः .

कुलीनः सत्त्व संपन्नः तेजस्वी चरितव्रतः ।  
 रामः करुणवेदी च प्रजानाम् च हितेरतः ।। ४-१७-१७  
 सानुक्रोशो महोत्साहः समयज्ञो दृढव्रतः ।  
 इति एतत् सर्व भूतानि कथयन्ति यशो भुवि ।। ४-१७-१८

रामः	= Raama is [said to be]	कुलीनः	= high-born	सत्त्व सम्पन्नः	= mightiness, gifted with
तेजस्वी	= resplendent	चरित व्रतः	= pursuer, of vows	करुण वेदी च	= mercy, mindful of, also
प्रजानाम्	= people's, welfare, de-	सानुक्रोशः	= sympathetic	महा उत्साहः	= greatly, enthusiastic [in good deeds]
हिते रतः च	lighted in, also	दृढ व्रतः	= assertively, committed	इति	= thus
समय ज्ञः	= time, knower of - knower of timely action	ते	= your	यशः	= [your] renown
एतत्	= all these				
सर्व भूतानि	= all, living beings, on earth, are relating.				
भुवि					
कथयन्ति					

'Raama is high-born, they say, gifted with mightiness, resplendent, pursuer of vows, mindful of mercy, delighter in people's welfare, sympathetic, greatly enthusiastic and assertively committed in doing good deeds, knower of time-and-action, all these living-beings on earth are thus relating your renown, aren't they. [4-17-17, 18]



Explicitly it is Vali's harsh accusation of Raama, but implicitly it is a praise offered to Raama, since his arrow accords heavens to Vali. This is the same with the following two verses. व्याज निन्द innuendo of praise.

दमः शमः क्षमा धर्मो धृति सत्यम् पराक्रमः ।  
पर्थिवानाम् गुणा राजन् दण्डः च अपकारिषु ॥ १-१७-१९

राजन्	= oh, king	दमः	= controlling senses	शमः	= controlling [manas] will
क्षमा	= forgiveness	धर्मः धृति	= conscientiousness, resoluteness, truthfulness	पर आक्रमः	= adventurousness
अपकारिषु	= wrongdoers, punishing of, also	पर्थिवानाम्	= for kings, aptitudes.		
दण्डः च		गुणा			

'To be able to control senses and will, forgiveness, conscientiousness, resoluteness, truthfulness, and adventurousness, oh, king, are the aptitudes of a king, and even punishing the wrongdoers, too. [4-17-19]

तान् गुणान् संप्रधार्य अहम् अग्न्यम् च अभिजनम् तव ।  
तारया प्रतिषिद्धो अपि सुग्रीवेण समागतः ॥ १-१७-२०

अहम्	= I	तान् गुणान्	= those, [kingly] characteristics [will be obtainable in you]	तव अग्न्यम्	= of your, noble, dynasty, also [judging by your dynasty]
सम्प्रधार्य	= concluding from [them]	तारया	= by Tara, dissuaded, even though	सुग्रीवेण	= with Sugreeva, confronted.
		प्रतिषिद्धः		समागतः	
		अपि			

'Concluding that those kingly characteristics will be obtainable in you, and even judging by the noble dynasty of yours, I have confronted Sugreeva though Tara dissuaded me. [4-17-20]

न माम् अन्येन संरब्धम् प्रमत्तम् वेद्मुम् अर्हसि ।  
इति मे बुद्धिर् उत्पन्ना बभूव अदर्शने तव ॥ १-१७-२१

तव	= your	अ दर्शने	= by non, appearance	अन्येन	= with another, combating
प्रमत्तम्	= unvigilant one	माम्	= me	संरब्धम्	
				वेद्मुम्	= to wound [to hurt,]
इति मे बुद्धिः	= thus, my, concept,			कथम् न	[how] not, apt of him
उत्पन्ना बभूव	came up, became.			अर्हसि	

'When you have not appeared before me when I confronted Sugreeva my concept was, 'it will be inapt of Raama to hurt me while I am combating with another combatant, besides, when I will be unvigilant in that

fight... [4-17-21]

न त्वाम् विनिहत आत्मानम् धर्म ध्वजम् अधार्मिकम् ।  
जाने पाप समाचारम् तृणैः कूपम् इव आवृतम् ॥ १-१७-२२

न जाने = not, known, you त्वाम्	विनिहतात्मानम् = completely, down, वि नि हत trodden, minded - one आत्मानम् who killed one's own soul]	न जाने = not, known, you] त्वाम्
धर्म ध्वजम् = virtue, flag-bearer, un, अ धार्मिकम् virtuous one	पाप सम् = of evil, conduct - devi- आचारम् ous	न जाने = not, known
तृणैः = with straw, covered, आवृतम् water-well, like.		
कूपम् इव		

'Not known that your soul is put to death, not known that you are the unrighteous flag bearer of righteousness, to me not known that you are insidious like straw covered well. [4-17-22]

In the verse the two words न जाने 'not known to me' are used only once. While bringing it two more times for filling the ellipses, अध्याहार , meaning is drawn to all three expressions as above i.e., 'Unknown are the three things... etc.' Vali is said to have admitted that Supreme Soul is not a struck-out entity or killable, and either sin or profanity is attachable to Him, as per the saying in Bhagavad Gita, कम् घातयति हन्ति कम् 'who can stab the soul, who hurts it... न एनम् चिन्दन्ति शस्त्राणि 'knife can cleave It not...' as at 2-21 and its successive verses. Here Vali has said that 'nobody knows, including me... that you are flag-bearer of virtue above individual souls, sins...'

सताम् वेष धरम् पापम् प्रच्छन्नम् इव पावकम् ।  
न अहम् त्वाम् अभिजानामि धर्म छद्माभि संवृतम् ॥ १-१७-२३

सताम् वेष = benign-soul's, outfit, धरम् wearing	पापम् = sinner	प्रच्छन्नम् = [ash] covered, fire, like पावकम् इव
धर्म छद्म = probity, garb, explic- अभि itly mantled with	त्वाम् = you, I, not, have अहम् न known. अभिजानामि	

'I have no knowledge that you are a sinner, one in the garb of a benign soul, and explicitly mantled under the garb of probity like ash covered fire. [4-17-23]

The word पापम् is either sin or sinner. If it is said as sin, then it is attached to next compound then it is read as the admission of Vali in noticing Raama as Supreme Person, पापम् प्रच्छन्नम् इव पावकम् , 'as fire will burn the one who is covered with sin, you also will burn...' And there is no 'garb of dharma...' to you, for you are

dharma itself. Thus Vali said to have noticed Supreme in Raama, as said at अपहत पाप्मत्वादि गुण विशिष्ट 'Supreme Person is one who is above the words like sins, merits' etc.

विषये वा पुरे वा ते यदा पापम् करोमि अहम् ।  
न च त्वाम् अवजाने अहं कस्मात् त्वम् हंसि अकिल्बिषम् ॥ १-१७-२४  
फल मूल अशनम् नित्यम् वानरम् वन गोचरम् ।  
माम् इह अप्रतियुध्यन्तम् अन्येन च समागतम् ॥ १-१७-२५

अहम्	= I	यदा	= when [by the reason of]	ते विषये वा	= I your, country, or,
पापम् न	= sin - misdeed, not, I	त्वाम्	= you	पुरे वा	city, or
करोमि	did			न च	= not, also, taunted [for
अ	= non, guilty	नित्यम्	= always	अवजाने	that reason I am]
किल्बिषम्				फल मूल	= fruits, tuber, eater
वन गोचरम्	= in forest, mover	वानरम्	= Vaanara	अशनम्	
अ प्रति	= not, countering [you,	अन्येन	= with another, in-	इह	= now
युध्यन्तम्	not en face] while combating	समागतम्	involved, furthermore	माम् त्वम्	= me, you, what for, tor-
		च		कस्मात्	turing.
				हम्सि	

'I am non-guilty as I have not committed any misdeed either in your country or in your city, nor I have taunted you; I am a vanara subsisting on fruits and tubers and always moving in forests alone; such as I am, what made you to torture me when I was not combating with you en face, furthermore, when I was involved with another? [4-17-24, 25]

'You do not kill any guiltless beings, त्वम् अपि अकिल्बिषम् न हिम्सि , but you are now killing me because there is some guilt in my deeds, of which I am well aware, but waited for you to come...' This is the subtext of Vali's retrospection.

त्वम् नराधिपतेः पुत्रः प्रतीतः प्रियदर्शनः ।  
लिङ्गम् अपि अस्ति ते राजन् दृश्यते धर्म संहितम् ॥ १-१७-२६

त्वम् प्रिय	= you are, pleasing, in	नर अधिपतेः	= humans, lord's, son -	प्रतीतः	= [thus you are]
दर्शनः	your looks	पुत्रः	prince		renowned
राजन्	= oh, king	ते धर्म	= in you, rectitude,	लिङ्गम्	= indication, even, to be
		संहितम्	agreeable with	अपि अस्ति	there
दृश्यते	= appearing.				

'You are renowned to be a prince with charming looks, oh, king, and indications agreeable to rectitude are also appearing on your body. [4-17-26]

कः क्षत्रिय कुलेजातः श्रुतवान् नष्टसंशयः ।  
धर्म लिंग प्रतिच्छन्नः क्रूरम् कर्म समाचरेत् ॥ १-१७-२७

क्षत्रिय कुले = in Kshatriya, family, जातः one born in	श्रुतवान् = well-heard [one learned in Veda-s]	नष्ट सम्शयः = rid of, ambiguities [of right and wrong]
धर्म लिङ्ग = probity, air of, cloaked प्रतिच्छन्नः in	कः = who [will anybody]	क्रूरम् कर्म = ruthless, deed [like this one, killing me,] समाचरेत् executes.

'Will anybody born in Kshatriya's family, a learned one in Veda-s, thereby who is rid of ambiguities with respect to right and wrong, and who is cloaked in an air of probity, execute such a ruthless deed like this? [4-17-27]

राम राघव कुले जातो धर्मवान् इति विश्रुतः ।  
अभव्यो भव्य रूपेण किम् अर्थम् परिधावसे ॥ १-१७-२८

राम = oh Raama	राघव कुले = in Raghava, dynasty, जातः born	धर्मवान् इति = moralist, thus, विश्रुतः renowned such as you are, you are actually
अ भव्यः = while being amoral	भव्य रूपेण = in moral, aspect	किम् अर्थम् = for what, purpose, you परि धावसे run after - run around.

'Though born in Raghava's dynasty and renowned as a moralist you are actually amoral, and for what purpose you run around with this moral aspect? [4-17-28]

'Oh, Raama, you took birth, not so, emerged as an incarnation in Raghava's dynasty, अर्थम् purposefully... अभव्य सन् 'though cruel...' भव्य रूपेण परिधावसि किम् you are moving about with a superficial aspect of a morally sagacious person, or what? No definitely. क्रूर कर्म समाचरेत् or did you do a wrongdoing in killing me? Not so.

If it is said that you are an incarnate on earth, there cannot be duality in your inner aspect or outer aspect. You cannot have a cruel heart with a charming face of a prince, when you alone are the protector of Universe. Equally, taking birth in Raghava-s lineage you cannot move about with a sagely appearance and go on killing beings like me. So, there shall be some purpose in killing me. अर्थम् किम् 'what is that purpose...'

This is Vali's self-assurance that Raama is the Supreme Being, but killed him with some purpose, and he would like to know that purpose. In this sequence, Vali assumes that Raama killed him in his search for Seetha, and thus Vali tells Raama 'if that is the only reason I would have brought Seetha in one day without any bloodshed...' The purpose for Vali's elimination is nothing but the elimination of Ravana.

साम दानम् क्षमा धर्मः सत्यम् धृति पराक्रमौ ।  
पार्थिवानाम् गुणा राजन् दण्डः च अपि अपकारिषु ॥ १-१७-२९

राजन्	= oh, king	साम दानम्	= influencing, largesse,	धृति पराक्रमौ	= candour, conquering
		क्षमा धर्मः	forbearance, probity		
अपकारिषु	= wrong, doers, punish-	सत्यम्			
दण्डः अपि	ing, also, even	पार्थिवानाम्	= king's, aptitudes.		
च		गुणा			

'Influencing, largesse, forbearance, probity, candour, and conquering are the attributes of the kings, oh, king, and even punishing the wrongdoers. [4-17-29]

'The first said political strategies साम दान भेद , may not work with me because I am not a coequal of yours in kingship, so the last one, दण्ड , 'punishing the wrongdoer,' is enough to eliminate me, for I must have committed wrongs.'

वयम् वनचरा राम मृगा मूल फल अशनाः ।  
एषा प्रकृतिर् अस्माकम् पुरुषः त्वम् नरेश्वरः ॥ १-१७-३०

राम	= oh, Raama	वयम् मूल	= we, tubers, fruit, eaters	वनचरा मृगाः	= forest, moving, ani-
		फल अशनाः			mals
एषा	= this is, our, nature	त्वम् नर	= you are, human's,		
अस्माकम्		ईश्वरः पुरुषः	king, a man the		
प्रकृतिः			following gist is		
			expanded.		

'We as animals live in forests while you are city dwellers, we live by eating fruits and tubers while you enjoy feasts and banquets, our nature is such to kill and get killed, thus you and me have no correlation. And you, even if you are a man and a prince for humans, you resorted to this animalistic way of killing me lying in the wait, thus your action is worse than that of an animal, if not subhuman or un-princely. [4-17-30]

The stress of Vali is on his animality. Being a man why killing a monkey unworthy in rituals or in diet, is his question. [cf. 38 and 39 verses of this chapter.] Are they just monkeys - is the subsequent question. If these Vanara-s were to be a just fruit-eating animals why Vali used to offer सन्ध्य , time-oriented oblations to gods as stipulated in Veda-s, in an unusual way of swinging from one ocean to the other. And why Tara, who is said to be the knowers of Vedic hymns, as in previous chapter bid स्वस्त्ययनम् , bon voyage with Vedic hymns to Vali? This is because of the superiority of vanara race than animals.

The other argument of Vali is like this: 'We are animals living in forests and unlike elephants, horses and the like, we are not even fit to render service to mankind, doing which those animals enjoy high grade foods than us, while we are destined to eat fruits and tubers. When there is no rapport between you humans and we monkeys, and then there can be no enmity between you and me, because enmity crops up only when there is a correlation. Apart from this, I am no equal of yours, but inferior and worthless vanara, and hence your killing me is only to give me salvation.' Maheshvara Tiirtha.

भूमिर् हिरण्यम् रूपम् च निग्रहे कारणानि च ।  
तत्र कः ते वने लोभो मदीयेषु फलेषु वा ॥ १-१७-३१

निग्रहे	= to hold back [to counteract somebody]	भूमिः	= territory, gold, silver,	कारणानि च	= causes, also
		हिरण्यम्	also		
		रूपम् च			
तत्र	= in that case	ते	= to you	वने	= in forest
मदीयेषु	= mine, in fruits, either	कः लोभः	= what is, decoy.		
फलेषु वा					

'Territory, gold, and silver will be the causes while counteracting somebody, in that case, by what you are decoyed into these forests of mine or in the fruits of mine. [4-17-31]

The statements of 'my forests... my fruits...' will be retorted by Raama in the next chapter.

नयः च विनयः च उभौ निग्रह अनुग्रहौ अपि ।  
राज वृत्तिर् असंकीर्णा न नृपाः काम वृत्तयः ॥ १-१७-३२

नयः च	= in propriety, also, in	निग्रह	= in punishment, in par-	उभौ अपि	= both [in the pair,] even
विनयः च	compliance, also,	अनुग्रहौ	doning		
अ सम्कीर्णा	= without, admixture	राज वृत्तिः	= king's, craft	नृपाः काम	= kings, volitionally,
				वृत्तयः न	conduct themselves,
					they do not.

'In the pairs of propriety and compliance, punishment and pardoning, no admixture is exercised in kingcraft, for the kings do not conduct themselves volitionally. [4-17-32]

Vali's statement is: 'Even the ordinary rulers on earth do not conduct themselves without adhering to their codes of conduct, then what is there to speak of you who is the Ruler of Universe. So, you must have imposed this punishment without mixing the pairs of opposites that results in my salvation...'

त्वम् तु काम प्रधानः च कोपनः च अनवस्थितः ।  
राज वृत्तेषु संकीर्णः शरासन परायणः ॥ १-१७-३३

त्वम् तु = you, but	काम प्रधानः = [achievement of your own] desire, is primary to you [self-interested]	कोपनः च = wrathful one, also
अन् = inconstant, capricious अवस्थितः	राज वृत्तेषु = in king's, duties, concocting - contriver of kingcraft सम्कीर्णः	शर आसन = arrow, seating [on the taut of bowstring,] engaged in, [shooting-happy archer.]

'But, to you your self-interests are primary, and you are a wrathful, capricious, contriver of kingcraft, and an impetuous shooting-happy archer. [4-17-33]

न ते अस्ति अपचितिः धर्मे न अर्थे बुद्धिर् अवस्थिता ।  
इन्द्रियैः काम वृत्तः सन् कृष्यसे मनुजेश्वर ॥ १-१७-३४

मनुज ईश्वर = oh, people's, lord अपचितिः = devotion	ते = to you न अस्ति = is not, there	धर्म = in probity बुद्धिः अर्थे न = [your] intellect, in material gains, not, firm
काम वृत्तः = by wishes, operating सन् [free willed,] as you are	इन्द्रियैः = by senses, being कृष्यसे drawn [distracted.]	

'Oh, king, you have no devotion to probity, nor your mind is firm about material gains, but as a free-willed one you are distracted by senses. [4-17-34]

'The 'Lord of People' is the Supreme Person incarnated himself as a king of humans as per the derivation of the word नारायण , one who conducts humans to and fro from him. त्वम् 'you...' Here the तु is as in verse at 4-17-33, i.e., किम् अर्धक किम् Are you? So, त्वम् काम प्रधानः 'you are the primary one to humans to aspire for. While all the created beings aspire one thing or the other, humans have many more wants. But above all these human wants, you are the primary-want to be desired or aspired for salvation.' अवाप्त समस्त कामनः 'you do not have any aspiration or desire for yourself...' कोपनः 'in punishing the wrongdoers you are a wrathful one...' अनवस्थितः 'unstable, ever-moving, dynamic in maintaining universe. ' राज वृत्तैः च सम्कीर्णः is read otherwise as राज वृत्तेषु सम्कीर्णः 'concocted is your kingly orientation, for you wear cloths like a saint and yet handle weaponry, whereas in actuality there no garb for you.' The first compound in 4-17-34 is read as ते धर्मे अपचितिः न 'you have no sincerity in ordinary scripture-laid virtues...' and then it is said, 'scriptures and canons are for ordinary humans but you are above them... so you are beyond the ordinary canons that emerged for humans' काम वृत्ते सन् 'you are independent in your deeds or movements...' इन्द्रियैः कृष्यसे किम् 'are you drawn away by senses, or what? No. You cannot be drawn away by the horses called senses for you are the holder of their reins. So you are the जन ईश्वर Supreme Lord for the people, as king of people, or as the Supreme Person who took incarnation

as Raama.

हत्वा बाणेन काकुत्स्थ माम् इह अनपराधिनम् ।  
किम् वक्ष्यसि सताम् मध्ये कर्म कृत्वा जुगुप्सितम् ॥ १-१७-३५

काकुत्स्थ	= oh, Raama	अन्	= un, offending one	माम् इह	= me, now, by arrow, on
जुगुप्सितम्	= detestable, deed, on	अपराधिनम्		बाणेन हत्वा	killing
कर्म कृत्वा	doing	सताम् मध्ये	= gentlemen, amongst,		
		किम् वक्ष्यसि	what, you will tell - how you are answer- able.		

'How you are answerable to gentlemen, Raama, when you have done this detestable deed of killing an unoffending one like me with your arrow? [4-17-35]

Since this killing of Vali is an intricate act, some may point out that Raama is at fault in killing Vali. But Vali states here inversely that, 'you may inform gentlemen who may point out that this act of yours in killing me is a wrongdoing... you may say them that 'I have killed a wrongdoer so I am not at fault...' ' Vali has no need to say repeatedly that he is killed by the arrow of Raama, as he is not killed by a sword or cudgel. But, it is to be repeated necessarily to remind that the arrow came from an unknown destination.

राजहा ब्रह्महा गोघ्नः चोरः प्राणिवधे रतः ।  
नास्तिकः परिवेत्ता च सर्वे निरय गामिनः ॥ १-१७-३६

राज हा	= king, slayer [regicide]	ब्रह्म हा	= Brahman, slayer of	गो घ्नः	= cow, slayer of
प्राणि वधे	= beings, in killing, one	चोरः	= thief	नास्तिकः	= atheist
रतः	engaged in - an inveterate killer				
परिवेत्ता च	= who marries before the marriage of his elder brother	सर्वे निरय	= all, hell, goers.		
		गामिनः			

'A regicide, a Brahman-cide, a cow-slayer, a thief, an inveterate killer, an atheist, and an younger brother who marries before his elder, all of them will go to hell. [4-17-36]

सूचकः च कदर्यः च मित्त्रो गुरुतल्पगः ।  
लोकं पापात्मानम् एते गच्छन्ते न अत्र संशयः ॥ १-१७-३७

सूचकः च	= slander-monger, also,	मित्त्र घ्नः	= friend, killer	गुरु तल्प गः	= with teacher's, bed, enterer [ love-maker with teacher's wife]
कदर्यः च	skinflint			न अत्र	= not, there, doubt.
एते	= these	पाप	= of evil, souled ones, to	संशयः	
		आत्मानम्	worlds, they go		
		लोकम्			
		गच्छन्ते			



'A slander-monger, skinflint, friend-killer and one who makes love with his teacher's wife, they all go to the worlds of evil-souls, no doubt about it. [4-17-37]

अधार्यम् चर्म मे सद्गी रोमाणि अस्थि च वर्जितम् ।  
अभक्ष्याणि च मांसानि त्वत् विधैः धर्मचारिभिः ॥ १-१७-३८

मे चर्म अ	= my, skin is, un, wear-able	रोमाणि	= hair, bones, too	सद्गी	= by holy people, dis-
धार्यम्		अस्थि च		वर्जितम्	carded - forbidden
त्वत् विधैः	= your, kind of, by	मांसानि अ	= meat, un, eatable, also.		
धर्म चारिभिः	virtue, pursuers - reputable people	भक्ष्याणि च			

'My skin is unwearable, holy people forbid my hair and bones, and uneatable is my meat for your kind of reputable people. [4-17-38]

Tiger's skin is used as carpet, its two canine teeth are used in golden necklaces, its other body parts are said to contain medicinal properties, and hence the numbers of tigers are dwindling, especially in India. Elephant's tusks are great decorative articles. Camel's bones are made into bangles and bracelets. Rhino's horn has religious use as well as a decorative article. Caamara, Himalayan-yak's hair is used for royal fanning instruments. Deerskin has its own place in high religious seats of saints and sages. Hence the poachers are making a fortune on this fauna. But the skin, bones, or hair of monkey, or to that matter of fact any item of a monkey is not of any use either in religious or in medicinal or for decorative purposes. Hence, they are not killed for food, game or poaching.

पंच पंच नखा भक्ष्या ब्रह्म क्षत्रेण राघव ।  
शल्यकः श्वाविधो गोधा शशः कूर्मः च पंचमः ॥ १-१७-३९

राघव	= oh, Raghava	ब्रह्म क्षत्रेण	= by Brahmins, Kshatriya-s	शल्यकः	= a wild-rodent with defensive quills
श्वाविधः	= a kind of boar that kills dogs, wolves etc	गोधा	= a lizard with unimaginable grip	शशः	= hare
पञ्चमः कूर्मः	= fifthly, tortoise, also	पञ्च	= five [kinds of]	पञ्च नखा	= five nailed animals
च					
भक्ष्या	= are edible.				

'Raghava, five kinds of five-nailed animals, viz., a kind of wild rodent, a kind of wild-boar, a kind of lizard, a hare and fifthly the turtle are edible for Brahmins and Kshatriya-s. [4-17-39]

चर्म च अस्थि च मे राजन् न स्पृशन्ति मनीषिणः ।  
अभक्ष्याणि च मांसानि सो अहम् पंच नखो हतः ॥ १-१७-४०

राजन्	= oh, king	मनीषिणः	= sensible people	मे चर्म च	= my, skin, also, bones,
न स्पृशन्ति	= will not, touch	माम्सानि च	= meats, also	अस्थि च	also
पञ्च नखः	= five, nailed one	सः अहम्	= such as I am, I am	अभक्ष्याणि	= not, to be eaten
		हतः	killed.		

'Sensible people will not touch my skin and bones, oh, king, nor meats from my body are to be eaten, such as I am, a five-nailed animal, I am killed. [4-17-40]

There appears to be no reason as to why a five-nailed animal like me is to be killed, when there is no reason for political, religious, hunting, or food purposes. Then this act of yours shall have an ultimate purpose isn't it....'

तारया वाक्यम् उक्तो अहम् सत्यम् सर्वज्ञया हितम् ।  
तद् अतिक्रम्य मोहेन कालस्य वशम् आगतः ॥ १-१७-४१

सर्वज्ञया	= by all-knowing, Tara	अहम्	= I am, truthful,	मोहेन	= with delusion
तारया		सत्यम्	favourable, words,		
		हितम्	said - appraised		
		वाक्यम्			
तत्	= that advise	उक्तः			
		अति क्रम्य	= on over stepping - dis-regarding	कालस्य	= under Time's, control,
				वशम्	I have gone in.
				आगतः	

'Though Tara appraised me with truthful and favourable words, I just disregarded her advise owing to my own delusion, and gone into the control of Time. [4-17-41]

Though dissuaded by Tara, कालस्य वशम् आगतः सत्यम् I am bound to come here for my time is over and I am destined to die at the hands of the Supreme Being. Or, to say clearly ईश्वरस्य वशम् आगतः सत्यम् 'I have come under the control Supreme, truly...' where कालः , Time, is another name for Supreme Being कालो अस्मि लोक क्षय कृत् प्रवद्धः ॥ कल

त्वया नाथेन काकुत्स्थ न सनाथा वसुंधरा ।  
प्रमदा शील संपूर्णा पति एव च विधर्मिणा ॥ १-१७-४२

काकुत्स्थ	= oh, Raama	वसुंधरा	= earth, by husband, by	शील सम्पूर्णा	= with chastity, en-
		नाथेन त्वया	you - you as her hus-	प्रमदा	dowed, lady - as
			band		with
वि धर्मिणा	= without, rectitude,	न स नाथा	= not, with spouse.		
पति इव	husband, as with				

'With you as her espouser the Earth is not with a correct spouse, as with any lady who is with full-fledged chastity, but with a husband who is without rectitude. [4-17-42]

The king is usually the lord of land. Vishnu is the husband of Earth, भू देवि . Here Raama is both. Here Vali's contention is, 'unlike a husband without rectitude, you will safeguard the land truthfully as you have all the attributes of a lord of land and a good husband. दुष्ट निग्रहत्वादि कल्याण गुण रूपेण . So, you will protect Earth by eradicating evildoers on it... like me...'

शठो नैकृतिकः क्षुद्रो मिथ्या प्रश्रित मानसः ।  
कथम् दशरथेन त्वम् जातः पापो महात्मना ॥ १-१७-४३

शठः	= artful, felonious, knav-	मिथ्या प्रश्रित	= falsely, modest, at	पापः	= evil-minded
नैकृतिकः	ish	मानसः	mind - subconsciously		
क्षुद्रः		त्वम्	= you are, by great-		
कथम्	= how	महात्मना	souled, Dasharatha,		
		दशरथेन	given birth.		
		जातः			

'How are you borne to that great-souled Dasharatha when you are artful, felonious, knavish, disposed to a false modesty subconsciously, and an evildoer? [4-17-43]

'You are born to great-souled Dasharatha, यतो महात्मना दशरथेन जातः ॥ । कथम् शठः 'being the son of such a great-soul Dasharatha, how can you be artful, felonious?

छिन्न चारित्य कक्ष्येण सताम् धर्म अतिवर्तिना ।  
त्यक्त धर्म अंकुशेन अहम् निहतो राम हस्तिना ॥ १-१७-४४

छिन्न	= one who snapped, tra-	सताम् धर्म	= righteous people's,	त्यक्त धर्म	= discarded, virtue's,
चारित्य	dition's, girdle-cord	अति वर्तिना	conventions, over,	अंकुशेन	goad
कक्ष्येण			stepping - infringed		
राम हस्तिना	= by Raama, [named]	अहम्	= I am, killed.		
	elephant	निहतः			

'I am killed by an elephant called Raama that snapped off its girdle-cord called tradition, that infringed the conventions of righteous people, and that discarded the goad called virtue. [4-17-44]

The girdle-cords, called वारि in Sanskrit foot-cords or girdle cords. The goads of rulebooks etc., are required to the humanly elephants that move in herds, break their cords of traditions, cultures and social values. The Supreme Being is not so, as said later by himself नैव तस्य ते न अर्थो in Bhagavad Gita at 3-18 and also at संकस्य च कर्ता स्याम् 3-24. 'So getting eliminated from this mortality by no less than the Supreme Being is my fortune.'

अशुभम् च अपि अयुक्तम् च सताम् च एव विगर्हितम् ।  
वक्ष्यसे च ईदृशम् कृत्वा सद्भिः सह समागतः ॥ १-१७-४५

अ शुभम् अ = un, propitious, un, justified युक्तम् च	सताम् च एव = by righteous people, वि गर्हितम् also, thus, condemned	ईदृशम् = this sort of deed - कृत्वा killing, on accomplishing
सद्भिः सह = godly men, with, on समागतः meeting	किम् = what	वक्ष्यसे = you can say.

'On accomplishing this sort of unpropitious, unjustified killing, which is condemned by the righteous people, what can you say when you meet the godly men? [4-17-45]

Vali is saying in व्याज निन्द praise in innuendo. Taking the last word Vali is prompting Raama to say like this: समागतः is cleaved as सः मागतः माम् गतः 'he, that Vali, Me, reached...' Vali attained salvation and reached Me. अशुभम् च अयुक्तम् च अपि सन् माम् गतः 'Though Vali's actions are unpropitious, unjustified and condemnable by the righteous, but by Me eliminated he attained Me, the Supreme Being...' And this agrees with मृत्युः सर्व हरः च अहम् Gita - 10-34 'I am the death, an all- exhausting-one.'

उदासीनेषु यो अस्मासु विक्रमो अयम् प्रकाशितः ।  
अपकारिषु ते राम न एवम् पश्यामि विक्रमम् ॥ १-१७-४६

राम = oh, Raama	उदासीनेषु = unprejudiced ones, in अस्मासु respect of us	यः अयम् = which, this kind of, विक्रमः valour, shown
एवम् = such a, valour विक्रमम्	ते अपकारिषु = in respect of your, evil doers [enemies like Ravana]	प्रकाशितः न पश्यामि = not, I see.

'The valour that which is displayed on the unprejudiced few like us, oh, Raama, I do not see that sort of valour is shown by you in respect of your enemies. [4-17-46]

The word विक्रम is triumphing, and treading as well. Taking the meaning of Raama's treading up to Vali it is said as below. अपकारिषु 'perpetrating evil on your dedicantes like Sugreeva, Hanuma et al'; अस्मासु 'on us, myself, Tara, and Angada' ते your यः 'those feet, that are impossible to be seen by Brahma and others; वि क्रम valour / treading; प्रदर्शितः उदासीनेषु that are displayed, to great-souls and saints; न पश्यामि hitherto I have not seen.

You have shown mercy on us namely myself, Tara, Angada and other adherents of mine, though we have perpetrated evil in respect of your adherents like Sugreeva, Hanuma et al. You have shown mercy by way of your treading towards me on your divine feet, which feet will not be revealed even to Brahma, but at times you reveal them to sages and saints. I have seen them now. Had I seen these Divine Feet earlier, I would have suddenly fallen on them long back, like Sugreeva. But, I do not foresee advancement of the same feet towards the real wrongdoers, namely Ravana, Kumbhakarna and Indrajit, as yet.

दृश्यमानः तु युध्येथा मया युधि नृपात्मज ।  
अद्य वैवस्वतम् देवम् पश्येः त्वम् निहतो मया ॥ १-१७-४७

नृप आत्मज	= oh, king's, son	युधि	= in war, while you	मया युध्येथा	= with me, if you have
		दृश्यमानः	= are being seen -		combated
			confronting me		
मया निहतः	= by me, killed	अद्य त्वम्	= by now, you, Yama,		
		वैवस्वतम्	god, would have seen.		
		देवम् पश्येः			

'Had you been in combat with me en face oh, prince, you would have been killed by me and by now you would have seen the death-god Yama. [4-17-47]

Raama might have cut a sorry face for he did not confront Vali vis-a-vis on field, but shot his arrow from afar. Vali says for this, 'it is impossible for others to confront me... but to you nothing is impossible... and you might have confronted me.' Here the word यदि is used in sense किम् अर्थक i.e., 'or what?' अद्य मया दृश्यमाना सन् युध्येथा अपि 'today even if you fight with me manifestly, that too before me... मया हतः सन् वैवस्वत देवम् पश्येः किम् 'by me killed though, do you see Yama, Death-god, or what?

'It is impossible for others to confront me in combat, and for you there is nothing called impossibility. Other way round, though you confront me in person can I fight you back? Can I kill an unkillable entity? Thinking that, though I am capable of killing you, and hopefully kill you, do you wish to see a lesser god like Yama in नरक the Hell. Improbable and impossible are all these suppositions, and thus this act of eliminating me cannot be called a killing, but 'according salvation' by you the Supreme, in person.'

त्वया अदृश्येन तु रणे निहतो अहम् दुरासदः ।  
प्रसुप्तः पन्नगेन इव नरः पाप वशम् गतः ॥ १-१७-४८

दुरासदः	= unassailable one, that	रणे अदृश्येन	= in fight, un, seen - in-	पाप पान	= sin [drunkenness,]
अहम्	is what I am	त्वया	visible one, by you	वशम् गतः	control, going into
प्रसुप्तः नरः	= well slept, man	पन्नगेन इव	= by a snake, like	निहतः	= killed.

'An unassailable one, such as I am, I am killed by you while you remained invisible on the field of fight, as with a sinner bitten by a snake while he is asleep. [4-17-48]

Vali is said to be lamenting to have lost his chance to confront Raama face to face in fight. The word पापवशम् गतो अहम् is read as पान वशम् गतो अहम् in other mms. Meaning that 'a drunken man bitten by snake' and this drunkenness is attributed to Vali and said as:

'In my own drunkenness of unassailable might, I could not see and confront you in fight, and had I been sober, though dead at your hands, I would have been victorious in going to heavens...'

Secondly, it is not Raama that has not shown himself up, it is Vali who did not try to find where Raama is. Raama is aware of the boon given by Brahma to Vali

आहूय वालिनम् ब्रह्मा ददौ वरम् अनुत्तमम्।  
प्रतीपवर्ति नोभूयात् अर्थ बलम् अरिन्दम ॥

Summoning Vali, Brahma gave an unexcelling boon... any combatant confronting Vali will loose half of his strength to Vali...

Knowing this through Sugreeva, and honouring Brahma's boon Raama did not come face to face with Vali. This is said at 4-16-27, and 4-16-31. The same is the situation when Hanuma is bound by Brahma missile in Sundara Kanda, where he obliges Brahma's decree.

सुग्रीव प्रिय कामेन यद् अहम् निहतः त्वया ।  
माम् एव यदि पूर्वम् त्वम् एतद् अर्थम् अचोदयः ।  
मैथिलिम् अहम् एक आह्वा तव च आनीतवान् भवेः ॥ १-१७-४९  
राक्षसम् च दुरात्मानाम् तव भार्य अपहारिणम् ।  
कण्ठे बद्धा प्रदद्याम् ते अनिहतम् रावणम् रणे ॥ ३-१७-५०

सुग्रीव प्रिय = Sugreeva, good, कामेन एव intending to do, only निहतः = killed	त्वया अहम् = by you, I am त्वम् एतद् = you, for that, reason अर्थम्	यत् = for which purpose पूर्वम् माम् = earlier, me, only, एव अचोदयः should have prayed, if यदि - if you have assigned me alone, earlier दुरात्मानाम् = evil-minded one कण्ठे बद्धा = by neck, fastening
अहम् एक = I, in one, day आह्वा राक्षसम् = demon, Ravana would रावणम् have been ते प्रदद्याम् = to you, would have given	तव भार्य = your, wife, abductor अपहारिणम् रणे अ = in fight, without, be- निहतम् ing killed मैथिलिम् च = Maithili, also, is आनीतवान् brought, she would भवेः have been.	

'For which purpose I am killed, intending to do good to Sugreeva is incidental to it, you should have assigned me for that purpose in the first instance itself, and I would have brought that evil-minded demon Ravana, the abductor of your wife in one day, that too without killing him in any fight, but by fastening him by neck, and I would have presented Maithili to you. [3-17-49, 50]

Raama's approaching Vali for help is an impossible thing. Raama has come all along searching for Sugreeva and befriended him. Also given is the word to Sugreeva to kill Vali. Raama's going back on his own word can never happen. puts it as:

अभये वालिने दत्ते प्रतिज्ञा परिहीयते।  
 रावणस्य सखा वाली रावणो अपि व्रजेत्तु माम् ।  
 रावणस्य वध अभावात् अवतार फलम् न हि।

If Vali is excused, promise given to Sugreeva fails. Ravana is Vali's friend and even Ravana may come running to Raama seeking refuge, and then leaving Ravana without killing, leaves no fruits of incarnation. Vali's logic is that Ravana alone is the evil minded one in abducting Seetha. How about his own action in incarcerating Ruma, Sugreeva's wife? If this is asked Vali might have replied to save his face, 'I am an animal and those adductions, seductions etc., do not work in our animal kingdom, and we enjoy what we want.' But it is not so with Veda practising Vanara-s. Hence this race is given the title of Vanara, neither animal, nor monkey, nor human.

न्यस्ताम् सागर तोये वा पाताले वा अपि मैथिलीम् ।  
 आनयेयम् तव आदेशात् श्वेताम् अश्वतरीम् इव ॥ ४-१७-५१

सागर तोये = in ocean, water, either वा तव = by your, order आदेशात्	पाताले वा = in netherworld, or, अपि even श्वेताम् = as White, Horse, like अश्वतरीम् इव	न्यस्ताम् = lodged, Maithili मैथिलीम् आनयेयम् = I would have brought.
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'I would have brought Maithili at your order even if she is lodged in oceanic waters or in nether worlds, as with the White Horse of Vedic lore. [4-17-51]

There is one Upanishad called श्वेत अश्वतर Upanishad and when it was in the shape of white female horse, this horse was stolen by Madhu and Kaitabha demon-brothers and later retrieved by Hayagreeva, another aspect of Vishnu.

युक्तम् यत् प्रप्नुयात् राज्यम् सुग्रीवः स्वर् गते मयि ।  
 अयुक्तम् यद् अधर्मेण त्वया अहम् निहतो रणे ॥ ४-१७-५२

मयि स्वर् = me, heavens, on going गते अहम् रणे = I am, in war, by you त्वया	सुग्रीवः = Sugreeva, [kingdom,] राज्यम् will get, thus, that प्राप्नुयात् which [fact is] इति यत् अ धर्मेण = un, righteously, killed, निहत इति thus, that which यत्	युक्त = is proper अ युक्तम् = is improper.
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'The fact of Sugreeva's getting the kingdom after my going to heaven is proper, but the fact of your killing me in war, unrighteously, is improper. [4-17-52]

Why Vali banished Sugreeva from kingdom is being explained. अ धर्मेण 'un-righteously ...'; by the unjust deed

of Sugreeva's closing the face of cave when I was fighting with Dundubhi, wishful of my death and thus; सुग्रीवः राज्यम् प्राप्नुयात् इति यत् तत् अ युक्तम् 'Sugreeva's getting this kingdom unrighteously, is improper.' अहम् त्वया रणे निहतः इतः परम् मयि स्वर गतेन अत सुग्रीवो राज्यम् राज्यम् प्राप्नुयात् इति यत् तत् युक्तम् 'on my going to heavens his getting the kingdom is proper.'

'As long as I am alive Sugreeva can never get a chance to rule the kingdom, because he ascended throne improperly and unrighteously when I am alive in the cave. Because he closed the entrance of the cave, wishing me to die therein, when I was still fighting with Dundubhi, I had to banish him. Now that I am going to heaven at your mercy, his getting the throne of Kishkindha at your mercy, and as its one time regent, is proper.'

कामम् एवम् विधम् लोकः कालेन विनियुज्यते ।

क्षमम् चेत् भवता प्राप्तम् उत्तरम् साधु चिन्त्यताम् ॥ ४-१७-५३

लोकः एवम् = world is, this, way	कामम् = admittedly	कालेन = by time, preordained
विधम्		विनियुज्यते
क्षमम् चेत् = possible, if	भवता प्राप्तम् = by you relevant, reply	साधु = gently, think of.
	उत्तरम्	चिन्त्यताम्

'Admittedly the world is this way, and if possible a relevant reply may gently be thought of about your propriety in killing me...' So said Vali to Raama. [4-17-53]

For the above the latent meaning of Vali is: लोकः 'people, living beings...'; एवम् विधः चेत् 'like me sinners, if they become...'; कामम् कालेन विनियुज्यते 'desirably by Time, Yama, people will be disposed'; भवता प्राप्तम् उत्तरम् 'from you, received, reply - in the shape of killing me; उत्तमम् 'the best'; क्षमम् 'proper one'; चिन्त्यताम् 'you shall think that way only'; If people become sinners like me, Time, Yama disposes them off desirably, and the reply for my sins received from you in the shape of your arrow in my chest, is the best and a proper one too, so it shall be thought of, not otherwise.'

इति एवम् उक्त्वा परिशुष्क वक्रः शर अभिघातात् व्यथितो महात्मा ।

समीक्ष्य रामम् रवि संनिकाशम् तूष्णीम् बभौ वानर राज सूनुः ॥ ४-१७-५४

शर = by arrow, impaled	व्यथितः = agonised	महात्मा = great-souled one
अभिघातात्		
वानर राज = Vanara, king's, son -	परि शुष्क = wholly, dried up,	रवि = sun, equalling, at
सूनुः Vali	वक्रः mouth	सन्निकाशम् Raama
समीक्ष्य = on seeing keenly	इति एवम् = thus, that way, on say-	रामम्
	उक्त्वा ing	तूष्णीम् बभौ = silent, remained.

That great-souled son of a vanara king Vali, whom the arrow impaled and agonised, on keenly seeing Raama whose resplendence equals the brightness of the sun, said that much and remained silent when his



mouth has dried up. [4-17-54]

Raama has not used any great or deadly arrow on Vali, but a third rated or lesser one is shot at, because Vali is still lingering with the same arrow in his chest. The same is said in Yuddha kanda, 67th chapter, 154 verse, where Valmiki himself is amazed to say that Kumbhakarna is not killable with that sort of arrow which pierced through seven great sala trees, and which has killed the greatest Vali. यैः सायकैः साल वरा निकृता वाली हतो वानर पुङ्गवः च॥ and narrating thus the poet says that Vali is nothing when compared with Kumbhakarna and others in Lanka.

### Killing Vali - the riddle

Vali's killing is a puzzle from the viewpoint of imperial politics and dharma. Hence Vali questions logically about it, even at his dying stage. The questions are as below:

- १ - पराङ्मुख वधम् कृत्वा को अत्र प्राप्तः त्वया गुणः
- २ - दण्डयः च अपि अपकारिषु
- ३ - न माम् अन्ये सङ्गृह्यन् प्रमत्तम् वेदुम् अर्हसि
- ४ - विषये वा पुरे न अपकारोमिह
- ५ - हिङ्गस्य अकिल्बिषम्
- ६ - फल मूल अशिन नित्यम्
- ७ - भूमिः हिरण्यम् रूप्यम् च विग्रहे कारणानि न
- ८ - त्वम् तु कम प्रधानः च
- ९ - हत्वा माम् इह किम् वक्ष्यसि सताम् मध्ये
- १० - चोरः प्राणि वधे रतः आदि निरय गामिनः
- ११ - अधार्यम् चर्मम् अभक्ष्याणि च माङ्गानि
- १२ - पञ्च पञ्च नका अ भक्ष्याः
- १३ - मैथिलीम् अहम् च आनीतवान् भवे -- धर्माकृतम्

1. 1] By killing one who is facing away, what worth is achieved by you?
2. 2] You have not punished the wrongdoer
3. 3] Killed one who is combating with another and an unvigilant one
4. 4] In your country or city I did no misdeed
5. 5] Non-guilty being is hurt
6. 6] Fruits, tuber eating being is killed
7. 7] No dispute of land, gold or silver
8. 8] You primary aspiration is to kill without probing into good or bad
9. 9] How do you face criticism by scholars?

10. 10] Unnecessary killers are hell-goers
11. 11] Un-wearable is my skin uneatable is my flesh
12. 12] Five kinds of five-nailed animals are usable by humans
13. 13] I would have brought back Maithili in one day.

For all these questions Raama answers in next chapter and speaks as to how justified is this elimination, to Vali and to all of us.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे सप्तदशः सर्गः ॥

Thus completes 17<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 18 Sarga 18 - अष्टदशः सर्ग

## Rama's Elucidation Of Dharma To Vali

## Introduction -

Raama explains to dying Vali as to why he gave such a punishment. Raama categorically explains all the question put by Vali in the last chapter from the viewpoint of scriptures that lay down principle for सनातन धर्म , eternal tradition, as well as राज धर्म , king's duty. Vali finally concludes that there is someone superior to him and thus seeks refuge in Raama.

इति उक्तः प्रश्रितम् वाक्यम् धर्म अर्थ सहितम् हितम् ।  
परुषम् वालिना रामो निहतेन विचेतसा ॥ ४-१८-१

रामः	= Raama	निहतेन	= hit down	विचेतसा	= without vitality [collapsing]
वालिना	= with Vali	धर्म अर्थ	= probity, meaning, containing	हितम्	= expedient
परुषम्	= exacting, words	प्रश्रितम्	= [but] humbly	इति उक्तः	= thus, [Raama,] was addressed [by Vali.]
वाक्यम्					

Thus, Vali who is hit down by arrow and who is collapsing humbly spoke exacting words that contained probity, meaningfulness, and expedience, to Raama. [4-18-1]

तम् निष्प्रभम् इव आदित्यम् मुक्त तोयम् इव अंबुदम् ।  
उक्त वाक्यम् हरि श्रेष्ठम् उपशान्तम् इव अनलम् ॥ ४-१८-२  
धर्म अर्थ गुण संपन्नम् हरि ईश्वरम् अनुत्तमम् ।  
अधिक्षिप्तः तदा रामः पश्चात् वालिनम् अब्रवीत् ॥ ४-१८-३

तदा	= then	रामः	= Raama	अधिक्षिप्तः	= he who is arraigned [find fault with call into question, an action or statement, imputed, Raama by Vali]
निष् प्रभम्	= without, luster, sun, like - to lusterless Vali	मुक्त तोयम्	= released, waters,	उपशान्तम्	= quenched, fire, like
इव		अम्बुदम् इव	cloud, like	अनलम् इव	
हरि श्रेष्ठम्	= to monkey, the best	हरि ईश्वरम्	= to monkeys, lord	अनुत्तमम्	= unexcelled one
धर्म अर्थ गुण सम्पन्नम्	= righteousness, meaningfulness, attributes, abounding with - in the words of Vali	उक्त वाक्यम्	= on who has the words spoken, Vali	वालिना	= to Vali
पश्चात्	= [Raama] subsequently, spoke.				
अब्रवीत्					

Then to him who is rendered like a lusterless sun, fizzling out like a cloud that released its water, and who became like a quenched fire, to such a best monkey and an unexcelled lord of monkeys who has just now imputed Raama with words that are abounding with righteousness and meaningfulness, Raama spoke subsequently. [4-18-3, 4]

The words Vali spoke contain righteousness from his viewpoint, when he said 'How did you hit me without confronting me...' and the meaningfulness in the words like 'a quarrel comes when gold and silver are the cause, I should have brought Ravana without bloodshed, I would have brought Maithili and presented before your....' etc. But these words are with the death time wisdom of Vali, and they become parroted saying but cannot be practical with the kind of righteousness followed by Vali.

धर्मम् अर्थम् च कामम् च समयम् च अपि लौकिकम् ।  
अविज्ञाय कथम् बाल्यात् माम् इह अद्य विगर्हसे ॥ ४-१८-४

धर्मम्	= probity, prosperity,	लौकिकम्	= social, conventions	च अपि	= also, even
अर्थम् च	pleasures gaining	समयम्			
कामम् च					
अविज्ञाय	= un, knowingly - uncaring	इह अद्य	= in this matter, now,	माम् कथम्	= me, how, rebuking.
		बाल्यात्	childishly	विगर्हसे	

'Uncaring for probity, prosperity, pleasure deriving, and even for the social conventions, now how do you rebuke me childishly in this matter? [4-18-4]

अपृष्ट्वा बुद्धि संपन्नान् वृद्धान् आचार्य संमतान् ।  
सौम्य वानर चापल्यात् त्वम् माम् वक्तुम् इह इच्छसि ॥ ४-१८-५

बुद्धि	= intellectually, en-	आचार्य	= to mentors, agreeable	वृद्धान्	= doyens [ of your race]
सम्पन्नान्	riched	संमतान्	ones		
अपृष्ट्वा	= without, asking, un, asking - unconsulting [about the deeds you undertook]	त्वम्	= you	सौम्य	= o, gentle one or
सौम्यम्	= gentle, me	माम्	= with me	वानर	= a monkey's [pri-
माम्		कथम्	= how do]	चापल्यात्	mate's,] with caprice
इह वक्तुम्	= in this matter, to talk - to debate			इच्छसि	= you wish.

'Unconsulted are the doyens of your race that are intellectually well off and agreeable to your mentors about rights and wrongs about your deeds, oh, gentle one, how do you wish to debate with me in this matter with your primate's caprice. [4-18-5]

इक्ष्वाकूणाम् इयम् भूमिः स शैल वन कानना ।  
मृग पक्षि मनुष्याणाम् निग्रह अनुग्रहेषु अपि ॥ ४-१८-६

स शैल वन = with, mountains, कानना woods, forests	इयम् भूमिः = this, earth	मृग पक्षि = of animals, of birds, of मनुष्याणाम् humans
निग्रह = [authority] to control, अनुग्रहेषु to punish, to condone, अपि even in	इक्ष्वाकूणाम् = [this belongs to] Ikshvaku-s.	

'This earth with its mountains, woods, and forests, even along with the authority to condone or condemn the animals, birds, and humans on it belongs to Ikshvaku-s. [4-18-6]

Vali's question No. 4] 'I have not done any misdeed either in your country or city...' is answered in this, 'when entire earth belongs to us where is the question of a city or a particular country?'

ताम् पालयति धर्मात्मा भरतः सत्यवान् ऋजुः ।  
धर्म काम अर्थ तत्त्वज्ञो निग्रह अनुग्रहे रतः ॥ ४-१८-७

धर्मात्मा = virtue-souled one, सत्यवान् one who abides truth ऋजुः straightforward - plain-speaking भरतः = Bharata	धर्म काम = probity, pleasures अर्थ तत्त्व prosperity, import, ज्ञः knower of ताम् = her [earth,] is ruling. पालयति	निग्रह = in controlling, in con- अनुग्रहे रतः doning, concerned in
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'He who is virtue-souled, truth-abiding, plain-speaking, and the knower of the import of probity, pleasures, and prosperity, and the one who is concerned in controlling or condoning his subjects, that Bharata is the ruler of earth. [4-18-7]

नयः च विनयः च उभौ यस्मिन् सत्यम् च सुस्थितम् ।  
विक्रमः च यथा दृष्टः स राजा देश कालवित् ॥ ४-१८-८

यस्मिन् = in whom	नयः च = scrupulousness, also, विनयः च benignancy, both are उभौ there	सत्यम् च सु = truthfulness, also, स्थितम् firmly, abides in
विक्रमः च = valour, also, as has यथा दृष्टः been, seen [stipulated by scriptures]	सः देश काल = he is, place, time, वित् राजा knower, king.	

'In whom both scrupulousness and benignancy are there, truthfulness is firmed up, and valour as evinced by scriptures is evident, and he who is the knower of time and place is the king, namely Bharata. [4-18-8]

तस्य धर्म कृत आदेशा वयम् अन्ये च पार्थिवः ।  
चरामो वसुधाम् कृत्स्नाम् धर्म संतानम् इच्छवः ॥ ४-१८-९

तस्य = his [by him]	धर्म कृत = for righteousness, made, decree holding	वयम् = we [Raama, Lakshmana]
अन्ये पार्थिवः = other, kings, also	धर्म सम् = rightness, good, continuity - continuum	इच्छवः = while desiring for
च		
कृत्स्नाम् = entire, on earth, we are		
वसुधाम् moving.		
चरामः		

'Holding his virtuous decree desiring to keep up the continuum of righteousness, we and some other kings are wayfaring this earth in its entirety. [4-18-9]

The 'virtuous decree to keep up virtue' धर्म कृत आदेश is not that of Bharata, but by the king राज धर्म कृत आदेश . Bharata as younger brother cannot order his elder, and that too, a 'would-have-been-king,' but the throne demands it to be done by any subject, and now Bharata is in that throne. Actually Bharata did not give any explicit orders to Raama or others making them responsible for the upkeep of dharma, on his behalf. Raama himself orders Bharata as at:

त्वम् राजा भरत भव स्वयम् नराणाम्।  
वन्यानाम् अहम् अपि राज राण्मृगाणाम्।

Ayodhya Kanda II, 1-674-17 'Bharata, you become the king of humans, and I shall be the king of forest-beings...' Thus, taking responsibility on his own shoulders, in his own duty as a Kshatriya to keep up dharma, Raama is trekking forests. Some 'other kings' roaming like this are not detailed.

तस्मिन् नृपति शार्दूल भरते धर्म वत्सले ।  
पालयति अखिलाम् पृथ्वीम् कः चरेत् धर्म विप्रियम् ॥ ४-१८-१०

नृपति शार्दूल = kingly, tiger	धर्म वत्सल = righteousness, patron of	तस्मिन् = that, Bharata
अखिलाम् = entire, earth, while	कः = who	भरते
पृथ्वीम् ruling		धर्म वि = to morality, un, acceptable [way]
पालयति		प्रियम्
चरेत् = [who] conducts.		

'While that Bharata, the kingly-tiger and a patron of virtue, is ruling the earth in its entirety, who is there to conduct himself in an unacceptable way to morality on it? [4-18-10]

ते वयम् मार्ग विभ्रष्टम् स्वधर्मे परमे स्थिताः ।  
भरत आज्ञाम् पुरस्कृत्य निगृहीमो यथा विधि ॥ ४-१८-११

परमे स्व धर्मे = pre-eminent, our own, righteousness, abiding	वयम् = we	भरत = Bharata's, orders, abided by
स्थिताः		आज्ञाम्
		पुरस्कृत्य

मार्ग विभ्रष्टम्	= of path, deviant one	यथा विधि	= according to, custom	निगृह्णीमः	= we control = punish.
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'Abiding in our own pre-eminent righteousness, and even abiding by the order of Bharata we punish him who deviated from the path of morality, according to custom. [4-18-11]

त्वम् तु संक्लिष्ट धर्मः च कर्मणा च विगर्हितः ।  
काम तत्र प्रधानः च न स्थितो राज वर्त्मनि ॥ ४-१८-१२

त्वम् तु	= as for you	संक्लिष्ट धर्मः	= complicated - decadent, virtue is made to	कर्मणा च विगर्हितः	= by deeds - decadent behaviour, also, reprobable
काम तत्र प्रधानः च	= carnality, doctrine, primary, also	राज वर्त्मनि न स्थितः	= in king's, route [conduct,] not, abided.		

'As for you, you brought virtue to a state of decadence, rendered yourself reprobable by your own decadent behaviour, for carnality alone has become your primary doctrine, and thus you have not abided by the conduct meetly to a king. [4-18-12]

Vali's question 5. 'Non-guilty being is hurt...' is answered: 'your only guilt is that you have not abided by conduct a king should have...' The nature of that guilt is narrated in next verses.

ज्येष्ठो भ्राता पिता चैव यः च विद्याम् प्रयच्छति ।  
त्रयः ते पितरो ज्ञेया धर्मे च पथि वर्तिनः ॥ ४-१८-१३

धर्मे पथि वर्तिनः विद्याम् प्रयच्छति	= [for him who] in virtuous, way, treader = education, endows he too	ज्येष्ठः भ्राता पित च एव ते त्रयः पितरः ज्ञेया	= elder, brother, is father, also, thus = they, three, fathers, thus are to be known.	यः च	= he who
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'It is to be known by him who treads the way of righteousness that he has three fatherly personages, namely his own father, his elder brother, and the one who accords education to him. [4-18-13]

यवीयान् आत्मनः पुत्रः शिष्यः च अपि गुणोदितः ।  
पुत्रवत् ते त्रयः चिंत्या धर्मः चैव अत्र कारणम् ॥ ४-१८-१४

यवीयान्	= younger brother	पुत्रः	= son	गुणोदितः शिष्यः च अपि चिंत्या	= with good characteristics, disciple, also, even = are to be deemed
ते त्रयः	= these, three	आत्मनः पुत्र वत्	= one's, own, son like		
अत्र धर्मः चैव कारणम्	= there - in that matter, rectitude, alone, is the base.				

'An younger brother, a son, and a disciple with good characteristics, these three are to be deemed as one's own sons, for such matters take base on rectitude alone. [4-18-14]

सूक्ष्मः परम दुर्ज्ञेयः सताम् धर्मः प्लवंगम् ।  
हृदिस्थः सर्व भूतानाम् आत्मा वेद शुभाशुभम् ॥ ४-१८-१५

प्लवंगम्	= oh, fly-jumper Vali	सताम् धर्मः	= by principled people,	परम दुर्	= highly, not, ponder-
		सु उक्ष्मः	probity [practised ,] is	ज्ञेयः	able
			very, subtle		
सर्व	= in all, beings, in heart,	शुभ अ	= good and bad, just and	वेद	= knows - differentiates.
भूतानाम्	abiding, soul	शुभम्	unjust		
हृदि स्थः					
आत्मा					

'The probity practised by principled people is very subtle and highly imponderable, and the soul that abides in the hearts of all beings alone can differentiate between just and unjust. [4-18-15]

In another way the above is: 'I am that Supreme Soul residing in the hearts of all beings. So I alone will decide what is right and what is wrong...' Vali's question 8 is taken up. 'Your primary aspiration is to kill without probing into good or bad...' is answered saying that 'I am the decider...'

चपलः चपलैः सार्धम् वानरैः अकृत आत्मभिः ।  
जात्यंध इव जात्यन्धैः मन्त्रयन् द्रक्ष्यसे नु किम् ॥ ४-१८-१६

चपलः	= [you are a ] vacillant	अ कृत	= un, controlled [fran-	चपलैः	= with vacillant, mon-
		आत्मभिः	tic,] minded ones	वानरैः	keys, your kind of
जाति अन्ध	= by birth, blind, with	मन्त्रयन्	= by counselling	सार्धम्	
जाति अन्धैः	them who by birth,			द्रक्ष्यसे नु	= can you see, [can
इव	blind, like			किम्	you fathom, distin-
					guish, what is just and
					unjust,] really, what?

'Like a blind by birth counselling with similarly blind, you being a vacillant, on your counselling only with frantic minded vacillant monkeys, what can you really fathom about right and wrong? [4-18-16]

अहम् तु व्यक्तताम् अस्य वचनस्य ब्रवीमि ते ।  
न हि माम् केवलम् रोषात् त्वम् विगर्हितुम् अर्हसि ॥ ४-१८-१७

अहम्	= I	अस्य	= about these, words [of	व्यक्तताम्	= will clarify
ते ब्रवीमि	= to you, I am telling	वचनस्य	mine]	माम्	= me, to disdain, scorn
		त्वम्	= you, just by, outrage	विगर्हितुम्	
		केवलम्			
न अर्हसि हि	= not, apt of you, in-	रोषात्			
	deed.				



'I will clarify about the words I have said, but I tell you that it is indeed inapt of you to disdain me just out of your outrage. [4-18-17]

तत् एतत् कारणम् पश्य यत् अर्थम् त्वम् मया हतः ।  
भ्रातुर् वर्तसि भार्यायाम् त्यक्त्वा धर्मम् सनातनम् ॥ ४-१८-१८

त्वम् यत् = you are, by which, rea- अर्थम् मया son, by me, killed हतः भ्रातुः = in brother's, wife, you भार्यायाम् misbehaved. वर्तसि	तत् एतत् = that, this, reason, be- कारणम् hold पश्य	सनातनम् = perpetual, tradition, धर्मम् on forsaking त्यक्त्वा
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'Realise this reason by which I have eliminated you... you misbehaved with your brother's wife, forsaking the perpetual tradition. [4-18-18]

With this one and only reason Raama suffices all the thirteen questions of Vali, as summarised in endnote of last chapter. Beyond this Raama also answers other paltry questions, later.

अस्य त्वम् धरमाणस्य सुग्रीवस्य महात्मनः ।  
रुमायाम् वर्तसे कामात् स्त्रुषायाम् पाप कर्मकृत् ॥ ४-१८-१९

महात्मनः = great-souled, his, Sug- अस्य reeva's सुग्रीवस्य कामात् = with lust	धरमाणस्य = while alive  स्त्रुषायाम् = in daughter-in-law, रुमायाम् in Ruma, you misbe- वर्तसे haved.	पाप कर्म = sinful, act, while doing कृत्
--	---	---

'While the great-souled Sugreeva is still alive, you with your habit of sinful acts have lustily misbehaved with Sugreeva's wife Ruma, who should be counted as your daughter-in-law. [4-18-19]

Vali being a king, he committed incest transgressing tradition.

वाली तावत् स्व राज्ये स्थित्वा धर्माति क्रमम् कृतवान् ।  
धर्म दूषकः च राजा अवश्यम् दण्डनीयः । धर्माकूतम्

This is the very fault found by Raama when expressing वाली चारित्र दूषकः 'abuser of history/tradition...' in Kishkindha, 4-10-33.

तद् व्यतीतस्य ते धर्मात् काम वृत्तस्य वानर ।  
भ्रातृ भार्या अभिमर्शे अस्मिन् दण्डो अयम् प्रतिपादितः ॥ ४-१८-२०

वानर	= oh, vanara	तत्	= thereby	धर्मात्	= from tradition /
काम वृत्तस्य	= in immorality, who is abiding - for dissolute	ते	= to you	व्यतीतस्य	virtue, he who transgressed
भ्रातृ भार्या	= brother's, wife, for	अयम् दण्डः	= this, punishment, pro-	अस्मिन्	= in this [for the sin]
अभिमर्शं	touching - abusing	प्रतिपादितः	posed - imposed.		

'Thereby, oh, vanara, this punishment is imposed on you, for your dissolute sinning in abusing your brother's wife, thereby for your transgression of tradition and virtue. [4-18-20]

Vali's question 10, 'inveterate killers are hell-goers...' is replied, 'killing a sinner is no sin and no hell is ensuing thereby...' is the reply, establishing Vali's sin.

न हि लोक विरुद्धस्य लोक वृत्तात् अपेयुषः ।  
दण्डात् अन्यत्र पश्यामि निग्रहम् हरि यूथप ॥ ४-१८-२१

हरि यूथप	= oh, monkey's, chief	लोक	= to world - society, con-	लोक वृत्तात्	= world's, convention,
दण्डात्	= from punishment,	विरुद्धस्य	trary one	अपेयुषः	one who is deviant
अन्यत्र	other than	निग्रहम्	= [other sort of] control	न पश्यामि हि	= not, I see, indeed.

'I foresee no other kind of control other than punishment to him who conducts himself contrary to the society and who is deviant of conventions. [4-18-21]

Vali's question: 2] 'you are not punishing the wrongdoer...' is answered. साम दानम् क्षमा धर्मः सत्यम् धृति 'influencing, largesse, forbearance, probity, candour' etc., will work with kings of equal status and worthiness in political strategies. But you are an inferior with an immodest conduct. Then, why should I waste that much of political manoeuvre in your regard? Thus you are eliminated straightaway...' Vali may counter Raama in asking for a lesser punishment than killing, like exiling etc., which he has given to Sugreeva. For this Raama is ready to say that no other punishment is evident than the one said by Manu: सपिण्डापत्य दारेषु रेतः सित्त्वा प्राण त्यागो विधीयते - - मनु स्मृति .

न च ते मर्षये पापम् क्षित्रयो अहम् कुलोद्भूतः ।  
औरसीम् भगिनीम् वा अपि भार्याम् वा अपि अनुजस्य यः ॥ ४-१८-२२  
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः ।

कुल उद्भूतः	= [from best] dynasty,	अहम् ते	= I, your, wrongdoing,	यः नरः	= which, person
क्षित्रयः	emerged, as a Kshatriya	पापम् न	do not, tolerate		
		मर्षये			

औरसीम् = with daughter	भगिनीम् वा = with sister, or, even अपि	अनुजस्य = with brother's, wife, भार्याम् वा or, even अपि
कामात् = lustfully, involves प्रचरेत् with	तस्य दण्डः = his [to him,] punish- वधः स्मृतः ment, elimination, recalled [from scrip- tures, specified.]	

'As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures. [4-18-22, 23a]

भरतः तु महीपालो वयम् तु आदेश वर्तिनः ॥ ४-१८-२३  
त्वम् च धर्मात् अतिक्रान्तः कथम् शक्यम् उपेक्षितुम् ।

भरतः तु मही पालः = Bharata, but, of land, land	वयम् तु = we, but, in his orders, आदेश moving ones - proxies वर्तिनः adhering to	त्वम् च = you, also, from right- धर्मात् अति ness, over, stepped क्रान्तः
उपेक्षितुम् = to be lenient, how, कथम् possible. शक्यम्		

While Bharata is the lord of land and we are his proxies adhering to his orders, and while you too have overstepped the bounds of rightness, then how is it possible to be lenient? [4-18-23b, 24a]

गुरु धर्म व्यतिक्रान्तम् प्राज्ञो धर्मेण पालयन् ॥ ४-१८-२४  
भरतः काम युक्तानाम् निग्रहे पर्यवस्थितः ।

प्राज्ञः = sensible - Bharata	गुरु धर्म = weighty - momentous, व्यति virtue, [one who] over क्रान्तम् steps	हिम् - = while punishing- निग्रहन् Bharata]
धर्मेण = with righteousness, पालयन् while ruling such as he is	भरतः = Bharata	काम = lust, those that are युक्तानाम् with it
निग्रहे = to put down, is poised पर्यवस्थितः for.		

'While ruling righteously sensible Bharata punishes him who oversteps the momentous virtue, and he is poised to put down lustful ones. [4-18-24b, 25a]

वयम् तु भरत आदेशम् विधिम् कृत्वा हरीश्वर ।  
त्वत् विधान् भिन्न मर्यादान् निग्रहीतुम् व्यवस्थिताः ॥ ४-१८-२५

हरि ईश्वर = oh, monkey's, lord	वयम् तु = as for us	भरत = brother's, orders आदेशम्
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विधिम् = duty	कृत्वा = on effectuating	भिन्न मर्यादान् = one who shattered, ethics
त्वत् विधान् = your, kind of	निग्रहीतुम् = to curb, we stand for.	
	व्यवस्थिताः	

'As for us, oh, monkey's lord, we effectuate our brother's orders and our duty, and we stand for curbing your kind of shatterers of ethics. [4-18-25b, c]

सुग्रीवेण च मे सख्यम् लक्ष्मणेन यथा तथा ।  
दार राज्य निमित्तम् च निःश्रेयसकरः स मे ॥ ४-१८-२६

सुग्रीवेण मे = with Sugreeva, my, as-saxvym sociation	लक्ष्मणेन यथा तथा = with Lakshmana, as with, so it is	दार राज्य निमित्तम् च = wife, kingdom, owing to, also [our friendship materialised]
सः मे = he, to me	निःश्रेयस करः = succour, he does.	

'My association with Sugreeva is as good as that with Lakshmana, nevertheless it betided with an understanding to regain Sugreeva's wife and kingdom, and he will give succour to me. [4-18-26]

Vali's question 13] 'I would have brought back Maithili in one day...' is given an answer. Bringing Maithili from the captivity of Ravana would have averted Vali's death - so Vali thought. But who will bring Ruma, wife of Sugreeva, and give her back to Sugreeva? Vali does not consider this, and in this alone Vali's transgression is said to have been proved. Thus any truce between Vali and Raama is an impossible and improbable proposition.

What all Raama wanted is the 'search for Seetha...' not bring her to his fore. Elimination of Ravana is to be done by Raama alone, for which Seetha is to be located first. If a truce is struck between Vali and Raama, Vali straightway goes to Ravana and asks for Seetha. If Ravana yields Seetha there is no cause left for his elimination. Ravana for sure refuses to yield her. Then a combat ensues between Ravana and Vali. But Vali can combat one-to-one in a duel and he may not encounter a magical war of Indrajit or Kumbhakarna. Then all the demons will combine to eliminate Vali, thus the epic concludes there haphazardly. Other way round, if Vali seeks help of Ravana and his military to combat Raama, Vali's forces and Ravana's forces will come down on a handful warriors like Raama, Sugreeva Hanuma, and Jambavanta et al. Then the whole of monkey force will be with Vali, and these few warriors will be routed down mercilessly. Above all, Raama has promised Sugreeva to eliminate Vali, the abuser of tradition, and Raama becomes blameworthy if he fails in his word. Hence the simplest formula 'enemy's friend is my enemy too...' works well and Raama followed that only.

प्रतिज्ञा च मया दत्ता तदा वानर संनिधौ ।  
प्रतिज्ञा च कथम् शक्या मत् विधेन अनवेक्षितुम् ॥ ४-१८-२७

तदा मय	= then - at the time of be- friending, by me	वानर सन्निधौ	= vanara-s, in presence	प्रतिज्ञा च	= promise, also, is given
मत् विधेन	= by my, type of [per- son]	प्रतिज्ञा	= promise	दत्ता	
कथम् शक्या	= how is, possible.			अन्	= not, to honour
				अवेक्षितुम्	

'I gave a promise to Sugreeva at the time of befriending him in the presence of vanara-s, and how is it possible for my kind to dishonour a given promise? [4-18-27]

In Aranya Kanda he tells Seetha, that he even leaves his life than to feign his promise. अपि अहम् जीवितम् जह्याम् त्वाम् वा सीते स लक्ष्मणाम्॥ 4-10-18. Hence there is no question of his going back on the word given to them that crave for his mercy.

तत् एभिः कारणैः सर्वैर् महद्भिः धर्म संहितैः ।  
शासनम् तव यत् युक्तम् तत् भवान् अनुमन्यताम् ॥ ४-१८-२८

तत्	= thereby	धर्म संहितैः	= virtue, abounding	सर्वैः महद्भिः	= with all of them, with supreme values
एभिः कारणैः	= due to these, reasons	तव यत्	= to you, which, punish- ment	युक्तम्	= befitting
तत् भवान्	= that, by you, you infer.				
अनुमन्यताम्					

'Thereby you have to infer that a befitting punishment is given to you, owing to all these great reasons that abound with virtue and with supreme value. [4-18-28]

सर्वथा धर्म इति एव द्रष्टव्यः तव निग्रहः ।  
वयस्यस्य उपकर्तव्यम् धर्मम् एव अनुपश्यता ॥ ४-१८-२९

तव निग्रहः	= your, control [keep- ing you under control, punishing you]	सर्वथा धर्मः	= anywise, is righteous	द्रष्टव्यः	= is to be seen [you shall regard it]
धर्मम्	= rectitude, he who is	इति एव	- condign, legitimate, thus, only		
अनुपश्यता	guided by it	वयस्यस्य	= to a friend, has to ren- der assistance, alone -		
		उपकर्तव्यम्	in any event.		
		एव			

'Anywise, you have to regard the punishment given to you is legitimate, and he whom rectitude guides has to render assistance to his friend, in any event. [4-18-29]

शक्यम् त्वया अपि तत् कार्यम् धर्मम् एव अनुवर्तता ।  
श्रूयते मनुना गीतौ श्लोकौ चारित्र वत्सलौ ॥  
गृहीतौ धर्म कुशलैः तथा तत् चरितम् मयाअ ॥ ४-१८-३०

धर्मम् एव = righteous, only, if seen अनुवर्तता = if pursued [had you pursued]	त्वया अपि = by you, even	तत् कार्यम् = that, deed [deed of imposing such a punishment,] possible - you too would have done the same
मनुना = by Manu	चारित्र वत्सलौ = good convention, advocates of [the verses said next]	श्लोकौ = two verses - verses of law
गीतौ = said to be sung - as said to be	श्रूयते = we hear so	धर्म कुशलैः = in rightness, experts
गृहीतौ = they [verses] taken - accepted	मया तत् = by me, that [way,] likewise, done - I have conducted myself.	

'Had you pursued rightness you too would have done the same deed in imposing such a punishment, and we hear two verses that are given to the advocacy of good conventions, which the experts of rightness have also accepted, and which are said to be coined by Manu, and I too conducted myself only as detailed in those verses of law. [4-18-30]

राजभिः धृत दण्डाः च कृत्वा पापानि मानवाः ।  
निर्मलाः स्वर्गम् आयान्ति सन्तः सुकृतिनो यथा ॥ ४-१८-३१

मानवाः = humans	पापानि कृत्वा = sins, on making	राजभिः धृत = by kings, imposed, दण्डाः च = punishment, also
निर्मलाः = unblemished - sinless, सुकृतिनः = with good deeds, pious सन्तः यथा = souled ones, as with	स्वर्गम् = to heaven, they come. आयान्ति	

'When kings impose proper punishment on the humans who have sinned, they become sinless and enter heaven as with the pious souls with good deeds.' So says one verse of Manu. [4-18-31]

शसनात् वा अपि मोक्षात् वा स्तेनः पापात् प्रमुच्यते ।  
राजा तु अशासन् पापस्य तद् आप्नोति किल्बिषम् ॥ ४-१८-३२

स्तेनः = a thief	शसनात् वा = by punishment, either, अपि मोक्षात् = even, by releasing - by वा = clemency, or	पापात् = from sin, will be re- प्रमुच्यते = leased
अ शासन् = un, punishing, king, राजा तु = but	पापस्य तत् = sin's, that, blot, he de- किल्बिषम् = rives. आप्नोति	

'Either by punishment or by clemency a thief will be absolved from sin, but the king who does not impose proper punishment will derive the blot of that sin.' So says the other verse of Manu. [4-18-32]

आर्येण मम मान्धात्रा व्यसनम् घोरम् ईप्सितम् ।  
श्रमणेन कृते पापे यथा पापम् कृतम् त्वया ॥ ४-१८-३३

मम आर्येण	= by my [ancestor,] ven-	त्वया यथा	= by you, as you have,	श्रमणेन पापे	= by renouncer, [as
मान्धात्रा	erable, Maandhaata	पापम्	sin, done - committed	कृते	with] sin, committed
ईप्सितम्	= what is desired, terri-	कृतम्	likewise		
घोरम्	ble, problem [punish-				
व्यसनम्	ment is given.]				

'When a renouncer has committed sin like that of the one committed by you, my venerable ancestor Maandhaata has given punishment which he desired. [4-18-33]

This is according to the meaning derived by ancient commentators which does not go well with the import of earlier verse 'the king derives the blot if he does not punish properly' or with the next one. Raama's ancestor Maandhaata should have got that blot for not punishing a renouncer in proper way. Other mms has this verse like this:

पूर्वेण मम मान्धाता सम्प्राप्तम् व्यसनम् महत् ।  
श्रमणेन कृते पापे यथा पापम् कृतम् त्वया ॥

And which verse is to be kept, it is up to the pundits. Raama is quoting a precedent from his own dynasty. Maandhaata has to impose capital punishment to a sage, for that sage committed some immoral act. Here also the श्रमण is used for a wandering sage, called यति . Because he is religious person is he to let off; a religious person's sinning is doubly punishable; are the problems of Maandhaata. This word श्रमण yati, need not be equated with a Buddhist monk, for they also have same titles, and Maandhaata is said to have existed long before Buddha's era.

अन्यैः अपि कृतम् पापम् प्रमत्तैः वसुधा अधिपैः ।  
प्रायश्चित्तम् च कुर्वन्ति तेन तत् शाम्यते रजः ॥ ४-१८-३४

अन्यैः अपि	= by others, even	कृतम्	= committed [acquired,]	प्रमत्तैः वसुधा	= by unobservant, land,
प्रायश्चित्तम्	= make amends, also, do	पापम्	sin	अधिपैः	lords [kings]
च कुर्वन्ति		तेन तत् रजः	= by that, that, filth of		
		शाम्यते	sin, they mitigate.		

'Such sin is acquired even by other kings who are unobservant in imposing proper punishment, and those kings had to make amends for it at appropriate time, by that propitiation they used to mitigate that filth of that sin. [4-18-34]

The kings who are otherwise busy may not hanker after thieves and sinners always, thus they become unobservant of each and every individual's behaviour. So the kings used to make amends at appropriate time. It

is up to the individual to comport properly or improperly. An offender may escape hundred offences, but if caught once, he has to pay for all his wrongdoings.

तत् अलम् परितापेन धर्मतः परिकल्पितः ।  
वधो वानरशार्दूल न वयम् स्व वशे स्थिताः ॥ ४-१८-३५

वानर शार्दूल	= Vanara, the tiger	तत् अलम्	= thereby, enough, with	वधः धर्मतः	= [your] elimination,
वयम् स्व	= we, our own, control,	परितापेन	annoyance	परिकल्पितः	righteously, devised
वशे न	not, abiding - we are				
स्थिताः	not independent.				

'Thereby, enough with your annoyance, oh, tigerly vanara, as your elimination is devised righteously, and we too are not independent. [4-18-35]

They are bound by duty. They are not at their free will to act on their own whims and fancies. Vali's question: 9] 'How do you face criticism by scholars?' is answered. 'None can criticise because I have not acted on my own, but bound by scriptures and precedents...'

या वा न वधस्य वधे तावान् वधस्य मोक्षणे।  
अधर्मो नृपतेः दृष्टो धर्मस्तु विनियच्चतः - मनु स्मृति ९-२४९-

'How much sin is acquired by executing a murderer, that much sin is acquired by executing a non-murderer...' which again is somewhat similar to the present day saying, 'let hundred criminals go unpunished, but let no innocent be punished.'

शृणु च अपि अपरम् भूयः कारणम् हरिपुंगव ।  
तत् श्रुत्वा हि महत् वीर न मन्युम् कर्तुम् अर्हसि ॥ ४-१८-३६

महत् वीर	= oh, great, brave one	हरि पुंगव	= monkey's, best of	भूयः अपरम्	= further, another, rea-
तत् महत्	= that, important	मन्युम्	= fury, to do, not, apt of	कारणम्	son, you hear
श्रुत्वा	[cause,] on hearing	कर्तुम् न	you - you will not be	शृणु	
		अर्हसि	infuriated.		

'Oh, brave and best one among monkeys, further listen to another cause, and on listening that important cause you will not be infuriated. [4-18-36]

न मे तत्र मनस्तापो न मन्युः हरिपुंगव ।  
वागुराभिः च पाशैः च कूटैः च विविधैः नराः ॥ ४-१८-३७  
प्रतिच्छन्नाः च दृश्याः च गृह्णन्ति सुबहून् मृगान् ।



तत्र	= in that matter - of my killing you, or, your reviling me	मे	= to me	मनः तापः	= at heart, grief - angst
मन्युः	= ire	न	= are not there	हरि पुन्यव	= oh, monkey, the best
नराः	= people	वागुराभिः च	= with snares, also	पाशैः च	= with loops, also
विविधैः कूटैः	= numerous, by contrivances, even	प्रतिच्छन्नाः	= covertly, either,	सु बहून्	= very many
च		च दृश्याः च	= overtly, or		
मृगान्	= animals, they capture.				
गृह्णन्ति					

'I have neither angst nor ire in this matter of my eliminating you, or, your reviling me, oh, best monkey, but listen to the other point I wish to make clear. People will be capturing several animals, either covertly or overtly, with snares, springes and even with numerous contrivances. [4-18-37, 38a]

So far Raama replied Vali with a view that Vanara-s are a species of Vedic-beings who hold fast to Vedic duties like सन्ध्या वन्दन सूर्योपस्थान performed by Vali, and स्वस्थन performed by Tara, and the other their daily routines of Veda-s. But Vali takes a U-turn declaring himself an animal and asks: 6] Why fruits, tubers eating being is killed; 11] Un-wearable is my skin uneatable is my flesh; 12] Five kinds of five-nailed animals are usable by humans...' Raama started to tell how humans deal with animals, should Vali declare himself an animal, if not a specific Vedic-being.

प्रधावितान् वा वित्रस्तान् विस्रब्धान् अतिविष्टितान् ॥ ४-१८-३८  
 प्रमत्तान् अप्रमत्तान् वा नरा मांस अशिनो भृशम् ।  
 विध्यन्ति विमुखाम् च अपि न च दोषो अत्र विद्यते ॥ ४-१८-३९

माम्स	= meat, eating, humans	प्र धावितान्	= speedily, sprinting	=	fully,
अशिनः नराः		वा	= away, or, vi trastaan		dis-
					mayed
वि स्रब्धान्	= without, dismay - roaming with confidence	अति	= steadily, standing	प्र मत्तान्	= very, vigilant ones
अ प्रमत्तान्	= un, vigilant ones, or	वि मुखाम् च	= away, faced, also, even	भृशम्	= undeniably, will kill
वा		अपि		विध्यन्ति	
अत्र दोषः न	= in that, blame [sacri-				
विद्यते च	lege,] not, evident.				

'Meat eating people will undeniably kill animals, either they are speedily sprinting or standing steadily, fully dismayed or undismayed, vigilant or unvigilant, and even if they are facing away, in that there is no sacrilege. [4-18-38b, 39]

यान्ति राजर्षयः च अत्र मृगयाम् धर्म कोविदाः ।  
तस्मात् त्वम् निहतो युद्धे मया बाणेन वानर ।  
अयुध्यन् प्रतियुध्यन् वा यस्मात् शाखा मृगो हि असि ॥ ४-१८-४०

अत्र	= in this [world]	धर्म कोविदाः	= in virtue, well versed ones	राज ऋषयः	= kings, sagely
मृगयाम्	= for hunting, they go,	वानर	= oh, vanara	त्वम्	= you
यान्ति च	even	प्रति युध्यन्	= counter, combating, or	यस्मात्	= by which reason [be-
अ युध्यन्	= not, combating	वा		शाखा मृगः	cause,] tree-branch,
		मया युद्धे	= by me, in combat, with	असि	animal, you are
तस्मात्	= therefore	बाणेन	arrow, I felled, indeed.		
		निहतः हि			

'In this world even the kingly sages well-versed in virtue will go on hunting, and hunting is no face to face game, as such, oh, vanara, therefore I felled you in combat with my arrow because you are a tree-branch animal, whether you are not combating with me or combating against me. [4-18-40]

'Whether you face this way or that you are an animal, as you alone said, besides being an enemy of my friend...' For this Griffith says - I cannot understand how Valmiki could put such an excuse as this into Raama's mouth. Raama with all solemn ceremony, has made a league of alliance with Vali's younger brother whom he regards as a dear friend and almost as an equal, and now he winds up his reasons for killing Vali by coolly saying: 'Besides you are only a monkey, you know, after all, and as such I have every right to kill you how, when, and where I like.'

दुर्लभस्य च धर्मस्य जीवितस्य शुभस्य च ।  
राजानो वानरश्रेष्ठ प्रदातारो न संशयः ॥ ४-१८-४१

वानर श्रेष्ठ	= oh, Vanara, the best	राजानः	= kings are	दुर्लभस्य	= un, obtainable, of righ-
शुभस्य	= of propitious,	प्रदातारः	= are bounteous, bene-	धर्मस्य	teousness
जीवितस्य च	lifestyles, also		factors	न संशयः	= no, doubt.

'Kings are the bounteous benefactors of the unobtainable righteousness and propitious lifestyles, oh, best vanara, no doubt about it. [4-18-41]

तान् न हिंस्यात् न च आक्रोशेन् न आक्षिपेन् न अप्रियम् वदेत् ।  
देवा मानुष रूपेण चरन्ति एते मही तले ॥ ४-१८-४२

तान् न	= them, not, to be	न च	= not, also, reproved	न आक्षिपेत्	= not, disparaged
हिंस्यात्	harmed	आक्रोशेत्			

न अ प्रियम् = not, dis, pleasing, to be  
वदेत् spoken to them  
मही तले = earth's, plane, they are  
चरन्ति moving - conducting  
themselves.

एते देवाः = these, divinities [the  
kings]

मानुष रूपेण = in human, form

'They the kings are not to be harmed, also not to be reproved, not disparaged and nothing displeasing is spoken to them, as they are the divinities conducting themselves in human form on the plane of earth. [4-18-42]

त्वम् तु धर्मम् अविज्ञाय केवलम् रोषम् आस्थितः ।  
विदूषयसि माम् धर्मे पितृ पैतामहे स्थितम् ॥ ४-१८-४३

त्वम् तु = as for you	धर्मम् अ = righteousness, with- विज्ञाय out, knowing	केवलम् = solely, to rancour, रोषम् clinging to आस्थितः
पितृ पैतामहे = of fathers, forefathers, धर्मे स्थितम् in righteousness, abid- ing by	माम् = me, you revile. विदूषयसि	

'I am abiding by the ethicalness practised by my father and forefathers, but you revile me without the knowledge of rightness, just by clinging to your rancour.' Thus said Raama to dying Vali. [4-18-43]

There is none to say that Vali is 'unkillable...' or 'not to be killed...' But to every one a doubt occurs as to why Raama did not come face to face with and killed him? Why hit him from a remote place? For these doubts, the above said arguments may not suffice or satisfactory, either to Vali or to us, the readers. Dharmaakuutam, the only commentary on Raamayana insofar as dharma is concerned explains that for us.

एवम् च अद्य एव तम् हनिष्यामीति प्रतिज्ञा परिपालनम् तदा भवेत् यदा प्रचन्नतया हनम् इति प्रकाशतया युद्धाय आहूतस्तु भयान् आगच्छेत् - रुमाम् गृहीत्वा देशान्तरम् वा गच्छेत् - रावणम् वा समाश्रयेत् - शरणम् वा समागच्छेत् - स सहायम् सुग्रीवम् अवलोक्य सकल वानर सेनया युद्धार्थम् समागच्छेत् - वा तत्र अद्य पक्षत्रये तद् हननस्य चिरकाल साध्यत्वेन अद्यैव तम् हनिष्यामि रुमाम् राज्यम् च तव दास्यामि इति पूर्व प्रतिज्ञा कालतिपात स्यात्। प्रतिज्ञाकालातिपाते च दोषः शरणागतम् अनपक्षे च शरणागतो वाली हन्येत वा न वा - न अद्यः - शरणागत हननस्य निषिद्धत्वात् - - - - राम कृते वालि वधः अधर्मघायको न भवति - किम् तु धर्म एव

When it is said by Raama that 'today only I will kill Vali...' then it may be countered by saying, 'then why killing him from distance, why not confront him?' If Raama comes to fore, fear may grip Vali, then he may take Ruma, Sugreeva's wife, and to insult, Sugreeva further, Vali may go to a distant place with her. Or, he may seek shelter with Ravana. Or, he may even take refuge in Raama like Sugreeva. Or, on seeing Sugreeva with enough support, he may summon all his Vanara army to fight with Sugreeva and his supporters. Then it will prolong for a time. Then the promise of Raama made to Sugreeva to accord his wife and his kingdom by killing Vali, also prolongs. Justice delayed is denied. Otherwise, if Vali surrenders to Raama, as the killing

of a refugee is not a merited act, Raama has to pardon Vali. Whether Vali takes refuse or not, killing Vali on that day itself, and establishing Sugreeva in Kishkindha are the promises made by Raama, at the time of befriending Sugreeva. The word given is to be kept up. So Raama did it and there is no unrighteous deed done by Raama. And Vali also accepts this in the coming stanzas.

एवम् उक्तः तु रामेण वाली प्रव्यथितो भृशम् ।  
न दोषम् राघवे दध्यौ धर्मे अधिगत निश्चयः ॥ ४-१८-४४

रामेण एवम् उक्तः तु	= by Raama, that way, he who is said [categorically]	वाली भृशम् प्रव्यथितः	= Vali, muchly, distressed [at heart of hearts]	धर्मे अधिगत निश्चयः	= in righteousness, deriving, decisiveness - resolve
राघवे दोषम् न दध्यौ	= in Raama, incorrectness, not, found.				

Vali is much distressed at heart of hearts when Raama has said categorically in that way, whereby, deriving certitude about rightness he found no incorrectness with Raama. [4-18-44]

From here on Vali's repentance is narrated.

अत एव वालिना सकल धर्म अभिज्ञेन - भवता अनभिज्ञो अहम् न प्रति वक्तुम् अर्हसि - अत्र च धर्मोधिगतनिश्चय इति विशेषेण पूर्वं कृतम् अखिलम् अपि राम दूषणम् अज्ञान प्रवृत्तम् एव। इतः परम् वक्ष्यमाणम् अखिलम् धर्म्यम् एव वदति इति अवगतम् धर्माकृतम्-  
Whatever spoken by Vali earlier is without proper knowledge of dharma, and whatever said hereafter is in conformity with righteousness [owing to the dawn of death-time wisdom.] Dharmaakuutam.

प्रत्युवाच ततो रामम् प्राञ्जलिर् वानरेश्वरः ।  
यत् त्वम् आत्थ नरश्रेष्ठ तत् तथा एव न अत्र संशयः ॥ ४-१८-४५

ततः वानर ईश्वरः	= then, vanara-s, lord Vali	प्राञ्जलिः	= with adjoined-palms	रामम् प्रति उवाच	= to Raama, inreturn, spoke - replied
नर श्रेष्ठ	= man, the best among men	त्वम् यत् आत्थ	= you, what, said	तत् तथा एव	= that, that way, only - proper
अत्र संशयः न	= in that, doubt, is not there.				

That lord of vanara-s then replied Raama with adjoined palms, 'oh, best one among men, what all you have said is that way proper, undoubtedly. [4-18-45]

प्रतिवक्तुम् प्रकृष्टे हि न अपकृष्टः तु शक्नुयात् ।  
यत् अयुक्तम् मया पूर्वम् प्रमादात् वाक्यम् अप्रियम् ॥ ४-१८-४६  
तत्र अपि खलु माम् दोषम् कर्तुम् न अर्हसि राघव ।

राघव	= oh, Raghava	प्रकृष्टे	= in respect of nobleman	अप कृष्टः	= ignoble
प्रति वक्तुम्	= in turn, speak - to re- but, disprove	न शक्नुयात्	= not, capable, indeed	मया पूर्वम्	= by me, earlier
प्रमादात्	= accidentally - fortu- itously	यत्	= which	अ युक्तम्	= un, desirable
अ प्रियम्	= not, proper	वाक्यम्	= words, [spoken]	तत्र अपि	= in there, even - with re- gard to them
माम्	= towards me	उक्तम्	= blame, to make	खलु न	= truly, not, apt of you.
		दोषम्	=	अर्हसि	
		कर्तुम्	=		

'Indeed an ignoble cannot disprove a nobleman, Raghava, and with regards to the undesirable and im-  
proper words I have unwittingly spoken earlier, in that matter too it will be truly unapt of you to make me  
blameworthy, as I spoke them in anguish and ignorance. [4-18-46, 47a]

त्वम् हि दृष्टार्थं तत्त्वज्ञः प्रजानाम् च हिते रतः ।  
कार्यं कारणं सिद्धौ च प्रसन्ना बुद्धिः अव्यया ॥ ४-१८-४७

त्वम् हि दृष्ट	= you, alone, seen	प्रजानाम् च	= in people's, also, wel- fare, delighted in	अव्यया बुद्धिः	= with faultless, intellect
अर्थं तत्त्वज्ञः	[knower of,] means [recourses, and their] real nature	हिते रतः			
कार्यं कारणं	= effect, cause, in accom- plishment	प्रसन्ना	= serene, clear.		
सिद्धौ च					

'You alone are the knower of recourses and their real nature, namely probity, prosperity, pleasure seeking,  
and emancipation " धर्मं अर्थं काम मोक्ष " and you take delight in the welfare of subjects, and your faultless intellect  
is clear in accomplishing ends by judging the causes and effects. [4-18-47b, c]

माम् अपि अवगतम् धर्मात् व्यतिक्रान्तं पुरस्कृतम् ।  
धर्मं संहितया वाचा धर्मज्ञं परिपालय ॥ ४-१८-४८

धर्मज्ञ	= oh, knower of probity, Raama	धर्मात्	= from righteousness, known [digressed]	व्यतिक्रान्त	= [among] transgres- sors, forerunner
		अवगतम्		वि अति	
		अप गतम्		क्रान्त	
माम् अपि	= me, even	धर्म	= righteousness, abounding with,	पुरस्कृतम्	
		संहितया		परिपालय	= command me - care for me, give me absolu- tion.
		वाचा	= words		

'Oh, Raama, the knower of probity, I am the one who digressed from the rightness and a forerunner among  
such transgressors, such as I am, give absolution even to me with words abounded with rightness.' Vali is thus  
saying to Raama. [4-18-48]

बाष्प संरुद्ध कण्ठः तु वाली स आर्त रवः शनैः ।  
उवाच रामम् संप्रेक्ष्य पंकलग्न इव द्विपः ॥ ४-१८-४९

पन्क लग्न = in slough, plumped, द्विपः इव elephant, like	वाली = Vali	बाष्प सम् = tears, fully, impeding, रुद्ध कण्ठः तु throat, but
स आर्त रवः = with, agonised, moan- ing	रामम् = Raama, keenly, on सम्प्रेक्ष्य viewing	शनैः उवाच = slowly, [continued] to say.

Vali who like an elephant plumped in slough continued to say slowly, with tears fully impeding his throat and with an agonised moan, on keenly observing Raama. [4-18-49]

न च आत्मानम् अहम् शोचे न ताराम् न अपि बान्धवान् ।  
यथा पुत्रम् गुणश्रेष्ठम् अंगदम् कनकांगदम् ॥ ४-१८-५०

गुण श्रेष्ठम् = in virtue, the best	कनक = one with golden, अंगदम् bicep-lets	पुत्रम् = about son, Angada अंगदम्
यथा = as to how [I am worry- ing]	अहम् = I, for myself, even, not, आत्मानम् worried न च शोचे	ताराम् न = about Tara, no
बान्धवान् = about relative, even, अपि न no.		

'Also, I neither worry for myself, nor for Tara, nor even for any relatives of mine, as I do for my son Angada, the best-virtuous one with golden bicep-lets. [4-18-50]

स मम अदर्शनात् दीनो बाल्यात् प्रभृति लालितः ।  
तटाक इव पीतांबुः उपशोषम् गमिष्यति ॥ ४-१८-५१

बाल्यात् = childhood, right from प्रभृति	लालितः = [Angada is] nourished looked after fondly	सः = he, that Angada
मम अ = my, non, appearance - दर्शनात् not seeing me	दीनः = he will be dejected	पीत अम्बुः = drunk, water, lake, तटाक इव like - like a lake whose waters are drained
उप शोषम् = dry out - wither, gets गमिष्यति into.		

'Right from his childhood I fondly looked after Angada, and he will be dejected when he sees me no more, and he withers away like a lake with its water drained for a drink. [4-18-51]

बालः च अकृतबुद्धिः च एक पुत्रः च मे प्रियः ।  
तारेयो राम भवता रक्षणीयो महाबलः ॥ ४-१८-५२

राम = Raama	बालः च = he is a boy	अ कृत बुद्धिः = boyish, also, not, च made-up, mind [juve- nile]
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मे प्रियः एक	= to me, dear, only, son,	महाबलः	= great-mighty one	तरेयः	= Tara's son Angada
पुत्रः च	also				
भवता	= by you, needs to be				
रक्षणीयः	protected.				

'He is boyish, juvenile, and the only dear son of mine, oh, Raama, as such that great-mighty son of Tara needs your protection. [4-18-52]

सुग्रीवे च अंगदे चैव विधत्स्व मतिम् उत्तमाम् ।  
त्वम् हि गोप्ता च शास्ता च कार्याकार्य विधौ स्थितः ॥ ४-१८-५३

सुग्रीवे च	= in Sugreeva, also, in	उत्तमाम्	= best, mind - you	त्वम्	= you
अंगदे चैव	Angada, thus	मतिम्	make - treat both		
		विधत्स्व	of them with equal		
			compassion		
कार्य अ कार्य	= in practicable, not,	त्वम् हि	= you, alone, protector,	शास्ता च	= punisher, also.
विधौ स्थितः	practicable, proce- dures, you abide in - you have firm convictions	गोप्ता च	also		

'You have firm convictions about practicable and impracticable procedures, and you alone are the protector of the good and punisher of the bad, hence treat both Sugreeva and Angada with equal compassion. [4-18-53]

या ते नरपते वृत्तिः भरते लक्ष्मणे च या ।  
सुग्रीवे च अंगदे राजन् ताम् चिन्तयितुम् अर्हसि ॥ ४-१८-५४

नर पते	= oh, men's lord	राजन्	= oh, king	भरते	= in Bharata
ते या वृत्तिः	= your, which, outlook is there	लक्ष्मणे च	= of Lakshmana, too	या	= which - stance is there
ताम्	= that [bent] alone	सुग्रीवे	= towards Sugreeva,	चिन्तयितुम्	= to think about - show,
		अंगदे च	Angada, even	अर्हसि	apt of you.

'Oh, lord of men, it will be apt of you to show the same kind of outlook towards Sugreeva, oh, king, even towards Angada, which you have for Bharata and Lakshmana. [4-18-54]

मत् दोष कृत दोषाम् ताम् यथा ताराम् तपस्विनीम् ।  
सुग्रीवो न अवमन्येत तथा अवस्थातुम् अर्हसि ॥ ४-१८-५५

मत् दोष कृत	= my, fault, done [occur- ring,] fault	तपस्विनीम्	= self-reproachful, her,	सुग्रीवः	= Sugreeva
दोषाम्		ताम् ताराम्	regarding Tara		
यथा	= as to how	न अवमन्येत	= not, going to dishon- our - look down on	तथा	= thus, to establish - you
				अवस्थातुम्	may see to it, apt of
				अर्हसि	you.

'The fault occurring from my fault of maltreating Sugreeva may not light upon that self-reproachful Tara, and it will be apt of you to see that Sugreeva will not look down on her treating her as the wife his rival. [4-18-55]

त्वया हि अनुगृहीतेन शक्यम् राज्यम् उपासितुम् ।  
 त्वत् वशे वर्तमानेन तव चित्त अनुवर्तिना ॥ ४-१८-५६  
 शक्यम् दिवम् च आर्जयितुम् वसुधाम् च अपि शासितुम् ।

त्वया अनुगृहीतेन हि	= [one who is] by you, approved, indeed	त्वत् वशे वर्तमानेन	= under you, control, while abiding	तव चित्त अनुवर्तिना	= your, heart, following
राज्यम् उपासितुम् शक्यम्	= kingdom, to run [gov- ern,] capable of	शक्यम्	= possible [even to]	वसुधाम् शासितुम् च अपि	= earth, to rule, also, even
दिवम् आर्जयितुम् च	= heaven, to achieve, also.				

'When you indeed approve someone, he is capable enough to govern the kingdom, abiding himself under your control and following your heart, why a kingdom, he can rule the earth, why earth, he can even achieve the heaven itself. [4-18-56, 57a]

त्वतः अहम् वधम् आकांक्षयन् वार्यमाणो अपि तारया ॥ ४-१८-५७  
 सुग्रीवेण सह भ्राता द्वन्द्व युद्धम् उपागतम् ।  
 इति उक्त्वा वानरो रामम् विरराम हरीश्वरः ॥ ४-१८-५८

अहम् तारया वार्यमाणः अपि	= I, by Tara, dissuaded, though	त्वतः वधम् आकांक्षयन्	= by you, I, elimination, [as though] aspiring	भ्राता सुग्रीवेण सह	= with brother, Sug- reeva, along with
द्वन्द्व युद्धम् उपागतम् रामम् इति उक्त्वा	= duel, combat, I ob- tained - met with to Raama, thus, on saying	हरि ईश्वरः विरराम वि र राम	= monkeys, king of paused a while.	वानरः	= vanara, Vali

'Though Tara dissuaded me I met with my brother Sugreeva in a duel as though aspiring elimination at your hand..' On saying thus to Raama that vanara, Vali the lord of monkeys' paused for a while. [4-18-57b, 58]

Any combatant is self-assertive until he is defeated. Here Vali is telling that he came here to die on his own. This statement has two kinds of meaning. One is, Vali being an all-daring Vanara came out, in 'come-what-may' sense and readying himself to confront even Raama, if Raama affronts him. His argument with Tara



at the start of 16th chapter details this. He asks Tara, 'If Raama is a virtue-knower and a diligent one, how then he can sin, in killing me?' Vali, unlike Ravana, never goes to a duel unless provoked. Vali being a wilful combatant and Sugreeva is coming for a second time with the support of Raama, he wanted to defeat that unknown Raama, along with suppressing Sugreeva's trivial pride. Vali promises Tara that he is not going to kill Sugreeva, but wanted to take him to task. On coming to field Raama is not evident. Then Vali wanted to see to Sugreeva first and then search for Raama. But what happened is the reverse of it. Perhaps gorilla war tactics started from this point onwards.

स तम् आश्वासयत् रामो वालिनम् व्यक्त दर्शनम् ।  
साधु सम्मतया वाचा धर्म तत्त्वार्थ युक्तया ॥ ४-१८-५९

सः रामः	= he, that Raama	व्यक्त दर्शनम्	= one who has clear, view - clear thought	तम्	= him, that Vali
साधु सम्मतया	= to savants, agreeable and	धर्म तत्त्व अर्थ युक्तया	= probity's, essence, meaning, containing	वाचा	= with words
आश्वासयत्	= consoled.				

Raama consoled Vali with words that are agreeable to savants and that contain the essence and meaning of rightness, while Vali is with an evincible perspective of righteousness by now. And Raama spoke to Vali this way. [4-18-59]

न संतापः त्वया कार्यम् एतत् अर्थम् प्लवंगम् ।  
न वयम् भवता चिन्त्या न अपि आत्मा हरिसत्तम ।  
वयम् भवत् विशेषेण धर्मतः कृत निश्चयाः ॥ ४-१८-६०

प्लवन् गम	= oh, fly-jumper	एतत् अर्थम्	= for this, reason	त्वया संतापः	= by you, remorse, not, doable
हरि सत्तम	= oh, monkey, the best	भवता वयम्	= by you, we [who are now left behind you, Tara, Angada and us]	न कार्यः	= not, those that are to bothered
आत्मा अपि न विशेषेण	= about yourself, even, not [to be bothered] = [anugraha buddhyaa] = considerateness	वयम्	= we	भवत्	= in your respect
		धर्मतः	= according to rightness	कृतः निश्चयाः	= made, decision - we took a decision.

'Oh, fly-jumper, you need not be remorseful about your wife, son and others you leave behind, because we take care of them... nor you should bother about us thinking that we have arbitrarily eliminated you, nor necessarily bother about yourself for committing sins, as we took this decision according to rightness and considerateness in your respect. [4-18-60]

दण्ड्ये यः पातयेत् दण्डम् दण्ड्यो यः च अपि दण्ड्यते ।  
कार्य कारण सिद्धार्थौ उभौ तौ न अवसीदतः ॥ ४-१८-६१

यः	= he who	दण्ड्ये	= regarding the punish- able one	दण्डम्	= punishment, let falls -
यः च अपि	= he, who is, even	दण्ड्यः	= is punishable	पातयेत्	imposes
कार्य कारण	= effect, cause, accom- plished, with means	तौ उभौ	= those, two	दण्ड्यते	= gets punished
सिद्ध अर्थौ				न अव	= will not, sink down
				सीदतः	= doomed, get con- demned.

'He who administers punishment to the punishable, and he who is punishable and gets punished, both of them will achieve the results of cause and effect, where punishment is the effect from the cause of wrongdoing, and they both thereby will not be condemned. [4-18-61]

तत् भवान् दण्ड सम्योगात् अस्मात् विगत कल्मषः ।  
गतः स्वाम् प्रकृतिम् धर्म्याम् धर्म दिष्टेन वर्त्मना ॥ ४-१८-६२

तत्	= thereby	भवान्	= you are	अस्मात्	= with this, punishment,
वि गत	= [you are] completely, divested, of blemish	धर्म दिष्टेन	= by rightness, given, course - as contained in the scriptures of rightness	दण्ड सम्	by linkage - by virtue of
स्वाम्	= your own, nature, you got into - obtained.	वर्त्मना		धर्म्याम्	= agreeable to righ- teousness
प्रकृतिम्					
गतः					

'Thereby, by virtue of the punishment you are completely divested of your blemish, and as contained in the scriptures on rightness you attained your true nature, that which is agreeable to rightness. [4-18-62]

त्यज शोकम् च मोहम् च भयम् च हृदये स्थितम् ।  
त्वया विधानम् हर्यग्न्य न शक्यम् अतिवर्तितुम् ॥ ४-१८-६३

हरि अग्न्य	= oh, monkeys, supreme of	हृदये	= in heart, abiding	शोकम् च	= distress, desire, dread,
त्यज	= you discard	स्थितम्		मोहम् च	also
अति	= to over, step - to tran- scend	त्वया	= by you	भयम् च	
वर्तितुम्		न शक्यम्	= not, possible.	विधानम्	= system - destiny

'Let distress, desire and even dread that abide in your heart be discarded, oh, monkey's supreme, you cannot possibly transcend destiny. [4-18-63]

यथा त्वयि अंगदो नित्यम् वर्तते वानरेश्वरः ।  
तथा वर्तते सुग्रीवो मयि च अपि न संशयः ॥ ४-१८-६४

वानर ईश्वरः	= oh, vanara-s, lord	अन्गदः त्वयि	= Angada, with you, as	सुग्रीवे	= with Sugreeva
		यथा वर्तते	has been, conducting himself		
मयि च अपि	= me, even with	तथा नित्यम्	= likewise, always, he	न संशयः	= no, doubt.
		वर्तते	will conduct himself		

'As Angada has always been conducting himself with you, thus he will conduct himself with Sugreeva and also even with me, without doubt.' Thus Raama spoke to Vali. [4-18-64]

स तस्य वाक्यम् मधुरम् महात्मनःसमाहितम् धर्म पथानुवर्तिनः ।  
निशम्य रामस्य रणावमर्दिनोवचः सुयुक्तम् निजगाद वानरः ॥ ४-१८-६५

सः वानरः	= he, that vanara - Vali	महात्मनः	= of great-souled Raama	धर्म पथ	= in righteousness, path,
रण अव	= in war, absolute,	तस्य रामस्य	= his, of that Raama	अनुवर्तिनः	one who treads
मर्दिनः	crusher [of enemy]	वाक्यम्	= sentence, on listening	मधुरम्	= agreeable
समाहितम्	= assertive	निशम्य		सु युक्तम्	= well, disposed, words,
				वचः	[Vali] spoke.
				निजगाद	

On hearing the agreeable and assertive words of that great-souled Raama, who is the treader on the path of rightness and an absolute crusher of enemies in war, Vali, the vanara, spoke these well-disposed words to Raama. [4-18-65]

शराभितप्तेन विचेतसा मयाप्रदूषितः त्वम् यद् अजानता विभो ।  
इदम् महेन्द्रोपम भीम विक्रमप्रसादितः त्वम् क्षम मे नरेश्वर ॥ ४-१८-६६

विभो	= oh, lord	महेन्द्र उपम	= oh, one similar to, Indra	भीम विक्रम	= oh, tremendously, braving one
नरेश्वर	= oh, people's lord Raama	शर अभि	= by arrow, verily, sweltered	वि चेतसा	= without, vitality [of mind - unable to think, imbecile]
अ जानता	= un, knowingly	मया त्वम्	= by me, you are, which,	मे इदम् क्षम	= my [blaming,] this, you excuse
त्वम्	= you are, appeased.	यत् प्र	muchly, one who is		
प्रसादितः		दूषिताः	blamed		

'Oh, lord, oh, tremendously braving one, oh, Raama, the lord of people, I blamed you when your arrow sweltered and rendered me imbecile, thus I blamed you unthinkingly for which I may please be pardoned, I appease you for the same. [4-18-66]

## Endnote

There are three kinds of giving. Grudge giving, duty giving, and thanksgiving. Grudge giving says 'I have to...' Duty giving says 'I ought to...' Thanksgiving says 'I want to...' The first comes from constraint; the second from a sense of obligation; the third from a full heart. This being the saying by an unknown, Vali gave torture to Sugreeva because he had to, Raama gave punishment to Vali because he ought to, and Sugreeva given himself to Raama, because he wanted to. Raama befriends Sugreeva only to take his help in searching Seetha, because Danu, the demon, after release from his curse advises Raama to do so. The killing of Vali is incidental to that befriending. To take help of Sugreeva, he is to be uplifted from his nasty state, and the abuser of tradition Vali is to be resolved.

दीनस्य सुग्रेवस्य रक्षनम् रामस्य धर्मः ।  
 राज्ञा दीन जन रक्षनस्य परम धर्मत्वात् ।  
 वस्तुः तु मुख्य धर्मानुसारेण एव वालि हननम् । -- धर्माकृतम्

In आनन्द रामयन सार कान्ड another treatise of Raamayana, tells that Raama not only accords salvation to Vali but accords a boon to become a tribal in Krishna's incarnation, and kill Krishna at the end, as retaliation to the present killing.

यदि अपि त्वम् दुराचारो निहतो असि रणे मया ।  
 तथा अपि भिल्ल रूपेण द्वापर अन्ते अन्त्रि मम ।  
 भित्वा प्रभासे बाणेन पूर्व वैरेण वानर

But भगवत पुराण or पद्म पुराण do not quote this sort of sanction by Raama. It is said in Anada Raamayana only to extol Raama's kind-heartedness.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे अष्टदशः सर्गः ॥

Thus completes 18<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 19 Sarga 19 - एकोनविंशः सर्ग

## Tara'S Arrival At Vali In Battlefield

Introduction -

Lady Tara rushes out to reach her slain husband while the monkey generals seek of her to anoint Angada as king immediately or leave Kishkindha, for Sugreeva and his men may come occupying the city. She chides their advises away and proceeds to meet Vali. She arrives at that place, sees Raama and his brother Lakshmana, her husband Vali and his brother Sugreeva. She faints and wails for the departing soul of Vali.

स वानर महाराजः शयानः शर पीडितः ।  
प्रत्युक्तो हेतुमद् वाक्यैः न उत्तरम् प्रत्यपद्यत ॥ ४-१९-१

शर पीडितः	= agonised by, arrow,	सः वानर	= he, vanara, great, king	हेतुमत्	= with reasonable, sen-
शयानः	lying - sprawling	महा राजः	Vali	वाक्यैः	tences
प्रति उक्तः	= in return, who is said	उत्तरम्	= reply	न प्रति	= not, in turn, he de-
	[replied by Raama]			अपद्यत	rived, - find another
					reply.

That great vanara king Vali who is sprawling agonised by arrow, and to whom Raama gave a reply with well-reasoned words did not find any other reply to be given to Raama. [4-19-1]

अश्मभिः परिभिन्न अंगः पादपैर् आहतो भृशम् ।  
राम बाणेन च आक्रान्तो जीवित अन्ते मुमोह सः ॥ ४-१९-२

अश्मभिः परि	= with boulders, vari-	पादपैः	= with trees, heavily,	राम बाणेन च	= by Raama's, arrow,
भिन्न अन्गः	ously, cracked, with	भृशम्	thrashed		also
	limbs	आहतः			
आक्रान्तः	= vanquished	सः जीवित	= he, at life, ending - at		
		अन्ते मुमोह	the time of breathing		
			last, fainted.		

He who is heavily thrashed with trees, whose limbs are variously cracked with boulders, and whom Raama's arrow finally vanquished, that Vali fainted at the time of his breathing his last. [4-19-2]

तम् भार्या बाण मोक्षेण राम दत्तेन संयुगे ।  
हतम् प्लवग शार्दूलम् तारा शुश्राव वालिनम् ॥ ४-१९-३

प्लवग	= monkey, the tiger	तम्	= him, about Vali	संयुगे	= in fight
शार्दूलम्		वालिनम्		हतम्	= as perished
राम दत्तेन	= by Raama, given - ac-	बाण मोक्षेण	= by arrow, release of		
	corded				

भार्या तारा = wife, Tara, heard.  
शुश्राव

Tara, wife of Vali, heard that the tigerly monkey Vali perished in fight by the arrow released by Raama. This is also said as 'by the salvation accorded by Raama through his arrow...' राम दत्तेन् शर मोक्षेण , but it is said to be a squeezed meaning according to the style of old Sanskrit.

सा सपुत्र अप्रियम् श्रुत्वा वधम् भर्तुः सुदारुणम् ।  
निष्पपात भृशम् तस्मात् उद्विग्ना गिरि कंदरात् ॥ ४-१९-४

स पुत्र	= with, son	सा	= she	भर्तुः	= husband's
सु दारुणम्	= very, gruesome	अ प्रियम्	= un, pleasant	वधम् श्रुत्वा	= about killing, on hearing
भृशम्	= highly, anguished	तस्मात् गिरि	= from, that mountain's,	निष्पपात	= fell out - rushed out.
उद्विग्ना		कन्दरात्	cave - say Kishkindha		

On hearing the very gruesome killing of her husband that is unpleasant, she is highly anguished and rushed out of Kishkindha along with Angada. [4-19-4]

ये ते अंगद परीवारा वानरा हि महाबलाः ।  
ते सकर्मुकम् आलोक्य रामम् त्रस्ताः प्रदुद्रुवुः ॥ ४-१९-५

अन्गद	= Angada's, escorts	ये महाबलाः	= those, very mighty	ते	= they
परीवारा		वानरा	vanara-s are there	त्रस्ताः	= scared [to death]
स कार्मुकम्	= with, bow	रामम्	= Raama, on seeing		
प्रदुद्रुवुः प्र दु	= very, quickly, fled.	आलोक्य			
द्रुवुः					

On seeing Raama with bow those very mighty vanara-s that form the escort of Angada are scared to death, and they very quickly fled from there towards Kishkindha. [4-19-5]

सा ददर्श ततः त्रस्तान् हरीन् आपततो द्रुतम् ।  
यूथाद् इव परिभ्रष्टान् मृगान् निहत यूथपान् ॥ ४-१९-६

ततः	= then	सा	= she - Tara	त्रस्तान्	= those who are scared
द्रुतम्	= hastily	आ पततः	= coming, falling - fleeing away disorderly	निहत	= that have killed, troop leader - master
यूथात्	= from herd	परि भ्रष्टान्	= wandered off	मृगान् इव	= animal, like
हरीन् ददर्श	= monkeys, she saw.				

Then on her way towards field of combat she saw the monkeys that are frightened and fleeing in disorder, like those animals that have wandered off from their herd when their master is killed. [4-19-6]

तान् उवाच समासाद्य दुःखितान् दुःखिता सती ।  
राम वित्रासितान् सर्वान् अनुबद्धान् इव इषुभिः ॥ ४-१९-७

दुःखितान्	= who are distressed	इषुभिः अनु	= by arrows, followed	राम वि	= by Raama, highly,
		बद्धान् इव	closely - tracked	त्रासितान्	frightened
			down, as though		
तान्	= them, the vanara-s	समासाद्य	= on nearing	दुःखिता सती	= distressed, as she is
सर्वान्	= to all, spoke.				
उवाच					

Nearing those monkeys that are already distressed at the fall of Vali, and that are highly frightened by Raama, and that are fleeing as though Raama's arrow is still tracking them down, Tara spoke to all of them, distressed as she is. [4-19-7]

वानरा राज सिंहस्य यस्य यूयम् पुरः सराः ।  
तम् विहाय सुवित्रस्ताः कस्माद् द्रवत दुर्गताः ॥ ४-१९-८

वानराः	= oh Vanara-s	यूयम्	= you all	यस्य राज	= to which, king, best
				सिंहस्य	
पुरः सराः	= preceding, going before - ushers	तम् विहाय	= him leaving off	सुवित्रस्ताः -	= very, highly, frightened
				सु वि त्रस्ताः	ened
दुर् गताः	= woe, entered ones [woebegone, in desperation]	कस्माद्	= what for, you run		
		द्रवत	away.		

'Oh! Vanara-s, what for you are running away in utter fright and desperation, leaving off your best king to whom all of you are ushers?' Thus Tara enquired with the monkeys. [4-19-8]

राज्य हेतोः स चेत् भ्राता भ्रात्रा कृरेण पातितः ।  
रामेण प्रसृतैः दूरात् मार्गणैः दूर पातिभिः ॥ ४-१९-९

कृरेण भ्रात्रा	= by cruel, brother [by Sugreeva]	भ्राता	= brother	सः	= he [Vali]
राज्य हेतोः	= kingdom, for the reason of	रामेण	= by Raama	दूरात्	= from distance
प्रसृतैः	= well, surging	दूर पातिभिः	= distantly, falling	मार्गणैः	= with arrows
पातितः	= felled	चेत्	= if / whether.		

'Whether or not a cruel brother made his brother to fall for the reason of kingdom with the arrows of Raama which can surge well from distance and fall on distant target? Aver it. [4-19-9]

There is a grammarian's problem in this verse. The word चेत् usually used for 'if...' Then the meaning obtained is 'If a brother is felled by his brother for the sake of kingdom, what if and why do you fear?' Then

this may not justify Tara's decency. And if this चेत् is taken as प्रश्नार्थक 'interrogative...' then it may mean that she is trying to ascertain whether Vali is dead or still alive, to have a last glimpse. And enquiring in anguish would be normal in such situations. It may be correct to use 'whether' because it ensues 'not' and also as an alternative interrogative. And 'if' is used it is 'if of ignorance' but not 'of certainty' or 'of chance'. Anyway she is interested in information and orderliness of monkeys.

कपि पत्न्या वचः श्रुत्वा कपयः काम रूपिणः ।  
प्राप्त कालम् अविश्लिष्टम् ऊचुर् वचनम् अंगनाम् ॥ ४-१९-१०

काम रूपिणः = at wish, guise-changers, monkeys	कपि पत्न्या = of monkey [Vali's,] wife	वचः श्रुत्वा = words, on hearing
प्राप्त कालम् = chanced, time - befitting to time	अविश्लिष्टम् = not, very, coherent] - अ वि श्लिष्टम् coherently	वचनम् = sentence
अंगनाम् = to lady [Tara,] spoke.		
ऊचुः		

On hearing the words of monkey's wife those guise-changing monkeys spoke this sentence coherently to lady Tara, befitting to present time of chaos. [4-19-10]

जीवपुत्रे निवर्तस्व पुत्रम् रक्षस्व च अन्दगम् ।  
अंतको राम रूपेण हत्वा नयति वालिनम् ॥ ४-१९-११

जीव पुत्रे = alive, son - oh, one with a living son	नि वर्तस्व = re, turn	पुत्रम् = son, Angada, you safe-guard, also
अन्तकः राम रूपेण = Terminator, in Raama's, in form	वालिन्म् = Vali, on killing, leading away - taking away.	

'Return, oh, lady with a living son, and safeguard Angada, for the Terminator in the form of Raama is taking away Vali on killing. [4-19-11]

क्षिप्तान् वृक्षान् समाविध्य विपुलाः च शिलाः तथा ।  
वाली वज्र समैर् बाणैर् वज्रेण इव निपातितः ॥ ४-१९-१२

क्षिप्तान् = hurled, trees [at him]	तथा = likewise	विपुलाः = massive, boulders
वृक्षान् = thunderbolt, similar, with arrows	सम् = completely, on shattering	शिलाः = Vali
वज्र समैः = by thunderbolt, as if, felled.		



'Shattering trees and massive boulders that Vali hurled at him with thunderbolt like arrows Raama felled Vali as if by thunderbolt. [4-19-12]

The plural number given to the 'arrows' may be observed. Raama shot Vali with only one arrow but each monkey is multiplying one arrow to become many. Rumours multiply thus.

अभिभूतम् इदम् सर्वम् विद्रुतम् वानरम् बलम् ।  
अस्मिन् प्लवग शार्दूले हते शक्र सम प्रभे ॥ ४-१९-१३

शक्र सम प्रभे	= Indra, similar, in brilliance	अस्मिन्	= this one [Vali's,] flier,	हते	= when killed
इदम् सर्वम्	= this, all, vanara, force	प्लवग शार्दूले	tiger among		
वानरम्		अभिभूतम्	= vanquished - felt de-		
बलम्		विद्रुतम्	fenceless, fled.		

'When that tigerly fly-jumper Vali whose brilliance is similar to Indra is killed all this vanara force felt defenceless and fled. [4-19-13]

रक्ष्यताम् नगरम् शूरैर् अंगदः च अभिषिच्यताम् ।  
पदस्थम् वालिनः पुत्रम् भजिष्यन्ति प्लवंगमाः ॥ ४-१९-१४

नगरम् शूरैः	= city, by brave ones, be safeguarded	अंगदः च	= Angada, also, be	पद स्थम्	= in place [who is on throne]
रक्ष्यताम्		अभिषिच्यताम्	anointed		
वालिनः	= Vali's, son Angada	प्लवंगमाः	= fly-jumpers, will		
पुत्रम्		भजिष्यन्ति	adore - stand by.		

'Let the city of Kishkindha be safeguarded and let Angada be anointed, and when Vali's son Angada is enthroned all the fly-jumpers will stand by him. [4-19-14]

अथवा अरुचितम् स्थानम् इह ते रुचिरानने ।  
आविशन्ति हि दुर्गाणि क्षिप्रम् अद्य एव वानराः ॥ ४-१९-१५

रुचिर अनने	= oh, one with pleasant, face Tara	अथवा	= or	इह ते	= here, your, staying
अ रुचितम्	= not, good	वानराः	= monkeys [of Sugreeva]	स्थानम्	
क्षिप्रम्	= promptly, in to	आविशन्ति	= they enter, indeed.	अद्य एव	= today, only
दुर्गाणि	strongholds	हि			

'Or, your staying here is not good, oh, one with a pleasant visage, for those monkeys of Sugreeva will promptly enter our strongholds on this day itself. [4-19-15]

अभार्याः सह भार्याः च सन्ति अत्र वन चारिणः ।  
लुब्धेभ्यो विप्रलब्धेयः तेभ्यो नः सुमहद् भयम् ॥ ४-१९-१६

अ भार्याः	= without, wives	सह भार्याः च	= with, wives, also	वन चारिणः	= forest, moving ones, in
				अत्र सन्ति	there [in Kishkindha,] are there
लुब्धेभ्यः	= by the cravers [of wives]	विप्रलब्धेभ्यः	= those that are vic- timised by us	तेभ्यः	= from them
नः	= to us	सु महत्	= very, great	भयम्	= danger is there.

'There are foresters in Kishkindha, some with wives and some without, some hankering after wives, some whom we have victimised, and from them we have very great danger.' So said monkeys to Tara. [4-19-16]  
Even in capital many followed the suite of Vali in incarcerating other's wives. Now they all may turn up since Sugreeva won the battle, assaulting such followers of Vali's style of living. This is the fear of individuals reported to Tara.

अल्पांतर गतानाम् तु श्रुत्वा वचनम् अंगना ।  
आत्मनः प्रतिरूपम् सा बभाषे चारु हासिनी ॥ ४-१९-१७

अल्प अन्तर	= small, distance, on go- ing	वचनम्	= sentence, on hearing	चारु हासिनी	= one with winsome, smile
गतानाम्		श्रुत्वा		बभाषे	= she said.
सा अंगना	= she, that lady	आत्मनः	= for herself, befitting		
		प्रतिरूपम्			

On going a small distance ahead after listening those words, she whose smile will be winsome, that lady Tara said this befitting to her personality. [4-19-17]  
The word अल्प अन्तर is usually 'a little after...' But Prof. Satya Vrat includes this under rare words/expressions of Raamayana and gives meaning as 'small distance...' In any way a pause occurs now for her to reply. She is going towards the place where Vali is and monkeys are following her. She paced still ahead, gained a pause and then started to speak to them.

पुत्रेण मम किम् कार्यम् किम् राज्येन किम् आत्मना ।  
कपि सिम्हे महा भागे तस्मिन् भर्तरि नश्यति ॥ ४-१९-१८

कपि सिम्हे	= monkey, the lion	महा भागे	= of great, honour	तस्मिन्	= that, my husband's
नश्यति सति	= perished, when	मम	= to me	भर्तरि	
राज्येन किम्	= by kingdom, what	आत्मना	= for myself, what [is the use.]	पुत्रेण किम्	= by son, what, avail of कार्यम्

'Of what avail is a son, or a kingdom, or I to myself when my husband that lion like monkey with great honour perished. [4-19-18]

पाद मूलम् गमिष्यामि तस्य एव अहम् महात्मनः ।  
यो असौ राम प्रयुक्तेन शरेण विनिपातितः ॥ ४-१९-१९

यः असौ	= who, he is	राम प्रयुक्तेन	= by Raama, projected,	विनिपातितः	= felled down
		शरेण	with arrow		
महात्मनः	= of that great-souled one	तस्य पाद	= his, foot, at base, only	अहम्	= I, wish to go - I consign
		मूलम् एव		गमिष्यामि	myself [on pyre.]

'I wish to consign myself at the base of foot of that great-soul, who is felled down by the arrow projected by Raama.' So said Tara to fleeing monkeys. [4-19-19]

एवम् उक्त्वा प्रदुद्राव रुदती शोक मूर्च्छिता ।  
शिरः च उरः च बाहुभ्याम् दुःखेन समभिघ्नती ॥ ४-१९-२०

एवम् उक्त्वा	= thus, saying	रुदती	= while wailing	शोक	= in agony, convulsing
दुःखेन	= in anguish	शिरः च उरः	= head, also, chest, also	मूर्च्छिता	
		च		बाहुभ्याम्	= with two hands
समभिघ्नती	= while slapping	प्रदुद्राव	= speedily, rushed [to-		
सम् अभिघ्नती			wards Vali.]		

Saying thus she started to wail and convulse in agony, and slapped her head and chest with both of her hands while she speedily rushed towards Vali. [4-19-20]

सा व्रजन्ती ददर्श अथ पतिम् निपतितम् भुवि ।  
हन्तारम् दानव इन्द्राणाम् समरेषु अनिवर्तिनाम् ॥ ४-१९-२१

सा व्रजन्ती	= she, while advancing - trudging	अथ	= then	दानव	= demons, arch-
हन्तारम्	= destroyer of	समरेषु अ	= in combats, back, com-	इन्द्राणाम्	
		निवर्तिनाम्	ing - not, retreating	भुवि	= on ground, fallen
पतिम् ददर्श	= husband, she saw.			निपतितम्	down

While she is still trudging then she saw her husband who is the destroyer of arch-demons like Maayaavi and Dundubhi, and who never retreated in combats, but now fallen down on ground. [4-19-21]

क्षेप्तारम् पर्वत इन्द्राणाम् वज्राणाम् इव वासवम् ।  
महावात समाविष्टम् महामेघ औघ निःस्वनम् ॥ ४-१९-२२

वज्राणाम् वासवम् इव	= for thunderbolts, In- dra, as with	पर्वत इन्द्राणाम् क्षेत्तारम् सा ददर्श	= mountains, the lofty ones, flinger of [ = she, saw.]	महा वात सम अविष्टम्	= great, gust of winds, similar, having blast
महा मेघ औघ निःस्वनम्	= great, black-clouds, cluster, a roarer				

She saw Vali who is a flinger of loftiest mountains as with Indra flinging his thunderbolt, who is a blaster as with great gusty winds, and who is a roarer as with a cluster of great black-clouds. [4-19-22]

शक्रतुल्य पराक्रांतम् वृद्धा इव उपरतम् घनम् ।  
नर्दन्तम् नर्दताम् भीमम् शूरम् शूरेण पातितम् ।  
शार्दूलेन आमिषस्य अर्थे मृग राजम् इव आहतम् ॥ ४-१९-२३

शक्र तुल्य पर आक्रान्तम्	= Indra, equal, others, in invading	नर्दन्तम् नर्दताम् भीमम् शार्दूलेन	= a thunderer, to [other] thunderers, violent [ = by tiger	शूरम् शूरेण पातितम्	= braving one [Vali,] by braver [Raama,] felled
आमिषस्य अर्थे मृग राजम् इव	= for flesh, for the pur- pose of = animal, the best, like	वृद्धा उपरतम् घनम् इव	= on downpour, qui- etened, black-cloud, like [he is sprawling	आहतम् सा ददर्श	= killed = she, saw.]

He who equals Indra in the invasion of enemies, a violent thunderer at the opponent thunderers, a brave one felled by still brave one, and who is like a best animal killed by a tiger for the purpose of flesh, and quietened like black-cloud at the end of downpour, At him she saw. [4-19-23]

Some commentators negate this simile of tiger to Raama, saying it अभूत उपम 'impossible smile...' By virtue Raama himself is the lion-king and comparing him with a lesser animal like tiger is objected, though Raama did not eliminate Vali for flesh or meat. The word शार्दूल textually means a tiger in the present day context. For this commentators bring in the rulebook वज्रयन्ति which says शार्दूल also means a lion -सिङ्घो मृग इन्द्रः पञ्चास्यो हर्यक्षः श्वेत पिङ्गलः व्यादीर्नास्यो महानादः शार्दूलो अमित विक्रम

अर्चितम् सर्व लोकस्य सपताकम् सवेदिकम् ।  
नाग हेतोः सुपर्णेन चैत्यम् उन्मथितम् यथा ॥ ४-१९-२४

सर्व लोकस्य अर्चितम् सुपर्णेन	= by all, people, wor- shipped = by eagle	स पताकम् नाग हेतोः यथा पातितम् सा ददर्श	= with, flags - decorated with = snake, for the reason of, [as with] = fallen, she, saw.]	स वेदिकम् उन्मथितम्	= with, podium = highly, ravaged
चैत्यम् यथा	= a sanctum, as with				

He who is like a sanctum that is hitherto worshipped by all people, that is decorated with flags and demarcated with podia, but just ravaged by an eagle for the sake of a snake which sneaked into that sanctum, and Tara saw such a Vali plumped on the ground. [4-19-24]

The word चैत्य is not to be confounded with Buddhist monastery. In villages, even today, people will prepare a makeshift sanctum adorning it with a podium and flags for worships, and that being an open place snakes sneak in, for which eagles will come and sit on the flagstaff, and when catching its prey that eagle kicks off the flag post, and by the fall of that flagstaff that makeshift sanctum gets plumped onto ground.

अवष्टभ्य अवतिष्ठन्तम् ददर्श धनुर् ऊर्जितम् ।  
रामम् रामानुजम् चैव भर्तुः चैव तथा अनुजम् ॥ ४-१९-२५

ऊर्जितम् = very powerful, bow	अवष्टभ्य = abutting on	अव = standing
धनुः		तिष्ठन्तम्
रामम् राम = at Raama, Raama's,	तथा = likewise	भर्तुः = husband's, younger
अनुजम् चैव = younger brother -		अनुजम् चैव = brother - Sugreeva,
Lakshmana, also thus		also thus
ददर्श = she saw.		

She saw Raama standing and abutting on his very powerful bow, and his younger brother Lakshmana, even at the younger brother of her husband, namely Sugreeva. [4-19-25]

This verse reminds us of the results from brotherly love-hate, younger-elder brother relation. Lakshmana is appearing behind Raama while Sugreeva, over dying Vali.

तान् अतीत्य समासाद्य भर्तारम् निहतम् रणे ।  
समीक्ष्य व्यथिता भूमौ संभ्रान्ता निपपात ह ॥ ४-१९-२६

तान् अतीत्य = them, going past	रणे निहतम् = in combat routed	भर्तारम् = at husband, on reach-
		ing
समीक्ष्य = on observing closely	व्यथिता = distraught	सम्भ्रान्ता = dumbfounded
भूमौ निपपात = on earth, fell down, in-		
नि प पात ह deed.		

Going past them she reached her husband who is routed in combat, and on observing him closely she indeed fell down on earth as she is distraught and dumbfounded. [4-19-26]

सुप्ता इव पुनर् उत्थाय आर्य पुत्र इति वादिनी ।  
रुरोद सा पतिम् दृष्ट्वा सम्बीतम् मृत्यु दामभिः ॥ ४-१९-२७

सा = she	सुप्ता इव = sleeping, as though	पुनः उत्थाय = again, rising up -
		reawakened

आर्य पुत्र इति = noble's, son, thus, वादिनी while saying रुरोद = she wept.	मृत्यु दामभिः = by death's, strings, सम् वीतम् fast, bound	पतिम् दृष्ट्वा = husband, having see- ing
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On getting up as though reawakened from sleep she saw her husband bound fast by the strings of death, and then she wailingly addressed him as, 'oh, nobleman's son...' [4-19-27]

ताम् अवेक्ष्य तु सुग्रीवः क्रोशन्तीम् कुररीम् इव ।  
विषादम् अगमत् कष्टम् दृष्ट्वा च अंगदम् आगतम् ॥ ४-१९-२८

सुग्रीवः = to Sugreeva	कुररीम् इव = female osprey, like, क्रोशन्तीम् wailing one	ताम् अवेक्ष्य = her, on observing
आगतम् = one who arrived, An- अन्गदम् च gada, also, on seeing दृष्ट्वा	कष्टम् = miserable, remorse, विषादम् came upon him. अगमत्	

On observing her who is wailing like a female osprey, and even on looking at Angada who arrived there, a miserable remorse came upon Sugreeva. [4-19-28]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकोनविंशः सर्गः ॥

Thus completes 19<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 20 Sarga 20 - विंशः सर्ग

## Tara's Lamentation For Vali's Death

Introduction -

Tara's lamentation for her departing husband Vali. She unlike other forest beings who just forsake the dead partner, weeps bitterly for Vali and holds Sugreeva and Raama responsible for the untimely death of Vali. The common nature of humans is portrayed through the Vanara empress.

राम चाप विसृष्टेन शरेण अंतकरेण तम् ।  
दृष्ट्वा विनिहतम् भूमौ तारा ताराधिप आनना ॥ ४-२०-१  
सा समासाद्य भर्तारम् पर्यष्वजत भामिनी ।

तार अधिप = stars, lord, faced one आनना [having a lovely face like moon, Tara]	भामिनी = resentful lady	सा तारा = such as she is, that Tara
राम चाप = Raama's, bow, re- विसृष्टेन leased	अन्तकरेण = terminator [like,] with शरेण arrow	विनिहतम् = fallen down
तम् भर्तारम् = him, that husband, on भूमौ दृष्ट्वा floor, on seeing	समासाद्य = reached, and em- पर्यष्वजत braced.	

On seeing her husband felled to ground with a terminator like arrow released by Raama, that resentful lady Tara whose face is lovely like the moon, reached and embraced him. [4-20-1]

इषुणा अभिहतम् दृष्ट्वा वालिनम् कुंजरोपमम् ॥ ४-२०-२  
वानरम् पर्वत इन्द्र आभम् शोक संतप्त मानसा ।  
तारा तरुम् इव उन्मूलम् पर्यदेवयत् आतुरा ॥ ४-२०-३

इषुणा = by arrow, shot down अभिहतम्	कुंजर = elephant, in simile उपमम्	पर्वत इन्द्र = [like] mountain, best आभम् one, in shine
उन्मूलम् = uprooted, tree, like तरुम् इव	वानरम् = vanara, at Vali, on see- वालिन्म् ing	तारा आतुरा = Tara, agonised
शोक संतप्त = by grief, scorched, मानसा with heart	दृष्ट्वा पर्यदेवयत् = wailed fretfully.	

Tara is agonised when she saw the elephantine and mountainous vanara, namely Vali, reduced to no more than an uprooted tree, and she wailed fretfully with grief scorching heart. [4-20-2b, 3]

रणे दारुण विक्रान्त प्रवीर प्लवताम् वर ।  
किम् इदीनाम् पुरो भागाम् अद्य त्वम् न अभिभाषसे ॥ ४-२०-४

रणे दारुण = in fight, a stern one	विक्रान्त = victorious one	प्र वीर = best, valiant
ल्लवताम् वर = among fliers, the best	इदीनाम् = now - so far	पुरः भागाम् = before, you behind - not blamed you
अ पुरः = not, before, your side	त्वम् किम् = you, why, now, not,	
भागम् [at your behind, I who never blamed you before or behind you] such as I am	अद्य न greet - talk.	
	अभिभाषसे	

"Oh, stern one in fights, oh, victorious one, oh, best valiant, oh, best flier, I have never blamed you either in your presence or in your absence, why do not you talk to me now? [4-20-4]

उत्तिष्ठ हरि शार्दूल भजस्व शयन उत्तमम् ।  
न एवम् विधाः शेरते हि भूमौ नृपति सत्तमाः ॥ ४-२०-५

हरि शार्दूल = oh, monkey, the tiger, arise	भजस्व शयन = take, bed, best one उत्तमम्	एवम् = this, kind of, by kings, विधाः नृपति the best सत्तमाः
भूमौ न शेरते = on soil, will not, re- pose, isn't it.		

"Arise, oh, tigerly monkey, you have to make use of a best bed as best kings will not on repose on soil in this way, isn't it. [4-20-5]

अतीव खलु ते कांता वसुधा वसुधाधिप ।  
गत असुर् अपि ताम् गात्रैः माम् विहाय निषेवसे ॥ ४-२०-६

वसुधा अधिप = land, lord - oh, king	ते वसुधा = to you, earth, highly, अतीव कान्ता cherished [darling,] खलु indeed	गत असुः = gone - drained, lives, अपि though
माम् विहाय = me, leaving off	गात्रैः ताम् = with limbs, her, you निषेवसे adore - embrace.	

"The earth seems to be a highly cherished darling of yours, oh, lord of the land, as you still embrace her with your limbs leaving me off, even when your lives are drained. [4-20-6]

These dialogs of Tara are not statements of facts but a kind of question like imperatives as, "Is this earth a highly cherished darling of yours than me, that is why you still cling to her leaving me off, am I that bad..."

"Have you built a heavenly city in the pathway of heaven and you go there leaving me, am I unfit to come with you..." and the like.

व्यक्तम् अद्य त्वया वीर धर्मतः संप्रवर्तता ।  
किष्किंधा इव पुरी रम्या स्वर्ग मार्गे विनिर्मिता ॥ ४-२०-७



वीर	= oh, valiant one	धर्मतः	= righteously	सम्प्रवर्तता	= who conducts himself
त्वया	= by you	अद्य	= now, Kishkindha, like	सम् प्र वर्तता	
		किष्किन्धा		रम्या पुरी	= delightful, city
		इव			
स्वर्ग मार्गे	= to heaven, on path	वि निर्मिता	= well built	व्यक्तम्	= it is evident.

"It is evident that you, who conduct yourself righteously, must have built a Kishkindha-like delightful city in the pathway to heaven by your leaving lovely Kishkindha. [4-20-7]

यानि अस्माभिः त्वया सार्धम् वनेषु मधु गंधिषु ।  
विहृतानि त्वया काले तेषाम् उपरमः कृतः ॥ ४-२०-८

त्वया	= by you	अस्माभिः	= with us, along with	मधु गन्धिषु	= sweet smelling [or,
		सार्धम्		वनेषु	with liquor, odour,] in
					forests
यानि	= which, pleasure trips,	तेषाम्	= to them, stoppage -		
विहृतानि	in time - from time to	उपरमः त्वया	bring to an end, by		
काले	time	कृतः	you, made.		

"You bring an end to the pleasure trips you made along with us in the sweet smelling forests from time to time by your departing. [4-20-8]

निरानंदा निराशा अहम् निमग्ना शोक सागरे ।  
त्वयि पंचत्वम् आपन्ने महायूथप यूथपे ॥ ४-२०-९

महा यूथप	= oh, great, chief, of	त्वयि	= on you, fifth state, be-	अहम्	= I am
यूथपे	chiefs [ of monkeys]	पंचत्वम्	fallen		
		आपन्ने			
निर् आनन्दा	= without, happiness	निर् आशा	= without, hope	शोक सागरे	= sadness, sea,
				निमग्ना	drowned.

"When this fifth state betiding you, oh, great chief of chiefs of monkeys, I am dejected, despaired and drowned in the sea of sadness. [4-20-9] Where the preceding four states of living beings are, waking state, dream state, and the state of deep sleep. There is another undistinguished fourth called तुरिय Death is the fifth one.

हृदयम् सुस्थिरम् मह्यम् दृष्ट्वा विनिहतम् भुवि ।  
यन् न शोक अभिसंतप्तम् स्फुटते अद्य सहस्रधा ॥ ४-२०-१०

मह्यम्	= for me	हृदयम् सु	= heart is, very, sturdy	यत्	= why because
विनिहतम्	= killed, on ground,	स्थिरम्		शोक	= in sorrow, tormented
भुवि पतितम्	[fallen you]	दृष्ट्वा	= on seeing	अभिसन्तप्तम्	

अद्य = now

सहस्रधा न = into thousand  
स्फुटते [splints,] not, splinter-  
ing.

"My heart is very sturdy - perhaps, even on seeing you slain and fallen to ground, it is not splintering now into thousand splints, though it is tormented by sorrow. [4-20-10]

सुग्रीवस्य त्वया भार्या हता स च विवासितः ।

यत् तत् तस्य त्वया व्युष्टिः प्राप्ता इयम् प्लवगाधिप ॥ ४-२०-११

प्लवग अधिप = oh, fliers, chief of  
सुग्रीवस्य = Sugreeva's  
  
तत् = by that reason  
इयम् व्युष्टिः = this, result, obtained.  
प्राप्ता

त्वया = by you  
भार्या हता = wife, snatched away  
  
त्वया = by you

यत् = for which [reason]  
सः च = he, also, expelled [from Kishkindha]  
विवासितः  
तस्य = of that [misdeed]

"By which reason you have snatched away Sugreeva's wife, oh, chief of fliers, and even expelled him from Kishkindha, that is the reason why you got this result. [4-20-11]

निःश्रेयस परा मोहात् त्वया च अहम् विगर्हिता ।

या एषा अब्रुवम् हितम् वाक्यम् वानरेन्द्र हित एषिणी ॥ ४-२०-१२

वानर इन्द्र = oh, monkey, the best  
  
या = she who is  
  
अहम् त्वया = I, by you, unmind-  
मोहात् वि fully, refused -  
गर्हिता brushed me aside.

निःश्रेयस परा = well-being, interested  
in  
एष = this me

हित एषिणी = welfare, wishing  
  
हितम् = beneficial, word,  
वाक्यम् when said  
अब्रुवम्

"I am she who said a beneficial word to you with an interest in your well-being and wishing your welfare, but oh, best monkey, you unmindfully brushed me off. [4-20-12]

रूप यौवन दृष्टानाम् दक्षिणानाम् च मानद ।

नूनम् अप्सरसाम् आर्य चित्तानि प्रमथिष्यसि ॥ ४-२०-१३

मान द = of honour, endower of  
  
दक्षिणानाम् = by experts in romance  
प्रमथिष्यसि = you will stir up

आर्य = oh, honourable one  
  
अप्सरसाम् = celestial's, of apsara-s  
नूनम् = definitely.

रूप यौवन = by beauty, by youth-  
दृष्टानाम् fulness, those who are  
proud of  
चित्तानि = hearts

"Oh, endower of honour, apsara-s, the celestial dancers, will be proud of their beauty, youthfulness, and expertise in romance, and oh, honourable one, you can stir up their hearts towards you by your gallantry, definite is that. [4-20-13]

कालो निःसंशयो नूनम् जीवित अंतकरः तव ।  
बलात् येन अवपन्नो असि सुग्रीवस्य अवशो वशम् ॥ ४-२०-१४

निः संशयः	= without, doubting - undoubtable	कालः	= Time [or, death]	तव	= for you
जीवित अन्त करः	= life, end, made [ended your life]	नूनम्	= definitely	येन	= by which [Time/Death]
अ वशः	= uncontrollable such as you are	बलात्	= perforce / capability	सुग्रीवस्य वशम् अव पन्नः असि	= Sugreeva's, control, obtained [Time brought you down,] you are.

"The Time which is an undoubtable factor in respect of anybody has ended your life, definite is that, and that Time alone perforce brought you, who are otherwise an uncontrollable force, to the control of Sugreeva. Or

The Death / Time no doubt has a concern with anyone for it is the ender of life, and definitely it chanced upon you by the capability of Sugreeva in getting support of Raama, and Sugreeva alone controlled you, who are otherwise an uncontrollable force. [4-20-14]

अस्थाने वालिनम् हत्वा युध्यमानम् परेण च ।  
न संताप्यति काकुत्स्थः कृत्वा सुगर्हितम् ॥ ४-२०-१५

काकुत्स्थः	= Raama	परेण युध्यमानम्	= with other, fighting	वालिनम्	= Vali
अ स्थाने	= not, in proper place, or, in an unbecoming method	हत्वा	= on killing	सु गर्हितम् कर्म	= highly, deplorable [deed]
कृत्वा	= on doing	न सम् तप्यति	= not, at all, worried.		

"Raama's killing Vali when he is fighting with another is unbecoming in its method, and he too is not at all worried for doing such a highly deplorable deed. [4-20-15] This verse is not found in some texts like critical edition and in Eastern recension etc.

वैधव्यम् शोक संतापम् कृपणम् अकृपणा सती ।  
अदुःख उपचिता पूर्वम् वर्तयिष्यामि अनाथवत् ॥ ४-२०-१६

पूर्वम्	= in early times - so far	अ कृपणम्	= not, doleful, I am	अ दुःख	= not, sadness, accom-
		सती		उपचिता	panied with - not sad-
अनाथ वत्	= desolated one, as with	कृपणा	= dolefulness	वैधव्यम्	= widowhood
शोक	= sadness, seethed by	वर्तयिष्यामि	= I have to undergo.		
सम्तापम्					

"So far I am not doleful or saddened, but now as a desolate seethed by sorrow I have to undergo widowhood and dolefulness. [4-20-16]

लालितः च अंगदो वीरः सुकुमारः सुखोचितः ।  
वत्स्यते काम् अवस्थाम् मे पितृव्ये क्रोध मूर्च्छिते ॥ ४-२०-१७

पितृव्ये क्रोध	= when paternal-uncle,	लालितः	= one who is raised	सुकुमारः	= graceful one
मूर्च्छिते	in fury, fit of		fondly		
सुख उचितः	= for comforts, used to	वीरः	= brave one	मे अन्नादः	= my, Angada
काम्	= which, predicament,				
अवस्थाम्	he undergoes.				
वत्स्यते					

"My Angada is raised fondly, a brave one with gracefulness and one who is accustomed to comforts, but which will be the predicament he has to undergo when his paternal-uncle Sugreeva gets into a fit of fury. [4-20-17]

कुरुष्व पितरम् पुत्र सुदृष्टम् धर्म वत्सलम् ।  
दुर्लभम् दर्शनम् तस्य तव वत्स भविष्यति ॥ ४-२०-१८

पुत्र	= oh, son Angada	धर्म	= virtue, patron of	तव पितरम्	= your, father
सु दृष्टम्	= one who is clearly seen	वत्सलम्		वत्स	= oh, boy
तस्य	= his, sight, impossible,	कुरुष्व	= make - see your father		
दर्शनम्	it will be [from now		clearly		
दुर्लभम्	on.]				
भविष्यति					

"Oh, son Angada, clearly see your father, a patron of virtue, oh, boy, later it is impossible to catch a glimpse of him." Thus Tara said to her son Angada. [4-20-18]

समाश्वासय पुत्रम् त्वम् संदेशम् संदिशस्व मे ।  
मूर्ध्नि च एनम् समाघ्राय प्रवासम् प्रस्थितो हि असि ॥ ४-२०-१९

त्वम् पुत्रम्	= you, let son be	सम्	= assuage - well, reas-	एनम् मूर्ध्नि	= him, on forehead, on
		आश्वासय	sured	समाघ्राय	smelling [kissing]

मे सम्देशम् सम्दिशस्व	= to me, message, give	प्रवासम् प्रस्थितः असि हि	= to another world, you started, you are, isn't it..
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"You have started towards other world, isn't it, so reassure your son, kiss goodbye on his forehead, and give me your parting messages." So said Tara to Vali. [4-20-19]

रामेण हि महत् कर्म कृतम् त्वाम् अभिनिघ्नता ।  
आनृण्यम् तु गतम् तस्य सुग्रीवस्य प्रतिश्रवे ॥ ४-२०-२०

त्वाम्	= you	अभिनिघ्नता अभि नि घ्नता	= [when he] hit you down	रामेण महत् कर्म कृतम् हि अनृण्यम्	= by Raama, great, deed, is done, really no, debt - debtless
सुग्रीवस्य प्रतिश्रवे गतम् तु	= to Sugreeva, [in the matter of] promise obtained, but.	तस्य	= his - Raama's		

"Really, Raama has not only done a great deed of hitting you down, but he also achieved indebtedness towards Sugreeva, both in a single promise. [4-20-20]

सकामो भव सुग्रीव रुमाम् त्वम् प्रतिपत्स्यसे ।  
भुंक्ष्व राज्यम् अनुद्विग्नः शस्तो भ्राता रिपुः तव ॥ ४-२०-२१

सुग्रीव	= oh, Sugreeva	स कामः भव	= fulfilled, desires [with contentment,] you be	त्वम् रुमाम् प्रति पत्स्यसे	= Ruma, you, again, you get
अन् उद्विग्नः	= un, ruffled	राज्यम् भुंक्ष्व	= kingdom, you wallow in	तव रिपुः भ्राता शस्तः	= your, enemy, brother, is hushed - silenced.

"Now, you are to your heart's content Sugreeva as you regain your wife Ruma, you may even wallow in the kingdom unworriedly as your enemy-brother is silenced." So said Tara to Sugreeva. [4-20-21]

किम् माम् एवम् प्रलपतीम् प्रियाम् त्वम् न अभिभाषसे ।  
इमाः पश्य वरा बह्वयः भार्याः ते वानरेश्वर ॥ ४-२०-२२

वानर ईश्वर	= oh, vanara-s, lord	एवम्	= this way	प्रलपतीम्	= highly, one who is prattling
प्रियाम्	= to dear one	माम्	= to me	त्वम् किम् न अभि भाषसे	= you, why, not, talk to me
ते बह्वयः वरा भार्याः	= your, several, comely, wives	इमाः	= here they are	पश्य	= you see.

""Oh, lord of monkeys, why do not you talk to me, the dear wife of yours, when I am prattling at length, by the way, several of your comely wives are here, they are here, see them." Thus Tara lamented. [4-20-22]

तस्या विलपितम् श्रुत्वा वानर्यः सर्वतः च ताः ।  
परिगृह्य अंगदम् दीना दुःख आर्ताः परिचुक्रुशुः ॥ ४-२०-२३

सर्वतः	= those that are around	ताः वानर्यः	= those, vanara females	तस्या	= her [Tara's], lamenta-
				विलपितम्	tion, on listening
अन्गदम्	= Angada, on embracing	दीना	= becoming pathetic	श्रुत्वा	
परिगृह्य				दुःख आर्ताः	= saddened, pititably
परिचुक्रुशुः	= piteously wept.				

On listening Tara's lamentation the vanara females that are around became plaintive, saddened pititably and wept piteously embracing Angada. [4-20-23]

किम् अंगदम् स अंगद वीर बाहो  
विहाय यातो असि अद्य चिरम् प्रवासम् ।  
न युक्तम् एवम् गुण संनिक्कृष्टम्  
विहाय पुत्रम् प्रिय पुत्रम् प्रिय चारु वेषम् ॥ ४-२०-२४

स अन्गद	= with, bicep-lets,	प्रिय पुत्रम्	= dear, son, Angada, on	चिरम्	= eternal, abode
वीर बाहुः	mighty, armed one [Vali]	अन्गदम्	leaving	प्रवासम्	
किम् यातः	= why, going, you are	विहाय		प्रिय चारु	= in pleasant, exquisite,
असि		गुण	= with qualities, come	वेषम्	getup putram son [in
		संनिक्कृष्टम्	close to - one with best		such a getup]
विहाय	= on leaving	एवम्	= this way of going	न युक्तम्	= not, befitting.

"Oh, one with bracelets on your mighty arms, why you are going to an eternal abode leaving your dear son Angada? Your going away leaving such a son, who possesses best aptitudes that comes close to your abilities, and the one who always wears an exquisitely pleasant getup, is unbefitting. [4-20-24]

यदि अप्रियम् किञ्चिद् असंप्रधार्य  
कृतम् मया स्यात् तव दीर्घ बाहो ।  
क्षमस्व मे तत् हरि वंश नाथ  
ब्रजामि मूर्ध्ना तव वीर पादौ ॥ ४-२०-२५

दीर्घ बाहो	= oh, long, armed one - masterful one	हरि वंश	= oh, monkeys, lineage,	वीर	= oh, brave one
अ सम्प्रधार्य	= not, discriminatingly	नाथ	lord of	अ प्रियम्	= un, desirable
किञ्चित्	= in the lest	मया तव	= by me, to you [with you]	मे तत्	= me, for that, pardon
मूर्ध्ना तव	= with forehead, at your,	कृतम्	= done, is there, if	क्षमस्व	me
पादौ ब्रजामि	= two feet, I am going - I bow down.	स्यात् यदि			

"If I have done any undesirable deed in an indiscriminate way, even in the least, I may be pardoned for that, and here I bow down at your feet... oh, masterful one... oh, the lord of monkeys lineage... oh, brave one... [Thus Tara wept for Vali.] [4-20-25]

तथा तु तारा करुणम् रुदन्ती  
 भर्तुः समीपे सह वानरीभिः ।  
 व्यवस्यत प्रायम् अनिन्द्य वर्णा  
 उपोपवेष्टुम् भुवि यत्र वाली ॥ ४-२०-२६

अ निन्द्य = un, blemished, complexion - one with	तारा = Tara	भर्तुः समीपे = husband's, in proximity
वर्णा = female Vanara-s,	तथा = that way	करुणम् = pitifully, weeping
सह along with	भुवि = [there] on ground	रुदन्ती
वाली यत्र = Vali, where he is	व्यवस्यत वि = she dropped down.	प्रायम् = death
उप उपवेष्टुम् = to sit nearby of [death, self-immolation]	अव स्यत	

That Tara with her unblemished complexion is seated in the close proximity of her husband along with other vanara females, and weeping pitifully in that way, she decided to self-immolate, and thus she flounced down onto ground where Vali is slouching. [4-20-26]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे विंशः सर्गः ॥

Thus completes 20<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 21 Sarga 21 - एकविंशः सर्ग

## Hanumaan Consoles Tara

Introduction -

Hanuma tries to console Tara. He asserts that Angada will not be looked down. Though Vali is put to his plight, Hanuma says, that Tara alone is the empress to lead Kishkindha kingdom. But Tara prefers self-immolation along with her husband Vali.

ततो निपतिताम् ताराम् च्युताम् ताराम् इव अंबरात् ।  
शनैः आश्वासयामास हनूमान् हरि यूथपः ॥ ४-२१-१

ततः	= then	अम्बरात्	= from sky, fallen, a star,	निपतिताम्	= fallen to ground, at
		च्युताम्	like	ताराम्	Tara
हरि यूथपः	= monkey's, leader,	ताराम् इव			
हनूमान्	Hanuma	शनैः	= slowly, consoled.		
		आश्वासयामास			

Hanuma, the leader of monkeys, then neared and slowly consoled Tara who has fallen to ground like a star from sky. [4-21-1]

गुण दोष कृतम् जंतुः स्वकर्म फल हेतुकम् ।  
अव्यग्रः तद् अवाप्नोति सर्वम् प्रेत्य शुभ अशुभम् ॥ ४-२१-२

जन्तुः	= living beings	गुण दोष	= merit, demerit, doings	फल हेतुकम्	= results, cause of
		कृतम्	[whether done in good intention or bad]		
सर्वम् तत्	= all, that	शुभ अ	= good, not, good, deed	प्रेत्य	= on demise
अ व्यग्रः	= un, repentantly, one	शुभम् कर्म			
अवाप्नोति	gets.				

'Living beings on doing the deeds of merit or demerit, or knowingly or unknowingly, will derive the resultant fruits of those deeds according to one's own destiny even after demise, and they shall bear them unrepentantly, may they be provident or improvident... [4-21-2]

For this verse Dharmaakuutam says: अत्र च स्व कर्म फल हेतुकमिति विशेषणेन अनादि भव परम्पर आसादित धर्म अर्थ वासना वशेन शुभम् अशुभम् वा कर्म अनुष्ठाय तद् औरूपम् सुकहम् दुःखम् वा फलम् अवाप्नोति इति उक्तम् -- धर्माकूतम् Thus Hanuma is saying that Vali is not dead at the hand of Sugreeva but dead due his own demerits.



शोच्या शोचसि कम् शोच्यम् दीनम् दीना अनुकंपसे ।  
कः च कस्य अनुशोच्यो अस्ति देहे अस्मिन् बुद्धुद उपमे ॥ ४-२१-३

शोच्या	= a lamentable [you yourself]	शोच्यम्	= lamentable one,	दीना	= pitiable on [you yourself]
दीनम्	= [for which] piteous one	कम् शोचसि	about whom, you are lamenting	अस्मिन् देहे	= for this, body, bubble,
कः कस्य	= who, for whom,	अनुकम्पसे	= quivering [pitying]	बुद्धुद उपमे	in similitude
अनुशोच्यः	lamentable, is there.				
अस्ति					

'Of which lamentable one you lament while you yourself are in a lamentable state? Of which pitiable one you take pity while you yourself are in a pitiable condition? Who is pitiable by whom in these bubbles like bodies? [4-21-3]

अंगदः तु कुमारो अयम् द्रष्टव्यो जीव पुत्रया ।  
आयत्या च विधेयानि समर्थानि अस्य चिन्तय ॥ ४-२१-४

जीव पुत्रया	= one who has a living, son by you	कुमारः	= young one, this, An-	आयत्या च	= forthcoming - ensuing, also
अस्य	= by him, deeds of duty	अयम्	gada, is to be looked		
विधेयानि	[funerals of Vali,]	अन्गदः	after		
समर्थानि	deeds for well-being	द्रष्टव्यः			
		चिन्तय	= are to be thought of.		

'You are the one with a living son, and you have to look after this young one Angada, and you have to think of the forthcoming activities for his well-being and for his performance of duty towards his father. [4-21-4]

जानासि अनियताम् एवम् भूतानाम् आगतिम् गतिम् ।  
तस्मात् शुभम् हि कर्तव्यम् पण्डितेन इह लौकिकम् ॥ ४-२१-५

भूतानाम्	= living being's, com-	अ नियताम्	= not, certain, thus	जानासि	= you are aware
आगतिम्	ing, going [birth and	एवम्			
गतिम्	death]	पण्डितेन	= by prudent one	इह	= in here, worldly
तस्मात्	= therefore			लौकिकम्	things, auspicious
				शुभम्	ones, are to be done,
				कर्तव्यम् हि	indeed.

'You are aware that the coming and going of beings, in their subtle forms of earth, water, fire, air and space into this mortal life and back is uncertain, thereby the prudent ones have to perform auspicious worldly deeds here in this world, say, the funeral of Vali. [4-21-5]

यस्मिन् हरि सहस्राणि शतानि नियुतानि च ।  
वर्तयन्ति कृत आशानि सो अयम् दिष्टान्तम् आगतः ॥ ४-२१-६

यस्मिन्	= in whom [Vali]	कृत आशानि	= reposing, confidence	हरि सहस्राणि	= monkeys, thousands,
नियुतानि च	= harboured, also	वर्तयन्ति	= abiding - living basing on him	शतानि	hundreds
दिष्ट अन्तम् आगतः	= fate's, end, he came.			सः अयम्	= such as he is

'In whom hundreds and thousands of monkeys are harboured and astir, for they have reposed their confidence in him alone, that Vali has arrived at his end. [4-21-6]

यद् अयम् न्याय दृष्ट अर्थः साम दान क्षमा परः ।  
गतो धर्म जिताम् भूमिम् न एनम् शोचितुम् अर्हसि ॥ ४-२१-७

न्याय दृष्ट अर्थः	= by justice, observed, having means - one who is observant of rationality, conducted himself judiciously	साम दान क्षमा परः	= friendliness, courteousness, forgivingness he was observing	अयम्	= this Vali
यत्	= by which reason	धर्म जिताम् भूमिम् गतः	= by rightness, conquered, to domain, has gone	न एनम् शोचितुम् अर्हसि	= not, for him, your sorrowing, apt of you.

'By which reason this Vali conducted himself judiciously, observing friendliness, courteousness and forgivingness, by that reason alone Vali is going to a domain in heavens which he righteously conquered for himself, and it is unapt of your sorrowing for him. [4-21-7]

सर्वे च हरि शार्दूलाः पुत्रः च अयम् तव अंगदः ।  
हरि ऋक्ष पति राज्यम् च त्वत् सनाथम् अनिन्दिते ॥ ४-२१-८

अ निन्दिते	= oh, impeccable one, Tara	सर्वे हरि शार्दूलाः	= all, monkey, tigers	तव पुत्रः	= your, son
अयम् अन्गदः च स नाथम्	= this, for Angada, and is with, guardian.	हरि ऋक्ष पति राज्यम् च	= monkeys, bear, lords, kingdom of, also	त्वत्	= in you

'All the tigerly-monkeys, oh, impeccable Tara, including this son of yours Angada, and all the lords of monkeys and bears have their guardian angel in you. [4-21-8]

तौ इमौ शोक संतप्तौ शनैः प्रेरय भामिनि ।  
त्वया परिगृहीतो अयम् अंगदः शास्तु मेदिनीम् ॥ ४-२१-९

भामिनि	= oh, lady	शोक सम्तौ	= in grief, searing, these,	=	Sugreeva,
		तौ इमौ	two		An-
					gada
शनैः प्रेरय	= slowly, inspirit	त्वया	= by you, taken up [ac-	अयम्	= this, Angada, the
		परिगृहीतः	quiesce to]	अनदः	earth, rule over.
				मेदिनीम्	
				शास्तु	

'Oh, lady, inspirit these two, Sugreeva and Angada, that are searing in grief, and if you acquiesce then this Angada will rule over the earth. [4-21-9]

संततिः च यथा दृष्टा कृत्यम् यत् च अपि सांप्रतम् ।  
राज्ञः तत् क्रियताम् सर्वम् एष कालस्य निश्चयः ॥ ४-२१-१०

सन्ततिः यथा	= progeny, as to how,	साम्प्रतम्	= presently, for king	यत् कृत्यम्	= which, is to be done,
दृष्टा	seen kin scriptures	राज्ञः		च अपि	also even
	- anticipated from a				
	male descendent				
तत् सर्वम्	= that, all, is to done	एष कालस्य	= this is, [befitting to]		
क्रियताम्		निश्चयः	time's, decision.		

'Whatever duty anticipated from a male descendent towards his father, and whatever activity that is to be done presently in respect of the dying king, let them be done, and that would be a timely decision. [4-21-10]  
This expression also means स्मशान व्याग्य 'burial-ground renunciation...' In that, 'all this has happened so according to Time's decision...'

अर्था गृहात् निवर्तन्ते आ स्मशानात् तु बान्धव।  
सुकृतम् दुष्कृतम् चैव गच्छन्तम् अनुचच्छगति॥

'wealth and means remain in house, relatives come up to graveyard, only Merit and Demerit follow the goer...'

संस्कार्यो हरि राजः तु अंगदः च अभिषिच्यताम् ।  
सिंहासन गतम् पुत्रम् पश्यन्ती शान्तिम् एष्यसि ॥ ४-२१-११

हरि राजः	= monkeys, king, is to be	अनदः च	= Angada's, also, be	सिंह आसन	= lion's, seat [throne,] in-
संस्कार्यः	cremated	अभिषिच्यताम्	anointed	गतम्	vested
पुत्रम्	= son, on seeing, peace,				
पश्यन्ती	you can obtain.				
शान्तिम्					
एष्यसि					

'Cremation of the king of monkeys and anointment of Angada are the present time affairs, and seeing your son invested on the throne you can obtain peace.' Thus spoke Hanuma to Tara. [4-21-11]

सा तस्य वचनम् श्रुत्वा भर्तु व्यसन पीडिता ।  
अब्रवीत् उत्तरम् तारा हनूमन्तम् अवस्थितम् ॥ ४-२१-१२

भर्तु व्यसन = husband's, by plight, पीडिता tormented	सा तारा = she, Tara	तस्य वचनम् = his [Hanuma's], श्रुत्वा words, on hearing
अवस्थितम् = available nearby, to हनूमन्तम् Hanuma	उत्तरम् = reply, spoke. अब्रवीत्	

On hearing Hanuma's words she who is tormented by the plight of her husband, that Tara replied Hanuma who is standing nearby. [4-21-12]

अंगद प्रतिरूपाणाम् पुत्राणाम् एकतः शतम् ।  
हतस्य अपि अस्य वीरस्य गात्र संश्लेषणम् वरम् ॥ ४-२१-१३

अंगद प्रति = Angada like, alterna- रूपाणाम् tive, reflections - self- same Angada-s	शतम् = , hundred	पुत्राणाम् = sons
एकतः = on one side	हतस्य अपि = struck dead, though, अस्य वीरस्य this, brave one's	गात्र = body, for embracing, संश्लेषणम् the best. वरम्

'Let there be a hundred selfsame Angada-s on one side, and this brave one the other, for me embracing him who is put to death is the best .... [4-21-13]

This verse is said to be difficult one to derive meaning किष्ट अन्वय . There is another narration of this verse omitting the first foot of next stanza and it reads:

किम् कार्यम् पति हीनयाः पुत्राणाम् अयुतैः अपि।  
पितृव्यह् तस्य सुग्रीवः सर्व कार्येषु अनन्तरः ॥

न च अहम् हरि राज्यस्य प्रभवामि अंगदस्य वा ।  
पितृव्यः तस्य सुग्रीवः सर्व कार्येषु अनन्तरः ॥ ४-२१-१४

अहम् हरि = I am, for monkey's, राज्यस्य च kingdom, either	अंगदस्य वा = of Angada, or	न प्रभवामि = not, capable - who am I
तस्य = his [Angada's]	पितृव्यः = paternal-uncle, Sug- सुग्रीवः reeva	सर्व कार्येषु = in all, affairs, close at अनन्तरः hand.

'Who am I either for conducting the monkeys kingdom or to anoint Angada when Angada's paternal-uncle Sugreeva is close at hand? [4-21-14]

न हि एषा बुद्धिः आस्थेया हनूमन् अंगदम् प्रति ।  
पिता हि बंधुः पुत्रस्य न माता हरि सत्तम ॥ ४-२१-१५

हनुमन्	= oh, Hanuma	अन्गदम्	= Angada, towards	एषा बुद्धिः	= this kind of, thinking
न आस्थेया	= not, to be pursued, in-	प्रति			
हि	deed	हरि सत्तम	= oh monkey, the best	पुत्रस्य	= for son
पिता हि	= father, really, is the de-	न माता	= not, mother.		
बन्धुः	fender				

'Hanuma, this thinking of yours that Angada is to be crowned is really untenable, oh, best monkey, father is the real defender of a son, but not the mother. [4-21-15]

न हि मम हरि राज संश्रयात्क्षमतरम् अस्ति परत्र च इह वा ।  
अभिमुख हत वीर सेवितम्शयनम् इदम् मम सेवितुम् क्षमम् ॥ ४-२१-१६

मम	= to me	इह वा	= here, either	परत्र च	= other where, also
हरि राज	= monkey's, king's	संश्रयात्	= than patronage	क्षम तरम्	= befitting, highly
न अस्ति हि	= not, there, indeed	अभि मुख हत	= when facing away, who is killed	वीर सेवितम्	= by such brave one, adored
इदम्	= this, [death] bed	सेवितुम् मम	= to adore - join in the		
शयनम्		क्षमम्	death bed, to me, befitting.		

'Indeed there is nothing highly befitting to me, either in this world or in the other, than the auspices of the king of monkeys, and now to me the only befitting thing is to join in this brave one on this death bed, which he is adoring when put to death while he is facing away. [4-21-16]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकविंशः सर्गः ॥

Thus completes 21<sup>st</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 22 Sarga 22 द्वाविंशः सर्ग

## Vali's Death-Time Advises

Introduction -

Vali recovers from his swoon and gives his parting messages to Sugreeva and Angada. He also gives his miraculous pendant, given by his father Indra, to Sugreeva and asks him to assume authority of Kishkindha kingdom, for he won it in this fight. Angada is advised to conduct appropriately for he is becoming a fatherless son now. Then Vali breathes his last to pave the way for Seetha's search.

वीक्षमाणः तु मंदासुः सर्वतो मंदम् उच्छ्वसन् ।  
आदौ एव तु सुग्रीवम् ददर्श अनुजम् अग्रतः ॥ ४-२२-१

मन्द असुः	= slowed, lives	मन्दम्	= slowly, respiring such	सर्वतः	= everywhere, glancing,
आदौ एव	= firstly, thus	उच्छ्वसन्	as Vali is	वीक्षमाणः तु	but
		अग्रतः	= afore, brother, at Sug-		
		अनुजम्	reeva, seen.		
		सुग्रीवम्			
		ददर्श			

With his life-force slowing down Vali respired slowly glancing everywhere, and he firstly saw his brother Sugreeva afore him. [4-22-1]

तम् प्राप्त विजयम् वाली सुग्रीवम् प्लवग ईश्वरम् ।  
आभाष्य व्यक्तया वाचा सस्नेहम् इदम् अब्रवीत् ॥ ४-२२-२

प्राप्त	= at one who achieved,	प्लवग ईश्वरम्	= fly-jumper's, lord of	तम्	= him, at Sugreeva
विजयम्	triumph	आभाष्य	= greeted - nodded at	सुग्रीवम्	
वाली	= Vali	इदम्	= this, spoke.	व्यक्तया वाचा	= unambiguous, with
स स्नेहम्	= with, amicability	अब्रवीत्		tone	

Vali nodding at Sugreeva, who achieved triumph and became the lord of fly-jumpers, amicably spoke this to him in an unambiguous tone. [4-22-2]

सुग्रीव दोषेण न माम् गन्तुम् अर्हसि किल्बिषात् ।  
कृष्यमाणम् भविष्येण बुद्धि मोहेन माम् बलात् ॥ ४-२२-३

सुग्रीव	= oh, Sugreeva	माम्	= me	दोषेण	= by fault, to know -
				गन्तुम्	reckon me by iniqui-
					ties

न अहंसि	= not, apt of you	किल्बिषात्	= owing to sin - impropriety	भविष्येण	= futurity
बुद्धि मोहेन	= mind's, covetousness - obduracy	बलात् माम्	= forcibly, me, one who is all the while attracted - hauled, [thus you reckon.]		

"Sugreeva, reckon me not by my iniquities, but reckon as one who is all the while forcibly hauled into this futurity owing to my impropriety and obduracy. [4-22-3]

युगपद् विहितम् तात न मन्ये सुखम् अवयोः ।  
सौहार्दम् भ्रातृ युक्तम् हि तद् इदम् जातम् अन्यथा ॥ ४-२२-४

तात	= oh boy	अवयोः	= for two of us	सुखम्	= blissfulness
युग पद्	= yoked, walk in unison	=	simultaneously	=	ordained
					-
					fated to [share]
न मन्ये	= not, I deem	भ्रातृ युक्तम्	= for brothers, seemly to	तत् इदम्	= that, this - therefore
सौहार्दम्	= amity	अन्यथा	= otherwise, cropped up.		

"I do not think that we two are fated to share blissfulness simultaneously, oh, boy, therefore the amity seemly to brothers has cropped up otherwise. [4-22-4]

प्रतिपद्य त्वम् अद्य एव राज्यम् एषाम् वन ओकसाम् ।  
माम् अपि अद्य एव गच्छन्तम् विद्धि वैवस्वत क्षयम् ॥ ४-२२-५

त्वम् अद्य	= you, now, only	एषाम् वन	= this one, forest, dwellers, kingdom	प्रतिपद्य	= propose yourself
एव		ओकसाम्			
माम् अपि	= me, even	राज्यम्		वैवस्वत	= Time-god's, abode, one who is going to
		अद्य एव	= now, only	क्षयम्	
विद्धि	= you know - you realize.			गच्छन्तम्	

"You realize that I am going to the abode of Time-god now itself, and hence propose yourself as king of this forest-dweller's kingdom, now itself. [4-22-5] Vali's supremacy does not die with him. Here also he is taking a high profile and he himself is proposing the kingship to Sugreeva, without any grudge or grouse, on two counts. One, Sugreeva is the triumphant one and thus he shall get the kingdom forthwith, not Angada, as proposed by Hanuma. Next, Sugreeva is the next best choice for the kingship, rather than Angada, and a

younger brother and also as a one-time prince regent. In either way the dying Vali is keeping his nobility high up, as an unrivalled champion and even as an elderly brother.

जीवितम् च हि राज्यम् च श्रियम् च विपुलाम् इमाम् ।  
प्रजहामि एष वै तूर्णम् अहम् च अगर्हितम् यशः ॥ ४-२२-४-२२-६

एष अहम्	= this, me such as I am - who is going to Yama	जीवितम् च	= life, also, verily, king-	तथा	= like that]
इमाम्	= this, immense, prosper-	हि राज्यम् च	dom, also	तूर्णम् प्र	= right away, forgoing,
विपुलाम्	perity, too	अ गर्हितम्	= un, enviable, glory,	जहामि वै	indeed.
श्रियम् च		यशः च	also		

"Such as I am, I am indeed forgoing my life, kingdom, and this immense prosperity and even the unenviable glory which adduces that 'Vali is unkillable,' right away. [4-22-6]

अस्याम् त्वम् अहम् अवस्थायाम् वीर वक्ष्यामि यद् वचः ।  
यदि अपि असुकरम् राजन् कर्तुम् एव तद् अर्हसि ॥ ४-२२-७

वीर	= oh, valiant one	राजन्	= oh, king	अस्याम्	= in this, situation
अहम् यत्	= I, which, word, going	अ सु करम्	= not, easily, doable -	अवस्थायाम्	
वचः वक्ष्यामि	to speak [them]	difficult		यदि अपि	= even if
तत् कर्तुम्	= that, to do, only - infea-	त्वम् अर्हसि	= you are, apt of.		
एव	sible				

"Oh, valiant Sugreeva, it will be apt of you to make happen the word I am going to say even in such a situation in which now I am, and oh, king, even if that word of mine is infeasible. [4-22-7]

सुखार्हम् सुख संवृद्धम् बालम् एनम् अबालिशम् ।  
बाष्प पूर्ण मुखम् पश्य भूमौ पतितम् अंगदम् ॥ ४-२२-८

सुख अर्हम्	= happiness, privileged for	सुख सम्	= in comforts, well,	बालम्	= at boy
अ बालिशम्	= not, immature [man-	वृद्धम्	brought up	भूमौ	= on ground, fallen
एनम्	= at this, Angada, have a	बाष्प पूर्ण	= tear, filled, faced	पतितम्	
अन्गदम्	look at.	मुखम्			
पश्य					

"Have a look at this Angada, who is privileged for all happiness, brought up in all comforts, though a boy he is mannerly, and who with his tear-filled face fallen onto ground. [4-22-8]

मम प्राणैः प्रियतरम् पुत्रम् पुत्रम् इव औरसम् ।  
मया हीनम् अहीनार्थम् सर्वतः परिपालय ॥ ४-२२-९



मम प्राणैः	= ] by my, lives	प्रियं त्वम्	= dearer, than	मया हीनम्	= me, without [deprived of me,] son
औरसम्	= your own, son, as if	सर्वतः	= in every way	अ हीन	= not, sparse, of re-
पुत्रम् इव				अर्थम्	sources
परिपालय	= you foster.				

"More dear than my own lives is my son, and when he is deprived of me you have to foster him as if he is your own son, with no resources becoming sparse in every way. [4-22-9]

त्वम् अपि अस्य पिता दाता च परित्राता च सर्वतः ।  
भयेषु अभयदः चैव यथा अहम् प्लवगेश्वर ॥ ४-२२-१०

प्लवग ईश्वर	= oh, fly-jumper's, king	अहम् यथा	= I, as to how thus you	त्वम् अपि	= you, even
अस्य	= his	पिता दाता	= father, patron	सर्वतः परि	= from all sides, overall,
भयेषु अभय	= in fear, assurance,			त्राता च	protector, also
द चैव	giver, also thus.				

"Oh, king of fly-jumpers, as with me you too are his father, patron, an overall protector from all sides, and also thus an assurer in fear. [4-22-10]

एष तारात्मजः श्रीमान् त्वया तुल्य पराक्रमः ।  
रक्षसाम् च वधे तेषाम् अग्रतः ते भविष्यति ॥ ४-२२-११

श्रीमान्	= admirable one	त्वया तुल्य	= to you, coequal, tri-	एष तार	= this, Tara's, son - An-
तेषाम्	= those, demons, in	पराक्रमः	umphant	आत्मजः	gada
रक्षसाम् वधे	elimination	ते अग्रतः	= your, in fore, he will		
		भविष्यति	be - will be in advance		
			guard.		

"This admirable son of Tara is a coequal of yours in triumphs, and in eliminating those demons he will be in your advance guard. [4-22-11]

अनुरूपाणि कर्माणि विक्रम्य बलवान् रणे ।  
करिष्यति एष तारेयः तरस्वी तरुणो अंगदः ॥ ४-२२-१२

बलवान्	= mighty one	तारेयः	= Tara's [son]	तरस्वी	= sinewy
तरुणः	= youthful one	एष अंगदः	= this, Angada	रणे विक्रम्य	= in war, on overtaking
अनुरूपाणि	= reflective [of me,	करिष्यति	= he performs - under-		
कर्माणि	seemly for my son,] actions		takes.		

"This mighty and sinewy son of Tara is youthful, and on overtaking in war this Angada will undertake actions seemly for a son of mine. [4-22-12]

सुषेण दुहिता च इयम् अर्थ सूक्ष्म विनिश्चये ।  
औत्पातिके च विविधे सर्वतः परिनिष्ठिता ॥ ४-२२-१३

सुषेण दुहिता	= Sushena's, daughter	इयम् च	= this one, also - this Tara, also	अर्थ सूक्ष्म	= meaning, subtlety, in
विविधे	= diverse in presages,	सर्वतः परि	= in every way, an in-	विनिश्चये	deciding
औत्पातिके	also	निष्ठिता	sightful one.		
च					

"In deciding meanings in all their subtleties and also in presages of diverse nature this daughter of Sushena, Tara, is an insightful one in every way. [4-22-13]

A parable is said about SusheNa, who is now being called as Tara's father. Tara is said to be the outcome from the churning of Milky Ocean by gods and demons, and she emerged as one among many items that emerged from that Milky Ocean. Seeing her and knowing her as the descendent of Brihaspati, the Jupiter, Vali and Sushena have held her by her hand. Vali held her by her right hand and Sushena held her by her left hand and started to quarrel for her wifedom. Then the elderly sages and gods intervened and decided that one who held her by her right hand is her husband and the other who held her by her left hand is her father. Thus Sushena is said to have become the father of Tara.

यद् एष साधु इति ब्रूयात् कार्यम् तन् मुक्त संशयम् ।  
न हि तारा मतम् किञ्चित् अन्यथा परिवर्तते ॥ ४-२२-१४

एष यत् साधु	= by her, which, proper,	तत्	= that	मुक्त	= leaving off, doubt - in-
इति ब्रूयात्	thus, is said	तारा मतम्	= Tara's, opinion	संशयम्	dubitably
कार्यम्	= can be done			किञ्चित्	= in the least
अन्यथा न	= contrarily, not, it				
परिवर्तते हि	deflects [happens,] indeed.				

"Whatever is said by her as proper that is doable indubitably, indeed nothing contrary happens to her opinions, in the least. [4-22-14]

राघवस्य च ते कार्यम् कर्तव्यम् अविशंकया ।  
स्यात् अधर्मो हि अकरणे त्वाम् च हिंस्यात् अमानितः ॥ ४-२२-१५

राघवस्य	= Raghava's, mission,	ते	= to you	अ वि	= without, too much,
कार्यम् च	too	अ अकरणे	= in not, doing	शङ्कया	doubt - without a shadow of doubt
कर्तव्यम्	= is to be accomplished	अ मानितः	= not, honoured [Raama]	अ धर्मः	= un, righteousness - in-fraction
स्यात् हि	= will be there, indeed			त्वाम्	= you, he will torture
				हिंस्यात् च	[punish,] even.

"You have to accomplish Raghava's mission undoubtedly, and if it is unaccomplished there will be infraction on your part because you befriended him before an altar of fire, and you may even be punished for dishonouring him and your given word to him. [4-22-15]

इमाम् च मालाम् आधत्स्व दिव्याम् सुग्रीव कांचनीम् ।  
उदारा श्रीः स्थिता हि अस्याम् संप्रजह्यात् मृते मयि ॥ ४-२२-१६

सुग्रीव	= oh, Sugreeva	कान्चनीम्	= golden one, this, pendant, wear	अस्याम्	= in it, ensconced in
उदारा श्रीः	= bounteous, goddess of triumph	मयि मृते	= I, when die	स्थिता	
हि	= isn't it.			सम् प्र	= will leave it off completely
				जह्यात्	

"The bounteous goddess of triumph ensconced in this golden pendant will completely leave it off on my death, avoiding the flaw of touching a corpse, isn't it... hence oh, Sugreeva, you wear it." Thus Vali spoke to Sugreeva. [4-22-16]

Sugreeva may not inherit any fortune of invincibility from this invincible pendant, but Vali has to safeguard it without getting into an insulting touch of his dead body शव स्पर्श दोष . As such, he is giving it Sugreeva, in preference to Angada.

इति एवम् उक्तः सुग्रीवो वालिना भ्रातृ सौहृदात् ।  
हर्षम् त्यक्त्वा पुनर् दीनो ग्रह ग्रस्त इव उडु राट् ॥ ४-२२-१७

वालिना	= by Vali	भ्रातृ	= with brother's, kind-heartedness	इति एवम्	= thus, that way, who is
सुग्रीवः	= Sugreeva	सौहृदात्		उक्तः	spoken
राहु ग्रह ग्रस्त	= by [Rahu, eclipsing,] planet, eaten, star's, lord [moon,] as with -	हर्षम् त्यक्त्वा	= joy, leaving off [joy of winning Vali]	पुनः दीनः	= again, depressed he became
उडु राट् इव	he became.				

Thus, that way when Vali spoke to Sugreeva with brotherly kind-heartedness, Sugreeva again waned away forgoing his spiritedness, like the lord of stars, namely the Moon, when eaten away by the planet, namely Rahu, during lunar eclipse. [4-22-17]

Mythologically there are two planets called Raahu and Ketu in Indian astrology. These two have no counterparts in western astrology. These two are neither gods, nor demons, not planets. At the time of churning Milky Ocean one demon had a share of अमृत, the Divine nectar. But on noticing it the Sun and Moon report

that episode to Vishnu. Vishnu slits that demon's throat with his disc. Then that Rahu became a two-piece entity, one with head, named as Raahu and the other with trunk - tail, named as Ketu. Because Sun and Moon reported the wrongdoing of this two-piece entity, that entity prays to subsist on eating away Sun and Moon. That prayer is granted subject to condition, that this eating will be done only occasionally. Those are the occasions of eclipses of either Sun or Moon. Recent astrology gave names to these two entities as 'Dragon with Head' is Raahu and the 'Dragon with Tail' is Ketu.

तत् वालि वचनात् शान्तः कुर्वन् युक्तम् अतन्द्रितः ।  
जग्राह सो अभ्यनुज्ञातो मालाम् ताम् चैव कांचनीम् ॥ ४-२२-१८

सः	= he that Sugreeva	तत् वालि वचनात्	= by that, Vali's, word	शान्तः	= is quietened
अ तन्द्रितः	= without, lethargy - inattention - attentively	युक्तम्	= befitting deeds	कुर्वन्	= while doing
अभ्यनुज्ञातः	= authorised [by Vali]	कान्चनीम् ताम् मालाम् जग्राह	= golden one, that, pendant, taken.		

Quietened by Vali's words and conducting himself befittingly and attentively in the given situation, Sugreeva has then taken that golden chain only when Vali authorised him. [4-22-18]

ताम् मालाम् कांचनीम् दत्त्वा वाली दृष्ट्वा आत्मजम् स्थितम् ।  
संसिद्धः प्रेत्य भावाय स्नेहात् अंगदम् अब्रवीत् ॥ ४-२२-१९

कान्चनीम् ताम् मालाम् दत्त्वा वाली स्नेहात्	= golden, that, pendant, having given Vali, affectionately, to Angada, spoke.	स्थितम् आत्मजम् च दृष्ट्वा	= available [nearby,] his son, also, on seeing	प्रेत्य भावाय संसिद्धः	= to lay down his life, resolved to, readying himself
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On giving away that golden pendant, and on seeing his son who is available nearby, readying himself towards his end that is setting in, Vali affectionately spoke to Angada. [4-22-19]

देश कालौ भजस्व अद्य क्षममाणः प्रिय अप्रिये ।  
सुख दुःख सहः काले सुग्रीव वशगो भव ॥ ४-२२-२०

अद्य देश कालौ भजस्व	= now [from now on] of place, time, be ob-servant of	प्रिय अप्रिये काले	= pleasant, un, pleasant according to time	क्षममाणः सुख दुःख सहः	= while tolerating mirth, misery, while enduring
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सुग्रीव वश = Sugreeva's, control, go  
गः भव into - abide by, you be.

"From now on, observing time and place you have to tolerate pain or pleasure, endure mirth or misery on your going under the control of Sugreeva. [4-22-20]

The vividness of the above parting message is: "On your going under the control of Sugreeva, whether his orders are pleasant or unpleasant to you, you have to execute them enduringly, for you have to conduct yourself according to time and place of your locus standi, and also you have to endure the mirth or misery caused at his behest... for you are no more independent from now on..."

यथा हि त्वम् महाबाहो लालितः सततम् मया ।  
न तथा वर्तमानम् त्वाम् सुग्रीवो बहु मन्यते ॥ ४-२२-२१

महाबाहुः	= oh, dextrous Angada	त्वम्	= you, always, by me, as	लालितः	= you are nurtured - entertained
		सततम् मया	to how		
		यथा			
वर्तमानम्	= conducting yourself	तथा	= like that - such a behaviour	त्वाम्	= you, Sugreeva, may
				सुग्रीवः न	not, approve of it.
				बहुमन्यते	

"Oh dextrous Angada, as to how I have entertained you in whichever way you conducted yourself with me, Sugreeva may not approve of such a puerile behaviour of yours, if you resort to it. [4-22-21]

ना अस्य अमित्रैः गतम् गच्छेः मा शत्रुभिः अरिदम् ।  
भर्तुः अर्थ परो दान्तः सुग्रीव वशगो भव ॥ ४-२२-२२

अरिन्दम्	= oh, enemy, destroyer	अस्य	= his	अ मित्रैः	= with un, friendly ones
गतम्	= going - associating	मा गच्छेः	= don't, get into	शत्रुभिः मा	= enemies, don't [come near]
भर्तुः	= lord's - Sugreeva's	अर्थ परः	= in purposes, be interested in	दान्तः	= having self-control
सुग्रीव वशगः	= in Sugreeva's, control, you shall be.				

"Do not reach at his unfriendly ones, nor come near his enemies, oh, enemy-destroyer Angada, you shall be in the control of Sugreeva attending to the purposes of your lord with self-control. [4-22-22]

न च अतिप्रणयः कार्यः कर्तव्यो अप्रणयः च ते ।  
उभयम् हि महादोषम् तस्मात् अंतर दृक् भव ॥ ४-२२-२३

न च अति	= not, also, excessive, affinity	ते न कार्यः	= for you, not, to be done	अ प्रणयः च	= non, affinity, also, [na]
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कर्तव्यः	= [not] to be done	उभयम् महा दोषम्	= this pair, has a flaw	तस्मात् अन्तर दृक् भव	= therefore, intermediary, in outlook, you be - you cultivate.
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"Do not conduct yourself with excessive friendliness or unfriendliness, as this pair of opposites itself has a flaw, therefore you cultivate an intermediary outlook." Vali thus spoke to Angada. [4-22-23]

इति उक्त्वा अथ विवृत्त अक्षः शर संपीडितो भृशम् ।  
विवृतैः दशनैः भीमैः बभूव उत्क्रान्त जीवितः ॥ ४-२२-२४

भृशम् शर सम् पीडितः वि वृत्त अक्षः	= highly, by arrow, highly, tortured having rolled-up, eyes	इति उक्त्वा वि वृतैः भीमैः दशनैः	= thus, on saying wide, opened [mouth hung open baring,] horrid, teeth	अथ उत क्रान्त जीवितः	= thereafter took wings, who has his life - whose life took to flight
बभूव	= he became.				

He who is highly tortured by the arrow of Raama spoke to Angada in that way, and afterwards his eyeballs rolled-up, mouth hung open baring his horrid teeth, and his life too took to flight from his body. [4-22-24]

ओम् शन्तिः शन्तिः शन्तिः

ततो विचुकुशुर् तत्र वानरा हत यूथपाः ।  
परिदेवयमानाः ते सर्वे प्लवग सत्तमाः ॥ ४-२२-२५

ततः	= then	प्लवग सत्तमाः	= fly-jumpers, the best	सर्वे ते वानराः	= all, those, monkeys
हत यूथपाः	= those that have a dead, chief	परिदेवयमानाः	= started to weep	तत्र	= in that matter of Vali's death
वि चुकुशुः	= loudly, squawked as a complaint.				

Then, all those best monkeys available there have started to weep when their monkey chief is dead, and for that matter they have loudly squawked at his death in this way. [4-22-25]

किष्किन्धा हि अथ शून्या च स्वर् गते वानरेश्वरे ।  
उद्यानानि च शून्यानि पर्वताः कानानि च ॥ ४-२२-२६  
हते प्लवग शार्दूले निष् प्रभा वानराः कृताः ।

वानर ईश्वरे स्वर् गते	= monkey's, lord, on going, to heaven	अथ किष्किन्धा शून्या हि	= Kishkindha, is now, empty - derelict, in deed	उद्यानानि च शून्यानि	= gardens, also, empty
पर्वताः कानानि च	= mountains, forests, as well as [are void]	प्लवग शार्दूले हते	= among fly-jumpers, tiger, when killed	वानराः	= monkeys

निष् प्रभा	= without, brightness
कृताः	- lacklustre, they are made led into a lacklustre life.

"When the lord of monkeys departed to heaven Kishkindha is indeed rendered derelict, dreary are the gardens, deserted are the mountains and forests as well, and when the tiger among fly-jumpers is dead all the vanara-s are rendered up into a lacklustre life. [4-22-26, 27a]

यस्य वेगेन महता काननानि वनानि च ॥ ४-२२-२७  
पुष्प ओघेण अनुबद्धन्ते करिष्यति तत् अद्य कहः ।

यस्य महता वेगेन	= whose, by great, rapidity - by impetus of it	काननानि वनानि च	= in forests, in woodlands, also	पुष्प ओघेण	= flowers, by torrents of
अनु बद्धन्ते	= trailed after, bindingly - flowers followed and enwreath him	तत्	= that [type of feat]	अद्य कः करिष्यति	= now, who, can do - who has such impetus.

"And by the impetus of whose great rapidity flowers available in forests and woodlands used to shower on him in torrents and enwreath him from behind, that Vali is no more, and now who has got such an impetus? [4-22-27b, 28a]

This verse also means: "He who has perfected the gardens and forests with full of flowers and thereby with fruits on which the monkeys subsist, and now who can make these areas so fructified to let all the monkeys thrive?" This flowers following Vali is the same situation with Hanuma when he jumps from Mt. Mahendra to Lanka. A volley of flowers shower on him owing to kick-start and follow him up to some distance into ocean, as though to worship him.

येन दत्तम् महत् युद्धम् गन्धर्वस्य महात्मनः ॥ ४-२२-२८  
गोलभस्य महाबाहुः दश वर्षाणि पञ्च च ।  
न एव रात्रौ न दिवसे तत् युद्धम् उपशाम्यति ॥ ४-२२-२९

येन महात्मनः	= by which, great souled one - Vali	महाबाहुः गोलभस्य गन्धर्वस्य	= great armed, Golabha's, to gandharva / celestial	दश पञ्च वर्षाणि च	= ten, five, years, also [fifteen years]
महत् युद्धम् दत्तम्	= ferocious, fight - duel, is given	तत् युद्धम्	= that, fight	रात्रौ	= in nights
न एव उपशाम्यति	= not, only, thus, ceased	दिवसे न	= in daytime, not.		

"By which great-souled Vali a ferocious duel was given to the celestial, namely the great armed Golabha, which did not cease either in the daytime or night till Vali felled Golabha, that Vali is no more. [4-22-28b, 29]

This Sanskrit expression 'giving a duel' is the same that is available in English like - 'give me a duel.' etc.

ततः षोडशमे वर्षे गोलभो विनिपातितः ।  
तम् हत्वा दुर्विनीतिम् तु वाली दंष्ट्र करालवान् ।  
सर्वा अभयम् करः अस्माकम् कथम् एष निपातितः ॥ ४-२२-३०

ततः तु	= thereafter, but	षोडशमे वर्षे	= in sixteenth, year	गोलभः	= Golabha is
विनिपातितः	= surely, down, felled]	दंष्ट्र	= teeth, one with saw-	वालि	= Vali
वि नि पातितः	unquestionably felled	करालवान्	teeth, zigzagged teet	अस्माकम्	= for us
दुर्	= evil, minded one is,	तम् हत्वा	= him - that Golaka, on	कथम्	= how, he is felled.
विनीतिम् तु	but		killing	निपातितः	
सर्वा अ	= to all of us, no, fear, ac-	एष वाली	= this, Vali		
भयम् करः	corder				

"Thereafter, in the sixteenth year Vali unquestionably felled Golabha, and on killing that evil-minded Golabha with his zigzag teeth Vali accorded fearlessness to all of us, how such a Vali is felled now?" Thus the monkeys raised hue and cry. [4-22-30]

हते तु वीरे प्लवगाधिपे तदा  
प्लवंगमाः तत्र न शर्म लेभिरे ।  
वने चराः सिंह युते महावने  
यथा हि गावो निहते गवाम् पतौ ॥ ४-२२-३१

सिंह युते	= lion, possessing with -	गवाम् पतौ	= cows, husbander -	वने चराः	= in forest, moving,
महावने	in great forests a in a	निहते	bull, while killed	गावः यथा	cows, as with likewise
	lion riddled forest,				
वीरे प्लवग	= brave one, monkeys',	तत्र	= in that matter [of Vali's	प्लवंगमाः	= fly-jumpers, quietude,
अधिपे हते	lord, when killed, but		death]	शर्म न लेभिरे	not, obtained - went
तु					into a freneticness.

But when that fly-jumper's brave lord Vali is killed, those fly-jumpers have gone into a freneticness in that matter of Vali's killing, as with the cows becoming frenetic when their husbanding bull is killed while moving in a great forest that is riddled with a lion. [4-22-31]

ततः तु तारा व्यसन अर्णव पुता  
मृतस्या भर्तुर् वदनम् समीक्ष्य सा ।  
जगाम भूमिम् परिरभ्य वालिनम्  
महा द्रुमम् छिन्नम् इव आश्रिता लता ॥ ४-२२-३२

ततः तु सा	= then, but, that, Tara	व्यसन अर्णव	= affliction, ocean,	मृतस्या भर्तुः	= dead, husband's, face,
तारा		पुता	whelmed under	वदनम् सम	closely, on observing
				ईक्ष्य	



छिन्नम्	= hacked, giant, tree,	लता इव	= creeper plant, as with	वालिन्म्	= Vali, embraced, onto
महा दुमम्	hinging on			परि रभ्य	earth, gone - col-
आश्रिता				भूमिम्	lapsed.
				जगाम	

But then Tara, whelmed under a ocean called affliction closely observed her dead husband's face, embraced him and collapsed onto ground as with any creeper plant when the giant tree on which it is hinging is hacked down. [4-22-32].

End Note - Thus Vali the bad monkey is dead.

Even today we have the monkey menace, that too from bad monkeys. In Patiala's Motibagh Bir Zoo there is penitentiary for primates where all bad monkeys are jailed without parole, and there will be a signboard, asking visitor to not to go nearby the enclosure, because it will be dangerous. Each of its inmates is caught, even across Punjab and other places, when that monkey is destroying property, thieving and attacking people and creating havoc. Hence monkey menace is something different from monkey havoc. Throughout India we have monkey menace, which is very frequently beamed by Discovery and National Geography channels, but it is rarely said about bad monkeys. Killing a monkey, however bad it is, is a taboo and sustaining its havoc is an altogether unbearable affair. Now that the bad monkey of Raamayana is eliminated, search for Seetha is possible.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे द्वाविंशः सर्गः ॥

Thus completes 22<sup>nd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 23 Sarga 23 - त्रयोविंशः सर्ग

## Tara's Lament For Death Of Vali

Introduction -

Tara's lamentation is narrated in here. Seeing at her departed husband Vali, Tara pitiaably wails for his demise as any ordinary woman would.

ततः समुपजिघ्रंती कपि राजस्य तत् मुखम् ।  
पतिम् लोकश्रुता तारा मृतम् वचनम् अब्रवीत् ॥ ३-२३-१

ततः	= then	लोक श्रुता	= by world, well-heard - renowned	लोकात्	= fell out from this
तारा	= Tara	कपि राजस्य	= monkey, king's, that,	च्युतम्	world - Vali]
मृतम्	= to dead, husband,	तत् मुखम्	face	समुपजिघ्रन्ती	= very, closely, on whiff-
पतिम्	words, spoke.			सम् उप	ing
वचनम्				जिघ्रन्ती	
अब्रवीत्					

Then that renowned Tara closely whiffed that face of monkey's king Vali and spoke these words to her dead husband. [3-23-1]

शेषे त्वम् विषमे दुःखम् अकृत्वा वचनम् मम ।  
उपल उपचिते वीर सुदुःखे वसुधा तले ॥ ३-२३-२

वीर	= oh, brave one	मम वचनम्	= my, word, not, doing - heedless of my word	त्वम्	= you
विषमे	= on an uneven	अ कृत्वा		सु दुःखे	= very, rough
वसुधा तले	= on earth's, surface	उपल	= stones, spread over		
		उपचिते			
		दुःखम् शेषे	= miserably, you are		
			reposing.		

'Heedless of my word, oh, brave one, you are reposing miserably on a very rough and uneven ground spread with stones. [3-23-2]

मत्तः प्रियतरा नूनम् वानरेन्द्र मही तव ।  
शेषे हि ताम् परिष्वज्य माम् च न प्रतिभाषसे ॥ ३-२३-३

वानर इन्द्र	= monkey's, the best	मही	= earth	तव	= to you
मत् तः	= than me	नूनम् प्रिय	= definitely, dear, more	हि	= why because
		तरा			

ताम् = her - earth, on embrac-  
परिष्वज्य ing, you repose  
शेषे

माम् न प्रति = to me, not, in turn,  
भाषसे speaking -replying.

'This earth must definitely be your beloved one, oh, best of monkeys, why because, you still embrace her while you recline on her, without replying me. [3-23-3]

सुग्रीवस्य वशम् प्राप्तो विधिः एष भवत्य अहो ।  
सुग्रीव एव विक्रान्तो वीर साहसिक प्रिय ॥ ३-२३-४

वीर = oh, valiant one	साहसिक = oh, in adventures, en- प्रिय thusiast	सुग्रीवस्य = Sugreeva's, control, वशम् प्राप्तः you obtained - you have gone in
सुग्रीव एव = Sugreeva, alone, tri- विक्रान्तः umphed	एष विधिः = this way, fate, is hap- भवति pening [in an interroga- tive]	अहो = oho.

'You have gone into the control of Sugreeva and Sugreeva alone triumphed, oh, brave one, oh, enthusiast in adventures, oho, is it fated to happen this way. [3-23-4]

ऋक्ष वानर मुख्याः त्वाम् बलिनम् पर्युपासते ।  
तेषाम् विलपितम् कृच्छ्रम् अंगदस्य च शोचतः ॥ ३-२३-५  
मम च इमा गिरः श्रुत्वा किम् त्वम् न प्रतिबुध्यसे ।

ऋक्ष वानर = bears, monkeys, chiefs मुख्याः	बलिनम् = as worshipful one [not lexical mighty]	त्वाम् परि = [you as the] mightiest उपासते one, you, wholly, are adoring
तेषाम् = their, despairing, wail- कृच्छ्रम् ing विलपितम्	शोचतः = lamentation, of An- अंगदस्य च gada, also	मम इमा = mine, these, utterances गिरः च [in keen]
श्रुत्वा = on hearing	किम् त्वम् = why, you, not न	प्रति बुध्यसे = in turn, wake up, come to senses.

'These chiefs of bears and monkeys are adoring you in every respect as their most worshipful one, and on hearing their despairing wailing, and the lamentation of Angada, and even these utterance of mine in keen, why do not you comeback to senses. [3-23-5, 6a]

इदम् तत् वीर शयनम् तत्र शेषे हतो युधि ॥ ३-२३-६  
शायिता निहता यत्र त्वया एव रिपवः पुरा ।

त्वय्यैव त्वया = by you, only एव	पुरा निहता = once, eliminated, ene- रिपवः mies	यत्र शायिता = where, made to recline [by you]
तत् वीर = that, the brave, bed of शयनम्	इदम् युधि = in this, fight, felled हतः	तत्र शेषे = there [on the very daybed,] do you wish to recline

किम् = or, what.]

'Do you wish to repose on the very daybed on which you have laid your enemies to rest when you have once felled them in fights, or what? [3-23-6b, 7a]

विशुद्ध सत्त्व अभिजन प्रिययुद्ध मम प्रिय ॥ ३-२३-७  
माम् अनाथाम् विहाय एकाम् गतः त्वम् असि मानद ।

विशुद्ध सत्त्व	= pristine, calibre, successor of clan	प्रिय युद्ध	= oh, one fond of - a devotee of, fighting	मान द	= oh, dignity, accorder of
अभिजन		त्वम्	= you	अ नाथम्	= without, husband - protector
मम प्रिय	= oh, my, dear one - devout one to me	गतः असि	= gone, you are.		
माम् एकाम् विहाय	= me, lonely, on leaving				

'Oh, successor of a clan with pristine calibre, oh, accorder of dignity, oh, devotee of fighting, oh, my dear, have you gone on leaving me without a protector and lonely? [3-23-7b, 8a]

शूराय न प्रदातव्या कन्या खलु विपश्चिता ॥ ३-२३-८  
शूर भार्याम् हताम् पश्य सद्यो माम् विधवाम् कृताम् ।

वि पश्चिता	= by really, considerate ones [father of brides]	कन्या	= brides	शूराय न	= to adventurers, not, to be proposed, they say
सद्यः	= immediately, in a trice	वि धवाम्	= without, husband, made [widow, rendered as]	खलु हताम्	= left in the lurch
शूर भार्याम्	= adventurer's, wife	माम् पश्य	= me, see.		

'Really considerate fathers shall never propose brides to adventurers, they say. Yes! See me the wife of an adventurer, in a trice rendered as a war-widow left in the lurch. [3-23-8b, 9a]

For this षगे खात्यान says :

दूरस्थानाम् अविद्यानाम् मोक्ष मार्ग अनुसारिणाम् ।  
शूराणाम् निर् धनानाम् च न देया कन्यका बुधैः ॥

'to those bridegrooms who reside in distant places, uneducated, seekers of salvation, daring ones, unwealthy brides shall not be given by wisemen...'

अवभग्नः च मे मानो भग्ना मे शाश्वती गतिः ॥ ३-२३-९  
अगाधे च निमग्ना अस्मि विपुले शोक सागरे ।

मे मानः	= my, self-respect, honour as an empress	अव भग्नः च	= down, broken - degenerated, also	मे शाश्वती गतिः	= my, eternal, course - happiness
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भग्ना	= broken - disintegrated	अगाधे	= in abyssal, bound-	निमग्ना	= deluged, I am.
		विपुले शोक	less, anguish, [called]	अस्मि	
		सागरे	ocean		

'My honour is degenerated and my eternal happiness is disintegrated, and I am deluged in an abyssal boundless ocean called anguish. [3-23-9b, 10a]

अश्म सारमयम् नूनम् इदम् मे हृदयम् दृढम् ।। ३-२३-१०  
भर्तारम् निहतम् दृष्ट्वा यत् न अद्य शतधा गतम् ।

निहतम्	= killed, husband, on	यत्	= which [heart]	अद्य शतधा	= now, in hundredfold,
भर्तारम् दृष्ट्वा	seeing			न गतम्	not, gone into [splin-
				कृतम्	tered]
तत्	= that heart]	मे दृढम्	= mine, solid, this, heart	अश्म सार	= metallic, substance,
		इदम्		मयम्	dense with
		हृदयम्			
नूनम्	= definitely.				

'And dense with metallic substance is this heart of mine in its solidity, since it is not splintering into hundredfold even on seeing my husband killed, it is definite. [3-23-10b, 11a]

सुहृत् चैव हि भर्ता च प्रकृत्या च मम प्रियः ।। ३-२३-११  
प्रहारे च पराक्रान्तः शूरः पञ्चत्वम् आगतः ।

मम	= to me	प्रकृत्या प्रियः	= by nature, beloved one	सु हृत् चैव	= good, hearted one, also thus
भर्ता च	= husband, also	प्रहारे पर	= in assaults, others -	शूरः	= valiant one such as
		आक्रान्तः च	enemies, overcoming [triumphant one]		you are, you have
पञ्चत्वम्	= fifth state, come over				
आगतः	by.				

'By your nature you are my beloved, besides, you are a good-hearted one, more so, you are my husband, moreover, you are a valiant triumphing over your enemies in assaults, such as you are you have attained the fifth state, the death. [3-23-11b, 12a]

पति हीना तु या नारी कामम् भवतु पुत्रिणी ।। ३-२३-१२  
धन धान्य समृद्धा अपि विधवा इति उच्यते जनैः ।

या नारी	= which, woman	पति हीना	= husband, without	पुत्रिणी भवतु	= mothered [many chil-
				कामम्	dren,] she may be, per-
					haps
धन धान्य	= riches, food grains	जनैः बुधिः	= by people [by elders]	वि धवा	= departed, husband [a
सम् वृद्धा	[yields,] well, pros-				widow]
अपि	perous with, even				
	if				

इति = thus as | उच्यते = will be said, called. |

'Perhaps a woman might have mothered many children, and perhaps affluent with riches and crops, still people will call her a widow, if she is without husband. [3-23-12b, 13a]

स्व गात्र प्रभवे वीर शेषे रुधिर मण्डले || ३-२३-१३  
कृमि राग परिस्तोमे स्वकीये शयने यथा ।

वीर	= oh, brave one	स्व गात्र	= you own, body parts, emerging	रुधिर मण्डले	= blood, sheet of
कृमि राग	= insect, red [the red coloured insects, namely Indragopa insect, a bed sheet in that colour]	परिस्तोमे	= spread-sheet, bed sheet spread over a bed	स्वकीये शयने यथा	= on your own, bed, as if
शेषे	= you repose now.				

'How do you repose now on a sheet of blood flowing from your own body, oh, brave one, as if you are reclining on your own bed spread with a bed sheet of red blood colour? [3-23-13b, 14a]

रेणु शोणित संवीतम् गात्रम् तव समन्ततः || ३-२३-१४  
परिरब्धुम् न शक्नोमि भुजाभ्याम् प्लवगर्षभ ।

प्लवग ऋषभ	= oh, fly-jumper, the best	समन्ततः	= all over	रेणु शोणित सम्वीतम्	= dust, blood, covered over [when these blood of vengeance and dust of dishonour comes in between us]
तव गात्रम्	= your, body	भुजाभ्याम्	= with my two arms	परिरब्धुम्	= to fully, embrace
न शक्नोमि	= not, able to I have no strength.				

'I have no strength to closely embrace you with both my arms, oh, best fly-jumper, when the blood and dust covering your body comes in between. [3-23-14b, 15a]

कृत कृत्यो अद्य सुग्रीवो वैरे अस्मिन् अतिदारुणे || ३-२३-१५  
यस्य राम विमुक्तेन हतम् एक इषुणा भयम् ।

अति दारुणे अस्मिन् वैरे	= highly, deplorable, in this, enmity [between you and Sugreeva]	अद्य सुग्रीवः कृत कृत्यः	= now, Sugreeva, is ambition is fulfilled - accomplished one	यस्य भयम्	= whose [which Sugreeva's,] fear
राम विमुक्तेन	= by Raama, released	एक इषुणा हतम्	= by single, arrow, vanished [gist in vividness.]		

'Single arrow released by Raama has doubly benefited Sugreeva in this highly deplorable enmity between you and Sugreeva, as his ambition to become the king is fulfilled and his fear from your persecution, too, is vanished. [3-23-15b, 16a]

शरेण हृदि लग्नेन गात्र संस्पर्शने तव ॥ ३-२३-१६  
वार्यामि त्वाम् निरीक्षन्ती त्वयि पंचत्वम् आगते ।

त्वयि पंचत्वम् आगते	= for you, fifth state - death, when it came on - fatality has de- scended	त्वाम्	= you [though]	निरीक्षन्ती	= without wink, seeing - watching intently
तव हृदि लग्नेन शरेण	= in your, chest, stuck, by arrow	गात्र संस्पर्शने	= body, for touching - for embracing	वार्यामि	= I am hindered.

'In vain, I have been watching you without a wink, on whom fatality has descended, as this arrow stuck in your chest is hindering me to embrace you...' Thus wailed Tara. [3-23-16b, 17a]

उद्धर्ह शरम् नीलः तस्य गात्र गतम् तदा ॥ ३-२३-१७  
गिरि गह्वर संलीनम् दीप्तम् आशी विषम् यथा ।

ततः	= then Nila	तस्य गात्र गतम् शरम्	= his [Valis's,] body - chest, gone in [stuck in,] arrow	गिरि गह्वर	= in mountain's, cavity
सम् लीनम्	= firmly, wedged in	दीप्तम्	= sparkling [arrow]	आशीविषम् यथा	= serpent [like arrow,] as with
उत् बर्ह	= out, pulled - extri- cated.				

'Then the monkey chief Nila extricated that arrow which is stuck in the chest of Vali, as with the extraction of a firmly wedged sparkling snake from the cavity of a mound. [3-23-17b, 18a]

तस्य निष्कृष्यमाणस्य बाणस्य च बभौ द्युतिः ॥ ३-२३-१८  
अस्त मस्तक संरुद्धो रश्मिः दिनकरात् इव ।

निष्कृष्यमाणस्य	= while being extracted	तस्य बाणस्य द्युतिः	= that, arrow's, sparkle	दिनकरात्	= from sun - that which is extricated from sun
अस्त मस्तक	= dusk-time [western mountain's,] summit	सम् रुद्धः	= fully, obstructed - as contrasted with [the hue of dusk]	रश्मिः इव	= sparkling rays, like
बभौ	= it became - shone forth.				

The sparkle of Raama's arrow while it is being extracted from Vali's chest is much the same as the sparkles of more brilliant sunrays that are extracted by the end of daytime, when the sun is sinking beyond the summit

of dusky western mountain, and as contrasted with the hue of dusk. [3-23-18b, 19a]

More brilliant days are indicated for the arrows of Raama as the dusky day of Vali has ended.

पेतुः क्षतज धाराः तु व्रणेभ्यः तस्य सर्वशः ॥ ३-२३-१९  
ताम्र गैरिक संपृक्ता धारा इव धरा धरात् ।

तस्य व्रणेभ्यः	= from his, gashes	क्षतज धाराः	= blood, streams	धरा धरात्	= from the one borne, by earth - from mountain
ताम्र गैरिक संपृक्ता	= coppery, mineral-ore, saturated with	धारा इव	= streams of water, as with	सर्वशः पेतुः	= all over, fell out.

The blood streams flown out of the gashes of Vali fell everywhere like the streams of water flowing from a mountain saturated with coppery mineral-ores. [3-23-19b, 20a]

अवकीर्णम् विमार्जन्ती भर्तारम् रण रेणुना ॥ ३-२३-२०  
अस्त्रैः नयनजैः शूरम् सिषेच अस्त्र समाहतम् ।

रण रेणुना	= of war, with dust	अव कीर्णम्	= all over, muffled up	भर्तारम्	= her husband
वि मार्जन्ती	= out, rubbing - dusting, wiping off	अस्त्र	= by missile, summarily	शूरम्	= valorous one
		समाहतम्	hit		
		सम् आ			
		हतम्			
नयन जैः	= eyes, born to, tears -	सिषेच	= drenched.		
अस्त्रैः	eyes gushing tears				

On wiping off war dust with which her husband is muffled up, with tears gushing from her eyes she drenched that valiant one who is summarily hit by the missile of Raama. [3-23-20b, 21a]

रुधिरोक्षित सर्वान्गम् दृष्ट्वा विनिहतम् पतिम् ॥ ३-२३-२१  
उवाच तारा पिङ्गाक्षम् पुत्रम् अङ्गदम् अङ्गना ।

अङ्गना तारा	= lady, Tara	विनिहतम्	= he who is killed	रुधिर उक्षित	= by blood, wet, all,
पतिम्	= at husband	दृष्ट्वा	= on seeing - on giving attention	सर्व अङ्गम्	limbs
अङ्गदम्	= to Angada, said.			पुत्रम् उवाच	= to son, to coppery red,
उवाच				पिङ्गाक्षम्	eyed one

On giving attention to all of the blood wet limbs of her slain husband that lady Tara spoke to her son Angada whose eyes are coppery-red. [3-23-21b, 22a]

अवस्थाम् पश्चिमाम् पश्य पितुः पुत्र सुदारुणाम् ॥ ३-२३-२२  
संप्रसक्तस्य वैरस्य गतो अन्तः पाप कर्मणा ।



पुत्र	= oh, son	पितुः सु	= of father, oh, son,	पश्चिमाम्	= western [dusking, end]
अवस्थाम्	= plight, you see	दारुणाम्	highly, harrowing	सम्प्रसक्तस्य	= very, closely, at-
पश्य		पाप कर्मणा	= by sinful, deeds	सम् प्र	tached] harnessed
वैरस्य	= enmity	अन्तः गतः	= end, he reached.	सक्तस्य	by

'See the highly harrowing end time plight of your father, oh, son, he reached his end owing to the enmity harnessed by sinful deeds. [3-23-22b, 23a]

बाल सूर्योज्ज्वल तनुम् प्रयातम् यम सादनम् ॥ ३-२३-२३  
अभिवादय राजानम् पितरम् पुत्र मानदम् ।

पुत्र	= oh, son	बाल सूर्य	= young [rising,] son, [as	यम सादनम्	= to Time-god's, abode,
		उज्ज्वल	with in] dazzle, bod-	प्रयातम्	he journeyed [dead]
		तनुम्	ied - whose physical		
			splendour is		
राजानम्	= to king, honour, ac-	पितरम्	= to father	अभिवादय	= pay you [last] obei-
मान दम्	corder				sance.

'To him, whose physical splendour vied with the dazzle of rising sun, to that father, king, and the accorder of honour you pay you last obeisance as he journeyed to the abode of Time-god.' Thus Tara said to Angada. [3-23-23b, 24a]

एवम् उक्तः समुत्थाय जग्राह चरणौ पितुः ॥ ३-२३-२४  
भुजाभ्याम् पीन वृताभ्याम् अंगदो अहम् इति ब्रुवन् ।

एवम् उक्तः	= thus, who is said to, Angada	सम् उत्थाय	= swiftly, on rising up	अहम्	= I am, Angada
इति ब्रुवन्	= thus, saying	पीन	= with sinewy, spherical	अन्गदः	
		वृताभ्याम्	shoulders	भुजाभ्याम्	= with arms
पितुः चरणौ	= father's, feet, he took.				
जग्राह					

When he is said so, Angada swiftly rose and touched the feet of his father with both of his rotund-shouldered sinewy arms saying, 'father, I am Angada...' [3-23-24b, 25a]

अभिवादयमानम् त्वाम् अंगदम् त्वम् यथा पुरा ॥ ३-२३-२५  
दीर्घ आयुर् भव पुत्र इति किम् अर्थम् न अभिभाषसे ।

त्वाम्	= at you	अभिवादयमानम्	= to him who is paying respects	अन्गदम्	= at Angada
त्वम्	= you	पुत्र	= oh, son	दीर्घ आयुः	= long, live, you be
				भव	

इति	= thus as	किम् अर्थम्	= what, for - why don't you	यथा पुरा	= as, earlier
अभिभाषसे	= not, speaking [blessing.]				

'Why do not you bless Angada saying, 'long live, son...' when he is paying respects to you, as earlier?' Thus Tara is addressing Vali in her anguish. [3-23-25b, 26a]

अहम् पुत्र सहाया त्वाम् उपासे गत चेतनम् ।  
सिंहेन पातितम् सद्यो गौः स वत्सा इव गो वृषम् ॥ ३-२३-२६

सद्यः	= just now	सिंहेन	= lion, felled	गो वृषम्	= cow, male [when bull is felled]
स गौः वत्सा	= with, calf, [a helpless]	पातितम्		अहम्	= I
इव	cow, as like	पुत्र सहाया	= son, with the help of	उपासे	= sitting close - living through.
गत चेतनम्	= [ you who] lost, vitality - lifeless	त्वाम्	= to you [at your near]		

'I am living through seeing the lifeless state of yours with the help of my son, no more than a helpless cow that sits near her bull with its calf, when that bull is slain by a lion, just now. [3-23-26b, c]

इद्धा संग्राम यज्ञेन राम प्रहरण अभसा ।  
अस्मिन् अवभृथे स्नातः कथम् पत्न्या मया विना ॥ ३-२३-२७

संग्राम	= war, ritual, on performing	पत्न्या मया	= wife, me, without	राम प्रहरण	= Raama's, weapon [arrow,] [called] waters
यज्ञेन इद्धा		विना		अभसा	
अस्मिन्	= in there, ritual bath	कथम् स्नातः	= how, you take bath [singly.]		
अवभृथे					

'How can you singly take the ultimate bath of a Vedic ritual after your conducting a ritual like combat, in the waters called bloodstreams caused by Raama's arrow, that too, when I, your wife, am available like a co-officiator of a Vedic ritual? [3-23-27]

This अवभृथ is a religious bath taken after completion of the Vedic ritual by the conductor of that ritual along with his wife. Vedic ritual itself is forbidden to a wifeless person, and taking this final bath after पूर्ण आहुति , total oblation, is against the rules of ritual if taken without his wife. Here Vali, an adorer of combats as good as Vedic rituals is taking that bath for himself in the bloodstreams, called ritual waters, and Tara is questioning him about her propriety to participate in it.

या दत्ता देव राजेन तव तुष्टेन संयुगे ।  
शात कौम्भीम् प्रियाम् मालाम् ताम् ते पश्यामि न इह किम् ॥ ३-२३-२८

सम्युगे	= in combat [about your conduct in combats]	तुष्टेन देव	= by the satisfied, gods,	या तव दत्ता	= which one, to you, given
ताम्	= that one	राजेन	king - Indra	ते प्रियाम्	= to you, a treasured,
इह किम् न	= now, why, not, I see.	शात	= golden one	मालाम्	pendant
पश्यामि		कौम्भीम्			

'Now where is that treasured golden pendant of yours which the king of gods gave to you when he is satisfied with your conduct in wars, I don't see it? [3-23-28]

राज्यश्रीः न जहाति त्वाम् गत असुम् अपि मानद ।  
सूर्यस्य आवर्तमानस्य शैल राजम् इव प्रभा ॥ ३-२३-२९

मान द	= dignity, accorder	शैल राजम्	= mountain, best [Mt. Meru,] circumnavigating	सूर्यस्य प्रभा	= sun's, shine, as with
राज्य श्रीः	= kingly, pomp [majesty]	आवर्तमानस्य		इव	
		गत असुम्	= one with gone, lives, even if	त्वाम् न	= you, not, leaving.
		अपि		जहाति	

'Majesty is not deserting you even if your lives have departed, oh, accorder of dignity, as with the sunshine that departs the sun while he circumnavigates Mt. Meru, which mount is supposed to overshadow everything by its vastness. [3-23-29]

न मे वचः पथ्यम् इदम् त्वया कृतम् च अस्मि शक्ता हि निवारणे तव ।  
हता सपुत्रा अस्मि हतेन संयुगे सह त्वया श्रीः विजहाति माम् अपि ॥ ३-२३-३०

त्वया	= by you	मे	= my	पथ्यम्	= expedient, this, words
न कृतम्	= not, done [heeded]	तव निवारणे	= you, forestalling	इदम् वचः	[my advise]
सम्युगे हतेन	= in fight, by you who is killed	स पुत्रा	= along with, son	शक्ता न	= capable, not, I am,
श्रीः	= Grace	त्वया सह	= you, along with	अस्मि च हि	also, indeed
वि जहाति	= completely, deserting.			हता अस्मि	= doomed, I am
				माम् अपि	= me, even

'Neither you heeded my word of expediency, nor I was indeed capable to forestall you, and I am doomed along with my son when you are exterminated in fight, whereby the Grace that forsook you, is deserting me too, in its entirety. [3-23-30]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे त्रयोविंशः सर्गः ॥

Thus completes 23<sup>rd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 24 Sarga 24 - चतुर्विंशः सर्ग

## Tara Sugreeva's Resolve To Die With Vali

## Introduction -

Sugreeva and Tara lament Vali's death. Sugreeva seeks permission of Raama to enter the funeral pyre of his brother Vali to self-immolate himself for his wrongdoing in getting his own brother killed. Tara asks Raama to kill her with the same arrow with which Vali is killed, so that she too can go to heavens to meet her husband. A word about this chapter. The bardic tradition is in the habit of including everything, while the critical editions exclude anything arbitrary. This chapter is excluded in the critical editions, but traditional versions retained it, and all publications publish this. The scholars have also said that all the forty-four verses in here have no stamp of Valmiki, the verbiage and verbosity are heightened, even the meter is overfilled, and even the word positioning does not yield proper meaning. Even so, all are retained in all publications. However, it may be mentioned that if some Valmiki Jr. written and included this chapter, it should have been ages before, but not in the known ages, because Dharmaakuutam, Govindaraja and others have commentaries on chapter. In all the commentaries an exhaustive commentary is there on two verses uttered by Tara, which is included here also.

तम् आशु वेगेन दुरासदेन तु अभिप्लुताम् शोक महार्णवेन ।  
पश्यन् तदा वालि अनुजः तरस्वी भ्रात्रुः वधेन अप्रतिमेन तेपे ॥ ४-२४-१

दुरासदेन	= intolerable	शोक महा	= anguish, called vast	वेगेन	= speedy [ocean]
आशु	= quickly	अर्णवेन	ocean	तम् पश्यन्	= her, on seeing
तदा	= then	अभिप्लुताम्	= one who is deluged	अ प्रतिमेन	= matchless [brother
भ्रात्रुः वधेहेन	= for brother's, killing,	तरस्वी वालि	= mighty one, Vali's,		Vali]
भ्रात्रुः तेपे	[brother Sugreeva] re-gretted.	अनुजः	brother		

On seeing Tara who quickly deluged in a speedy and vast ocean of intolerable anguish, then that Vali's mighty brother Sugreeva regretted for the killing of his matchless brother. [4-24-1]

स बाष्प पूर्णेन मुखेन पश्यन् क्षणेन निर्विण्ण मना मनस्वी ।  
जगाम रामस्य शनैः समीपम् भृत्यैः वृत्तः संपरिदूयमानः ॥ ४-२४-२

बाष्प पूर्णेन	= with tears, filled, face	क्षणेन	= for a moment	पश्यन्	= while seeing [Tara]
मुखेन					

निर्विण्ण मना	= despaired, at heart	मनस्वी	= one who has kind heart	सः	= he that Sugreeva
सम्	= verily, lamenting	भृत्यैः वृत्तः	= with attendants, surrounded by	शनैः रामस्य	= slowly, to Raama's,
परिदूयमानः				समीपम्	near, paced towards.
				जगाम	

While that kind hearted Sugreeva observed Tara for a moment he is despaired at heart, tears filled his face, and lamenting very much he slowly paced to the near of Raama, surrounded by his attendants. [4-24-2]

स तम् समासाद्य गृहीत चापम् उदात्तम् आशी विष तुल्य बाणम् ।  
यशश्चिन्म लक्षण लक्षित अंगम् अवस्थितम् राघवम् इति उवाच ॥ ४-२४-३

सः	= he that Sugreeva	गृहीत	= one who is handling,	उदात्तम्	= majestic one [Raama]
आशी विष	= serpent, similar, arrow	चापम्	bow [Raama]	लक्षण लक्षित	= with great attributes,
तुल्य बाणम्		यशश्चिन्म	= distinguished one	अन्गम्	adorned, limbs - magnificent one
अव स्थितम्	= who stood nearby	तम् राघवम्	= him, that Raghava, on	इति उवाच	= this way, said.
		आसाद्य	nearing		

On approaching him who is majestic, who is still handling his bow and snake-like arrow, a distinguished person with all of his limbs adorned with great attributes that an emperor should have by birth, to such a Raghava who is standing nearby, Sugreeva spoke this way. [4-24-3]

Raama is still wielding his bow and arrow throughout this chapter. Perhaps he is on his own guard to confront any hopping of any monkey at him, with indignation for killing Vali.

यथा प्रतिज्ञातम् इदम् नरेन्द्र कृतम् त्वया दृष्ट फलम् च कर्म ।  
मम अद्य भोगेषु नरेन्द्र सूनो मनो निवृत्तम् हत जिवितेन ॥ ४-२४-४

नरेन्द्र	= oh, best king	त्वया यथा	= by you, as to how,	इदम् दृष्ट	= this, eventual, fruition,
		प्रतिज्ञातम्	promised	फलम् कर्म	deed with, is done - accomplished
नरेन्द्र सूनः	= king's, son - oh, prince	हत जिवितेन	= with flawed - became despicable, with life	अद्य मम	= now, my, heart
भोगेषु	= extravagances, back-slidden.			मनः	

'As promised, oh, best king, you have accomplished this deed with its eventual fruition of getting back the kingdom and my wife, but now, oh, prince, my heart is backsliding from extravagances of kingdom and kingship, as my life itself is rendered despicable, for I got my brother killed. [4-24-4]

अस्याम् महिष्याम् तु भृशम् रुदत्याम् पुरे अति विक्रोशति दुःख तप्ते ।  
हते नृपे संशयिते अंगदे च न राम राज्ये रमते मनो मे ॥ ४-२४-५

राम	= oh, Raama	नृपे हते	= king, when killed	अस्याम्	= this, empress, bitterly,
				महिष्याम्	weeping
				भृशम्	
				रुदत्याम्	
दुःख तप्ते	= sadness, scorched in	पुरे अति	= in city, much, wailing	अन्गदे च	= Angada is, also
		विक्रोशति	is there		
सम्शयिते	= when in doubtful state	मे मनः	= my, heart	राज्ये न रमते	= in kingdom, not, tak-
					ing delight.

'When the king is killed, this empress is wailing bitterly, much wailing is there in city scorched in sadness, and Angada too is in a doubtful state of sustaining his lives in the fond of his father, as such oh, Raama, my heart is not taking delight in kingdom. [4-24-5]

क्रोधाद् अमर्षाद् अतिविप्रधर्षाद् भ्रातुर्वधो मे अनुमतः पुरस्तात् ।  
हते तु इदानीम् हरि यूधपे अस्मिन् सुतीक्ष्णम् इक्ष्वाकु वर प्रतप्स्ये ॥ ४-२४-६

पुरस्तात्	= in the first instance	क्रोधात्	= by anger	अमर्षात्	= by intolerance
अति वि	= by too, much, ig-	भ्रातुर्वधः मे	= brother's, killing, by	हरि यूधपे	= oh, Ikshvaku, best of
प्रधर्षात्	nominy	अनुमतः	me, agreed to	इक्ष्वाकु वर	
इदानीम् तु	= now, but	अस्मिन् हते	= that, monkey's, chief,	सु तीक्ष्णम्	= very, extremely
			on dying		
प्र तप्स्ये	= highly, remorseful I				
	am.				

'In the first instance I have agreed for the elimination of my brother owing to my anger, intolerance and as I was subjected to too much ignominy, but now, oh, best one from Ikshvaku-s, when the chief of monkeys Vali is put to death, I am painfully remorseful. [4-24-6]

श्रेयो अद्य मन्ये मम शैल मुख्ये तस्मिन् हि वासः चिरम् ऋष्यमूके ।  
यथा तथा वर्तयतः स्व वृत्त्या न इमम् निहत्य त्रिदिवसय लाभः ॥ ४-२४-७

अद्य	= now	स्व वृत्त्या	= in my own, nature [be-	यथा तथा	= as is, where is
			fitting to a monkey]		
वर्तयतः	= spending life	मम	= to me	तस्मिन्	= on that, mountain, the
				शैल मुख्ये	best, on Rishyamuka
				ऋष्यमूके	
चिरम् वासः	= for ever, living, is bet-	मन्ये	= I think	इमम् निहत्य	= him, on killing
श्रेयः	ter thus				
त्रिदिवसय	= heaven, achieving	न	= no - good.		
लाभः					

'I think it would be better for me to live on that best mountain Rishyamuka for ever in an as is where is condition, somehow spending life befitting to a monkey, and achieving even heaven on killing my brother is of no good. [4-24-7]

न त्वा जिघांसामि चर इति यत् माम् अयम् महात्मा मतिमान् उवाच ।  
तस्य एवे तत् राम वचो अनुरूपम् इदम् वचः कर्म च मे अनुरूपम् ॥ ४-२४-८

राम	= oh, Raama	महात्मा	= great-souled, rational one, this one [Vali]	त्वा न	= you, not, I wish to kill जिघांसामि
चर	= begone	अयम्		तत् वचः	= that [sort of ] word
तस्य एवे	= to him, alone, befitting	इति यत्	= thus, which, to me,		
अनुरूपम्		माम् उवाच	= spoke		
		इदम् वचः	= this [sort of,] word,		
		कर्म च मे	= deed, also, to me, befit-		
		अनुरूपम्	= ting.		

'The words which he used to speak to me saying, 'I do not wish to kill you, begone...' are befitting to that great-souled and rational vanara, and my words in asking you to him to kill him, and my deeds in getting him killed are befitting to me, as an irrational vanara. [4-24-8]

भ्राता कथम् नाम महा गुणस्य भ्रातुर् वधम् राम विरोचयेत ।  
राजस्य दुःखस्य च वीर सारम् विचिन्तयन् काम पुरस्कृतो अपि ॥ ४-२४-९

राम	= oh, Raama	वीर	= oh, brave one	काम	= avarice, keeping be-
				पुरस्कृतः	fore [in prospect,]
भ्राता	= of brother [killing]	राजस्य	= of kingdom [gaining]	अपि	even if
सारम् वि	= crux, while discrimi-	महा गुणस्य	= highly, honoured,	दुःखस्य च	= of distress, also [thru
चिन्तयन्	nating	भ्रातुः वधम्	brother's, in killing	कथम् नाम	= how, indeed
वि रोचयेत	= takes pleasure in.				

'Indeed, oh, brave Raama, whether killing one's own brother will be self-torturous? Or, taking pleasure in kingdom on killing that brother will be more? Or, the distress ensuing that killing will be the most? Without truly discriminating these cruces, even if one has one's own own avarice in prospect, who is he that is going to take pleasure in killing his own highly honoured brother? Excepting me! [4-24-9]

वधो हि मे मतो न असीत् स्व महात्म्या अव्यतिक्रमात् ।  
मम आसीत् बुद्धिः दुरात्म्यात् प्राण हारी व्यतिक्रमः ॥ ४-२४-१०

स्व	= his own, probity, with-	मे वधः	= me, killing	मतः न	= verily, intent [of Vali,]
महात्म्या अ	out, violating			असीत् हि	not, is there indeed
व्यतिक्रमात्		प्राण हारी	= lives, taking	व्यतिक्रमः	= violation, is there.
मम	= my, intent's, by evil			आसीत्	
बुद्धिः दुर					
आत्म्यात्					



'Killing me is not in the intent of Vali violating his probity, but my intent has become evilly life taking, violating my own probity. [4-24-10]

द्रुम शाका अवभग्नो अहम् मुहुर्तम् परिनिष्टनम् ।  
स्वान्तयित्वा अनेन उक्तः न पुनः कर्तुम् अर्हसि ॥ ४-२४-११

द्रुम शाका = with tree, branch, अवभग्नः thrashed [- as if that tree branch is a schoolmaster's cane]	मुहुर्तम् = for a time	परिनिष्टनम् = whining, I was अहम्
अनेन = by him, comforted स्वान्तयित्वा	पुनः कर्तुम् = not, again, to do so, न अर्हसि not, you shall उक्तः	उक्तः = I was said.

'I was whining for a time when Vali thrashed me with a tree branch, as if with a schoolmaster's cane, but later on comforting me he said this to me, 'do not do this again, this daring me to fight you back.' [4-24-11]

भ्रातृत्वम् आर्य भावः च धर्मः च अनेन रक्षितः ।  
मया क्रोधः च कामः च कपित्वम् च प्रदर्शितम् ॥ ४-२४-१२

अनेन = by him धर्मः च = probity, also क्रोधः च = furiousness, also, en- कामः च viousness, also	भ्रातृत्वम् = brotherliness रक्षितः = conserved कपित्वम् च = naughtiness of a mon- प्रदर्शितम् key, also, exhibited.	आर्य भावः = dignity मया = by me
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'Fraternity, dignity and also probity are conserved by him, while I exhibited furiousness, enviousness and also naughtiness of a monkey. [4-24-12]

अचिन्तनीयम् परिवर्जनीयम् अनीप्सनीयम् न अन्वेक्षणीयम् ।  
प्राप्तो अस्मि पाप्मानम् वयस्यभ्रातुः वध त्वाष्ट्र वधात् इव इन्द्रः ॥ ४-२४-१३

वयस्य = oh, friend अ = un, imaginable चिन्तनीयम् न = not, sightly - unsightly अन्वेक्षणीयम् - a horrible spectre	भ्रातुः वध = by brother's, killing परि = wholly, discardable वर्जनीयम् इमम् = this]	त्वाष्ट्र वधात् = Tvastha, by killing, In- इन्द्रः इव dra, as with अन् = un, desirable ईप्सनीयम् पाप्मानम् = sin, derived, I have. प्राप्तः अस्मि
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'As Indra acquired sin on killing Vishvarupa, the son of Tvastha, I too derived a sin by killing my brother, which sin is absolutely unimaginable for quantification, totally undesirable at any given time, wholly discardable by sagacious souls, and a disgustingly horrible spectre of brotherly hate. [4-24-13]

Mythical parable: Once Brihaspati, the Jupiter and the Divine Counsellor of Indra was irritated at Indra and went in hiding for some days. Then gods have fetched one named Vishvarupa, a son of TvaSTa, where TvaSTa himself is Brahma's brainchild, and made Vishvarupa to sit on the high seat of Brihaspati. This Vishvarupa becoming partial to demons used to give portions of ritual oblations to demons. Knowing this Indra kills Vishvarupa, and thus gets attached to sin called ब्रह्म पातक पाप , sin for slaying a Brahman.

पाप्मानम् इन्द्रस्य मही जलम् च वृक्षाः च कामम् जगृहुः स्त्रियः च ।  
को नाम पाप्मानम् इमम् सहेत शाखा मृगस्य प्रतिपत्तुम् इच्छेत् ॥ ४-२४-१४

इन्द्रस्य	= Indra's, sin	मही जलम्	= earth, waters, trees,	जगृहुः	= too [the burden of sin,]
पाप्मानम्		वृक्षाः च	also, women, also	कामम्	perhaps
		स्त्रियः च			
शाखा मृगस्य	= tree branch, animal - monkey - such as I am, my sin	इमम्	= this, sin	कः नाम	= who, in name
सहेत	= will tolerate - will bear the burden of it	पाप्मानम्			
		प्रतिपत्तुम्	= to share, wishes to.		
		इच्छेत्			

'Earth, waters, trees and women took the burden of Indra's sins, but who in name will bear the burden of this sin of mine, that too the sin of a monkey, who wishes to share? [4-24-14]

Myth: Indra seeks the help of earth, trees, waters and women to get rid of the sin of Brahman-slaying when he killed Vishvarupa, the son of त्वष्ट. These four in turn barter with Indra for some boons to them. Earth wanted automatic refill of dugout portions, trees wanted regrowth of cut branches, waters wanted an all purifying effect, and women wanted to have never decreasing sexual desire. When Indra agreed to these conditions, then the earth has taken a part of Indra's sin by which it acquired sinful wastelands, waters got froth, trees exudation, and women menstruation. This is as detailed in भागवत पुराण , sixth canto.

ना अहामि सन्मानम् इमम् प्रजानाम् न यौव राज्यम् कुत एव राज्यम् ।  
अधर्म युक्तम् कुल नाश युक्तम् एवम् विधम् राघव कर्म कृत्वा ॥ ४-२४-१५

राघव	= oh, Raghava	अ धर्म	= un, just, along with -	कुल नाश	= race, ruination, along
एवम् विधम्	= this, sort, deed, having	युक्तम्	includes	युक्तम्	with - involves
कर्म कृत्वा	done	प्रजानाम्	= subjects', this sort of,	न अहामि	= not, I am suitable
		इमम्	for accolade		
यौव राज्यम्	= prince regent, no - un-	सन्मानम्			
न	fit for	राज्यम् कुत	= for kingdom - for king-		
		एव	ship, where from.		

'On undertaking this sort of deed that includes unjust and involves ruination of one's own race, I am unsuited for this sort of accolade from the subjects of this kingdom, and when I am ineligible to be the price

regent of this kingdom, wherefore to become its regent? [4-24-15]

पापस्य कर्ता अस्मि विगर्हितस्यक्षुद्रस्य लोक अपकृतस्य लोके ।  
शोको महान् मम अभिवर्तते अयम् वृष्टेः यथा निम्नम् इव अम्बु वेगः ॥ ४-२४-१६

लोके	= in world	वि गर्हितस्य	= verily, damnable [felony]	क्षुद्रस्य	= debased [felony]
लोक	= to world, a pernicious	पापस्य	= sin - felony	कर्ता अस्मि	= committer, I am
अपकृतस्य	[felony]				
वृष्टेः अम्बु	= of rain, water's, speed,	महान्	= irresistible, this, mis-	मम	= me
वेगः इव	as with	अयम्	ery		
		शोकः			
निम्नम् यथा	= declivity, as with, fol-				
अभिवर्तते	lowing - rushing in.				

'In this world, I am a committer of a felony which is debased, highly damnable and pernicious to the world itself, whereupon this irresistible misery is rushing in on me, as with the rush of speeding rainy-waters towards a declivity. [4-24-16]

सोदर्य अघाता अपर गात्र वालः संताप हस्त अक्षि शिरो विषाणः ।  
एनोमयो माम् अभिहन्ति हस्ती दृप्तो नदी कूलम् इव प्रवृद्धः ॥ ४-२४- १७

एनः	= sin - is in the shape of]	सोदर्य	= brother's, killing, hind	संताप हस्त	= agony, trunk, eyes,
		अघाता अपर	part, of body, with tail	अक्षि शिरः	head, tusks
		गात्र वालः		विषाणः	
एनः मयः	= sin, full with	दृप्तः	= berserk	प्र वृद्धः	= well, grown up - mon-
					strous
हस्ती	= elephant	माम्	= me	नदी कूलम्	= river, bed, as with
				इव	
अभि हन्ति	= forcibly, thumping				
	me.				

'The sin of mine in killing my brother assumed a form of an elephant, where my sinister motives of killing my own brother have assumed that elephant's hind and tail, and my causing agony to my own brother has become that elephant's head, eyes, trunk, and tusks, with them that berserk and monstrous elephant called sin, is goading me as it would gore a riverbed. [4-24- 17]

अंहो बतेदम् नृ वर अविषह्य निवर्तते मे हृदि साधु वृत्तम् ।  
अग्नौ विवर्णम् परितप्य मानम् किट्टम् यथा राघव जात रूपम् ॥ ४-२४-१८

नृ वर	= oh, king, the best	राघव	= oh, Raghava	मे हृदि साधु	= from my, heart, good,
				वृत्तम्	behaviour [ breeding]
इदम् अम्हः	= this, sacrilege	अ वि षह्य	= in, verily, sufferable	अग्नौ परि	= in fire, wholly, melted
				तप्य मानम्	

वि वर्णम्	= without, colour - alloyed	जातरूपम्	= gold	किट्टम् यथा	= intolerant of scum, as with
निवर्तते	= shedding off - casting away	बत	= how difficult.		

'How difficult is this insufferable sacrilege of mine, oh, best king, owing to which my good breeding is shed from my heart, as with the gold, which if alloyed will be intolerant of that filth, but oh, Raghava, even the gold sheds itself from scum when melted, and though I melt in grief this scum of sacrilege is unshed. [4-24-18]

महा बलानाम् हरि यूथपानाम् इदम् कुलम् राघव मन् निमित्तम् ।  
अस्य अंगदस्य अपि च शोक तापात् अर्थ स्थित प्राणम् इतीव मन्ये ॥ ४-२४-१९

राघव	= oh, Raghava	मत्	= me, because of	अस्य	= this, Angada's
शोक तापात्	= in anguish, searing,	निमित्तम्		अन्गदस्य	
च अपि	also, even	महाबलानाम्	= great-mighty ones, of	इदम् कुलम्	= this, clan of - body of
		हरि	monkey, commanders		
अर्थ स्थित	= in half, withstanding,	यूथपानाम्			
प्राणम्	lives, [half-dead, half-living]	इतीव मन्ये	= thus, I think.		

'I think this body of great-might monkey commanders is withstanding its lives in a halfway, oh, Raghava, just because of me and this Angada who is searing in anguish, for it is half-dead with the death of Vali. [4-24-19]

सुतः सुलभः सुजनः सुवश्यः कुतः तु पुत्रः सदृशः अंगदेन ।  
न च अपि विद्येत स वीर देशो यस्मिन् भवेत् सोदर सन्निकर्षः ॥ ४-२४-२०

अन्गदेन	= with Angada, similar to	सु जनः	= easy going	सुवश्यः सुतः	= easy to deal with, a son
सदृशः		कुतः सुलभः	= wherefrom, easily	वीर	= oh, brave Raama
पुत्रः	= such a son	सु लभ्यः	available	भवेत्	= will be there
यस्मिन्	= wherein	सोदर	= brother's, nearness		
सः देशः च	= that, place . world	सन्निकर्षः			
अपि न विद्येत	is, also, even, not, evident.				

'It is easy to get an easygoing and easy to deal with son, but where to get a son similar to Angada, oh, valiant Raama, also where to get even such a place wherein there will be an easy access to the nearness to one's own brother?

Or

It is somehow easy to get a son who is an easygoing, easy to deal with like Angada in this world, but, oh,

valiant Raama, where is the world wherein I can get Vali-like brother and wherein can be in his vicinity? [4-24-20]

For this Dharmaakuutam says: अनेन सुगुणः पुत्रो दुर्लभः सोदर सन्निकर्षो अपि अलभ्यः इति उक्तम् and also refers to another wording of Raama in Yuddha Kanda देशे देशे कलत्राणि देशे देशे च बान्धवाः । तम् तु देशम् न पश्यामि यत्र भ्राता सहोदरः ॥ meaning that 'wives and relatives can be there in various countries, but I do not see a country where one's own brother lives avoiding his own brothers.

अद्य अंगदो वीर वरो न जीवेत् जीवेत माता परि पालनार्थम् ।  
विना तु पुत्रम् परिताप दीना सा नैव जीवेत् इत् निश्चितम् मे ॥ ४-२४-२१

अद्य	= now	वीर वरः	= brave one, best of	अन्गदः न	= Angada, not, lives
माता	= mother, foster, purpose of, may live	पुत्रम् विना	= son, without, but	जीवेत्	
परिपालन		तु		परिताप दीना	= by misery, miserable
अर्थम्					
जीवेत					
सा न एव	= she, not, thus, lives	इति मे	= thus, my, resolve is.		
जीवेत्		निश्चितम्			

'This best of brave ones, Angada, will not live reft of his father, but his mother Tara has to live to foster her son Angada, but if Angada dies with his heartbroken for his farther, then without her son her misery will become miserable, and then she too may not live... this is my resolve. [4-24-21]

सो अहम् प्रवेक्ष्यामि अति दीप्तम् अग्निम्भ्रत्रा च पुत्रेण च सख्यम् इच्छन् ।  
इमे विचेष्ट्यन्ति हरि प्रवीराःसीताम् निदेशे परिवर्तमानाः ॥ ४-२४-२२

सः अहम्	= such as I am	भ्रत्रा च	= with brother, also	पुत्रेण च	= with son, also
सख्यम्	= amity	इच्छन्	= seeking	अति दीप्तम्	= highly, blazing, fire, I
				अग्निम्	wish to enter
				प्रवेक्ष्यामि	
इमे	= these	हरि प्र वीराः	= monkey, best, valiant ones	निदेशे	= under your control
परि	= conducting	सीताम् वि	= for Seetha, thoroughly		
वर्तमानाः	selves	चेष्ट्यन्ति	search.		

'Such as I am, I wish to enter a highly blazing fire seeking amity with my departed brother and as well with son Angada, and these best valiant monkeys will search for Seetha duly conducting themselves under your control. [4-24-22]

कृत्स्नम् तु ते सेत्स्यति कार्यम् एतत् मयि अपि अतीते मनुजेन्द्र पुत्र ।  
कुलस्य हन्तारम् अजीवन अहम् राम अनुजानीहि कृत अगसम् माम् ॥ ४-२४-२३

मनुज इन्द्र = men, lord's, son - oh, पुत्र prince अतीते अपि = dead, even though	राम = Raama ते कृत्स्नम् = your, entire, this, mis- एतत् sion कार्यम् अ जीवन = not, to live, worthy of अहम्	मयि = I am सेत्स्यति = will be achieved कृत अगसम् = one who perpetrated, infraction
कुलस्य = [propriety of ] race, हन्तारम् eliminator of माम् = me, you permit. अनुजानीहि		

'Oh, prince, even if I am dead your mission will be achieved in its entirety, and oh, Raama, having perpetrated infraction I have become an eliminator of the propriety of our race, hence I have become an unworthy one to live, and hence permit me to commit myself to fire...' Thus Sugreeva said to Raama. [4-24-23]

इति एवम् आर्तस्य रघु प्रवीरः श्रुत्वा वचो वालि जघन्य जस्य ।  
संजात बाष्प पर वीर हन्ता रामो मुहूर्तम् विमना बभूव ॥ ४-२४-२४

रघु प्रवीरः = Raghu-dynasty's, best valiant one	पर वीर हन्ता = other, valiant ones, eliminator of - elimi- nator of enemy-side valiant ones	रामः = Raama
आर्तस्य = one who is anguished	वालि जघन्य = to Vali, later, born - जस्य younger brother - Sug- reeva's	इति एवम् = thus, that kind of, वचः श्रुत्वा words, on hearing
संजात बाष्प = with born, tears	मुहूर्तम् वि = Raama, for a moment, मना बभूव without, proper heart [perturbed,] became.	

On hearing the anguished words of the younger brother of Vali, namely Sugreeva, the eyes of Raama, the best valiant one from Raghu's dynasty and the eliminator of valiant enemies, are moistened and he became perturbed for a moment. [4-24-24]

Here a question is raised asking: whether Raama performed all the great feats like piercing stout trees, subterrains of earth, and sturdy chest of Vali only to shed tears? It is not so. The tears or joys of his adherents are his own tears or joys, for he involves so deep in such matters personally. At the time of befriending Raama, Sugreeva says that 'our mirth or misery too, are same for us from now on...' at 4-5-17. They are the tears of complaisance, but not due to any wailing or moaning at the declaration of Sugreeva to self-immolate with his dead brother.

तस्मिन् क्षणे अभीक्ष्णम् अवेक्षमाणः क्षिति क्षमावान् भुवनस्य गोप्ता ।  
रामो रुदन्तीम् व्यसने निमग्नम् समुत्सुकः सः अथ ददर्श ताराम् ॥ ४-२४-२५

क्षिति	= earth [like,] in perse-	भुवनस्य	= universe's, protector	सः रामः	= he, that Raama
क्षमावान्	verance	गोप्ता		अभीक्ष्णम्	= who is repeatedly,
तस्मिन् क्षणे	= at that, moment	समुत्सुकः	= concernedly	अवेक्षमाणः	looking [around, Tara]
व्यसने	= in desperation, del-	रुदन्तीम्	= she who is wailing	अथ	= then
निमग्नम्	uged in				
ताराम् ददर्श	= Tara, he saw [and				
	paced towards her.]				

At that moment, Raama whose perseverance is like that of the earth and who is the protector of earth has seen Tara, who is wailing and repeatedly looking around as she is deluged in desperation, and then with all his concernedness Raama paced towards her. [4-24-25]

ताम् चारु नेत्राम् कपि सिंह नाथाम् पतिम् समाश्लिष्य तद् शयानाम् ।  
उत्थापयामासुः अदीन सत्त्वाम् मन्त्रि प्रधानाः कपि राज पत्नीम् ॥ ४-२४-२६

चारु नेत्राम्	= pleasant, eyed one -	कपि सिंह	= who has monkey, lion,	तद् पतिम्	= thus, husband, on
	Tara	नाथाम्	as her husband	सम्	tightly hugging
शयानाम्	= reposing [fell flat on	अ दीन	= not, piteous, at intel-	आश्लिष्य	
	him]	सत्त्वाम्	lect [of unfailing intel-	कपि राज	= monkey, king's, wife
ताम्	= her	मन्त्रि प्रधानाः	lect]	पत्नीम्	
			= ministers, prominent	उत्थापयामासुः	= started to raise her up.
			ones		

The prominent monkey ministers then started to raise her up, whose eyes are pleasant and intellect unfailing, and who had the lion among monkeys as her husband, but now collapsed on ground hugging her departed husband. [4-24-26]

सा विस्फुरन्ती परिरभ्यमाणा भर्तुः समीपात् अपनीयमाना ।  
ददर्श रामम् शर चाप पाणिम् स्व तेजसा सूर्यम् इव ज्वलन्तम् ॥ ४-२४-२७

परिरभ्यमाणा	= while hugging her	भर्तुः	= from husband's; near-	अपनीयमाना	= while being disen-
	husband	समीपात्	ness		gaged
सा	= she	वि स्फुरन्ती	= highly wriggling	शर चाप	= one with bow, arrow,
स्व तेजसा	= by his own, resplen-	रामम् ददर्श	= Raama, she saw.	पाणिम्	in hand
सूर्यम् इव	dence, sun, like, re-				
ज्वलन्तम्	splendent				

She who is hugging her husband wriggled highly when she is disengaged from him, and at a particular stage she saw Raama with his bow and arrow in his hands and who is resplendent like sun, by his own resplendence. [4-24-27]

In the presently available universe self-luminosity is the feature of only one planet, namely Sun. All the others have to beg - like trees and plants; borrow like - moon, stars; or steal like - earth, she steals and hoards it in the form of fire, lava etc. And there must be someone or something that has given this luminosity to sun and if so that entity must have his/its own undiminished self-luminosity than this sun. That one is designated as Supreme Person and now it/he is in the form of Raama. पद्म पुराण says all these incarnations are just lamps lit by another, rather the original lamp, call that entity what you may: नृसिङ्ग राम कृष्णेषु षाड्गुण्यम् परिपूरितम्। परा अवस्था तु देवेश दीपात् उत्पन्नम् दीप वत्॥ - पद्म पुराण

सु संवृत्तम् पार्थिव लक्षणैः च तम् चारु नेत्रम् मृगशाव नेत्रा ।  
अदृष्ट पूर्वम् पुरुष प्रधानम् अयम् स काकुत्स्थ इति प्रजज्ञे ॥ ४-२४-२८

मृग शाव = deer, calf of, eyed नेत्रा [fawn-eyed Tara]	पार्थिव लक्षणैः च = one with king's, at-tributes	सु सम् = very, well, enveloped वृत्तम् with - fully endowed with
चारु नेत्रम् = one with graceful, eyes	अ दृष्ट पूर्वम् = un, seen, earlier [so far]	पुरुष = among men, best one - प्रधानम् Supreme Person
तम् = him	अयम् = he alone	सः काकुत्स्थ इति = that, Raama, thus
प्रजज्ञे = well, discerned - she realized.		

On seeing at him whose eyes are graceful, one endowed with all kingly attributes, who looked best among men, and who is unseen so far, that fawn-eyed Tara realized him alone as that Raama. [4-24-28]  
She came to know him as 'that' Raama, 1] of whom Angada told her earlier; 2] who killed Vali; 3] of whom saintly people talk about. Eyes talk a lot, thus that fawn-eyed lady's eyes met those divine eyes of Raama, as 'great people perceive each other's greatness by a simple look...' विद्वान् एव विजानाति विदवद् जन परिश्रम

तस्य इन्द्र कल्पस्य दुरासदस्य महानुभावस्य समीपम् आर्या ।  
आर्त अति तूर्णम् व्यसनम् प्रपन्ना जगाम तारा परिविह्वलन्ती ॥ ४-२४-२९

आर्या = noble-vanara female	आर्त = anguished one	व्यसनम् = misfortune, chanced upon her such
तारा = Tara	परि विह्वलन्ती = with highly, squirming movements	इन्द्र कल्पस्य = to Indra, one matching to
दुर् आसदस्य = un, reachable one	महानुभावस्य = of highly-exalted one	तस्य समीपम् = to his, nearby
अति तूर्णम् = very, quickly	जगाम = she went.	

She on whom misfortune has chanced and who is anguished, that noble lady Tara went very quickly with highly squirming movements to the near of the highly exalted soul Raama, who matches Indra in his valour



and an unreachable one for his enemies. [4-24-29]

Though Raama started towards her she herself advanced to his fore thus establishing her humble nature, demanded of the noblemen/women when dealing with higher beings.

तम् सा समासाद्य विशुद्ध सत्त्वम् शोकेन संभ्रांत शरीर भावा ।

मनस्विनी वाक्यम् उवाच तारा रामम् रण उत्कर्षण लब्ध लक्ष्यम् ॥ ४-२४-३०

शोकेन	= - by grief	सम्भ्रान्त	= with flustered, body,	मनस्विनी	= self-respectful lady -
		शरीर भावा	nature of - discon-		hence angry at Raama
			certed is her bodily		
			behaviour		
सा तारा	= she, that Tara	वि शुद्ध	= him that - very, pure,	रण उत्कर्षण	= in war, by perfection,
		सत्त्वम्	being	लब्ध लक्ष्यम्	received - achieved,
					object - one who per-
					fectly hit object, Vali,
					in war
तम् रामम्	= him, that Raama, on	वाक्यम्	= sentence, said.		
सम् आसाद्य	nearing	उवाच			

The body language of Tara which is so far disconcerted by the grief felt for Raama's perfect hitting, felling and achieving his object in war, namely Vali, is now disoriented to anger on seeing the very same Raama, as she is a self-respectful lady. But on arriving at the near of that very pure being Raama, that ireful body language of hers again reoriented itself to a sort of serenity, and then she spoke this to him. [4-24-30]

It is said that she rushed to Raama wishing to hurl a mouthful of swears at him in her anger by the use of words मनस्विनी contrasted with विशुद्ध सत्त्वम् . On nearing a pure being शुद्ध सत्त्व , the other two human traits, namely anger and stupidity रजो तमो गुणाः , have quietened in her and she became very polite and started to eulogise him. When she advised Vali to not to confront this Raama, then also she spoke about the attributes of Raama, but it is on hearsay information. Now to be in his presence, she is rendered as a pure consciousness. Other mms ascribe विशुद्ध सत्त्वा to Tara, as Raama's pure being is already known to all. The nearness of a pure being automatically provides a serene mind to anyone.

त्वम् अप्रमेयः च दुरासदः च जितेन्द्रियः च उत्तम धर्मकः च ।

अक्षीण कीर्तिः च विचक्षणः च क्षिति क्षमवान् क्षतजोपमा अक्षः ॥ ४-२४-३१

त्वम्	= you are	अ प्रमेयः च	= in, determinable one, also	दुर आसदः	= in, accessible one, also
				च	
जित इन्द्रियः	= [one who] conquered,	उत्तम धर्मकः	= supreme, among righ-	अ क्षीण	= [one with] un, miti-
च	senses - above senses,	च	teous ones, also	कीर्तिः च	gated, glory, also
	also				
वि चक्षणः च	= verily, discriminative,	क्षिति	= earth-like, in en-	क्षतज उपमा	= blood, similar, eyed.
	also	क्षमवान्	durance	अक्षः	

'You are an indeterminable one, an inaccessible one, one with his self conquered, the supreme among righteous souls, your glory is unmitigated, and you are the one with clear discrimination, and in endurance earth-like, and your eyes are blood streaked like those of an emperor. [4-24-31]

There are voluminous commentaries on this and next verse of Tara, of which some excerpts from Govindaraja commentary are given here.

त्वम् 'you... of whom I am about to give a positive picture, though presently contrary to that is your aspect and action...' अप्रमेयः च 'indeterminate is your aspect...' 'Veda-s themselves have no consolidation of your aspect when said as, वेदाहमेतम् पुरुषम् महान्तम् 'Supreme Person is endless in nature...' and as क इत्था वेदा 'who knows that the being is like this or that...' and further श्वेतश्वतरोपनिशद् at 4-19 and also महा नारायण उपनिशद् at I-10 say:

na enam uurthvam na tirya ncam na madhya parijagrabhat |

na tasya pratimaa asti yasya naama mahad yashaH ||

'None has ever grasped Him by his upward limit, or His middle portion, or His limit across... His name is 'great glory' for nothing limits His nature by definition...'

Veda-s also said that he does not know of himself सो अन्ना वेद यदि वा न वेद। But Raama is evident before her eyes. That is not the reality of that being, so disputes Tara. This present aspect is only a namesake. While we worship the unknown we conceive a picture or statue to our contemplation but not for his benefit. उपासकानाम् कार्यार्थम् ब्रह्मणो रूप कल्पना 'he does not need any benefits from us should we be benevolent.' The singular त्वम् 'you...' implies his singularity. 'You are without any other divine paraphernalia and yet you can manage the entire universe, singularly... but presently you appear to be manlike, with arrows and a bow... may be you are hiding your divine disc and conch shell etc., thus we are unable to elicit whether you are 'that' or 'this' being with our limited physical faculties.'

Though we are unable to know you by our physical faculties, can we know by our mental faculties? Even that is impossible for us, because you are दुरासदः 'an inaccessible entity...' दुर् आ सद the root सद् - ष द्अल् after two preverbs दुर् आ , has three meanings ष द्अल् विशरण गति अवसानेषु 1] विशरण जीर्णत्वम् शिथिलत्वम् perish, pine away ; 2] गति गमन dynamism. For this Monier William's lexicon has no equalling word, but recorded in there is the word, 'watch, wait for' an act in the nature of dynamism; 3] अवसादन ruin, distress, depression. Then she said this way, 'because you are eternal there is no perish, because you are ever dynamic no impasse can occur, because you are ever blissful no depression can occur, either to you or to your administration of dharma...' This is what is told in Bhagavad-Gita at 11-53: न अहम् वेदैः न तपसा न दानेन न च इज्या। शक्य एवम् विधो द्रष्टुम्॥। 'not through Veda-s, not through charities, not through rituals I can be discerned...'

She further analyses: 'Because you are such an inaccessible being, but we are all accessible to you, can you excite yourself to grab this kingdom or the females or riches in it? You cannot do so, because you are जितेन्द्रियः 'one with his senses conquered...' You will give away all this to Sugreeva. You are said to be not eyeing at other's wives. न रामः परदारन् वै चक्षुभ्याम् अपि पश्यते then how you eye at us? You cannot.' This goes with the saying of श्वेत अश्वतर उपनिषद् ३-१९ अपाणि पादो जवनो ग्रहीता पश्यत्य चक्षुः न शृणोति कर्णः 'no hands no legs, He goes everywhere, no ears no eyes He sees everything...' Thus the sensory organs and their activities are for the mortals, immortal is beyond them. Thus you have conquered all such physicality.'

'I thought you to be an unrighteous person in killing my husband, but you are उत्तम धार्मिकः supreme among the righteous souls, because you have helped Sugreeva without any personal greed...' A person who undertakes and does a deed only for himself is a base-level righteous person. One, who does so for his benefit, and for the benefit of a few others, is a middle-level righteous one. And a highest level righteous one undertakes anything to protect righteousness alone. In killing Vali, Raama has got only one point in view, 'to eliminate an abuser of tradition, चारित्र दूषक ॥' and not even bothering for the searchers of Seetha. When Raama can eliminate fourteen thousand demons of Khara in Aranya Kanda and also when he can put the sea to turmoil, can he not fling his arrow to the other side of that ocean to kill Ravana? He can, but he has to course through Sugreeva's friendship to punish Vali, among other things. 'So you are supreme among these kinds of benefactors, because you have paved way to Vali to go to heavens instead of netherworlds... so no discredit ensues...'

Raama may question as to 'why you are eulogising me when I got discredit in killing Vali without confronting him?' For this she said अक्षय्य कीर्ति 'unmitigated is your glory...' 'you are renowned not by a few of us but all the Veda-s extol you...' This is what is available in Bhagavad-Gita at 15-15 वेदैः च सर्वैः अहम् एव वेद्यो 'by all Veda-s, I alone can be known...' and the Vedic saying तस्य नाम महद् यशः is also there.

'You are a very discriminating person because you are... विचक्षणः 'because you have eliminated only one scandalous Vali but not the entire race. You yourself said, 'I will eliminate all the demonic race...' when you wanted to punish Ravana the abductor of your wife, when you have seen Seetha's ornaments as at 4-6-25. That analogy is not shown here in Kishkindha. When Sugreeva examined your capacity, you also examined the capacities of Vali and Sugreeva in their first round of fight. Because Sugreeva prayed for your mercy you simply did not kill Vali, but a calculated approach is adopted by you, in the second round, and hence you are very discriminating...'

You are क्षिति क्षमवान् 'earth-like, in endurance...' and as told by Narada to Valmiki क्षमया पृथ्वी समः 'in perseverance equals with earth...' Bala Kanda 1-1-18. You are tolerant of us, the other monkeys, though we were on the side of erring Vali. You have not taken us on en masse because of your tolerance.

Your eyes are blood-streaked like those of an emperor, unlike the bloodshot eyes of a murderer, रामो रक्त अन्त लोचनः and क्षतज उपमा अक्षः for a sovereign should have roseate eyes, mouth and palms... रक्त आस्य नेत्र पाणिः त्रिताम्र as per सामुद्रिक शास्त्र the physiognomic canons. Even though your eyes are reddish, you are not looking like नर-सिंह man-lion incarnation...'

The words like 'ca' 'tu' 'eva' either play a havoc or go in drain in their usage. Here 'ca' is used for six attributes while two more are not suffixed with it. The usage of 'ca' to six of the attributes is to tell that those aspects are available in the Supreme alone. The last two attributes are not suffixed with this 'ca' because these two are Raama's attributes in his personal humanly nature and the Supreme is above these things.

Leaving all the above to a side for a moment, there is another viewpoint for these aspects. The word 'च' if taken as 'alone' or 'only' अप्रमेयः च becomes 'you are knowable 'only' by your adherents [alone,] despisers cannot know you...' दुरासदः च becomes 'you are inaccessible to others and accessible 'only' to your adherents [alone...] जितेन्द्रियः च 'indulgent in your adherents 'only / alone' and by conquering your senses you do not cast your glance at the disavowed...' उत्तम धार्मिकः च 'you are the 'only' supreme Dharma, or you alone is Supreme Dharma...' विचक्षनः च 'you 'only' can discriminate good from bad, right from wrong... as you alone have said मित्र भावेन सम्प्राप्तम् न त्यज अयम् कथम् च न 'I will not leave off one who befriends me...' क्षिति क्षमवान् च 'the only / alone forbearing being...' Here also the 'ca' can be brought in as per देहली दीप न्याय the syndrome of 'portico-lamp' a lamp kept in portico beams a little inside the house. Thus Govindaraja comments on this verse.

'You with your proportionate physic are a mighty one handling bows and arrows, but your bodily magnificence is more than that of magnificent humanly body.

She for a while grasped some divine nature of Raama and in that trance she uttered these expressions about divinity etc. This culminates into the Bhagavad-Gita's saying at 9-11:

अव जानन्ति माम् मूढा मानुषीम् तनुम् आश्रितम्।  
परम् भावमजानन्तो मम भूत महेश्वरम्॥

'I the Supreme can not be known by the mindless for I am in human form...' Telling Gita is a happening in a split-second. This is the same condition of Arjuna prior to listening Gita. There also, we are told, that the real time is frozen by Krishna while he rendered those many verses of Gita. After enlightenment by listening Gita, Arjuna proceeds to perform his duty. Here also Tara comes to her real nature of vanara-female, after visualising a kind of विश्व रूप 'the Image of Supreme...' at the time of above addressing, which is not voiced intentionally but sprang forth from her pure consciousness शुद्ध सत्त्व , while she she continues her wailing and pleading with Raama, at a later time. Thus the divine revelations have their own stunning effects.

त्वम् आत्त बाणासन बाण पाणिः महाबलः संहनन उपपन्नः ।  
मनुष्य देहाभ्युदयम् विहाय दिव्येन देहाभ्युदयेन युक्तः ॥ ४-२४-३२

आत्त आस = taking, arrow's seat बाणासन [bow,] arrows, in palm बाण पाणिः त्वम् = you दिव्येन देह = divine, being's mag- अभ्युदयेन nificence	महाबलः = highly mighty one मनुष्य देह = human, body's mag- अभ्युदयम् nificence युक्तः = you have.	संहनन = proportionally, उपपन्नः limbed - magnifi- cently limbed विहाय = leaving off - more than
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'You with your proportionate physic are a mighty one handling bows and arrows, but your bodily magnificence is more than that of magnificent humanly body. [4-24-32]

She for a while grasped some divine nature of Raama and in that trance she uttered these expressions about divinity etc. This culminates into the Bhagavad-Gita's saying at 9-11:

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एन एव बाणेन हतः प्रियो मे तेन एव बाणेन हि माम् जहि हि ।  
हता गमिष्यामि समीपम् अस्य न माम् विना वीर रमेत वाली ॥ ४-२४-३३

वीर = oh, brave one माम् = me अस्य = to his, near, I wish to समीपम् go गमिष्यामि	एन एव = which, alone, with ar- बाणेन मे row, my, dear one, is प्रियः हतः killed जहि हि = leave off [kill] माम् विना = me, without	तेन बाणेन = with that, arrow, only एव हता = when killed वाली न रमेत = Vali, will not, takes de- light.
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'Oh, brave one, kill me too with the same arrow with which you have killed my dear husband, and on getting killed at your hand I wish to reach his near, as Vali takes no delight without me. [4-24-33]

स्वर्गे अपि पद्म अमल पत्र नेत्र समेत्य संप्रेक्ष्य च माम् अपश्यन् ।  
न हि एष उच्चावच ताम्र चूडा विचित्र वेषाः अप्सरो अभजिष्यत् ॥ ४-२४-३४

पद्म अ मल = lotus', un, blemished, पत्र नेत्र = petal, eyed one [here Vali, not Raama]	एषः = he, Vali	स्वर्गे समेत्य = to heaven, reached, अपि = though
सम्प्रेक्ष्य = on looking around [in heaven for me]	माम् अ = me, not, seeing पश्यन्	उच्चावच ताम्र = [those with] towering, चूडा = with red, tiaras
विचित्र वेषाः = with amazing, cos- tumes	अप्सराः = apsara-s	न = he will not, make love अभजिष्यत् = to celestials.

'Though Vali with eyes like unblemished lotus petals reaches heaven he looks around for me, and not finding me there, he does not have a romance with celestial apsara-s though they will be in amazing costumes and wear red-coloured towering tiaras. [4-24-34]

स्वर्गे अपि शोकम् विवर्णताम् च मया विना प्राप्स्यति वीर वाली ।  
रम्ये नगेन्द्रस्य तटा अवकाशे विदेह कन्या अरहितो यथा त्वम् ॥ ४-२४-३५

वीर = oh, valiant one	विदेह कन्या = Vidheha kingdom, रहितः = damsel, without - without Vaidehi	त्वम् = you
नग इन्द्रस्य = of mountain, the best	रम्ये तट = pleasant, mountain- sides', in stretches	यथा = as to how you are like- wise
वाली स्वर्गे = Vali is, in heaven, even अपि in	मया विना = me, without	शोकम् वि = despair, without, वर्णताम् च colour [pale-faced, despond,] also
प्राप्स्यति = he derives.		

'Even though Vali is in heaven he will derive despair and despondency without me, like you, who are despondent and despaired on the pleasant stretches of mountainsides of that best mountain Rishyamuka, as you are without Seetha. [4-24-35]

त्वम् वेत्थ तावत् वनिता विहीनः प्राप्नोति दुःखम् पुरुषः कुमारः ।  
तत् त्वम् प्रजानन् जहि माम् न वालीदुःखम् मम अदर्शनजम् भजेत ॥ ४-२४-३६

कुमारः = youthful one - virile, पुरुषः = person	वनिता = woman, without विहीनः	दुःखम् = discomfort, he derives प्राप्नोति = that
त्वम् वेत्थ = you, know, that much तावत्	तत् = thereby	प्र जानन् = verily, while aware of it
माम् जहि = me, you kill	वाली = Vali	मम = my
अ दर्शन = not, seeing - find, born जम् out of - owing to	दुःखम् = discomfort	न भजेत = not, may [not] get.

'How a virile person derives discomfort without his woman, that much you know, isn't it! Because you are aware of it, you kill me; let not Vali get any discomfort when he does not find me. [4-24-36]

यत् च अपि मन्येत भवान् महात्मास्त्री घात दोषः तु भवेन् न मह्यम् ।  
आत्मा इयम् अस्य इति हि माम् जहि त्वम् स्त्री वधः स्यात् मनुजेन्द्र पुत्र ॥ ४-२४-३७

मनुज इन्द्र = great, king's, son - oh, prince	महात्मा = great-souled one	भवान् = you are
मह्यम् = to me [to Raama]	स्त्री घात दोषः = woman, killing, blemish - sin	न भवेत् = not, happen - befall thus
मन्येत यत् = if you deem, even if	इयम् अस्य = she is, his, soul	इति = thus as
च	आत्मा	
माम् त्वम् = me, you, kill	स्त्री वधः न = woman, killing, will	
जहि	स्यात् not be, there.	

'Oh, prince, as a high souled one even if you think that, 'sin of killing a female will not befall on me?' But deem me as his soul, as scriptures say that the wife is the soul of husband, and hence kill me, then there will not be any blemish of woman killing. [4-24-37]

शास्त्र प्रयोगात् विविधाः च वेदात् अनन्य रूपाः पुरुषस्य दाराः ।  
दार प्रदानात् न हि दानम् अन्यत् प्रदृश्यते ज्ञानवताम् हि लोके ॥ ४-२४-३८

शास्त्र = scriptures, in implementing	विविधाः च = various, also, Vedic sayings	दाराः = wife is, man's
अन्य अन्य = not, other, aspect [entity]	लोके दार = in world, wife, endowment	पुरुषस्य = another, other than
रूपाः = endowment	प्रदानात् = by wise men	न प्रदृश्यते हि = not, verily seen - countenanced, isn't it.

'In the course of implementing scriptural rituals, and even as contained in various Vedic sayings, wife is not a separate entity than her husband, and no better endowment than endowing a wife to an eligible bridegroom by bride's father is countenanced by the wise men in the world, isn't it. [4-24-38]

There are many Vedic sayings on this, and the rituals are also to be conducted with a wife on the side of that person who conducts the rituals. Thus wife is the other entity of her husband. अर्थो वा एष यत् पत्नी ॥ । आत्मा वै दारा ॥ । वैदिक वाक्यानि ॥ । The Maha Bharata says in its आदि पर्व what a married woman is: अर्थम् भार्या मनुष्यस्य भार्या श्रेष्ठतमः सखा । 'man's better half is wife, and man's best friend is the wife.'

त्वम् च अपि माम् तस्य मम प्रियस्य प्रदास्यसे धर्मम् अवेक्ष्य वीर ।  
अनेन दानेन न लप्स्यसे त्वम् अधर्म योगम् मम वीर घातात् ॥ ४-२४-३९

वीर = oh, valiant one	त्वम् च अपि = you, also, even	धर्मम् अवेक्ष्य = good, on examining
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माम्	= me	मम प्रियस्य	= my, dear one, to him	प्रदास्यसे	= you may bestow
वीर	= oh, brave one	तस्य			
		त्वम् अनेन	= you, by this, endow-	मम घातात्	= me, by killing
		दानेन	ment		
अ धर्म	= not, rightness, touch of	न लप्स्यसे	= not, you attain.		
योगम्	- touch of sin				

'Even you, oh, valiant one, on examining good and bad bestow me to my dear husband, and by that way, oh, brave one, by such an endowment of a wife to her husband, by way of killing and sending her to her husband, you too will not get any touch of sin. [4-24-39]

आर्ताम् अनाथाम् अपनीयमानाम् एवम् गताम् न अर्हसि माम् अहन्तुम् ।  
अहम् हि मातंग विलास गामिना प्लवंगमानाम् ऋषभेण धीमता ।  
विना वरार्होत्तम हेम मालिना चिरम् न शक्यामि नरेन्द्र जीवितुम् ॥ ४-२४-४०

नरेन्द्र	= oh, king the best	आर्ताम्	= one who is anguished one	अ नाथाम्	= un, protected one
अपनीयमानाम्	= distracted [from dead-husband]	एवम्	= such as I am	माम्	= me
अ हन्तुम्	= to not, to kill	गताम्		अहम्	= I
मातङ्ग	= elephant's, sprightly,	न अर्हसि	= not, apt of you	वर अर्ह	= [one with] precious,
विलास	with gait [Vali]	धीमता	= courageous one [intellectual one, secondarily]	उत्तम हेम	exquisite, golden,
गामिना		विना	= without [such a Vali]	मालिना	pendant
प्लवङ्गमानाम्	= among fly-jumpers,			चिरम्	= for a long time, to live
ऋषभेण	the best			जीवितुम्	
न शक्यामि	= not, capable I am.				

'Anguished and unprotected, such as I am, oh, king, I am being distracted from my departed husband by these Vanara misters, and it is unapt of you to not to kill me, as I am incapable to live without him, whose sprightly gait is like that of an elephant, a best one among fly-jumping Vanara-s, a courageous one, and who wears a precious and exquisite golden pendant...' Thus Tara pleaded with Raama for a mercy-death. [4-24-40]

इति एवम् उक्तः तु विभुः महात्मा ताराम् समाश्वास्य हितम् बभाषे ।  
मा वीर भार्ये विमतिम् कुरुष्व लोको हि सर्वो विहितो विधात्रा ॥ ४-२४-४१

इति एवम्	= thus, that way, who is	विभुः	= that lord [Raama,]	ताराम्	= at Tara
उक्तः	spoken	महात्मा	great-souled one	वीर भार्ये	= oh, valiant one's, wife
सम्	= on consoling	हितम् बभाषे	= expedient, spoke to her	सर्वः लोकः	= all, world, by Creator,
आश्वास्य		मा कुरुष्व	= don't, make	विधात्रा	decreed [to be in this
विमतिम्	= out of, mind - mind go raving			विहितः हि	way,] isn't it.



Thus that way when Tara spoke to that lord and great-souled Raama, Raama consoling Tara well, spoke this word of expediency, 'oh, wife of valiant one, let not your mind go raving, the Creator decreed all the world to be in this way, isn't so! [4-24-41]

तम् चैव सर्वम् सुख दुःख योगम् लोको अब्रवीत् तेन कृतम् विधात्रा ।  
त्रयो अपि लोका विहितम् विधानम् न अति क्रमन्ते वशगा हि तस्य ॥ ४-२४-४२

तम् सुख = that, mirth, misery, दुःख योगम् their association, also चैव thus	सर्वम् = everything	तेन विधात्रा = by him, creator, made कृतम् - ordained
लोकः = [so sagely] people, say अब्रवीत्	त्रयः अपि = three, even, worlds लोकाः	तस्य वशगा = under his, control, in- हि deed
विहितम् = foreordained, process विधानम् - predestination	न अति = not, over, step क्रमन्ते [transgress, worlds.]	

'And the same Creator has ordained mirth and misery , and even their association, so say sagely people. And even the triad of worlds is indeed under his control, and that triad too, cannot transgress the foreordained predestination. [4-24-42]

प्रीतिम् पराम् प्राप्स्यसि ताम् तथा एव पुत्रः च ते प्रप्स्यति यौव राज्यम् ।  
धात्र विधानम् विहितम् तथा एव न शूर पत्न्यः परिदेवयन्ति ॥ ४-२४-४३

पराम् ताम् = paramount, that sort प्रीतिम् of [as before,] appease- प्राप्स्यसि ment, you get धात्र = by God, destiny विधानम्	ते पुत्रः च = your, son, also तथा एव = that way, only	यौव राज्यम् = crown, prince, he will प्राप्स्यति get विहितम् = has ordained
शूर पत्न्यः न = valiant one's, wives, परिदेवयन्ति will not, mourn emo- tionally.		

'You will get paramount appeasement as before, and your son will become the crown prince, God has ordained destiny only in that way. Wives of the valiant ones will not mourn emotionally.' Thus Raama consoled Tara. [4-24-43]

It is said that Tara is pacified by this single assurance of Raama that Angada will not be looked down, or banished, or killed by the forthcoming regime, and she is self-assured that Raama effectuates his promise. Not only this but her status of an empress is also protected because Sugreeva remarries her. Can a Hindu woman remarry? Yes she can, and should.

नष्टे मृते प्रव्रजे क्लीबे च पतिते तथा ।  
पञ्चस्तु आपस्तु पतिः अन्ये विधीयते ॥

a husband if lost, dead, deserted, becomes eunuch, in these five situations another husband is ordained...'

There are some more rulings besides this. A woman is at liberty to remarry under 'certain' circumstances. It appears that Tara is given equally to Vali and Sugreeva by gods, like Draupadi to Pandava-s. But in such wife-sharing system some strict rules are to be observed like time, months, years, turns etc., as has been done by Pandava-s. That was lacking with Vali. Vali's thinking is that Sugreeva wants Tara more than Kishkindha, so Vali did not kill Sugreeva but chased him away from Kishkindha, presuming the begrudging of Sugreeva is too trivial. The actual cause of rivalry between these two is Tara. But this cannot be over stated. Sugreeva informs Raama while narrating episode of Dundubhi, 'due to some woman there was a rivalry...' Sugreeva too does not overstate this. This is as per Govindaraja commentary.

Regarding the chastity of Tara no doubt is to be expressed by any for she is a celestial, emerged from the churning of Milky Ocean. She is equated with Seetha, Draupadi, Ahalya, and listening their episodes is said to remove any evil-visualisations, as in this verse:

अहल्या द्रौपदी तारा सीता मन्डोदरी तथा ।  
पञ्च कन्याः पठेत् नित्यम् दुःस्वप्नम् तस्य न पश्यति ॥

आश्वासिता तेन महत्मना तु प्रभाव युक्तेन परंतपेन ।  
सा वीर पत्नी ध्वनता मुखेन सुवेष रूपा विरराम् तारा ॥ ४-२४-४४

प्रभाव युक्तेन	= persuasion, one who has	परम् तपेन	= by enemy-burner	महत्मना	= by noble-souled one
तेन	= by him, Raama	आश्वासिता	= consoled, but	वीर पत्नी	= brave one's, wife
ध्वनता मुखेन	= sounding, faced - with a puling expression	तु		सा तारा	= she, Tara, paused - her
		सु वेष सु	= properly, attired, fair	विरराम्	plaint.
		रूपा	in aspect		

Thus consoled by that persuasive, noble-souled and enemy-burner Raama, that brave one's wife whose aspect is fair and whose attire is proper, she paused her plaint, but with a puling expression. [4-24-44]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चतुर्विंशः सर्गः ॥

Thus completes 24<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 25 Sarga 25 - पंचविंशः सर्ग

## Vali's Funeral Ritual

Introduction -

Raama hurries up Sugreeva to proceed with the funeral ceremony of Vali instead of sitting around the body and wailing endlessly. Raama tersely tells about living being's dependency on the eternal Time, Fate and the Absolute. Then Sugreeva takes charge of the situation and arranges for the monarchical funeral to Vali. At the final departure of her husband, Tara again laments. Ultimately Vali's body is committed to fire for his voyage to heavens on a remote avenue.

स सुग्रीवम् च ताराम् च स अंगदाम् सह लक्ष्मणः ।  
समान शोकः काकुत्स्थः सांतवयन् इदम् अब्रवीत् ॥ ४-२५-१

सह लक्ष्मणः	= along with, Lakshmana	समान शोकः	= one with similar, disquiet	सः	= he, that Raama
सुग्रीवम् च	= to Sugreeva, also	स अंगदाम्	= together with, Angada, to Tara, also	काकुत्स्थः	
		ताराम् च		सान्त्वयन्	= while palliating, this,
				इदम्	said.
				अब्रवीत्	

While a similar disquiet of Sugreeva is prevailing over Raama and Lakshmana, Raama palliatively said this to Sugreeva, and even to Tara together with Angada. [4-25-1]

न शोक परितापेन श्रेयसा युज्यते मृतः ।  
यद् अत्र अनंतरम् कार्यम् तत् समाधातुम् अर्हथ ॥ ४-२५-२

शोक	= by mourning, sorrowfully	मृतः श्रेयसा	= deceased one, with bliss, not, be coupled - will not derive	अत्र	= in this matter
परितापेन		ने युज्यते			
यत्	= which, subsequent, work to be done	तत्	= that, to arrange, appropriate to.		
अनन्तरम्		समाधातुम्			
कार्यम्		अर्हथ			

'Deceased will not derive bliss by sorrowful mourning, hence it will be appropriate to arrange for that work which is subsequent in this matter. [4-25-2]

लोक वृत्तम् अनुष्ठेयम् कृतम् वो बाष्प मोक्षणम् ।  
न कालाद् उत्तरम् किञ्चित् कर्म शक्यम् उपासितुम् ॥ ४-२५-३

लोक वृत्तम्	= worldly, observance, is to be observed	वः बाष्प	= your, tears, releasing, is [adequately] done	कालात्	= time, later to, if lapsed
अनुष्ठेयम्		मोक्षणम्		उत्तरम्	
		कृतम्			

किञ्चित् कर्म	= any, work - by any re- mote activity	न उपासितुम् शक्यम्	= not, to undertake, pos- sible.
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'Worldly observances are to be observed, thus your activity of tear-shedding this far is justifiable, but after the lapse of time of any individual, it is impossible to activate that individual by any other remote activity like weeping.

Or

'Worldly observances are to be observed, thus your activity of tear-shedding this far is justifiable, it is impossible to undertake any other ritual work if time is lapsed just by weeping. [4-25-3]

A person comes to life after ten months incarceration in mother's womb; lives for a hundred year period, but on death, dead body is to be removed within ten hours. If a dead body is kept unattended for more than ten hours of death, a blemish called पर्युषित दोष occurs. Thus, it is said, 'The duties ordained according to their time value are to be attended on time, otherwise if you lapse that particular time by shedding tears alone, there is no merit to the departed soul...' Maheshvara Tiirtha

नियतिः कारणम् लोके नियतिः कर्म साधनम् ।  
नियतिः सर्व भूतानाम् नियोगेषु इह कारणम् ॥ ४-२५-४

लोके	= in world	नियतिः	= SOP standard operating procedure of universe, Fate, God, Time	कारणम्	= is the cause
नियतिः कर्म	= Fate, for action, instrument of	इह	= here, in this world	सर्व	= for all, beings
साधनम्		नियतिः	= regularity, Fate, God, Time	भूतानाम्	
नियोगेषु	= in motivation			कारणम्	= deciding factor.

'Fate is the cause of all the worlds, Fate is the instrument for action, Fate is the deciding factor for motivation of all beings in these worlds. [4-25-4]

Here the word नियति has three deflections, स्वभाव वाद Nature-theory, नियति वाद Fate-theory, काल वाद Time-theory, and all these culminate into Theism, for theologises. Atheists hold the above three in each of its own. स्वभाव कारणम् विना एव सर्वम् भवति इति स्वभाव वाद ॥ । 'without any apparent reason everything happens on its own, where the question of merit or sin does not arise...' and the adherents of karmic-cycle say, नियति पूर्व जन्म आर्जित धर्म अधर्मौ नियति स एव सर्वस्य कारणम् ॥ । 'the merit or sin earned or accrued in last births brings forth the fruits of the present and future births...' काल Time, the undisputable time factor is the reason for everything, also called 'god'.

If the attribute of god to the Time is removed and seen only as time with its watches, Raama is said to have

spoken in the perfect tongue of perfect atheists in these four or five verses given below. However, if there is an All-Supervisory-God, these three will culminate in Him and then He becomes the Time, the presiding authority of worlds. For this the श्वेत अश्वतर उपनिषद् : has this hymn at its 1-2: कालः स्वभावो नियतिः यदृचा भूतानि योनिः पुरुष इति चिन्त्या। 'time, nature, fate, chance, material, power, intellect... thus all these are [thought to be the cause, but in vain...] Thus the words used as 'Fate' 'Time' are alterable with 'Supreme Being/Person.'

न कर्ता कस्यचित् कश्चित् नियोगे च अपि न ईश्वरः ।  
स्वभावे वर्तते लोकः तस्य कालः परायणम् ॥ ४-२५-५

कस्यचित्	= somebody	नियोगे	= in motivating	कश्चित्	= somebody else
न कर्ता	= not, the doer - instrument	ईश्वरः अपि	= lord [not a controlling entity of others,] even,	लोकः स्व	= world, in its own, nature, functions
		च न	also, he is not	भावे वर्तते	
तस्य	= to it - to that worlds	कालः	= Time, is cardinal.		
		परायणम्			

'None is an instrument in motivating someone else to do something or otherwise, none is also a controlling entity of others, and even the world functions in its own nature, and that Time is cardinal for that world. [4-25-5]

Unlike Bhagavad Gita, which says everything in first person, here Raama is saying that he alone is Supreme, but naming Time, Fate etc., instead of using first person and declaring about himself.

न कालः कालम् अत्येति न कालः परिहीयते ।  
स्वभावम् च समासाद्य न कश्चित् अतिवर्तते ॥ ४-२५-६

कालः	= Time, over Time, will	कालः न	= Time, will not,	कश्चित्	= anything
कालम् न	not, transcend	परिहीयते	transgress		
अत्येति		न अति वर्तते	= will not, over, step.		
स्वभावम्	= nature, on attaining				
सम् आसाद्य					

'Time will not transcend Time, neither Time transgresses itself, and on attaining the nature endowed by Time nothing can overstep its own Fate. [4-25-6]

न कालस्य अस्ति बन्धुत्वम् न हेतुर् न पराक्रमः ।  
न मित्र ज्ञाति संबन्धः कारणम् न आत्मनो वशः ॥ ४-२५-७

कालस्य	= to Time, kinship, not,	हेतुः न	= instrumental, no	पराक्रमः न	= who can override it, no
बन्धुत्वम् न	is there				
अस्ति					

मित्र ज्ञाति	= friends, relations,	संबन्धः न	= such connectivity, is
		कारणम्	not, the causative factor.

'Time has no kinship, thus it has no partiality, there is nothing instrumental to override Time, hence nothing can override it, and there are no causative factors to Time that connect through friends or relatives, hence all are equal in its viewpoint. [4-25-7]

किम् तु काल परीणामो द्रष्टव्यः साधु पश्यता ।  
धर्मः च अर्थः च कामः च कालक्रम समाहिताः ॥ ४-२५-८

किम् तु	= but	साधु पश्यता	= while clearly, on who is perceiving by him	काल परीणामः	= Time's, mutation, is observable
धर्मः च अर्थः	= virtue, also, wealth,	काल क्रम	= in Time's, course, well,	द्रष्टव्यः	
च कामः च	also, pleasures, also	समाहिताः	cumulated.		

'But even the mutations brought forth by Time are observable by a perceiver with a clear vision, and the virtue, wealth, pleasures are to be perceived as cumulated during the course of Time. [4-25-8]

If it is asked that, 'If Time takes care of everything what is it humans have to do, except to live like other animals?' For this the above verse says that 'a gentle perceiver has to perceive the changes brought in by the course of Time and according to them and also taking the help of scriptural dictates, one has to intelligently undergo the course of events, without asserting himself of his own achievements or without blaming himself or that imposing Time, should the results be distasteful. This is the way to attain the humanly-means, पुरुष अर्थ -s. And this is the way to live different from animals.

इतः स्वाम् प्रकृतिम् वाली गतः प्राप्तः क्रिया फलम् ।  
साम दान अर्थ संयोगैः पवित्रम् प्लवग ईश्वर ॥ ४-२५-९

प्लवग ईश्वरः	= fly-jumper's, king	वाली	= Vali	इतः	= from here
स्वाम्	= his own, nature [of	साम	= friendly, courteous,	पवित्रम्	= pious, exploits, fruits
प्रकृतिम्	subtle-soul, on attain-	दान अर्थ	forgiving, connected	क्रिया फलम्	[of actions befitting to
गतः	ing, departed	संयोगैः	with	प्राप्तः	a king,] obtained.

'That king of fly-jumpers Vali departed from here on attaining his own nature of subtle-soul, and he obtained pious fruits connected with his one time actions befitting to a king like, friendliness, courteousness, and forgivingness required of a king. [4-25-9]

स्व धर्मस्य च संयोगात् जितः तेन महात्मना ।  
स्वर्गः परिगृहीतः च प्राणान् अपरिरक्षता ॥ ४-२५-१०

प्राणान् = lives	अ परि रक्षता = without, completely, guarding - uncaring for himself	तेन = by him, great-souled
स्व धर्मस्य = his own, rightness,	स्वर्गः परि = heavens, he acquired.	महात्मना one
सम्योगात् by association of - by	गृहीतः च	
च virtue of		

'That great-souled Vali did not care to safeguard his own lives in combat, and by virtue of his own rightness of a true combatant unworried of his life, he acquired heaven. [4-25-10]

This is to say Vali has attained a higher heaven than the routine heaven ruled by Indra, where the merit and demerit are metered. These higher heavens are impossible abodes for usual seekers of release from karmic cycle, but they chance upon certain blessed souls like Vali, who is sent from here to वैकुण्ठ Vishnu's Milky-Oceanic abode, by no less than Raama himself.

एषा वै नियतिः श्रेष्ठा याम् गतो हरि यूथपः ।  
तत् अलम् परितापेन प्राप्त कालम् उपास्यताम् ॥ ४-२५-११

हरि यूथपः = monkey's, commander, Vali	याम् गतः = which, course [he has taken]	एषा नियतिः = this, course of fatality,
तत् = thereby	परितापेन = sorrowing, is enough	श्रेष्ठा is the choicest
उपास्यताम् = be reverently attended	अलम्	प्राप्त कालम् = chanced, time[works incumbent on present time]
वै to, indeed.		

'Which course the commander of monkeys undertook is the choicest course of fatality, and hence, enough is this sorrowing, and let works incumbent on the present time be undertaken reverently...' So said Raama to Sugreeva. [4-25-11]

This is choicest course Vali sought after is to die in the course of fighting. For this it is said in Dharmaakuutam:

अत्र नियति शब्दापर पर्यायम् जन्मान्तर कृत कर्म कालम् अपेक्ष्य फलति।  
कलो अपि पूर्व कृत कर्म सापेक्ष्य एव। न स्वतन्त्र।  
एवम् काल कर्म पराधीनः पुरुषो अपि न कर्मणि स्वतन्त्रः।

'by the word नियति the results of earlier births come to fruition abiding the Time... Time is bound by the results of earlier births... as such no independency to Time... thus, bound by the Time cycle, an individual is also not independent...'

वचन अन्ते तु रामस्य लक्ष्मणः पर वीर हा ।  
अवदत् प्रश्रितम् वाक्यम् सुग्रीवम् गत चेतसम् ॥ ४-२५-१२

रामस्य वचन अन्ते तु	= of Raama, sentence, at close of, but	पर वीर हा प्रश्रितम् वाक्यम् अवदत्	= foes, braving ones, eliminator of Laksh- mana = courteous, sentence, spoke.	गत चेतसम्	= lost, animation [dis- concerted]
सुग्रीवम्	= to Sugreeva				

At the close of Raama's sentence Lakshmana, the eliminator of braving foes, spoke this courteous sentence to the disconcerted Sugreeva. [4-25-12]

कुरु त्वम् अस्य सुग्रीव प्रेत कार्यम् अनंतरम् ।  
तारा अंगदाभ्याम् सहितो वालिनो दहनम् प्रति ॥ ४-२५-१३

सुग्रीव	= oh, Sugreeva	त्वम्	= you	तारा	= Tara, Angada, along अन्गदाभ्याम् with
अस्य	= his	अनन्तरम्	= subsequent works	सहितः	
कुरु	= carry out - you attend to	वालिनः दहनम् प्रति	= Vali's, cremation, [ar- range] for.	प्रेत कार्यम्	= funeral, works

'Sugreeva, you attend to the funeral rites, to be performed subsequently along with those two, Tara and Angada, and arrange for the cremation of Vali. [4-25-13]

समाज्ञापय काष्ठानि शुष्काणि च बहूनि च ।  
चन्दनानि च दिव्यानि वालि संस्कार कारणात् ॥ ४-२५-१४

शुष्काणि बहूनि काष्ठानि सम् आज्ञापय	= dried, many - substan- tial, for firewood = at once, you order.	दिव्यानि चन्दनानि च	= for finest, sandalwood also	वालि संस्कार कारणात्	= Vali's, exequies, for purpose of
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'Order at once for substantial dry firewood, likewise for finest sandalwood, for the purpose of the exequies of Vali. [4-25-14]

समाश्वासय दीनम् त्वम् अंगदम् दीन चेतसम् ।  
मा भूः बालिश बुद्धिः त्वम् त्वत् अधीनम् इदम् पुरम् ॥ ४-२५-१५

त्वम्	= you	दीन चेतसम्	= down, hearted one	दीनम्	= miserable, Angada, अन्गदम् you bolster up
त्वम् बालिश बुद्धिः	= you, boyish [frivolous,] in thinking	मा भूः	= do not, become	समाश्वासय इदम् पुरम् त्वत् अधीनम्	= this, city, on you, de- pendent.



'Bolster up that miserable Angada who is heartbroken, you too should not become frivolous in thinking as this city Kishkindha is now dependant on you. [4-25-15]

अंगदः तु आनयेत् माल्यम् वस्त्राणि विविधानि च ।  
घृतम् तैलम् अथो गन्धान् यत् च अत्र समनंतरम् ॥ ४-२५-१६

अंगदः तु	= Angada, but	माल्यम्	= wreaths, different,	घृतम्	= ghee [clarified butter,]
		विविधानि	cloths, also	तैलम्	oils
अथः	= further, perfumes	वस्त्राणि च		सम्	= consequently [other
गन्धान्		अत्र यत् च	= therein, whatever, also	अनन्तरम्	items useful in fu- neral.]

'Let Angada bring wreaths, different cloths, ghee, oils, as well perfumes and other items that are consequently useful in funeral. [4-25-16]

त्वम् तार शिबिकाम् शीघ्रम् आदाय आगच्छ संभ्रमात् ।  
त्वं गुणवती युक्ता हि अस्मिन् काले विशेषतः ॥ ४-२५-१७

तार	= oh, Lieut. Tara	त्वम्	= you, readily [go]	शिबिकाम्	= palanquin, [covered
		संभ्रमात्			litter of the dead,
आदाय	= on taking, quickly,	त्वं गुणवती	= despatch [2 perform-	विशेषतः	= especially
शीघ्रम्	you come back		ing business, a task,		
आगच्छ			etc., promptly is a		
			merit		
अस्मिन्	= at this, moment,				
काले युक्ता	worthwhile, truly.				
हि					

'And Lt. Tara, you go quickly and come readily fetching a palanquin of the dead, for despatch is a merit, which is truly worthwhile, especially at these times. [4-25-17]

सज्जी भवन्तु प्लवगाः शिबिक वाहन उचिताः ।  
समर्था बलिनः चैव निर्हरिष्यन्ति वालिनम् ॥ ४-२५-१८

शिबिक वाहन	= litter of the dead, bear-	समर्था	= proficient ones	बलिनः चैव	= sturdy ones, also thus
उचिताः	ers, suitable ones				
प्लवगाः	= such fly-jumpers -	सज्जी भवन्तु	= at the ready, be there	वालिनम्	= to Vali
	Vaanaras				
निर्हरिष्यन्ति	= out, carry off - to cart				
	him away.				

'Let suitable, proficient and sturdy Vaanara-s be at the ready as the bearers of the litter of the dead to carry away Vali.' Thus said Lakshmana to Sugreeva. [4-25-18]

एवम् उक्त्वा तु सुग्रीवम् सुमित्र आनन्द वर्धनः ।  
तस्थौ भ्रातृ समीपस्थो लक्ष्मणः पर वीरहा ॥ ४-२५-१९

सुमित्र	= Sumitra's, delight, en-	पर वीर हा	= foes, braving ones,	सुग्रीवम्	= to Sugreeva
आनन्द	hancer - Saumitri		eliminator of Laksh-		
वर्धनः			mana		
एवम् उक्त्वा	= thus, on saying	भ्रातृ	= at brother's, nearby		
		समीपस्थः	= staying, stepped back-		
		तस्थौ	withdrawn.		

Speaking thus to Sugreeva that enhancer of his mother Sumitra's delight and the eliminator of braving foes, Lakshmana stepped off and stayed behind his brother Raama. [4-25-19]

लक्ष्मणस्य वचः श्रुत्वा तारः संभ्रान्त मानसः ।  
प्रविवेश गुहाम् शीघ्रम् शिविका आसक्त मानसः ॥ ४-२५-२०

तारः	= Lieut. Tara	लक्ष्मणस्य	= Lakshmana's, words,	संभ्रान्त	= hectic, in mood
		वचः श्रुत्वा	on hearing	मानसः	
शिविका	= litter of the dead,	शीघ्रम्	= fleetly, into cave - into		
आसक्त	firmed up, in mood	गुहाम्	Kishkindha, entered.		
मानसः		प्रविवेश			

On hearing the words of Lakshmana Lt. Tara's mood became hectic and he fleetly entered Kishkindha with his mood firmed up to get the litter of the dead. [4-25-20]

आदाय शिविकाम् तारः स तु पर्यापयत् पुनः ।  
वानरैः उह्यमानाम् ताम् शूरैः उद्वहन उचितैः ॥ ४-२५-२१

सः तारः	= he, that Lt. Tara	उद्वहन	= to carry, suitable,	वानरैः	= by vanara-s
		उचितैः शूरैः	gritty ones		
उह्यमानाम्	= being carried, that lit-	आदाय	= on fetching	पुनः	= again
ताम्	ter				
शिविकाम्					
पर्यापयत्	= return, came, falling -				
परि आपयत्	rebound that quickly]				
	= came back in a trice.				

Lt. Tara came back in a trice fetching that litter of the dead, getting it carried by gritty and suitable Vanara-s. [4-25-21]

दिव्याम् भद्र आसन युताम् शिबिकाम् स्यन्दन उपमम् ।  
पक्षि कर्मभिः आचित्राम् द्रुम कर्म विभूषिताम् ॥ ४-२५-२२

अचिताम् चित्र पत्तीभिः सुनिविष्टाम् समंततः ।  
विमानम् इव सिद्धानाम् जाल वात आयान आयुताम् ॥ ४-२५-२३

सुनियुक्तानाम् विशालाम् च सुकृताम् शिल्पिभिः कृतात् ।  
दारु पर्वतकोपेताम् चारु कर्म परिष्कृताम् ॥ ४-२५-२४

वर आभरण हारैः च चित्र माल्य उपशोभिताम् ।  
गुहागहन संच्छन्नाम् रक्त चन्दन भूषिताम् ॥ ४-२५-२५

पुष्प ओघैः समभिच्छन्नाम् पद्म मालाभिः एव च ।  
तरुण आदित्य वर्णाभिः भ्राजमानभिः आवृताम् ॥ ४-२५-२६

दिव्याम् = divine, majestic, भद्र आसन throne, having युताम् द्रुम कर्म वि = tree, figurines, well, भूषिताम् beautified	दिव्याम् = [divine] chariot, simi- स्यन्दन lar to उपमम् चित्र पत्तीभिः = striking [figures,] of अचिताम् foot soldiers, carved with सिद्धानाम् = of gifted-souls, air- विमानम् इव craft, as with	पक्षि कर्मभिः = birds, works [fig- आचित्राम् urines,] adorned with सम् अन्ततः = all, over
सु नि विष्टाम् = well, in, set,	विशालाम् = spacious, also च	जाल वात = grills, air, to enter आयान [with small ventila- आयुताम् tors,] which has सु कृताम् = well, crafted, by crafts- शिल्पिभिः men, made कृताम्
दारु पर्वतक = wooden, plat-hills, उपेताम् having	चारु कर्म = with fine, artistry [of परिष्कृताम् polishing,] finishing touches given	वर आभरण = best, ornaments, हारैः च strings, also
चित्र माल्य = amazing, flowery- उपशोभिताम् tassels, elaborated with	गुहा गहन = cave [cabin,] sky सम् [roof,] well, covered च्छन्नाम् over	रक्त चन्दन = red, sandalwood भूषिताम् woodcraft, orna- mented with
पुष्प ओघैः = with flower, lots of	सम् अभि = well, over, covered च्छन्नाम्	तरुण = tender, sun, in shade आदित्य वर्णाभिः
भ्राजमानभिः = shining forth	पद्म मालाभिः = red-lotus, garlands, एव च even, also	आवृताम् = garlanded with
शिबिकाम् = such a palanquin, आदाय [Tara brought on his पर्यापतत् coming.]		

That palanquin is having a majestic throne and in similarity it is like a divine chariot which is adorned and beautified with figurines of birds and trees in high relief. From all over it is well set in with strikingly carved figures of foot soldiers, and it is like an aircraft of the gifted souls, namely siddha-s, with grills and

ventilators. Well seamed-in are its parts and also spacious it is, and well crafted by the crafty craftsmen it has wooden play-hills carved in its walls, and finishing touches with a fine artistry of polishing are given to that palanquin. It is elaborated with best ornaments and strings of pearls, gems, beads and the like, and even with amazing flowery-tassels. Its cabin's roof is covered with an ornamental woodcraft of red-sandalwood. It is well covered over with lots of flowers, and in its shade it is like a tender sun, while garlands of red-lotuses are further brightening it. And Lt. Tara brought such a litter of the dead. [4-25-22, 23, 24, 25, 26]

These few verses describing the royal palanquin are not available in critical edition and even in some ancient mms. The word गुहा गहन is not 'deep cave' as in ordinary sense. It is one among the rare expressions used in Raamayana. गुहा गहन शब्देन शिबिक उपरि प्रसार्य माणानाम् पञ्जरम् उच्यते॥ । 'the roof of the cabin / cage of the palanquin...' is the meaning of the above words. Tilaka. [After Dr. Satya Vrat.].

ईदृशी शिबिकाम् दृष्ट्वा रमो लक्ष्मणम् अब्रवीत् ।  
क्षिप्रम् विनीयताम् वली प्रेत कार्यम् विधीयताम् ॥ ४-२५-२७

ईदृशी शिबिकाम् दृष्ट्वा	= such sort of, palanquin, on seeing	रमः लक्ष्मणम् अब्रवीत्	= Raama, to Lakshmana, said	वली क्षिप्रम् विनीयताम्	= Vali be, quickly, taken away
प्रेत कार्यम् विधीयताम्	= corpse, rites [funeral ceremony,] be undertaken.				

On seeing such a sort of palanquin Raama said to Lakshmana, 'Let Vali be taken away quickly and funeral ceremony be undertaken.' [4-25-27]

ततो वालिनम् उद्यम्य सुग्रीवः शिबिकाम् तदा ।  
आरोपयत विक्रोशन् अंगदेन सह एव तु ॥ ४-२५-२८

ततः वालिनम् उद्यम्य	= afterwards	अंगदेन सह एव तु तदा	= Angada, along with [others,] thus, but = then	सुग्रीवः विक्रोशन् शिबिकाम् आरोपयत	= Sugreeva, painfully squalling into litter, set him in - lodged.
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Thereafter Sugreeva along with Angada and others lifted up and then lodged Vali in the litter of the dead squalling woefully. [4-25-28]

आरोप्य शिबिकाम् चैव वालिनम् गत जीवितम् ।  
अलंकारैः च विविधैः माल्यैः वस्त्रैः च भूषितम् ॥ ४-२५-२९  
आज्ञापयत् तदा राजा सुग्रीवः प्लवग ईश्वरः ।  
और्ध्वं देहिकम् आर्यस्य क्रियताम् अनुरूपतः ॥ ४-२५-३०

तदा	= then	प्लवग ईश्वरः	= fly-jumper, the best,	विविधैः	= with diverse, decora-
माल्यैः वस्त्रैः	= garlands, cloths, also,	राजा सुग्रीवः	king, Sugreeva	अलङ्कारैः च	tions, also
च भूषितम्	one who is adorned with, Vali	गत	= lost, life	वालिन्	= Vali is
शिविकाम्	= into litter, on getting	आज्ञापयत्	= [Sugreeva] ordered	आर्यस्य	= of the noble [brother of
आरोप्य	up	अनु रूपतः	= befitting his kingly sta-	क्रियताम्	= shall be undertaken.
और्ध्व	= upward, subtle-body-		tus - magnificently		
देहिकम्	journey rites [funeral ceremony]				

Thus setting that deceased Vali who is diversely decorated and adorned with garlands and cloths onto the palanquin, then Sugreeva, the king of best fly-jumpers, has ordered, 'let the funeral ceremony of this noble brother of mine be undertaken, befitting to his magnificence... [4-25-29, 30]

विश्राणयन्तो रत्नानि विविधानि बहूनि च ।  
अग्रतः प्लवगा यान्तु शिविका तद् अनन्तरम् ॥ ४-२५-३१

प्लवगाः	= fly jumpers	विविधानि	= various, plentiful, also	रत्नानि	= gems, strewing [on
अग्रतः यान्तु	= in van, proceed	बहूनि च		विश्राणयन्तः	pathway]
		शिविका तद्	= palanquin, that, after-		
		अनन्तरम्	ward [let go.]		

'Let the vanara-s proceed in van strewing various gems plentifully, and the palanquin afterward... [4-25-31]

राज्ञाम् ऋद्धि विशेषा हि दृश्यन्ते भुवि यादृशाः ।  
तादृशैः इह कुर्वन्तु वानरा भ्रतृ उ सत् क्रियाम् ॥ ४-२५-३२

भुवि राज्ञाम्	= on earth, for kings	यादृशाः	= which kind of	ऋद्धि विशेषा	= opulence, elements of
तादृशैः	= that kind of	वानराः	= vanara-s	दृश्यन्ते	[grandiose,] are con-
सत् क्रियाम्	= good, action - honour, immortalisation	इह कुर्वन्तु	= now, to be performed.	भ्रतृ	= to lord

'In which way the grandiose of monarchical opulence will be conspicuous on earth when kings decease, in a similar way the Vanara-s have to immortalise lord Vali now,' Sugreeva ordered monkeys in that way. [4-25-32]

तादृशम् वालिनः क्षिप्रम् प्राकुर्वन् और्ध्वदैहिकम् ।  
अंगदम् परिरभ्य आशु तार प्रभृतयः तथा ॥ ४-२५-३३  
कोशन्तः प्रययुः सर्वे वानरा हत बान्धवाः ।

वालिनः = to Vali, that kind of	और्ध्व = funeral, rites - service	क्षिप्रम् प्रा = immediately, on doing
तादृशम्	दैहिकम् to the dead	कुर्वन्
तथा = then	हत बान्धवाः = is dead, those whose relative is	तार प्रभृतयः = monkey chief Tara, and others
सर्वे वानराः = all, vanara-s	अन्गदम् = Angada, hemming	क्रोशन्तः = while weeping
आशु प्रययुः = promptly, started out.	परिरभ्य round	

On performing services to the dead in the same way as ordered by Sugreeva, then all of those vanara-s like Lt. Tara and others, have promptly started out hemming round Angada, keening over their dead relative Vali. [4-25-33, 34a]

ततः प्रणिहिताः सर्वा वानर्यो अस्य वशानुगाः ॥ ४-२५-३४  
चुकुशुः वीर वीर इति भूयः क्रोशन्ती ताः प्रियम् ।

ततः = then	अस्य वश = his [Vali's,] under control, in tow, going - adherents	सर्वा वानर्याः = all vanara females, प्रणिहिताः coming together
वीर वीर इति = oh, brave one, oh, brave one, thus as	चुकुशुः = wept	ताः प्रियम् = they, for their beloved, भूयः repeatedly, wept. क्रोशन्ती

Then all the female adherents of Vali came together and wept saying, 'oh, brave one, oh, brave one...' and they repeatedly wept thus for their departed dear. [4-25-34b, 35a]

तारा प्रभृतयः सर्वा वानर्यो हत बान्धव ॥ ४-२५-३५  
अनुजग्मुः च भर्तारम् क्रोशन्त्यः करुण स्वनाः ।

हत बान्धव = those that have a killed, relative - husband	तारा प्रभृतयः = lady Tara, and others	सर्वा = all
वानर्याः = female vanara-s	करुण स्वनाः = in pathetic, tone, wailing	भर्तारम् = their husband, अनुजग्मुः च followed, also.

Lady Tara and all other female Vanara-s, whose husband is dead, followed the funeral procession wailing in a pathetic tone. [4-25-35b, 36a]

तासाम् रुदित शब्देन वानरीणाम् वन अंतरे ॥ ४-२५-३६  
वनानि गिरयः चैव विक्रोशन्ति इव सर्वतः ।

वन अन्तरे = forest, in the interior of	तासाम् = their, of female वानरीणाम् vanara-s, रुदित शब्देन wailing, by the din of	सर्वतः वनानि = everywhere, forests
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गिरयः चैव	= hillocks, also thus	विक्रोशन्ति	= is much - noisily wailing, as though [it appeared.]
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With the din of wailing of those Vanara females in the interiors of the forest, that forest along with its hillocks appeared to be wailing noisily. [4-25-36b, 37a]

पुलिने गिरि नद्याः तु विविक्ते जल संवृते ॥ ४-२५-३७  
चिताम् चक्रुः सुबहवो वानरा वन चारिणः ।

वन चारिणः	= forest, movers in	सु	= very, many, vanara-s	गिरि नद्याः तु	= from hill, cascading river's, but
जल सम्वृते	= water, encircled	बहवः वानराः		पुलिने	= on isle of sand
चिताम्	= funeral pile, arranged.	वि विक्ते	= un, populated		
चक्रुः					

Many Vanara-s have arranged a funeral pile on an unpopulated sandy isle, around which brooks from the cascades of hills are encircling. [4-25-37b, 38a]

अवरोप्य ततः स्कंधात् शिबिकाम् वानरोत्तमाः ॥ ४-२५-३८  
तस्थुः एकांतम् आश्रित्य सर्वे शोक परायणाः ।

ततः	= then	सर्वे वानर	= all, vanara-s, the best	स्कन्धात्	= from shoulders, palanquin, on lifting down
शोक	= in melancholy, weltered in	उत्तमाः		शिबिकाम्	
परायणाः		एकान्तम्	= lonely [aside,] stood aside.	अवरोप्य	
		आश्रित्य			
		तस्थुः			

All of those best vanara-s then lifted down that palanquin from their shoulders and stood aside weltered in melancholy. [4-25-38b, 39a]

ततः तारा पतिम् दृष्ट्वा शिबिका तल शायिनम् ॥ ४-२५-३९  
आरोप्य अंके शिरः तस्य विललाप सुदुःखिता ।

ततः तारा	= then, Tara	शिबिका तल	= litter's, on plane [on bier,] recumbent	पतिम् दृष्ट्वा	= at husband, on seeing
सु दुःखिता	= much, anguishing	शायिनम्		विललाप	= verily, wailed.
		तस्य शिरः	= his, head, in lap, on bringing up		
		अन्के			
		आरोप्य			

Lady Tara on seeing at her husband Vali recumbent on the bier of the litter of the dead, she then brought his head onto her lap, and wailed painfully. [4-25-39b, 40a]

हा वानर महाराज हा नाथ माम् वत्सल ॥ ४-२५-४०

हा महार्हः महाबाहो हा मम प्रिय पश्य माम् ।

जनम् न पश्यसि इमम् त्वम् कस्मात् शोक अभिपीडितम् ॥ ४-२५-४१

हा वानर = ha, monkey's, great महाराज king	हा माम् नाथ = ha, my, husband	हा महा अर्हः = ha, highly deserving - meritorious king
महा बाहुः = greatly, skilful - mighty one	हा मम प्रिय = ha, my, dear	माम् पश्य = me, you see
त्वम् = you	शोक अभि = by grief, much, ha- पीडितम् rassed ones	इमम् जनम् = at this, creature [that is me]
कस्मात् न = why for, not, you see. पश्यसि		

'O, great king of monkeys... o, my consort... my dear... o, meritorious one, o, mighty one, o, my dear... see me... why do not you see this grief-stricken creature, that is me... [4-25-40b, 41]

प्रहृष्टम् इह ते वक्रम् गत असोः अपि मानद ।

अस्त अर्क सम वर्णम् च दृश्यते जीवतो यथा ॥ ४-२५-४२

मानद = oh, dignity-awarder	गत असोः = gone, lives, even if अपि	ते = your
अस्त अर्क = at dusking mountain, सम वर्णम् sun, similar, shade च [dazzle of sun]	वक्रम् = face	जीवतः यथा = [face of] one who is liv- ing, as with
इह प्र हृष्टम् = now, highly, enchant- दृश्यते ing, is appearing.		

'Though your lives have gone your face is appearing to be highly enchanting as if it has a similar dazzle of the sun on dusking mountain, as it had when you were alive. [4-25-42]

एष त्वाम् राम रूपेण कालः कर्षति वानर ।

येन स्म विधवाः सर्वाः कृता एक इषुणा रणे ॥ ४-२५-४३

वानर = oh, vanara	कालः = Time-god	एषः राम = this, in Raama's, mien रूपेण
त्वाम् कर्षति = you, he is dragging away	येन = by which Raama's	रणे एक = in fight, with one, ar- इषुणा row
सर्वाः = all are, as widows, ren- विधवाः कृता dered, we are.		
स्म		

'Time-god in the mien of this Raama is hauling you away, oh, vanara, on rendering all of us as widows by flinging a single arrow in the fight. [4-25-43]



इमाः ताः तव राजेन्द्र वानर्यो अल्लवगाः तव।  
 पादैः विकृष्टम् अध्वानम् आगताः किम् न बुध्यसे ॥ ४-२५-४४  
 तव इष्टा ननु चैव इमा भार्याः चन्द्र निभ आननाः ।

राजेन्द्र	= oh, best king	तव	= your	ताः	= those
इमाः	= these	वानर्याः	= female-vanara-s	अल्लवगाः	= not, by leaping and jumping
पादैः	= by feet	तव	= your	विकृष्टम्	= much dragged - lengthy
अध्वानम्	= on pathway, they	किम् न	= why, not, mind them	इमाः	= these
आगताः	came	बुध्यसे			
चन्द्र निभ	= moon, shine, faced,	तव इष्टा ननु	= to you, dearest ones,		
आननाः	wives	isn't it.			
भार्याः					

'These are those female vanara-s of yours, oh, best king, unable to come by leaping and jumping as they are wont to, they have come treading a much lengthy way of yours, why do not you mind them? They with their faces like moonshine are your cherished wives, isn't it! [4-25-44]

इदानीम् न ईक्षसे कस्मात् सुग्रीवम् ल्लवग ईश्वरम् ॥ ४-२५-४५  
 एते हि सचिवा राजन् तार प्रभृतयः तव ।  
 पुर वासि जनः च अयम् परिवार्य विषीदति ॥ ४-२५-४६

इदानीम्	= now	ल्लवग ईश्वरम्	= fly-jumper, lord of, at	कस्मात् न	= what for, not, you are
राजन्	= oh, king	सुग्रीवम्	Sugreeva	ईक्षसे	seeing
अयम् पुर	= this, city, dwelling,	तार प्रभृतयः	= Lt. Tara, and others	एते तव	= these all, your, minis-
वासि जनः च	people, also	परिवार्य वि	= gathering round, very	सचिवा	ters [are lamenting]
		पीदति	much, sinking down	किम् न	= why, not, mind them.]
				बुध्यसे	

'What for you are not seeing the lord of fly-jumpers Sugreeva, and these Lt. Tara and others are all your ministers, oh, king, and even the people dwelling in Kishkindha city have gathered around you and sinking down, why do not you mind them? [4-25-45b, 46]

विसर्जय एनान् सचिवान् यथा उचितम् अरिन्दम् ।  
 ततः क्रीडामहे सर्वा वनेषु मदनोत्कटाः ॥ ४-२५-४७

अरिन्दम्	= enemy, subjugator of	एनान्	= them	सचिवान्	= ministers
यथा	= as, apropos - as usual	यथा पुरम्	= as earlier - where pu- ram is a rare word]	विसर्जय	= leave off - bid adieu
उचितम्	in other means	मदन	= Love-god, with ec-	सर्वा	= we all
ततः	= then	उत्कटाः	stasy of [volup- tuously]		
वनेषु	= in woods, we sport				
क्रीडामहे	with [you.]				

'Bid adieu to these ministers as usual, oh, enemy subjugator, then we all can sportfully wander in the woods in voluptuousness.' Thus Tara mourned for Vali. [4-25-47]

एवम् विलपतीम् ताराम् पति शोक परीवृताम् ।  
उत्थापयन्ति स्म तदा वानर्यः शोक कर्षिताः ॥ ४-२५-४८

एवम्	= that way, who is wail-	पति शोक	= for husband, by grief,	ताराम् तदा	= Tara is, then
विलपतीम्	ing	परीवृताम्	enwrapped		
शोक	= by grief, haggard, va-	उत्थापयन्ति	= started to lift up, they		
कर्षिताः	nara females	स्म	have [taken her away.]		
वानर्यः					

While Tara is enwrapped in the grief for her husband and wailing that way, then other female Vanara-s, who are equally haggard by grief have lifted her up and took her away from the body of Vali. [4-25-48]

सुग्रीवेण ततः सार्धम् अंगदः पितरम् रुदन् ।  
चिताम् आरोपयामास शोकेन अभिप्लुत इन्द्रियः ॥ ४-२५-४९

ततः	= then	सः अंगदः	= that, Angada, along with	सुग्रीवेण	= with Sugreeva, along with
रुदन्	= while weeping	शोकेन अभि	= by grief, fully, deluged, senses	पितरम्	= father, onto pyre,
		प्लुत इन्द्रियः		चिताम्	started to mount.
				आरोपयामास	

Angada wailing along with Sugreeva, started to mount his father's body onto pyre in an involuntary way, as his senses are deluged under grief. [4-25-49]

ततो अग्निम् विधिवत् दत्त्वा सो अपसव्यम् चकार ह ।  
पितरम् दीर्घम् अध्वानम् प्रस्थितम् व्याकुल इन्द्रियः ॥ ४-२५-५०

ततः	= then	सः	= he, Angada	व्याकुल	= with dismayed, senses
विधिवत्	= procedurally, fire, on	दीर्घम्	= on a remote, avenue,	इन्द्रियः	
अग्निम्	giving	अध्वानम्	voyaging	पितरम्	= to father
दत्त्वा		प्रस्थितम्			
अप सव्यम्	= anti, circumambulations, [moving around in anticlockwise direction]	चकार ह	= made, indeed.		

On giving fire to the pyre procedurally, then Angada with dismayed senses performed circumambulations in an anticlockwise direction to his father, who is voyaging on a remote avenue. [4-25-50]

The word अप सव्य means another way, 'to keep the sacred thread on the right shoulder...' which will be observed

only in funeral ceremonies. Usually this sacred thread of Hindus is sling on the left shoulder, which is called सव्यम् . In funeral rites it is occasionally changed onto right shoulder. In temples when circumambulations are performed, the devotee faces the idol, keeping his right to left of the idol and moves on his left, around sanctum sanctorum. This is called सव्य प्रदक्षिण and in funerals it is other way round, called अप सव्य प्रदक्षिण .

संस्कृत्य वालिनम् तम् तु विधिवत् प्लवगर्षभाः ।

आजग्मुः उदकम् कर्तुम् नदीम् शुभ जलाम् शिवाम् ॥ ४-२५-५१

प्लवगर्षभाः	= fly-jumpers, the best	तम्	= to him to Vali	विधिवत्	= procedurally, on cre-
उदकम्	= water, to make - to of-	वालिनम्	= one with auspicious,	संस्कृत्य	mating
कर्तुम्	fer water oblations	शुभ जलाम्	waters	शिवाम्	= propitious
नदीम्	= to river	आजग्मुः	= arrived.		

On cremating Vali procedurally those best fly-jumpers arrived at the propitious river with auspicious waters to offer water oblations to the departed soul. [4-25-51]

ततः ते सहिताः तत्र हि सः अंगदम् स्थाप्य च अग्रतः ।

सुग्रीव तारा सहिताः सिषिचुः वानरा जलम् ॥ ४-२५-५२

ततः	= then	सुग्रीव तारा	= Sugreeva, Lady Tara,	ते वानराः	= those, vanara-s
तत्र सहिताः	= there, gathering to-	सहिताः	along with	जलम्	= water, drenched - of-
	gether	अंगदम्	= Angada, in front, lo-	सिषिचुः	fered waters.
		अग्रतः	cating, also		
		स्थाप्य च			

Those vanara-s on coming together along with Sugreeva and Lady Tara, and then locating Angada in their front, they have offered water oblations to the soul of Vali. [4-25-52]

सुग्रीवेण एव दीनेन दीनो भूत्वा महाबलः ।

समान शोकः काकुत्स्थः प्रेत कार्याणि अकारयत् ॥ ४-२५-५३

महाबलः	= great mighty, Raama	दीनेन	= with hapless one, with	समान शोकः	= even up, in sadness -
काकुत्स्थः		सुग्रीवेण एव	Sugreeva, thus		on becoming
दीनः भूत्वा	= hapless, on becoming	प्रेत कार्याणि	= funeral, rites, effectuated.		
		अकारयत्			

He whose sadness evened up with that of Sugreeva, and who became one with Sugreeva in haplessness, that great mighty Raama effectuated the funeral rites of Vali. [4-25-53]

ततो अथ तम् वालिनम् अग्न्य पौरुषम्प्रकाशम् इक्ष्वाकु वर इषुणा हतम् ।

प्रदीप्य दीप्त अग्नि सम ओजसम् तदास लक्ष्मणम् रामम् उपेयवान् हरिः ॥ ४-२५-५४

ततः तु	= then, but	अग्न्य	= one with lofty, aplomb	प्रकाशम्	= of manifest-renown
इक्ष्वाकु वर	= Ikshvaku-s, best one	पौरुषम्			
इषुणा हतम्	from, by arrow, eliminated	अग्नि सम	= fire, equalling, by his	तम्	= him that Vali is
प्र दीप्य	= well, inflaming [cremating Vali on pyre]	ओजसम्	flare	वालिनम्	
दीप्त	= flaming	तदा	= then	स लक्ष्मणम्	= with, Lakshmana
		अग्नि सम	= fire, equalling, by his	रामम् हरिः	= to Raama, mon-
		ओजसम्	flare	उपेयवान्	key [Sugreeva] approached the nearby of.

On cremating Vali of lofty aplomb and manifest-renown and whom the arrow of that Raama, the best of Ikshvaku dynasty has eliminated, Sugreeva then approached that Raama, who is with Lakshmana at his side, and whose flair equals a flaming fire. [4-25-54]

In fact Sugreeva is fully wet with river waters and effusing is water from his clothing and body, yet he is compared with flaming blaze, only to say that Sugreeva has washed off the sin called Vali and bathed in the pious waters called Raama's mercy, thus his resplendence is pure and fire-like. Govindaraja. By these observances of funeral rites, water oblations etc., the Vanara- may not be regarded as monkeys or as other mammals, but this race is to be regarded a divine race adherent to Vedic practises. They took birth at the hest of Brahma.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पंचविंशः सर्गः ॥

Thus completes 25<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 26 Sarga 26 - षड्विंशः सर्ग

## Sugreeva'S Coronation

Introduction -

Hanuma proposes that the coronation of Sugreeva is to be performed under the aegis of Raama. But Raama says that he cannot enter villages or cities during exile, and asks the chiefs of monkeys to perform the same. Raama also suggests that Angada may also be crowned as crown prince. Accordingly, Sugreeva is anointed as king and Angada as crown prince of Kishkindha. The regal splendour of the coronation is narrated in here.

ततः शोक अभिसंतप्तम् सुग्रीवम् क्लिन्न वासनम् ।  
शाखा मृग महामात्राः परिवार्य उपतस्थिरे ॥ ४-२६-१

ततः शोक = then, in grief, very अभि सप्तम् much, seared तप्तम्	क्लिन्न वासनम् = who is with damp, cloths	सुग्रीवम् = at Sugreeva
शाखा मृग = tree-branch, animals', महामात्राः eminent, ministers	परिवार्य उपतस्थिरे = arriving around, stood nearby - stood accessible to Sugreeva.	

The eminent ministers of tree-branch animals then surrounded Sugreeva, who is very much seared in grief and who is still wearing damp cloths, as he just a while ago offered watery oblations to his deceased brother, stood accessible to him. [4-26-1]

अभिगम्य महाबाहुम् रामम् अक्लिष्ट कारिणम् ।  
स्थिताः प्राञ्जलयः सर्वे पितामहम् इव ऋषयः ॥ ४-२६-२

सर्वे = all - monkeys	पितामहम् = at Forefather - ऋषयः इव Brahma, sages, as with	महाबाहुम् = at dexterous one
अ क्लिष्ट = without, complication, कारिणम् deeds doer - effortless, adroit	रामम् = Raama	अभि गम्य = towards, on going
प्राञ्जलयः = with palms-adjoined, स्थिताः they stood.		

On going towards the dexterous Raama, whose exploits are effortless, all of those monkeys tarried with their palms adjoined as with the sages tarrying in the presence of Brahma, the Forefather. [4-26-2]

ततः काञ्चन शैल आभः तरुण अर्क निभ आननः ।  
अब्रवीत् प्राञ्जलिर् वाक्यम् हनुमान् मारुत आत्मजः ॥ ४-२६-३

ततः	= then	कान्चन शैल	= golden, mountain,	तरुण अर्क	= tender, sun, in glint,
मारुत आत्म	= Air-god's, soul, son -	आमः	[Mt. Meru] in sheen of	निभ आननः	with visage
जः	direct son	हनुमान्	= Hanuma	प्र अन्जलिः	= well - reverently,
				वाक्यम्	adjoining palms,
				अब्रवीत्	sentence, spoke.

Hanuma, the son of Air-god, whose sheen is like that of the golden mountain Meru, and whose visage is like that of the tender sun in its glint, then spoke this sentence reverently adjoining his palms. [4-26-3]

भवत् प्रसादात् काकुत्स्थ पितृ पैतामहम् महत् ।  
 वानराणाम् सुदंष्ट्राणाम् संपन्न बलशालिनाम् ॥ ४-२६-४  
 महात्मानाम् सुदुष्प्रापम् प्राप्तम् राज्यम् इदम् प्रभो ।

प्रभो	= oh, lord Raama	काकुत्स्थ	= oh, Kakutstha	सु	= of best, teethed mon-
				दंष्ट्राणाम्	keys [armed with the
					teeth, as in armed to
					the teeth]
सम्पन्न	= having a privileged,	महात्मानाम्	= of great-souled ones	वानराणाम्	= of monkeys
बलशालिनाम्	might		- rather, deferential		
			ones		
पितृ	= belonging to father,	महत्	= magnificent [king-	सु दुष्	= verily, impossible, to
पैतामहम्	forefathers		dom]	प्रापम्	gain
इदम्	= this, kingdom	भवत्	= with your, grace	प्राप्तम्	= has obtained - Sug-
राज्यम्		प्रसादात्			reeva regained.

'Oh, lord Raama, this magnificent kingdom of deferential monkeys who are armed with the teeth, and whose might is a privileged one - since our might is not dependent on any weapons or other tactical warfare, except our own bodily strength - and oh, Kakutstha, that which belongs to his father and forefathers, and that which is otherwise impossible for him to regain, Sugreeva regained such a kingdom with your grace. [4-26-4, 5a]

भवता समनुज्ञातः प्रविश्य नगरम् शुभम् ॥ ४-२६-५  
 संविधास्यति कार्याणि सर्वाणि ससुहृत् गणः।  
 स्नातो अयम् विविधैर् गन्धैर् औषधैः च यथा विधि ॥ ४-२६-६

अयम्	= he, this Sugreeva	स सु हृत्	= along with, good,	भवता	= by you
		गणः	hearted, friend's,		
			groups		
सम्	= well, authorized - if	शुभम्	= propitious, city, on en-	विविधैः	= with various, essences,
अनुज्ञातः	you permit, empower	नगरम्	tering	गन्धैः	herbal-extracts, also
		प्रविश्य		औषधैः च	
यथा विधि	= as per, procedure	स्नातः	= when anointed - as	सर्वाणि	= all, activities, well, set
			king	कार्याणि	right - he can revamp
				सम्	administration.
				विधास्यति	

'And if you empower, this Sugreeva will enter the propitious city Kishkindha along with a group good-hearted friends, and he will get anointed procedurally with various essences and herbal-extracts as its king, and thus he can revamp all the administration. [4-26-5b, 6]

अर्चयिष्यति माल्यैः च रत्नैः च त्वाम् विशेषतः ।  
 इमाम् गिरि गुहाम् रम्याम् अभिगन्तुम् त्वम् अर्हसि ॥ ४-२६-७  
 कुरुष्व स्वामि संबन्धम् वानरान् संप्रहर्षयन् ।

माल्यैः च = with garlands, also, रत्नैः च = with precious gems, also -with best possible	विशेषतः = remarkably	त्वाम् = you
अर्चयिष्यति = he honours	त्वम् = you	रम्याम् = delightful one, in इमाम् गिरि this, mountain, cave गुहाम् [Kishkindha] स्वामि = governor
अभि गन्तुम् = into, going [entering,] अर्हसि apt of you	वानरान् = for Vanara-s [the gov- erned, the subjects]	सम् प्र = for the very, high, ex- हर्षयन् hilaration - of mon- keys.
सम् बन्धम् = congenial, affinity - tie up	कुरुष्व = make happen - you may please consoli- date	

'He would like to honour you in a remarkable way with garlands and precious gems, hence it will be apt of you to enter this delightful mountain cave, namely Kishkindha, and you may kindly consolidate the congenial affinity between the governor and the governed for the very high exhilaration of Vanara-s.' Hanuma appealed Raama in this way. [4-26-7, 8a]

एवम् उक्तो हनुमता राघवः पर वीरहा ॥ ४-२६-८  
 प्रत्युवाच हनूमन्तम् बुद्धिमान् वाक्य कोविदः ।

हनुमता = by Hanuma, thus, who एवम् उक्तः is said - Raama	पर वीर हा = foes, valiant ones, de- stroyer of - Raama	वाक्य कोविदः = in sentence making, scholar - enunciator, Raama
बुद्धिमान् = intellectual - Raama	राघवः = Raghava, to Hanuma, हनूमन्तम् in reply, spoke. प्रति उवाच	

When Hanuma said so, Raama the destroyer of valiant foes, an intellectual and an enunciator replied Hanuma in this way. [4-26-8b, 9a]

चतुर्दश समाः सौम्य ग्रामम् वा यदि वा पुरम् ॥ ४-२६-९  
 न प्रवेक्ष्यामि हनुमन् पितुर् निर्देश पालकः ।

सौम्य	= oh, gentle, Hanuma	पितुः निर्देश	= father's, directives, as	चतुर् दश	= four, ten, years
हनुमन्		पालकः	= a conformist to	समाः	
ग्रामम् वा	= village, or	यदि वा	= or, else	पुरम्	= city
न प्रवेक्ष्यामि	= not, I enter.				

'As a conformist to the directives of my father, oh, gentle Hanuma, I am not supposed to enter either a village or a city. [4-26-9b, 10a]

सुसमृद्धाम् गुहाम् दिव्याम् सुग्रीवो वानरर्षभः ॥ ४-२६-१०  
प्रविष्टो विधिवत् वीरः क्षिप्रम् राज्ये अभिषिच्यताम् ।

सु समृद्धाम्	= highly, flourishing	दिव्याम्	= statuesque, cave -	वीरः वानर	= valorous one, Vanara-
		गुहाम्	Kishkindha, one who	र्षभः सुग्रीवः	s, best one among,
		प्रविष्टः	has entered - Sugreeva		Sugreeva
क्षिप्रम्	= immediately	राज्ये	= in kingdom, procedu-		
		विधिवत्	rally, be anointed, en-		
		अभिषिच्यताम्	throned.		

'As and when the best one among Vanara-s valorous Sugreeva enters the highly flourishing and statuesquely Kishkindha, he shall be enthroned in the kingdom, immediately and procedurally. [4-26-10b, 11a]

एवम् उक्त्वा हनूमन्तम् रामः सुग्रीवम् अब्रवीत् ॥ ४-२६-११  
वृत्तज्ञो वृत्त संपन्नम् उदार बल विक्रमम् ।

वृत्त ज्ञः	= social attitude - eti-	रामः	= Raama	हनूमन्तम्	= to Hanuma, this way,
	quette, knower of			एवम् उक्त्वा	on saying
वृत्त	= social attitude - po-	उदार बल	= imposing, by might,	सुग्रीवम्	= to Sugreeva, spoke.
सम्पन्नम्	litesse, rich in	विक्रमम्	by valour - Sugreeva	अब्रवीत्	

Replying Hanuma thus, that knower of the etiquette Raama, also spoke to Sugreeva, who is rich in politesse and an imposing one by his might and valour. [4-26-11b, 12a]

इमम् अपि अंगदम् वीरम् यौवराज्ये अभिषेचय ॥ ४-२६-१२  
ज्येष्ठस्य हि सुतो ज्येष्ठः सदृशो विक्रमेण च ।  
अंगदो अयम् अदीनात्मा यौवराज्यस्य भाजनम् ॥ ४-२६-१३

वीरम् इमम्	= brave one, this, An-	यौवराज्ये	= in crown principedom,	ज्येष्ठस्य	= [your] elder [brother's]
अन्गदम्	gada, even	अभिषेचय	you crown him		
अपि					
ज्येष्ठः सुतः	= eldest, son	विक्रमेण	= by bravery, similar to,	अ दीन	= not, pathetic, at heart
		सदृशः च	even [ to Vali, or to	आत्मा	- enthusiastic one, An-
			you]		gada on becoming]
अयम्	= this one, Angada	यौव राज्यस्य	= for crown, principedom	भाजनम्	= well-chosen one.
अन्गदः					



'You may even crown this brave Angada as crown prince, he is the eldest son of your elder brother, his bravery is kindred to that of his father, and thus this enthusiastic Angada will be a well-chosen designee for the crown-princship. [4-26-12b, 13]

The eldest son with kingly merits, though parented by an elder brother, need be crowned as crown prince अनेन ज्यष्ठो गुणवान् ज्यष्ठ भ्रातृ पुत्रो अपि यौव राज्ये अभिषेचनीय इति उक्तम् - धर्मकृतम् The whole Maha Bharata is based on this rule till a gruesome war has chanced.

पूर्वो अयम् वार्षिको मासः श्रावणः सलिल आगमः ।  
प्रवृत्ताः सौम्य चत्वारो मासा वार्षिक संज्ञिताः ॥ ४-२६-१४

सौम्य	= oh, gentle - Sugreeva	वार्षिक	= of rainy season, indicated as - months specified as rainy season	चत्वारः	= are four, months
प्रवृत्ताः	= emerged, commenced	अयम्	= this is	मासा	
वार्षिकः	= of rainy season	पूर्वः	= first one	सलिल	= [much] water, coming
				आगमः	= showering many showers
				श्रावणः	= Shravana, month.
				मासः	

'The four month period specified for rainy season has commenced, oh gentle Sugreeva, and this is shravaNa, the first month of rainy season that brings many showers. [4-26-14]

This month श्रवण , compares nearly with July-August months. There are elaborate accounts for calculating the duration of Raamayana basing on the months indicated here and there, and they cannot be included here for these calculations vary in themselves. The Hindu seasons are six as detailed in Bala Kanda 1-12-1.

न अयम् उद्योग समयः प्रविश त्वम् पुरीम् शुभाम् ।  
अस्मिन् वत्स्यामि अहम् सौम्य पर्वते सह लक्ष्मणः ॥ ४-२६-१५

सौम्य	= oh, gentle Sugreeva	अयम्	= this, for striving, time	न	= is not
त्वम् शुभाम्	= you, propitious, city,	उद्योग		अस्मिन्	= on this, mountain, I
पुरीम् प्रविश	enter	समयः		पर्वते	will stay.
		अहम् सह	= I, with, Lakshmana	वत्स्यामि	
		लक्ष्मणः			

'This is not a time for any striving, hence you enter the propitious city Kishkindha, oh, gentle Sugreeva, and I for my part will stay on this mountain along with Lakshmana. [4-26-15]

इयम् गिरि गुहा रम्या विशाला युक्त मारुता ।  
प्रभूत सलिला सौम्य प्रभूत कमल उत्पला ॥ ४-२६-१६

सौम्य = oh, gentle one	इयम् गिरि = this, mountain, cave, is	विशाला = spacious
युक्त मारुता = having creditable, breeze around this place	गुहा रम्या heart-pleasing	प्रभूत कमल = aplenty, red-lotuses, उत्पला blue-lotuses.
	प्रभूत सलिला = copious, is water	

'This mountain cave is heart-pleasing by being spacious with worthwhile breeze, oh, gentle one, water is copious and red and blue lotuses are aplenty about this place. [4-26-16]

कार्तिके समनुप्राप्ते त्वम् रावण वधे यत ।  
एष नः समयः सौम्य प्रविश त्वम् स्वम् आलयम् ॥ ४-२६-१७  
अभिषिञ्चस्व राज्ये च सुहृदः संप्रहर्षय ।

कार्तिके सम् = kaartika month, well, अनु प्राप्ते near, on the advent of	त्वम् रावण = you, for Ravana's, in वधे यत the matter of elimination, make effort	एष नः = this way, our, accordance is
सौम्य = oh, gentle one	त्वम् स्वम् = you, your own, mansion enter - for now	राज्ये = in kingdom, be अभिषिञ्चस्व throned, as well च
सु हृदः = good-hearted ones - your friends	सम् प्र हर्षय = full, well, gladden - exhilarate.	

'On the advent of कार्तिक month, October, say post-rainy season, you shall do your best in the cause of Ravana's elimination, and this is our covenant, and hence oh, gentle Sugreeva, for now enter your mansion, be enthroned in kingdom as well, and exhilarate your friends.' [4-26-17, 18a]

इति राम अभ्यनुज्ञातः सुग्रीवो वानरर्षभः ॥ ४-२६-१८  
प्रविवेश पुरीम् रम्याम् किष्किन्धाम् वालि पालिताम् ।

इति राम = thus, by Raama, well, अभि permitted - countenanced in	सुग्रीवः वानर = Vanara-s, best र्षभः	वालि = by Vali, ruled पालिताम्
रम्याम् = charming, in	प्रविवेश = entered.	
किष्किन्धाम् Kishkindha, in city		
पुरीम्		

Thus when Raama countenanced that best vanara Sugreeva entered the charming city Kishkindha which is so far ruled by Vali. [4-26-18b, 19a]

तम् वानर सहस्राणि प्रविष्टम् वानर ईश्वरम् ॥ ४-२६-१९  
अभिवार्य प्रहृष्टानि सर्वतः प्लवगेश्वरम् ।

वानर ईश्वरम् = vanara-s, sovereign	प्रविष्टम् = who has entered	तम् = him, on surrounding अभिवार्य
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वानर सहस्राणि प्रहृष्टानि पर्यवारयन्	= vanara-s, in thou- sands, very glad- somerly = gathered round - they fenced him in.]	सर्वतः प्लवग ईश्वरम्	= from all over, fly- jumper's, lord of	वानर सहस्राणि प्रविष्टानि	= vanara-s, in thou- sands, who have [also] entered
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When the sovereign of vanara-s Sugreeva has entered the city, very gladly thousands of vanara-s have also entered and fenced off that lord of fly-jumpers from all over. [4-26-19b, 20a]

ततः प्रकृतयः सर्वा दृष्ट्वा हरि गण ईश्वरम् ॥ ४-२६-२०  
प्रणम्य मूर्ध्ना पतिता वसुधायाम् समाहिताः ।

ततः	= then	सर्वाः प्रकृतयः	= all, natives - inmates and ministers in Kishkindha	हरि गण ईश्वरम्	= monkey, throng, lord of
दृष्ट्वा	= on seeing - as protocol	मूर्ध्ना प्रणम्य	= with heads [head- bent,] on revering	समाहिताः	= attentively - with as- siduously polite atti- tude
वसुधायाम् पतिताः	= on ground, they fell - prostrated.				

All the inmates and ministers in Kishkindha then revered the lord of monkey throngs Sugreeva with their head-bent, and they have also prostrated before him with an assiduously polite attitude. [4-26-20b, 21a]

सुग्रीवः प्रकृतीः सर्वाः संभाष्य उत्थाप्य वीर्यवान् ॥ ४-२६-२१  
भ्रातुर् अंतः पुरम् सौम्यम् प्रविवेश महाबलः ।

वीर्यवान् सर्वाः प्रकृतीः उत्थाप्य	= valiant one = all, rank-and-file members, on raising them up	महाबलः संभाष्य	= highly mighty one = conversed - exchang- ing greetings	सुग्रीवः भ्रातुः सौम्यम् अन्तः पुरम् प्रविवेश	= such a Sugreeva = brother's, beautiful [not gentle here,] inner, palace - palace- chambers, entered.
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Raising the rank-and-file members from their prostration, and on exchanging a word or two with them, that valiant and highly mighty Sugreeva entered the beautiful palace-chambers of his brother. [4-26-21b, 22a]

प्रविष्टम् भीम विक्रांतम् सुग्रीवम् वानरर्षभम् ॥ ४-२६-२२  
अभ्यर्षिचंत सुहृदः सहस्राक्षम् इव अमराः ।

प्रविष्टम् सु हृदः	= one who entered palace = good, hearted ones - his cohorts	भीम विक्रान्तम् अभ्यर्षिचन्त	= prodigiously, venture- some = anointed	वानरर्षभम् सुग्रीवम् अमराः सहस्र अक्षम् इव	= vanara-s, arch - arch- vanara, Sugreeva is = gods, thousand, eyed one - Indra, as with.
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When that prodigiously venturesome arch-vanara Sugreeva has entered the palace his cohorts anointed him as gods would anoint the Thousand-eyed Indra. [4-26-22b, 23a]

तस्य पाण्डुरम् आजहुः छत्रम् हेम परिष्कृतम् ॥ ४-२६-२३

शुक्ले च वाल व्यजने हेम दण्डे यशस्करे ।  
तथा सर्वाणि रत्नानि सर्व बीज औषधानि च ॥ ४-२६-२४

स क्षीराणाम् च वृक्षाणाम् प्ररोहान् कुसुमानि च ।  
शुक्लानि चैव वस्त्राणि श्वेतम् चैव अनुलेपनम् ॥ ४-२६-२५

सुगंधीनि च माल्यानि स्थलजानि अंबुजानि च ।  
चन्दनानि च दिव्यानि गन्धाम् च विविधान् बहून् ॥ ४-२६-२६

अक्षतम् जात रूपम् च प्रियंगु मधु सर्पिषी ।  
दधि चर्म च वैयाघ्रम् परार्धे च अपि उपानहौ ॥ ४-२६-२७

समालम्भनम् आदाय गोरोचनम् मनः शिलाम् ।  
आजग्मुः तत्र मुदिता वराः कन्याः च षोडश ॥ ४-२६-२८

पाण्डुरम्	= pure white	हेम	= in gold, highly ornate	छत्रम्	= parasol
हेम दण्डे	= having golden, handles, celebrity, enhancers	परिष्कृतम्		तस्य आजहुः	= for him, they fetched
यशस् करे		शुक्ले वाल	= white, long-furred, royal-fans	सर्वाणि	= all kinds, of jewels
तथा	= likewise	व्यजने		रत्नानि	
सर्व बीज	= all, seeds, herbs, also	षोडश मुदिता	= sixteen, cheerful, best, maidens, also	कुसुमानि च	= flowers, also
औषधानि च		वराः कन्याः		सुगन्धीनि	= fragrant, tassels of
शुक्लानि	= white, royal robes, also thus	च		माल्यानि च	= flowers, also
वस्त्राणि चैव		स क्षीराणाम्	= with, milky exude [latex,] of trees, sprouts	विविधान्	= various
स्थल जानि	= on earth, [birthed] bloomed, in water-bloomed - lotuses, lotuses bloomed on dry-land, also	प्ररोहान्		अक्षतम्	= holy-yellow-rice
अम्बु-जानि		श्वेतम्	= white, body-cream, also thus	मधु	= honey
च		अनुलेपनम्		वैयाघ्रम् चर्म	= pertaining to tiger, skin, also
बहून्	= numerous	चैव		च	
जातरूपम्	= gold, also	दिव्यानि	= best, sandal paste, also		
च		चन्दनानि च			
सर्पिषी	= ghee	गन्धाम् च	= perfumes, also		
		प्रियङ्गु	= a small fragrant seed [Nauclea cadamba]		
		दधि	= curds		

परार्धे उपानहौ च अपि	= invaluable, sandal shoes, also, even	सम् आ लम्भनम्	= fully, over, spreading- paste - unguents, paste spread on body before oil bath	गोरोचनम्	= gorocana - yellow ar- senic, orpiment from animal
मनः शिलाम्	= mind, stone - realgar, red arsenic, another orpiment for using as tilaka]	आदाय	= on taking	तत्र आजग्मुः	= there, arrived.

A white parasol highly ornate in gold, long-furred royal-fans with golden handles that are the enhancers of celebrity are brought for Sugreeva's anointment. Likewise, on taking all kinds of jewels, seeds, herbs, sprouts of trees that are still exuding milky latex, also flowers, and white royal-ropes and white body-cream, lotuses bloomed on dry-land, best sandal paste, also various and numerous perfumes, Holy-yellow-rice, gold, seeds that are small and fragrant called priyangu, honey, ghee, curds, skin of tiger, tassels of fragrant flowers, and invaluable sandal shoes, unguents before oil bath, orpiment preparations one in yellow called gorochana, and the other in red called Manshila, there arrived sixteen best and cheerful damsels. [4-26-23b, 24, 25, 26, 27, 28]

ततः ते वानर श्रेष्ठम् अभिषेक्तुम् यथा विधि ।  
रत्नैर् वस्त्रैः च भक्ष्यैः च तोषयित्वा द्विजर्षभान् ॥ ४-२६-२९

ततः	= then	रत्नैः वस्त्रैः	= with jewels, garments,	द्विज र्षभान्	= Brahmins, the emi-
ते	= they the Vanara-s	भक्ष्यैः च	delicacies, also	तोषयित्वा	nent, on appeasing
अभिषेक्तुम्	= to anoint - they started.	यथा विधि	= as per, tradition	वानर श्रेष्ठम्	= Vanara, best of

They the Vanara-s have then started to anoint that best Vanara Sugreeva according to the tradition, having appeased the eminent Brahmins with jewels, garments and delicacies. [4-26-29]

ततः कुश परिस्तीर्णम् समिद्धम् जातवेदसम् ।  
मन्त्र पूतेन हविषा हुत्वा मन्त्रविदो जनाः ॥ ४-२६-३०

ततः	= then	मन्त्र विदः	= hymnal, authority,	कुश परि	= then, sacred grass
		जनाः	scholars	स्तीर्णम्	[Kusha-grass,] over, spread
समिद्धम्	= enkindled	जातवेदसम्	= ritual-fire	मन्त्र पूतेन	= with hymns, sanc-
हुत्वा	= having obliterated - they commenced enthrone- ment.			हविषा	tified, with fire- obliterations

Authoritative scholars in Vedic-hymns then spreading the ritual grass around the Fire-altar which is with enkindled Ritual-fire obliterated fire oblations into it duly sanctifying them with hymns. [4-26-30]

ततो हेम प्रतिष्ठाने वर आस्तरण संवृते ।  
प्रासाद शिखरे रम्ये चित्र माल्य उपशोभिते ॥ ४-२६-३१

प्राङ्मुखम् विधिवत् मन्त्रैः स्थापयित्वा वर आसने ।  
नदी नदेभ्यः संहृत्य तीर्थेभ्यः च समन्ततः ॥ ४-२६-३२

आहृत्य च समुद्रेभ्यः सर्वेभ्यो वानरर्षभाः ।  
अपः कनक कुम्भेषु निधाय विमलम् जलम् ॥ ४-२६-३३

शुभैः वृषभ शृङ्गैः च कलशैः च एव काञ्चनैः ।  
शास्त्र दृष्टेन विधिना महर्षि विहितेन च ॥ ४-२६-३४

गजो गवाक्षो गवयः शरभो गन्धमादनः ।  
मैन्दः च द्विविदः चैव हनूमान् जांबवान् तथा ॥ ४-२६-३५

अभ्यर्षिचिन्त सुग्रीवम् प्रसन्नेन सुगन्धिना ।  
सलिलेन सहस्राक्षम् वसवो वासवम् यथा ॥ ४-२६-३६

ततः	= then	प्रासाद	= on a beautiful, a raised platform for spectators - rostrum	शिखरे	= atop rostrum
हेम प्रतिष्ठाने	= one a golden, pedestal - a throne with golden standard - legs	वर आस्तरण संवृते	= best, overlain - throne overlain with best upholstery	चित्र माल्य उपशोभिते	= with various, flower-tassels, shining forth
रम्ये वर आसने	= on a splendid, choicest, seat - throne	मन्त्रैः	= with hymn-chants	विधिवत्	= procedurally
प्राङ् मुखम् स्थापयित्वा	= east, facing, on establishing - making him to sit	नदी नदेभ्यः	= from eastward rivers, from westward rivers	समन्ततः तीर्थेभ्यः च	= from everywhere, from sacred declivities - bath places of rivers, also
अपः समुद्रे च	= water, on collecting, also	सर्वेभ्यः समुद्रेभ्यः च	= all of the, from oceans, also	वि मलम् जलम्	= un, blemished - pure, waters
आहृत्य च	= on collecting, also	कनक कुम्भेषु	= in golden, flasks	निधाय	= on storing
वानरर्षभाः	= Vanara-s, the best ones like	गजः गवाक्षः गवयः शरभः गन्धमादनः मैन्दः द्विविदः शास्त्र दृष्टेन	= Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda, Dvivida	हनूमान् तथा जांबवान् चैव	= Hanuma, likewise, Jambavanta, also thus
प्रसन्नेन सुगन्धिना सलिलेन विधिना	= pellucid, well, perfumed, waters	शुभैः वृषभ शृङ्गैः च	= through - auspicious, bull, horns, also	महर्षि विहितेन च	= by great-sages, defined with such
वासवः	= by Vasu-s - gods	सहस्र अक्षम् वासवम् यथा	= thousand, eyed, Indra, as with	काञ्चनैः कलशैः च एव सुग्रीवम् अभ्यर्षिचिन्त	= with golden, vessels, also, even Sugreeva, is anointed by them.

On a splendid, choicest and finely upholstered throne with golden legs that is kept atop a rostrum that is shining forth with various flower tassels, Sugreeva is procedurally inducted to sit facing east to the chanting of Vedic hymns. Then, Vanara-s like Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda, Dvividha, also thus Hanuma, Jambavanta have started pouring pure water on Sugreeva, which the best vanara-s have collected from the rivers flowing to east, as well as to west, from each of the sacred-declivity of rivers, from every ocean, and stored in golden flasks. Thus those have anointed Sugreeva with those pellucid and well-perfumed waters poured from golden vessels through the auspicious horns of bulls as revealed in scriptures and as great sages have defined, which anointment is like eight of Vasu-gods anointing the Thousand-eyed Indra. [4-26-31, 32, 33, 34, 35, 36]

Hindu tradition draws its methodology of religious ceremonies mainly from two sources श्रुति Veda-s, and स्मृति सूत्र-सू rules framed by sages. In the above verse it is said that water is poured through the horns of bulls. It is a practise to do so to achieve religious merit. So also bathing God Shiva through the horn of rhino is said to be the highest method of अभिषेक anointment.

अभिषिक्ते तु सुग्रीवे सर्वे वानर पुंगवाः ।  
प्रचुक्रुशुर् महात्मानो हृष्टाः शत सहस्रशः ॥ ४-२६-३७

सुग्रीवे अभिषिक्ते तु वानर पुंगवाः	= while Sugreeva, is be- ing anointed = Vanara-s, the best	शत सहस्रशः हृष्टाः	= hundreds, and thou- sands of = cheerily	सर्वे महात्मानः प्रचुक्रुशुर्	= all, great-souled ones = highly, shouted - chattered, raised hullabalooos.
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Hundreds and thousands of the great-souled and prominent vanara-s that are there, all of them have cheer-ily raised high hullabalooos while Sugreeva is anointed. [4-26-37]

रामस्य तु वचः कुर्वन् सुग्रीवो हरि पुंगवः ।  
अंगदम् संपरिष्वज्य यौवराज्ये अभिषेचयत् ॥ ४-२६-३८

हरि पुंगवः सुग्रीवः	= among monkeys, best one, Sugreeva	रामस्य वचः कुर्वन्	= Raama's, word, to ef- fectuate	अंगदम् सम् परिष्वज्य	= Angada, on graciously embracing
यौवराज्ये अभिषेचयत्	= in crown pryncedom, anointed.				

The best one among monkeys Sugreeva graciously embraced Angada and anointed his as crown prince in order to effectuate Raama's word. [4-26-38]

अंगदे च अभिषिक्ते तु सानुक्रोशाः प्लवंगमाः ।  
साधु साधु इति सुग्रीवम् महात्मानो हि अपूजयन् ॥ ४-२६-३९

अन्गदे च = on Angada, also, when अभिषिक्ते तु anointed, but	स अनु = with, entailing, sad- क्रोशः ness - those that are sympathetic to Angada	महात्मानः = great-souled
प्लवङ्गमाः = fly-jumpers	साधु साधु = merciful, merciful, इति thus	सुग्रीवम् = at Sugreeva, wor- अपूजयन् हि shipped - acclaimed, indeed.

On the anointment of Angada those fly-jumpers that have sympathy for him have acclaimed Sugreeva saying, 'well done, well done.' [4-26-39]

रामम् च एव महात्मानम् लक्ष्मणम् च पुनः पुनः ।  
प्रीताः च तुष्टुवुः सर्वे तादृशे तत्र वर्तिनि ॥ ४-२६-४०

तत्र = there	तादृशे = that kind of - pompous anointment	वर्तिनि = while taking place
सर्वे प्रीताः च = all, are gladdened, also	महात्मानम् = great-souled, at रामम् च एव Raama, that way	लक्ष्मणम् च = at Lakshmana, also
पुनः पुनः = again, again, extolled. तुष्टुवुः		

While that kind of pompous anointment is taking place all are gladdened and that way they repeatedly extolled the great-souled Raama, and even Lakshmana too. [4-26-40]

हृष्ट पुष्ट जन आकीर्णा पताका ध्वज शोभिता ।  
बभूव नगरी रम्या क्षिकिन्धा गिरि गह्वरे ॥ ४-२६-४१

गिरि गह्वरे = that are in mountain's, cavern	पताका ध्वज = with flags [of tri- शोभिता umph,] flag staffs, splendorous	रम्या = magnificent, क्षिकिन्धा Kishkindha, city नगरी
हृष्ट पुष्ट जन = with blithe, bulgy, आकीर्णा people - monkeys, overspread with.		

That magnificent city Kishkindha situated in the cave of mountain which is already splendorous with flags of triumph and banners is further splendorous with blithe and burly monkeys overspreading it. [4-26-41]

निवेद्य रामाय तदा महात्मनेमहा अभिषेकम् कपि वाहनी पतिः ।  
रुमाम् च भार्याम् उपलभ्य वीर्यवान् अवाप राज्यम् त्रिदश अधिपो यथा ॥ ४-२६-४२

तदा = then	वीर्यवान् = valiant	कपि वाहनी = of monkeys, army's, पतिः king - Sugreeva
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महा आत्मने	= to great, souled one, to	महा	= about grand, anoint-	निवेद्य	= apprised
रामाय	Raama	अभिषेकम्	ment		
भार्याम्	= wife, Ruma, also, on	त्रिदश	= divinities, chief [In-	राज्यम्	= kingdom, achieved.
रुमाम् च	regaining	अधिपः यथा	dra,] as with	अवाप	
उपलभ्य					

The valiant Sugreeva who is by now the king of monkeys army, then apprised the great-souled Raama about his grand anointment, and thus he not only regained his wife Ruma but also secured the kingdom, like the chief of divinities Indra. [4-26-42]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षड्विंशः सर्गः ॥

Thus completes 26<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 27 Sarga 27 - सप्तविंशः सर्ग

## Rama At Mt. Prasavana

## Introduction -

After Sugreeva's enthronement, Raama and Lakshmana arrive at a mountain called Prasavana for their stay during rainy season. This mountain contains rich flora and fauna as extolled by Raama. On seeing the beauty of nature Raama's thoughts wander over Seetha and he sinks down in his anguish. But Lakshmana comes to rescue imbuing hopeful thoughts in retrieving her with the help of Sugreeva.

The readers familiar with critical edition may find only twenty-three verses in that edition, whereas this traditional version contains forty-eight of them. Twenty-five verses that account the names of trees, river-flows, beauty of nature etc., extolling nature are here as an ingredient of epical literature that aim to remind us about the need for a good environment, rather than to worry about global warming, ozone depletion, deforestation etc.

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरे गुहाम् ।  
आजगाम सह भ्रात्रा रामः प्रस्रवणम् गिरिम् ॥ ४-२७-१

अभिषिक्ते वानरे सुग्रीवे तु प्रस्रवणम् गिरिम् आजगाम	= anointed, vanara, Sugreeva, on his part   = to Prasavana, mountain, reached.	गुहाम् प्रविष्टे Kishkindha, entering	= into cave - while	रामः भ्रात्रा सह	= Raama, brother, along with
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Raama along with his brother Lakshmana reached Mt. Prasavana while the enthroned Sugreeva entered the cave-city Kishkindha. [4-27-1]

शार्दूल मृग संघुष्टम् सिंहैः भीम रवैः वृतम् ।  
नाना गुल्म लता गूढम् बहु पादप संकुलम् ॥ ४-२७-२

ऋक्ष वानर गोपुच्छैः माजरैः च निषेवितम् ।  
मेघ राशि निभम् शैलम् नित्यम् शुचिकरम् शिवम् ॥ ४-२७-३

शार्दूल मृग संघुष्टम्	= with tigers, beasts, verily [noisily,] growling	भीम रवैः सिंहैः वृतम्	= mightily, roaring, with lions, pervaded	नाना गुल्म लता गूढम्	= divers, shrubs, creeper-plants, compacted with
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बहु पादप = many, trees, over- सम्कुलम् spread	ऋक्ष वानर = with bears, monkeys, गोपुच्छैः baboons, wildcats, माजरीः च also	निषेवितम् = adored by
मेघ राशि = clouds, heap of, in निभम् shine with	नित्यम् = always sanctifying, शुचिकरम् tranquil, mountain, शिवम् [with unspoilt, wa- शैलम् ter, resorts] Raama सुचि जल reached such a moun- आशयम् tain.	

Mt. Prasavana is pervaded with noisily growling tigers and beasts, mightily roaring lions, compacted with diverse shrubs and creeper-plants, overspread with many a kind of tree, thus it is adored by bears, monkeys, baboons, and even by wildcats, and that mountain which is always sanctifying and tranquil is like a heap of clouds in its shine. [4-27-2, 3]

As a mass of clouds always showers water this cloudlike mountain also appears to be always showering unspoilt and sanctifying water by way of its rapids, waterfalls and cascades and other water resorts. Hence, it is water giving earthly cloud.

तस्य शैलस्य शिखरे महतीम् आयताम् गुहाम् ।  
प्रत्यगृहीत वासार्थम् रामः सौमित्रिणा सह ॥ ४-२७-४

रामः = Raama, Saumitri, सौमित्रिणा along with सह	तस्य शैलस्य = on that, mountain's, शिखरे cliff	महतीम् = ample, spaced, cave आयताम् गुहाम्
वासार्थम् = for residence, has प्रत्यगृहीत taken up.		

Raama along with Lakshmana has taken up an ample spaced cave as residence on the cliff of that mountain. [4-27-4]

कृत्वा च समयम् रामः सुग्रीवेण सह अनघ ।  
काल युक्तम् महद् वाक्यम् उवाच रघुनन्दन ॥ ४-२७-५  
विनीतम् भ्रातरम् भ्राता लक्ष्मणम् लक्ष्मि वर्धनम् ।

अनघः = faultless one	रघु नन्दनः = Raghu's dynasty, de- lighter of	भ्राता रामः = brother, Raama
सुग्रीवेण सह = with Sugreeva, an ac- समयम् cord, having made कृत्वा च	विनीतम् = humble one, prosper- भ्रातरम् ity, enhancer of, with लक्ष्मि Lakshmana वर्धनम्	काल युक्तम् = time, bound - befitting महद् to that time, sinificant, वाक्यम् word
उवाच = spoke.		

Raama, the faultless one and the elder brother of Lakshmana, who is the delight of Raghu's dynasty, and who

made an accord with Sugreeva regarding cessation of activity during rainy season, spoke these significant and timely words to his humble brother Lakshmana who is the enhancer of prosperity. [4-27-5, 6a]

इयम् गिरि गुहा रम्या विशाला युक्त मारुता ॥ ४-२७-६  
अस्याम् वस्त्याम् सौमित्रे वर्ष रात्रम् अरिदम् ।

अरिन्दम्	= oh, enemy-destroyer	रम्या इयम्	= delightful one, this,	विशाला	= is spacious
सौमित्रे	Soumitri	गिरि गुहा	mountain, cave	अस्याम्	= in here, we live.
युक्त मारुता	= with adequate, breeze - pleasantly windy - breezy	वर्ष रात्रम्	= during rainy, nights	वस्त्याम्	

"This delightful mountain cave is spacious and breezy, hence, oh, enemy destroyer Soumitri, let us stay in this during rainy nights. [4-27-6]

गिरि शृंगम् इदम् रम्यम् उत्तमम् पार्थिवात्मज ॥ ४-२७-७

श्वेताभिः कृष्ण ताम्राभिः शिलाभिः उपशोभितम् ।  
नाना धातु समाकीर्णम् नदी दर्दुर संयुतम् ॥ ४-२७-८

विविधैः वृक्ष षण्डैः च चारु चित्र लता युतम् ।  
नाना विहग संघुष्टम् मयूर वर नादितम् ॥ ४-२७-९

मालती कुन्द गुल्मैः च सिन्दुवारैः शिरीषकैः ।  
कदम्ब अर्जुन सर्जैः च पुष्पितैः उपशोभितम् ॥ ४-२७-१०

पार्थिव	= oh, king's, son - oh,	श्वेताभिः	= white ones, black ones,	शिलाभिः	= with boulders - rock
आत्मज	prince	कृष्ण	coppery ones		faces
उप	= embellished with	ताम्राभिः		नदी दर्दुर	= rivers, frogs [rivulets,]
शोभितम्		नाना	= with diverse, ores,	निर्झर	bristling with
		धातु सम्	fully, overspread	संयुतम्	
विविधैः वृक्ष	= various, tree, clumps,	आकीर्णम्		नाना विहग	= diverse, birds, well, re-
षण्डैः च	also - brimming with	चारु चित्र	= beautiful, amazing,	संघुष्टम्	verberated with
		लता युतम्	= creeper-plants, along with - it is elaborated	सिन्दुवारैः	= Sindhuvara trees,
मयूर वर	= peacocks, best, filled	मालती कुन्द	= Maalati, Jasmine, with	शिरीषकैः	Shirrishika trees, also
नादितम्	with screeches of	गुल्मैः च	bushes, also	उत्तमम्	= admirable, moun-
पुष्पितैः	= with bloomed,	उपशोभितम्	= it is brightened with	इदम् गिरि	tain's, peak
कदम्ब अर्जुन	Kadamba, Arjuna,			शृङ्गम्	
सर्जैः च	Sarja, also				
रम्यम्	= is delightful.				

"This admirable peak of mountain is embellished with white, black and coppery rock faces, oh, prince, thus this is fully overspread with diverse ores. Bristling with rivers and frogs, and brimmed with clumps of various

trees along with beautiful and amazing creeper-plants it is elaborated. It is highly reverberated with diverse birds and filled with the screeches of best peacocks. And bloomed Maalati and Jasmine bushes, also trees like Sindhuvara, Shirrishika, further the trees like Kadamba, Arjuna, and Sarja in bloom, are brightening it and it is delightful. [4-27-7b, 8, 9, 10]

The botanical names for these trees are provided in chapter 1 of Kishkindha, where some more elaborate description of nature is available. These may please be referred there. These lists of trees may not be taken as just for page filling, but they may be regarded as the esteemed natural resources that cause natural and timely rainfalls, which occurs in the next chapter.

इयम् च नलिनि रम्या फुल्ल पंकज मण्डितैः ।  
न अति दूरे गुहाया नौ भविष्यति नृपात्मज ॥ ४-२७-११

नृपात्मज	= oh, king's, son	फुल्ल पंकज	= blossomy, lotuses, en-	रम्या	= pleasant one
इयम् नलिनि	= this one, lotus-lake,	मण्डितैः	wreathed with	न अति दूरे	= not, very, far from
च	also	नौ गुहाया	= to our, cave		
भविष्यति	= is available.				

"This pleasant lake of lotuses enwreathed with its blossomy lotuses, oh, prince, is available not far away from our cave. [4-27-11]

प्राग् उदक् प्रवणे देशे गुहा साधु भविष्यति ।  
पश्चात् च एव उन्नता सौम्य निवाते अयम् भविष्यति ॥ ४-२७-१२

सौम्य	= oh, gentle one	प्राग् उदक्	= that is in - east, north,	गुहा	= cave
साधु	= good, it will be -	प्रवणे देशे	sloppy, place	अयम्	= this one - cave
भविष्यति	homely	पश्चात्	= in west, upraised, also,		
नि वाता	= without, gust, it will	उन्नता च एव	thus		
भविष्यति	be.				

"This cave with its north-easterly slope will be homely for us since the inrush of rainwater will be less, oh, gentle one, also thus with its upraised westerly portion this cave will be less of gusts that come from east. [4-27-12]

गुहा द्वारे च सौमित्रे शिला सम तला शिवा ।  
कृष्णा च एव आयता चैव भिन्न अंजन चय उपममा ॥ ४-२७-१३

सौमित्रे	= oh, Soumitri	गुहा द्वारे च	= at cave's, doorway,	सम तला	= even, surfaced
कृष्णा	= black, broad one, also	भिन्न अंजन	= spattered, mascara,	शिला	= stone - available
आयता चैव	thus	चय उपममा	mound, in simile		

शिवा = is pleasant.

"The black stone available at the doorway of the cave that looks like a spattered mound of mascara is broad, even-surfaced, and will be pleasant for a repose. [4-27-13]

गिरि शृंगम् इदम् तात पश्य च उत्तरतः सुभम् ।  
भिन्न अंजन चय आकारम् अंभोधरम् इव उदितम् ॥ ४-२७-१४

तात	= dear boy	उत्तरतः	= on northern side	भिन्न	= scattered, mascara,
				अंजन चय	mound, in shape
उदितम्	= rose up	अम्भः धरम्	= water, carrier - black-	आकारम्	
		इव	cloud, like - cloud	सुभम् इदम्	= auspicious one, this,
			turned upside down	गिरि शृङ्गम्	mountain, peak, see,
				पश्य च	also.

"See this mountain peak that looks like a scattered mound of mascara, dear boy, which rose up like a black-cloud on the sky, and it is an auspicious one for it is in northern side. [4-27-14]

दक्षिणस्याम् अपि दिश स्थितम् श्वेतम् इव अंबरम् ।  
कैलास शिखर प्रख्यम् नाना धातु विराजितम् ॥ ४-२७-१५

दक्षिणस्याम्	= in southern, quarter,	स्थितम्	= available	श्वेतम्	= white, cloth, as if
दिश अपि	even in			अम्बरम् इव	
कैलास	= Mt. Kailash, peak, vies	नाना धातु	= many, ores, abound-	पश्य	= you see, another
शिखर	with	विराजितम्	ing in		mountain.]
प्रख्यम्					

"Even see this mountain available in the southerly direction as if a white cloth is spread on sky, which is vying with Mt. Kailash and abounding with many an ore. [4-27-15]

प्राचीन वाहिनीम् चैव नदीम् भृशम् अकर्दमम् ।  
गुहायाः परतः पश्य त्रिकूटे जह्वीम् इव ॥ ४-२७-१६

चन्दनैः तिलकैः सालैः तमालैः अतिमुक्तकैः ।  
पद्मकैः सरलैः चैव अशोकैः चैव शोभितम् ॥ ४-२७-१७

प्राचीन	= to east, streaming, at	भृशम् अ	= unusually, without,	चन्दनैः	= with trees like - San-
वाहिनीम्	river, also thus	कर्दमम्	sludge	तिलकैः	dalwood, tialaka,
चैव				सालैः	Saala, Tamaala,
				तमालैः	Atimukta
				अतिमुक्तकैः	
पद्मकैः	= Padmaka, Sarala, also	अशोकैः चैव	= with Ashoka trees,	शोभितम्	= spruced up
सरलैः चैव	thus		even		
त्रिकूटे	= in Trikuta, Jahnvi	नदीम्	= such a river	गुहायाः	= cave's, wide of, see.
जह्वीम् इव	[Ganga,] like			परतः पश्य	

"Also see this river unusually sludge-less, flowing from the wide of the cave and streaming eastward, spruced up with trees like Sandalwood, Tilaka, Saala, Tamaala, Atimukta, Padmaka, Sarala, and even with Ashoka trees, and it looks as if River Ganga is flowing in Trikuta. [4-27-16, 17]

They are now in Kishkindha and Trikuta is in Himalayan range. There at Mt. Trikuta or Mt. Meru or Himalayan mountains it is River Jahnavi or Ganga and here at Mt. Prasavana the river is Tungabhadra, which is affectionately remembered as River Ganga.

वानीरैः तिमिदैः चैव वकुलैः केतकैः अपि ।  
हिन्तालैः तिनिशैः नीपैः वेतसैः कृतमालकैः ॥ ४-२७-१८

तीरजैः शोभिता भाति नाना रूपैः ततः ततः ।  
वसन आभरण उपेत प्रमद एव अभ्यलंकृता ॥ ४-२७-१९

तीर जैः	= on riverbank, born	नाना रूपैः	= various, in their shapes	ततः ततः	= there, there available
वानीरैः	= with trees like Vaani-	हिन्तालैः	= Hintaalā, Tinisha,	शोभिता	= brightened with that
तिमिदैः	ira, Timida, Vakula,	तिनिशैः	Niipa, Vetasa, Krita-	river	
वकुलैः	Ketaka	नीपैः वेतसैः	maalā trees		
केतकैः		कृतमालकैः			
वसन	= raiment, ornaments,	अभि	= finely, bedecked	प्रमद इव	= lady, as if, [river is] ap-
आभरण	along with	अलंकृता		भाति	pears to be.
उपेत					

"With the trees born on the riverbank and available here and there in various shapes, like Vaaniira, Timida, Vakula, Ketaka, and with Hintaalā, Tinisha, Niipa, Vetasa, Kritamaala trees, that river is brightened up, and thus that river appears as a dame finely bedecked with raiment and ornaments. [4-27-18, 19]

शतशः पक्षि सन्धैः च नाना नाद विनादिता ।  
एकैकम् अनुरक्तैः च चक्रवाकैः अलंकृता ॥ ४-२७-२०

पुलिनैः अति रम्यैः च हंस सारस सेविता ।  
प्रहसन्ती इव भाति एषा नारी रत्न विभूषिता ॥ ४-२७-२१

शतशः पक्षि	= in hundreds, of bird,	नाना नाद वि	= diverse, calls, verily -	एक एकम्	= one, another, doting
सन्धैः च	flights	नादिता	fairly, resonated with	अनुरक्तैः च	upon, also
चक्रवाकैः	= with Cakravaka	अति रम्यैः	= with highly, appeal-	हंस सारस	= by swans, Indian
अलंकृता	[Ruddy gees,] beauti-	पुलिनैः च	ing, sand-isles, also	सेविता	cranes, admired
	fied				
एषा	= she - this river is	नारी रत्न	= damsel, jewels, deco-	प्रहसन्ती इव	= well, smiling - with a
		विभूषित	rated with [many, jew-	भाति	toothy grin, like, ap-
		नाना रत्न	els, having]		pearing to be.
		समन्विता			

"This river is fairly resonated with the calls of diverse birds in hundreds of flights, beautified with ruddy gees that are doting one upon the other, and admired by the swans and cranes upon her highly appealing sand-isles, thus she appears to be a damsel decorated with jewels with a toothy grin. [4-27-20, 21]

These accounts come under विप्र लम्भ सृन्गार dear-departed-romanticism. The ruddy gees are this river-damsel's rubbing breasts under her breast-band. The sandy-mounds are her buttocks, or her pearl-white teeth, सारस Indian cranes are her eyes. The swans, by their nature they are famous for their majestic floating. With such a floating of swans the majestic cruise of the maiden called river is perceptible. The clucking sounds of the birds are like the tinkles from the tinkling bells of that maiden's anklets. अलन्कार उत्प्रेख्स say, hyperbolic rhetoric.

क्वचित् नीलोत्पलैः च्छन्न भाति रक्तोत्पलैः क्वचित् ।  
क्वचित् भाति शुक्लैः च दिव्यैः कुमुद कुङ्गलैः ॥ ४-२७-२२

क्वचित् नील	= somewhere, with blue,	क्वचित् रक्त	= elsewhere, with red,	च्छन्ना	= overspread with
उत्पलैः	water-lilies	उत्पलैः	water-lilies	शुक्लैः च	= with white [lilies,] also
भाति	= river is - shining forth	क्वचित्	= somewhere else		
दिव्यैः कुमुद	= beautiful, with water-	भाति	= shimmering.		
कुङ्गलैः	lilies, buds				

"Somewhere overspread with blue water-lilies, elsewhere with red water-lilies she is shining forth, and she is also shimmering with the beautiful buds of white water-lilies, somewhere else. [4-27-22]

पारिप्लव शतैः जुष्टा बर्हि क्रौन्च विनादिता ।  
रमणिया नदी सौम्य मुनि संघ निषेविता ॥ ४-२७-२३

पारिप्लव शतैः	= waterfowls, in hun-	बर्हि क्रौन्च	= by peacocks, by	मुनि सन्ध	= by saint, assemblages,
जुष्टा	dreds, cherished	वि नादिता	curlews, much, noised	निषेविता	served by - bustling
	by		- reverberant with		around
			screams cackles		
सौम्य नदी	= gracious, river, is				
रमणिया	heart-pleasing.				

"With hundreds of waterfowls cherishing it, screeches of peacocks and cackles of curlews reverberating around, assemblages of sages bustling about, this gracious river is heart-pleasing. [4-27-23]

पश्य चंदन वृक्षाणाम् पंक्ती सुरुचिरा इव ।  
ककुभानम् च दृश्यन्ते मनसा इव उदिताः समम् ॥ ४-२७-२४

चन्दन	= of sandalwood, trees	सुरुचिरा इव	= captivating, as if - vir-	पंक्तीः पश्य	= rows, you see
वृक्षाणाम्			tually	उदिताः	= sprang forth
समम्	= uniformly	मनसा	= [seeded] by the wish of		
			[some divine creativ-		
			ity]		



इव	= as if ; they appear	ककुभानम्	= Kakubha - Arjuna
		पन्ती च	trees, [rows of,] also
		दृश्यन्ते	- appear in similar pattern.

"As if seeded by the wish of some divine creativity the rows of sandalwood trees that are virtually captivating have sprang forth uniformly, so also, the rows of Arjuna trees too appear in a similar pattern. [4-27-24]

अहो सुरमणीयो अयम् देशः शत्रु निषूदन ।  
दृढम् रंस्याव सौमित्रे साधु अत्र निवसावहे ॥ ४-२७-२५

शत्रु निषूदन	= oh, enemy, eliminator,	अयम् देशः	= this, locale is, very, ex-	अहो	= aha
सौमित्रे	Soumitri	सु रमणीयः	hilarating		
अत्र साधु	= here, happily, we re-	दृढम्	= certainly, we take de-		
निवसावहे	side	रंस्याव	light - in this environ.		

"Aha! Soumitri, very exhilarating is this locale and we can happily reside here, oh, enemy-eliminator, we can certainly take delight in this environ. [4-27-25]

इतः च न अति दूरे सा किष्किन्धा चित्र कानना ।  
सुग्रीवस्य पुरी रम्या भविष्यति नृपात्मज ॥ ४-२७-२६

नृपात्मज	= oh, king's, son	चित्र कानना	= with charming, groves - hedged in	रम्या	= exquisite one
सुग्रीवस्य पुरी	= Sugreeva's, city	सा किष्किन्धा	= she, that Kishkindha	इतः	= from here
न अति दूरे च	= not, very, far off, further	भविष्यति	= it will be.		

"Further, oh, prince, hedged in charming groves that exquisite Kishkindha, the city of Sugreeva, will not be very far off from here. [4-27-26]

गीत वादित्र निर्घोषः श्रूयते जयताम् वर ।  
नदताम् वानराणाम् च मृदंग आडम्बरैः सह ॥ ४-२७-२७

जयताम् वर	= oh, among triumphant ones, best one	गीत वादित्र	= singing, musical	नदताम्	= blares of, Vanara-s,
		निर् घोषः	instrument's, out	वानराणाम्	also
			flowing - melodies	च	
सह मृदङ्ग	= along with, drum's -	श्रूयते	= is heard - from here.		
आडम्बरैः	showy extravaganza				

"The melodies of singing and the tunes of musical instruments played and sung in Kishkindha are heard from here, oh, the best-triumphant Lakshmana, and even the blares of vanara-s together with their snobbish drumming is heard, hence it is not far away. [4-27-27]

लब्ध्वा भार्याम् कपिवरः प्राप्य राज्यम् सुहृत् वृतः ।  
ध्रुवम् नन्दति सुग्रीवः संप्राप्य महतीम् श्रियम् ॥ ४-२७-२८

कपि वरः = monkey, the best, Sugreeva	भार्याम् = wife, on winning back	राज्यम् प्राप्य = kingdom, on winning
सुग्रीवः = choicest, prosperity, having won,	लब्ध्वा = with good, hearted ones - friends	वृतः = surrounded with
प्राप्य = he must be exuberant	ध्रुवम् = definite is that.	

"It is definite that the best monkey Sugreeva must be surrounded by his friends, thus he must be exuberant, as he won an utmost prosperity in winning back his wife and winning the kingdom." Raama thus spoke to Lakshmana. [4-27-28]

इति उक्त्वा न्यवसत् तत्र राघवः सह लक्ष्मणः ।  
बहु दृश्य दरी कुंजे तस्मिन् प्रस्रवणे गिरौ ॥ ४-२७-२९

राघवः इति = Raghava, thus, on saying	बहु दृश्य दरी = with many, sightly, caves, arbours	तस्मिन् = in there, on Prasavana,
उक्त्वा = there	कुंजे = with, Lakshmana, resided.	प्रस्रवणे गिरौ = mountain

Raghava having said thus resided on that Mt. Prasavana along with Lakshmana, whereat many sightly caves and arbours are there. [4-27-29]

सुसुखे हि बहु द्रव्ये तस्मिन् हि धरणी धरे ।  
वसतः तस्य रामस्य रतिः अल्पा अपि न अभवत् ॥ ४-२७-३०

सु सुखे हि = very, comfortable, admittedly	बहु द्रव्ये = with many, objects - like flowers, water etc	तस्मिन् = therein, by earth, borne one - on mountain
वसतः = while residing	तस्य रामस्य = for him, to Raama	अल्पा अपि = least, even - in the least
रतिः न = bliss, not, chanced, indeed.		

Though that mountain is indeed very comfortable, though it possess many objects of nature like flowers, fruits and waters, indeed, there is no slightest bliss to Raama while he resided there. [4-27-30]

हताम् हि भार्याम् स्मरतः प्राणेभ्यो अपि गरीयसीम् ।  
उदय अभ्युदितम् दृष्ट्वा शशांकम् च विशेषतः ॥ ४-२७-३१

विशेषतः = especially	उदयत् अभि = from eastern mountain, just, risen, moon, on seeing	हताम् = one who is kidnapped
	दृष्ट्वा	

प्राणेभ्यः अपि गरीयसीम् हि	= than lives, even, loftier, indeed	भार्याम् स्मरतः	= wife, on reminiscing over he became de- spondent.
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He felt despondent in reminiscing about his wife who is loftier than his lives, but who is kidnapped, especially on seeing the moon just risen on the eastern mountain. [4-27-31]

आविवेश न तम् निद्रा निशासु शयनम् गतम् ।  
तत् समुत्थेन शोकेन बाष्प उपहत चेतसम् ॥ ४-२७-३२

तत्	= that	समुत्थेन शोकेन	= well- high, surging, anguish	बाष्प उपहत चेतसम्	= by tears, marred, with a bosom
निशासु शयनम् गतम्	= in nights, to bed, on going	तम्	= him	निद्रा न आविवेश	= sleep, has not, taken hold of - ineffective.

That anguish which is surging high in him has rendered him with a bosom marred with tears, thereby sleep has no effect on him even if he has gone to bed in nights. [4-27-32]

तम् शोचमानम् काकुत्स्थम् नित्यम् शोक परायणम् ।  
तुल्य दुःखो अब्रवीद् भ्राता लक्ष्मणो अनुनयम् वचः ॥ ४-२७-३३

शोचमानम्	= he who is pensive	नित्यम् शोक परायणम्	= always, to grief, who is subjected to	तम् काकुत्स्थम्	= him, that Raama
अनुनयन्	= while pacifying	तुल्य दुःखः	= one who is - similarly, sad - for his brother	भ्राता लक्ष्मणः	= brother, Lakshmana
वचः अब्रवीत्	= words, said.				

While pacifying Raama who is pensive and who is always subjected to grief, his brother Lakshmana who is similarly sad for his brother's sadness spoke these words. [4-27-33]

अलम् वीर व्यथाम् गत्वा न त्वम् शोचितुम् अर्हसि ।  
शोचतो हि अवसीदन्ति सर्व अर्था विदितम् हि ते ॥ ४-२७-३४

वीर	= oh, brave one	व्यथाम् गत्वा अलम्	= anguish, undergoing, is enough	त्वम् शोचितुम् न अर्हसि	= you, to dishearten, not, apt
शोचतः ते विदितम् हि	= one who goes on an- guishing = to you, known, indeed - you know it clearly.	सर्व अर्था	= all, [his] purposes	अवसीदन्ति	= will sink down - back- slides

"Oh, brave one, enough is this anguishing of yours, and it will be inapt of you to dishearten. All objectives

will backslide for them who will be ceaselessly anguishing. That you know clearly. [4-27-34]

भवान् क्रिया परो लोके भवान् देव परायणः ।  
आस्तिको धर्म शीलः च व्यवसायी च राघव ॥ ४-२७-३५

राघव	= oh, Raghava	लोके भवान् क्रिया परः	= in world, you are, results, oriented	भवान् देव परायणः	= you are, to gods, dedicated to - in achieving proper results of your deeds
आस्तिकः	= theist	धर्म शीलः च	= righteous, in conduct [moralist]	व्यवसायी च	= industrious - mobilizer, also.

"Oh, Raghava, in the world you are a result-oriented person, and a devotee of gods for achieving those desired results, you are the theist, moralist, and also the mobilizer.

OR

"You are the only master in all the worlds to undertake certain tasks, and for achieving results of those humanly actions of yours you worship god, leaving the fruits of your action in god... you will do your duty as ordained... you are a theist, for you alone are 'that' 'Supreme Person...' thus you cannot self-contradict yourself to behave only in a humanly attitude... and then you are bound to be a moralist for you have all the preceding attributes... you alone are the mobilizer, for none other can accomplish certain tasks for which you are mobilised by all the divinities and you have also come this far... [4-27-35]

न हि अव्यवसितः शत्रुम् राक्षसम् तम् विशेषतः ।  
समर्थः त्वम् रणे हन्तुम् विक्रमैः जिह्वा कारिणम् ॥ ४-२७-३६

अ व्यवसितः	= if you are - without, endeavouring - lackadaisical	त्वम्	= you	विक्रमैः	= by your daring enterprises
जिह्वा कारिणम्	= trick, one who caused - trickster	शत्रुम्	= enemy	विशेषतः	= especially, a demon
तम्	= him - Ravana	रणे हन्तुम्	= in war, to kill	राक्षसम्	
				न समर्थः हि	= not, capable, indeed.

"If you are much too lackadaisical, indeed, you will not be capable to eliminate the enemy in war, specially a demon, especially a trickster, let alone all of your daring enterprises. [4-27-36]

समुन्मूलय शोकम् त्वम् व्यवसायम् स्थिरी कुरु ।  
ततः सपरिवारम् तम् राक्षसम् हन्तुम् अर्हसि ॥ ४-२७-३७

त्वम् शोकम् समुन्मूलय	= you, agony, completely, root out	व्यवसायम् स्थिरी कुरु	= endeavour, you stabilize	ततः स परिवारम् तम् राक्षसम्	= then, with, followers, him, that demon - Ravana
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हन्तुम् = to kill, you will be able  
अर्हसि to.

"On completely rooting out that agony then you stabilise your endeavour, and then you will be able to eliminate that demon Ravana along with his followers. [4-27-37]

पृथिवीम् अपि काकुत्स्थ ससागर वन अचलाम् ।  
परिवर्तयितुम् शक्तः किम् पुनः तम् हि रावणम् ॥ ४-२७-३८

काकुत्स्थ	= oh, Kakutstha	स सागर वन	= with, oceans, forests,	पृथिवीम्	= earth, even
परि वर्त	= reverse, motion, to	अचलाम्	mountains	अपि	
यितुम्	cause - to inverse the order of	शक्तः	= you are capable	तम्	= him, about Ravana,
				रावणम्	why, [talk about]
				किम् पुनः	again, all the more.
				हि	

"Oh, Kakutstha, you are capable to inverse the order of earth along with all of its oceans, forests, and mountains, then what to speak of that Ravana, all the more. [4-27-38]

शरत् कालम् प्रतीक्षस्व प्रावृट् कालो अयम् आगतः ।  
ततः स राष्ट्रम् स गणाम् रावणम् तम् वधिष्यसि ॥ ४-२७-३९

अयम् प्रा	= this one is, heavy,	शरत्	= autumnal, season, for-	ततः	= thereafter
वृट् कालः	rainy, season, that has	कालम् प्रति	ward, look on - look		
आगतः	come	ईक्षस्व	forward to		
स राष्ट्रम् स	= with, his city-state,	तम्	= him, Ravana, you will		
गणाम्	with, his followers	रावणम्	eradicate.		
		वधिष्यसि			

"Look forward to the autumnal season, as this season that has come is of heavy rains, and thereafter, you will eradicate that Ravana along with his city-state and his followers. [4-27-39]

अहम् तु खलु ते वीर्यम् प्रसुप्तम् प्रतिबोधये ।  
दीप्तैः आहुतिभिः काले भस्म चन्नम् इव अनलम् ॥ ४-२७-४०

अहम् तु	= I, on my part	काले	= on time	दीप्तैः	= enkindling, by offer-
भस्म चन्नम्	= by embers, concealed,	ते	= about your	आहुतिभिः	ing of flammable fire-
अनलम् इव	fire, as with				oblations
प्रति बोधये	= in turn, edifying -			प्र सुप्तम्	= well, slept, vitality
खलु	awakening in you,			वीर्यम्	
	just.				

"I am just awakening the fast sleeping vitality of yours, no more than rekindling fire concealed under embers

with the timely offerings of flammable fire-oblations." Thus said Lakshmana to Raama. [4-27-40]

लक्ष्मणस्य हि तद् वाक्यम् प्रतिपूज्य हितम् शुभम् ।  
राघवः सुहृदम् स्निग्धम् इदम् वचनम् अब्रवीत् ॥ ४-२७-४१

राघवः	= Raghava	लक्ष्मणस्य हितम् शुभम् तत् वाक्यम्	= Lakshmana's, expedi- ent, propitious, that, sentence - advise	प्रतिपूज्य	= on honouring
सुहृदम् स्निग्धम्	= to good-hearted, good-natured - Laksh- mana			इदम् वचनम् अब्रवीत्	= this, sentence, spoke.

Honouring that expedient and propitious advise of Lakshmana, Raghava spoke this sentence to that good-hearted and good-natured Lakshmana. [4-27-41]

वाच्यम् यद् अनुरक्तेन स्निग्धेन च हितेन च ।  
सत्य विक्रम युक्तेन तद् उक्तम् लक्ष्मण त्वया ॥ ४-२७-४२

लक्ष्मण	= oh, Lakshmana	अनुरक्तेन स्निग्धेन च हितेन च	= by an affectionate one, amiable one, cordial one, also	सत्य विक्रम युक्तेन	= truth, courage, one who has it by such a person
यत् वाच्यम्	= which, word is to be said	तत् त्वया उक्तम्	= that, by you, said.		

"What is to be said by an affectionate, amiable and cordial person, also whose courage is truth itself, that you have said it, Lakshmana. [4-27-42]

एष शोकः परित्यक्तः सर्व कार्य अवसादकः ।  
विक्रमेषु अप्रतिहतम् तेजः प्रोत्साहयामि अहम् ॥ ४-२७-४३

सर्व कार्य अव सादकः विक्रमेषु	= all, functions, down, casting - retrogressive = in triumphs	एष शोकः परि त्यक्तः अप्रतिहतम्	= this, distress, is com- pletely, cast-off = not, back, strikable - not possible for a strike back - undefeat- able	अहम् तेजः	= I am = ebullience
प्रोत्साहयामि	= invigorating.				

"Yes! Distress is retrogressive to all the functions. I am casting-off this distress completely. As an undefeatable one in my triumphs I am invigorating my ebullience. [4-27-43]

शरत् कालम् प्रतीक्षिष्ये स्थितो अस्मि वचने तव ।  
सुग्रीवस्य नदीनाम् च प्रसादम् अनुपालयन् ॥ ४-२७-४४

सुग्रीवस्य नदीनाम् च	= of Sugreeva, of rivers, also	प्रसादम् अनुपालयन्	= kindness [kind- heartedness,] awaiting for	शरत् कालम् प्रतीक्ष्ये	= autumn, season, I look forward
तव वचने स्थितः अस्मि	= your, word, staying, I am - I abide by your words.				

"Awaiting for the kind-heartedness of Sugreeva, and for the kindness of the rivers in their abatement, I look forward for the autumn remaining true to your words. [4-27-44]

उपकारेण विरः तु प्रतिकारेण युज्यते ।  
अकृतज्ञो अप्रतिकृतो हन्ति सत्ववताम् मनः ॥ ४-२७-४५

उपकारेण	= one who extends - suc- cour	विरः तु	= valiant one, on his part	प्रतिकारेण युज्यते	= with requital, con- joined - indebted with
अ कृतज्ञः	= un, faithful one further	अ प्रतिकृतः	= who does not, requite	सत्ववताम् मनः	= those with soft, hearts
हन्ति	= wounds.				

"A valiant one who is succoured will be indebted with some requital on his part, but besides being unfaithful, if one who does not make requital for all the favours done in his interest, he will be wounding the hearts of soft-hearted people." Raama said so to Lakshmana, keeping Sugreeva in view. [4-27-45]

तत् एव युक्तम् प्रणिधाय लक्ष्मणः  
कृत अञ्जलि तत् प्रतिपूजय भाषितम् ।  
उवाच रामम् स्वभिराम दर्शनम्  
प्रदर्शयन् दर्शनम् आत्मनः शुभम् ॥ ४-२७-४६

लक्ष्मणः	= Lakshmana	तत् एव	= that, alone - what Raama said about their waiting for cessation of rains	युक्तम् प्रणिधाय	= as candid, visualising
कृत अञ्जलि	= making, adjoined- palms	तत् भाषितम् प्रतिपूजय	= that, what is said by Raama, honouring - praisefully	आत्मनः शुभम् दर्शनम् प्रदर्शयन्	= his own, opportune, viewpoint, to clarify
स्व अभि राम दर्शनम्	= one with his - own, best, delightful, aspect - Raama	रामम् उवाच	= to Raama, said.		

Visualising what Raama said about their waiting for pre-winter season to be candid, and praisefully making palm-fold at that determination of Raama, and even to clarify his own opportune viewpoint, Lakshmana spoke to Raama who by his own aspect is a delightful one for a ken. [4-27-46]

यथोक्तम् एतत् तव सर्वम् ईप्सितम्  
नरेन्द्र कर्ता न चिरात् तु वानर ।  
शरत् प्रतीक्षः क्षमताम् इमम् भवान्  
जल प्रपातम् रिपु निग्रहे धृतः ॥ ४-२७-४७

नरेन्द्र	= oh, lord of people	यथा उक्तम्	= as, said like that	वानरः	= vanara - Sugreeva
न चिरात् तु	= not, lately, but	तव ईप्सितम्	= by you, desired	एतत् सर्वम्	= everything, com- pletely, he will be doing
रिपु निग्रहे	= enemy, in disciplining - elimination	धृतः भवान्	= steadfast, as you are	शरत्	= autumn, while await- ing
इमम्	= this	जल प्र पातम्	= waters, heavy, falling - rainy season	प्रतीक्षः	= you may bear with.

"Oh, lord of people, Sugreeva will be effectuating everything you have desired and said, not later but soon, hence awaiting autumn you may please bear up these heavy rainfalls, besides bearing with the idea of disciplining the enemy. [4-27-47]

नियम्य कोपम् प्रतिपाल्यताम् शरत्  
क्षमस्व मासाम् चतुरो मया सह ।  
वस अचले अस्मिन् मृग राज सेविते  
संवर्तयन् शत्रु वधे समर्थः ॥ ४-२७-४८

शत्रु वधे	= in enemy, elimination, समर्थः capable as you are समुद्ययन् [gearing up]	क्षमस्व	= have patience, unlike a lion	कोपम्	= anger, while contain- ing
शरत्	= autumn, may be प्रतिपाल्यताम् awaited	चतुरः	= four, months, come to मासाम् pass - spending time	मृग राज	= animals', king, adored सेविते by
अस्मिन्	= on this, mountain	संवर्तयन्			
अचले		मया सह वस	= me, along with, you stay.		

"Let autumn be awaited while containing your anger, and along with me you may stay on this mountain which is adored by lions, and spend these four rainy months here like a monsoon lion, although you are capable to eliminate the enemy at any moment like a lion. [4-27-48]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे सप्तविंशः सर्गः ॥

Thus completes 27<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a



sage and the oldest epic.

## 28 Sarga 28 - अष्टविंशः सर्ग

## Eulogy On Rainy Season

Introduction -

Raama eulogises the rainy season for a heavenly elixir is showered for all the living beings. This is one among the other eulogies to seasons. On this narration about rainy season, there are extensive commentaries by the ancient commentators as rainy season occupies a prime ordeal status among other seasons, and some of them are included here.

स तदा वालिनम् हत्वा सुग्रीवम् अभिषिच्य च ।  
वसन् माल्यवतः पृष्ठे रामो लक्ष्मणम् अब्रवीत् ॥ ३-२८-१

वालिन्म्	=	Vali, on eliminating	सुग्रीवम्	=	Sugreeva, anointment,	तदा	=	ensuing
हत्वा			अभिषिच्य च		also			
माल्यवतः	=	Mt. Malayavata -	वसन्	=	while residing	सः रामः	=	he, Raama, to Laksh-
पृष्ठे		Prasavana, on upland				लक्ष्मणम्		mana, spoke.
		of - mountainside				अब्रवीत्		

Raama spoke to Lakshmana while residing on the mountainside of Mt. Malayavata, also known as Mt. Prasavana, ensuing the elimination of Vali and enthronement of Sugreeva. [3-28-1]

अयम् स कालः संप्राप्तः समयो अद्य जल आगमः ।  
संपश्य त्वम् नभो मेघैः संवृतम् गिरि संनिभैः ॥ ३-२८-२

सः	=	that - time, of which	अयम्	=	is this	कालः	=	time
		we thought						
सम् प्राप्तः	=	has come to pass	अद्य जल	=	now, waters, coming	गिरि सन्निभैः	=	mountain, similar
			आगमः		[rains,] season			
मेघैः	=	with clouds	समयः			नभः	=	sky
त्वम्	=	you, see.	संवृतम्	=	fully covered			
सम्पश्य								

"This is that time of which we thought and it has come to pass. Now it is rainy season. You see the sky fully covered with mountainous clouds. [3-28-2]

नव मास धृतम् गर्भम् भास्कारस्य गभस्तिभिः ।  
पीत्वा रसम् समुद्राणाम् द्यौः प्रसूते रसायनम् ॥ ३-२८-३

द्यौः	=	heaven - sky	भास्कारस्य	=	with sun's, sunrays	समुद्राणाम्	=	of oceans, essence, on
			गभस्तिभिः			रसम् पीत्वा		guzzling

नव मास = nine, months, after धृतम् sustaining	रसायनम् = of elixir [of life,] to the गर्भम् pregnancy	प्रसूते = is giving birth.
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'Sustaining a nine-month pregnancy, impregnated through the Sun with his sunrays guzzling the essence of oceans, the heaven is giving birth to the elixir of life. [3-28-3]

The atmosphere bears pregnancy of rain water drawing through the sunrays, keeping that essence in air consolidating them to become watery clouds for a nine month period from the month of कार्तीक to आषाढ . That is roughly from November to July. Then it delivers rainwater, the elixir of life, in the month of श्रावण . It is an extract of six रस-स् elixirs, for the utilisation of various crops. अत्र मेघाः सूर्य रश्मि मरुत् आदिभिः समुद्रम् उदकम् गृहीत्वा गर्भवत् कार्तीक मास प्रभृति नव मास धृतम् सस्यानाम् षड् रस सम्पत्ति हेतु भूतम् शुद्धम् उदकम् श्रावणे मासि मुन्चति इत् सूचितम् -- धर्माकृतम्

शक्यम् अंबरम् आरुह्य मेघ सोपान पंक्तिभिः ।  
कुटज अर्जुन मालाभिः अलंकर्तुम् दिवाकरम् ॥ ३-२८-४

मेघ सोपान = with cloud's, stairs, पंक्तिभिः flight of कुटज अर्जुन = with wild-jasmines, मालाभिः Arjuna-flowers, gar- lands	अम्बरम् = sky, climbing up आरुह्य अलंकर्तुम् = to adorn, it is possible शक्यम् - in these days.	दिवा करम् = day, maker - sun can be
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'It is very likely to climb up the flight of stairs of clouds to bedeck the sun with the garlands of white wild-jasmines, and red Arjuna flowers, in these days. [3-28-4]

Vishnu or Narayana is located in the solar orb in the aspect of sun, calle सूर्य नारयण and he is to be adored in these days of rain before any bodily activity like eating or drinking is undertaken. ध्येयः सदा सवितु मण्डल मध्य वर्ती नारायणम् and this Vishnu is a 'decoration-happy' deity अलन्कार प्रियो विश्णुः and thus He can easily be reached by the stepladder formation of clouds and he can be garlanded easily. To do so a wife must be at his side स पत्न्या विशालाक्ष्या नारायणम् उपागमत् 'adore that Narayana along with your wife...' and now if Raama were to adore that Supreme, Seetha is not at his side. Govindaraja.

संध्या राग उत्थितैः ताम्रैः अंतेषु अधिक पाण्डुरैः ।  
स्निग्धैः अभ्र पट च्छेदैः बद्ध व्रणम् इव अंबरम् ॥ ३-२८-५

सन्ध्या राग = sunset time, with the उत्थितैः hue of, extending - mottled with स्निग्धैः = with soft बद्ध व्रणम् = bandaged, gash, like. इव	ताम्रैः = with redness अभ्र पट = cloud, [called] cloth, च्छेदैः pieces - bandages	अन्तेषु = at edges, much, अधिक whitish - pure white पाण्डुरैः अम्बरम् = sky
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'Those clouds with pure white edges, and with reddish hue of sunset extending on them, look like soft pieces of cloth bandaged on the gashes of sky. [3-28-5]

The sky's parturition in the form of rain is just over and she is bandaged with cotton-like whitish and softish clouds, while the colour of spilt blood is still appearing on those dressings borrowed from the colour of sunset.

मन्द मारुत निःश्वासम् संध्या चंदन रंजितम् ।  
आपाण्डु जलदम् भाति काम आतुरम् इव अंबरम् ॥ ३-२८-६

मन्द मारुत निःश्वासम्	= slothful, breezes, out, breathing - as sighs	सन्ध्या चन्दन रंजितम्	= sunset, sandal-paste, tinged with	आपाण्डु	= with very white - blanched
जलदम्	= clouds floating on her face	अंबरम्	= sky is	काम आतुरम् इव	= one with - love, long- ing, as if
भाति	= appearing.				

'Slothful breezes as her sighs, sunset tingeing her as sandal paste, the sky with blanched clouds on her face appears like the one sighing for love. [3-28-6]

The birthing of rain is over and to give next birth to next rain, the sky is ready as a wooable female with sighs and daubing of sandal pastes to cool off her yearning for love.

एषा घर्म परिक्लिष्टा नव वारि परिप्लुता ।  
सीता इव शोक संतप्ता मही बाष्पम् विमुंचति ॥ ३-२८-७

घर्म परि क्लिष्टा	= by searing-summer, overly, agonised	नव वारि परि प्लुता	= by new, waters, thor- oughly, flooded - wet- ted	एषा मही	= this, earth
शोक संतप्ता	= by grief, fully, searing	सीता इव	= Seetha, like	बाष्पम् वि मुंचति	= earth, tears, verily - implacably, outpour- ing.

'Overly agonised with the searing-summer, but thoroughly wetted with new waters, this earth looks like Seetha, both implacably outpouring tears. [3-28-7]

The earth that becomes heated in summer vents out hot vapours on the fall of first rains releasing its agony of heat. The first act of humans to vent out agony is to shed tears. Now the earth is shedding humid tears and she is like Seetha who is also in the same predicament of earth, as the heat called the atrocity of Ravana sears Seetha.

मेघ उदर विनिर्मुक्ताः कर्पूर दल शीतलाः ।  
शक्यम् अंजलिभिः पातुम् वाताः केतकि गन्धिनः ॥ ३-२८-८

मेघ उदर = from cloud's, womb, विनिर्मुक्ताः verily, out, freed वि निर् मुक्तः [breezes - वाताः वाताः = breezes	कर्पूर कल्हार = minty-camphor [yel- दल शीतलाः low camphor,] [or, red-lotuses] leaves, with coolness of अन्जलिभिः = with palms-bowl, to पातुम् draught, possible to. शक्यम्	केतकि = Ketaki plant [Pan- गन्धिनः danus odora tissimus, Mogra,] with perfume of
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'Freed from the wombs of clouds, cool as the leaves of minty-camphor, perfumed with the fragrance of Mogra plants, such as these breezes are it is possible to have a draught of them with the bowl of palms. [3-28-8]

एष फुल्ल अर्जुनः शैलः केतकैः अधिवासितः ।  
सुग्रीव इव शान्त अरिः धाराभिः अभिषिच्यते ॥ ३-२८-९

फुल्ल अर्जुनः = fully bloomed, with Arjuna trees' flowers एष शैलः = this, mountain धाराभिः = downpours, anoint- अभिषिच्यते ing.	केतकैः = with Ketaka trees' flowers शान्त अरिः = is silenced, whose en- emy	अभि वासितः = further, fragranced सुग्रीव इव = Sugreeva, like
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'This mountain with fully bloomed Arjuna flowers, further fragranced by Ketaka flowers is being anointed with downpours on a par with Sugreeva, who is anointed when his enemy is silenced. [3-28-9]  
This Mountain Prasavana is full with its blooming Arjuna flowers, like the colourful garlands on the chest of Sugreeva. It is further fragranced with Ketaka flowers, like the fragrant items brought for Sugreeva's anointment. As with Sugreeva who after silencing his enemy Vali is anointed on time with the pouring down of all kinds of waters from golden flasks, this is mountain after silencing its enemy called sun-sear, is also being anointed by rainy downpours.

मेघ कृष्ण अजिन धरा धारा यज्ञ उपवीतिनः ।  
मारुत आपूरित गुहाः प्राधीता इव पर्वताः ॥ ३-२८-१०

मेघ कृष्ण = clouds, black, deer- अजिन धरा skin, donning पर्वताः = mountains	धारा यज्ञ = showers, ritual, man- उपवीतिनः tled with - wearing sa- cred thread प्र अधीता इव = well, studying - reciting ones [young- scholars,] are like.	मारुत = by breeze, replete आपूरित with, caves गुहाः
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'Donning clouds as black deer skins, torrents as sacred-threads, and caves replete with breezes as vocals, the mountains look like young-scholars reciting Veda-s. [3-28-10]

The duty of young scholars of Vedic studies is to wear black deerskin and sacred thread as their initiation into Vedic studies. In these rainy days, there will be no other activity to them than sitting tight to recite their texts. The caves of mountains are its own mouths and they are replete with air and air gives out a din, and even the Vedic recitation gives out a din of its own kind. Thus, the mountains appear to be like humble young-scholars of Veda-s, voicing out their chanting like the hum of the air in caves.

अत्र पर्वतानाम् कृष्ण अजिन यज्ञोपवीत आदि धर्म कल्पेन अध्येतृ सादृश्य प्रतिपादनात् अध्येतृणाम् ब्रह्मचारिणाम् कृष्ण अजिन यज्ञोपवीत आदि धारणम् धर्म इति उक्तम् - दृक्।

कशाभिः इव हैमीभिः विद्युद्भिः इव ताडितम् ।  
अन्तः स्तनित निर्घोषम् सवेदनम् इव अम्बरम् ॥ ३-२८-११

हैमीभिः	= with golden, whips, as	विद्युद्भिः	= by flashes of lightening	अम्बरम्	= [sky is] whipped, as
कशाभिः इव	if		ing	ताडितम् इव	though
स्तनित	= rattle of thunder	निर् घोषम्	= out letting	अम्बरम्	= sky is
अन्तः स	= internally, with,				
वेदनम् इव	throes, as though having - internally suffering with them.				

'While the flashes of lightning are whipping the sky as if they are the golden whips, it is letting out rattle of thunders holding out against its inly throes. [3-28-11]

नील मेघ आश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे ।  
स्फुरन्ती रावणस्य अङ्के वैदेही इव तपस्विनी ॥ ३-२८-१२

नील मेघ	= blue, cloud, hingeing on	स्फुरन्ती	= squirming, lightening	रावणस्य	= in Ravana's, grasp,
आश्रिता		विद्युत्		अङ्के	squirming
तपस्विनी	= penitent - sorry state,	प्रतिभाति मे	= appears to be, to me.	स्फुरन्ती	
वैदेही इव	Vaidehi, as if				

'That lightning hingeing on the blue cloud is squirmy, to me it appears like woeful Vaidehi squirming in the grasp of Ravana. [3-28-12]

इमाः ता मन्मथवताम् हिताः प्रतिहता दिशः ।  
अनुलिप्ता इव घनैः नष्ट ग्रह निशा कराः ॥ ३-२८-१३

मन्मथवताम्	= for lovers having	प्रतिहता	= [precincts are] marred	नष्ट ग्रह निशा	= lost, planets, night,
हिताः	ing beloveds, [the precincts are] advantageous		[unclear]	कराः	maker - moon
इमाः ताः	= these, they, directions	घनैः	= with clouds, be-		
दिशः		अनुलिप्ता इव	grimed, as though.		

'For those who are with their beloveds these precincts are advantageous, as their directions, as to which east and which is west, are unclear; and to loverless ones like me they are disadvantageous, because the same precincts have their planets and even their moon lost, and they look as though begrimed with dark-clouds. [3-28-13]

क्वचित् बाष्प अभिसंरुद्धान् वर्ष आगम समुत्सुकान् ।  
कुटजान् पश्य सौमित्रे पुष्टितान् गिरि सानुषु ।  
मम शोक अभिभूतस्य काम संदीपनान् स्थितान् ॥ ३-२८-१४

सौमित्रे	= oh, Soumitri	क्वचित्	= somewhere	बाष्प	= tears / droplets of vapour
अभिसंरुद्धान्	= thickly, covered	वर्ष आगम	= of rainy season, by arrival of, feeling happy	गिरि सानुषु	= on mountain, terraces, standing
अभि सम्		समुत्सुकान्		स्थितान्	
रुद्धान्		मम शोक	= my, sorrow, verily,	काम	= passion, inciters
पुष्टितान्	= flowered ones	अभिभूतस्य	one who is let down	संदीपनान्	[plants on mountain] such plants
कुटजान्	= wild-jasmines, you				
पश्य	see.				

'Feeling happy with the arrival of rain wild jasmine plants standing somewhere on the terraces of mountain are flowered, and they are thickly covered with droplets of vapour, as if they are the tears of happiness hovering round the flower like faces of ladyloves at the arrival of their lovers, and such plants are becoming inciters of passion in me, who am let down by my sorrow for my ladylove. [3-28-14]

While some natural beings are enthused to take delight in the process of nature, ब्रह्म अनुभव सन्तुष्ट , or Supreme Self, some others are refuting it. Thus my passion is increasing to bring back those perverts onto correct path.

रजः प्रशांतम् स हिमो अद्य वायुःनिदाघ दोष प्रसराः प्रशांताः ।  
स्थिता हि यात्रा वसुधा अधिपानाम्प्रवासिनो यांति नराः स्व देशान् ॥ ३-२८-१५

अद्य	= now	रजः	= dust, is quietened	वायुः स	= breeze, together with, chill
निदाघ दोष	= summer's, vile, pervasions	प्रशान्तम्		हिमः	
प्रसराः		प्रशान्ताः	= quietened	वसुधा	= of land, lords- kings
यात्रा	= expeditions - conquests	स्थिता हि	= came to a halt, indeed	अधिपानाम्	
				प्रवासिनः	= in outstation, those
				नराः स्व	men who are, one's,
				देशान्	own, to countries, they
				यान्ति	are going - returning.

'In these days the dust is quietened, breeze is chilly, vile pervasions of summer are also quietened, conquests of kings indeed came to a halt, and the people in outstation are returning to their own countries. [3-28-15]

This verse speaks about the one who is blessed by the Supreme Being by way of His beneficence in the form of rain. For such a blessed soul रजः which also means रजो गुण , 'over-activism...' apart from the meaning of 'dust..' is silenced. This is one among the three attributes सत्त्व रजः तमो गुणा -s 'purity, activity, stolidity...' and thus रजः प्रशान्तम् 'the quality of over-activity is quietened, along with the quality of stolidity...' thus, only 'purity' is evident in him in his worldly activities. स हिमो वायुः 'with, coldness, is air...' the word 'air' denotes 'breathing humans' and those blest human's heart breaths a cool breeze, rather than fumes and fires, that which is the attitude of a person who is dominated by रजो गुण 'attribute of over-activity...' Thus, they the blessed souls have no evil effects of searing or scorching of summer. The compound निगध दोष ॥ । प्रशान्ताः means worldly affairs, are silenced, where vile of summer is the personified vile of worldly affairs. And even their worldly expeditions to conquer, to possess, and to become significant etc., are stalled for the blessed souls स्थिताः ॥ । अधिपानाम् . They have nothing to do here on earth because they are immigrants onto earth. So, they are returning to their own country, quarters, or abode, प्रवासिनो ॥ । स्व देशान् . Their own place स्व देश is वैकुण्ठ . Thus the divine rain blesses them with salvation.

संप्रस्थिता मानस वास लुब्धाः प्रिय अन्विताः संप्रति चक्रवाकः ।  
अभीक्ष्ण वर्ष उदक विक्षतेषु यानानि मार्गेषु न संपतन्ति ॥ ३-२८-१६

सम्प्रति	= presently	हम्साः	= swans]	मानस वास	= at Lake Maanasa, to
सम्प्रस्थिता	= readily, started to journey	चक्रवाकः	= Cakravaka [ruddy gees,] with beloved	लुब्धाः	live, eager to
मार्गेषु	= in roadways	प्रिय	one, conjoined with	अभीक्ष्ण	= oftentimes, by rainy,
		अन्विताः	= vehicles	वर्ष उदक	waters, verily battered
		यानानि		विक्षतेषु	
				न सम्	= not, verily, falling - not
				पतन्ति	moving ahead.

'Presently swans have started journey to Lake Manasa eager to live there, but the Cakravaka birds, ruddy gees, that are together with their beloveds are not departing, and vehicles are not taking to road as the rain-water has battered the roadways oftentimes. [3-28-16]

The swans do not like muddy waters so they aspire the clear waters of Lake Maanasa in Himalayas. The great sages, averse to muddy worldly affairs, are also called 'swans, supreme swans' हम्स परम हम्स for they wander all over acquiring and disseminating spirituality to world. But they take break in rainy season in a vow called चातुर् मास्यम् and contemplate in their own मनस् 'mind' about the Supreme Being. If the swans tend to go to Himalayan Maanasa Lake, these sagely-swans tend to gain entry into their own mind in search of Supreme. And, like swans that can search and separate milk from water to drink milk alone, the sages can search for their being. The compound सम्प्रस्थिता , indicates a journey towards Supreme. And प्रिय अन्विता indicates in-



volvement in worldly affairs, nominally indicated here as 'together with their lovers'. Contrarily, those ruddy gees bound by attachments do not flee away, but they will stick to their worldly interests. Thus, this rainy season is sagely, to enable the seekers to seek the Supreme, without any bickerings due from the world.

क्वचित् प्रकाशम् क्वचिद् अप्रकाशमभः प्रकीर्णा अंबु धरम् विभाति ।  
क्वचित् क्वचित् पर्वत संनिरुद्धम् रूपम् यथा शान्त महार्णवस्य ॥ ३-२८-१७

प्र कीर्णा = widely bestrewn with, अम्बु धरम् water, carriers - clouds	क्वचित् = somewhere	प्रकाशम् = bright
क्वचित् = somewhere else	अ प्रकाशम् = not, bright	नभः = sky
क्वचित् = somewhere, some- क्वचित् where else - hear and there	पर्वत सम् = with mountains, ver- निरुद्धम् ily, dammed up	शान्त महा = peaceful [tideless,] अर्णवस्य vast, of ocean
रूपम् यथा = in aspect, as with	वि भाति = well, gleaming.	

'Widely bestrewn with clouds the sky is bright somewhere, and not so bright somewhere else, thus it is gleaming well with an aspect of vast but tideless ocean that is by far dammed up with cloudlike mountains. [3-28-17]

The sky, or heaven, is also called Supreme Being, according to the saying खम् ब्रह्म 'Sky is Brahman.' This is apparently shiny at places where the clouds of ignorance are not hovering on the minds of the discerners, and it is unshiny and unapparent at other places because of the gloom in the mind of the beholder about the disposition of that sky, or Supreme Being.

व्यामिश्रितम् सर्ज कदम्ब पुष्पैः नवम् जलम् पर्वत धातु ताम्रम् ।  
मयूर केकाभिः अनुप्रयातमशैल अपगाः शीघ्रतरम् वहन्ति ॥ ३-२८-१८

शैल अप गाः = from mountains, wa- ter, goings - mountain rapids	सर्ज कदम्ब = with Sarja, with wild- पुष्पैः jasmine, flowers	व्या = well, coalesced मिश्रितम्
पर्वत धातु = with mountain's, ores, ताम्रम् became coppery	मयूर = with peacock's, केकाभिः screeches	अनु प्रयातम् = at behind, transiting such a
नवम् = new, water	शीघ्र तरम् = swiftly, in higher de- वहन्ति gree, carrying away - flowing.	

'Coalesced with Sarja and Wild-jasmine flowers, and also with the coppery ores of the mountain, the new waters are swiftly transiting towards ocean, while screams of peacocks haunting them. [3-28-18]

The flowers and mineral ores are mingling in waters and flowing as one with the waters. This is indicative of purposeful devotion, सात्विक गुण प्रधान भक्ति 'devotion in its pureness.' The सत्त्व गुण from the standpoint of mind is सुख 'devotion in pleasure....' and the रजो गुण is 'pain...' thus that sort of devotion is रजो गुण प्रधान भक्ति is 'devotion in

pain...' Thus in pleasure or pain devoutness is evident. Apart from these two, there are some simple devotees. They do not have any higher values/purposes in view, except to extol, praise, and sing for the Ultimate. Thus, the screaming and screeching peacocks indicate such simple devotees. Govindaraja.

रस आकुलम् षट्पद संनिकाशम्प्रभुज्यते जंबु फलम् प्रकामम् ।  
अनेक वर्णम् पवन अवधूतम्भूमौ पतति आम्र फलम् विपक्वम् ॥ ३-२८-१९

रस	= lusciousness, full of	षट् पद सम्	= six, footed [honeybee,]	जम्बु फलम्	= Jambu tree's, fruit -
आकुलम्		निकाशम्	nearly, equalling - that resemble		rose-apple
प्र कामम्	= much, delightedly	प्र भुज्यते	= well, devoured	अनेक वर्णम्	= diversely, coloured - discoloured
वि पक्वम्	= verily, ripened - over-ripe, putrefied	आम्र फलम्	= mango, fruit	पवन अवधूतम्	= by wind, down, heaved
भूमौ पतति	= on ground, falling.				

'The fruits of rose-apple that resemble honeybees are delightedly devoured as they are highly luscious, but the mango fruits that are discoloured and putrefied are falling to ground heaved down by wind. [3-28-19] The falling of fruits on their own by the gusts of wind is indicative of the fall of fruits for a true devotee, and to him the ripened fruit is made available. Though Rose apple is an insignificant fruit it is consumed. It has a medicinal property in this rainy season. And though mango is a rich fruit it is not the season to consume it. So it is not picked now. Thus it is becoming a wasted fruit. Fruits of actions are therefore according to actions but not according to their richness or otherwise.

विद्युत् पताकाः स बलाक मालाःशैलेन्द्र कूट आकृति संनिकाशाः ।  
गर्जन्ति मेघाः समुदीर्ण नादामत्त गजेन्द्रा इव संयुगस्थाः ॥ ३-२८-२०

विद्युत् पताकाः	= electric-charges, as [fluttering] flags	स बलाक मालाः	= with, cranes, as garlands	शैलेन्द्र कूट आकृति सम् निकाशाः	= mountain, lordly, pinnacles, in build, very, similar to such
मेघाः	= clouds	संयुग स्थाः	= in a fight, standing up to	मत्त	= vigorous
गज इन्द्रा इव	= elephant, lordly ones as with	सम् उदीर्ण नादा	= with verily, high-pitched, voice	गर्जन्ति	= are thundering.

'Electric-charges as their fluttering flags of war, flights of cranes as their garlands of gallantry, those clouds very similar in their build to the pinnacles of lordly mountains are thundering with very high pitched voices like invigorated lordly elephants standing up to a fight. [3-28-20]

The towering mountains, or the haughty elephants stand tall among all, and their thunderous grumbings are akin to the rumblings of Vedic scholars who stand tall to establish Vedic tenets, though they come to fistfights

with opponents.

वर्ष उदक आअप्यायित शाद्वलानिप्रवृत्त नृत्त उत्सव बर्हिणानि ।  
वनानि निर्वृष्ट बलाहकानिपश्य अपराह्णेषु अधिकम् विभान्ति ॥ ३-२८-२१

वर्ष उदक = by rain, water, sated, pasturelands	प्रवृत्त नृत्त = stimulated, for dance, carnivals, of peacocks	निर्वृष्ट = completely, rained, by clouds
शाद्वलानि	बर्हिणानि	
वनानि = woodlands	अपराह्णेषु = in afternoons	अधिकम् वि = extremely, well, splendidous
पश्य = you behold them.		

'When clouds have completely rained on the greenery pasturelands are satiated with rainwater and peacocks are stimulated to dancing carnivals, thus it is extremely splendidous in afternoons, behold it. [3-28-21] The Divine couple Lakshmi and Narayana have grown this garden called earth, watering each of its plant with their Divine hands. Thus, due to the divine beneficence of that couple in the form of rain, that which is sprinkled on that garden, the desires of living beings and their means are fulfilled. Govindaraja. The अपराह्ण is the fourth part of daytime, among the five, and they are: प्रातः सन्ध्याः मध्याह्न अपराह्ण सायाह्न early morning, morning, noon, afternoon, and evening.

सम् उद् वहन्तः सलिल अति भारम्बलाकिनो वारि धरा नदन्तः ।  
महत्सु शृङ्गेषु मही धराणाम्बिश्रम्य विश्रम्य पुनः प्रयान्ति ॥ ३-२८-२२

सलिल अति भारम् = with water, much, weighty - contained inside the wombs of clouds	सम् उद् वहन्तः = well, up, carrying - transporting	बलाकिनः = clouds adorned with - cranes
वारि धरा = water, carriers - clouds	नदन्तः = while rumbling	मही धराणाम् = by earth, born ones - of mountains
महत्सु शृङ्गेषु = loftiest, on peaks	विश्रम्य विश्रम्य = reposing, and reposing	पुनः प्रयान्ति = again, journeying like pregnant women.

'Clouds adorned with cranes around them are rumbling to transport them, and the weighty water contained inside their wombs, and reposing on the loftiest mountain peaks they are moving, moving and again reposing, like pregnant women. [3-28-22]

The saintly persons and pregnant mothers are indicated by these clouds. हृदयेन उद् वहन् हरिम् 'The Supreme is to be carried along by one's own heart...' thus with their complete knowledge about that Supreme the saintly persons are repeatedly reposing at a sinful situation, and proceeding further when that sin is absolved. Thus they journey further towards total salvation. A pregnant woman also moves haltingly like a cloud carrying

water. The clouds are pregnant not only by the weighty water but also by carrying the weight of cranes. The cranes fly high up to the clouds to mate. Thus, the clouds are loaded down with their own water and even with the flying cranes, both trying to carry the seed, the Supreme Being, in their wombs.

मेघ अभिकामा परिसंपतन्तीसम्मोदिता भाति बलाक पंक्तिः ।  
वात अवधूता वर पौण्डरीकीलंब इव माला रुचिर अंबरस्य ॥ ३-२८-२३

मेघ अभि = cloud, much, desirous कामा of बलाक = cranes, row of पंक्तिः	परि सम् = above, well, falling - पतन्ती flying all over अंबरस्य = of sky	सम्मोदिता = highly delightful वात = by wind, upheaved, अवधूता वर best, white-lotuses पौण्डरीकी
रुचिरा लम्ब = dangling, lovely, माला इव flowery-tassel, as with	भाति = shining forth.	

'Highly delighted cranes are flying all over in rows highly desirous of the clouds, and they are shining forth like the best and lovely festoons of white lotus flowers as if wind has upheaved and dangled them on the sky. [3-28-23]

The white flying cranes desire black clouds for their mating. It indicates that the pure white conscious is desiring the Supreme abiding beyond the dark/obscured quarters and thus this pure white conscious of the true devotee is flying up above the normal planes to merge into that unknown, dark, or obscured zone to have a glimpse of that Supreme, whose body colour is said to be 'blue' or 'blue-black' काल मेघ श्याम नील मेघ श्याम like that of the colourless sky.

बाल इन्द्रगोप्ता अंतर चित्रितेनविभाति भूमिः नव शाद्वलेन ।  
गात्र अनुपृक्तेन शुक्र प्रभेणनारी इव लाक्ष उक्षित कंबलेन ॥ ३-२८-२४

बाल = by young, Indragopa - इन्द्रगोप्ता red-beetles भूमिः = meadowland	अन्तर = innerly, painted - dap- चित्रितेन pled गात्र अनु = body, around, पृक्तेन wrapped नारी इव = woman, as if	नव शाद्वलेन = with new, meadows शुक्र प्रभेण = parrot-green, in shine वि भाति = verily, shining.
लाक्ष उक्षित = lac-red, besprin- कंबलेन kled - embroidered, with shawl - with wraparound		

'The meadowland is with its new meadows which are medially dappled with young and small red-beetles, and it is shining forth as if she is a woman wearing a parrot-green wraparound on which lac-red spots are embroidered. [3-28-24]

It is usual for the insects to swarm on the new pasturelands by which the earth is appearing to be wearing a parrot-green colour sari embroidered with exotic red spots. The red colour is indicative of mercy of Supreme Being appearing opportunely, and the green pastures are His fertile kindness that reveal after humanly suffering, say summer heat.

निद्रा शनैः केशवम् अभ्युपैतिद्रुतम् नदी सागरम् अभ्युपैति ।  
हृष्टा बलाका घनम् अभ्युपैतिकान्ता स कामा प्रियम् अभ्युपैति ॥ ३-२८-२५

इह	= now, these days]	निद्रा शनैः	= sleep, slowly, to	नदी द्रुतम्	= river, rapidly, to
		केशवम्	Keshava [Vishnu,]	सागरम्	ocean, closer, getting
		अभि उपैति	closely, getting at	अभ्युपैति	at
हृष्टा बलाका	= gleefully, female	स कामा	= with, passion, woman,		
घनम्	crane, to cloud,	कान्ता	to beloved, closely,		
अभ्युपैति	closely, getting at	प्रियम्	getting at.		
		अभ्युपैति			

'These days sleep is slowly getting closer to Vishnu, rivers are rapidly getting closer to oceans, cranes are gleefully getting closer to clouds, and women are passionately getting closer to their beloveds. [3-28-25]

Vishnu goes into yogic trance from आषाढ एकादशी to कार्तिक शुद्ध एकादशी thus He concentrates on the sustenance of the Universe, as an expression of His satisfaction लील। He is शेशिन् 'lord' and all other beings are शेष 'servants.' Thus, all the servants are eager to get in touch with the master. Govindaraja. Dharmaakuutam put this as: अत्र चतुर्ध्वपि पादेषु निद्रा नदी बलाका कान्तानाम् स्व स्व प्रियतान् केशव समुद्र घन पतीनान् प्रति स्वत एव अभिसरण कथनात् पतिम् प्रत्यभिसरणशीला अभिसारिका सूचितम् -- वर्षा काले स्त्रीणाम् कामोद्रेक उक्तः -- बलाकानाम् गर्भ धारणार्थम् सजलम् घनम् प्रति गमनम् उक्तम् -- दुक् Further he quotes from Kalidasa's मेघ सन्देश : गर्भाधान् क्षण परिचयान् नूनम् आबद्ध मालाः।

सेवन्ते नयन सुभगम् खे भवन्तम् बलाकाः ॥ - मेघसन्देश .

जाता वनान्ताः शिखि सुप्रनृत्ताजाताः कदम्बाः स कदम्ब शाखाः ।  
जाता वृषा गोषु समान कामाजाता मही सस्य वन अभिरामा ॥ ३-२८-२६

वन अन्ताः	= forest, interiors	शिखि सु प्र	= for peacocks, very,	जाता	= became - meetly
		नृत्ता	well, to dance		
कदम्बाः	= Kadamba trees	स कदम्ब	= with, Kadamba,	जाताः	= adaptive
		शाखाः	branches of		
वृषा गोषु	= bulls, in cows, match-	मही सस्य	= earth, with crops, or-	जाता	= became adaptive.
समान कामा	ing, in sensualities,	वन अभिरामा	chards, enrapturing		
जाता	adaptive				

'Interiors of forests have become adaptive for the peacocks to dance very well, Kadamba trees have become adaptive to their branches and bouquets, bulls with matching sensualities became adaptive to cows, and adaptive is this earth with its enrapturing crops and orchards, and all are adaptive to the season's gaiety.

[3-28-26]

वहन्ति वर्षन्ति नदन्ति भान्तिध्यायन्ति नृत्यन्ति समाश्वसन्ति ।  
नद्यो घना मत्त गजा वन अन्ताःप्रिया विहीनाः शिखिनः प्लवंगाः ॥ ३-२८-२७

वहन्ति नद्या	= surging, rivers	वर्षन्ति घना	= showering, clouds	नदन्ति मत्त	= trumpeting, ruttish,
भान्ति वन	= shining, forests, interiors	ध्यायन्ति	= reminiscing, beloved,	गजा	elephants
अन्ताः	ors	प्रिया विहीना	without	नृत्यन्ति	= dancing, peacocks
आश्वसन्ति	= resolved to, monkeys.			शिखिनी	
प्लवंगमाः					

'Rivers are surging, clouds are showering, ratty elephants are shrilling, forest interiors are shining, loverless are speculating, and peacocks are rocking, monkeys are resolving to stay at one place, for this is the rainy season. [3-28-27]

The monkeys have resolved to stay at one place without hopping hither and thither as the fruits for them are abundant at any one place.

प्रहर्षिताः केतक पुष्प गन्धम्आघ्राय मत्ता वन निर्झरेषु ।  
प्रपात शब्द आकुलिता गजेन्द्राःसार्धम् मयूरैः स मदा नदन्ति ॥ ३-२८-२८

केतक पुष्प	= Ketaka [Mogra,]	आघ्राय	= on whiffing	प्रहर्षिताः	= highly, gladdened
गन्धम्	flower, fragrance	मत्ता	= becoming excited	वन निर्झरेषु	= in forest, in streams
गजेन्द्राः	= lordly elephants	स मदा	= with, rut - elephants	मयूरैः	= peacocks, together
प्र पात शब्द	= well, falling, by			सार्धम्	with
आकुलिता	sounds, baffled				
नदन्ति	= blaring.				

'On whiffing the fragrance of new Ketaka flowers the lordly elephants are highly joyous and became excited, but they are baffled at the sounds made by the fall of water in the streamlets of forest, and those best ruttish elephants are blaring along with screaming peacocks. [3-28-28]

The elephants are confused at the sounds of mountain rapids falling to form brooklets in the forest and they construe those sounds are from an attacking elephant, thus they are giving out their challenge trumpeting. The peacocks are also screaming at the same sounds of rapids thinking them to be rainfall, as they welcome the rainfall to start dancing in the rain.

धारा निपातैः अभिहन्यमानाःकदंब शाखासु विलंबमानाः ।  
क्षण अर्जितम् पुष्प रस अवगाढम्शनैर् मदम् षट् चरणाः त्यजन्ति ॥ ३-२८-२९

धारा निपातैः = streams, by falling down - by downpours of rain	अभिहन्यमानाः = being knocked down	कदम्ब = Kadamba trees, शाखासु = branches of, drooping
षट् चरणाः = six, footed ones - hexapods, honeybees	क्षण = in a moment, acquired अर्जितम् - which is acquired in a trice that	विलम्बमानाः [languishing]
मदम् = intemperance	शनैः = slowly, forfeiting. त्यजन्ति	पुष्प रस = in flower's, nectar, अवगाढम् plunged into

'Honeybees languishing on the branches of Kadamba trees are knocked down by the downpour of rain, thereby they are slowly forfeiting the intemperance which they acquired in a trice by plunging themselves into the nectar of flowers. [3-28-29]

अंगार चूर्ण उत्कर संनिकाशैः फलैः सुपर्याप्त रसैः समृद्धैः ।  
जंबूद्रुमाणाम् प्रविभान्ति शाखानिपीयमाना इव षट् ओघैः ॥ ३-२८-३०

अंगार = coal, powder, heap चूर्ण उत्कर [globes,] equalling in सन्निकाशैः aspect	सुपर्याप्त रसैः = with profuse, juice with such	समृद्धैः फलैः = in abundance, fruits
जम्बू = Jambu [Rose-apple] द्रुमाणाम् trees, branches of शाखाः प्र विभान्ति = highly, shining forth.	षट् ओघैः = by honeybees, multitude of - hives of	निपीयमाना = swilling, as though निलीयमान इव

'Rose-apple trees contain abundant fruits with profuse juice which look like the globated coal powder, with them the branches of those trees shine forth as though swilled by hives of honeybees. [3-28-30]

तडित् पताकाभिः अलंकृतानाम् उदीर्णं गंभीर महा रवाणाम् ।  
विभान्ति रूपाणि बलाहकानाम् उत्सुकानाम् इव वारणानाम् ॥ ३-२८-३१

तडित् = lightning, with flags, पताकाभिः ornamented अलंकृतानाम् रूपाणि = appearances	उदीर्णं = having whooping, गंभीर महा profound, great, hav- रवाणाम् ing sounds - booms रण = war, enthusiasts उत्सुकानाम्	बलाहकानाम् = of clouds वारणानाम् = elephants, [vanara-s,] वानराणाम् like इव
वि भान्ति = verily, shining.		

'Ornamented with the flags of lightning, and that have whooping, profound and blaring booms, those clouds by their appearances are verily shining forth like the elephants enthusiastic for a war. [3-28-31]

मार्ग अनुगः शैल वन अनुसारीसंप्रस्थितो मेघ रवम् निशम्य ।  
युद्ध अभिकामः प्रतिनाद शन्कीमत्तो गजेन्द्रः प्रतिसंनिवृत्तः ॥ ३-२८-३२

मेघ रवम् = cloud's, thundering, निशम्य on listening	प्रति नाद = return, shout [chal- शन्की lence of another elephant,] doubting	युद्ध = for a fight, interested अभिकामः towards - for a head- on collison
सम् प्रस्थितः = readily started for	शैल मार्ग = mountain, way, fol- लुगः lower - minding the track of mountain	वन अनुसारी = forest, going towards
मत्तः गजेन्द्रः = energetic, lordly, an elephant	सम् निवृत्तः = well, not, proceeding - turning around.	

'That energetic and lordly elephant which readily started going towards the forest minding the track of that mountain, heard the thundering of the cloud, and doubting it a the war-whoop of another elephant took a right about turn wishing for a head-on collision with it. [3-28-32]

The 'warring elephant' is indicative of Vedic proponent, where any such scholar on hearing the profound and uproarious challenge of his opponent, he will re-echo the same in order to retain his stand in the war of blaring words. Thus, he takes an elephantine U-turn to colloid headlong with his opponent to establish the Vedic dharma.

क्वचित् प्रगीता इव षड्द ओघैःक्वचित् प्रवृत्ता इव नील कण्ठैः ।

क्वचित् प्रमत्ता इव वारण इन्द्रैःविभाति अनेक आश्रयिणो वनान्ता ॥ ३-२८-३३

अनेक = to many, a retreat - to आश्रयिणः birds, animals etc	वन अन्ता = forest, interiors of	क्वचित् षड्द = somewhere, with ओघैः प्र hexapods - honeybees, गीता इव by swarms of, well, sung, as if
क्वचित् नील = elsewhere, purple कण्ठैः प्रवृत्ता colour, necked ones नृत्ता इव - peacocks, pleas- antly, bestirring [well danced,] as if	क्वचित् = somewhere else, with वारण इन्द्रैः elephants, lordly, प्र मत्ता इव highly, excited, as if	वि भाति = verily, beaming forth.

'Somewhere the interiors of forests are finely singing, in affect, as they have swarms of singing honeybees; elsewhere, they are richly dancing, practically, as the purple-necked peacocks are bestirring; somewhere else, they are highly excited, virtually, as lordly elephants are highly excited, thus the interiors of forests are beam-  
ing forth as retreats to many bees, birds and animals. [3-28-33]

कदम्ब सर्जा अर्जुन कंदल आढ्यावनान्त भूमि मधु वारि पूर्णा ।

मयूर मत्ता अभिरुत प्रवृत्तैःअपान भूमि प्रतिमा विभाति ॥ ३-२८-३४

कदम्ब = with Kadamba, Sarja, सर्जा अर्जुन Arjuna, Kandala trees, कन्दल plentiful in आढ्या	मधु वारि = nectar, water, aplenty पूर्णा	वन अन्त = forest's, interior, land भूमि
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मयूर मत्ता = with peacocks, ex- अभि रुत cited, well, by scream- प्रवृत्तैः ing, by stirring up [dancing]	अपान भूमि = liquor, land [ale- प्रतिमा houses,] similar to, विभाति impressive.
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'Plentiful in Kadamba, Sarja, Arjuna, Kandala trees and with the heaps of their reddish flowers fallen on ground, and well-excited peacocks screaming and dancing like the tipplers of that liquor like nectar, thus the interiors of forest are aplenty with nectar of those fallen flowers flowing like water, thus they are impressively similar to the lands of liquor, say watering-holes. [3-28-34]

The ancient Indian liquor lounges are rather open spaces with palm/toddy trees in and around. The boozers used to wear flowery garlands and flowery armlets and they used to drink in the pinkish buds of banana flowers, which served mostly like the present day 'use and throw' plastic mugs. The screaming and dancing of nectar-drunk peacocks is metaphoric with the liquor-drunk boozers, or, say cabaret artists, and the land itself is boozy.

मुक्ता समाभम् सलिलम् पतत् वैसुनिर्मलम् पत्र पुटेषु लग्नम् ।  
हृष्टा विवर्णं च्छदना विहंगाःसुरेन्द्र दत्तम् तृषिताः पिबन्ति ॥ ३-२८-३५

सुर इन्द्र = gods, king - Indra, दत्तम् given - gift of	मुक्ता सम = pearls, similar, in आभम् shine	पतत् = that which is falling
सु निर्मलम् = verily - pure, without, dirt - extremely clear	पत्र पुटेषु = leaf, in hallows of	लग्नम् = clinching on such
सलिलम् = water rainwater	तृषिता = thirsty	वि वर्ण = verily, altered, च्छदना coloured [dis- coloured,] having wings
विहंगाः = birds	हृष्टा = delightedly	पिबन्ति = guzzling down.

'Extremely clear, pure, pearl-similar rainwater given as a gift by Indra is falling down and clinching the hallows of leaves, such as it is, it is heartily guzzled down by the thirsty birds whose wings are discoloured by the same water. [3-28-35]

Indra is the administrative authority to accord rain through the presiding deity of Rain, namely varuNa, the Rain-God. So also, all the other aspects of nature like air, fire, thunders, thunderbolts, crops, famines, earthquakes, and the whole of natural happenings are at Indra's behest.

षत्पद तंत्री मधुर अभिधानम्लवंगम् उदीरित कण्ठ तालम् ।  
आविष्कृतम् मेघ मृदंग नादैःवनेषु संगीतम् इव प्रवृत्तम् ॥ ३-२८-३६

वनेषु = in forests	षत्पद = honeybee's, string तंत्री मधुर bass, melodious, अभिधानम् stringendo	म्लवंगम् = by frogs, croaked, vo- उदीरित cal, rhythm कण्ठ तालम्
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मेघ मृदन्ग = with cloud's, drum,  
नादैः beats

आविष्कृतम् = commenced

सन्गीतम् = music, programmed,  
प्रवृत्तम् इव as though - the envi-  
rons filled with such  
music.

'Melodious string bass of honeybees as stringendo, frogs crocking as vocal rhythm, fortissimos of clouds as drumbeats, music has commenced in the forest as though programmed. [3-28-36]

On this and next verses that contain the aspect of 'Nature's Music' धर्माकृतम् records extensive commentary with reference to the 'Art of Music' सन्गीत शास्त्र Here only three instruments, namely sting instrument वीण percussion instrument मृदङ्ग and vocalised rhythm beat ताल are suggested. But these do not exclude the other components of music. The commentator says that the dancing and singing are also inclusive of it, as contained in the next verse: अत्र वीणा ताल मृदङ्ग वाद्य मात्रम् प्रतिपाद्य सन्गीतम् प्रवृत्तम् इति उक्त्वा वक्ष्यमानम् नृत्त गीत अपि अभिप्रेतम् - गीतम् वाद्यम् तथा नृत्यम् त्रयः सन्गीतम् उच्यते -- शारङ्ग देव॥ Then the commentator proceeds to say that whole of the epic is replete with music for it is rendered as singable poetry: तथा च भगवता वाल्मीकि महर्षिणा स्वस्य परम पुरुष रूप अभिध्यान अर्थम् गीति रूपम् राम चरितम् वर्णितम्। गान अर्थतया राम निकटे कुश लवयोः प्रेषणम् तु .

क्वचित् प्रनृत्तैः क्वचित् उन् नदद्भिः क्वचित् च वृक्ष अग्र निषण्ण कायैः ।  
व्यालम्ब बर्ह आभरणैः मयूरैः वनेषु संगितम् इव प्रवृत्तम् ॥ ३-२८-३७

क्वचित् प्र = somewhere, those that  
नृत्तैः are dancing well  
  
व्यालम्ब बर्ह = dangling, plumaged-  
आभरणैः tail, as decoration;  
with such

क्वचित् उद् = elsewhere, high,  
नदद्भिः pitched voicing  
  
मयूरैः = with peacocks

क्वचित् वृक्ष = somewhere else, of  
अग्र निषण्ण tree, on high, seated,  
कायैः च with bodies, also  
वनेषु = in forest, music [and  
संगितम् dance,] commenced,  
प्रवृत्तम् इव as though.

'Somewhere dancing well, elsewhere voicing in high pitch, and somewhere else seated high on the trees are the peacocks with plumaged tails as their dangling decorations, and it appears as the music and dance have commenced in the forests as programmed. [3-28-37]

The dancing peacocks are the dancers, the voicing peacocks around the dancing peacocks are the singers and instrumentalists, and the peacocks that are sitting atop trees dangling their tails and conducting the ballet are the virtuosos/maestros.:

अत्र नृत्यन्तो मयूरा नर्तका इव भवन्ति।  
उन्नदन्तो मयूराः गायका वादका इव च भवन्ति।  
उच्च स्थान स्थित सभा नायका इव भवन्ति। द्वाक्स्पन्।

स्वनैः घनानाम् प्लवगाः प्रबुद्धाविहाय निद्राम् चिर संनिरुद्धाम् ।  
अनेक रूपा आकृति वर्ण नादानव अंबु धारा अभिहता नदन्ति ॥ ३-२८-३८

घनानाम् स्वनैः	= of clouds, by thunders	प्र बुद्धा	= well, awakened - called up	अनेक रूपा आकृति वर्ण नादा	= of various, cast, carve, colour, with crocks
प्लवगाः	= frogs	चिर सम्	= for a long, verily, ob- structed	निद्राम्	= sleep
विहाय	= casting off	नव अम्बु धारा अभि हता	= by new, water, streams, verily, scourged	नदन्ति	= crocking.

'Thunders of clouds called up the frogs, and casting off their long-time captivity in sleep, frogs of various casts, carves, colours and crocks are crocking scourged heavily by the streams of new waters. [3-28-38]

Frogs are the foretellers of rain and they quickly respond to the rainfall because they cherish water and land alike, as amphibians, for their happy dwelling.

नद्यः समुद्राहित चक्रवाकातटानि शीर्णानि अपवाहयित्वा ।  
दृप्ता नव प्राभृत पूर्ण भोगाद्रुतम् स्व भर्तारम् उपोप यान्ति ॥ ३-२८-३९

सम् उद् वाहित चक्रवाका	= well, up, hauled, Cakravaka - river water is sweeping ruddy gees up and along with its course - seesawing	दृप्ता	= prideful	नद्यः	= rivers
शीर्णानि तटानि	= cleaved, riverbanks	अप वाहयित्वा	= remove, carrying - overflowing	नव प्रा भृत पूर्ण भोगा	= new, well, lugging, full-fledged, seducible - nubile limbs, pair of breasts, and other fruits and flowers used in meeting lovers, now immersed in the river waters
स्व भर्तारम्	= to one's own, husband - lover	द्रुतम् उप उप यान्ति	= swiftly, to his near, to his near, surging.		

'Prideful rivers are swiftly surging near and near of their lover-like ocean overflowing their own battered riverbanks, and in doing so they are swinging and seesawing flights of ruddy gees flying on their bosom, where the curvatures of bird-flight look like the new, full-fledged, seducible, nubile breasts of the river, and in doing so the river is also lugging other items of romance, namely flowers and fruits, steeped in their new waters. [3-28-39]

The rivers are the nubile girls and the over flying pairs/flights of Cakravaka birds are their heaving breasts. These girls called rivers are rushing towards their beloveds carrying flowers and fragrances etc., and they look like those girls that rush heaving their new breasts, uncaring for the elders of the house, or others in society around them, as though their lust is overflowing the brims of riverbanks, called the society.

नीलेषु नीला नव वारि पूर्णामेघेषु मेघाः प्रविभान्ति सक्ताः ।  
दवाग्नि दग्धेषु दवाग्नि दग्धाः शैलेषु शैला इव बद्ध मूलाः ॥ ३-२८-४०

words employed: नीलेषु - नीला - नव - वारि - पूर्णा - मेघेषु - मेघाः - प्रविभान्ति - सक्ताः - दवाग्नि - दग्धेषु - दवाग्नि - दग्धाः - शैलेषु - शैला - इव - बद्ध - मूलाः - Meanings

नीलेषु मेघेषु	= among swarthy, clouds	सक्ता	= attached - docked	नव वारि पूर्णा	= with new, water, full of
नीलः मेघाः	= swarthy, clouds	दवाग्नि दग्धेषु	= by forest fire, burnt, among mountains	बद्ध मूलाः	= wedged, at bases
दवाग्नि दग्धाः	= by forest fire, burnt, mountains, like	शैलेषु			
शैलाः इव		प्रभान्ति	= shining forth.		

'When the swarthy clouds full with new waters are docking among swarthy clouds, they are shining forth like mountains burnt by wildfire docking among other mountains that are already burnt by wildfire, both moored at mountain-bases. [3-28-40]

प्रमत्त संनाददित बर्हिणानि स शक्रगोप अकुल शाद्वलानि ।  
चरन्ति नीप अर्जुन वासितानि गजाः सुरम्याणि वन अन्तराणि ॥ ३-२८-४१

गजाः	= elephants - are moving where	प्रमत्त	= voluptuously, well, screaming, peahens	स शक्रगोप	= with, red-beetles,
नीप अर्जुन वासितानि	= by Niipa, Arjuna flowers, fragranced	संनाददित बर्हिणानि		अकुल शाद्वलानि	overspread, pasture-lands
		सु रम्याणि	= in verily, pleasant, forest, interiors	चरन्ति	= [elephants are] moving.
		वन अन्तराणि			

'Elephants are moving about the very pleasant interiors of forests where peahens are voluptuously screaming, pasturelands are overspread with red-beetles, and where they are fragranced with the flowers of Niipa and Arjuna trees. [3-28-41]

नव अंबु धार आहत केसराणि द्रुतम् परित्यज्य सरोरुहाणि ।  
कदंब पुष्पाणि स केसराणि नवानि हृष्टा भ्रमराः पिबन्ति ॥ ३-२८-४२

हृष्टा भ्रमराः	= joyful, honeybees	नव अंबु धार आहत केसराणि	= with new, water, streams, lashed, fibrils	सरोरुहाणि	= lotuses
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द्रुतम् परित्यज्य कदम्ब पुष्पाणि पिबन्ति	= quickly, leaving off Kadamba, flowers, quaffing.	स केसराणि = lotuses that are - with, fibrils	नवानि = new ones
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'Lashed are the fibrils of lotuses with the downpour of new waters, hence quickly leaving them off the joyful honeybees are quaffing the Kadamba flowers with new fibrils. [3-28-42]

मत्ता गजेन्द्रा मुदिता गवेन्द्रावनेषु विक्रान्ततरा मृगेन्द्राः ।  
रम्या नगेन्द्रा निभृता नरेन्द्राः प्रक्रीडितो वारि धरैः सुरेन्द्रः ॥ ३-२८-४३

गज इन्द्रा मत्ता मृग इन्द्राः विक्रान्त तरा निभृता	= elephants, lordly ones, are ruttish of animals, lordly ones - lions, are triumphant, to a better degree withdrawing - from conquests	वनेषु नग इन्द्रा रम्या सुर इन्द्रः	= in forests mountains, lordly ones, are heart- pleasing gods, lord	गव इन्द्रा मुदिता नर इन्द्राः वारि धरैः प्र क्रीडितः	= bulls, lordly ones, are delighted peoples, lords of with water, carries [clouds,] well, play- ing.
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'In forests lordly elephants are ruttish, ideal bulls that are delighted, peerless lions are triumphant to a better degree, lofty mountains are heart-pleasant, lords of people are withdrawing from their campaigns, and the lord of gods, Indra, is playing well with water giving clouds. [3-28-43]

मेघाः समुद्र भूत समुद्र नादामहाजल ओघैः गगन अवलंबाः ।  
नदीः तटाकानि सरांसि वापिः महीम् च कृत्स्नाम् अपवाहयन्ति ॥ ३-२८-४४

महा जल ओघैः मेघाः अप वाहयन्ति	= with great, waters, streams clouds making to outflow - in- undating.	सम् उद् धूत समुद्र नादा नदीः तटाकानि सरांसि वापिः	= verily, over, thrown - spurning, ocean's, boom rivers, lakes, pools, tanks	गगन अवलम्बाः कृत्स्नाम् महीम् च	= on skies, dangling - soaring such as they are, the entire, earth, also
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'The clouds having torrential water are soaring the sky, and spurning the booms of oceans with their rumbles they are inundating rivers, lakes, pools, tanks and even the earth. [3-28-44]

वर्ष प्रवेगा विपुला पतन्ति प्रवान्ति वाताः समुदीर्ण वेगाः ।  
प्रनष्ट कूलाः प्रवहन्ति शीघ्रमन्यो जलम् विप्रतिपन्न मार्गाः ॥ ३-२८-४५

विपुला वर्ष = substantially, rains, प्रवेगा पतन्ति speedily, falling	समुदीर्ण = intensified, in speedi- वेगाः वाताः ness, gales, are blow- प्रवान्ति ing नद्यः = rivers	प्र नष्ट कूलाः = verily, damaged - eroded, having river- banks शीघ्रम् = speedily, water, con- जलम् ducting. प्रवहन्ति
वि प्रतिपन्न = contradictory, having मार्गाः their course - out of ordinary course, far afield		

'Rains are falling substantially and speedily, gales are blowing intensified in their speediness, while rivers are conducting water speedily over their eroded riverbanks and far afield of their course. [3-28-45]

नरैः नरेन्द्रा इव पर्वतेन्द्राः सुरेन्द्र नीतैः पवन उपनीतैः ।

घन अंबु कुम्भैः अभिषिच्यमानारूपम् श्रियम् स्वाम् इव दर्शयन्ति ॥ ३-२८-४६

पर्वत इन्द्राः = mountain, lordly	सुर इन्द्र = gods, lord - by Indra, नीतैः brought - sent	पवन उप = by Air-god, to near, नीतैः wafted
घन अम्बु = cloud, water, with कुम्भैः pots of	नरैः = by people	नर इन्द्रा इव = people's, lord, like
अभिषिच्यमाना = while being anointed	रूपम् = aspect [of mountains]	स्वाम् = one's own, grandeur, श्रियम् इव as if
दर्शयन्ति = showing.		

'Lords of people will be anointed by people with water carried in pots on their shoulders, and then those kings show their propitious aspect of a humanly king with applied divinity, whereas the lords of mountains are being anointed with the water sent directly by Indra and hitherto wafted straight by Air-god in the pots called black-clouds, thus these lordly mountains are standing alone as if showing their grandeur and divinity on earth. [3-28-46]

घन उपगूढम् गगनम् न तारान भास्करो दर्शनम् अभ्युपैति ।

नवैः जल ओघैः धरणी वितृप्तातमो विलिप्ता न दिशः प्रकाशाः ॥ ३-२८-४७

गगनम् घन = sky is, by clouds, उप गूढम् closely, enshrouded	भास्करः = sun, to see, not, get- दर्शनम् न ting around - imper- अभ्युपैति ceivable वि तृप्ता = fully, satiated	तारा न = stars, not - seen तमः वि = by obscurity, verily, लिप्ता दिशः swathed, precincts, न प्रकाशाः not, illuminated.
धरणी नवैः = earth, with new, wa- जल ओघैः ter, torrents		

'Sky is closely enshrouded with clouds, neither sun nor stars are getting around for a glimpse, earth is fully satiated with the torrents of new water, enswathed in obscurity the precincts are unilluminated... [3-28-47]

The statement of 'obscurity and illumination' is suggestive of the Vedic import तमसोमा ज्योतिर्गमय 'from darkness lead me unto light...' When the earth itself is satisfied with the gift of nature the earthlings are still hankering

after inaccessible desires, thus they cycle through the karmic cycle.

महान्ति कूटानि मही धराणाम्धारा विधौतानि अधिकम् विभान्ति ।  
महा प्रमाणैः विपुलैः प्रपातैः मुक्त कलापैः इव लंबमानैः ॥ ३-२८-४८

मही	= by earth, born ones - of	धारा वि	= by torrents, clearly	महान्ति	= paramount, pinnacles
धराणाम्	mountains	धौतानि	washed	कूटानि	
लम्बमानैः	= pendulous	मुक्त कलापैः	= pearl's, necklaces, as if	महा प्रमाणैः	= of large, volume
		इव		विपुलैः प्र	- voluminous,
				पातैः	widespread, that
					itches down - torren-
					tial rains
अधिकम्	= surpassingly, verily,				
विभान्ति	shining forth.				

'The paramount pinnacles of the mountains are thoroughly washed by the torrential rains and are shining forth surpassingly, and the voluminous and widespread torrents that are pitching down are like the pearly necklaces pendulous on the chests of mountains. [3-28-48]

शैलोपल प्रस्वलमान वेगाः शैलोत्तमानाम् विपुलाः प्रपाताः ।  
गुहासु संनादित बर्हिणासुहारा विकीर्यन्त इव अवभान्ति ॥ ३-२८-४९

शैल उपल	= on mountain, stones,	विपुलाः	= widespread, torrents	शैल	= on mountain, lofty
प्र स्वलमान	verily, falling, speed-	प्रपाताः		उत्तमानाम्	ones
वेगाः	ily				
सन्नादित	= that are with - highly	गुहासु	= caves	हारा वि	= lavalieres, strewn
बर्हिणासु	screaming, peacocks			कीर्यन्त इव	around, like, well,
	in such			अव भान्ति	gleaming.

'Washing the mountain stones speedily the torrents on the lofty mountains are widespread and entering the caves, in which peacocks are highly screaming, and thus they are in the gleam of lavalieres strewn around. [3-28-49]

The mountain rapids are running helter-skelter on the mountain washing the boulders speedily. But the boulders according to their nature obstruct these rapids. When obstructed they have the only recourse to enter the nearest cave. The caves by then are already full with screaming and colourful peacocks. Adding to the lustre of those peacock's variegated colours, the pearly-white water has also entered the caves. Then these three, pearly water, colourful peacocks, blackish caves are giving out sparkles of their own, like necklaces studded with many colourful gems, and if many such pendants are strewn around, each of its studded stone emits its own colour.

शीघ्र प्रवेगा विपुलाः प्रपातानिर्धौत शृंग उपतला गिरीणाम् ।  
मुक्ता कलाप प्रतिमाः पतन्तोमहा गुह उत्सङ्ग तलैः ध्रियन्ते ॥ ३-२८-५०

शीघ्र प्रवेगा	= having high, speed	विपुलाः	= wide ones	गिरीणाम्	= of mountains
निर्धौत	= on neatly, washing,	मुक्ता कलाप	= pearly, necklaces, in	पतन्तः	= that are falling
शृङ्गा उप	on crest of mountains,	प्रतिमाः	shape		
तला	nearby, planes				
प्रपाता	= waterfalls	महा गुह	= cavernous, caves, in	ध्रियन्ते	= wearing.
		उत्सङ्ग तलैः	recess's [surfaces,] planes		

'On neatly washing the crests of wide mountains and their nearby planes, the high-speeded waterfalls are falling like pearl-necklaces and the mountains are wearing them at the planes of their cavernous caves. [3-28-50]

The mountains are noblemen in simile. The mountain rapids are pearly-necklaces firstly falling around their necks, and then drooping onto their chests, thus culminating at their locket-position, i.e., at the caves, on the chest of mountains. Those caves are glittering with the colours of peacocks, pearly water and blackish caves. Thus the उत्सङ्ग 'heart of hearts...' these noblemen's hearts of hearts are covered with such necklaces and lockets.

सुरताम् अर्द विच्छिन्नाः स्वर्ग स्त्री हार मौक्तिकाः ।  
पतन्ति च अतुलाः दिक्षु तोय धाराः समन्ततः ॥ ३-२८-५१

सुरताम् अर्द	= in lovemaking, in friction, broke apart	स्वर्ग स्त्री हार	= heavenly, females',	अतुलाः तोय	= excellent, water,
विच्छिन्नाः		मौक्तिकाः	strings, of pearls	धाराः	streams
समन्ततः	= all over, in directions	पतन्ति	= are falling.		
दिक्षु					

'Like the strings of pearls of heavenly females plopping down when broken in the friction of lovemaking, excellent streams of water are falling all over and in all directions. [3-28-51]

विलीयमानैः विहगैः निमीलद्भिः च पङ्कजैः ।  
विकसन्त्या च मालत्या गतो अस्तम् ज्ञायते रविः ॥ ३-२८-५२

विलीयमानैः	= by crouching in - returning to nests, of birds	निमीलद्भिः	= doubling up, with lotuses, also	विकसन्त्या	= blooming up, of Jasmine flowers, also
विहगैः		पङ्कजैः च		मालत्या च	with
रविः अस्तम्	= sun, into dusk, gone,				
गतः ज्ञायते	known to be.				

'With the return of birds to nests, doubling up of lotuses, and blooming up jasmines, the sun is known to have gone into dusk. [3-28-52]



वृत्ता यात्रा नरेन्द्राणाम् सेना पथि एव वर्तते ।  
वैराणि चैव मार्गाः च सलिलेन समीकृताः ॥ ३-२८-५३

नर	= people's, lords - of	सेना पथि एव	= armies, on path, only,	सलिलेन	= by water
इन्द्राणाम्	kings, campaigns,	वर्तते	remaining - marooned		
यात्रा वृत्ता	reversed				
वैराणि चैव	= conflicts, and also,	समीकृताः	= evened out - neu-		
मार्गाः च	roadways		tralised.		

'Reversed are the campaigns of kings as the armies are marooned and thus rainwater has neutralised conflicts and roadways. [3-28-53]

मासि प्रौष्ठपदे ब्रह्म ब्राह्मणानाम् विवक्षताम् ।  
अयम् अध्याय समयः सामगानाम् उपस्थितः ॥ ३-२८-५४

प्रौष्ठपदे मासि	= Bhaadrapada, in month	ब्रह्म	= for Vedic-studies	विवक्षताम्	= having concern
साम गानाम्	= Sama Veda, those that sing	ब्राह्मणानाम्	= for such Brahmins	अयम्	= this one, learnable,
				अध्याय	time
उपस्थितः	= has come forth.			समयः	

'The month of Bhaadrapada, August-September, is the time for learning the singing of Sama Veda, and this is the time that has come for those Brahmins who concern themselves for learning the singing of Sama Veda. [3-28-54]

During this time a vow called चातुर् मास्य व्रत will be observed by all adherers of Veda-s, and during this time young celibates are initiated into Vedic studies which commences on भाद्रपद शुक्ल तृतीय 'third day in the white-fortnight of this Bhaadrapada month.'

निवृत्त कर्म आयतनो नूनम् संचित संचयः ।  
आषाढीम् अभ्युपगतो भरतः कोसल अधिपः ॥ ३-२८-५५

निवृत्त कर्म	= one who has carried out, affairs, domestic	संचित	= garnering, goods	कोसल	= Kosala's, king, Bharata
आयतनः		संचयः		अधिपः	
आषाढीम्	= full moon day - pertaining to aSaadha month	अभ्युपगतः	= reached - undertaken	भरतः	
				नूनम्	= definitely.

'On carrying out all the domestic affairs and completely garnering the goods for rainy season, Bharata, the king of Kosala, might have definitely undertaken the 'four-month-vow' on the full moon day of aSaadha month. [3-28-55]

नूनम् आपूर्यमाणायाः सरय्वा वधते रयः ।  
माम् समीक्ष्य समायान्तम् अयोध्याया इव स्वनः ॥ ३-२८-५६

आ पूर्य = with water - being माणायाः fully filled	सरय्वा = of River Sarayu	रयः = swashing
सम् = verily, on coming back	माम् समीक्ष्य = me, on beholding	अयोध्याया = Ayodhya's, commo-
आयान्तम्		स्वनः इव = tion, as with
नूनम् वर्धते = definitely, must be in- creasing.		

'Definitely the River Sarayu must be overfilling and its swashing must be mounting as with the commotion of Ayodhya on beholding my returning to city. [3-28-56]

Ayodhya and its people used to create hubbubs whenever Raama used to return to city after his short trips to outside. Such is the affection of the inmates of Ayodhya to Raama, and now Raama is reminiscing that hubbub of people and swashing of Sarayu, as both soundalike.

इमाः स्फीत गुणा वर्षाः सुग्रीवः सुखम् अश्नुते ।  
विजित अरिः स दारः च राज्ये महति च स्थितः ॥ ३-२८-५७

विजित अरिः = one who has - verily, conquered, enemy - Sugreeva on conquer- ing Vali	स दारः च = with, wife, also	महति राज्ये = in an admirable, king- स्थितः च = dom, instituted such
सुग्रीवः = Sugreeva	स्फीत गुणा = that have - manifold, इमाः वर्षाः = merits - inbuilt facili- ties, these, rains - in rainy season	सुखम् = luxuries, he partakes - अश्नुते = he luxuriate in.

'This rainy season as such has manifold inbuilt facilities for self-contained entertainment, so Sugreeva must be luxuriating in them, besides, revelling for conquering his enemy, regaining his wife, and instituting himself as a king of an admirable kingdom. [3-28-57]

अहम् तु हत दारः च राज्यात् च महतः च्युतः ।  
नदी कूलम् इव क्लिन्नम् अवसीदामि लक्ष्मण ॥ ३-२८-५८

लक्ष्मण = Lakshmana	हत दारः च = with stolen, wife	महतः = from a great, kingdom, राज्यात् = fallen - toppled from
अहम् तु = I am, on my part - as for me	क्लिन्नम् नदी = wetted - toppled over, कूलम् इव = river, bank, like	च्युतः च = such as I am अवसीदामि = I am sinking down.

'As for me, Lakshmana, I am the one who is toppled from a great kingdom, whose wife is stolen, such as I am, I am toppling down like a riverbank that is toppled over. [3-28-58]

शोकः च मम विस्तीर्णो वर्षाः च भृश दुर्गमाः ।  
रावणः च महान् शत्रुः अपारम् प्रतिभाति मे ॥ ३-२८-५९

मम शोकः च विस्तीर्णः	= my, anguish, is also, boundless	वर्षाः च भृश दुर्गमाः	= rains, also, definitely, not, passable - path- ways are impassable	रावणः च महान् शत्रुः	= Ravana is, but, formidable, enemy
मे	= to me	अपारम्	= not, possible to cross over - not, negotiable - insurmountable obsta- cles	प्रतिभाति	= appears, to me.

'Also my anguish is boundless, the rains have definitely made the pathways impassable, my enemy Ravana is a formidable one, thus these three appear to me as insurmountable obstacles. [3-28-59]

अयात्राम् चैव दृष्ट्वा इमाम् मार्गाम् च भृश दुर्गमान् ।  
प्रणते चैव सुग्रीवे न मया किञ्चित् ईरितम् ॥ ३-२८-६०

सुग्रीवे प्रणते चैव	= Sugreeva is, very, humble, also thus	इमाम्	= this	अयात्राम्	= not, possible for a cam- paign
भृश दुर्गमान् मया किञ्चित् न ईरितम्	= highly, impassable = by me, anything, not, uttered.	मार्गाम् च	= pathways, also	दृष्ट्वा	= on visualising

'Though Sugreeva is very humble to embark on a campaign, visualising the rainy season as an impossible one for any campaign, and even the pathways are rendered highly impassable I have not said anything to him in the affirmative. [3-28-60]

अपि च अति परिक्लिष्टम् चिरात् दारैः समागतम् ।  
आत्म कार्यं गरीयस्त्वात् वक्तुम् न इच्छामि वानरम् ॥ ३-२८-६१

अपि च	= even, so	अति परि क्लिष्टम्	= much, entirely, diffi- culties - that Sugreeva has undergone	चिरात् दारैः समागतम्	= after a long while, with wife, united with
वानरम्	= to such vanara	आत्म कार्यं गरीयस्त्वात्	= our, work, owing to loftiness of due to magnitude involved in our task	वक्तुम् न इच्छामि	= to speak [insist,] not, I desired.

'Even Sugreeva has undergone many difficulties in their entirety, after a long while he is united with his wife, and even owing to the magnitude involved in our task of tracking down Ravana I did not desire to insist on that monkey. [3-28-61]

स्वयम् एव हि विश्रम्य ज्ञात्वा कालम् उपागतम् ।  
उपकारम् च सुग्रीवो वेत्स्यते न अत्र संशयः ॥ ३-२८-६२

सुग्रीवः	= Sugreeva	विश्रम्य	= after respite	कालम् उप	= time's, closely, coming
				आगतम्	in, on realising
				ज्ञात्वा	
उपकारम् च	= requital, also	स्वयम् एव	= on his own, thus, will	अत्र संशयः	= in that, doubt, is not
		वेत्स्यते हि	know, isn't it	न	there.

'After a respite Sugreeva will realise on his own that the time has come, and he will also realise the he has something to requite, isn't it! So, there needn't be any doubt in that matter. [3-28-62]

तस्मात् काल प्रतीक्षो अहम् स्थितो अस्मि शुभ लक्षण ।  
सुग्रीवस्य नदीनाम् च प्रसादम् अभिकांक्षयन् ॥ ३-२८-६३

शुभ लक्षण	= oh, one with felicitous aspect, Lakshmana	तस्मात्	= therefore	अहम्	= I am
सुग्रीवस्य	= of Sugreeva, of rivers,	प्रसादम्	= generosity, expectant	स्थितः काल	= abiding, time, looking
नदीनाम् च	also	अभिकांक्षयन्	of	प्रतीक्षः	forward to, I am.
				अस्मि	

'I therefore stay abidingly looking forward for the time, oh, Lakshmana with felicitous aspects, expectant of the generosity of Sugreeva and of these rivers. [3-28-63]

उपकारेण वीरो हि प्रतिकारेण युज्यते ।  
अकृतज्ञो अप्रतिकृतो हन्ति सत्त्ववताम् मनः ॥ ३-२८-६४

उपकारेण	= one who extends - succour	वीरः तु	= valiant one, on his part	प्रतिकारेण	= with requital, conjoined - indebted with
अ कृतज्ञः	= un, faithful one further	अ प्रतिकृतः	= who does not, requite	सत्त्ववताम्	= those with soft, hearts
हन्ति	= wounds.			मनः	

'A valiant one who is succoured will be indebted with some requital on his part, but besides being unfaithful, if one who does not make requital for all the favours done in his interest, he will be wounding the hearts of soft-hearted people.' Raama said so to Lakshmana, keeping Sugreeva in view. [3-28-64]

अथ एवम् उक्तः प्रणिधाय लक्ष्मणः कृत अंजलिः तत् प्रतिपूज्य भाषितम् ।  
उवाच रामम् स्वभिराम दर्शनम्प्रदर्शयन् दर्शनम् आत्मनः शुभम् ॥ ३-२८-६५

लक्ष्मणः	= Lakshmana	तत् एव	= that, alone - what Raama said about their waiting for cessation of rains	युक्तम्	= as candid, visualising
				प्रणिधाय	

कृत अन्जलि	= making, adjoined-palms	तत् भाषितम् प्रतिपूजय	= that, what is said by Raama, honouring - praisefully	आत्मनः शुभम् दर्शनम् प्रदर्शयन्	= his own, opportune, viewpoint, to clarify
स्व अभि राम दर्शनम्	= one with his - own, best, delightful, aspect - Raama	रामम् उवाच	= to Raama, said.		

Visualising what Raama said about their waiting for pre-winter season to be candid, and praisefully making palm-fold at that determination of Raama, and even to clarify his own opportune viewpoint, Lakshmana spoke to Raama who by his own aspect is a delightful one for a ken. [3-28-65]

यत् उक्तम् एतत् तव सर्वम् ईप्सितम्नर इन्द्र कर्ता नचिरा हरि ईश्वरः ।  
शरत् प्रतीक्षः क्षमताम् इमम् भवान् जल प्रपातम् रिपु निग्रहे धृतः ॥ ३-२८-६६

नरेन्द्र	= oh, lord of people	यथा उक्तम्	= as, said like that	वानरः	= vanara - Sugreeva
न चिरात् तु	= not, lately, but	तव ईप्सितम्	= by you, desired	एतत् सर्वम् कर्ता	= everything, completely, he will be doing
रिपु निग्रहे	= enemy, in disciplining - elimination	धृतः भवान्	= steadfast, as you are	शरत् प्रतीक्षः	= autumn, while awaiting
इमम्	= this	जल प्र पातम्	= waters, heavy, falling - rainy season	क्षमताम्	= you may bear with.

'Oh, lord of people, Sugreeva will be effectuating everything you have desired and said, not later but soon, hence awaiting autumn you may please bear up these heavy rainfalls, besides bearing with the idea of disciplining the enemy.' So said Lakshmana to Raama. [3-28-66]

The last three verses are a repeat of 45, 46, and 47th verses of Ch 27 of this Kishkindha kaanda. Many of the verses in this canto bear the blemish of interpolations.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे अष्टविंशः सर्गः ॥

Thus completes 28<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 29 Sarga 29 - एकोनत्रिंश सर्ग

## Hanumaan's Advise To Sugreeva

Introduction -

Sugreeva on his enthronement and gaining an interval of rainy reason, lapses into lavish enjoyment of sensual pleasures. His indulgence becomes overindulgence and makes him to forget his promise-oriented duty to search for Seetha. As an intelligent minister, Hanuma approaches Sugreeva and enlightens Sugreeva about his duty for the requital of help rendered by Raama. Ordering Niila, a commander of monkey forces, for foregathering all monkey troops within fifteen days, Sugreeva re-enters his palace-chambers, dragged by his sensual pleasures.

समीक्ष्य विमलम् व्योम गत विद्युत् बलाहकम् ।  
सारसा आकुल संघुष्टम् रम्य ज्योत्स्ना अनुलेपनम् ॥ ४-२९-१

समृद्ध अर्थम् च सुग्रीवम् मन्द धर्मार्थ संग्रहम् ।  
अत्यर्थम् च असताम् मार्गम् एकांत गत मानसम् ॥ ४-२९-२

निवृत्त कार्यम् सिद्धार्थम् प्रमद अभिरतम् सदा ।  
प्राप्तवन्तम् अभिप्रेतान् सर्वान् एव मनोरथान् ॥ ४-२९-३

स्वाम् च पालीम् अभिप्रेताम् ताराम् च अपि समीप्सिताम् ।  
विहरंतम् अहो रात्रम् कृतार्थम् विगत ज्वरम् ॥ ४-२९-४

क्रीडन्तम् इव देवेशम् गन्धर्व अप्सरसाम् गणैः ।  
मंत्रिषु न्यस्त कार्यम् च मंत्रिणाम् अनवेक्षकम् ॥ ४-२९-५

उच्छिन्न राज्य संदेहम् काम वृत्तम् इव स्थितम् ।  
निश्चित अर्थो अर्थ तत्त्वज्ञः काल धर्म विशेष वित् ॥ ४-२९-६

प्रसाद्य वाक्यैः मधुरैः हेतुमद्भिः मनो रमैः ।  
वाक्यवित् वाक्य तत्त्वज्ञम् हरीशम् मारुतात्मजः ॥ ४-२९-७

हितम् तथ्यम् च पथ्यम् च साम धर्म अर्थ नीतिमत् ।  
प्रणय प्रीति संयुक्तम् विश्वास कृत निश्चयम् ॥ ४-२९-८

हरीश्वरम् उपागम्य हनुमान्वाक्यम् अब्रवीत् ।

विमलम् = clear	गत विद्युत् = on which gone are, बलाहकम् = electric charges - light- ning, back-clouds	सारसा = with Saarasa birds, आकुल सम् = bustles, well, vibrant घुष्टम्
रम्य ज्योत्स्ना = with delightful, moon- अनुलेपनम् = shine, smudged with	व्योम = sky on seeing, and	समृद्ध अर्थम् = one with abundant, riches
मन्द = who slowed down, in धर्म अर्थ = probity, prosperity, in सन्ग्रहम् = accumulating	अति अर्थम् = too, much	अ सताम् = one who is following मार्गम् = un, virtuous ones, course of, of transgres- sion
एकान्त गत = privacy, gone in, with मानसम् = a heart	निवृत्त = one who turned away, कार्यम् = from [other] pursuits	सिद्ध अर्थम् = one who achieved, goals
सदा प्रमद = always, in females, in- अभिरतम् = indulged	सर्वान् = all, dearest longings मनोरथान् = and	अभिप्रेताम् = one who is choicest
स्वाम् = his own, wife and पात्नीम् अभिप्रेताम् च	समीप्सिताम् = highly coveted, Tara, ताराम् च = also even	प्राप्तवन्तम् = one who gained
अहः रात्रम् = day, night [day in and विहरन्तम् = day out,] merrymak- ing	कृत अर्थम् = one who is making much of, his fortune	विगत = gone, fever - getting ज्वरम् = rid of other problems
गन्धर्व = with gandharva-s, अप्सरसाम् = apsara-s, with cohorts, गणैः = sporting	देवेशम् इव = god's, king - Indra, one who is like	मन्त्रिषु न्यस्त = among ministers, कार्यम् च = reposing, activity - of kingdom, also
क्रीडन्तम् मन्त्रिणाम् = at ministers	अन् = one who does - notm अवेक्षकम् = making eyes at	उच्छिन्न = about disrupted, king- राज्य अ = dom, not, doubting सन्देहम् = - doubtless of the kingdom which once was disrupted from his control
काम वृत्तम् = with eroticism, en- इव स्थितम् = compassed, as though, continuing - wallow- ing in promiscuity at such	हरि ईशम् = who is monkeys, king	सुग्रीवम् च = Sugreeva, also
समीक्ष्य = on observing	निश्चित अर्थः = one who is assertive - forthright, regarding norms	अर्थ तत्त्व ज्ञः = of norms, subtleties, knower of
काल धर्म = time, duty [rubrics of,] विशेष वित् = an exceptional, the knower of	वाक्य वित् = articulator - golden- tongued, [after silver- tongued]	मारुत = who is Air-god's, son आत्मजः = such as he is Hanuma
वाक्य तत्त्व = of words, import, ज्ञम् = knower of - to the ex- plicator, to Sugreeva	उप आगम्य = to his near, on coming - seeking his presence	मधुरैः = sweet ones
हेतुमद्भिः = reasonable - words प्रसाद्य = on winning grace - of Sugreeva words that are	मनः रमैः = heart, pleasing - words हितम् = beneficial	वाक्यैः = with words तथ्यम् च = pragmatic, also, prof- पथ्यम् च = itable, also

साम धर्म अर्थ नीतिमत्	= the words that are - impressive, immac- ulate, imperative, impartial	प्रणय प्रीति सम्युक्तम्	= love, affection - care and concern, inclusive of	विश्वास कृत निश्चयम्	= belief, making, de- termination - deter- mining with a belief that Sugreeva will pay heed to his words
वाक्यम् अब्रवीत्	= words, spoke.				

On observing clear sky on which back-clouds and electric charges have disappeared, on which Saarasa birds are vibrantly bustling and delightful moonshine is coated, and even on observing him whose riches are abundant, who has slowed down in accumulating probity and prosperity from the viewpoint of rectitude, highly engrossed in the course of unvirtuous profligates, whose heart is given to undisturbed privacy, and the one who on achieving his goals and dearest longings has turned away from other pursuits, who regained his choicest wife, and gained highly covetable Lady Tara, thus, who is always indulged in females, merrymaking day in and day out on a par with Indra, which Indra will be sporting with the cohorts of gandharva and apsara females, thereby he who is making much of his fortune on getting rid of other problems, besides, he who reposed the activity of kingdom in his ministers, yet, who does not make eyes at those ministers as he is doubtless of the kingdom which was once disrupted from his control, because, that kingdom is looked after well by the very same ministers, as such he is wallowing in promiscuity, such as he is, seeking the presence of such a Sugreeva, king of monkeys and an explicator, and even on winning his grace, he who is forthright regarding norms of ethics, an exceptional knower of subtleties of transactions and the rubrics of duty and time, that golden-tongued Hanuma, the son of Air-god, spoke sweet words that are reasonable, heart-pleasing, beneficial, pragmatic, profitable, impressive, immaculate, imperative, and impartial, and which words are also inclusive of care and concern of Hanuma, on making a determination with a belief that Sugreeva will pay heed to his words. [4-29-1, 2, 3, 4, 5, 6, 7, 8, 9a]

राज्यम् प्राप्तम् यशः चैव कौली श्रीः अभिवर्धिता ॥ ४-२९-९  
मित्राणाम् संग्रहः शेषः तत् भवान् कर्तुम् अर्हति ।

राज्यम् कौली - कुलस्य अभिवर्धिता	= kingdom = familial - dynastic = is enriched	यशः च श्रीः मित्राणाम् संग्रहः शेषः	= glory, as well = prosperity = of friends, foregather- ing - companionabil- ity, is remnant	प्राप्तम् एव तत् भवान् कर्तुम् अर्हति	= is acquired = that way = that, you, to do, apt of you.
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'Acquired is the kingdom and glory as well, thus enriched is your dynastic prosperity, but foregathering friends is still remaining, and it will be apt of you to negotiate it. [4-29-9b, 10a]



यो हि मित्रेषु कालज्ञः सततम् साधु वर्तते ॥ ४-२९-१०  
तस्य राज्यम् च कीर्तिः च प्रतापः च अपि वर्धते ।

यः हि	= who, indeed	काल ज्ञः	= time, knower - punctual	सततम्	= always, with friends,
तस्य राज्यम्	= his, kingdom, glory,	प्रतापः च	= valour, also, even	मित्रेषु साधु	amiably, conducts
च कीर्तिः च	also	अपि		वर्तते	
				वर्धते	= flourishes.

'Indeed, he who really conducts himself punctually and amicably with friends, his kingdom, glory and valour will flourish. [4-29-10b, 11a]

यस्य कोशः च दण्डः च मित्राणि आत्मा च भूमिप ।  
समानि एतानि सर्वाणि स राज्यम् महत् अश्नुते ॥ ४-२९-११

भूमि प	= oh, land, ruler of	यस्य	= whose	कोशः च	= treasury, also
दण्डः च	= army - who are punishers of enemies also	मित्राणि	= friends, his own self	एतानि	= these, all
		आत्मा च	= his own sovereignty, also	सर्वाणि	
समानि	= will be balancing	सः महत्	= he, matchless, kingdom, enjoys.		
		राज्यम्			
		अश्नुते			

'Matchless kingdom is his who can keep his treasury, army, friends and his own sovereignty - all these four, in equiponderance. [4-29-11b, c]

तत् भवान् वृत्त संपन्नः स्थितः पथि निरत्यये ।  
मित्रार्थम् अभिनीतार्थम् यथावत् कर्तुम् अर्हति ॥ ४-२९-१२

तत्	= therefore - to balance of your power	वृत्त सम्पन्नः	= in conduct, well-off - one with straightforward actions	भवान्	= you
निर् अत्यये	= without, peril	पथि स्थितः	= on path, abiding - resort to an unimperilled course of action	अभि नीत	= towards, approached, purpose of - the purpose for which Raama and Lakshmana came towards your fore, as promised by you
मित्र अर्थम्	= a friend, purpose of	यथावत्	= dutifully	कर्तुम् अर्हति	= to make it to happen - you have to achieve, apt of you.

'Therefore, as the one with straightforward actions firstly you resort to an unimperilled course of action, lest any peril is imminent, and it will be apt of you to dutifully achieve the purpose of your friend Raama, for which alone Raama along with Lakshmana came to you, thus let your power preponderate. [4-29-12]

संत्यज्य सर्व कर्माणि मित्रार्थम् यो न वर्तते ।  
संभ्रमात् हि कृत उत्साहः सः अनर्थेन अवरुध्यते ॥ ४-२९-१३

यः	= who	सर्व कर्माणि	= all, [other] activities,	संभ्रमात्	= expeditiously
कृत उत्साहः	= made, enthusiasm - enthusiastic - in personal affairs	सम् त्यज्य	leaving off	सः	= he
अन् अर्थेन	= by bad luck, misad- venture	मित्र अर्थम्	= for friend's, sake, will न वर्तते not, strive		
		अवरुध्यते हि	= he will be thwarted, indeed.		

'Adversity thwarts him who comports himself with overenthusiasm only in self-indulgences, and who does not expeditiously strive for the sake of his friend leaving off all other activities of self-indulgence. [4-29-13]

Here Hanuma is indirectly reprimanding Sugreeva for his lascivious way of living forgetting Raama's work. This can be said this way also in a general tone: 'No misfortune can constrain him who strives enthusiastically and expeditiously for his friend's mission.' But Hanuma's dutifulness is to be kept in view.

यो हि काल व्यतीतेषु मित्र कार्येषु वर्तते ।  
स कृत्वा महतो अपि अर्थान् न मित्रार्थेन युज्यते ॥ ४-२९-१४

यः काल	= he, on time's, elapsing	मित्र कार्येषु	= in friend's, mission,	सः महतः	= he, great, deeds, done,
व्यतीतेषु	- belatedly	वर्तते हि	functions, indeed	अर्थान्	even if
मित्र अर्थेन	= by friend's, purpose -			कृत्वा अपि	
युज्यते न	mission, will not, asso- ciate.				

'One who belatedly functions for the present mission of his friend, he will indeed be unassociated with that mission, despite of the fact that he has once performed great deeds in respect of the same friend. [4-29-14]

तत् इदम् मित्रकार्यम् नः काल अतीतम् अरिदम् ।  
क्रियताम् राघवस्य एतत् वैदेह्याः परिमार्गणम् ॥ ४-२९-१५

अरिन्दम्	= oh, enemy-destroyer	तत्	= hence	नः	= our
इदम्	= this	मित्र कार्यम्	= friend's, task	काल	= time, lapsed - is de-
वैदेह्याः	= Vaidehi's, search of	राघवस्य	= of Raghava	अतीतम्	layed
परिमार्गणम्				एतत्	= this
क्रियताम्	= let it be done.				

'Hence, the task of our friend is delayed, oh, enemy-destroyer, searching for Vaidehi is Raghava's mission and let it be done. [4-29-15]

न च कालम् अतीतम् ते निवेदयति कालवित् ।  
 त्वरमाणो अपि स प्राज्ञः तव राजन् वशानुगः ॥ ४-२९-१६

राजन्	= oh, king	प्राज्ञः	= insightful one	कालवित्	= knower of time - punctual one
सः	= he - Raama	त्वरमाणः	= hurrying, even though	तव वश अनु	= in your, , control, in
अतीतम्	= about lapsed, time	अपि		गः	tow, goer - following you abidingly
कालम्		ते न	= to you, not, indicating.		
		निवेदयति			

'Though the time is lagging, oh, king, that insightful and punctual Raama is not indicating about it to you, though he is hurrying to complete his mission within a time-frame, because he is following you alone abiding under the control abiding by your promise. [4-29-16]

कुलस्य हेतुः स्फीतस्य दीर्घ बन्धुः च राघवः ।  
 अप्रमेय प्रभावः च स्वयम् च अप्रतिमो गुणैः ॥ ४-२९-१७

राघवः	= Raghava is	स्फीतस्य	= of dynasty - a multitude of homogenous beings, for augmentation, cause	दीर्घ बन्धुः च	= long-lasting, friend [covenentor,] also
स्वयम्	= personally	कुलस्य हेतुः		गुणैः प्रतिमः	= by his merits - grace, un, paralleled one.
		अ प्रमेय	= un, definable, in proficiency, also	च	
		प्रभावः च			

'Raghava is the cause for augmentation of multitudes, a long-lasting covenentor, and even an undefinable one in his proficiency, and an unparalleled one by his grace. [4-29-17]

The 'augmenter of multitudes of homogeneous groups...' is not limited to Raama's Ikshvaku dynasty or to the monkey race, or to birds like Jatayu, or to squirrels or bears. Raama is the causer of the augmentation of any living being's group, if they tread the path of virtuousness, thus he is the sustainer of universe in peace. Any violator to that peaceful coexistence will be put to an end, may it be Viradha, Kabandha, Vali or Ravana.

तस्य त्वम् कुरु वै कार्यम् पूर्वम् तेन कृतम् तव ।  
 हरीश्वर हरि श्रेष्ठान् आज्ञापयितुम् अर्हसि ॥ ४-२९-१८

हरि ईश्वर	= oh, monkeys, lord	पूर्वम् तेन	= previously, by him	तव कार्यम्	= your, work, is done
त्वम् तस्य	= you, his, objective, accomplish, certainly	कुरु		कृतम्	- accomplished your objective
वै		हरी श्रेष्ठान्	= monkeys, best ones, to order - summon for searching Seetha, apt of you.		
		आज्ञापयितुम्			
		अर्हसि			

'Certainly you have to carry through his mission as he has carried out your mission previously, and oh, lord of monkeys, it will be apt of you to summon worthy monkeys for searching Seetha. [4-29-18]

न हि तावत् भवेत् कालो व्यतीतः चोदनात् ऋते ।  
चोदितस्य हि कार्यस्य भवेत् काल व्यतिक्रमः ॥ ४-२९-१९

चोदनात् ऋते	= by impelling, without - without Raama prod- ding us	कालः व्यतीतः	= time, lapsed	न तावत् भवेत् हि	= not, till then, will be, indeed - it may not be construed as such
चोदितस्य कार्यस्य	= if impelled, for work - if he comes and prods us to action then	काल व्यति क्रमः भवेत् हि	= time, transgression of, will be, indeed.		

'As long as Raama is not going to prod us for action deem that there is no time lapse, but the minute he does deem it as lapsed. [4-29-19]

अकर्तुर् अपि कार्यस्य भवान् कर्ता हरीश्वर ।  
किम् पुनः प्रतिकर्तुः ते राज्येन च वधेन च ॥ ४-२९-२०

हरीश्वर	= oh, king of monkeys	कार्यस्य अ कर्तुः अपि	= deed, not, doer, even - even if no help is ren- dered to you	भवान् कर्ता	= you are, doer [helpful one]
वधेन च प्रति कर्तुः	= by killing [Vali,] also = in [your] respect, one who has done - one who helped you	राज्येन च किम् पुनः	= by kingdom, even = why, again - tell about it - blurt out.	ते	= to you

'You are a helpful one even to those that are unhelpful to you, oh, king of monkeys, then why repeat about him who helped you in getting your kingdom, and even in killing your enemy, Vali.

Or

'Even if Raama did not help you in getting your kingdom and killing Vali you have to render your help to Raama, for you are a beacon of friendship and you are a helpful one without seeking any requital... then why you are delaying...[4-29-20]

A true friendship does not require barter. A timely help is the only virtue of true friendship, and thankless friends will neglect it: अनेन कृत उपकारस्य गुणाढ्यस्य कार्यम् काल अनतिक्रमेण सर्व प्रकारेण अपि साधनीयम्। अर्धमिष्टस्य तु मित्र कार्यम् उपेक्षणीयम् इति सूचितम्। dk

शक्तिमान् अतिविक्रान्तो वानर ऋष्य गण ईश्वर ।  
कर्तुम् दाशरथेः प्रीतिम् आज्ञायाम् किम् नु सज्जसे ॥ ४-२९-२१

वानर ऋष्क गण ईश्वर	= monkey, bears, multi- tude's, lord of	शक्तिमान् अति विक्रान्तः	= powerful one, highly, adventurous such as you are, you	दाशरथेः प्रीतिम् कर्तुम्	= of Dasharatha's son, desire, to fulfil
आज्ञायाम् किम् नु सज्जसे	= to issue orders, why, really, delaying - tem- porising.				

'Highly adventurous and powerful vanara as you are, oh, lord of multitudes of monkeys and bears, why do you really temporise in issuing orders to fulfil the cherish of Raama. [4-29-21]

कामम् खलु शरैः शक्तः सुर असुर महा उरगान् ।  
वशे दाशरथिः कर्तुम् त्वत् प्रतिज्ञाम् अवेक्षते ॥ ४-२९-२२

दाशरथिः	= Raama of Dasharatha	शरैः	= with arrows	सुर असुर महा उरगान्	= gods, demons, great- vipers
वशे कर्तुम्	= in control, to keep	कामम् शक्तः खलु	= if need be, capable of, really	त्वत् प्रतिज्ञाम् अवेक्षते	= from you, [fulfilment of] promise, he is an- ticipating.

'If need be Raama of Dasharatha is really capable of keeping gods, demons and great-vipers under his control with his arrows, but he is anticipating fulfilment of your promise. [4-29-22]

प्राण त्याग अविशंकेन कृतम् तेन महत् प्रियम् ।  
तस्य मार्गाम वैदेहीम् पृथिव्याम् अपि च अंबरे ॥ ४-२९-२३

प्राण त्याग	= life, forgoing	अ वि शन्केन	= not, much, doubting	तेन महत् प्रियम् कृतम्	= by him, an excep- tional, cherish [of yours,] is done
तस्य वैदेहीम् मार्गाम	= his, [wife] Vaidehi we search.	पृथिव्याम्	= on earth	अम्बरे अपि च	= on sky, even, also

'He fulfilled an exceptional cherish of yours without much doubting for the forfeiture of his own life, hence we search for his wife Vaidehi anywhere on earth or even on skies. [4-29-23]

न देवा न च गंधर्वा न असुरा न मरुत् गणाः ।  
न च यक्षा भयम् तस्य कुर्युः किम् इव राक्षसाः ॥ ४-२९-२४

देवाः	= gods	तस्य	= to him	भयम् न कुर्युः	= dismay, will not, cause
गन्धर्वा न	= gandharva-s, no	असुरा न	= asura-s, no	मरुत् गणाः न	= Wind-gods, multi- tudes of, no
यक्षा न च	= Yaksha-s, not, even	राक्षसाः किम् इव	= raakshasa-s, why, thus.		

'Gods cannot cause dismay to him, then gandharva-s - no; multitudes of wind-gods - no; asura-s - no; yaksha-s - no; and then wherefore the raakshasa-s can? [4-29-24]

तत् एवम् शक्ति युक्तस्य पूर्वम् प्रिय कृतः तथा ।  
रामस्य अर्हसि पिंगेश कर्तुम् सर्व आत्मना प्रियम् ॥ ४-२९-२५

पिन्ग ईश	= oh, monkeys, lord of	तत्	= therefore	एवम् शक्ति	= that kind of, energy,
				युक्तस्य	having - to energetic
				one	
तथा	= likewise	पूर्वम् प्रिय	= earlier, aspiration [of	रामस्य	= of such a - Raama
		कृतः	yours], one who ful-		
			filled		
सर्व आत्मना	= any, wise - at all				
प्रियम्	events, desired thing,				
कर्तुम्	to do, apt of you.				
अर्हसि					

'Therefore, oh, lord of monkeys, that Raama is energetic to exert himself, but he fulfilled your aspiration earlier, and it will be apt of you requite him with his aspiration at all events. [4-29-25]

न अधस्तात् अवनौ न अप्सु गतिः न उपरि च अम्बरे ।  
कस्यचित् सज्जते अस्माकम् कपीश्वर तव आज्ञया ॥ ४-२९-२६

कपीश्वर	= oh, king of monkeys	तव आज्ञया	= by your, order if your	अस्माकम्	= among us - vanara-s
			order		
कस्यचित्	= whosoever	गतिः	= impetus	अधस्तात् न	= in netherworlds, not,
				सज्जते	hampered
अवनौ	= on earth	अप्सु	= in waters	न	= will not - retard
उपरि अम्बरे	= up above, on sky, even	न	= will not.		
च					

'In case you were ordering us, oh, king of monkeys, among us whosoever he may be his impetus will be unhampered either in netherworlds, or in water, or up above on the sky. [4-29-26]

तत् आज्ञापय कः किम् ते कुतो वा अपि व्यवस्यतु ।  
हरयो हि अप्रधृष्याः ते सन्ति कोटि अग्रतो अनघ ॥ ४-२९-२७

अनघ	= oh, merited one	तत्	= therefore	आज्ञापय	= command us
कः कुतः	= who, wherefrom,	वा अपि	= or, even	व्यवस्यतु वि	= exerts himself
किम्	what for - for which			अव स्यतु	
	purpose				
ते	= to you	कोटि अग्रतः	= crore - ten million,	अ प्र धृष्याः	= not, really, challenge-
			more than		able - indomitable
हरयः	= monkeys	सन्ति	= are there.		

'Therefore command us, oh, merited one, as you have more than ten million unchallengeable monkeys under your command, as to who should start from where and for which purpose, and as to how one should exert himself.' Thus Hanuma appealed to Sugreeva. [4-29-27]

तस्य तद् वचनम् श्रुत्वा काले साधु निरूपितम् ।  
सुग्रीवः सत्त्व संपन्नः चकार मतिम् उत्तमाम् ॥ ४-२९-२८

तस्य	= his - Hanuma's	काले साधु	= in time, validly,	तत् वचनम्	= that, words, on hear-
		निरूपितम्	demonstrated - ar-	श्रुत्वाथत्	ing
			gued		
सत्त्व सम्पन्नः	= one whose soldiery, is	सुग्रीवः	= Sugreeva	उत्तमाम्	= noble, mind, made up
	substantial such			मतिम्	- took a decision.
				चकार	

On hearing the words of Hanuma that are validly demonstrated on time, Sugreeva whose soldiery is substantial, took a noble decision. [4-29-28]

संदिदेश अति मति मान् नीलम् नित्य कृत उद्यमम् ।  
दिक्षु सर्वासु सर्वेषाम् सैन्यानाम् उपसंग्रहे ॥ ४-२९-२९

अति	= noble, minded one	सर्वासु दिक्षु	= [those available] in all,	सर्वेषाम्	= all of the, monkey-
मतिमान्	Sugreeva		directions	सैन्यानाम्	forces
उपसंग्रहे	= in foregathering	नित्य कृत	= one who always,	नीलम्	= to Nila, directed.
		उद्यमम्	makes, endeavour -	संदिदेश	
			strives to foregather		
			military		

And the noble minded Sugreeva directed Nila, one of the commanders of vanara army, and who always strives to foregather vanara army, to foregather all of the monkey-forces available in all the directions. [4-29-29]

यथा सेना समग्रा मे यूथपालाः च सर्वशः ।  
समागच्छन्ति असंगेन सेनाग्राणि तथा कुरु ॥ ४-२९-३०

मे	समग्रा	= my, in entirety, army	यूथ पालाः च	= corps, commanders,	सर्वशः	= from all over
सेना				even		
अ सन्गेन		= without, delay	यथा	= as to how	सेन अग्राणि	= army, in the van of -
						cutting edge
समागच्छन्ति	= will marshal towards	तथा कुरु	= that way, you make			
सम् आ			happen.			
गच्छन्ति						

'You have to have organise that way as to how my army in its entirety and from all over, together with corps commanders, is to be marshalled to stay in the cutting edge of army. [4-29-30]

ये तु अंतपालाः प्लवगाः शीघ्रगा व्यवसायिनः ।  
 समानयंतु ते शीघ्रम् त्वरिताः शासनात् मम ।  
 स्वयम् च अनंतरम् सैन्यम् भवान् एव अनुपश्यतु ॥ ४-२९-३१

अन्त पालाः = army's, perimeter, = सेना managers defenders पर्यन्त पालकाः	शीघ्र गा = quick, stepped ones	व्यवसायिनः = venturesome
ये प्लवगाः = which fly-jumpers - are there	ते = they	मम = by my, order
त्वरिताः = quickly	शीघ्रम् = speedily	शासनात् सम् = be fetched
अनन्तरम् = later	सैन्यम् = army	आनयन्तु कार्यम् = works - later time works]
भवान् एव = you, alone	स्वयम् च = personally, also	अनु पश्यतु = closely, see to it - you monitor - in making it as a unified whole, without heterogene- ity.

'Those that are the quickstepped, venturesome fly-jumpers who are the defenders on the perimeter of army, they shall be fetched quickly and speedily at my order, and oh, Niila, you on your own have to personally and closely monitor the military establishment without any heterogeneity. [4-29-31]

त्रि पंच रात्रात् ऊर्ध्वम् यः प्राप्नुयात् इह वानरः ।  
 तस्य प्राण अन्तिको दण्डो न अत्र कार्या विचारणा ॥ ४-२९-३२

यः वानरः = which, vanara	त्रि पंच = three, five [3x5 = 15, रात्रात् fifteen,] nights, above - ऊर्ध्वम् after	इह प्राप्नुयात् = to here, reaches
तस्य प्राण = to him, life, termina- अन्तिकः tion, is the punish- दण्डः ment	न अत्र कार्या = not, there, business, to विचारणा adjudicate - further.	

'And, the monkey who arrives here after fifteen nights, to him termination of life is the punishment, there is no business for further adjudication. [4-29-32]

हरीन् च वृद्धान् उपयातु स अंगदोभवान् मम आज्ञाम् अधिकृत्य निश्चितम् ।  
 इति व्यवस्थाम् हरि पुंगव ईश्वरो विधाय वेश्म प्रविवेश वीर्यवान् ॥ ४-२९-३३

स अन्गदः = you - along with, An- gada	भवान् = you	मम आज्ञाम् = by my, order, autho- अधिकृत्य rised
निश्चितम् = what has been decided - by me	वृद्धान् = to elderly, monkeys, हरीन् च also	उप यातु = near, you go - ap- proach thus Sugreeva said and



वीर्यवान् = doughty one

हरि पुनः = monkeys, best ones,  
ईश्वरः king of

इति = thus, set-up, on as-  
व्यवस्थाम् signing  
विधाय

वेश्म प्रविवेश = palace-chambers, en-  
tered.

'Associated with Angada you shall approach elderly monkeys like Jambavanta and others, according to my decision and authorised by my order.' Thus, Sugreeva, the king of best monkeys on assigning the set-up, and ordering Niila, the Commander of Vanara Forces, that glorious Sugreeva re-entered his palace-chambers. [4-29-33]

Here it is said that Sugreeva re-entered his palace-chambers. This is due to the impulsive nature towards his sensual gratifications. He should have realised that he shall approach Raama to report the arrangements made, or at least he should have asked Hanuma to inform Raama about these orders to Niila. Without doing either of them, he re-entered the palace-chambers by which Hanuma has landed into a dilemma. Hanuma cannot go to Raama on his own for he is a minister of Sugreeva and inform about the orders of Sugreeva to Niila without the permission of the king, namely Sugreeva, nor as a minister, he can persuade Sugreeva to go to Raama to report the actions taken by monkey forces to search Seetha. In reality, monkey forces are being gathered, but that information is not passed on to Raama. This communication gap creates a furious emotion in Raama and he bids Lakshmana to go to Kishkindha and take Sugreeva to task, and even Lakshmana jumps on Sugreeva like a firebrand, in the coming chapters.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकोनत्रिंश सर्गः ॥

Thus completes 29<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 30 Sarga 30 - त्रिंश सर्ग

## Autumn [Sharad Ritu] Eulogised

## Introduction -

Raama's exaltation of ऋतु post-rainy or pre-autumnal season is the theme here. This season, which will be conducive to lovers, is painful to Raama in the absence of Seetha. This agony is compounding and turning into his ire, since Sugreeva's efforts in searching for Seetha are neither seen nor heard. Hence, Raama sends Lakshmana as an envoy to Kishkindha to decide whether Sugreeva's support is there or liquefied in the spree of his drinking and merrymaking.

A word about this chapter. Readers acquainted with critical version of Raamayana may find some 35 verses in this chapter that are unknown to them. They occur in all the other traditional versions and they carry the blemish of interpolation. They are inescapable in traditional versions, as age-old commentators have commented on them at length.

गुहाम् प्रविष्टे सुग्रीवे विमुक्ते गगने घनैः ।  
वर्ष रात्रे स्थितो रामः काम शोक अभिपीडितः ॥ ४-३०-१

पाण्डुरम् गगनम् दृष्ट्वा विमलम् चन्द्र मण्डलम् ।  
शारदीम् रजनीम् चैव दृष्ट्वा ज्योत्स्न अनुलेपनाम् ॥ ४-३०-२

काम वृत्तम् च सुग्रीवम् नष्टम् च जनक आत्मजाम् ।  
दृष्ट्वा कालम् अतीतम् च मुमोह परम आतुरः ॥ ४-३०-३

सुग्रीवे गुहाम् प्रविष्टे	= Sugreeva, into cave, while entering	गगने घनैः विमुक्ते	= sky, of clouds, while releasing - while rains are ceasing	वर्ष रात्रे	= in rainy, nights
काम शोक अभि पीडितः	= of yearning, by mis- ery, verily, distressed	स्थितः	= staying - who spent rainy nights during his stay	रामः	= Raama
पाण्डुरम् गगनम्	= whitish - silvern, sky is	विमलम् चन्द्र मण्डलम्	= with immaculate, moon's, sphere	दृष्ट्वा	= on seeing
ज्योत्स्न अनुलेपनाम्	= with moonbeams, enamelled	शारदीम् रजनीम् चैव	= autumnal, nights, also, thus	दृष्ट्वा	= on observing
काम वृत्तम् सुग्रीवम् च	= in lust, engrossed, of Sugreeva, also and	नष्टम् जनक आत्मजाम् च	= lost - hopeless, of Janaka's, daughter - of Seetha, also	अतीतम् कालम् च	= time, rolled by, fur- thermore
दृष्ट्वा	= on observing	परम आतुरः	= with highly, impa- tience	मुमोह च	= swooned, even.

On Sugreeva's entering the cave-like Kishkindha, Raama who spent rainy nights on that mountain with much distress owing to the misery of yearning for Seetha, has seen the immaculate sphere of moon on silver sky freed by ceasing rains, and even autumnal nights that are enamelled with moonshine, and thus he observed that Seetha is lost hopelessly, engrossed in lust Sugreeva is lost to world intractably, and furthermore time too is being lost irretrievably, and thus he became highly impatient and even swooned. [4-30-1, 2, 3]

स तु संज्ञाम् उपागम्य मुहूर्तात् मतिमान् नृपः ।  
मनः स्थाम् अपि वैदेहीम् चिन्तयामास राघवः ॥ ४-३०-४

मतिमान्	= a thoughtful one	नृपः	= the king	सः राघवः	= he, that Raghava
मुहूर्तात्	= in a moment, con-	मनः स्थाम्	= in heart, abiding,	चिन्तयामास	= started to think.
संज्ञाम्	sciousness, getting	अपि वैदेहीम्	though, of Vaidehi		
उपागम्य					

But on getting consciousness in a moment, that thoughtful king Raghava started to think of Vaidehi who is abiding in his heart, though not at his side. [4-30-4]

दृष्ट्वा च विमलम् व्योम गत विद्युत् बलाहकम् ।  
सारस आरव संघुष्टम् विललाप आर्तया गिरा ॥ ४-३०-५

गत विद्युत्	= one which is - set free,	सारस आरव	= with Saarasa birds,	विमलम् च	= spotless, also
बलाहकम्	of electric-discharges	संघुष्टम्	shrieks, [now] vibrant		
	[lightning,] dark-		with		
	clouds				
व्योम दृष्ट्वा	= sky, on seeing	आर्तया गिरा	= with woeful, words,		
		विललाप	bemoaned.		

On seeing the sky to be spic and span when set free of black-clouds and lightning, and even vibrant with the shrieks of Saarasa birds, Raama bemoaned in woeful words. [4-30-5]

आसीनः पर्वतस्य अग्रे हेम धातु विभूषिते ।  
शारदम् गगनम् दृष्ट्वा जगाम मनसा प्रियाम् ॥ ४-३०-६

पर्वतस्य	= of mountain	हेम धातु	= gold, [and other] ores,	अग्रे	= on summit
आसीनः	= while sitting	विभूषिते	embellished with	मनसा	= conceptually, to his la-
		शारदम्	= autumn, skyscape, on	प्रियाम्	dylove
जगाम	= journeyed - on the	गगनम् दृष्ट्वा	beholding		
	rove [and he solilo-				
	quised his thoughts in				
	this way.]				

Raama's concepts are on the rove towards his ladylove when he beheld the skyscape of autumn while sitting

on the summit of a mountain that is embellished with gold and other ores, and he soliloquised his thoughts in this way. [4-30-6]

सारस आरव संनादैः सारस आरव नादिनी ।  
या आश्रमे रमते बाला सा अद्य मे रमते कथम् ॥ ४-३०-७

सारस आरव नादिनी	= Saarasa bird-like, call-ings, sounding - alike, Seetha	या बाला	= which, young one - Seetha	आश्रमे	= in hermitage - of ours
मे	= to me - with me	सारस आरव संनादैः	= Saarasa birds, callings, with the resonance of	रमते	= used to take delight
सा	= she - Seetha	अद्य कथम् रमते	= now, how, she can de-light herself without me.		

"Young Seetha with a voice that is a soundalike to the callings of Saarasa birds used to take delight in these resonant calls of Saarasa birds when we were together in hermitage, but how she might be taking delight in these chirrups now without me. [4-30-7] When we were in hermitage, on listening the callings of Saarasa birds, Seetha used to call me to observe these birds in a voice that soundalike the Saarasa birds, and we were delighted to listen the callings of those birds together. But now staying among demons how can she take delight in seeing these seasonal birds or call me for help with such a voice, because her voice is lost in the blare of bawling demons.

पुष्पिताम् च आसनान् दृष्ट्वा कांचनान् इव निर्मलान् ।  
कथम् सा रमते बाला पश्यन्ती माम् अपश्यती ॥ ४-३०-८

पुष्पिताम् कान्चनान् इव दृष्ट्वा	= flowered, gold, as if like = on seeing	निर्मलान्	= flawless	आसनान्	= Asana trees [Terminalia alata tomentosa, Bandhuuka trees]
सा बाला	= she, that dame	पश्यन्ती	= for me - while seeing, checking up for me	माम् अ पश्यती	= me, not, seeing - not finding me
		कथम् रमते	= how, can she be happy.		

"On seeing the flawless Asana trees flowered as if with golden flowers, she checks up for my availability thereabout, but now finding me nowhere near her, how can she be happy. [4-30-8]

On seeing these flowers Seetha used to go near the trees to check their beauty, and even used to check up for my availability to show their beauty to me. Now if she sees these seasonal flowers in that place where she is captivated, at least for a moment, but if she does not find me there, she loses her heart for these flowers.

या पुरा कलहंसानाम् स्वरेण कल भाषिणी ।  
बुध्यते चारु सर्वाङ्गी सा अद्य मे रमते कथम् ॥ ४-३०-९

चारु सर्व	= enchanting, by all, her	कल भाषिणी	= clucky, voiced	या	= which Seetha
अङ्गी	limbs				
पुरा	= earlier	कल	= of clucking-swans	स्वरेण कलेन	= melodious callings
		हम्सानाम्			
मे बुध्यते	= [me] knowing myself, [waking up]	मे सा	= my, she - she who is mine	अद्य कथम्	= now, how, she takes
				रमते	delight.

"She who is enchanting to me by her well-proportioned limbs that clucky-voiced Seetha earlier used to wake me up in tune with the melodious callings of clucking-swans, but how that ladylove of mine might be amusing herself now. [4-30-9]

The word बुध्यते means 'waking up' apart from 'knowing' etc. Thus, 'earlier, when I was with Seetha I used to know myself as the 'Being' as and when her divine and swanlike voice used to address me, which voice is incidentally equals the hymn Gayatri, and which I used to hear continuously. But now without her, Shri, Goddess Lakshmi, I am presently not able to know myself.'

'Earlier when in hermitage Seetha used to wake me up with her clucky-voice synchronising with the clucking of swans. On my awakening, I used to see her auspicious face and all-charming physique, by that I daily used to have a waking up protocol, सुप्रभात सेव , now how she can do it or how I can enjoy her sight every morning.

निःस्वनम् चक्रवाकानाम् निशम्य सहचारिणाम् ।  
पुण्डरीकविशालाक्षी कथम् एषा भविष्यति ॥ ४-३०-१०

पुण्डरीक	= white-lotus like,	एषा	= this -Seetha	सह	= [that always] together
विशाल अक्षी	broad, eyed one			चारिणाम्	- in couples, moving,
				चक्रवाकानाम्	of Cakravaka birds
निः स्वनम्	= out, cry - sharp notes,	कथम्	= how, she, will be -		
निशम्य	on listening	भविष्यति	what becomes of her.		

"On hearing the sharp notes of Cakravaka birds that always move together in couples, what will become of this white-lotus-like broad-eyed Seetha, since she is not together with me. [4-30-10]

सरांसि सरितो वापीः काननानि वनानि च ।  
ताम् विना मृगशावाक्षीम् चरन् न अद्य सुखम् लभे ॥ ४-३०-११

सरांसि	= lakes, rivers, tanks -	काननानि	= forests, woodlands,	चरन्	= while wandering
सरितः वापीः	which are naturally enjoyable	वनानि च	also		
अद्य	= now	ताम्	= her, deer-eyed lady,	सुखम् न	= joy, not, - I am - able to
		मृगशावाक्षीम्	without	लभे	get.
		विना			

"I am not able to enjoy myself without that deer-eyed lady though wandering around enjoyable lakes, rivers, tanks, forests and woodlands, whose thirst is drenched by rainwater and my thirsting for her is not. [4-30-11]

अपि ताम् मत् वियोगात् च सौकुमार्यात् च भामिनीम् ।  
सुदूरम् पीडयेत् कामः शरत् गुण निरन्तरः ॥ ४-३०-१२

शरत् गुण = autumnal, features, निरन्तरः without, gap - with plethora of provoca- tive features of au- tumn	कामः = Love-god	सौकुमार्यात् = by her frailty
मत् = by my, separation, वियोगात् च also	ताम् = her, that lady भामिनीम्	सुदूरम् = very, long - pro- longedly
पीडयेत् = will agonise, is it - अपि won't he.		

"The Love-god with a plethora of provocative autumnal features will be prolongedly agonising her, because she is separated from me, and because her ladyship is a frailty - won't he?" Thus Raama worried for Seetha. [4-30-12]

'Will the Love-god Manmatha, with all his paraphernalia of licentious autumnal aspects, like even-climate, even-circumstance and even-desire, will he leave Seetha? Even on knowing fully well that she is separated from me besides being a delicate person, will that Love-god leave her alone? No, He will not... for, merciless is that Manmatha, God of Love, and He may agonise Seetha till death, for she is an unyielding woman to others पति व्रत , nor I am at her side.'

एवम् आदि नरश्रेष्ठो विललाप नृपात्मजः ।  
विहंग इव सारंगः सलिलम् त्रिदशेश्वरात् ॥ ४-३०-१३

नर श्रेष्ठः = among men, the best one	नृप आत्मजः = king's, son - Raama	त्रिदश = divinities, from the ईश्वरात् king of - from Indra
सलिलम् = for water, requiring water	सारंगः = Caataka, Saaranga, Rain-cuckoo	विहंग इव = bird, as with
एवम् आदि = so on, so forth	विललाप = keened over.	

So on and so forth that best one among men and the son of a king keened over, like a Rain-cuckoo which will be keen on Indra, the king of divinities, for rainy-water. [4-30-13]

The Caataka or Saaranga birds are said to be a sort of bird-flock which thrive on rain water alone, but not on water in rivers or brooks. They fly up to skies to swill the water directly from clouds granted by Indra. So also Raama is desirous of Seetha alone for his theory is 'one-man-one-wife.' Thereby he does not eye other women. In epical aesthetics this is called अनुकूल नायक लक्षण 'hero in harmony.'

ततः चंचूर्य रम्येषु फलार्थी गिरि सानुषु ।  
ददर्श पर्युपावृत्तो लक्ष्मीवान् लक्ष्मणो अग्रजम् ॥ ४-३०-१४

ततः	= then	फल अर्थी	= fruits, seeker - one gone in search of	रम्येषु गिरि	= pleasant, on moun- tain, terraces
चंचूर्य	= after meandering	पर्युपावृत्तः	= who returned	लक्ष्मीवान्	= propitious, Laksh- mana
अग्रजम्	= at his elder brother,	परि उप आ वृत्तः			
ददर्श	has seen.				

Meandering on the pleasant mountain-terraces in search of fruits brilliant Lakshmana returned and has seen his elder brother Raama. [4-30-14]

स चिन्तया दुस्सहया परीतम्  
विसंज्ञम् एकम् विजने मनस्वी ।  
भ्रातुर् विषादात् त्वरितो अति दीनः  
समीक्ष्य सौमित्रिः उवाच रामम् ॥ ४-३०-१५

मनस्वी	= noble-hearted one	सः सौमित्रिः	= he, that Saumitri	वि जने	= without, people - in lonely place
एकम्	= he who is - lone one	दुः सहया	= un, bearable	चिन्तया	= sadness, beset with
वि सन्ज्ञम्	= without, awareness - with a vacuous pos- ture	समीक्ष्य	= on observing - Raama	परीतम्	
अति दीनः	= on becoming - very, miserable Lakshmana	भ्रातुः	= owing to brother's, sadness	विषादात्	
		त्वरितः	= fretfully, to Raama, spoke.		
		रामम्			
		उवाच			

Noble-hearted Saumitri, on observing lone Raama in a lonely place, who is beset with unbearable sadness and whose posture is vacuous, became very miserable for the sad condition of his brother, and spoke to Raama fretfully. [4-30-15]

किम् आर्य कामस्य वशम् गतेन  
किम् आत्म पौरुष्य पराभवेन ।  
अयम् हिया संहियते समाधिः  
किम् अत्र योगेन निवर्तितेन ॥ ४-३०-१६

आर्य	= oh, noble one	कामस्य	= of passion, fetters, get into	किम्	= what, is the use
आत्म पौरुष्य	= soul's, bold-temper,	वशम् गतेन		प्रयोजनम्	
पराभवेन	by trouncing	किम्	= what - is the use and	हिया	= remorseful - with sad- ness

अयम् समाधिः	= this, concentration self-assurance	-	सम् हियते	= verily, stealing - arro- gated	अत्र निवर्तितेन योगेन	= now, with reverted, association - with the aim, by retracing your steps from the goal]
किम्	= what - purpose can be achieved.					

"Oh, noble one, what is the use in getting into fetters of passion, what for soul's bold-temper is being trounced, this remorseful sadness is arrogating self-assurance, and what purpose can be achieved now in retracing steps from the goal. [4-30-16] 'The time when one has to keep up his bold-temper, without subjugation to passional temperance has arrived now, namely the autumn, and now loosing heart to shameful sadness, and loosing manly boldness to seasonal passions... what purpose can be achieved by it?' Maheshvara Tiirtha.

क्रियाभियोगम् मनसः प्रसादम्  
समाधि योग अनुगतम् च कालम् ।  
सहाय सामर्थ्यम् अदीन सत्त्वः  
स्व कर्म हेतुम् च कुरुष्व तात ४-३०-१७

तात	= oh, dear sir	अ दीन सत्त्वः	= becoming un, de- terred, in spirit	क्रिय अभियोगम्	= in mission, you engage in
मनसः प्रसादम् कुरुष्व	= mind's, good disposi- tion [make happen]	समाधि योग अनुगतम्	= concentration [stead- fastness,] yogic think- ing [ideation,] follow- ing [in accordance with,] also	कुरुष्व कालम् च	= time [kuruSva = you have to control]
सहाय सामर्थ्यम् कुरुष्व हेतुम्	= helpmate's, capa- bilities [कुरुष्व = be gathered by you] = as means	हेतुम् कुरुष्व	= basis [for achieving re- sults] = you perform.	स्व कर्म च	= your own, endeavour [daily rituals to gods,] also

"Oh, dear sir, engage yourself in your mission with an undeterred spirit and with a good disposition of mind, and bring time under control with steadfastness and ideation, and the capabilities of your helpmates, say Sugreeva and others be gathered, and the basis for your achievements, say daily rituals towards gods, be performed by you as your means. [4-30-17]

न जानकी मानव वंश नाथ  
त्वया सनाथा सुलभा परेण ।  
न च अग्नि चूडाम् ज्वलिताम् उपेत्य  
न दह्यते वीर वरार्ह कश्चित् ॥ ४-३०-१८

मानव वंश नाथ	= oh, human, kindred's, lord of	त्वया स नाथा जानकी	= you, having, as hus- band, Janaki	परेण सु लभा	= by others, easily, at- tainable
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न	= she is not	वीर	= oh, brave one	वर अर्ह	= oh, for high honour, eligible one - oh, Raama
ज्वलिताम्	= flaring, fire's, tongue	उपेत्य	= on nearing	कश्चित्	= anyone
अग्नि चूडाम्					
न दह्यते	= will not, bur	इति चेत् न	= thus, if said, no - not so.		

"Oh, the lord of human kindred, with you as her husband Janaki is not an easily attainable one for others, oh, highly honourable one, if it is said that none will be burnt if he nears the tongues of flaming fire, oh, brave one, it is not so, for Janaki is a flaming fire, and anyone nearing her in ill-will will be burnt to ashes like a grass-hopper." Thus Lakshmana said to Raama. [4-30-18]

सलक्षणम् लक्ष्मणम् अप्रधृष्यम्  
स्वभावजम् वाक्यम् उवाच रामः ।  
हितम् च पथ्यम् च नय प्रसक्तम्  
ससाम धर्मार्थ समाहितम् च ॥ ४-३०-१९

सलक्षणम्	= which words are - seemly	अप्रधृष्यम्	= un, deniable	स्वभाव जम्	= natural [of Lak- shmana's nature,] emerged from
हितम् च	= expedient, also, taste- ful, also	नय प्रसक्तम्	= moral, abiding	स साम	= which are - with, friendliness
पथ्यम् च				लक्ष्मणम्	= to Lakshmana
धर्म अर्थ	= righteousness, mean- ingfulness, abounding	रामः	= Raama		
समाहितम्		उवाच	= spoke		
च	in, also				
वाक्यम्	= words				

OR

रामः	= Raama	सलक्षणम्	= he who is with, seem- liness - Lakshmana	अप्रधृष्यम्	= un, deniable one
लक्ष्मणम्	= to Lakshmana	स्वभाव जम्	= natural [of Raama's words,] emerged	हितम् च	= expedient, also, taste- ful, also
नय प्रसक्तम्	= moral, abiding	स साम	= which are - with, friendliness	पथ्यम् च	
वाक्यम्	= words	उवाच	= spoke	धर्म अर्थ	= righteousness, mean- ingfulness, abounding
				समाहितम्	in, also
				च	

Lakshmana with his seemliness spoke those undeniable and expedient words that emerged from his very nature, which are tasteful, morally abiding, and further abounding with friendliness, righteousness, and meaningfulness, and on listening such words Raama spoke to Lakshmana.

Or

Raama spoke to seemly and undeniable Lakshmana with words that emerged from his very nature, which are

tasteful, morally abiding, and further abounding with friendliness, righteousness, and meaningfulness.[4-30-19]

निस्संशयम् कार्यम् अवेक्षितव्यम्  
क्रिया विशेषो अपि अनुवर्तितव्यः ।  
न तु प्रवृद्धस्य दुरासदस्य  
कुमार वीर्यस्य फलम् च चिन्त्यम् ॥ ४-३०-२०

कुमार	= oh, boy	निः संशयम्	= without, doubt	कार्यम् अवेक्षितव्यम्	= accomplishment [of task,] is to be kept in view
क्रिया विशेषः अपि अनु वर्तितव्यः	= task's, factors, even, in tow, are to be followed	प्र वृद्धस्य	= well, intensified - unwieldy	दुरा आसदस्य	= un, attainable
वीर्यस्य कार्यस्य न तु	= of [formidability] of task isn't it.	फलम् च	= fruit, about	चिन्त्यम्	= is to be thought over

"Doubtless accomplishment of the task is to be held in view, even oh, boy, the factors that contribute to its accomplishment, like enthusiasm, helpmates etc., are to be followed through, and not only these aspects but we also have to observe the fruition of task when that task is becoming unwieldy, unattainable and formidable, along with the lapse of time and lapsing of help." Thus Raama said to Lakshmana. [4-30-20]

अथ पद्म पलाश अक्षीम् मैथिलीम् अनुचिन्तयन् ।  
उवाच लक्ष्मणम् रामो मुखेन परिशुष्यता ॥ ४-३०-२१

अथ	= thereafter	रामः	= Raama	पद्म पलाश अक्षीम्	= lotus, petal, eyed one
मैथिलीम् अनुचिन्तयन्	= of Maithili, thinking about	परि शुष्यता मुखेन	= with verily, dried-up, face	लक्ष्मणम् उवाच	= to Lakshmana, spoke.

On thinking about the fruit of his mammoth task, namely that lotus-petal-eyed Maithili, thereafter Raama spoke to Lakshmana with a dried-up face. [4-30-21]

तर्पयित्वा सहस्राक्षः सलिलेन वसुंधराम् ।  
निर्वर्तयित्वा सस्यानि कृत कर्मा व्यवस्थितः ॥ ४-३०-२२

सहस्र अक्षः	= thousand, eyed Indra	सलिलेन वसुंधराम् तर्पयित्वा	= with waters, mother earth, on oblation - satisfying	सस्यानि निर्वर्तयित्वा	= crops, having accomplished
कृत कर्मा व्यवस्थितः	= on accomplishing, his task, is complacent.				

"On satisfying mother earth with rainwater and on effectuating the crops on earth, the Thousand-eyed Indra is complacent as his task is effectuated, whereas my task is yet to take off. [4-30-22]

Here a selfless philanthropist who accords benefits on his own without any petition or prayer is suggested in referring to Indra and rains, and Raama has not yet done such act in respect of Seetha.

दीर्घ गंभीर निर्घोषाः शैल द्रुम पुरोगमाः ।  
विसृज्य सलिलम् मेघाः परिश्रान्ता नृप आत्मज ॥ ४-३०-२३

नृप आत्मज	= oh, king's, son	दीर्घ गम्भीर	= protracted, profound,	शैल द्रुम पुरः	= mountains, trees,
मेघाः	= clouds, waters, on let	निर्घोषाः	with peals	गमाः	overhead, going
सलिलम्	loosing	परिश्रान्ता	= retired.		
विसृज्य					

"Clouds roving on the tops of mountains and trees with their protracted and profound peals have let the water loose and they are now retired, oh, prince, but tireless are rumbles and grumbles in my heart, thus I cannot retire. [4-30-23]

नील उत्पल दल श्यामः श्यामी कृत्वा दिशो दश ।  
विमदा इव मातंगाः शान्त वेगाः पयो धराः ॥ ४-३०-२४

नील उत्पल	= blue, lotus, petal-like,	पयः धराः	= water, carriers - clouds	दश दिशः	= ten, quarters
दल श्यामः	blue-blackish	वि मदा	= without, rut, ele-	शान्त वेगाः	= quietened, in nimble-
श्यामी कृत्वा	= black, on making - di- rections	मातंगाः इव	phants, as with		ness.

"On blackening ten quarters of earth blue-black clouds that looked like petals of blue-lotuses are now quietened in their nimbleness like rut-less elephants. [4-30-24] There are eight elephants carrying the universe from its eight corners अष्ट दिग्गज-स् . They and the elephantine-clouds that give waters, both kinds of elephants are responsible for world's sustenance, but they now are nonchalant on performing their duties, along with their administrator Indra. Raama is not able to do his duty due to slackness of Sugreeva, and thus he is questioning himself whether his mission / incarnation is going to be futile or worthwhile.

जल गर्भा महा वेगाः कुटज अर्जुन गन्धिनः ।  
चरित्वा विरताः सौम्य वृष्टि वाताः समुद्यताः ॥ ४-३०-२५

सौम्य	= oh, gentle one	जल गर्भा	= water, in womb, high,	कुटज अर्जुन	= Kutaja, Arjuna flow-
		महा वेगाः	speeded [clouds]	गन्धिनः	ers, fragranced
समुद्यताः	= which swooped	मेघाः		चरित्वा वि	= on wafting, without,
		वृष्टि वाताः	= rain's, with winds	रताः	activity - paused.

"Now pausing are the high-speeded rainy-winds, which once speedily swooped with water in their wombs, and wafted the fragrance of Kutaja and Arjuna flowers. [4-30-25]

घनानाम् वारणानाम् च मयूराणाम् च लक्ष्मण ।

नादः प्रस्रवणानाम् च प्रशान्तः सहसा अनघ ॥ ४-३०-२६

अनघ	= oh, merited one	लक्ष्मण	= Lakshmana	घनानाम्	= of clouds, of elephants,
				वारणानाम्	also
				च	
मयूराणाम्	= of peacocks, also	प्रस्रवणानाम्	= of freshets, also	नादः	= rales
च		च			
सहसा	= suddenly, quietened.				
प्रशान्तः					

"The rales of clouds, elephants, peacocks, and oh, merited Lakshmana, of the freshets too, are suddenly quietened. [4-30-26]

अभिवृष्टा महा मेघैः निर्मलाः चित्र सानवः ।

अनुलिप्ता इव आभान्ति गिरयः चन्द्र रश्मिभिः ॥ ४-३०-२७

महा मेघैः	= by colossal, clouds,	निर्मलाः चित्र	= without grime, amus-	गिरयः	= mountains
अभिवृष्टा	well, rain-scoured	सानवः	ing, having terraces		
चन्द्र	= , with moon, beams	अनुलिप्ता इव	= enamelled, as though,		
रश्मिभिः		आभान्ति	shining forth.		

"Scoured well by rains from colossal clouds those amusing mountain terraces are grime-less and they shine forth as though enamelled with the moonbeams. [4-30-27]

शाखासु सप्त च्छद पादपानाम्

प्रभासु तार अर्क निशा करणाम् ।

लीलासु चैव उत्तम वारणानाम्

श्रियम् विभज्य अद्य शरत् प्रवृत्ता ॥ ४-३०-२८

अद्य	= presently	शरत्	= autumn	सप्त च्छद	= seven, covered [by
				पादपानाम्	leaves,] of plants [the
				शाखासु	banana plants covered
					by their seven leaves]
					on branches
तार अर्क	= of stars, sun, night,	उत्तम	= of best, elephants, frolicking, also thus	श्रियम्	= charm, on dividing,
निशा	maker [moon,] in their	वारणानाम्		विभज्य	has shown itself.
करणाम्	brilliance	लीलासु चैव		प्रवृत्ता	
प्रभासु					

"Presently autumn has shown itself dividing its charm on the branches of seven-leaved banana plants, on the stars, sun and moon, and also on those best elephants that are rollicking. [4-30-28]

The seven-leaved banana plants are bearing whitish-buds, the luminosity of sun, moon and stars is blanchd and because such a congenial atmosphere of autumn is prevailing the elephants are frolicking, since no other season can make those pachyderms joyous.

संप्रति अनेक आश्रय चित्र शोभा  
लक्ष्मीः शरत् काल गुण उपपन्ना ।  
सूर्य अग्र हस्त प्रतिबोधितेषु  
पद्माकरेषु अभ्यधिकम् विभाति ॥ ४-३०-२९

सम्प्रति	= now	अनेक आश्रय	= many, resorting to,	शरत् काल	= autumnal, season's,
		चित्र शोभा	which is fascinating, which is glistening	गुण उपपन्ना	merits of, derived from
लक्ष्मीः	= such - grandeur	सूर्य अग्र	= sun's, first [dawn- ing,] by hands [by rays,] in turn, made known [awakened, flourished]	पद्म आकरेषु	= lotuses', mines of [lotus-lakes]
अभ्यधिकम् विभाति	= very much [splen- didly,] shining forth.	हस्त प्रति बोधितेषु			

"Fascinatingly glistening grandeur of autumn that is derived from the merits of the season and that resorts to many objects of the season, is now splendidly shining in the lotus lakes that are flourished by the rays of dawning sun. [4-30-29] Those that are graced by the Almighty, their splendidly glistening visages are indicated by the gleaming lotuses. In autumn the sun does not scorch, thus by his first rays awakened are the pink, blue, and white lotuses, and there are many such lotus-lakes, which also gleam with their gleaming lotuses, and thus 'Lakshmi' - the affluence, splendour, grandeur, of nature is glorified through the sage-like lotuses' bloom.

सप्त च्छदानाम् कुसुमोप गंधी  
षट् पाद वृन्दैः अनुगीयमानः ।  
मत्त द्विपानाम् पवन अनुसारी  
दर्पम् विनेष्यन् अधिकम् विभाति ॥ ४-३०-३०

षट् पाद	= six, footed ones	अनु	= in accompaniment,	पवन अनु	= breeze, in tow, follow- ing [unceasingly]
वृन्दैः	[hexapods, honey- bees,] by swarms of	गीयमानः	singing	सारी	
सप्त	= seven, leaves-covered	मत्त	= of rutted, elephants,	विनेष्यन्	= verily, to remove
च्छदानाम्	[banana plants,]	द्विपानाम्	pride of rut		
कुसुम उपः	flower's, covered,	दर्पम्			
गन्धी	fragrance [is wafted by the breeze]				
अधिकम् विभाति	= highly, glistening.				

"The breeze is wafting the fragrance of flowers of seven-leaved banana plants, and the swarms of honeybees that are singing in accompaniment to the rustle of breeze are tagging along that breeze for its fragrance, and because that breeze is breezing unceasingly, that alone is fetching the pride of rut for the already rutted elephants, and thus this autumnal season is highly glistening. [4-30-30]

अभ्यागतैः चारु विशाल पक्षैः  
सरः प्रियैः पद्म रजो अवकीर्णैः ।  
महा नदीनाम् पुलिन उपयातैः  
क्रीडन्ति हंसाः सह चक्रवाकैः ॥ ४-३०-३१

हम्साः	= swans	अभि आगतैः	= that have come near	चारु विशाल	= with cute, broad,
सरः प्रियैः	= lakes, fond of	पद्म रजः	= lotus, pollen, dust,	पक्षैः	wings
पुलिन उप	= sand-dunes, nearby,	अवकीर्णैः	= overspread	महा	= in vast, river's
यातैः	coming	चक्रवाकैः	= Cakravaka birds,	नदीनाम्	
		सह क्रीडन्ति	along with, they are larking.		

"Broad and cute winged Cakravaka birds that are fond of lakes and that have pollen of lotuses overspread on them have come to the sand-dunes of vast rivers, and with them that have come nigh the swans are larking. [4-30-31]

Swans and Cakravaka birds are said to be born enemies. But due to autumnal effect, they have stopped their infighting and came together on the sand dunes, for their mating games.

मद प्रगल्भेषु च वारिणेषु  
गवाम् समूहेषु च दर्पितेषु ।  
प्रसन्न तोयासु च निम्न गासु  
विभाति लक्ष्मीः बहुधा विभक्ता ॥ ४-३०-३२

मद प्रगल्भेषु	= by rut, overbearing, in	दर्पितेषु	= haughty ones, in bulls,	प्रसन्न तोयासु	= in limpid, waters, also,
वारिणेषु	elephants	गवाम्	herds of	च निम्न गासु	to slope, going - that
बहुधा	= variously, divided	समूहेषु			are slopping down
विभक्ता		लक्ष्मीः	= glory - of autumn	विभाति	= verily, shining forth.

"Divided variously the autumnal glory is shining forth among the overbearingly ruttish elephants that are trumpeting, among the herds of haughty bulls bellowing, and among the limpid waters that are murmuringly slopping down. [4-30-32]

नभः समीक्ष्या अंबु धरैः विमुक्तम्  
 विमुक्त बर्ह आभरणा वनेषु ।  
 प्रियासु अरक्ता विनिवृत्त शोभा  
 गत उत्सवा ध्यान परा मयूराः ॥ ४-३०-३३

वनेषु	= in forests	मयूराः	= peacocks	अम्बु धरैः	= water, carriers - - clouds
वि मुक्तम्	= verily, set free of	नभः सम् ईक्ष्या	= at sky, well, exploring	वि मुक्त बर्ह आभरणा	= verily, setting free, peacocks, of their ornaments - colourful tails
प्रियासु	= in their dear ones - peahens	अ रक्ता	= un, interested	विनिवृत्त वि नि वृत्त	= [verily, back, turning back] divested of
शोभा	= their splendour	गत उत्सवा	= divested, with festivity	ध्यान परा	= in musing, abiding in.

"Exploring the sky well which is now set free by the clouds, the peacocks are setting their ornamental plumaged-tails free, and they are even divested of their dear peahens as they are uninterested in them, and thus divested of their festivity those peacocks are abiding in their muse. [4-30-33]

Raama's musing is similar to that of the peacocks. Not that he is disinterested in Seetha, but his present priority is to conquer Ravana, for which Ravana is to be located first. Further, gone is the festivity to Raama, which chanced while befriending Sugreeva, who then was in a similar state, but now completely transformed into a frivolous monkey. Thus, Raama is pondering over the possibility of locating and conquering Ravana by himself, should Sugreeva refuse the pact.

मनोज्ञ गन्धैः प्रियकैः अनल्पैः  
 पुष्प अति भार अवनत अग्र शाखैः ।  
 सुवर्ण गौरैः नयन अभिरामैः  
 उद्योतितान् इव वन अन्तराणि ॥ ४-३०-३४

मनोज्ञ गन्धैः	= pleasingly, fragrant	पुष्प अति भार अव नत अग्र शाखैः	= flowers, much, weighty, down, bent [sagged down,] apices, of boughs	सुवर्ण गौरैः	= golden, yellow in hue
नयन अभिरामैः	= for eyes, delightful ones	अन् अल्पैः	= not, less [umpteens]	प्रियकैः	= with Priyaka flowers of Asana trees
वन अन्तराणि	= forests, interiors	उद्योतितान् इव	= are illuminated, as though.		

"Umpteens are those Priyaka trees with their pleasingly fragrant flowers, the apices of the boughs of those trees are sagging down by their much weighty flowers-bunches, and eye-delighting is the golden-yellow hue

of those flowers, and with them the interiors of these forests look as though illuminated, lit with golden lamps.

[4-30-34]

प्रिय अन्वितानाम् नलिनी प्रियाणाम्  
वन प्रियाणाम् कुसुम उद्धतानाम् ।  
मद उत्कटानाम् मद लालसानाम्  
गज उत्तमानम् गतयो अद्य मन्दाः ॥ ४-३०-३५

अद्य	= now	प्रिय	= dear ones, that are	नलिनी	= lotus-lakes, fond of
वन	= forests, fond of	अन्वितानाम्	along with	प्रियाणाम्	
प्रियाणाम्		कुसुम	= by flowers, up-heaved	मद	= in rut, indulgent
		उद्धतानाम्	- excited on smelling	लालसानाम्	
			fragrance of flowers		
मद	= ruttish lather, flowing	गज	= elephants, best ones	गतयः मन्दाः	= strides, slackened.
उत्कटानाम्	on temples	उत्तमानम्			

"On scenting the fragrance of the seven-leaved banana plants, the ruttish lather of those best elephants that have a fond for forests and lotus-lakes has started to flow on their temples, thus they are indulgent in rut and their strides are slackening while they are moving along with their beloved female elephants. [4-30-35]

व्यक्तम् नभः शस्त्र विधौत वर्णम्  
कृश प्रवाहानि नदी जलानि ।  
कह्लार शिताः पवनाः प्रवान्ति  
तमो विमुक्ताः च दिशः प्रकाशाः ॥ ४-३०-३६

व्यक्तम्	= clear of clouds = Clear	नभः	= sky is	शस्त्र वि धौत	= weapon, well-scoured
वर्णम्		कृश प्रवाहानि	= with thinned, flows	वर्णम्	- whetted, in tinge
नदी जलानि	= river, waters			कह्लार शिताः	= red-lotuses, chilly,
				पवनाः	breezes are
प्रवान्ति	= well-wafting	तमः वि	= from darkness, well,		
		मुक्ताः दिशः	released, directions,		
		प्रकाशाः च	are bright.		

"The sky is clear as with the tinge of just whetted weapon, lessened are the flows of river-waters, breeze is chilly while wafting the chillness of red-lotuses, and all the directions released from the darkness are looking bright. [4-30-36]

सूर्य आतप क्रामण नष्ट पंका  
भूमिः चिर उद्धाटित सांद्र रेणुः ।  
अन्योन्य वैरेण समायुतानाम्  
उद्योग कालो अद्य नर अधिपानाम् ॥ ४-३०-३७



सूर्य आतप = sun's, heat, by over-coming, lost [dried out,] sludge	भूमिः = earth is with	चिर उद्धाटित = after a long time
अन्योन्य = mutually, in animosity	सम् = to fore, gather [forces]	सान्द्र रेणुः [at last,] up-heaved, dense, dust
वैरेण = now, strive [against,] time.	आयुतानाम्	नर = for people's, lords
		अधिपानाम्

"Overcome by the sun's heat dried out is the sludge, at last the earth is dense with the up-heaved dust, and for the lords of people who have mutual animosity this is the time to foregather their forces to strive against one another. [4-30-37]

शरत् गुण आप्यायित रूप शोभाः  
 प्रहर्षित पांशु समुक्षित अंगाः ।  
 मद उत्कटाः संप्रति युद्ध लुब्धा  
 वृषा गवाम् मध्य गता नदन्ति ॥ ४-३०-३८

शरत् गुण = autumn, nature of, enhanced by, features	प्रहर्षिताः = well-gladdened - ec-static, with dust, covered, on limbs [bodies]	मद उत्कटाः = by vigour, pepped-up
रूप शोभाः [of bulls,] grandeur [of bulls, bullishness]	समुक्षित अन्गाः of nulls]	
गवाम् मध्य = cows, midst, staying	वृषा = bulls	सम्प्रति युद्ध = presently, for fight
गता		लुब्धा [bullfight,] hankering for
नदन्ति = are bellowing.		

"The nature of autumn has enhanced the features of bulls' bullishness and with their bodies covered with dust and their vigour pepping them up they are ecstatic, and staying in the midst of cowherd they are bellowing hankering for bullfights. [4-30-38]

स मन्मथ तीव्रतर अनुरागा  
 कुलान्विता मन्द गतिः करेणुः ।  
 मदान्वितम् संपरिवार्य यान्तम्  
 वनेषु भर्तारम् अनुप्रयाति ॥ ४-३०-३९

स मन्मथ = with, passion	तीव्रतर अनुरागा = with intensified, attachment	कुल अन्विता = class of elephants [homogenous,] along with - along with other she-elephants of the same order
मन्द गतिः = slow, paced one	करेणुः = she-elephant	वनेषु = in forests
यान्तम् = which is - going	मद अन्वितम् = which is - rut, having such an elephant who is	भर्तारम् = her husband

सम् परिवार्य = well, encircling - rubbing and bumping into	अनु प्रयाति = tagging along.
--	------------------------------

"While a ruttish male elephant is going in the forest the slow paced she-elephant is tagging along her male along with other elephants of her breed, and with an intensified attachment and passion she is bumping and rubbing her husband. [4-30-39]

त्यक्त्वा वराणि आत्म विभूषणानि  
बर्हाणि तीर उपगता नदीनाम् ।  
निर्भर्त्स्यमाना इव सार ओघैः  
प्रयान्ति दीना विमना मयूराः ॥ ४-३०-४०

आत्म विभूषणानि = to themselves, that are ornaments	वराणि बर्हाणि त्यक्त्वा = excellent, plumaged-tails, on loosing - flaked out	नदीनाम् तीर उपगता = of rivers, to river-banks, arrived near
मयूराः = peacocks	सार ओघैः = by Saarasa birds, flocks of	निर्भर्त्स्यमाना इव = intimidated, as if
दीना वि मना = despondently, without heart - dispiritedly	प्रयान्ति = going - turning back.	

"The excellent plumaged-tails that form their individual ornaments of peacocks are now cast out, and the plumeless peacocks on nearing the banks of rivers they look as if intimidated by the Saarasa birds, thus they had to turn back despondently and dispiritedly. [4-30-40] The peacocks are like those that have enjoyed their fortunes once but now divested of them. Thus, they have to turn away from the newly fortunate Saarasa birds, whose fortune is enriched by this autumn, though they are inferior to peacocks in anyway. This is because the lusty twitters of Saarasa birds are more or less insulations to these one-time-fortunate peacocks. So also, should the one-time-fortunate Raama, be insulted by the newly fortunate Sugreeva?

वित्रास्य कारण्डव चक्रवाकान् ।  
महा रवैः भिन्न कटा गजेन्द्राः ।  
सरस्सु बद्ध अंबुज भूषणेषु  
विक्षोभ्य विक्षोभ्य जलम् पिबन्ति ॥ ४-३०-४१

भिन्न कटा = with slit, temples	गजेन्द्राः = elephants, kingly	महा रवैः = with great, alarums - blaring trumpeting
कारण्डव चक्रवाकान् वि त्रास्य = Karandava, Cakravaka birds, on alarming	बद्ध बुद्ध अम्बु ज भूषणेषु = bonded, [blooming,] with water, born [lotuses,] embellished with	सरस्सु = in lakes
जलम् = water	वि क्षोभ्य वि क्षोभ्य = agitating, verily, agitating [swishing and swashing]	पिबन्ति = drinking.

"With their blaring trumpeting lordly elephants with slit temples are alarming Karandava and Cakravaka birds abiding in lakes that are embellished with blooming lotuses, and those elephants are drinking water after swishing and swashing the tranquillity of those lakes. [4-30-41]

The tranquillity of Raama's lake-like heart in which Seetha abides in blooming lotus is swished and swashed by a ruttish elephant, called Sugreeva, whose sudden fortune like the seasonal water in lakes, that too made available by Raama, is making him to swill only a few mouthfuls of watery toddy-liquor. For that Raama, who is flitting so far from forest to forest, is alarmed like the flitting birds called Kaarandava and Cakravaka-s.

व्यपेत पंकजासु स वालुकासु  
प्रसन्न तोयासु स गो कुलासु ।  
स सारसा राव विनादितासु  
नदिषु हंसा निपतन्ति हृष्टाः ॥ ४-३०-४२

व्यपेत पंकजासु	= de-silted, is the silt	स वालुकासु प्रसन्न तोयासु	= with, sand-dunes prasanna toyaasu	= in serene, wa- ters
स गो कुलासु	= , with, cows, stock	स सारसा राव विनादितासु	= with, Saarasa birds', clucking, well- sounded	नदिषु = in such - rivers
हम्सा हृष्टाः निपतन्ति	= swans, delightedly, falling down [diving deeply.]			

"De-silted is the silt of rivers and they are with sand-dunes and serene waters, and cow-stock is gathering there, besides, they are resonant with clucking of Saarasa birds, in such rivers swans are delightedly taking deep dives. [4-30-42]

नदी घन प्रस्रवण उदकानाम्  
अति प्रवृद्ध अनिल बर्हिणानाम् ।  
प्लवंगमानाम् च गत उत्सवानाम्  
ध्रुवम् रवाः संप्रति संप्रणष्टाः ॥ ४-३०-४३

सम्प्रति	= presently	नदी घन प्रस्रवण उदकानाम्	= river's [ruffles,] cloud's [rumbles,] mountain-rapid's [rattles,] of waters	अति प्रवृद्ध अनिल बर्हिणानाम्	= much, amplified, wind's [gust,] pea- cock's [screams]
गत उत्सवानाम् सम्प्रणष्टाः	= gone, is their festivity very, well, undone	प्लवंगमानाम् च ध्रुवम्	= of frogs' [croaking,] also definitely.	रवाः	= noises

"The ruffles of rivers, rumbles of clouds, rattles of rapids, such rackets of waters are quietened, and much

amplified gusts of wind, and screams of peacocks along with crocks of frogs, are now completely undone as their festivity is definitely lost with the rains. [4-30-43]

अनेक वर्णाः सुविनष्ट कायाः  
नव उदितेषु अंबुधरेषु नष्टाः ।  
क्षुध अर्दिता घोर विषा बिलेभ्यः  
चिर उषिता विप्रसरन्ति सर्पाः ॥ ४-३०-४४

अम्बु धरेषु	= water, carriers - clouds	नव उदितेषु	= newly, emerged ones when they have come, in rainy season	नष्टाः	= lost - lost in snake holes
सु वि नष्ट	= well, contracted, bod- ies - highly emaciated	अनेक वर्णाः	= variously, coloured ones	क्षुध अर्दिता	= by hunger, stricken
घोर विषा	= dangerously, ven- omous ones	चिर उषिता	= for long time, stayed - in pits and holes	सर्पाः	= such - snakes
बिलेभ्यः	= from holes - snake pits	वि प्रसरन्ति	= verily, snaking out.		

"Variously coloured and dangerously venomous snakes have contracted into their snake pits with the advent of new rain clouds, and containing in there for a long time they are highly emaciated for they are hunger-stricken, but now they are snaking out of those pits. [4-30-44] While frogs welcome the rain snakes despise the same. In the game of hunter-hunted, snakes are now on spree for their hunt, because the festivity of frogs is over and they can fall prey to snakes. But where is the prey, namely Ravana, for the snaky arrows of Raama?

चंचत् चन्द्र कर स्पर्श हर्ष उन्मीलित तारका ।  
अहो रागवती संध्या जहाति स्वयम् अंबरम् ॥ ४-३०-४५

चंचत् चन्द्र	= shining, moon's	कर	= moonbeam	स्पर्श	= by touch of
हर्ष	= delightedly	उन्मीलित	= unfolding	तारका	= stars
राग वती	= a damsel in love	सन्ध्या	= twilight	स्वयम्	= on her own
अम्बरम्	= sky	जहाति	= is releasing	अहो	= Aha!

Or

चंचत् चन्द्र	= shining, moonlike lover's	कर	= hand of lover	स्पर्श	= by touch of
हर्ष	= delightedly	उन्मीलित	= widening	तारका	= pupils
राग वती	= damsel in love	स्वयम्	= on her own	सन्ध्या	= ochry
अम्बरम्	= robe	जहाति	= disrobing	अहो	= Aha!

"Aha! By the touch of the moonbeam of the shining moon, the damsel called twilight is delightedly unfolding the stars releasing her ochry hue off the sky on her own, in all her love for the moon.

OR

"Aha! By the touch of the hand of her twinkling hero a damsel in all her love to him is delightedly widening her pupils and disrobing her ochry robe on her own. [4-30-45]

रात्रिः शशांक उदित सौम्य वक्रा  
तारा गण उन्मीलित चारु नेत्रा ।  
ज्योत्स्ना अंशुक प्रावरणा विभाति  
नारी इव शुक्ल अंशुक संवृत अंगी ॥ ४-३०-४६

शशाङ्क	= moon, risen, genteel,	तारा गण	= stars, myriad of, twin-	ज्योत्स्ना	= moonlight, cloth, well,
उदित सौम्य	with face	उन्मीलित	klung, with eyes	अंशुक प्र	veiled
वक्रा		चारु नेत्रा		अवरणा	
रात्रिः	= night	शुक्ल अंशुक	= white, clothing, fully,	नारी इव	= damsel, like
		सम् वृत	enfolded, limbs		
		अङ्गी			
विभाति	= glistening.				

"Damsel-night is with the risen-moon as her genteel-face, myriad-stars as her twinkling-eyes, moonlight as her veiling-cloth, and she is glistening like the one who fully-enfolded her limbs within a whitish-cloth-like moonshine. [4-30-46]

विपक्व शालि प्रसवानि भुक्त्वा  
प्रहर्षिता सारस चारु पङ्क्ति ।  
नभः समाक्रामति शीघ्र वेगा  
वात अवधूता ग्रथित इव माला ॥ ४-३०-४७

वि पक्व शालि	= richly, ripened, rice,	भुक्त्वा	= on eating	प्रहर्षिता	= delighted
प्रसवानि	yield				
सारस चारु	= Saarasa bird's, delight-	शीघ्र वेगा	= swift, in speed	वात अवधूता	= by wind, heaved up
पङ्क्ति	ful, bird-line				
ग्रथित माला	= stringed, flower-	नभः सम्	= sky, well, overrun		
इव	tassel, as with	आक्रामति			

"On eating richly ripened yield of rice delighted are the Saarasa birds, and in a delightful bird-line with swift speed they are overrunning the sky like a stringed flowery-tassel up-heaved by wind. [4-30-47]

सुप्त एक हंसम् कुमुदैः उपेतम्  
महा हृदस्थम् सलिलम् विभाति ।  
घनैः विमुक्तम् निशि पूर्ण चन्द्रम्  
तारा गण कीर्णम् इव अंतरिक्षम् ॥ ४-३०-४८

सुप्त एक	= having sleeping, one,	कुमुदैः	= white-lotuses, thick	महा	= in a vast, lake, water
हंसम्	swan	उपेतम्	with	हृदस्थम्	
				सलिलम्	

निशि	= in night	घनैः	= by clouds, disengaged	तारा गण	= stars, with clusters of,
पूर्ण चन्द्रम्	= having full, moon	विमुक्तम्		कीर्णम्	strewn [star-studded]
		अन्तरिक्षम्	= skyscape, as though,		
		इव विभाति	appear to be.		

"One swan is sleeping in the water of a vast lake thick with white-lotuses, and that lake is glistening like the star-studded nightly skyscape that is disengaged from clouds, and that has the full-moon. [4-30-48]

Very deep and vast is the tank in which clear and unruffled water is there. On that water one white swan is sleeping around which white-lotuses are thickset. It is like the nightly autumnal vault of heaven brightened with one full moon and many stars, clear of any cloud.

प्रकीर्णं हंसा अकुल मेखलानाम्  
 प्रबुद्ध पद्म उत्पल मालिनीनाम् ।  
 वापीः उत्तमानाम् अधिक अद्य लक्ष्मीः  
 वर अंगनाम् इव भूषितानाम् ॥ ४-३०-४९

प्र कीर्ण	= well, spread around,	प्र बुद्ध पद्म	= well, bloomed, pink-	वापीः	= of tanks, best ones
हम्सा अकुल	swans, swaying, as	उत्पल	lotuses, blue-lotuses,	उत्तमानाम्	
मेखलानाम्	girdle	मालिनीनाम्	as flowery-tassels	भूषितानाम्	= embellished, best,
लक्ष्मीः	= resplendence	अद्य	= now	वर	dame, like
				अङ्गनाम्	
				इव	
अधिक	= is very much - height- ening.				

"With swans spreading and swaying around as her swaying girdle-ornaments, and with well-bloomed red and blue lotuses as her swinging flowery-tassels, the resplendence of those best tanks is now heightening as with a dame embellished with girdle-ornaments and flowery-tassels. [4-30-49]

The swaying swan-lines are the girdles of the lake-maid, and lotus-rows are her flowery tassels, and with the floating of the swans the water ruffles, then that ruffled water is ruffling those girdles and tassels on the sheet of water, thus the tank is appearing like a maiden on whose body girdles and tassels are swaying and swinging.

वेणु स्वर व्यंजित तूर्य मिश्रः  
 प्रत्यूष काले अनिल संप्रवृत्तः ।  
 संमूर्च्छितो गह्वर गो वृषाणाम्  
 अन्योन्यम् आपूरयति इव शब्दः ॥ ४-३०-५०

वेणु स्वर	= flute's, tune, in tune,	अनिल सम्	= by breeze, well,	सम्	= well, spreading out
व्यञ्जित तूर्य	mixed up - tuned up	प्र वृत्तः	started to broadcast	मूर्च्छितः	
मिश्रः					

शब्दः	= sound	प्रत्यूष काले	= in dawn, time	गह्वर गो	= from caves, cows,
अन्योन्यम्	= one another, perme-			वृषाणाम्	bulls
आपूरयति	ating - outdoing, as				
इव	though.				

"In tune with the tunes of flute the dawn-time breeze is tuned-up, and it is spreading to broadcast the tuneful tunes from the caves, cows and bulls, and the sounds are as though surpassing one another. [4-30-50]

The dawn time bustle is indicated. At this time various tunes like the rhythmic churning of milk, cows bellowing for their calves to give milk, and bulls in rut bellowing for cows, and the fluting of the transverse flutes of cattle-boys, and the chanting of Vedic hymns that are audible like the sound emitted from mountain caves are permeating into the breeze. And the tuneful breeze is supplementing that intermixed sound, and thus all are commixed and broadcast by that breeze to the delight of the inhabitants of that locale.

नवैः नदीनाम् कुसुम प्रहासैः  
व्या धूयमानैः मृदु मारुतेन ।  
धौत अमल क्षौम पट प्रकाशैः  
कूलानि काशैः उपशोभितानि ॥ ४-३०-५१

नदीनाम्	= river's, banks	कुसुम प्रहासैः	= with flowers, as smiles	मृदु मारुतेन	= by softy, breeze
कूलानि					
व्या धूयमानैः	= being up, heaved - swayed	धौत अमल	= well-washed, white,	नवैः काशैः	= with new, reed-beds
		क्षौम पट	silk, cloth, with shine		
उप	= shining forth.	प्रकाशैः			
शोभितानि					

"The riverbanks are with smiley white flowers of new reeds that are softly swayed by the gentle breeze, and the silken reed-bed on them is shining forth like a well-washed white silk-cloth that is shiny. [4-30-51]

While the reed-beds with white flowers on either side of two banks of the river are like a white silky outfit, the two riverbanks beneath them are the two buttocks of that lady-river. Since her water is tossing against each bank, her buttocks appear swinging and thereby the silk clothe like reed-bed is swinging.

वन प्रचण्डा मधु पान शौण्डाः  
प्रिय अन्विताः षट् चरणाः प्रहृष्टाः ।  
वनेसु मत्ताः पवन अनु यात्राम्  
कुर्वन्ति पद्म आसन रेणु गौराः ॥ ४-३०-५२

वन प्रचण्डा	= in forest, rampant ones - on the loose	मधु पान	= honey, drinking, roguish ones	प्रहृष्टाः	= delightedly
		शौण्डाः			

मत्ताः = saucily	पद्म आसन = lotuses, Asana flow- रेणु गौराः = ers', with pollen, yel- lowed such	षट् चरणाः = six, footed - hexapods, honeybees
प्रिय = lady-loves, along with अन्विताः	पवन अनु = breeze, in tow, journey यात्राम्	कुर्वन्ति = making - journeying.

"Honeybees that are on the loose in forests and roguish in drinking honey are yellowed with the pollen of lotuses and asana flowers when they had bouts of nectar, and they are saucily but delightedly making their journey along with their lady-loves in tow with the forest breeze. [4-30-52]

जलम् प्रसन्नम् कुसुम प्रहासम्  
क्रौन्च स्वनम् शालि वनम् विपक्वम् ।  
मृदुः च वायुः विमलः च चन्द्रः  
शंसन्ति वर्ष व्यपनीत कालम् ॥ ४-३०-५३

कुसुम = with flower, smiles - प्रहासम् blooming	क्रौन्च = with crane-birds, स्वनम् noisy	प्रसन्नम् = tranquilly
जलम् = water	विपक्वम् = ripely, rice, crops	मृदुः वायुः च = softly, breeze, also
विमलः च = brightly, also, moon चन्द्रः	शालि वनम् = rains	'व्यपनीत [वि = removed, phased out अप नीत]
कालम् = time	शम्सन्ति = denoting.	

"Waters are standing tranquilly, flowers are smiley, crane-birds are noisily, rice-crops are ripely, breeze is softly, and moon is brightly, thus they denote the time of rains has phased out. [4-30-53]

मीन उप संदर्शित मेखलानाम्  
नदी वधूनाम् गतयो अद्य मंदाः ।  
कान्त उपभुक्त अलस गामिनीनाम्  
प्रभात कालेषु इव कामिनीनाम् ॥ ४-३०-५४

मीन उप = fish, closely, very, सम् दर्शित seen, girdle ornament मेखलानाम्	नदी वधूनाम् = river, dames	गतयः = strutting
अद्य = nowadays	प्रभात कालेषु = at dawn, time - early morning	कान्त उप = with lover, on romanc- भुक्त अलस ing, tiresomely, that गामिनीनाम् are strutting
कामिनीनाम् = lady-loves, as with इव	मन्दाः = slothful.	

"In the dame-like rivers fish are very closely seen as if they are girdle ornaments of that dame, and nowadays these dames are strutting slothfully like ladyloves who strut tiresomely in the early morning of next day, after a nightlong romancing with their lovers. [4-30-54]



स चक्रवाकानि स शैवलानि  
 काशैः दुकूलैः इव संवृतानि ।  
 स पत्र रेखाणि स रोचनानि  
 वधू मुखानि इव नदी मुखानि ॥ ४-३०-५५

स	= with, Cakravaka birds	स शैवलानि	= with, river-weeds	दुकूलैः इव	= silk-cloths, as if with
चक्रवाकानि		नदी मुखानि	= such - river's, faces - river-declivities	स पत्र रेखाणि	= with, foliage, lines
काशैः सम्	= with reeds, well, en-	वधू मुखानि	= maiden's, faces, are		
वृतानि	wrapped [half-veiling]	इव	like.		
स रोचनानि	= with, vermillion-colour [painted]				

"With Cakravaka birds, with riverweeds, and with reeds that lookalike a veiling silk-cloth, half-veiled are the river-shores and they look painted with foliage-lines in vermillion, like the faces of maidens. [4-30-55]

The face of a river is its घट् river-shore where the holy-dips, worships etc., are performed. The चित्र रेखा-स् are the artistic lines drawn on visible limbs with vegetable colours, namely foliages, a design in art, resembling that of leaves. It resembles the inerasable tattooing, whereas this sort of lines are crafted with vegetable colours or with the orpiment like Gorocana, which will fade away after some days, like henna मेहन्दि . This is a handicraft of womenfolk who sophisticatedly draw the shapes of leafs, creeper-plants etc. Nowadays these leafy-lined decorations are coming as stickers.

प्रफुल्ल बाण आसन चित्रितेषु  
 प्रहृष्ट षट्पदानि कूजितेषु ।  
 गृहीत चापः उद्यत दण्ड चण्डः  
 प्रचण्ड चारो अद्य वनेषु कामः ॥ ४-३०-५६

अद्य	= these days	प्रफुल्ल बाण	= flourishing, Baana,	प्रहृष्ट षट्पदानि	= elatedly, honeybees, in
		आसन	Asana trees, por-	कूजितेषु	which they are hum-
		चित्रितेषु	trayed with		ming
वनेषु	= in such forests	गृहीत चापः	= taking, bow, to pun-	कामः	= Love-god, Manmatha
		उद्यत दण्ड	ish, unimpededly		
प्रचण्ड चारः	= predominantly, mov-	चण्डः			
	ing.				

"In the forest that is portrayed with the flourishing Baana and Asana trees, where the honeybees are humming elatedly, there alone the Love-god, Manmatha, is moving about unimpededly taking his bow to punish the lovesick. [4-30-56]

लोकम् सुवृष्ट्या परितोषयित्व  
नदीः तटाकानि च पूरयित्वा ।  
निष्पन्न सस्याम् वसुधाम् च कृत्वा  
त्यक्त्वा नभः तोय धराः प्रणष्टाः ॥ ४-३०-५७

तोय धराः	= water, giver of torrents - black clouds	सु वृष्ट्या	= by good, rains	लोकम्	= world, having ap-
नदीः	= rivers, tanks, filling,	वसुधाम्	= earth, deriving, har-	परितोषयित्व	peased
तटाकानि	also	निष्पन्न	vests, on making, also	नभः त्यक्त्वा	= sky, on forsaking
पूरयित्वा च		सस्याम्			
प्रणष्टाः	= dissipated.	कृत्वा च			

"On appeasing the world with good rains, on filling the rivers and tanks, and on making the earth to derive good harvests also, clouds have dissipated forsaking the sky. [4-30-57]

दर्शयन्ति शरन् नद्यः पुलिनानि शनैः शनैः ।  
नव संगम सव्रीडा जघनानि इव योषितः ॥ ४-३०-५८

नव सन्नाम स	= new, tryst, with, shy-	योषितः	= a bride's, hips, as with	शरत् नद्यः	= autumnal, rivers puli-
व्रीडा	ing	जघनानि इव			naani dunes
शनैः शनैः	= slowly, slowly, show-				
दर्शयन्ति	ing.				

"The autumnal rivers are showing their dunes slowly and slowly, as with shying brides showing hips in their new trysts, slowly and slowly. [4-30-58]

प्रसन्न सलिलाः सौम्य कुरराभिः विनादिताः ।  
चक्रवाक गण आकीर्णा विभांति सलिल आशयाः ॥ ४-३०-५९

सौम्य	= oh, gentle Lakshmana	प्रसन्न	= that have - clear, wa-	कुरराभिः	= by fish -hawks
वि नादिताः	= verily, sounded	सलिलाः	ters	सलिल	= such - water, recepta-
विभांति	= verily, glistening.	चक्रवाक गण	= with Cakravaka birds,	आशयाः	cles - lakes
		आकीर्णा	teams, teemed		

"Oh, gentle Lakshmana, with clear waters, well sounding fish-hawks, teeming teams of Cakravaka birds the lakes are glistening well. [4-30-59]

अन्योन्य बद्ध वैराणाम् जिगीषूणाम् नृपात्मज ।  
उद्योग समयः सौम्य पार्थिवानाम् उपस्थितः ॥ ४-३०-६०

नृपात्मज	= oh, king's, son	सौम्य	= oh, gentle one	अन्योन्य बद्ध	= reciprocally, bound,
				वैराणाम्	by hostility

जिगीषूणाम्	= desirous of victory such	पार्थिवानाम्	= of kings	उद्योग समयः	= striving, time
उप स्थितः	= for kings, came to the fore.				

"Oh, prince, those that are reciprocally bound by hostilities and desirous of victory, oh, gentle Lakshmana, for those kings their striving time has come up. [4-30-60] Raama is also bound by hostile mood and anxious to start his campaign against evil as मुहूर्त 'opportune time...' has come. Please refer to verse 78 in this chapter for details.

इयम् सा प्रथमा यात्रा पार्थिवानाम् नृपात्मज ।  
न च पश्यामि सुग्रीवम् उद्योगम् वा तथा विधम् ॥ ४-३०-६१

नृपात्मज	= oh, king's, son	इयम्	= this is, for kings	सा	= such as it is - that
प्रथमा यात्रा	= starting, journey [in-vasion, time]	पार्थिवानाम्		तथा विधम्	= in that, way - as such
समयः		सुग्रीवम्	= [either] Sugreeva		
उद्योगम् वा	= [his] striving, or	न च पश्यामि	= not, even, I perceive.		

"This is the starting time for invasions of the kings, but I do not even perceive Sugreeva, or his striving for any invasion as such. [4-30-61]

असनाः सप्त पर्णाः च कोविदाराः च पुष्पिताः ।  
दृश्यन्ते बन्धुजीवाः च श्यामाः च गिरि सानुषु ॥ ४-३०-६२

गिरि सानुषु	= on mountain, terraces	पुष्पिताः	= flowered	असनाः सप्त	= Asana trees, seven-leaved banana plants, also
कोविदाराः च	= Kovidara, also	बन्धुजीवाः च	= Bandhujiva trees, also,	पर्णाः च	
		श्यामाः च	= shyaama creepers	दृश्यन्ते	= are appearing.

"On mountain terraces there appear flowered Asana trees, seven-leaved banana plants, Kovidaara, Bandhujiva trees, and the Shyaama creepers. [4-30-62]

हंस सारस चक्राह्वैः कुररैः च समन्ततः ।  
पुलिनानि अवकीर्णानि नदीनाम् पश्य लक्ष्मण ॥ ४-३०-६३

लक्ष्मण	= Lakshmana	नदीनाम्	= rivers, dunes	हंस सारस	= Swans, Saarasa-s,
		पुलिनानि		चक्राह्वैः	Cakravaka-s, Kraunca
समन्ततः	= all over	व्यवकीर्णानि	= fully, overspread with	कुररैः च	birds, also
		वि अव		पश्य	= see them.
		कीर्णम्			

"On the sand-dunes of rivers Swans, Saarasa-s, Cakravaka-s, also Kraunca birds are fully overspreading from all over, see Lakshmana. [4-30-63] Here it is said that there is a problem with the copyist of palm-leaf books. These two verses 62 and 63 occur prior to the verse 60 in some mms. The thought of Raama is about Sugreeva as spoken at verse 61, and these two verses suddenly switching over to trees and birds, thus they are mismatching in the placement.

चत्वारो वार्षिका मासा गता वर्ष शत उपमाः ।  
मम शोक अभितप्तस्य तथा सीताम् अपश्यतः ॥ ४-३०-६४

सीताम्	= Seetha	अ पश्यतः	= one who is not seeing	तथा	= likewise
शोक	= one who - in grief,	मम	= such as I am, to me	वर्ष शत	= years, hundred, in
अभितप्तस्य	seething			उपमाः	simile
वार्षिकाः	= pertaining to rainy season	चत्वारः	= four, [rainy] months,		
		मासा गता	rolled by.		

"Four rainy months have rolled by and to me they are like a hundred years, for I have not seen Seetha, likewise I am seethed in grief. [4-30-64]

चक्रवाकी इव भर्तारम् पृष्टतो अनुगता वनम् ।  
विषमम् दण्डकारण्यम् उद्यान वनम् इव च अंगना ॥ ४-३०-६५

अंगना	= lady [Seetha]	भर्तारम्	= husband, that is what I am	विषमम्	= to precarious, forest,
				वनम्	of Dandaka, forest
उद्यान वनम्	= to park, lands, as	चक्रवाकी इव	= Cakravaka female bird, as with	दण्डक	
इव	though			अरण्यम्	
				पृष्टतः	= rearward, followed.
				अनुगता	

"Like a female Cakravaka bird that follows rearward of her husband, that lady Seetha followed her husband, that is what I am, to the precarious forest of Dandaka, as if she is going to pleasure-gardens. [4-30-65]

प्रिया विहीने दुःख आर्ते हत राज्ये विवासिते ।  
कृपाम् न कुरुते राजा सुग्रीवो मयि लक्ष्मण ॥ ४-३०-६६

लक्ष्मण	= Lakshmana	प्रिया विहीने	= I am with - dear, departed	दुःख आर्ते	= in anguish, agitated - in desperate straits
हत राज्ये	= plundered, kingdom	वि वासिते	= rendered, homeless - exiled such as I am	मयि	= in me
राजा सुग्रीवः	= king, Sugreeva	कृपाम् न	= benevolence, not, doing.		

"Dear departed, kingdom plundered, rendered homeless, and one in desperate straits, such as I am Lakshmana, king Sugreeva is not benevolent to me. [4-30-66]

अनाथो हृत राज्यो अयम् रावणेन च धर्षितः ॥  
दीनो दूर गृहः कामी माम् चैव शरणम् गतः ॥ ४-३०-६७

अयम्	= he is	अ नाथः	= one without, husband - insecure	हृत राज्यः	= forfeited, of kingdom
रावणेन धर्षितः च	= by Ravana, perse- cuted, also	दीनः	= who is dismal	दूर गृहः	= distanced, house - came from a distant home
कामी	= a swain	माम् चैव	= me, alone [Sugreeva]	शरणम् गतः	= shelter, gone in - thus Sugreeva may be thinking, coupled with next verse.

" 'He is insecure, kingdom forfeited, persecuted by Ravana, a dismal, came from a distant home, lovelorn and sought shelter in me alone...' thus Sugreeva may be thinking of me.

OR

" ' Since his kingdom is forfeited, he is an insecure person... since he is persecuted by a powerful demon Ravana, he is dismal... since he came from a distant homeland, he hasn't got a leg to stand on... since he is lovelorn, he sought my shelter faint-heartedly...' thus Sugreeva may be thinking of me. [4-30-67]

इति एतैः कारणैः सौम्य सुग्रीवस्य दुरात्मनः ।  
अहम् वानर राजस्य परिभूतः परंतप ॥ ४-३०-६८

सौम्य	= oh, gentle Lakshmana	परन्तप	= oh, enemy-blazer Lak- shmana	इति	= thus
एतैः	= with these	कारणैः	= reasons	दुर आत्मनः	= spite, minded one
वानर राजस्य	= by vanara, king	सुग्रीवस्य	= by Sugreeva	अहम्	= I am
परिभूतः	= scoffed off.				

"By these reasons, oh gentle Lakshmana, I am perhaps scoffed off by the spiteful king of Vanara-s Sugreeva oh, the enemy-blazer, Lakshmana. [4-30-68]

स कालम् परिसंख्याय सीतायाः परिमार्गणे ।  
कृतार्थः समयम् कृत्वा दुर्मतिः न अवबुध्यते ॥ ४-३०-६९

दुर मतिः	= base, minded one	सः	= he	कृत अर्थः	= on achieving his means
सीतायाः परिमार्गणे	= in Seetha's, in search- ing	कालम् परि संख्याय	= he, time, well- computed - on in- forming	समयम् कृत्वा	= treaty, on making [en- tering into]
न अव बुध्यते	= not, not, minding [un- mindful.]				

"He computed the time for search of Seetha well, and entered into a treaty with me as well, but on achieving his means that base-minded one is unmindful of it. [4-30-69]

स किष्किंधाम् प्रविश्य त्वम् ब्रूहि वानर पुंगवम् ।  
मूर्खम् ग्राम्य सुखे सक्तम् सुग्रीवम् वचनात् मम ॥ ४-३०-७०

परन्तप	= oh, enemy-blazer Lakshmana	सः	= such as you are	त्वम्	= you, Kishkindha, on
				किष्किंधाम्	entering
वानर	= Vanara, the arch-	मूर्खम्	= to stupid one	प्रविश्य	
पुंगवम्	[enemy of mine]			ग्राम्य सुखे	= one in uncouth, plea-
सुग्रीवम्	= to Sugreeva	मम वचनात्	= of mine, upon word,	सक्तम्	sures, tangled up
		ब्रूहि	you tell him.		

"Oh, enemy blazer Lakshmana, such as you are, you enter Kishkindha and upon my word speak to that arch-vanara Sugreeva, which stupid is tangled up in uncouth pleasures. [4-30-70]

अर्थिनाम् उपपन्नानाम् पूर्वम् च अपि उपकारिणाम् ।  
आशाम् संश्रुत्य यो हन्ति स लोके पुरुषाधमः ॥ ४-३०-७१

उपपन्नानाम्	= who came to your fore [for your shelter]	पूर्वम्	= earlier, cooperators,	अर्थिनाम्	= to requesters
		उपकारिणाम्	also, even		
संश्रुत्य	= well-appraised [promised]	च अपि		यः हन्ति	= who, breaks it - will not fulfil
लोके	= in world	आशाम्	= their hope		
		सः पुरुष	= he, person, the worst.		
		अधमः			

"He who promises the requesters that have come under his shelter, and especially those that have cooperated earlier, but breaks that promise, and even shatters their hope, he is the worst fellow in the world. [4-30-71]

'We are the earnest requesters for the searching for Seetha and we have come seeking your shelter for achieving that purpose through you, and earlier we have even cooperated with you, viz., in killing your enemy and in enthroning you, and to such like us you have promised hope but now breaking it off, thus you tend to become a worst individual. Hence oh, Sugreeva, do not become the worst person in the world...' Thus, Raama is putting words in the mouth of Lakshmana to be spoken to Sugreeva.

शुभम् वा यदि वा पापम् यो हि वाक्यम् उदीरितम् ।  
सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः ॥ ४-३०-७२

यः हि	= who, indeed	शुभम् वा	= good, either	यदि वा	= if, or, bad
				पापम्	

उदीरितम् वाक्यम्	= spoken, promise	-	सत्येन परि गृह्णाति	= truthfully, takes - makes it a wholly, reality	सः वीरः पुरुष उत्तमः	= he, is [counted as] a champion, among men, a best one.
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" Whether it is good or bad, he who promises a word, and truthfully takes action for its accomplishment, indeed he is the champion and a best one among men. [4-30-72]

Promising in a helpless condition and unable to fulfil it in the same helpless situation does not make matters worse. But having attained a state of fulfilling that promise and not heedful of it, then the 'word-of-honour' conflict occurs.

कृतार्था हि अकृतार्थानाम् मित्राणाम् न भवन्ति ये ।  
तान् मृतान् अपि क्रव्यादाः कृतघ्नान् न उपभुञ्जते ॥ ४-३०-७३

ये	= those	कृत अर्था हि	= one on achieving, means, indeed	अ कृत	= un, achieved, means
मित्राणाम्	= to friends	न भवन्ति	= will not, be - come to the rescue of friends	अर्थानाम्	- to them that still have their means un- achieved
तान्	= them	क्रव्य आदाः अपि	= flesh [carrion,] eaters [devourers, vulturine species]	मृतान्	= dead ones, ingrates
				कृतघ्नान्	
				न उपभुञ्जते	= will not, devour.

" Indeed, those that have achieved their means through their friends, but do not come to the rescue of the same friends whose means are still unachieved, the carrion-devourers will not devour even the flesh of those ingrates after their death. [4-30-73]

Here these morals are said threadbare. Whereas these are explained vividly in Maha Bharata in episodes like नाडी जन्य and others. Thus some hold the opinion that Maha Bharata is an explanatory treatise to Raamayana because more than hundred उप आख्यान-स् 'sub-episodes' of Raamayana are incorporated in it and in detail. In detailing these episodes of Raamayana, that epic Maha Bharata has become more voluminous than this one.

नूनम् कांचन पृष्ठस्य विकृष्टस्य मया रणे ।  
द्रष्टुम् इच्छसि चापस्य रूपम् विद्युत् गण उपमम् ॥ ४-३०-७४

नूनम्	= definitely	कांचन	= that has golden, in the rear-side - bow of Raama	रणे मया	= in war, by me, fully, stretched
चापस्य	= of the bow	विद्युत् गण	= electric-charges, clus- ters, in simile	विकृष्टस्य	
द्रष्टुम् इच्छसि	= to see, you aspire.	रूपम्	= facet - of bow		

" 'You definitely aspire to see that facet of the gold-spined bow of mine which in simile will be like a cluster of electric-discharges when I fully stretch it in war. [4-30-74]

घोरम् ज्या तल निर्घोषम् क्रुद्धस्य मम संयुगे ।  
निर्घोषम् इव वज्रस्य पुनः संश्रोतुम् इच्छसि ॥ ४-३०-७५

सम्युगे	= in war, of the enraged	मम	= mine	वज्रस्य	= Thunderbolt's, crash-
क्रुद्धस्य	one			निर्घोषम् इव	ing thunder, as with
घोरम्	= calamitous	ज्या तल	= bowstring, from the surface of - flat, linear bowstring	निर्घोषम्	= crashing boom
पुनः सम्	= once more, clearly, to				
श्रोतुम्	hear, you are desirous				
इच्छसि	of.				

" 'Once more you desire to clearly hear that calamitous crashing boom from my bowstring, which is a sound-like with the crash of thunderbolt, when I angrily clang the unbent bowstring in a given war. [4-30-75]

कामम् एवम् गते अपि अस्य परिज्ञाते पराक्रमे ।  
त्वत् सहायस्य मे वीर न चिन्ता स्यात् नृपात्मज ॥ ४-३०-७६

नृपात्मज	= oh, king's, son	वीर	= oh, brave Lakshmana	अस्य	= his - Sugreeva's
परि ज्ञाते	= fully, made known,	कामम्	= perhaps, that way,	त्वत्	= with you, as an asso-
पराक्रमे	[my] valour	एवम् गते	happened, even if - be	सहायस्य	ciate
		अपि	that as it may		
मे	= to me	चिन्ता न	= alarm, is not, there.		
		स्यात्			

"But, oh, prince Lakshmana, Sugreeva is fully aware of my valour... be that as it may... oh, brave one, I am not alarmed as I have you as my associate. [4-30-76]

'Sugreeva is in complete knowledge about my valour for he testified it for himself when asking me to pierce the saala trees, lift the carcass of Dundubhi, and finally in killing Vali. He is aware as to why I killed Vali, viz., for transgressing the righteous path. Equally, that Sugreeva should be alarmed by now, for time is lapsed. Further, he should be alarmed, as I will eliminate him too, because he has gone back on his word, because a 'given word' is dearer to me. Furthermore, has he forgotten that my selfsame brother is at my side? Even then, does it not matter to him?

Another way of getting meaning is: अस्य परिज्ञाते पराक्रमे कामम् एवम् गते अपि सन् 'his, made, know, valour [of Sugreeva,] may be, that way, vanished, even...' 'Sugreeva's valour which was made known to me at the time of befriending, though that might have vanished...' त्वत् सहायस्य मे चिन्ता न स्यात् ॥ । 'by your help, to me, alarm, not, there...' 'Even then, I am un-alarmed as long as your help is there... Thus, oh, Lakshmana, you may tell



Sugreeva that I depend less on his help, but I wish to eliminate him too, as he failed in his promise...'

यद् अर्थम् अयम् आरंभः कृतः पर पुरम् जय ।  
समयम् न अभिजानाति कृतार्थः प्लवगेश्वरः ॥ ४-३०-७७

पर पुरम् जय = oh, enemy's, capitals, vanquisher - Lakshmana	यद् अर्थम् = for what, reason, this, venture [of his enthronement,] commenced	समयम् = time - timeframe of that mission
कृत अर्थः = one who achieved, his ends, fly-jumpers', king - Sugreeva	न = is not, recognising. अभिजानाति	

"For which reason this venture of eliminating Vali and its sequel is commenced, oh, the vanquisher of enemy-capitals, Lakshmana, and the timeframe set for it, that king of fly-jumpers Sugreeva is not recognising, as his ends are achieved. [4-30-77]

वर्षा समय कालम् तु प्रतिज्ञाय हरीश्वरः ।  
व्यतीतान् चतुरो मासान् विहरन् न अवबुध्यते ॥ ४-३०-७८

हरीश्वरः = Vanara-s, king	वर्षा समय = rainy, season, time, कालम् तु but	प्रतिज्ञाय = on promising [you
विहरन् = wallowing in	व्यतीतान् = slipped away, four, चतुरः months	प्रतीक्ष्य इति await, thus]
	मासान्	न अवबुध्यते = not, sensible of it.

"But on promising to get back after rainy season that king of vanara-s is insensible to the slipping away of those four months time of rainy season, for he is wallowing in his pleasures. [4-30-78]

The Hindu season is calculated as two-month-period of Gregorian calendar and thus there are six seasons in Indian calendar. But here it said that four months time is elapsed and it is captioned to be rainy season. The commentary of Kulluka Bhatt says that four are the months for rainy season.

वार्षिकाम् चतुरो मासान् यथा इन्द्रो अभि प्र वर्षति - ब्रावणादीङ् चतुरो मासासान् ॥ । When the specified season is calculated as four month period it takes part in the preceding and succeeding seasons. Thus ग्रीष्म 'summer' takes part in वसन्त 'spring' and शरत् 'post rainy season' in वर्ष 'rainy season' and शिशिर 'cold' in हेमन्त 'winter' season. Thus the month to start campaigns is मार्गशिर roughly 'Nov-Dec' has come, for which arrangements have to be made in कार्तिक 'Sept - Oct' month.

स अमात्य परिषत् क्रीडन् पानम् एव उपसेवते ।  
शोक दीनेषु न अस्मासु सुग्रीवः कुरुते दयाम् ॥ ४-३०-७९

सुग्रीवः स = Sugreeva, with, minis- अमात्य = ters, council of, while परिषत् = frolicking क्रीडन् न कुरुते = not, doing [bestow- दयाम् = ing,] sympathy.	पानम् एव = drinking, alone, ab- उपसेवते = sorbed in	शोक दीनेषु = by grief, agonising, in अस्मासु = us
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"Frolicking with all in the council of ministers Sugreeva is absorbed in drinking alone, and he is not sympathising with us who are agonised by grief. [4-30-79]

उच्यताम् गच्छ सुग्रीवः त्वया वीरः महाबल ।  
मम रोषस्य यत् रूपम् ब्रूयाः च एनम् इदम् वचः ॥ ४-३०-८०

महाबल = oh, great-mighty one त्वया = by you - through you उच्यताम् = let it be said	वीरः = oh, brave one सुग्रीवः = [let] Sugreeva एनम् = to him	गच्छ = you go - to Kishkindha मम रोषस्य = mine, fury's, which, यत् रूपम् = shape - takes इदम् वचः = this, word, be told, ब्रूयाः च = also.
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"Oh, great-mighty Lakshmana, you may proceed to Kishkindha and let Sugreeva know through you as to how my fury takes shape, and oh, brave one, he may be told this word also. [4-30-80]

न स संकुचितः पन्था येन वाली हतो गतः ।  
समये तिष्ठ सुग्रीव मा वालि पथम् अन्वगाः ॥ ४-३०-८१

सुग्रीव = oh, Sugreeva येन = by which - path न च = not, even, tapered off संकुचितः	समये तिष्ठ = by commitment, you abide गतः = has gone that वालि पथम् = Vali's, path, do not, मा अन्वगाः = follow.	हतः वाली = killed, Vali पन्थाः = that path
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" 'Oh, Sugreeva, abide by your commitment. The path by which slain Vali has gone is not tapered off, as such do not tread Vali's path. [4-30-81]

एक एव रणे वाली शरेण निहतो मया ।  
त्वाम् तु सत्यात् अतिक्रान्तम् हनिष्यामि स बान्धवम् ॥ ४-३०-८२

मया रणे = by me, in conflict सत्यात् अति = from truthfulness, क्रान्तम् = over, stepped	शरेण = with arrow त्वाम् तु = you, but	एक वाली एव = singly, Vali, alone, is निहतः = killed स बान्धवम् = along with, kith and हनिष्यामि = kin, I wish to slay.
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" 'In a clash Vali is slain singly with my arrow, but I wish to slay you along with your kith and kin since you have transgressed truthfulness. [4-30-82]

तत् एवम् विहिते कार्ये यत् हितम् पुरुषर्षभ ।  
तत् तत् ब्रूहि नरश्रेष्ठ त्वर काल व्यतिक्रमः ॥ ४-३०-८३

पुरुषर्षभ	= oh, best one among men - Lakshmana	नर श्रेष्ठ	= oh, foremost of men - Lakshmana	तत्	= therefore
कार्ये एवम् विहिते	= in mission - of search, this way, is scheduled - hampered	यत् हितम्	= which is, appropriate	तत् तत् ब्रूहि	= that, that - all in all, you speak about
त्वर	= hurry up	काल व्यतिक्रमः	= time, lapse [let not time lapse.]		

"Oh, best one among men, Lakshmana, when the mission of searching for Seetha is scheduled in this way but hampered, you speak about all things that are appropriate for us and for Sugreeva even, oh, foremost one among men, hurry up, let there be no time lapse. [4-30-83]

कुरुष्व सत्यम् मम वानरेश्वर  
प्रतिश्रुतम् धर्मम् अवेक्ष्य शाश्वतम् ।  
मा वालिनम् प्रेत गतो यम क्षयम्  
त्वम् अद्य पश्येः मम चोदितः शरैः ॥ ४-३०-८४

वानरेश्वर	= oh, monkeys king	शाश्वतम्	= perpetual	धर्मम्	= virtuousness
अवेक्ष्य	= on apperceiving	मम प्रतिश्रुतम्	= to me, what is promised	सत्यम्	= as a reality, render it
अद्य त्वम् मम शरैः चोदितः	= now, you, by my, arrows, driven	प्रेत गतः	= dead body, on getting - after death	कुरुष्व वालिनम् यम क्षयम् मा पश्येः	= to Vali, in Yama, Time-god's, house [hell,] do not, see.

" 'Oh, king of monkeys, on apperceiving the perpetual virtuousness in what you have promised to me, render it as a reality. Otherwise, now driven by my arrows to death, and on going to Yama, the Time-god's Inferno, you will see Vali " Thus Raama appraised Lakshmana about his thinking of Sugreeva. [4-30-84]

स पूर्वजम् तीव्र विवृद्ध कोपम्  
लालप्यमानम् प्रसमीक्ष्य दीनम् ।  
चकार तीव्राम् मतिम् उग्र तेजा  
हरीश्वरे मानव वंश वर्धनः ॥ ४-३०-८५

मानव वंश वर्धनः	= Manu's, dynasty, aug-menter of	उग्र तेजा	= intensively, resplendent one	सः	= he that Lakshmana
तीव्र विवृद्ध कोपम्	= by far, verily intensified, with anger - who became ruthlessly un-compassionate	दीनम् लालप्यमानम्	= pitifully, prating - small talk	पूर्व जम्	= earlier, born one -elder brother
प्र समीक्ष्य	= clearly, on examining	हरीश्वरे	= towards monkeys', king - Sugreeva	तीव्रम् मतिम् चकार	= hostile, mood, he made.

On clearly examining his elder brother Raama, who has become ruthlessly uncompassionate and pitiable prating, the mood of that intensively resplendent Lakshmana, who is an augments of Manu's dynasty, has become hostile towards the monkey-king Sugreeva. [4-30-85]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे त्रिंश सर्गः ॥

Thus completes 30<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 31 Sarga 31 - एकत्रिंश सर्ग

## Lakshmana'S Fury

Introduction -

Enraged Lakshmana goes to the extent of saying that Sugreeva is to be eliminated and then Angada and others will search for Seetha. Perturbed by his brother's vehemence Raama pacifies him and sends to Kishkindha where on seeing the infuriated, hissing, snakelike Lakshmana monkeys are upset. Lakshmana sends Angada to Sugreeva to inform about his arrival. Sugreeva could not comprehend firstly because he is in an inebriated condition, but later comes to senses on the advise of his ministers.

स कामिनम् दीनम् अदीन सत्त्वः  
शोक अभिपन्नम् समुदीर्ण कोपम् ।  
नरेन्द्र सूनुर् नरदेव पुत्रम्  
रामानुजः पूर्वजम् इति उवाच ॥ ४-३१-१

नर इन्द्र सूनुरः	= people's, king's, son - prince Lakshmana	सः राम	= he that, to Raama, later born one - younger one - Lakshmana	कामिनम्	= one who is yearning,
अ दीन सत्त्वः	= not, deterred, in stamina	अनुजः		दीनम्	thereby pitiable - Raama but
नर देव पुत्रम्	= to people's, godlike-king's, son - to prince Raama	शोक	= by grief, who is overcome	सम् उदीर्ण	= one with well, intensified, anger
		अभिपन्नम्		कोपम्	
		पूर्व जम्	= to earlier, born one - to Raama, the elder brother	इति उवाच	= this way, spoke.

When Raama of undeterred stamina has become pitiable while yearning for Seetha, overcome with grief while the search for Seetha is becoming futile, overwrought with anger while Sugreeva is reneging on his promise, to such an elder prince-brother from a godlike king, his younger prince-brother Lakshmana spoke in this way.

[4-31-1]

न वानरः स्थास्यति साधु वृत्ते  
न मन्यते कर्म फल अनुषंगान् ।  
न भोक्ष्यते वानर राज्य लक्ष्मीम्  
तथा हि न अभिक्रमते अस्य बुद्धिः ॥ ४-३१-२

वानरः	= forester - Sugreeva	साधु वृत्ते न	= in gentlefolk's, conduct, will not, abide	कर्म फल	= of deed, fruits, incidental events
न मन्यते	= not, appreciative of	स्थायति		अनुषंगान्	
तथा हि	= obviously, isn't it	वानर राज्य	= Vanara, kingdom's, prosperity of	न भोक्ष्यते	= will not, enjoy
		लक्ष्मीम्			
		अस्य बुद्धिः न	= his, mind, not, forward, strides - his prudence is behindhand.		
		अभि क्रमते			

"As a forester Sugreeva will not abide by the conduct of gentlefolk, he is not appreciative of the fruits of incidental events like gaining kingdom and regaining wife occurring out of your deed of eliminating Vali, thus he will not enjoy the prosperity of the kingdom anymore. Obviously his prudence is behindhand, isn't it! [4-31-2]

'Remaining adherent in the thick and thin of friends is friendship. That is the least kindness expected of a friend. Because Sugreeva is a fickle monkey, he may not abide by the oath of friendship taken before fire altar, whereby you eliminated Vali, and enthroned Sugreeva; but, he may not keep that pact or its fruits holy, as nothing is evincible of his help...

मति क्षयात् ग्राम्य सुखेषु सक्तः  
तव प्रसाद अप्रतिकार बुद्धिः ।  
हतो अग्रजम् पश्यतु वालिनम्  
न राज्यम् एवम् विगुणस्य देयम् ॥ ४-३१-३

तव	= your	प्रसाद	= beneficence	अ प्रति कार	= not, in turn, making
				बुद्धिः	- for requital, a mind for - without the notion for requital
मति क्षयात्	= sanity, by impairment - with an unsound mind - insanely	ग्राम्य सुखेषु सक्तः	= in primitive, pleasures, he is involved in	हतः	= when slain [by you]
अग्रजम्	= [his] elder-brother	एवम्	= that is why	वि गुणस्य	= to one - without, honesty
वालिनम्	[Vali,] let him see				
पश्यतु					
राज्यम् न	= kingdom, not, to be given.				
देयम्					

"Without any notion of requiting the beneficence you have accorded he is insanely involved in primitive pleasures, such as he is, let him see his elder brother Vali when slain. Hence, kingdoms are unaffordable to dishonest. [4-31-3]

न धारये कोपम् उदीर्ण वेगम्  
निहन्मि सुग्रीवम् असत्यम् अद्य ।  
हरि प्रवीरैः सह वालि पुत्रो  
नरेन्द्र पुत्र्या विचयम् करोतु ॥ ४-३१-४

उदीर्ण वेगम्	= tiding, quickly, anger	न धारये	= not, bearable	अद्य अ	= now, un, truthful one, Sugreeva, I will kill
कोपम्				सत्यम्	
				सुग्रीवम्	
				निहन्मि	
वालि पुत्रः	= Vali's, son - Angada	हरि प्र वीरैः सह	= monkey, best, braving ones, along with	नरेन्द्र पुत्र्या	= of king's, daughter - of princess, Seetha

विचयम् = searching, will do.  
करोतु

"Unbearable is this anger that is tiding quickly, now I shall kill that unfaithful Sugreeva and the best braving monkeys shall search for that princess Seetha, remaining under the command of Vali's son, Angada." Thus said Lakshmana to Raama. [4-31-4]

तम् आत्त बाण आसनम् उत्पतन्तम्  
निवेदित अर्थम् रण चण्ड कोपम् ।  
उवच रामः पर वीर हन्ता  
स्व वेक्षितम् स अनुनयम् च वाक्यम् ॥ ४-३१-५

पर वीर हन्ता	= others [enemy-side] braving ones, slayer of	रामः	= Raama	निवेदित अर्थम्	= one who has apprised, his intention
रण चण्ड कोपम्	= with wartime, irrepressible, one with such anger	आत्त बाण आसनम्	= who took, arrows, seat of - bow	उत् पतन्तम्	= up, surging - leaping at
तम्	= to him - to Lakshmana	स्व वेक्षितम्	= verily, thought over	स अनुनयम् च वाक्यम्	= with, persuasion, also, sentence
उवच	= Raama spoke.				

Raama, the slayer of braving enemies, spoke this well thought sentence that includes persuasiveness to Lakshmana who is with an irrepressible wartime anger, who has apprised his intention to slay Sugreeva, and who on taking his bow is now leaping at Kishkindha. [4-31-5]

न हि वै त्वत् विधो लोके पापम् एवम् समाचरेत् ।  
कोपम् आर्येण यो हन्ति स वीरः पुरुषोत्तमः ॥ ४-३१-६

त्वत् विधः	= your, kind of - person	लोके	= in world	एवम् पापम्	= this type of, sin
न हि सम् आचरेत्	= not, certainly, will commit	यः	= who	आर्येण आर्य भावेन	= with a noble gesture
कोपम् हन्ति	= anger, kills [that anger]	सः वीरः	= he, is valorous one	पुरुषोत्तमः वै	= best one among men, really.

"Certainly none of your kind shall commit this sort of sin in this world, and if such a situation occurs, he who by his noble gesture kills his own anger is a valorous one, and he really becomes the best one among men." Thus Raama is saying to Lakshmana. [4-31-6]

न इदम् अत्र त्वया ग्राह्यम् साधु वृत्तेन लक्ष्मण ।  
ताम् प्रीतिम् अनुवर्तस्व पूर्व वृत्तम् च संगतम् ॥ ४-३१-७

लक्ष्मण	= oh, Lakshmana	साधु वृत्तेन त्वया	= of righteous, conduct, by you	अत्र	= in this matter
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इदम् न = this, not, to be under-	ताम् = them [those aspects of]	प्रीतिम् = friendliness
ग्राह्यम् stood [undertaken]		
पूर्व वृत्तम् = earlier, existed	सन्नतम् च = affinity, also	अनुवर्तस्व = you adhere to.

"Lakshmana, as person with righteous conduct you are not supposed to understand this matter in this way, or undertake in this way, but you are supposed to adhere to those aspects of friendliness with Sugreeva and the affinity earlier existed in dealing with him. [4-31-7]

In the last chapter Raama says that he wants to kill Sugreeva for his faithlessness. Now Lakshmana is parroting out those very words. But Raama is now telling that 'killing a friend is a sin, so you do not commit it...' Is Raama contradicting his own statements in last chapter? In reply it is said, not so. Last time Raama gave a picture of his ire about Sugreeva, to the extent of eliminating him, if Sugreeva still avoids any arrangement. But Lakshmana, being straight-to-nose person and a textualist, has started to Kishkindha to eliminate Sugreeva and to enthrone Angada, under whose leadership the other monkeys can search Seetha. It is same situation with Hanuma in Sundara, where Hanuma is asked just to elicit the whereabouts of Seetha, but he burns down Lanka, and if anybody questions, Hanuma is apt to say that he is monkeyish with Lanka. Such an occasion shall not happen in Kishkindha, that too through Lakshmana. Thus, Raama is pacifying Lakshmana in saying that 'my words shall not be understood that way, and killing of Sugreeva is not to be undertaken forthwith.'

साम उपहितया वाचा रूक्षाणि परिवर्जयन् ।  
वक्तुम् अर्हसि सुग्रीवम् व्यतीतम् काल पर्यये ॥ ४-३१-८

काल पर्यये = when time, lapsed - flouted timeframe	व्यतीतम् = to reneger, to Sugreeva	रूक्षाणि = caustic [remarks,] परिवर्जयन् leaving off
साम = placate, having in	वक्तुम् = to talk, apt of you.	
उपहितया them [placatory,]	अर्हसि	
वाचा words		

"It will be apt of you to speak to that reneger Sugreeva with placating words rather than with caustic remarks, as his sin is no more than flouting the timeframe." Thus Raama said to Lakshmana. [4-31-8]

सो अग्रजेन अनुशिष्ट अर्थो यथावत् पुरुषर्षभः ।  
प्रविवेश पुरीम् वीरो लक्ष्मणः पर वीर हा ॥ ४-३१-९

अग्रजेन = by elder brother	यथावत् = as expedient	अनुशिष्ट = who is schooled, about
पुरुषर्षभः = among men, the best one	पर वीर हा = enemy, brave ones, slayer of	अर्थः means
सः लक्ष्मणः = such, Lakshmana	पुरीम् = city, entered - proceeded to enter.	वीरः = brave one
	प्रविवेश	



That brave one and the slayer of braving enemies Lakshmana thus schooled expediently by his elder brother about the means of gainfulness, that best one among men proceeded to enter the city of Kishkindha. [4-31-9]

ततः शुभ मतिः प्राज्ञो भ्रातुः प्रियहितेरतः ।  
लक्ष्मणः प्रतिसंरब्धो जगाम भवनम् कपेः ॥ ४-३१-१०

शक्र बाणासन प्रख्यम् धनुः कालांतक उपमः ।  
प्रगृह्य गिरि शृंगाभम् मन्दरः सानुमान् इव ॥ ४-३१-११

ततः शुभ = right, minded one	प्राज्ञः = well-informed one	भ्रातुः प्रिय = brother's, agreeable,
मतिः		हिते रतः = beneficial, bent on
प्रति सम् = reversing, exaspera-	काल अन्तक = era, ender, in simile	लक्ष्मणः = Lakshmana
रब्धः = swallowing his ire	उपमः = such a	
शक्र = Indra's, bow, identical with	गिरि शृङ्गा = mountain, ridge, in shine with	धनुः प्रगृह्य = bow, wielding
बाणासन		
प्रख्यम्		
मन्दरः = Mt. Mandhara	सानु मान् = one which has peaks - peaking mountain	इव = like
कपेः भवनम् = of monkey - Sugreeva's, to palace, proceeded.		
जगाम		

That right-minded and well-informed Lakshmana who is bent on doing only that which is agreeable and beneficial to his elder brother, then swallowing his exasperation and wielding a bow which is shining forth like the bow of Indra, and which is standing out like a peaking mountain proceeded towards the palace of the monkey, namely Sugreeva, and with such a bow he appeared to be the peaking Mt. Mandhara and like the Era-Ender. [4-31-10, 11]

यथा उक्त कारी वचनम् उत्तरम् चैव स उत्तरम् ।  
बृहस्पति समो बुद्ध्या मत्त्वा रामानुजः तदा ॥ ४-३१-१२

काम क्रोध समुत्थेन भ्रातुः कोपाग्निना वृतः ।  
प्रभंजन इव अप्रीतः प्रययौ लक्ष्मणः तदा ॥ ४-३१-१३

तदा = then	यथा उक्त कारी = as, said, doer - who does exactly what Raama tells - who does not defy Raama's words	राम अनुजः = to Raama, later born one - younger brother, adherer
भ्रातुः = brother's	काम क्रोध समुत्थेन = by desire, caused fury, fired up - of Raama	कोप अग्निना वृतः = fury, fire, enwrapped in

बुद्ध्या बृहस्पति समः	= by intelligence, Brihaspati [the planet, Gods'-mentor, Jupiter,] co-equal with such a	लक्ष्मणः	= Lakshmana	सह उत्तरम्	= of reply [of Sugreeva]
उत्तरम् वचनम् चैव	= later words - counter-reply [by Lakshmana,] also thus	मत्त्वा	= on mulling over	तदा	= then
प्रभन्जन इव	= whirlwind, like	अ प्रीतः	= one who is - not, satisfied - embittered	प्रययौ	= proceeded.

Lakshmana the non-defying adherer of Raama, a coequal of Brihaspati-Jupiter, in intelligence, then mulled over the exact words of Raama to be spoken to Sugreeva, possible reply of Sugreeva on them, and his own sensible counter-reply to them, enwrapped as he is in a furious fire fired up by the desire of Raama for Seetha, proceeded to Sugreeva's palace like an embittered whirlwind aided and abetted by a furious fire. [4-31-12, 13]

साल ताल अश्व कर्णाम् च तरसा पातयन् बलात् ।  
पर्यस्यन् गिरि कूटानि द्रुमान् अन्याम् च वेगितः ॥ ४-३१-१४

शिलाः च शकली कुर्वन् पद्भ्याम् गज इव आशु गः ।  
दूरम् एक पदम् त्यक्त्वा ययौ कार्यवशात् द्रुतम् ॥ ४-३१-१५

आशु गः गज इव साल ताल अश्वकर्णाम् च गिरि कूटानि	= fleetly, going, elephant, as with Saala, Palm, Ashvakarna trees, also mountain, crests	वेगितः पातयन् बलात् पर्यस्यन्	= he who is making haste = felling = by strength, razing	तरसा अन्याम् द्रुमान् च पद्भ्याम् शिलाः शकली कुर्वन् च कार्य वशात् द्रुतम् ययौ	= with his might = others, trees, also on felling = with both feet, boulders, to splinters, rendering into, also = mission, impelled by, swiftly, proceeded.
दूरम् एक पदम् - दूराम् एक पदीम्	= long, single, step - pathway / long, first foot	त्यक्त्वा	= leaving off / on placing		

While knocking down Saala, Palm, Ashvakarna trees with his might, razing mountain-crests and even other trees with his strength, splintering boulders underfoot, Lakshmana made haste through an enmeshed path leaving off one-foot-pathway as with an elephant striding fleetly, and proceeded swiftly impelled by the mission. [4-31-15]

The wording in the second foot is as per Chaukambha publication: दूराम् एक पदम् त्यक्त्वा as in other publications, which then gives meaning 'leaving off a distant one-foot-pathway Lakshmana strode in a shortcut way through the thick of trees...' or दूरम् एक पदीम् त्यक्त्वा in another way 'releasing the first foot in a longer stride he

made haste.' This is to show Lakshmana's vehemence and valour are better than that of Vanara-s, which was explained by the sage-poet at the time of creation of Vanara-s by celestials at 1-17-25 onwards. When Vanara-s can fell trees or volley the peaks of mountains with some effort, Lakshmana can do the same effortlessly.

ताम् अपश्यत् बल आकीर्णाम् हरिराज महापुरीम् ।  
दुर्गाम् इक्ष्वाकु शार्दूलः किष्किंधाम् गिरि संकटे ॥ ४-३१-१६

इक्ष्वाकु	= in Ikshvaku dynasty,	गिरि सन्कटे	= among mountains, entrenched in	बल	= with army, impregnated with
शार्दूलः	tigerly one	हरि राज महा	= monkey, king's, magnificent, citadel	आकीर्णाम्	at her, at Kishkindha,
दुर्गाम्	= not, passable	पुरीम्		किष्किन्धाम्	he saw.
				अपश्यत्	

Entrenched among mountains, impregnated with vanara-army is the magnificent citadel of the king of monkeys, and the tigerly-Ikshvaku, Lakshmana, has seen such an impassable city, namely Kishkindha. [4-31-16] This is what Sugreeva told Raama when they come for second time to fight Vali 'Spread out by the snares of monkeys... [we arrived at gate of Kishkindha city...] [4-14-5]' thus Lakshmana again saw that impregnable Kishkindha, but with a different reception to him at this time.

रोषात् प्रस्फुरमाण ओष्ठः सुग्रीवम् प्रति लक्ष्मणः ।  
ददर्श वानरान् भीमान् किष्किंधाया बहिः चरान् ॥ ४-३१-१७

सुग्रीवम् प्रति	= Sugreeva, towards	रोषात्	= owing to rancour	प्र स्फुरमाण	= verily, quivering, lips - one with such lips
लक्ष्मणः	= Lakshmana	किष्किन्धाया	= Kishkindha's, outer [at outposts,] that moving about	ओष्ठः	
		बहिः चरान्		भीमान्	= formidable, Vanara-s, has seen.
				वानरान्	
				ददर्श	

While his lips are quivering owing to rancour towards Sugreeva, Lakshmana saw formidable Vaanara-s at the outposts of Kishkindha. [4-31-17]

तम् दृष्ट्वा वानराः सर्वे लक्ष्मणम् पुरुषर्षभम्  
शैल शृंगाणि शतशः प्रवृद्धाम् च महीरुहान् ।  
जगृहुः कुंजर प्रख्या वानराः पर्वत अंतरे ॥ ४-३१-१८

पर्वत अंतरे	= mountains, in midst - in gorges	कुंजर प्रख्या	= elephant, comparable [elephantine]	वानराः	= Vanara-s
पुरुष	= the best among men,	सर्वे वानराः	= all, vanara-s	शतशः	= hundreds of
र्षभम् तम्	him, at Lakshmana, on seeing				
लक्ष्मणम्					
दृष्ट्वा					

शैल शृन्गाणि = mountain, crests	प्र वृद्धाम् = well, developed [gi- मही रुहान् gantic,] on earth, च grown - trees, also	जगृहुः = grabbed.
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On seeing the most notable one among men, Lakshmana all of the elephantine vanara-s available in the gorges of mountain have grabbed hundreds of mountain-crests and gigantic trees, and they are at the ready. [4-31-18]

तान् गृहीत प्रहरणान् सर्वान् दृष्ट्वा तु लक्ष्मणः ।  
बभूव द्विगुणम् क्रुद्धो बहु इंधन इव अनलः ॥ ४-३१-१९

लक्ष्मणः = Lakshmana	गृहीत = handling, assaultive प्रहरणान् [trees and peaks]	तान् सर्वान् = them, at all of them, on दृष्ट्वा तु seeing, but
बहु इन्धन = with much fuel, अनलः इव [added,] fire, as with	द्वि गुणम् = with two, fold, fury क्रुद्धः	बभूव = he became.

But on seeing all of them handling assaultive peaks and trees, Lakshmana's fury has become twofold as with a fire to which much fuel is added. [4-31-19]

तम् ते भयपरीत अंगाः रस्सुब्धम् दृष्ट्वा प्लवंगमाः ।  
काल मृत्यु युगांताभम शतशो विद्रुता दिशः ॥ ४-३१-२०

शतशः ते = hundreds [troops and प्लवंगमाः troops of,] of those, fly-jumpers	क्षुब्धम् = who is overexcited	काल मृत्यु = Time-god, of Death
युग अन्त = epoch, ender, in sheen आभम्	तम् = at him, at Lakshmana	दृष्ट्वा = on seeing
भय परीत = with scare, enfolded - अन्गाः coiling, bodies	दिशः = to all - directions	वि द्रुता = quickly, ran away.

On seeing overexcited Lakshmana who is like the Time-god and the Epoch-Ender, troops and troops of those fly-jumpers quickly fled away in all directions with scare coiling their bodies. [4-31-20]

ततः सुग्रीव भवनम् प्रविश्य हरिपुंगवाः ।  
क्रोधम् आगमनम् चैव लक्ष्मणस्य न्यवेदयन् ॥ ४-३१-२१

ततः हरि = then, monkeys, the पुंगवाः best of them	सुग्रीव = Sugreeva's, palace, on भवनम् entering	लक्ष्मणस्य = Lakshmana's
आगमनम् = about arrival	प्रविश्य क्रोधम् चैव = about his fury, also thus	न्यवेदयन् = submitted [ap- praised.]

Then on entering the palace of Sugreeva, some best ones among monkeys have appraised about the arrival of Lakshmana, and even about his fury. [4-31-21]

तारया सहितः कामी सक्तः कपिवृषः तदा ।  
न तेषाम् कपि वीराणाम् शुश्राव वचनम् तदा ॥ ४-३१-२२

तदा	= at that time	कामी	= who is in lustful [mood]	तारया	= Tara, in company of
रहः सक्तः	= in privacy, enmired such a	कपि वृषः	= monkey, the bullish one - foremost monkey - Sugreeva	सहितः	
वचनम्	= words	न शु श्राव	= not, clearly heard - unheeded of.	तेषाम् कपि	= of those, monkey, bold ones'
				वीराणाम्	

At that time, he who is in a lustful mood, who is in the company of Lady Tara and who is enmired in privacy, that foremost monkey Sugreeva is unheeded of the words of those bold monkeys who brought the message. [4-31-22]

ततः सचिव संदिष्टा हरयो रोमहर्षणाः ।  
गिरि कुंजर मेघ आभा नगर्या निर्ययुः तदा ॥ ४-३१-२३

ततः	= then	रोम हर्षणाः	= hair, raisers - frightening in appearance ones	गिरि कुंजर	= mountains, elephants,
हरयः	= monkeys	सचिव	= by ministers, directed	मेघ आभा	black-clouds, similar one in sheen
		संदिष्टा	[in order to ascertain the reason for Lakshmana's fury]	तदा	= then
नगर्या निर्ययुः	= from city, out, gone.				

Then, as directed by ministers of Kishkindha in order to figure out the mood of Lakshmana, some of the elephantine monkeys who are frightening just by their appearance, who in sheen are similar to mountains and dark-clouds have gone out of the city. [4-31-23]

नख दंष्ट्र आयुधा सर्वे वीराः विकृत दर्शनाः ।  
सर्वे शार्दूल दर्पाः च सर्वे च विकृत आननाः ॥ ४-३१-२४

सर्वे	= all	वीराः	= brave ones	नख दंष्ट्र	= have nails, teeth, as
विकृत दर्शनाः	= hideous, in look	सर्वे शार्दूल दर्पाः च	= all, tigerish, in pride, also	आयुधा	weapons
				सर्वे विकृत आननाः च	= all, horrendous, in face, also.

All of those brave vanara-s are armed with their own teeth and nails, all are with tigerish pride, all are hideous in look and horrendous by their faces. [4-31-24]

दश नाग बलाः केचित् केचित् दश गुणोत्तराः ।  
केचित् नाग सहस्रस्य बभूवुः तुल्य वर्चसः ॥ ४-३१-२५

केचित्	= some are	दश नाग	= ten, elephants, with	केचित् दश	= some, ten, times, more
केचित् नाग	= some, elephants, a	बलाः	might of,	गुणोत्तराः	
सहस्रस्य	thousand of	तुल्य वर्चसः	= matching, in vigour,		
		बभूवुः	are there.		

Some of those vanara-s are with the might of ten elephants, some ten times more, and some with vigour matching that of a thousand elephants. [4-31-25]

ततः तैः कपिभिर् व्याप्तम् द्रुम हस्तैर् महाबलैः ।  
अपश्यत् लक्ष्मणः क्रुद्धः किष्किंधाम् ताम् दुरासदम् ॥ ४-३१-२६

ततः	= then	क्रुद्धः	= infuriated, Laksh-	तैः	= with them
द्रुम हस्तैः	= trees, with hands	लक्ष्मणः	mana	कपिभिः	= with monkeys,
	[flaunting]	महाबलैः	= great-mighty ones	व्याप्तम्	spreading throughout
दुरा आसदम्	= not, assailable - city	ताम्	= at her, Kishkindha,		
		किष्किंधाम्	saw.		
		अपश्यत्			

Infuriated Lakshmana has then seen Kishkindha, an unassailable city, as those great-mighty monkeys flaunting trees are spreading throughout it. [4-31-26]

ततः ते हरयः सर्वे प्राकार परिख अंतरात् ।  
निष्क्रम्य उदग्र सत्त्वाः तु तस्थुर् आविष्कृतम् तदा ॥ ४-३१-२७

ततः	= then	उत् अग्र	= those with - up, risen,	सर्वे ते हरयः	= all of those, monkeys
प्राकार परिख	= compound-wall's,	सत्त्वाः	might - ebullient in	तदा	= then, unfolded -
अन्तरात्	iron-latches [of gate-	निष्क्रम्य	sprit	आविष्कृतम्	showing themselves,
	way,] from inside		= on exiting		revealingly
तस्थुः	= stood up to.				

All of those monkeys then exiting from the inside of the compound-wall of the castle and coming underneath of the iron-latches of the castle's gateway, they became visible and stood up to Lakshmana with their ebullient might. [4-31-27] The word परिघ is sometimes taken as bastions of the fort-wall.

सुग्रीवस्य प्रमादम् च पूर्वजस्य अर्थम् आत्मवान् ।  
दृष्ट्वा कोप वशम् वीरः पुनर् एव जगाम सः ॥ ४-३१-२८

आत्मवान्	= sensible one	सः वीरः	= that, valiant one	सुग्रीवस्य	= Sugreeva's, blunder,
पूर्वजस्य	= elder brother's, expediency, also	दृष्ट्वा	= on envisaging	प्रमादम् च	also
कोप वशम्	= into anger's, control	जगाम	= went into.	पुनः एव	= again, thus

On envisaging Sugreeva's blunder and of his elder-brother's expediency, that sensible one and fury restrained Lakshmana, again went into the restraint of fury on seeing the monkeys. [4-31-28]

स दीर्घ उष्ण महा उच्छ्वासः कोप संरक्त लोचनः ।  
बभूव नर शार्दूल स धूम इव पावकः ॥ ४-३१-२९

दीर्घ	= long, fiery, endless, ex-	कोप संरक्त	= by fury, bloodshot,	नर शार्दूल	= man, tiger
उष्ण महा	hales	लोचनः	eyes		
उच्छ्वासः					
सः	= he, Lakshmana	स धूम	= with, fumes, fire, like	बभूव	= is there.
		पावकः इव			

With his long, fiery, and endless exhales and eyes bloodshot in fury, that tigerly-man Lakshmana is like a fuming fire. [4-31-29]

बाण शल्य स्फुरत् जिह्वः सायक आसन भोगवान् ।  
स्व तेजो विष संघातः पंच आस्य इव पन्नगः ॥ ४-३१-३०

बाण शल्य	= arrow, head, motile,	सायक	= arrows, seat [curvi-	स्व तेजः विष	= by own, fervency,
स्फुरत्	tongue	आसन	bow,] serpent-hood,	सम् घातः	with venom, well,
जिह्वः		भोगवान्	wielder of		multiplied - proliferat-
		भोगः वान्			ing
पन्च आस्य	= five, faced, serpent,				
पन्नगः इव	like [identical to.]				

Lakshmana has become identical to a five-faced serpent as his curvi-bow looked like the curvi-hood of a serpent, arrowheads looked like the poking tongues of the serpent, and as his own fervency is proliferating as that serpent's venom. [4-31-30]

The words used in verse भोगवान् सम्घात also means 'enjoyer of bow, assortment of these aspects...' but भोग is yet another name for 'snake-hood' besides its coils and घात is 'that which obtained after multiplication...'

तम् दीप्तम् इव कालाग्निम् नागेन्द्रम् इव कोपितम् ।  
समासाद्य अंगदः त्रासात् विषादम् अगमत् परम् ॥ ४-३१-३१

अन्गदः	= Angada	दीप्तम् काल	= aglow, perdition, fire	कोपितम्	= [perforce] infuriated,
		अग्निम् इव	of, as with	नाग इन्द्रम्	serpent's, king, as
				इव	with

तम्	= him - Lakshmana	समासाद्य	= on nearing	त्रासात्	= by scare, high, sad-
				परम्	ness, he [Angada] suc-
				विषादम्	cumbed to.
				अगमत्	

Angada succumbing to high despair caused by the scare neared Lakshmana who is aglow like the Fire of Perdition and like, the Thousand-hooded King of Serpents, who is perforce infuriated. [4-31-31]

सो अंगदम् रोष ताम्राक्षः संदिदेश महायशः ।  
सुग्रीवः कथ्यताम् वत्स मम आगमनम् इति उत ॥ ४-३१-३२

रोष ताम्र	= by rancour, reddened,	महायशः	= highly adorable, he	अंगदम्	= to Angada
अक्षः	eyed one	सः	that Lakshmana	इति उत	= thus, this way - said
वत्स	= oh, boy	सुग्रीवः मम	= let Sugreeva, about		
		आगमनम्	my, arrival, be told		
		कथ्यताम्			
संदिदेश	= sent a word.				

With his eyes reddened in rancour that highly adorable Lakshmana sent a word through Angada, saying "oh, boy, let Sugreeva be informed about my arrival," and said this way. [4-31-32]

एष रामानुजः प्राप्तः त्वत् सकाशम् अरिन्दमः ।  
भ्रातुर् व्यसन संतप्तो द्वारि तिष्ठति लक्ष्मणः ॥ ४-३१-३३

तस्य वाक्यम् यदि रुचिः क्रियताम् साधु वानरः ।  
इति उक्त्वा शीघ्रम् आगच्छ वत्स वाक्यम् अरिन्दम ॥ ४-३१-३४

अरिन्दम	= oh, enemy-destroyer	वत्स	= oh boy - Angada you	अरिन्दमः	= oh, enemy-destroyer -
			say this to Sugreeva		Sugreeva
भ्रातुः व्यसन	= brother's - Raama's,	राम अनुजः	= Raama's brother	एष लक्ष्मणः	= this one, Lakshmana
सन्तप्तः	distress, distressed by			द्वारि तिष्ठति	= at door, abiding - wait-
त्वत्	= to your, fore	प्राप्तः	= having arrived		ing
सकाशम्		रुचिः यदि	= interest, if - if you are	इति वाक्यम्	= thus, words, on saying
वानरः	= oh, Vanara [Sugreeva]		interested	उक्त्वा	
तस्य वाक्यम्	= his [Lakshmana's,]	साधु	= nicely, be done - listen		
	words - advise	क्रियताम्	to it		
शीघ्रम् आ	= quickly, come and go				
गच्छ	[come back.]				

"Oh, enemy-destroyer Angada, oh, boy, you may say these words to Sugreeva, 'oh, enemy-destroyer Sugreeva, distressed by the distress of his brother this Lakshmana has arrived in your presence and waiting at the door, oh, Sugreeva, the vanara, if you are interested it will be apt of you to listen to his advise, either by coming here or inviting him inside...' saying so oh, boy Angada, you comeback quickly." Thus Lakshmana spoke to



Angada. [4-31-33, 34]

लक्ष्मणस्य वचः श्रुत्वा शोकाविष्टो अंगदो अब्रवीत् ।  
पितुः समीपम् आगम्य सौमित्रिः अयम् आगतः ॥ ४-३१-३५

लक्ष्मणस्य	= Lakshmana's, word,	शोक	= in grief, muffled up	अंगदः	= Angada
वचः श्रुत्वा	on hearing	आविष्टः		अब्रवीत्	= spoke informed.
पितुः	= to father's, near, on ar-	अयम्	= he, Soumitri, has come		
समीपम्	riving	सौमित्रिः			
आगम्य		आगतः			

On hearing the words of Lakshmana Angada is muffled up in grief, and on arriving in the presence of his father Sugreeva he informed "Soumitri has come." [4-31-35]

अथ अंगदः तस्य सुतीव्र वाचा  
संभ्रांत भावः परिदीन वक्रः ।  
निर्गत्य पूर्वम् नृपतेः तरस्वी  
ततो रुमायाः चरणौ ववन्दे ॥ ४-३१-३६

अथ	= then	तरस्वी	= mighty one, Angada	तस्य	= his, Lakshmana's
सु तीव्र वाचा	= by very, sharp, words	अंगदः		परि दीन वक्रः	= over, sadness, on face
		संभ्रान्त	= bewildered, in percep-		- assuming a very sad
		भावः	tion		face
निर् गत्य	= out, going - exiting for	पूर्वम् नृपतेः	= firstly, to king's [Sug-	ततः रुमायाः	= then, to Ruma's
	the palace		reeva's]		
चरणौ ववन्दे	= feet, saluted.				

Bewildered in his perception at the very sharp words of Lakshmana, mighty Angada then has gone to the palace assuming a very sad face, and there he firstly saluted the feet of his father Sugreeva and then at the feet of Ruma, wife of Sugreeva. [4-31-36]

संगृह्य पादौ पितुः उग्रतेजा  
जग्राह मातुः पुनर् एव पादौ ।  
पादौ रुमायाः च निपीडयित्वा  
निवेदयामास ततः तत् अर्थम् ॥ ४-३१-३७

उग्र तेजा	= one with intense, vital-	पितुः पादौ	= father's, feet, on	पुनः एव	= later, thus
	ity [Angada]	सम् गृह्य	clinging to	निपीडयित्वा	= squeezing [latching on
मातुः पादौ	= mother's [Tara's,] feet,	रुमायाः पादौ	= of Ruma, feet, also - on		to]
जग्राह	took	च	clasping		
तत् अर्थम्	= about that, import	ततः	= then, started to appeal.		
	[about the message of	निवेदयामास			
	Lakshmana]				

Angada whose vitality is intense clinched himself to the feet of his father Sugreeva, and later clung to the feet of his mother Tara, and he even clasped the feet of his paternal-aunt Ruma, and latching on to the feet of his parents then he stated to appeal to them about the message of Lakshmana. [4-31-37]

स निद्रा मद संवीतो वानरो न विबुद्धवान् ।  
बभूव मद मत्तः च मदनेन च मोहितः ॥ ४-३१-३८

निद्रा मद = with drowsiness, सम्वीतः dizziness, bound up in	सः वानरः = he, Vanara - Sugreeva	न वि = not, verily, compre- hend
मद मत्तः च = by intoxication, be- numbed, also	मदनेन च = with lust, also - in मोहितः its torpor, bemused [numbed down]	बभूव = he became.

Sugreeva, the vanara, who is bound up in drowsiness and dizziness could not comprehend clearly what Angada is talking about, as he is benumbed with intoxication, and even numbed down with the torpor of lustfulness. [4-31-38]

ततः किल किलाम् चक्रुः लक्ष्मणम् प्रेक्ष्य वानराः ।  
प्रसादयन्तः तम् क्रुद्धम् भय मोहित चेतसः ॥ ४-३१-३९

ततः = then	क्रुद्धम् = infuriated - on the लक्ष्मणम् warpath, Lakshmana, प्रेक्ष्य on seeing	वानराः = monkeys - who are around Lakshmana
भय मोहित = with fear, flustered, at चेतसः hearts	तम् = him - Lakshmana	प्रसादयन्तः = so as to appease him
किल = sounds like kila, kila किलाम् [jibber-jabber,] they चक्रुः made.		

The hearts of mobbing monkeys are flustered with fear when they pored over infuriated Lakshmana, thus they jibber-jabbered so as to appease him. [4-31-39] The words किल किल हल हल are the onomatopoeic words for the chatter of monkeys or hues and cries of others. - A Linguistic Study of Raamayana, Pt. Satya Vrat.

ते महा ओघ निभम् दृष्ट्वा वज्र अशनि सम स्वनम् ।  
सिंह नादम् समम् चक्रुर् लक्ष्मणस्य समीपतः ॥ ४-३१-४०

ते = they - monkeys	दृष्ट्वा = on observing - Laksh- mana	महा ओघ = stormy, torrent, simi- lar to
वज्र अशनि = thunderbolt's, thun- der, similar, din - hubbub	सिंह नादम् = lion's, roar	समम् = instantly
लक्ष्मणस्य = of Lakshmana, nearby समीपतः	चक्रुः = they made.	

And those monkeys on observing Lakshmana instantly raised a hubbub at his nearby that is similar to a storm of a torrent, thunder of a thunderbolt, and the roar of a lion. [4-31-40]

तेन शब्देन महता प्रत्यबुध्यत वानरः ।  
मद विह्वल ताम्राक्षो व्याकुल स्रग्वि भूषणः ॥ ४-३१-४१

महता तेन = uproarious, by that, noise	वानरः = Vanara - Sugreeva	मद विह्वल = by stupor, out of control [unable to open eyelids widely, helter-skelter] with coppery, eyed
व्याकुल = topsy-turvy, garlands, स्रग्वि भूषणः ornaments	प्रत्यबुध्यत = came to senses.	

With that uproarious noise of monkeys Sugreeva came to his senses, but because of stupor his coppery eyes are helter-skelter and his garlands and ornaments are topsy-turvy. [4-31-41]

अथ अंगद वचः श्रुत्वा तेन एव च समागतौ ।  
मन्त्रिणो वानरेन्द्रस्य सम्मत उदार दर्शिनौ ॥ ४-३१-४२

प्लक्षः च एव प्रभावः च मन्त्रिणौ अर्थ धर्मयोः ।  
वक्तुम् उच्चावचम् प्राप्तम् लक्ष्मणम् तौ शशंसतुः ॥ ४-३१-४३

अथ अंगद = then, Angada's, वचः श्रुत्वा words, on hearing	तेन एव च = with him [with Angada,] thus, also, well, came with	सम् मत = agreeable, in thought [advise,] appreciable, in their aspect
मन्त्रिणौ = two ministers	प्लक्षः च एव = Plaksha, also, thus, प्रभावः च Prabhava, also	तौ = those two
मन्त्रिणः = ministers, of Vanara, वानर इन्द्रस्य king	लक्ष्मणम् = Lakshmana	अर्थ धर्मयोः = prosperity, probity
उच्चावचम् = variously, to discuss वक्तुम्	प्राप्तम् = has come	शशंसतुः = apprised.

On hearing the words of Angada two ministers who are agreeable in their advice and appreciable in their aspect have come along with him, and those two ministers of the king of vanara-s, namely Plaksha and Prabhava, have appraised Sugreeva that Lakshmana has arrived to discuss variously about the prosperity and probity. [4-31-42, 43]

प्रसादयित्वा सुग्रीवम् वचनैः स अर्थ निश्चितैः ।  
आसीनम् पर्युपासीनौ यथा शक्रम् मरुत्पतिम् ॥ ४-३१-४४

आसीनम् = who is sitting, सुग्रीवम् Sugreeva	मरुत् पतिम् = wind-gods', king, Indra, as with शक्रम् यथा	परि उप = [ministers,] around, असीनौ nearby, sitting
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स अर्थ = with meaning, expressive, words	प्रसादयित्वा = on appeasing and they spoke to Sugreeva as below.
--	--

Those two ministers sitting around and nearby Sugreeva, who is seated like the king of wind-gods, namely Indra, on appeasing him with meaningful and expressive words they spoke to him in this way. [4-31-44]

सत्य संघौ महाभागौ भ्रातरौ राम लक्ष्मणौ ।  
वयस्य भावम् संप्राप्तौ राज्य अहौ राज्य दायिनौ ॥ ४-३१-४५

सत्य सन्धौ = those by truth, abided	महा भागौ = highly, providential	राज्य अहौ = kingdom, worthy of
राज्य दायिनौ = kingdom, bestowers	भ्रातरौ राम लक्ष्मणौ = brothers, Raama, Lakshmana	वयस्य भावम् सम्प्राप्तौ = friendship, disposition, secured - they have become your true friends.

"Raama and Lakshmana are the brothers who abide by truth, highly-providential, and though they are worthy enough to rule kingdom for themselves they have bestowed the kingdom to you, such as they are, they have become your true friends." Thus started the ministers to say to Sugreeva. [4-31-45]

तयोः एको धनुष्पाणिर् द्वारि तिष्ठति लक्ष्मणः ।  
यस्य भीताः प्रवेपन्ते नादान् मुंचन्ति वानराः ॥ ४-३१-४६

तयोः एकः = of them two, one	लक्ष्मणः = Lakshmana	धनुष् पाणिः = bow, in hand - at loggerheads
द्वारि तिष्ठति = door, staying	यस्य भीताः = by whom, panicked	प्र वेपन्ते = utterly, shuddering [monkeys]
वानराः नादान् मुंचन्ति = monkeys, alarms, giving vent to.		

"One among those two, Lakshmana, is biding at the door wielding his bow, by whom the monkeys are panicked and venting out alarms shuddering utterly. [4-31-46]

स एष राघव भ्राता लक्ष्मणो वाक्य सारथिः ।  
व्यवसाय रथः प्राप्तः तस्य रामस्य शासनात् ॥ ४-३१-४७

तस्य रामस्य शासनात् वाक्य सारथिः = by his, Raama's, decree word [of Raama,] as charioteer	राघव भ्राता व्यवसाय रथः = Raghava's, brother endeavour, as chariot	सः एष लक्ष्मणः प्राप्तः = he, this, Lakshmana has come.
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"This Lakshmana, the brother of Raghava, has arrived here at the decree of Raama on the chariot called his 'endeavour', charioted by the charioteer called 'the word of Raama.' [4-31-47]

This is 'a case of delightful figurative use' of the word वाक्य सारधि 'Raama's word as charioteer...' meaning 'directed by Raama's word...' - Raamayana A Linguistic Study, Pt. Satya Vrat.

अयम् च तनयो राजन् ताराया दयितो अंगदः ।  
लक्ष्मणेन सकाशम् ते प्रेषितः त्वरया अनघ ॥ ४-३१-४८

अनघ	= oh, merited one	राजन्	= oh, king	ताराया	= Tara's, loving, son
अयम्	= this, Angada	लक्ष्मणेन	= by Lakshmana, hastily	दयितः	
अन्नादः		त्वरया		तनयः	
				ते सकाशम्	= to your, presence, is
				प्रेषितः	ushered.

"Oh, merited one, even Lakshmana has ushered this Angada hastily, oh, king, the precious son of Tara, to your presence. [4-31-48]

सः अयम् रोष परीताक्षो द्वारि तिष्ठति वीर्यवान् ।  
वानरान् वानरपते चक्षुसा निर्दहन इव ॥ ४-३१-४९

वानर पते	= oh, monkeys, king of	वीर्यवान्	= brave one	सः अयम्	= such as he is Laksh-
रोष परीत	= rancour, awning, with	चक्षुसा	= with eyes, monkeys, to	द्वारि तिष्ठति	= at door, standing -
अक्षः	eyes	वानरान्	burn down, as if		sticking fast.
		निर् दहन			
		इव			

"Oh, king of monkeys, such as he is, that brave Lakshmana is sticking fast at the door with an awning of rancour on his eyes and as if to burn down the monkeys just with his eyes. [4-31-49]

तस्य मूर्ध्ना प्रणम्य त्वम् स पुत्र सह बान्धवः ।  
गच्छ शीघ्रम् महाराज रोषो हि अद्य उपशम्यताम् ॥ ४-३१-५०

महाराज	= oh, great-king	त्वम्	= you	स पुत्र सह	= with, son, with, rela-
शीघ्रम् गच्छ	= quickly, you go	मूर्ध्ना तस्य	= with forehead - bow-	बान्धवः	tives
		प्रणम्य	ing down, to him, on	अद्य रोषः	= now, Lakshmana's -
			revering	उपशम्यताम्	bitterness, be pacified,
				हि	indeed.

"You may approach him quickly along with your son and relatives, oh, great-king, prostrate yourself before him holding him in reverence, and thus let his bitterness be indeed pacified now. [4-31-50]

यथा आह रामो धर्मात्मा तत् कुरुष्व समाहितः ।  
राजन् तिष्ठ स्व समये भव सत्य प्रतिश्रवः ॥ ४-३१-५१

राजन्	= oh, king	धर्मात्मा	= virtue-souled, Raama	यत् आह	= what, he is saying -
तत्	= that, wholeheartedly,	रामः			whatever he says
समाहितः	you implement	सत्य	= forthrightness, of	स्व समये भव	= in your own, pact,
कुरुष्व		प्रतिश्रवः तिष्ठ	promise, you abide		stand by it.

"Whatever that virtue-souled Raama says that you have to implement wholeheartedly, oh, king, you abide by the forthrightness of your promise, stick up for the pact you made." Thus the ministers advised Sugreeva. [4-31-51]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकत्रिंश सर्गः ॥

Thus completes 31<sup>st</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 32 Sarga 32 - द्वात्रिंशः सर्ग

## Hanumaan's Advise To Sugreeva

Introduction -

Sugreeva is disturbed at the unfounded anger of Lakshmana and wanted his ministers to elicit the cause for that anger. Hanuma informs Sugreeva that causing delay is the only fault of Sugreeva, for which Sugreeva is advised to pray for the mercy of Lakshmana personally.

अंगदस्य वचः श्रुत्वा सुग्रीवः सचिवैः सह ।  
लक्ष्मणम् कुपितम् श्रुत्वा मुमोच आसनम् आत्मवान् ॥ ४-३२-१

आत्मवान् सुग्रीवः	= sensible one, Sugreeva	सचिवैः सह	= ministers [others like Hanuma, apart from Plaksha, Prabhava,] along with	अंगदस्य वचः श्रुत्वा	= Angada's, words, on hearing
लक्ष्मणम् कुपितम् श्रुत्वा	= Lakshmana, as an-gered one, on hearing - on knowing	आसनम् मुमोच	= seat, released - got up from seat.		

On hearing the words of Angada along with those of his ministers, namely Hanuma, Plaksha, and Prabhava et al, also on knowing that Lakshmana is angered, that sensible Sugreeva stirred from seat. [4-32-1]

स च तान् अब्रवीत् वाक्यम् निश्चित्य गुरु लाघवम् ।  
मन्त्रज्ञान् मन्त्र कुशलो मन्त्रेषु परिनिष्ठितः ॥ ४-३२-२

मन्त्र कुशलः	= in strategy, an expert	मन्त्रेषु परिनिष्ठितः	= in strategies, diligent one	सः	= he, Sugreeva
गुरु लाघवम्	= weightiness, lightness [pros and cons]	निश्चित्य	= on discriminating	मन्त्रज्ञान्	= to strategists [to ministers]
तान् वाक्यम् अब्रवीत्	= to them, sentence, spoke.				

On discriminating the pros and cons Sugreeva spoke this sentence to the strategist-ministers, for he himself is an expert in strategies and a diligent one in carrying out those strategies. [4-32-2]

न मे दुर् व्याहतम् किञ्चित् न अपि मे दुर् अनुष्ठितम् ।  
लक्ष्मणो राघव भ्राता क्रुद्धः किम् इति चिन्तये ॥ ४-३२-३

मे	= to me - by me	किञ्चित्	= in the least	न दुर् व्याहतम्	= not, ill, spoken
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मे	= by me	दुर्	= evil, undertaken, even	न	= is not there
राघव भ्राता	= Raghava's, brother,	अनुष्ठितम्			
लक्ष्मणः	Lakshmana	अपि			
		किम् क्रुद्धः	= why, angered - take of-	इति चिन्तये	= thus, it is being
		fence		thought - by me.	

'I have not in the least spoken any ill of them, nor committed any misdeed in their respect, thus I am thinking why should Raghava's brother Lakshmana take offence at me? [4-32-3]

असुहृद्भिः मम अमित्रैः नित्यम् अन्तर दर्शिभिः ।  
मम दोषान् असंभूतान् श्रावितो राघवानुजः ॥ ४-३२-४

राघव अनुजः	= Raghava's, younger brother is	अ सु हृद्भिः	= un, kind, hearted ones - by unsympathetic rivals who	नित्यम्	= always
अन्तर दर्शिभिः	= for scope, searchers - by opportunists, fabricators	मम	= my	अ मित्रैः	= un, friendly ones - rivals
मम	= my	अ सम्भूतान्	= non, existent - fabricated	दोषान्	= faults
श्रावितः	= made to listen - ear-filled.				

'Unsympathetic rivals of mine, who will always be snoop for scope, might have ear-filled Raghava's brother about the fabricated faults of mine. [4-32-4]

अत्र तावत् यथा बुद्धि सर्वैः एव यथा विधि ।  
भावस्य निश्चयः तावत् विज्ञेयो निपुणम् शनैः ॥ ४-३२-५

अत्र	= in here - in this situation	तावत्	= on your part	सर्वैः एव	= by you all, thus
यथा बुद्धि	= according to, [your] perspective	यथा विधि	= according to, proper way - meticulously	भावस्य	= attitude [of Lakshmana, or, issue of fact]
निश्चयः	= determination	निपुणम्	= diligently	शनैः	= steadily
विज्ञेयः	= find out, firstly.				
तावत्					

'In this situation, all of you on your part and according to your perspectives have to find out firstly and meticulously about the attitude of Lakshmana, along with a steady but diligent determination thereof. [4-32-5]

न खलु अस्ति मम त्रासो लक्ष्मणान् न अपि राघवात् ।  
मित्रम् तु अस्थान कुपितम् जनयति एव संभ्रमम् ॥ ४-३२-६

मम	= to me	लक्ष्मणात्	= from Lakshmana	त्रासः न	= scare, not, is there, definitely
				अस्ति खलु	



राघवात् अपि न	= from Raghava even, no	अ स्थान	= not, founded - un- founded / out of context	कुपितम्	= one who is provoked, angered
मित्रम् तु	= friend, but	सम्भ्रमम्	= disquiet, giving rise to, जनयति एव		

'Definitely there is no fear for me from Lakshmana, not even from Raghava, but an unfounded ire of a friend alone is giving rise to disquiet. [4-32-6]

The word अ स्थान कुपितम् - अ स्थान कोपम् , is twofold in its meaning, one is 'unfounded anger' and the other is 'angered out of place, context.' Lakshmana who has so far not visited Kishkindha has darted into Kishkindha and showing his ire here, which is out of context. Lakshmana should have summoned Sugreeva or any other monkey, or he should have come as a calm and collected emissary, and then he can become ireful if Sugreeva rejects any help. But Lakshmana's entry itself is 'unfounded or unreasonable.' This one statement of Sugreeva makes him lofty of virtue in his heart of hearts for he reposed full confidence in Raama and thus fearless of a trusted friend.

सर्वथा सुकरम् मित्रम् दुष्करम् प्रतिपालनम् ।  
अनित्यत्वात् तु चित्तानाम् प्रीतिः अल्पे अपि भिद्यते ॥ ४-३२-७

सर्वथा	= in any way	मित्रम्	= a friend is	सु करम्	= easy, to make - easy to befriended
प्रति पालनम्	= in turn, to manage	दुष् करम्	= not, practicable	चित्तानाम्	= hearts, sentiments
अ	= not, permanent [im- permanency, transient तु	अल्पे अपि	= in a trifle, even	प्रीतिः भिद्यते	= friendliness, splits off.

'It is always practicable to befriend any, but in turn it is impracticable to manage that friendship, even a trifle splits off that friendliness for sentiments are transient. [4-32-7]

अतो निमित्तम् त्रस्तो अहम् रामेण तु महात्मना ।  
यन् मम उपकृतम् शक्यम् प्रतिकर्तुम् न तन् मया ॥ ४-३२-८

अतः निमित्तम्	= on that, score, aham	=	I महात्मना रामेण तु am	=	from noble- souled, Raama, but
त्रस्तः	= flustering	मम	= to me	यत्	= which, favour is made
तत् मया	= for that, by me	प्रति कर्तुम्	= to requite	उपकृतम् न शक्यम्	= not, possible.

'On that score I am flustering because of the noble-souled Raama, and I cannot possibly requite the favour that has been done to me.' So said Sugreeva to his ministers. [4-32-8]

सुग्रीवेण एवम् उक्ते तु हनुमान् हरि पुंगवः ।  
उवाच स्वेन तर्केण मध्ये वानर मंत्रिणाम् ॥ ४-३२-९

सुग्रीवेण एवम् उक्ते तु स्वेन तर्केण	= by Sugreeva, that way, while being said, but [with a dint of his expediency]	हरि पुंगवः हनुमान् उवाच	= among monkey's, eminent one, Hanuma = spoke.	वानर मन्त्रिणाम् मध्ये	= Vanara, ministers, among
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While Sugreeva is saying that way, the eminent-monkey Hanuma spoke with a dint of his own expediency, from among the Vanara ministers. [4-32-9]

सर्वथा न एतद् आश्चर्यम् यत् त्वम् हरिगणेश्वर ।  
न विस्मरसि सुस्निग्धम् उपकारम् कृतम् शुभम् ॥ ४-३२-१०

हरि गणेश्वर कृतम् शुभम् उपकारम् इति यत्	= oh, monkey, troops, lord of = rendere, advantageous, help or = that which point is there	त्वम् उपकार कृतम् एतत्	= you = help, who has rendered - Raama] = that point	सु स्निग्धम् न विस्मरसि सर्वथा आश्चर्यम् न	= with deep regard = not, forgetting = in any way, astonishing, it is not.
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'In any case, it is not astonishing to say, oh, king of monkey troops, that you with a deep regard have not forgotten the advantageous help rendered to you, since it is natural for you. [4-32-10]

राघवेण तु वीरेण भयम् उत्सृज्य दूरतः ।  
त्वत् प्रिय अर्थम् हतो वाली शक्र तुल्य पराक्रमः ॥ ४-३२-११

वीरेण राघवेण तु शक्र तुल्य पराक्रमः	= by braving, Raghava, on his part = Indra, coequal, in valour	भयम् दूरतः उत्सृज्य हतः वाली	= [his] fear, distantly, tossing away = Vali, killed.	त्वत् प्रिय अर्थम्	= your, cherish, to fulfil
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'On his part Raghava tossed off his fear distantly and eliminated Vali, whose valour equals that of Indra, only to fulfil your cherish. [4-32-11]

सर्वथा प्रणयात् क्रुद्धो राघवो न अत्र संशयः ।  
भ्रातरम् संप्रहितवान् लक्ष्मणम् लक्ष्मि वर्धनम् ॥ ४-३२-१२

राघवः	= Raghava is	सर्वथा प्रणयात्	= anywise, in friendli- ness, is annoyed	अत्र सम्भयः न	= in that, doubt, is not there
भ्रातरम् लक्ष्मि वर्धनम् लक्ष्मणम्	= brother, prosperity, enhancer, Lakshmana	कुद्धः सम् प्रहितवान्	= he [Raama] expedited.		

'Anywise, by virtue of his friendliness with you Raghava must be annoyed, hence he must have expedited his brother Lakshmana, whose disposition in effect to is enhance prosperity. [4-32-12]

त्वम् प्रमत्तो न जानीषे कालम् कलविदाम् वर ।  
फुल्ल सप्त च्छद श्यामा प्रवृत्ता तु शरत् शिवा ॥ ४-३२-१३

कल विदाम् वर	= among time, knowers - a timekeeper, [a per- son as regards punctu- ality,] the best	त्वम् प्रमत्तः	= you were, verily, - on the moon, ecstatic	कालम् न जानीषे	= [about the slippage of] time, not, aware
फुल्ल सप्त च्छद श्यामा	= unfolded, seven- leaved, covering [canopying seven- leaved-plantain trees,] with dark-greenness	शिवा शरत् तु	= sedate, autumn, on its part	प्रवृत्ता	= is underway.

'You have become ecstatic, oh, the best of the best timekeepers, hence you are unaware of the slippage of time, but the sedate and dark-green autumn on its part is underway unfolding dark-green leaves canopying seven-leaved banana plants. [4-32-13]

Sugreeva is ascribed as a great disciplinarian and punctualist and his order सुग्रीव आज्ञा 'Sugreeva's order...' a Sanskrit phrase still ruling high, is an inalienable, do-or-die order for the rank and file of Vanara-s.

निर्मल ग्रह नक्षत्रा द्यौः प्रनष्ट बलाहका ।  
प्रसन्नाः च दिशः सर्वाः सरितः च सरांसि च ॥ ४-३२-१४

प्रनष्ट बलाहका द्यौः सरितः च सरांसि च	= with extinct, clouds, sky is	निर्मल ग्रह नक्षत्रा	= clear, with planets, stars	सर्वाः दिशः च	= all, directions, also, are clear
		प्रसन्नाः	= are equable.		

'Clear is the sky with its planets and stars as clouds have vanished on it, even all the ten directions are clear, and the rivers and lakes too are equable. [4-32-14]

प्राप्तम् उद्योग कालम् तु न अवैषि हरिपुंगव ।  
त्वम् प्रमत्त इति व्यक्तम् लक्ष्मणो अयम् इह आगतः ॥ ४-३२-१५

हरि पुन्नाव	= oh, among monkeys, ablest one	प्राप्तम्	= chanced, campaign,	न अवैषि	= not, you realised - not got the drift of it
त्वम् प्र मत्त	= you are, verily, slumberous	उद्योग	time, but	अयम्	= this one, Lakshmana,
व्यक्तम्	= it is obvious.	कालम् तु		लक्ष्मणः इह	to here, came
		इति	= thus as	आगतः	

'Because the time for campaigns has chanced, oh, the ablest monkey, and because you were very slumberous you have not got the drift of it, as such Lakshmana must have come here, and it is obvious. [4-32-15]

आर्तस्य हृत दारस्य परुषम् पुरुष अन्तरात् ।  
वचनम् मर्षणीयम् ते राघवस्य महात्मनः ॥ ४-३२-१६

आर्तस्य	= one who is anguished	हृत दारस्य	= abducted, whose wife is	महात्मनः	= benevolent-souled one - magnanimous in giving kingdom
राघवस्य	= of such a Raghava	पुरुष	= [through] person, another one - thru Lakshmana	परुषम्	= [sent] bitter, words
ते मर्षणीयम्	= to you, tolerable - endurable.	अन्तरात्		वचनम्	

'Raghava's bitter words are endurable by you as he is primarily an anguished person, further he is the one whose wife is abducted, and furthermore he is magnanimous in giving kingdom to you, besides, he is reproachful through another person, namely Lakshmana. [4-32-16]

कृत अपराधस्य हि ते न अन्यत् पश्यामि अहम् क्षमम् ।  
अंतरेण अंजलिम् बद्धा लक्ष्मणस्य प्रसादनात् ॥ ४-३२-१७

अन्जलिम्	= palms, adjoining	लक्ष्मणस्य	= of Lakshmana, seeking appeasement -pardon	अंतरेण	= other than
बद्धा		प्रसादनात्		कृत	= one who committed, a blunder
क्षमम्	= appropriate	अन्यत्	= another [means]	अपराधस्य	
ते	= to you	अहम् न	= I, do not, foresee, indeed.		

'Indeed, I do not foresee any other appropriate means for you, as a blunder is committed by you, other than seeking Lakshmana's pardon duly adjoining your palms. [4-32-17]

The clasping and adjoining of palms in supplication is the highest gesture to appease others and it yields beneficence of even gods quickly. अन्जलिः परमा मुद्रा क्षिप्रम् देव प्रसादिनी 'Adjoining palms reverently is the highest gesture, and gods will bestow grace by it.' Here it is said in singular meaning that 'you appease Lakshmana

single-mindedly... soulfully...'

नियुक्तैः मंत्रिभिः वाच्यो अवश्यम् पार्थिवो हितम् ।  
इत एव भयम् त्यक्त्वा ब्रवीमि अवधृतम् वचः ॥ ४-३२-१८

नियुक्तैः मन्त्रिभिः	= designated ones, by ministers	पार्थिवः	= king	अवश्यम् हितम् वाच्यः अवधृतम् वचः ब्रवीमि	= without hesitation, beneficial, is to be spoken - advised = emphatic - which I hold fast, words, I am saying.
इत एव	= that is, why	भयम् त्यक्त्वा	= fear, discarding		

'A king is to be advised beneficially and unhesitatingly by the minister designates, that is why I am speaking what I hold fast discarding fear. [4-32-18]

अभिक्रुद्धः समर्थो हि चापम् उद्यम्य राघवः ।  
स देव असुर गन्धर्वम् वशे स्थापयितुम् जगत् ॥ ४-३२-१९

अभिक्रुद्धः	= [if] highly infuriated	राघवः चापम् उद्यम्य वशे स्थापयितुम् समर्थः हि	= Raghava, on hitching up, bow = in control, to keep, ca- pable, isn't it.	स देव असुर गन्धर्वम्	= along with, gods, demons, gandharva-s
जगत्	= world				

'If Raghava is highly infuriated he is capable to keep the world under his control along with gods, demons, gandharva-s just on hitching up his bow, isn't it! [4-32-19]

न स क्षमः कोपयितुम् यः प्रसाद्य पुनर् भवेत् ।  
पूर्व उपकारम् स्मरता कृतज्ञेन विशेषतः ॥ ४-३२-२०

पूर्व उपकारम् स्मरता पुनः प्रसाद्य न क्षमः भवेत्	= earlier, beneficence, remembering [time and ] again, who is to be placated = not, seemly, it be- comes.	विशेषतः कृतज्ञेन सः	= especially, as one be- holden to him such as you are, by you = he	यः कोपयितुम्	= he who is - Raama = to be infuriated
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'It becomes unseemly to infuriate him who is to be placated time and again, especially when remembering his earlier beneficence to you and when you are beholden to him. [4-32-20]

तस्य मूर्ध्ना प्रणम्य त्वम् स पुत्रः स सुहृत् जनः ।  
राजन् तिष्ठ स्व समये भर्तुः भार्या इव तत् वशे ॥ ४-३२-२१

राजन्	= oh, king	स पुत्रः स सु	= along with, son, with,	त्वम्	= you
		हृत् जनः	kind, hearted, people		
			[friends and relatives]		
तस्य	= to him	मूर्ध्ना प्रणम्य	= with forehead, pay	स्व समये	= in your own, accord
			deference - prostrate		you stay like
			yourself		
भर्तुः भार्या	= for husband, wife, as	तत् वशे तिष्ठ	= in his, control, you		
इव	with		stay - remain under his		
			auspices.		

'Prostrate yourself before him along with your son, friends and relatives to pay deference, oh, king, and abide by your own accord you made with him remaining under his auspices, like a wife abiding in the care of her husband. [4-32-21]

न राम रामानुज शासनम् त्वयाकपीन्द्र युक्तम् मनसा अपि अपोहितुम् ।  
मनो हि ते ज्ञास्यति मानुषम् बलम्स राघवस्य अस्य सुरेन्द्र वर्चसः ॥ ४-३२-२२

कपीन्द्र	= oh, monkeys, king	राम राम	= Raama's, Raama's,	त्वया	= by you
		अनुज	brother's, ruling		
		शासनम्			
मनसा अपि	= at heart, even - even in	अपोहितुम्	= to set aside - keep it at	न युक्तम्	= not, seemly
	imagination		bay, fend off		
सः राघवस्य	= together with, the	सुरेन्द्र वर्चसः	= king of gods, Indra,	अस्य	= his, Raama's
	legatee of Raghu -		having resplendence		
	here, Lakshmana				
मानुषम्	= humanly, tenacity	ते मनः	= your, heart, knows it,		
बलम्	[keeping a firm hold	ज्ञास्यति हि	isn't it.		
	of principles, life]				

'It will be unseemly to fend off the ruling of Raama, or of his brother Lakshmana even in your imagination, oh, king of monkeys, as your heart is aware of the humanly tenacity of that Raama, whose resplendence vies with that of Indra, and who is associated with selfsame Lakshmana, isn't it.' Thus Hanuma spoke to Sugreeva. [4-32-22]

For the usage of words मानुषम् बलम् it is said as 'his humanly adventures are already known to you, yet his divine expeditions are to be known by you.'

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे द्वात्रिंशः सर्गः ॥

Thus completes 32<sup>nd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 33 Sarga 33 - त्रयःत्रिंशः सर्ग

## Lakshmana's Fury, Tara's Pacifying

## Introduction -

The magnificence and luxury of Kishkindha and its inmates is depicted here. Lakshmana on the invitation of Angada proceeds through the streets of the city examining its glory. On reaching palace-chambers, feeling shy to enter inside where the women are moving about and also infuriated at Sugreeva's callousness, Lakshmana makes a thunderous noise with his bowstring. Listening that sound Sugreeva is terrorised and bids Tara to approach Lakshmana to pacify him. Accordingly, Tara approaches Lakshmana and pacifies his anger and invites him to their palace.

This chapter vies with the 33rd chapter of Aranya Kanda in the attitudes of a king and his kingship. Here Sugreeva is indulged in bodily pleasures with his own females and in Aranya Kanda, as accused by Shurpanakha, Ravana is hankering after other's women. Here Sugreeva dizzy with drinks and in Aranya Ravana is dizzy with his supremacy. These two chapters, as detailed by ancient commentators, equally deal with राज नीति शस्त्र 'political science.' Here the only rescue to Sugreeva is Tara, who saves the face of Sugreeva before Lakshmana, whereas Ravana has none to come to his aid when chided by Shurpanakha. Out of total 66 verses that are here in this traditional edition, verses from 25 to 62 are unavailable in critical edition, perhaps estimating them to be lateral interpolations, and there this chapter is quickly concluded. These verses belong to the exposition of 'kingly vices...' on which Tara rationally defends.

अथ प्रतिसंआदिष्टो लक्ष्मणः परवीरहा ।

प्रविवेश गुहाम् रम्याम् किष्किंधाम् राम शासनात् ॥ ४-३३-१

अथ	= then	प्रति सम्	= towards, well, invited	पर वीर हा	= enemy, braving, slayer
लक्ष्मणः	= Lakshmana	आदिष्टः	[invited inside]		of
किष्किन्धाम्	= Kishkindha, entered.	राम	= at Raama's, orders	रम्याम्	= delightful, cave
प्रविवेश		शासनात्		गुहाम्	

Then on invitation to inside, Lakshmana, the slayer of braving enemies, entered that delightful cavelike Kishkindha at Raama's orders. [4-33-1]

Angada on informing Sugreeva about the arrival of Lakshmana came back to Lakshmana and invited him to come inside Kishkindha.

द्वारस्था हरयः तत्र महाकाया महाबलाः ।  
बभूवुः लक्ष्मणम् दृष्ट्वा सर्वे प्राञ्जलयः स्थिताः ॥ ४-३३-२

तत्र	= there	द्वारस्था	= at gateway, staying - available	महा काया	= huge, bodied, highly,
हरयः	= monkeys	सर्वे	= all, at Lakshmana, on	महा बलाः	mighty
		लक्ष्मणम्	seeing	प्राञ्जलयः	= with adjoined-palms,
		दृष्ट्वा		स्थिताः	stood [back,] they be-
				बभूवुः	came.

On seeing Lakshmana the huge bodied and highly mighty monkeys available at the gateway stood back with their palms adjoined in supplication. [4-33-2]

निःश्वसन्तम् तु तम् दृष्ट्वा क्रुद्धम् दशरथ आत्मजम् ।  
बभूवुः हरयः त्रस्ता न च एनम् पर्यवारयन् ॥ ४-३३-३

हरयः	= monkeys	निःश्वसन्तम्	= one who is exhaling [fuming]	क्रुद्धम्	= infuriated, at him,
				तम् दशरथ	Dasharatha's, at son
				आत्मजम्	
दृष्ट्वा	= on seeing	त्रस्ता बभूवुः	= scared they became	एनम् न	= him, not, circum-
				पर्यवारयन्	scribed, also.
				च	

But on seeing at the fumingly infuriated son of Dasharatha, all the monkeys have become scared and they did not even gather around him. [4-33-3]

स तम् रत्नमयीम् दिव्याम् श्रीमान् पुष्पित काननाम् ।  
रम्याम् रत्न समाकीर्णाम् ददर्श महतीम् गुहाम् ॥ ४-३३-४

श्रीमान् सः	= glorious, he - Lakshmana	रत्नमयीम्	= crafted with jewels	दिव्याम्	= superb one
पुष्पित	= with flowered, park-	रत्न सम्	= gemlike [objects d'art,]	रम्याम्	= splendid - cave
काननाम्	lands [orchards]	आकीर्णाम्	richly rife with		
ताम्	= her, colossal, cave [of	ददर्श	= he has seen.		
महतीम्	Kishkindha]				
गुहाम्					

Glorious Lakshmana has seen the splendid Kishkindha which is a colossal cave crafted with jewels, replete with flowered orchards and richly rife with gemlike-objects d'art. [4-33-4]

हर्म्य प्रासाद संबाधाम् नाना रत्नोपशोभिताम् ।  
सर्व काम फलैः वृक्षैः पुष्पितैः उपशोभिताम् ॥ ४-३३-५

हर्म्य प्रासाद	= mansions, multi-	नाना रत्न	= various, precious	सर्व काम	= every, relish, [sea-
सम्बाधाम्	storied buildings,	उपशोभिताम्	stones, embellished	काल फलैः	sonal,] fruits
	compacted with		with		



पुष्पितैः	= blossomed	वृक्षैः	= with trees	उपशोभिताम्	= by them enlivened
ददर्श	= Lakshmana has seen.				

Kishkindha is compacted with mansions and multi-storied buildings that are embellished with various precious stones, and it is enlivened with blossomed trees that bear fruit of every relish and of every season, and Lakshmana has seen such a Kishkindha. [4-33-5]

देव गंधर्व पुत्रैः च वानरैः काम रूपिभिः ।  
दिव्य माल्य अम्बर धारैः शोभिताम् प्रिय दर्शनैः ॥ ४-३३-६

देव गन्धर्व	= with gods, gandharva-	काम रूपिभिः	= by wish, guise-	दिव्य माल्य	= marvellous, garlands,
पुत्रैः	s, with the children of		changers	अम्बर धारैः	garments, attired in
प्रिय दर्शनैः	= with prepossess-	ददर्श	= Lakshmana has seen.		
वानरैः	ing appearances,				
शोभिताम्	by Vanara-s,				
	[Kishkindha] is bright-				
	ened				

That city is brightened with vanara-s who with their prepossessing appearances are attired in marvellous garlands and garments, and who can change their guise just by their wish, as they are the children of gods and gandharva-s, and Lakshmana has seen such a city. [4-33-6]

चन्दन अगरु पद्मानाम् गन्धैः सुरभि गन्धिताम् ।  
मैरैयाणाम् मधूनाम् च सम्मोदित महा पथाम् ॥ ४-३३-७

सुरभि	= fragrantly, fragranced	चन्दन अगरु	= of sandal-scent, true	मैरैयाणाम्	= of flower-liquors
गन्धिताम्	[to smell-faculty,	पद्मानाम्	aloe-scent, lotuses		
गन्धिनाम्	pleasing - city itself is				
	perfumed]				
मधूनाम् च	= with grape-wine	गन्धैः	= with fragrances	सम् मोदित	= highly, exhilarated
महापथाम्	= wide, avenues [of				
	Kishkindha] Laksh-				
	mana saw.				

She is perfumed with the fragrances that are pleasing the sense of smell like sandal-scent, true-aloe-scent, and the scents of lotuses, and her wide avenues are highly exhilarated with the bouquet of flower-liquors and grape-wines, and Lakshmana has seen such a sweet-scented city Kishkindha. [4-33-7]

The sandalwood paste, aloe scents, lotus scents are used as body rubs. Thus everyone is using them and hence fragrant, and due to the continuous preparation of wines prepared from the flowers of गुड पुष्प , Bassia latifolia, or from flowers Lythrum fruticosum, brewed with the juice of sugarcane and also even from grapes, that city itself is odorous and the streets are boozy.

विंध्य मेरु गिरि प्रख्यैः प्रासादैः न एक भूमिभिः ।  
ददर्श गिरि नद्यः च विमलाः तत्र राघवः ॥ ४-३३-८

राघवः	= Lakshmana	तत्र	= in that city	न एक	= not, single
भूमिभिः	= surface, flat - storey, i.e., not single-storied but multi-storied	विंध्य मेरु	= Vindhya, Meru,	प्रासादैः	= with buildings and
वि मलाः	= without, slime - pure watered	गिरि प्रख्यैः	mountain, semblable to	ददर्श	= saw.
		गिरि नद्यः च	= mountain, rapids - wa- terfalls, even		

In that city Lakshmana of Raghava dynasty has seen buildings that are not single-storied but multi-storied, semblable with Mt. Vindhya and Mt. Meru, and he even saw mountain-rapids with pure water. [4-33-8]

अंगदस्य गृहम् रम्यम् मैन्दस्य द्विविदस्य च ।  
गवयस्य गवाक्षस्य गजस्य शरभस्य च ॥ ४-३३-९

विद्युन्मालेः च संपातेः सूर्याक्षस्य हनूमतः ।  
वीरबाहोः सुबाहोः च नलस्य च महात्मनः ॥ ४-३३-१०

कुमुदस्य सुषेणस्य तार जाम्बवतोः तथा ।  
दधिवक्रस्य नीलस्य सुपाटल सुनेत्रयोः ॥ ४-३३-११

एतेषाम् कपि मुख्यानाम् राज मार्गे महात्मनाम् ।  
ददर्श गृह मुख्यानि महासाराणि लक्ष्मणः ॥ ४-३३-१२

लक्ष्मणः	= Lakshmana	अंगदस्य	= Angada's, exquisite, रम्यम् mansion	मैन्दस्य	= of Mainda, of Dvivid
गवयस्य	= Gavaya's, Gavaak-	गृहम्		द्विविदस्य	
गवाक्षस्य	sha's, Gaja's,	विद्युन्मालेः	= of Vidyunmaali, Sam-	वीरबाहोः	= of Virabaahu, Sub-
गजस्य	Sharabha's	च सम्पातेः	paati, Suuryaaksha,	सुबाहोः	aahu
शरभस्य		सूर्याक्षस्य	Hanuma		
महात्मनः	= noble-souled one, of	हनूमतः		कुमुदस्य	= of Kumuda, Sushena,
नलस्य च	Nala, also	तथा	= likewise	सुषेणस्य तार	Lt. Taara, Jambavanta
दधिवक्रस्य	= of Dadhivakra, Niila,	एतेषाम्	= of these	जाम्बवतोः	
नीलस्य	Supaatala, Sunetra			महात्मनाम्	= of noble-souled, mon-
सुपाटल				कपि	key, chiefs
सुनेत्रयोः				मुख्यानाम्	
महा साराणि	= of great, essence - lav- ish mansions	गृह मुख्यानि	= mansions, of distinc- tion	राज मार्गे	= on king's, way
ददर्श	= beheld.				

On the kings-way Lakshmana has seen the exquisite mansion of Angada, likewise the lavish mansions of distinction pertaining to the other vanara chiefs, namely Dvivid, Gavaya, Gavaaksha, Gaja, and Sharabha,

Vidyunmaali, Sampaat, Suuryaaksha, Hanuma, and that of the noble-souled Nala, and even those of Virabaahu, Subaahu, Kumuda, Sushena, Lt. Taara, Jambavanta, Dadhivaktra, Niila, Supaatala, and that of Sunetra. [4-33-9, 10, 11, 12]

पाण्डुर अभ्र प्रकाशानि गन्ध माल्य युतानि च ।

प्रभूत धन धान्यानि स्त्री रत्नैः शोभितानि च ॥ ४-३३-१३

पाण्डुर अभ्र = whitish [silver,] cloud, प्रकाशानि in glitter	गन्ध माल्य = scents, tassels of flow- युतानि च ers, having, also	प्रभूत धन = in possession of, धान्यानि wealth, grains
स्त्री रत्नैः = with female-vanara-s, शोभितानि च gemlike ones, [those mansions are] beam- ing with, also.		

Those mansions that glitter like silver-clouds, fragrant with scents and festooned with flower-tassels, replete with wealth and food grains, are beaming with gemlike female-vanara-s, and Lakshmana saw them on his way. [4-33-13]

पाण्डुरेण तु शैलेन परिक्षिप्तम् दुरासदम् ।

वानरेन्द्र गृहम् रम्यम् महेन्द्र सदन उपमम् ॥ ४-३३-१४

शुल्कैः प्रासाद शिखरैः कैलास शिखर उपमैः ।

सर्व काम फलैः वृक्षैः पुष्पितैः उपशोभितम् ॥ ४-३३-१५

महेन्द्र दत्तैः श्रीमद्भिः नील जीमूत संनिभैः ।

दिव्य पुष्प फलैः वृक्षैः शीत च्छायैः मनोरमैः ॥ ४-३३-१६

हरिभिः संवृत द्वारम् बलिभिः शस्त्र पाणिभिः ।

दिव्य माल्य आवृतम् शुभ्रम् तप्त कांचन तोरणम् ॥ ४-३३-१७

सुग्रीवस्य गृहम् रम्यम् प्रविवेश महाबलः ।

अवार्यमाणः सौमित्रिः महाअभ्रम् इव भास्करः ॥ ४-३३-१८

पाण्डुरेण = with white, mountain, शैलेन immured	दुरासदम् = inaccessible	महेन्द्र सदन = great Indra's, palace, उपमम् in simile to
परिक्षिप्तम् = grand	वानर इन्द्र = Vanara, king's, palace गृहम् Lakshmana has seen, and which is	शुल्कैः = with silver-white, Mt. कैलास Kailash, peaks, similar
प्रासाद = with palace's, spires	सर्व काम = all, desires [relish ful- फलैः filling,] fruits [yield- ing]	शिखर उपमैः = to with such पुष्पितैः = with blossomed, trees, वृक्षैः उप shining forth शोभितम्

महेन्द्र दत्तैः	= by great Indra, that are endowed	श्रीमद्भिः	= with providential [trees]	नील जीमूत	= blackish, cloud,
दिव्य पुष्प	= which are with - di-	शीत छायायैः	= with cool, shades	सन्निभैः	equalling in shine
फलैः	vine, flowers, fruits	उप	= shining forth]	मनः रमैः	having such heart, pleasing
वृक्षैः	= with trees	शोभितम्		बलिभिः	= robust ones
शस्त्र	= weapons, in hands	हरिभिः	= by [such] monkeys,	दिव्य माल्य	= excellent, garlands,
पाणिभिः	[wielding]	सम्बृत	covered - screened	आवृतम्	strung round [palace]
		द्वारम्	for protection, having doorways		
शुभ्रम्	= [white or shining forth] splendid	तप्त कान्चन	= molten [refined,]	रम्यम्	= fascinating
सुग्रीवस्य	= Sugreeva's, palace	तोरणम्	golden, with [main] archway	भास्करः	= sun
गृहम्		महाबलः	= very bold, Saumitri	अवार्यमाणः	= without, being im-
महा अब्	= colossal, water, carrier	सौमित्रिः			peded
भ्रम्	- into cloud	इव	= as with		
प्रविवेश	= entered.				

The grand palace of the king of monkeys, Sugreeva, which vies with the palace of Indra is inaccessibly immured in a whitely mountain. The spires of that palace are similar to the peaks of Mt. Kailash and it is shining forth with fully blossomed trees yielding fruits that can fulfil every relish of everyone. Some more providential and heart-pleasing trees available there are the endowment of Indra, which in shine are equal to blackish rainy-clouds, yielding divine flowers and fruits, and casting cool shades. Excellent garlands are strung round the palace and robust monkeys wielding weapons are screening its gateways, while its main archway cast in refined golden is splendid. And the very bold Lakshmana unimpededly entered such a fascinating palace of Sugreeva, as with the sun entering a colossal cloud. [4-33-14, 15, 16, 17, 18]

स सप्त कक्ष्या धर्मात्मा यान आसन समावृताः ।  
प्रविश्य सुमहत् गुप्तम् ददर्श अंतःपुरम् महत् ॥ ४-३३-१९

हैम राजत पर्यन्कैः बहुभिः च वर आसनैः ।  
महा अर्ह आस्तरण उपेतैः तत्र तत्र समावृतम् ॥ ४-३३-२०

धर्मात्मा	= high-minded one [duty-bound]	सः	= he, Lakshmana	यान आसन	= carriers [palanquins, sedans etc] settees, spread over
सप्त कक्ष्या	= seven, courtyards	प्रविश्य	= on passing through	सु महत्	= very, highly, protected
महत्	= prodigious - chamber	हैम राजत	= with golden, silver,	गुप्तम्	
		पर्यन्कैः	love-beds	महा अर्ह	= highly, valuable,
				आस्तरण	[spread-covers] up-
				उपेतैः	holstery, consisting of

बहुभिः वर = with numerous, best, आसनैः च divans, also	तत्र तत्र = there, there, [palace- समावृतम् chambers] covered - stuffed with	अन्तःपुरम् = palace-chambers
ददर्श = he saw.		

Passing through a set of seven courtyards in which carriers like palanquins, sedans, and even settees are spread over, that duty-bound Lakshmana has seen the highly protected and prodigious palace-chambers of Sugreeva, which is stuffed here and there with numerous golden and silver love-beds and divans on which highly valuable upholstery is provided. [4-33-19, 20]

प्रविशन् एव सततम् शुश्राव मधुर स्वनम् ।  
तन्त्री गीत समाकीर्णम् सम ताल पदाक्षरम् ॥ ४-३३-२१

प्रविशन् एव = while entering, alone	तन्त्री गीत = of string-instrument, समाकीर्णम् lyrical, commixture of	सम ताल पद = equable, rhythm, अक्षरम् word, lettered
सततम् = ongoing	मधुर स्वनम् = melodious, tunes	शुश्राव = came to ear - heard.

On his very entry Lakshmana heard the ongoing melodious tunes commixed with lyrics and strains of string-instruments, and all are unvarying in cadence, wording and lettering.

Or

On his very entry Lakshmana heard the ongoing melodious tunes of lyrics with pulsing wording and lettering, conjoined with strains from string-instruments, like Veena etc., and all have a pulsating cadency. [4-33-21]

बह्वीः च विविध आकारा रूप यौवन गर्विताः ।  
स्त्रियः सुग्रीव भवने ददर्श स महाबलः ॥ ४-३३-२२

महाबलः = great-mighty	सः = he, that Lakshmana	सुग्रीव भवने = in Sugreeva's, palace
विविध = with diverse, features	रूप यौवन = beauty, youth, pride- गर्विताः ful of	बह्वीः स्त्रियः = many, females
आकारा		
ददर्श = saw.		

And the great-mighty Lakshmana has seen many females in Sugreeva's palace with diverse features and pride-ful of their beauty and youth. [4-33-22]

दृष्ट्वा अभिजन संपन्नाः तत्र माल्य कृत स्रजः ।  
वर माल्य कृत व्यग्रा भूषण उत्तम भूषिताः ॥ ४-३३-२३

न अतृप्तान् न अति च व्यग्रान् न अनुदात्त परिच्छदान् ।  
सुग्रीव अनुचरान् च अपि लक्षयामास लक्ष्मणः ॥ ४-३३-२४

लक्ष्मणः = Lakshmana	तत्र = in there	अभिजन = bloodline, of worthy सम्पन्नाः [females]
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माल्य कृत = with [worthily] flowers, made, garlands	वर माल्य = best [worthwhile,] flower-tassels, in making, engrossed in	भूषण उत्तम = jewellery, with worthiest, adorned with at such females
दृष्ट्वा = on observing	न अ तुप्तान् = none, without, satisfaction - overawed lot	न अति = not, overly, strained ones, also - overstrained ones
न अन् = not, without, best, उदात्त dressed - not dressed परिच्छदान् to nines, not spruced up	सुग्रीव = at Sugreeva's, attendants chambermaids, अनुचरान् च also, even अपि	लक्षयामास = made a mark of.

On observing the females of a worthy bloodline in the palace of Sugreeva, who are wearing garlands of worthily flowers, engrossed in making worthwhile flower-tassels and even adorned with worthiest jewellery, he also made a mark of the chambermaids. None of them is overawed, overstrained, and everyone is over-embellished in dressiness. [4-33-23, 24]

कूजितम् नूपुराणाम् च कंचनीम् निःस्वनम् तथा ।  
स निशम्य ततः श्रीमान् सौमित्रिः लज्जितो अभवत् ॥ ४-३३-२५

ततः = later on	श्रीमान् = fulgorous	सः सौमित्रिः = he, Saumitri
नूपुराणाम् = of silver-anklets	तथा = likewise	कंचनीम् = golden cincture's,
कूजितम् च = chimes, also	लज्जितः = [Saumitri] embarrassed, became, to inside the palace-chamber.	निःस्वनम् = tintinnabulation
निशम्य = on listening		

Thereafter on hearing the chimes of silver-anklets and tintinnabulations of golden cinctures of female vanara-s that refulgent Saumitri is embarrassed to proceed further. [4-33-25]

रोष वेग प्रकुपितः श्रुत्वा च आभरण स्वनम् ।  
चकार ज्या स्वनम् वीरो दिशः शब्देन पूरयन् ॥ ४-३३-२६

वीरः = valiant - Lakshmana	आभरण = jewellery's [of female vanara-s,] tinkles, on hearing	रोष वेग प्र = by bitterness's, speed of, highly, provoked
दिशः शब्देन = compass points, with sound - twang, filling	ज्या स्वनम् = bowstring's, sound	चकार = made - twitched bow-string.

On hearing the tinkles of the jewellery of female vanara-s valiant Lakshmana is highly provoked with an instantaneous bitterness, and he twitched bowstring as though to fill all the points of compass with twanging. [4-33-26]

चारित्र्येण महाबाहुः अपकृष्टः स लक्ष्मनः ।  
तस्थौ एकांतम् आश्रित्य राम शोक समन्वितः ॥ ४-३३-२७

राम शोक = Raama's, anguish, सम् possessed with / अन्वितः alongside - which is in his heart अपकृष्टः = hauled down	महाबाहुः सः = dextrous one, he, Lak- लक्ष्मनः shmana एकान्तम् = loneliness, contingent आश्रित्य on, stood aside. तस्थौ	चारित्र्येण = by [his celibate, de- cent] conduct
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His decent conduct hauling him down dextrous Lakshmana stood aside contingent on isolation, and along-  
side his heartfelt anguish of Raama. [4-33-27]

Lakshmana is in no mood to be in pleasing circumstances. Further, he dashed in to the palace uncaring for what to see. But seen are nymph-like females moving there about, uncaring for the presence of the male members of the palace, or even for the entrance of Lakshmana. That is why the entry into palaces is associated with certain protocols. अनेन परस्य अन्तःपुरे सहसा न प्रवेष्टव्यम् इति सूचितम् - dk Lakshmana is searing with his duty consciousness and this seventh heaven like atmosphere is irritating. To vent out his ire there is none in his audience, and hence he twanged his bowstring, which communicates his wrath to Sugreeva, who has not yet surfaced from the depths of his palace-chambers.

तेन चाप स्वनेन अथ सुग्रीवः प्लवगाधिपः ।  
विज्ञाय आगमनम् त्रस्तः स चचाल वर आसनात् ॥ ४-३३-२८

अथ = then आगमनम् = arrival of [Lakshmana] वर = form exquisite, seat, आसनात् jerked up. चचाल	प्लवग अधिपः = fly-jumper's, king, he, सः सुग्रीवः Sugreeva विज्ञाय = on discerning - en- sured	तेन चाप = by that, bow's, twang- स्वनेन ing त्रस्तः = startled
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With that twang of the bowstring the king of fly-jumpers Sugreeva is startled and jerked up from his  
exquisite seat as he ensured that Lakshmana has arrived. [4-33-28]

अंगदेन यथा मह्यम् पुरस्तात् प्रतिवेदितम् ।  
सुव्यक्तम् एष संप्रप्तः सौमित्रिः भ्रातृ वत्सलः ॥ ४-३३-२९

पुरस्तात् = earlier यथा = as to how, indicated प्रतिवेदितम् like that सु व्यक्तम् = it is very, clear.	अंगदेन = by Angada भ्रातृ वत्सलः = brother's, a votary of	मह्यम् = to me एष सौमित्रिः = this, Saumitri, has सम्प्रप्तः come - down on
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'As Angada indicated to me earlier, Saumitri, the votary of his brother, has come down on... it is very

clear...' Thus Sugreeva exclaimed. [4-33-29]

अंगदेन समाख्यतो ज्या स्वनेन च वानरः ।  
बुबुधे लक्ष्मणम् प्राप्तम् मुखम् च अस्य व्यशुष्यत ॥ ४-३३-३०

अन्गदेन	= by Angada [as has been said]	ज्या स्वनेन च	= by bowstring's, clang of, even	सम्	= Sugreeva who is - well, apprised
वानरः	= Vanara, Sugreeva	लक्ष्मणम्	= Lakshmana, as arrived, made up his mind	अस्य मुखम्	= his, face, is also, verily
		प्राप्तम् बुबुधे		च व्यशुष्यत	dried up - whey-faced.
				वि अ शुष्यत	

As has been apprised by Angada earlier, and even now by the twang of bowstring, that vanara Sugreeva made up his mind about Lakshmana's arrival, and he has become whey-faced. [4-33-30]

ततः ताराम् हरि श्रेष्ठः सुग्रीवः प्रिय दर्शनाम् ।  
उवाच हितम् अव्यग्र त्रास संभ्रांत मानसः ॥ ४-३३-३१

ततः	= then	त्रास सम्	= by dismay, bewildered, with such a heart	हरि श्रेष्ठः	= monkey's, chief, Sugreeva
प्रिय दर्शनाम्	= to the one with - pleasant, appearance -	मानसः	= beneficial - advantageous word	सुग्रीवः	
ताराम्	exquisite lady, to Tara	हितम्		अव्यग्रम्	= without, impulsiveness - staidly
उवाच	= spoke.				

The chief of monkeys Sugreeva then staidly spoke this advantageous word to the exquisite lady Tara while his heart is bewildered with dismay. [4-33-31]

किम् नु रुट् कारणम् सुभ्रु प्रकृत्या मृदु मानसः ।  
स रोष इव संप्राप्तो येन अयम् राघवानुजः ॥ ४-३३-३२

सु भ्रु	= oh, suavely, eye-browed, Tara	प्रकृत्या मृदु	= by nature, mellow, hearted	अयम् राघव	= he, Raghava's, brother
येन	= by what	मानसः		अनुजः	= Lakshmana
रुट् कारणम्	= to grudge, reason, what is, really.	स रोष इव	= with, disdain, as if	सम्प्राप्तः	= turned up
किम् नु					

'This brother of Raghava is mellow-hearted by his nature, oh, suavely eye-browed Tara, but he turned up as if with some disdain, really what must be the reason for a grudge! [4-33-32]

The word used सु भ्रू 'good-eye-browed-one' has some relevancy to Tara's composure. Though certain people's tongues cheer, their eyebrows chide. Tara is not a double-tongued lady but she speaks her heart in all rationality and her eyebrows do not belie what she states.



किम् पश्यसि कुमारस्य रोष स्थानम् अनिन्दिते ।  
न खलु अकारणे कोपम् आहरेत् नरपुंगवः ॥ ४-३३-३३

अ निन्दिते	= oh, not, peccable one, oh, impeccable Tara	कुमारस्य	= young man's - Laksh- mana's	रोष स्थानम्	= for spite, basis
किम्	= as what, you see	नर पुंगवः	= man, the best - Laksh- mana	अ कारणे	= without, reason - to a fault
पश्यसि		खलु	= indeed.		
कोपम् न	= despite, will not, in- voke				
आहरेत्					

'What do you see as the basis of this young man's spite, oh impeccable Tara, this best one among men will not invoke despite, indeed, to a fault. [4-33-33]

यदि अस्य कृतम् अस्माभिः बुध्यसे किञ्चित् अप्रियम् ।  
तत् बुध्या संप्रधार्य आशु क्षिप्रम् एव अभिधीयताम् ॥ ४-३३-३४

अस्माभिः	= by us	अस्य	= to him	किञ्चित्	= in the least, not, pleas- ant, is done
बुध्यसे यदि	= consider, if you	तत् आशु	= that, quickly	कृतम्	
क्षिप्रम् एव	= immediately, thus,			बुध्या	= with thinking - quick- wittedness, be deter- mined
अभिधीयताम्	made known.			सम्प्रधार्य	

'If you consider that we have done something objectionable to him, in the least, let that be quickly deter-  
mined by your nimble-wittedness and let that be made known immediately. [4-33-34]

अथवा स्वयम् एव एनम् द्रष्टुम् अर्हसि भामिनी ।  
वचनैः स्वांत्व युक्तैः च प्रसादयितुम् अर्हसि ॥ ४-३३-३५

अथवा	= otherwise	भामिनी	= oh, lady	एनम्	= him
स्वयम् एव	= in person, alone, to	स्वान्त्व युक्तैः	= mitigatory, blent with,	प्रसादयितुम्	= to appease him, apt of
द्रष्टुम् अर्हसि	see, apt of you	वचनैः च	with words	अर्हसि	you.

'Otherwise, oh, lady, you alone are apt to see him in person, and it will be apt of you to appease him with  
words blent with mitigation. [4-33-35]

त्वत् दर्शने विशुद्ध आत्मा न स कोपम् करिष्यति ।  
न हि स्त्रीषु महात्मानः क्वचित् कुर्वन्ति दारुणम् ॥ ४-३३-३६

वि शुद्ध	= highly, pure, souled	सः	= he that Lakshmana	त्वत् दर्शने	= on your, appearance - on seeing you
आत्मा	one				

कोपम् न = anger, he will not, करिष्यति make - will not vent his spleen	महात्मानः = great-souls	क्वचित् = anywhere
स्त्रीषु = on women, rampage, दारुणम् न will not, do - vent out, कुर्वन्ति हि isn't it.		

'Just on seeing you he that highly pure-souled Lakshmana will stop venting his spleen, by the way, great-souls will not be rampageous with women, isn't it! [4-33-36]

The real valorous heroes will not exhibit their warring faculties before palace bound ladies: अनेन महा पुरुषाः स्त्रीषु कोपम् न कुर्वन्ति इति सूचितम् - तथा च राज धर्मे - देवतेषु विशेषेण राजसु ब्राह्मणे षु च। नियन्त्य सदा क्रोधो वृद्ध स्त्री बाल रोगिषु॥ दृक् On this premise Sugreeva is using all his kingly tactics to appease Lakshmana, while Tara is no less in her political thinking, which will be evident soon.

त्वया स्वांतैः उपक्रांतम् प्रसन्न इन्द्रिय मानसम् ।  
ततः कमलपत्राक्षम् द्रक्ष्यामि अहम् अरिदमम् ॥ ४-३३-३७

स्वांतैः = with propitiatory - words	त्वया = by you	उप क्रान्तम् = to his nearby, stepping in - who is approached at his nearby
प्रसन्न इन्द्रिय = pacified, senses, heart मानसम्	कमल पत्र = lotus-petal-eyed one - अक्षम् Lakshmana	अरिन्दमम् = enemy-destroyer
ततः = then	अहम् = I will, see. द्रक्ष्यामि	

'If you seek his presence with propitiatory words his heart and senses will be pacified, and then I will be able to see that lotus-petal-eyed Lakshmana, the destroyer of his enemies.' Sugreeva thus spoke to Tara. [4-33-37]

सा प्रस्वलन्ती मद विह्वल अक्षीप्रलंब कांची गुण हेम सूत्रा ।  
सलक्षणा लक्ष्मण संनिधानम्जगाम तारा नमित अंग यष्टिः ॥ ४-३३-३८

मद विह्वल = tipsily, flustering, अक्षी eyed one	प्रलम्ब = with dangling, cinc- कांची गुण ture's, rivi egrave re, हेम सूत्रा golden, strings	सलक्षणा = with, [queenly / lust- ful / natural] exquisite features
नमित अन्ग = bent, body, stick - यष्टिः bending sticklike - slender bodied Tara	सा तारा = she, that Tara	प्र स्वलन्ती = with much, waddling gait
लक्ष्मण = Lakshmana's, proxim- सन्निधानम् ity	जगाम = went to.	

Exquisitely featured Tara went to the proximity of Lakshmana with a waddling gait, tipsily flustering eyes,

rivi egrave; re-strings of golden cincture dangling, and with a sticklike gracile body humbly bent. [4-33-38]  
 The inferences drawn on these expressions are: मद विह्वल अक्षी 'dizzy are her eyes either by drinking or by the insatiate sexual hunger...' प्रलम्ब कान्ची गुण हेम सूत्रा 'girdle ornament loosened on her love-bed is not readjusted for a public appearance...' नमित अन्ग यष्टि 'sticklike body is bent...' the body may be bent due to her humbleness, or by the weight of her breasts, or due to the ceaseless mating...' स लक्षण 'with features of a queen, or with the features of coital expressions, or of a humble lady...' प्रस्वलन्ती गमने 'a waddling gait...' due to her natural swanlike walk, or stumble of a tipsy one, or due to the fatigue of incessant coition...' If it were asked whether it is appropriate of Tara to approach Lakshmana in this condition, it is said to be quiet befitting to her. Lakshmana is son-like to her and she can see him any time. Further Lakshmana treats other females as his own mothers, that way also she can near him. Apart from these social problems, there is an imminent danger with this Lakshmana, which is more precarious than these presentational problems. Hence she rushed to him in 'as is where is' condition concerning herself with the fate of Sugreeva and that of Kishkindha.

स ताम् समीक्ष्य एव हरि ईश पत्नीन्तस्थौ उदासीनतया महात्मा ।  
 अवाङ्मुखो अभूत् मनुजेन्द्र पुत्रःस्त्री सन्निकर्षात् विनिवृत्त कोपम् ॥ ४-३३-३९

महात्मा	= great-souled one	सः	= he	मनुज इन्द्र	= humans, king's, son
हरि ईश	= monkeys', king's, wife	ताम् समीक्ष्य	= her, on observing, thus	पुत्रः	[prince]
पत्नीम्		एव		उदासीनतया	= unemotionally
तस्थौ	= stood back	स्त्री	= owing to female's,	विनिवृत्त वि	= verily, back, coiled]
		सन्निकर्षात्	= nearness - because of the presence of females	नि वृत्त	= backed down on
कोपम्	= anger	अवाङ् मुखः	= down, faced, he be-		
		आभूत्	= came.		

On observing the wife of the king of monkeys, the great-souled son of the king of humans stood aside unemotionally, and because of the presence of females he backed down on his anger with his face cast down. [4-33-39]

सा पान योगात् च निवृत्त लज्जादृष्टि प्रसादात् च नरेन्द्र सूनोः ।  
 उवाच तारा प्रणय प्रगल्भम्वाक्यम् महार्थम् परिसांत्व रूपम् ॥ ४-३३-४०

पान योगात्	= inebriety, by virtue of,	नरेन्द्र सूनोः	= king, best's, son	दृष्टि	= glance, by the grace of,
च	also		[prince's]	प्रसादात् च	also
निवृत्त लज्जा	= ceased, embarrass-ment - she who is unblushing	सा तारा	= she, that Tara	मह अर्थम्	= highly, noteworthy
परि सान्त्व	= entirely, mitigatory, in	प्रणय	= in friendliness, bold in	वाक्यम्	= sentence, spoke.
रूपम्	its aspect - in its vein	प्रगल्भम्	speech - dauntless	उवाच	

She who is unblushing by virtue of her inebriety and even by the gracious look of the prince Lakshmana, such a Tara spoke a highly noteworthy sentence that is dauntless in friendliness and entirely mitigatory in its vein. [4-33-40]

किम् कोप मूलम् मनुजेन्द्र पुत्रकः ते न सन्तिष्ठति वाक् निदेशे ।

कः शुष्क वृक्षम् वनम् आपतन्तमद्वाग्निम् आसीदति निर्विशंकः ॥ ४-३३-४१

मनुज इन्द्र = people-king's, son - पुत्र oh, prince	कोप मूलम् = of anger, root [cause,] किम् what is	ते वाक् = in your, oral, order निदेशे
कः न = who is, not, abiding by सन्तिष्ठति	शुष्क वृक्षम् = with dried up, trees, वनम् towards forest	आ पतन्तम् = coming, falling [be- falling]
दवाग्निम् = to wildfire	कः = who is	निर्वि शि = without, much, doubt शङ्कः - without a shadow of doubt
आसीदति = drawing nigh.		

'Oh, prince, what is the cause of your anger? Who is not abiding by your oral order? And who is he that draweth nigh of a wildfire that is befalling on a forest of dried-up trees, without a shadow of doubt?' Tara enquired thus with Lakshmana. [4-33-41]

स तस्य वचनम् श्रुत्वा सांत्व पूर्वम् अशंकितः ।

भूयः प्रणय दृष्टार्थम् लक्ष्मणो वाक्यम् अब्रवीत् ॥ ४-३३-४२

सः लक्ष्मणः = he, that Lakshmana	सांत्व पूर्वम् = propitiatory, with a prelude of	भूयः प्रणय = by far, of friendship, दृष्टार्थम् evincing, purpose
तस्य वचनम् = her, words, on hearing श्रुत्वा	अ शंकितः = not, distrustful - Lak- shmana becoming trustful	वाक्यम् = words, spoke. अब्रवीत्

On hearing her words which are with a prelude of propitiation, and which by far evince friendship for all practical purposes, Lakshmana trustfully spoke these words. [4-33-42]

किम् अयम् काम वृत्तः ते लुप्त धर्मार्थ संग्रहः ।

भर्ता भर्तृ हिते युक्ते न च एवम् अवबुध्यसे ॥ ४-३३-४३

भर्तृ हिते युक्ते = oh, Tara - in hus- band's, prosperity, associate of	ते भर्ता = your, husband	अयम् = he is
काम वृत्तः = lustfulness - proflig- acy, involved in	लुप्त धर्म अर्थ = remiss of, rectitude, संग्रहः [licit] riches, garnering	किम् = why - he has become like that
एवम् = about him	न च = not, also, you recog- nise - his dereliction is unbeknown to you, or what.	

'Oh, Tara, the associate of husband's prosperity! Why your husband is bound up in profligacy alone, remiss in garnering rectitude and riches, and his dereliction is unbeknownst to you, is it! [4-33-43]

न चिंतयति राज्यार्थम् सः अस्मान् शोक परायणान् ।  
स अमात्य परिषत् तारे कामम् एव उपसेवते ॥ ४-३३-४४

तारे	= oh, Tara	स अमात्य	= [your husband] with,	सः	= he
राज्य अर्थम्	= kingdom, interests of	परिषत्	ministers, council of	न चिन्तयति	= not, thinking
कामम् एव	= lechery, alone, de-	शोक	= in anguish, absorbed -		
उपसेवते	voted to.	परायणान्	cringing, us		
		अस्मान्			

'Without thinking either about the interests of the kingdom or about us that are cringing to anguish, oh, Tara, your husband along with his council of ministers is indulged in lechery. [4-33-44]

स मासान् चतुर कृत्वा प्रमाणम् प्लवगेश्वरः ।  
व्यतीतान् तान् मद उदग्रो विहरन् न अवबुध्यते ॥ ४-३३-४५

सः प्लवगेश्वरः	= he, that fly-jumpers' king	चतुर	= four, months, crite-	मद उदग्रः	= insensible, frantically
		मासान्	rion, on making -		
		प्रमाणम्	stipulating an em-		
		कृत्वा	bargo		
विहरन्	= luxuriating in	तान्	= them [months,] as	न अवबुध्यते	= not, realizing.
		व्यतीतान्	elapsed		

'On stipulating a four month criterion for an embargo the king of fly-jumpers is not able to realise the completion of that period as he is frantically insensible. [4-33-45]

न हि धर्मार्थ सिद्ध्यर्थम् पानम् एवम् प्रशस्यते ।  
पानात् अर्थस्य कामः च धर्मः च परिहीयते ॥ ४-३३-४६

धर्म अर्थ	= rectitude, riches,	एवम् पानम्	= this way, drinking,	पानात्	= by drinking
सिद्धि अर्थम्	to achieve, for the	प्रशस्यते हि	not, appreciable, isn't		
	purpose of		it		
अर्थस्य कामः	= prosperity, aspira-	परिहीयते	= will be defeated,		
च धर्मः च	tions, also, probity,		brought to ruin.		
	even				

'For the purpose of achieving rightly rectitude and rightful riches this way of bacchanalia is inappreciable, isn't it! Just going on drinking will bring prosperity, aspirations and even probity to ruin. [4-33-46]

धर्म लोपो महान् तावत् कृते हि अप्रति कुर्वतः ।

अर्थ लोपः च मित्रस्य नाशे गुणवतो महान् ॥ ४-३३-४७

कृते	= while [favour] is being done	अ प्रति	= not, in turn, rendering	तावत्	= thereby
महान् धर्म लोपः हि	= awful, to rectitude, detriment [will occur,] isn't it	कुर्वतः	= one who does not requite	महान् अर्थ लोपः च	= great, purpose, shortcoming - a great shortcoming will also occur in his purposes.
		गुणवतः	= a noble, friend, in losing		
		मित्रस्य नाशे	= in losing a noble friend		

'If one is not going to requite the favour done in his respect an awful detriment occurs in his own rectitude, isn't it. Thereby, that reneger will loose a highly noble friend and thereby a great shortcoming occurs to him in achieving his purposes. Thus a threefold ill befalls on that reneger. [4-33-47]

मित्रम् हि अर्थ गुण श्रेष्ठम् सत्य धर्म परायणम् ।

तत् द्वयम् तु परित्यक्तम् न तु धर्मे व्यवस्थितम् ॥ ४-३३-४८

सत्य धर्म परायणम्	= truthful, virtue, avowed one such a	मित्रम्	= friend	अर्थ गुण श्रेष्ठम् हि	= [than] means, [than] aspirations, greater, indeed
तत् द्वयम्	= that, pair [means, aspirations]	परित्यक्तम्	= fully, who forsook	ते भर्त	= your husband]
धर्मे व्यवस्थितम् न तु	= in probity, standing by, not even.				

'Indeed a friend avowed to truthfulness and virtuousness is greater than one's own means and aspirations, but you husband forsaking that pair of his means and aspirations that have been fulfilled by such a righteous friend, he is not even standing by the probity. [4-33-48]

तत् एवम् प्रस्तुते कार्ये कार्यम् अस्माभिः उत्तरम् ।

यत् कार्यम् कार्यं तत्त्वज्ञे त्वम् उदाहर्तुम् अर्हसि ॥ ४-३३-४९

कार्यं तत्त्व ज्ञे	= oh, task, brunt of, knower of	तत्	= therefore	प्रस्तुते कार्ये	= present, task
एवम्	= this way - it is unfinished	अस्माभिः	= by us	यत् उत्तरम् कार्यम्	= what, subsequent, task
कार्यम्	= is to be undertaken	त्वम् उदाहर्तुम् अर्हसि	= you, to exemplify, apt of you.		

'Therefore, when our present task is standstill in this way due to the bouts of your husband, oh, the knower of the brunt of tasks, what is it we can undertake hereafter...you yourself may aptly give an example...' Thus,

Lakshmana spoke curtly to Tara. [4-33-49]

सा तस्य धर्मार्थं समाधि युक्तमिश्रम्य वाक्यम् मधुर स्वभावम् ।  
तारा गतार्थं मनुजेन्द्र कार्यविश्वास युक्तम् तम् उवाच भूयः ॥ ४-३३-५०

सा तारा	= she, that Tara	तस्य	= his - Lakshmana's	धर्म अर्थ	= merit, means, reconcil-
				समाधि	iation, contained with
मधुर	= with mellow, ten-	वाक्यम्	= words, on hearing	युक्तम्	
स्वभावम्	dency	निशम्य		गत अर्थं मनु	= lost, purpose, of
				जेन्द्र कार्ये	people's, king's son
विश्वास	= confidence, having /	तम् भूयः	= to him, again said.		[Raama's] in that task
युक्तम्	reposing	उवाच			

On hearing his words containing means, merit and reconciliation, and of mellowly tendency of Lakshmana, Tara realized that the purpose of Raama is lapsed, but having confidence in ultimate success she again said to him.

Or

On hearing his words containing means, merit and reconciliation, and of mellowly tendency of Lakshmana, and even on realizing the lapse committed by Sugreeva in the purpose of Raama, yet reposing her confidence in Sugreeva's capability to achieve results, she again said to Lakshmana. [4-33-50]

न कोप कालः क्षितिपाल पुत्रन च अपि कोपः स्व जने विधेयः ।  
त्वत् अर्थ कामस्य जनस्य तस्यप्रमादम् अपि अर्हसि वीर सोढुम् ॥ ४-३३-५१

क्षिति पाल	= oh, earth's, lord's, son	कोप कालः न	= anger, time, this is not	स्व जने	= on own, people, anger,
पुत्र				कोपः न च	not, also, even, im-
वीर	= oh, brave one	त्वत् अर्थ	= for your, results, who	अपि विधेयः	posed - shown
		कामस्य	is desirous of	तस्य जनस्य	= that, person's [of Sug-
प्रमादम्	= fault, even	सोढुम्	= to tolerate, apt of you.		reeva]
अपि		अर्हसि			

'Oh, prince, this not the time for angering, also your own people shall not be subjected to anger, and it will be apt of you to tolerate Sugreeva's fault because he is desirous of achieving results for you. [4-33-51]

कोपम् कथम् नाम गुण प्रकृष्टः कुमार कुर्यात् अपकृष्ट सत्त्वे ।  
कः त्वत् विधः कोप वशम् हि गच्छेत्सत्त्व अवरुद्धः तपसः प्रसूतिः ॥ ४-३३-५२

कुमार	= oh, lad	गुण प्र कृष्टः	= by merits, high-	अप कृष्ट	= on one with - de-
			minded one [superior]	सत्त्वे	ducted, mightiness -
					mightless, on inferior
					being

कोपम्	= anger	कथम् नाम	= how, in name, will be	सत्त्व	= by purity - by perfec-
अव रुद्धः	= held back - one who is	कुर्यात्	made	तत्त्व विधः	= your, kind of
	restrained	तपसः	= for contemplation,		
		प्रसूतिः	gravitas [and other		
			aspects of abstemious-		
			ness,] source of		
कः कोप	= who, in anger's, con-				
वशम् गच्छे	trol, enters [submits				
हि	himself,] indeed.				

How in name can a meritoriously high-minded being will show his anger on a relatively mightless inferior being, say Sugreeva, whose mightiest brother's mightiness and essence, say that of Vali, are deducted by none other but by your brother associated with you, and oh, lad, who goes into the control of fury, say of your kind, while he is restrained by his perfection, and a source of abstemiousness. [4-33-52]

जानामि कोपम् हरि वीर बन्धोः जानामि कार्यस्य च काल संगम् ।  
जानामि कार्यम् त्वयि यत् कृतम् नः तत् च अपि जानामि यत् अत्र कार्यम् ॥ ४-३३-५३

हरि वीर	= oh, monkey, cham-	कोपम्	= anger, [Raama's	कार्यस्य काल	= of task, time, associa-
बन्धोः	pion's [Sugreeva's],	जानामि	anger,] I am aware of	सन्गम् च	tion [lapse,] also, I am
	friend of [of Raama]			जानामि	aware
त्वयि	= in your respect	नः	= to us - by us	यत् कृतम्	= what, is done - which
					fault is done by us
कार्यम्	= that work - delay	जानामि	= I am aware of	अत्र यत्	= in this matter, which
				कार्यम्	[is to be done
तत् च अपि	= that, also, even, I am				
जानामि	aware of.				

'I am aware of the fury of Raama, the friend of champion of the monkeys, namely Sugreeva, I am also aware of the time lapse in the task, I am even aware of the folly we have committed, and what need be done in this matter, I am well aware. [4-33-53]

तत् च अपि जानामि यथा अविषह्यम्बलम् नरश्रेष्ठ शरीरजस्य ।  
जानामि यस्मिन् च जने अवबद्धम्कामेन सुग्रीवम् अस्तकम् अद्य ॥ ४-३३-५४

नर श्रेष्ठ	= oh, best one among	शरीर जस्य	= body, generated - bod-	बलम्	= intensity of
	men		ily pleasures / or, of		
यथा	= as to how	अ वि षह्यम्	= not, verily, tolerable -	तत् च अपि	= that, also, even
			highly intolerable		
जानामि	= I am aware	यस्मिन्	= in which	जने	= people - female
				vanara-s	
सुग्रीवम्	= Sugreeva, incessantly	अद्य कामेन	= now, with lust	अवबद्धम्	= bound up in
अस्तकम्					
जानामि	= I am aware.				



'As to how the intensity of bodily pleasure-seeking will be highly intolerable, I am aware even of that, and I am equally aware of those female vanara-s with whom Sugreeva is now incessantly bound up with lust. [4-33-54]

The females with whom Sugreeva is bound up are his wives, and there may be a self-forgetting involvement but there is no illegitimacy in it.

न काम तन्त्रे तव बुद्धिः अस्तित्वम् वै यथा मन्यु वशम् प्रपन्नः ।  
न देश कालौ हि न च अर्थ धर्मोऽवेक्षते काम रतिः मनुष्यः ॥ ४-३३-५५

त्वम् यथा = you, as to how, fury's, मन्यु वशम् control, gone into प्रपन्नः gauging by it	तव बुद्धिः = your, mind, in sensual, काम तन्त्रे न spells, is not, there - अस्ति you are disinclined to bodily pleasures, hence you do not understand	काम रतिः = those in sensualities, मनुष्यः delighted in, man - hu- mans
देश कालौ = place, time	न अवेक्षते हि = will not, observe, isn't it	अर्थ धर्मो च = [ethical] means, [holy] merits, also - he does not care.

'Gauging by your mindset which is presently bridled by fury, you appear to be disinclined towards spells of sensualities, thus these aspects are past your comprehension. All right! If a man were to be voluptuary he will be inadvertent of place and time, isn't it! Then, how about ethicalities, or rights and wrongs? [4-33-55]

तम् काम वृत्तम् मम सन्निकृष्टम्काम अभियोगात् च विमुक्त लज्जम् ।  
क्षमस्व तावत् पर वीर हन्तःतव भ्रातर्म वानर वंश नाथम् ॥ ४-३३-५६

पर वीर हन्तः = oh, enemy, braving, eradicator of	काम वृत्तम् = in lust, one who is de- lighting	मम = in my, available in my सन्निकृष्टम् presence - consorted with me
काम = in lusty, vehemence, अभियोगात् also	विमुक्त = one who shunned, de- लज्जम् cency such a	तव भ्रातरम् = your, brother - brother-like
च	तावत् = ergo, you condone.	
वानर वंश = Vanara, dynasty, pro- नाथम् tector of	क्षमस्व	

'He who shunned decency because of the vehemence of randiness, oh, the eradicator of braving enemies, and he who is delighting in lust is consorted with me, ergo condone your brother-like Sugreeva, the protector of Vaanara dynasty. [4-33-56]

महर्षयो धर्म तपोभिरामाःकामा अनुकामाः प्रति बद्ध मोहाः ।  
अयम् प्रकृत्या चपलः कपिः तुकथम् न सज्जेत सुखेषु राजा ॥ ४-३३-५७

तपः धर्म = pious asceticism, in अभिरामाः = holy merit, delight in प्रतिबद्ध = entangled, in lust मोहाः = अयम् राजा = this one - Sugreeva, [besides being a] king	महर्षयः = esteemed sages they are कपिः तु = monkey, on his part सुखेषु कथम् = enjoyments, how, not, न सज्जेत wallows in.	कामा = desire [fulfilment,] in अनुकामाः = tow followers प्रकृत्या = [Sugreeva] by nature, चपलः = impulsive such as he is
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'Esteemed sages who take delight in their holy merit and pious asceticism, they themselves will be closely following the course of their desire fulfilment when entangled in lust, then how about this one, namely Sugreeva, being an impulsive monkey, besides being a king, how he cannot wallow in enjoyments. [4-33-57]

There are numerous examples for this saying of Tara that great saints and sage are disturbed in the ascetic practises by womanly charms. For this Dharmaakuutam says: अनेन अत्यन्त स्त्री कामुको धर्म विभ्यो भवति इत् सूचितम् - अनेन महर्षिभिः अपि अपरिहृत्यः कामः प्राकृतैः कथम् परि हर्तुम् शक्य इति उक्तम् - तथा च प्राचीनाः - विश्वामित्र पराशर प्रभृतयो वात अम्बु पर्ण अशनाः ते अपि स्त्री मुख पन्कजम् सुललितम् दृष्ट्वैव मोहम् गताः। dk 'when the great sages like Vishvamitra and Paraashara, who thrive on air, water and leaves, when sensed the delicate scent of the face of a female, they are lured by those females...' an ancient saying.

इति एवम् उक्त्वा वचनम् महार्थम्सा वानरी लक्ष्मणम् अप्रमेयम् ।  
पुनः स खेदम् मद विह्वलाक्षीभर्तुर् हितम् वाक्यम् इदम् बभाषे ॥ ४-३३-५८

मद विह्वल = by inebriety, fluttery, अक्षी = eyed one इति एवम् = this, way, on saying उक्त्वा स खेदम् = with, anguish - senti- mentally इदम् = this, sentence, spoke. वाक्यम् बभाषे	सा वानरी = she, that vanara fe- male - Tara महा अर्थम् = of great import, sen- tence वचनम् [sa khe- = with, vivaciousness - lam vivaciously]	अप्रमेयम् = with inestimable, Lak- लक्ष्मणम् = shmana पुनः = again भर्तुः हितम् = for husband's, in well- being of
--	--	--

She that vanara female Tara whose eyes are fluttery under the influence having said this way, she again picked up where she left off and sentimentally spoke this sentence to Lakshmana whose brunt is inestimable, in the interest of her husband's wellbeing. [4-33-58]

उद्योगः तु चिर आज्ञप्तः सुग्रीवेण नरोत्तम ।  
कांस्य अपि विधेयेन तव अर्थ प्रति साधने ॥ ४-३३-५९

नर उत्तम = oh, among people, best one तव अर्थ प्रति = your, objective, to- साधने wards, achieving	कामस्य = of pleasures, in servil- विधेयेन अपि ity, even though उद्योगः तु = endeavour, on its part	सुग्रीवेण = by Sugreeva चिर आज्ञप्तः = long ago, ordered.
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'On the part of his endeavour in your task, oh, best one among men, he has ordered long before for its operation aiming to achieve your objective, despite of the fact that he is servile to overindulgence. [4-33-59]

आगता हि महा वीर्या हरयः काम रूपिणः ।  
कोटि शत सहस्राणि नाना नग निवासिनः ॥ ४-३३-६०

महा वीर्या	= marvellously, intrepid	काम रूपिणः	= by wish, guise-changers	नाना नग	= on various, on mountains, residents of
कोटि शत	= in millions, hundreds, thousands	हरयः	= monkeys, have come,	निवासिनः	
सहस्राणि		आगता हि	by all means.		

'By all means, marvellously intrepid Vanara-s that are the residents of various mountains and that can change guise just by their wish have come in hundreds, in thousands, in millions. [4-33-60]

तत् आगच्छ महाबाहो चारित्रम् रक्षितम् त्वया ।  
अच्छलम् मित्र भावेन सताम् दरा अवलोकनम् ॥ ४-३३-६१

महा बाहुः	= oh, dextrous one	तत्	= hence	आगच्छ	= oh, come on
त्वया	= by you, tradition, is upheld	सताम्	= for good-willers	मित्र भावेन	= with friendly, intent
चारित्रम्					
रक्षितम्					
दरा	= [friend's] wives, peer-ing at	अच्छलम्	= not, deceitful - not, impolite.		
अवलोकनम्					

'Hence oh, dextrous one, get inside the palace-chambers for you have been standing here at the door coyly unwilling to behold womenfolk inside, and enough is this upholding of tradition by you. Oh, come on, peering at the wives of friends with a friendly intent is not at all impolite for good-willers.' Thus Tara affectionately invited Lakshmana inside the palace-chambers. [4-33-61]

ताराया च अभ्यनुज्ञात त्वरया चा अपि चोदितः ।  
प्रविवेश महाबाहुः अभ्यन्तरम् अरिन्दमः ॥ ४-३३-६२

महाबाहुः	= dextrous one	अरिन्दमः	= enemy-destroyer Lakshmana	ताराया च	= by Tara, also, even
अभ्यनुज्ञात	= welcomed	त्वरया च	= by haste, also, even, hastened	अपि	
		चोदितः		प्रविवेश	= [mandiram, or, abhiantaram] entered, select-chambers [interiors,].
				अभ्यन्तरम्	

Welcomed by Tara and hastened by haste of his duty, that dextrous enemy-destroyer Lakshmana entered the select-chambers. [4-33-62]

ततः सुग्रीवम् आसीनम् कांचने परम आसने ।  
महाअर्ह आस्तरणोपेते ददर्श आदित्य संनिभम् ॥ ४-३३-६३

दिव्य आभरण चित्रांगम् दिव्य रूपम् यशस्विनम् ।  
दिव्य माल्यांबर धरम् महेन्द्रम् इव दुर्जयम् ॥ ४-३३-६४

दिव्य आभरण माल्याभिः प्रमदाभिः समावृतम् ।  
संरब्धतर रक्ताक्षो बभूव अंतक संनिभः ॥ ४-३३-६५

ततः	= then	महा अर्ह	= great, worth, upholstery, having	कान्चने परम	= golden, on high, seat
आसीनम्	= he who is sitting	आदित्य	= Sun, similar in shine	आसने	
दिव्य रूपम्	= marvellous, in appearance	यशस्विनम्	= at glorious one	दिव्य	= with excellent, ornaments, remarkable, bodied
महेन्द्रम् इव	= Mahendra, as with	दुर् जयम्	= not, conquerable one	आभरण चित्र	
प्रमदाभिः	= womenfolk, well,	सुग्रीवम्	= at Sugreeva	अन्गम्	
सम्	[Sugreeva is] en-			दिव्य माल्य	= exquisite, garlands,
आवृतम्	wreathed at such a			अम्बर धरम्	robes, wearing
संरब्धतर	= with very frantic,	अन्तक	= Terminator, similar to,	दिव्य	= that are with pre-
रक्त अक्षः	bloodshot, eyed	संनिभः बभूव	he became.	आभरण	cious, ornamentation,
				माल्याभिः	garlands
				ददर्श	= has seen and Laksh-
					mana became

Lakshmana has then seen him who is seated like the Sun in firmament on a choicest golden seat which is elaborated with worthiest upholstery, whose body is remarkable besides being spruced up with excellent ornaments, who is wearing exquisite garlands and robes, who is glorious with a marvellous appearance and even appeared as an unconquerable as with Indra, and who is presently enwreathed with vanara-females who are also bedecked with precious ornamentation and garlands, and on seeing him Lakshmana with frantically bloodshot eyes appeared as the Terminator. [4-33-63, 64, 65]

रुमाम् तु वीरः परिरभ्य गाढम्बर आसनस्थो वर हेम वर्णः ।  
ददर्श सौमित्रिम् अदीन सत्त्वम्बिशाल नेत्रः स विशाल नेत्रम् ॥ ४-३३-६६

रुमाम्	= Ruma [his wife,]	वर आसन	= who on an exquisite,	वर हेम वर्णः	= who with - rich,
गाढम्	tightly, on hugging	स्थः	seat, seated		golden, in complexion
परिरभ्य		वीरः	= brave one	सः	= he, that Sugreeva
विशाल नेत्रः	= who is a wide, eyed one, [Sugreeva, in suspicion]				

अ	दीन	= one who is - un, flinch-	विशाल	= broad, eyed one [in	सौमित्रिम्	= at Saumitri
सत्त्वम्		ing, in quintessence	नेत्रम्	fury] at such		
ददर्श		= saw.				

Sugreeva whose complexion is like that of rich gold is seated on an exquisite seat tightly hugging his wife Ruma, and that brave one has seen Lakshmana whose quintessence is never-flinching, thus, that suspiciously wide-eyed Sugreeva made sheep eyes at the furiously broad-eyed Lakshmana. [4-33-66]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे त्रयःत्रिंशः सर्गः ॥

Thus completes 33<sup>rd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 34 Sarga 34 - चतुर्विंशः सर्ग

## Lakshmana Upbraids Sugreeva

Introduction -

Lakshmana enters the interior of Sugreeva's chamber. Sugreeva finding him there is alarmed and approaches him in all his humbleness. Then Lakshmana chastens Sugreeva with harsh words and cautions him to face the wrath of the arrows of Raama.

तम् अप्रतिहतम् क्रुद्धम् प्रविष्टम् पुरुषर्षभम् ।  
सुग्रीवो लक्ष्मणम् दृष्ट्वा बभूव व्यथित इन्द्रियः ॥ ४-३४-१

सुग्रीवः	= Sugreeva	अप्रतिहतम्	= unimpededly	प्रविष्टम्	= he who entered
क्रुद्धम्	= infuriated one	पुरुषर्	= illustrious one	तम्	= him, Lakshmana, on
		षभम्		लक्ष्मणम्	seeing
				दृष्ट्वा	
व्यथित	= with agitated, senses	बभूव	= became.		
इन्द्रियः					

On seeing the illustrious Lakshmana who entered unimpededly and infuriately, Sugreeva became one with agitated senses. [4-34-1]

क्रुद्धम् निःश्वसमानम् तम् प्रदीप्तम् इव तेजसा ।  
भ्रातुर् व्यसन संतप्तम् दृष्ट्वा दशरथ आत्मजम् ॥ ४-३४-२

उत्पपात हरिश्रेष्ठो हित्वा सौवर्णम् आसनम् ।  
महान् महेन्द्रस्य यथा स्वलंकृत इव ध्वजः ॥ ४-३४-३

क्रुद्धम्	= one who is - exasperated, exhaling [heavily]	तेजसा प्र	= by flare, verily, fiery	भ्रातुः व्यसन	= in brother's [Raama's],
निःश्वसमानम्		दीप्तम् इव	[firestorm,] as with	सन्तप्तम्	anguish, searing with
तम् दशरथ	= at him, Dasharatha's,	दृष्ट्वा	= having seen	हरिश्रेष्ठः	= monkey, the best -
आत्मजम्	son			Sugreeva	
सौवर्णम्	= golden, seat, discard-	महेन्द्रस्य	= Mahendra's	स्वलंकृत	= highly decorated,
आसनम्	ing			महान् ध्वजः	lofty, flagstaff, like
हित्वा				इव	
उत् पपात	= hopped up, got down - tottered.				

On seeing Lakshmana, the son of Dasharatha, who is exasperated and exhaling heavily, and who searing in the anguish of his brother is flaring up like a firestorm, Sugreeva hopped up from his golden seat and tottered like the highly decorated flagstaff of Indra, which will be wobbly before it is thrown to ground after the ritual.

[4-34-2, 3]

उत्पतंतम् अनूत्पेतू रुमा प्रभृतयः स्त्रियः ।  
सुग्रीवम् गगने पूर्णम् चंद्रम् तारा गणा इव ॥ ४-३४-४

रुमा प्रभृतयः	= Ruma, et al, females	उत्	= up, falling - jumping	सुग्रीवम्	= with Sugreeva
स्त्रियः		पतन्तम्	up		
गगने पूर्णम्	= in sky, with full, moon	तारा गणा इव	= stars, cluster, as with	अनु उत्पेतू	= following, jumped up.
चन्द्रम्					

While Sugreeva is jumping up stumblingly, stumbled with him are Ruma and the other females in tow, who are so far clinging to him, like the clusters of stars that spring up on the emergence of full moon in sky. [4-34-4]

संरक्त नयनः श्रीमान् संचचार कृतांजलिः ।  
बभूव अवस्थितः तत्र कल्प वृक्षो महान् इव ॥ ४-३४-५

सम् रक्त	= bloodshot, eyed, fortunate [Sugreeva]	कृत	= making, palms-	समंचचार	= verily, flurried to-
नयनः		अनंजलिः	adjoined	सम् च चार	wards [Lakshmana]
श्रीमान्					
महान् कल्प	= lofty, wish-fulfilling,	तत्र	= there, remained stand-		
वृक्षः इव	tree, as with	अवस्थितः	ing, he became.		
		बभूव			

That fortunate Sugreeva whose eyes are bloodshot with drinking flurried towards Lakshmana adjoining palms in supplication, and became standstill at his nearby, like a lofty vriksha wish-fulfilling tree. [4-34-5]

This कल्प वृक्ष is a mythological tree that fulfils any expectation of its devotee and it fetches from pin to elephant, if sought in earnest. There is another of this kind called kaama dhenu 'wish-fulfilling cow' which does the same function for which many mythological wars were waged. This attribute, all-endower, is sometimes given to Lakshmana in this verse, but here Sugreeva is the giver and Lakshmana is the taker, so this belongs to Sugreeva now.

रुमा द्वितीयम् सुग्रीवम् नारी मध्य गतम् स्थितम् ।  
अब्रवीत् लक्ष्मणः क्रुद्धः स तारम् शशिनम् यथा ॥ ४-३४-६

स तारम्	= with, stars	शशिनम्	= moon, as with	रुमा	= Ruma, as second one -
नारी मध्य	= females, amid, one	यथा		द्वितीयम्	at side
गतम्	who is	स्थितम्	= staying	सुग्रीवम्	= to Sugreeva
क्रुद्धः	= infuriated, Laksh-				
लक्ष्मणः	mana, spoke.				
अब्रवीत्					

Infuriate Lakshmana spoke to Sugreeva who like the star clustered moon is standing with his wife Ruma at his side amid other vanara females. [4-34-6]

सत्त्व अभिजन संपन्नः स अनुक्रोशो जितेन्द्रियः ।  
कृतज्ञः सत्य वादी च राजा लोके महीयते ॥ ४-३४-७

सत्त्व	= having force dynamic	अभि जन	= having close, people	स अनुक्रोशः	= with, sympathy
		सम्पन्नः	[best troopers, or best lineage,] abounding with		
जित इन्द्रियः	= with senses conquered,	कृत ज्ञः	= faithful one	सत्य वादी च	= truth, advocate of, also such a
राजा	= king	लोके महीयते	= in world, thrives.		

"One who is dynamic, abounding with best troopers, sympathetic, senses conquered, a faithful one and an advocate of truth, he alone thrives as a king in the world. [4-34-7]

यस्तु राजा स्थितो अधर्मे मित्राणाम् उपकारिणाम् ।  
मिथ्या प्रतिज्ञाम् कुरुते को नृशंस तरः ततः ॥ ४-३४-८

यः राजा तु	= which, king, but	अ धर्मे	= in dishonesty, abiding	यः स्थितः	= he who, is enthroned,
		स्थितः		राजा तु अ	as king, but, anchored
उपकारिणाम्	= to helpful, friends	मिथ्या	= fake, assurance, makes	धर्मे स्थितः	himself, to dishonesty]
मित्राणाम्		प्रतिज्ञाम्		ततः	= than him
नृशम्स तरः	= ruthless, higher in degree - more than	कुरुते			
		कः	= who is there.		

"He who is enthroned as a king but anchored himself to dishonesty and makes fake assurances to helpful friends, who can be more ruthless than him? [4-34-8]

शतम् अश्व अनृते हन्ति सहस्रम् तु गव अनृते ।  
आत्मानम् स्व जनम् हन्ति पुरुषः पुरुष अनृते ॥ ४-३४-९

पुरुषः	= a person	अश्व अनृते	= horse, un, truth - becomes untruthful in respect of a horse, and its donation	शतम् हन्ति	= hundred, killing
गव अनृते	= cows, in belying	सहस्रम्	= a thousand - in the case of belied hope of donating a cow he is killing a thousand	पुरुष अनृते	= a man, in belying - in the case of belying to a man to help
आत्मानम्	= himself, own, people				
स्व जनम्	[kith and kin,] he kills.				
हन्ति					



"A person gets attached to the sin of killing of a hundred of his manes, deified souls of his own ancestors, if he promises to gift one horse but fails to do so, and in promising to gift one cow but failing in it he gets the sin of killing a thousand manes, and if he promises to a person to do the needful help and fails in rendering that help, then he gets the sin of suicide along with the sin of killing his own kith and kin. [4-34-9]

The above verse will be generally translated as 'A person gets attached to the sin of killing of a hundred horses if he promises to gift one horse but fails to do so, and in promising to gift one cow but failing in it he gets the sin of killing a thousand cows, and if he belies to a person to do the needful help, he then gets the sin of killing himself along with his own kith and kin...' But, it is not the sin of killing hundred horses or thousand cows, but it the sin of killing those many numbers of killer's manes, the deified souls of one's own dead ancestors. This is as per Manu dharma and it is detailed in Dharmaakutam as:

अत्र अश्व विषये अनृतम् वक्ता उस्व पूर्व पुरुषाणामु शतम् हन्ति - स्वर्गात् प्रच्यव्य नरकम् तिर्यक् योनिम् वा प्रापयति - गव अनृते सहस्रम् उस्व पूर्व पुरुषामु तथा करोति - पुरुष विषये अनृते स बान्धवः स्वयम् एव नरकम् तिर्यक् योनि वा प्राप्नोति इति उक्तम् - - मानवे - - यावतो बान्धवान् अस्मिन् हन्ति साक्षे अनृतम् वदन् - - पन्च पथ अनृतम् हन्ति दश हन्ति गव अनृते - - dk; and he goes on quoting Prahlada and Dudhanva discussion in Maha Bharata, Udyoga parva. Killing the already dead souls is lesser sin than the killing of living beings and committing suicide.

पूर्वम् कृतार्थो मित्राणाम् न तत् प्रति करोति यः ।  
कृतघ्नः सर्व भूतानाम् स वध्यः प्लवगेश्वर ॥ ४-३४-१०

प्लवगेश्वर	= oh, monkey's, king	पूर्वम्	= earlier	कृतार्थः	= fulfilled, purposes - whose purposes are fulfilled
यः	= he who is	मित्राणाम्	= to friends	तत्	= for that - for that helpful deed
न प्रति करोति	= not, in return, does - will not requite	कृतघ्नः	= such a - unfaithful - treacherous one	सः	= he is
सर्व भूतानाम्	= for all, beings	वध्यः	= killable.		

"He who gets his means fulfilled earlier through his friends but does not requite them, oh, king of monkeys, such a treacherous one is eliminable for all beings. [4-34-10]

गीतो अयम् ब्रह्मणा श्लोकः सर्व लोक नमस्कृतः ।  
दृष्ट्वा कृतघ्नम् क्रुद्धेन तम् निबोध प्लवम्गम ॥ ४-३४-११

प्लवम्गम	= oh, fly-jumper	कृतघ्नम् दृष्ट्वा	= perfidious one, on observing	सर्व लोक नमस्कृतः	= by all, worlds, revered
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क्रुद्धेन ब्रह्मणा = ireful, by Brahma  
तम् निबोध = that, you be informed.

अयम् श्लोकः = this, verse

गीतः = sung - declared

"On seeing such perfidious soul, oh, fly-jumper, Brahma irefully declared this verse which is revered by all the worlds, you too may know it. [4-34-11] Here Brahma may either be the Four-faced creator of worlds or His brainchild Svayambhu Manu who constructed the मनु धर्म शास्त्र 'the moral and social code for humans.'

गो घ्ने च एव सुरापे च चौरै भग्न व्रते तथा ।

निष्कृतिर् विहिता सद्भिः कृतघ्ने न अस्ति निष्कृतिः ॥ ४-३४-१२

गो घ्ने	= in respect of - cow, slayers	सुरापे च एव	= liquor-drinkers, also, thus	चौरै	= for thieves
तथा	= likewise	भग्न व्रते	= infringers, of solemnity	सद्भिः	= by savants, atone-
कृत घ्ने	= for treacherous one,			निष्कृतिः	ment, ordained
निष्कृतिः न	atonement, not, avail-			विहिता	
अस्ति	able.				

"The savants have ordained atonement for slayers of cows, for drinkers of liquors, thus for thieves and infringers of solemnity, but no atonement is available to a treacherous person. [4-34-12]

अनार्य त्वम् कृतघ्नः च मिथ्या वादी च वानर ।

पूर्वम् कृतार्थो रामस्य न तत् प्रतिकरोषि यत् ॥ ४-३४-१३

वानर	= oh, vanara	पूर्वम् कृत	= firstly, fulfilled are,	त्वम्	= you
यत्	= by which reason	अर्थः	your means	तत्	= thereby
अन् आर्य	= you are - un, cultured	रामस्य न	= for Raama, not, recip-	मिथ्या वादी	= illusive, of you word,
		प्रतिकरोषि	rocating	च	also.
		कृतघ्नः च	= unfriendly		

"Oh, Vanara, firstly you have got your purpose fulfilled and by that reason you are not reciprocating help to Raama, thereby you are an uncultured and unfriendly one, and illusive is your word of honour. [4-34-13]

ननु नाम कृतार्थेन त्वया रामस्य वानर ।

सीताया मार्गणे यत्नः कर्तव्यः कृतम् इच्छता ॥ ४-३४-१४

वानर	= oh, Vanara	कृतार्थेन	= achieved means, [by you]	रामस्य	= by Raama, done
इच्छता	= wishing [to fulfil]	त्वया	= such as you are, by you	कृतम्	[kaaryam = favour]
यत्नः	= endeavour	ननु नाम	= is it not, I wonder,	सीतायाः	= Seetha, in quest of
		कर्तव्यः	doable - duty.	मार्गणे	

"Oh, Vanara, you achieved your means through Raama, and Raama is wishing for his endeavour through you, and I wonder whether the search for Seetha is not your duty? [4-34-14]

स त्वम् ग्राम्येषु भोगेषु सक्तो मिथ्या प्रतिश्रवः ।  
न त्वाम् रामो विजानीते सर्पम् मण्डूक राविणम् ॥ ४-३४-१५

मिथ्या प्रतिश्रवः	= one who made - illu- sive, promise	सः त्वम्	= such as you are	ग्राम्येषु भोगेषु सक्तः	= in churlish, pleasures, conjugated - basking in
रामः	= Raama	त्वाम्	= you	मण्डूक राविणम् सर्पम्	= with frog's, sounding - croaking, as a serpent
न विजानीते	= not, realized.				

"An illusive promisor basking in churlish pleasures, such as you are, Raama has not realised that you are a serpent with the croaking of a frog. [4-34-15]

महाभागेन रामेण पापः करुण वेदिना ।  
हरीणाम् प्रापितो राज्यम् त्वम् दुरात्मा महात्मना ॥ ४-३४-१६

महा भागेन	= highly, prudent	मह आत्मना	= from noble-souled one	करुण वेदिना	= compassion, knower of [compassionate Raama]
रामेण	= by Raama	पापः	= sinner [Sugreeva]	दुर आत्मा	= evil-souled one such a your are
त्वम्	= you	हरीणाम् राज्यम् प्रापितः	= monkey's, kingdom, made as gained - you got kingdom indirectly.		

"By the highly prudent and compassionate Raama, you the sinner got the kingdom of monkeys, and it is a gain of an evil-soul from a noble-soul. [4-34-16]

कृतम् चेत् न अभिजानीषे राघवस्य महात्मनः ।  
सद्यः त्वम् निशितैर् बाणैर् हतो द्रक्ष्यसि वालिनम् ॥ ४-३४-१७

त्वम्	= you	महात्मनः	= by the noble-souled one, by Raghava, what is done	न अभिजानीषे	= not, you recognise, if
सद्यः	= instantly	कृतम् निशितैः बाणैः हतः	= with incisive, arrows, when killed	यदि चेत् वालिनम् द्रक्ष्यसि	= Vali, you will see.

"If you do not recognise what the noble-souled Raghava has done to you, you will be instantly killed with incisive arrows enabling you to see Vali. [4-34-17]

न च संकुचितः पन्था येन वाली हतो गतः ।  
समये तिष्ठ सुग्रीव मा वालि पथम् अन्वगाः ॥ ४-३४-१८

सुग्रीव	= oh, Sugreeva	समये तिष्ठ	= by commitment, you abide	हतः वाली	= killed, Vali
येन	= by which - path	गतः	= has gone that	पन्थाः	= that path
न स	= not, that path, tapered	वालि पथम्	= Vali's, path, do not,		
संकुचितः	off	मा अन्वगाः	follow.		

"Oh, Sugreeva, abide by your commitment. The path by which slain Vali has gone that path is not tapered off, as such do not tread Vali's path. [4-34-18] This verse is the same as the one at 4-30-81 in Raama's words and Lakshmana is reproducing the same.

न नूनम् इक्ष्वाकु वरस्य कार्मुकात्  
शरान् च तान् पश्यसि वज्र संनिभान् ।  
ततः सुखम् नाम विषेवसे सुखी  
न राम कार्यम् मनसा अपि अवेक्षसे ॥ ४-३४-१९

नूनम्	= definitely	इक्ष्वाकु वरस्य	= Ikshvaku dynasty, best one from	कार्मुकात्	= from bow
वज्र	= Thunderbolt, similar	तान् शरान्	= them, arrows, even	न पश्यसि	= not, you see
सन्निभान्		च		सुखम् वि	= luxuries, you are enjoying, probably
ततः	= thereby	सुखी	= joyously	षेवसे नि	
मनसा अपि	= at heart, even	राम कार्यम्	= about Raama's, mission	न अवेक्षसे	= not, envisaging - giving a thought to it.

"Definitely you are not envisaging the Thunderbolt similar arrows from the bow of the best one from Ikshvaku dynasty, Raama, thereby you are enjoying luxuries joyously without giving a thought to Raama's mission even at your heart. [4-34-19]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चतुर्विंशः सर्गः ॥

Thus completes 34<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 35 Sarga 35 - पंचत्रिंशः सर्ग

## Tara Appeases Lakshmana

Introduction -

Tara appeases Lakshmana and reasons with him about the delay, which is held as delay by Raama, but in actuality it is the preparatory time lag. She gives an account of Ravana's forces that cannot be countered without proper assistance of Vanara military. She informs Lakshmana that all the Vanara forces are mobilized and they present themselves before Raama on this very day.

तथा ब्रुवाणम् सौमित्रिम् प्रदीप्तम् इव तेजसा ।  
अब्रवीत् लक्ष्मणम् तारा तारा अधिप निभ आनना ॥ ४-३५-१

तथा	= then, who is speaking	तेजसा प्र	= with his resplendence,	सौमित्रिम्	= to Sumitra's son
ब्रुवाणम्		दीप्तम् इव	highly, blazing, as though		
लक्ष्मणम्	= to Lakshmana	तारा अधिप	= stars', lord's [moon,] in shine, faced one	तारा	= Tara, spoke.
		निभ आनना		अब्रवीत्	

Tara with her visage that shines like the Lord of Stars, namely the Moon, then spoke to the son of queen Sumitra, namely Lakshmana, who while he is speaking is as though blazing with his own resplendence. [4-35-1]

न एवम् लक्ष्मण वक्तव्यो न अयम् परुषम् अर्हति ।  
हरीणाम् ईश्वरः श्रोतुम् तव वक्त्रात् विशेषतः ॥ ४-३५-२

लक्ष्मण	= oh, Lakshmana	अयम्	= this	हरीणाम्	= for monkeys, king -
एवम् न	= this way, not, speakable - addressed	विशेषतः	= especially	ईश्वरः	Sugreeva
वक्तव्यः		श्रोतुम् न	= [he] to listen, not, apt -	तव वक्त्रात्	= from your, mouth [tongue]
परुषम्	= harsh - words, tongue-lashing	अर्हति	not the right one.		

'Let not this king of monkeys be addressed in this way, oh, Lakshmana, and he is not warranted to listen such tongue-lashing, especially from your tongue. [4-35-2]

न एव अकृतज्ञः सुग्रीवो न शठो न अपि दारुणः ।  
न एव अनृत कथो वीर न जिह्वः च कपीश्वरः ॥ ४-३५-३

वीर	= oh, brave Lakshmana	कपीश्वरः	= monkey-king, Sug-	अकृतज्ञः न	= un, thankful, he is not
		सुग्रीवः	reeva		

शठः न	= treacherous, not	दारुणः अपि	= iniquitous one, not	अ नृत कथः	= un, truth, utterer
न एवे	= not, even	न			
		जिह्वाः च न	= duplicitous, also, not.		

'Sugreeva is not an unthankful one, oh, brave Lakshmana, a treacherous one - no; a flagitious one - no; an utterer of untruth - no; a duplicitous one, no, this king of monkeys is not even that. [4-35-3]

उपकारम् कृतम् वीरो न अपि अयम् विस्मृतः कपिः ।  
रामेण वीर सुग्रीवो यत् अन्यैः दुष्करम् रणे ॥ ४-३५-४

वीर	= oh, valiant Lakshmana	कपिः	= monkey	अयम्	= this, Sugreeva
रणे	= in combat	यत् अन्यैः	= which, for others, is	सुग्रीवः	
		दुष्करम्	impractical such impractical deed is	रामेण कृतम्	= by Raama, that has been done - in eliminating Vali
उपकारम्	= that favour	न विस्मृतः	= not, forgotten - disregarded, also.		

'Although he is a monkey this Sugreeva has not dismissed from his mind even the favour Raama has done in his respect, oh, valiant Lakshmana, which in combat is impractical for others. [4-35-4]

राम प्रसादात् कीर्तिम् च कपि राज्यम् च शाश्वतम् ।  
प्राप्तवान् इह सुग्रीवो रुमाम् माम् च परंतप ॥ ४-३५-५

परन्तप	= oh, enemy-scorcher Lakshmana	सुग्रीवः	= Sugreeva	इह	= now
राम प्रसादात्	= by Raama's, beneficence	कीर्तिम् च	= reputation, also	शाश्वतम्	= everlasting, monkeys, kingdom - kingship, also
रुमाम् च	= Ruma, also	माम् च	= me, also	प्राप्तवान्	= has obtained - privileged with.

'By the beneficence of Raama, oh, the enemy-scorcher Lakshmana, now Sugreeva is privileged with reputation, everlasting kingship of monkeys, more so with Ruma and me as well. [4-35-5]

सुदुःख शयितः पूर्वम् प्राप्य इदम् सुखम् उत्तमम् ।  
प्राप्त कालम् न जानीते विश्वामित्रो यथा मुनिः ॥ ४-३५-६

पूर्वम्	= hitherto	सु दुःख शयितः	= high, anguish, tolerated [or, reposed agonisingly]	उत्तमम्	= excellent, this, comfort [of kingship,], on getting
विश्वामित्रः मुनिः यथा	= Vishvamitra, saint, as with	प्राप्त कालम्	= attained, time [timely action]	प्राप्य	
				न जानीते	= not, aware of - not oriented himself.

'Hitherto he has tolerated high anguish and on the attainment of this high comfort of kingship he has not oriented himself to the time-oriented actions as with saint Vishvamisra. [4-35-6]

घृताच्याम् किल संसक्तो दश वर्षाणि लक्ष्मण ।  
अहो अमन्यत धर्मात्मा विश्वामित्रो महामुनिः ॥ ४-३५-७

लक्ष्मण	= oh, Lakshmana	धर्मात्मा	= virtue-souled, great-	दश वर्षाणि	= for ten, years
		महा मुनिः	sage, Vishvamisra		
घृताच्याम्	= with Ghritaachi, cling-	विश्वामित्रः			
सन्सक्तः	ing together	अहः	= as one day, he re-		
		अमन्यत	garded as, forsooth.		
		किल			

'Oh, Lakshmana, that great-sage Vishvamisra clinging together with Ghritaachi, an angelic apsara, for a period of ten years, forsooth that virtue-souled sage regarded that period as one day. [4-35-7]

In Bala Kanda the legend of Vishvamisra is there. And there his association with Menaka is narrated. Some say the Menaka and Ghritaachi are the same apsara-s. But others say that Ghritaachi is a separate apsara. Vishvamisra gives up even his daily routines सन्ध्य उपासन नित्य कर्म , required of a Vedic sage, in all the ten years of his association with Ghritaachi.

स हि प्राप्तम् न जानीते कालम् कालविदाम् वरः ।  
विश्वामित्रो महातेजाः किम् पुनर्यः पृथग् जनः ॥ ४-३५-८

काल विदाम्	= [among] timeliness,	महातेजाः सः	= great-resplendent, he,	प्राप्तम्	= occasioned, time, not,
वरः	knowers, best one	विश्वामित्रः	that Vishvamisra	कालम् न	privy to
यः पृथग्	= who is, a common,	about किम्		जानीते	why,
जनः	man [commoner	him पुनः		again - to	talk of.

'When he who is a best one among the time-knowers, that great-resplendent Sage Vishvamisra himself is not privy to the occasioned time for a good many years, why talking about a commoner again. [4-35-8]

देह धर्म गतस्य अस्य परिश्रान्तस्य लक्ष्मण ।  
अवितृप्तस्य कामेषु रामः क्षन्तुम् इह अर्हति ॥ ४-३५-९

लक्ष्मण	= oh, Lakshmana	देह धर्म	= bodily, nature [ap-	परि श्रान्तस्य	= over, wrought [and,
		गतस्य	petites,] one who is		overtired]
कामेषु	= in concupiscence	अ वि तृप्तस्य	= not, verily, satisfied -	अस्य	= his - in his respect
			absolutely discontent		

रामः इह = Raama, to excuse -  
क्षन्तुम् bear with him, for  
अर्हति a while, apt of him  
[Raama.]

'He who is overwrought and now undergoing natural bodily appetites, oh, Lakshmana, and who is overtired as he is absolutely discontent in the concupiscence, such as Sugreeva is, it will be apt of Raama to bear with him for a while. [4-35-9]

The ever-alive bodily appetites common for any living being are four आहार निद्रा मैथुन भय , bhaya 'food, sleep, sex, and fear.'

न च रोष वशम् तात गंतुम् अर्हसि लक्ष्मण ।  
निश्चयार्थम् अविज्ञाय सहसा प्राकृतो यथा ॥ ४-३५-१०

तात लक्ष्मण	= oh, young man, Lakshmana	निश्चय अविज्ञाय	= decisive, reason - realities, without, knowing	प्राकृतः यथा	= commoner, as with
सहसा रोष वशम् गन्तुम्	= hastily, rancour's, control, to enter	न च अर्हसि	= not, also, apt of you.		

'Without knowing realities, oh, young man Lakshmana, it will be extraneous of you to hastily enter into the control of your rancour like a commoner. [4-35-10]

सत्त्व युक्ता हि पुरुषाः त्वत् विधाः पुरुषर्षभ ।  
अविमृश्य न रोषस्य सहसा यान्ति वश्यताम् ॥ ४-३५-११

पुरुष र्षभ	= oh, best of men	सत्त्व युक्ता	= conscientiousness, one who is having	त्वत् विधाः	= of your, kind
पुरुषाः	= persons	अ वि मृश्य	= not, verily, conscious of - inconsiderately	सहसा रोषस्य वश्यताम्	= hurriedly, rancour's, getting under the control of
न यान्ति	= will not, go - get clutched.				

'Men of your kind having conscientiousness, oh, best one among men, do not hurriedly rush in and get clutched by their own rancour, unconscionably. [4-35-11]

प्रसादये त्वाम् धर्मज्ञ सुग्रीवार्थे समाहिता ।  
महान् रोष समुत्पन्नः संरंभः त्यज्यताम् अयम् ॥ ४-३५-१२

धर्मज्ञ	= oh, virtue-knower	समाहिता	= equably	सुग्रीव अर्थे	= Sugreeva's, in the interest of
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प्रसादये	= I beg for you grace	रोष सम्	= by indignation, verily,	महान्	= great
अयम्	= this, [anger's] clan-	उत्पन्नः	upshot		
सम्प्रम्भः	gour, leave off - dispel.				
त्यज्यताम्					

'I beg for your grace, oh, virtue-knower, in the interest of Sugreeva with all my equability, and you may dispel this clangour upshot in high dudgeon of yours. [4-35-12]

रुमाम् माम् च अंगदम् राज्यम् धन धान्य पशूनि च ।  
राम प्रियार्थम् सुग्रीवः त्यजेत् इति मतिर् मम ॥ ४-३५-१३

सुग्रीवः	= Sugreeva	राम प्रिय	= Raama's, pleasure, for	रुमाम्	= Ruma
		अर्थम्	purpose of - in honour		
			of, if need be		
माम् च	= me, even	अंगदम्	= Angada, kingdom	धन धान्य	= riches, cereals, live-
		राज्यम्		पशूनि वौनि	stock [jewels,] also
				च	
त्यजेत्	= disowns	इति मम	= thus, my, inference.		
		मतिः			

'In the honour of Raama, Sugreeva will disown his wife Ruma, even me, even Angada, why us, he will disown whole kingdom with its riches, food grains, livestock and whatnot, as I can infer. [4-35-13]

समानेष्यति सुग्रीवः सीतया सह राघवम् ।  
शशांकम् इव रोहिण्या हत्वा तम् राक्षस अधमम् ॥ ४-३५-१४

सुग्रीवः	= Sugreeva	राक्षस	= demon, the worst	तम्	= him - Ravana
		अधमम्			
हत्वा	= on eliminating	शशांकम्	= to Moon, with Rohini,	राघवम्	= Raghava, Seetha,
		रोहिण्या इव	as with	सीतया सह	along with,
समानेष्यति	= to bring together - coa-				
[सम् आन्	lesces.				
इष्यति]					

'On eliminating that worst demon Ravana, Sugreeva can bring Seetha together with Raghava, as with the coalescing of star Rohini with the Moon. [4-35-14]

Rohini is one of the twenty-seven stars of Indian Astrology, commencing from a अश्वनि भरणि कृत्तिक रोहिणि ॥ । et al These are the daughters of Daksha Prajapati and wives of Moon. But the Moon is much interested in Rohini and used to neglect other twenty-six. Then all the twenty-six stars went to their father and complained, basing on which Daksha Prajapati issues a curse to Moon that he shall wane away. When his waning is beyond the reason, again the twenty-six stars have gone to their father and requested him to withdraw his curse. As an amendment to his curse Daksha says that the Moon shall wax for fifteen days and wane for the other fifteen

days and the Moon shall take holy bath on no-moon day in one of the Holy Rivers, namely River Saraswati, now extinct, at a place called Prabhaasa. Then all the twenty-six other stars stopped interfering with the coalescence of Moon with Rohini.

शत कोटि सहस्राणि लंकायाम् किल रक्षसाम् ।  
अयुतानि च षट् त्रिंशत् सहस्राणि शतानि च ॥ ४-३५-१५

लंकायाम्	= in Lanka	रक्षसाम्	= demons	शत कोटि	= hundred, ten millions,
षट् त्रिंशत्	= thirty-six	अयुतानि च	= a unit of ten-thousand, also	सहस्राणि	thousands [trillion]
किल	= they say.			सहस्राणि	= thousands, hundreds,
				शतानि च	[of demons,] also
				रक्षसाः	

'It is said that the demons in Lanka are a trillion, plus thirty-six thousands of units of military, where one unit consists of a ten-thousand warriors, and hundreds and thousands of other demons are there, thus they say. [4-35-15]

This military census is interpreted variously and in the above way it comes to 'one trillion thirty-nine thousand and six hundred 1,000,000,399,600 plus many more in hundreds and thousands (?) However, the picture we get is that Lanka is a garrison of warriors, except for some sane citizens like Vibheeshana and his family, Mandodari, Sulocana wt al. Apart from them there is an invaluable wealth amassed by Ravana. And there are many sages and women that are held captive in that island.

अहत्वा ताम् च दुर्धर्षान् राक्षसान् काम रूपिणः ।  
न शक्यो रावणो हंतुम् येन सा मैथिली हता ॥ ४-३५-१६

दुर्धर्षान्	= unassailable ones	काम रूपिणः	= guise-changers wish	ताम्	= them, demons, with-
येन सा	= by whom, she,	रावणः	= Ravana	राक्षसान् अ	out killing
मैथिली हता	Maithili, is abducted such			हत्वा	
न शक्यः	= not, practicable.			हन्तुम्	= to kill

'Without eliminating those unassailable and guise changing demons, it is impracticable to eliminate him who has abducted Maithili, namely Ravana. [4-35-16]

ते न शक्या रणे हंतुम् असहायेन लक्ष्मण ।  
रावणः क्रूर कर्मा च सुग्रीवेण विशेषतः ॥ ४-३५-१७

लक्ष्मण	= oh, Lakshmana	ते	= those - demons and	कूर कर्मा	= of cruel, deeds, Ra-
अ सहायेन	= one without, assis-	रणे हन्तुम्	= in war, to kill	रावणः च	vana, also
	tance - either by			न शक्या	= he is - not, a possible
	unassisted Raama,				one to get killed - Ra-
	or by unsupported				vana is an unkillable
	Sugreeva				entity
सुग्रीवेण	= by Sugreeva, espe-				
विशेषतः	cially, more so.				

'Oh, Lakshmana, it is impossible to kill those demons, or that Ravana, the evil-doer and abductor of Seetha, without any assistance, more so to Sugreeva... [4-35-17]

On this verse some commentaries are having the meaning that 'Sugreeva cannot encounter those demons or Ravana, without any assistance of his forces...' Raama never wanted Sugreeva to wage war but sought help from Sugreeva in searching Seetha. Tara is a little ahead in her thinking and narrating the military capabilities of Ravana, as heard from Vali. Thus her opinion according to Tilaka commentary is 'Sugreeva cannot eliminate Ravana single-handedly and without assistance, and when Raama needs Sugreeva's help, Sugreeva needs his military assistance consequentially, which is a possibility only after Vali's elimination.' विशेषतः सुग्रीवेण This verse is recorded in another method:

न च शक्या रणे हन्तुम् असहायेन राक्षसाः।  
रामेण कूर कर्मणः सुग्रीव सहितेन वै॥

'Raama cannot kill these many demons without assistance, more so Sugreeva. So Sugreeva summoned all his forces to assist him. Sugreeva in turn can assist Raama along with his millions and millions of troops.' This is keeping the import of the verse 19 also in view.

एवम् आख्यातवान् वाली स हि अभिज्ञो हरीश्वरः।  
आगमः तु न मे व्यक्तः श्रवात् तस्य ब्रवीमि अहम् ॥ ४-३५-१८

वाली एवम्	= Vali, in this way, he	सः हरीश्वरः	= he, the king of mon-	अभिज्ञः हि	= aware, isn't it
आख्यातवान्	was saying	तु	keys - Vali	मे न व्यक्तः	= to me, not, clear
आगमः	= arrival - of these many		= but		
	demons under the				
	aegis of Ravana				
तस्य	= his - Vali's telling	श्रवात्	= on hearing	अहम्	= I am, telling.
				ब्रवीमि	

'This way Vali was saying and that king of monkeys is well-informed in these aspects, isn't it! But how Ravana mustered up these many troops is unclear to me, and I am saying what I heard from Vali. [4-35-18]

It is also unclear as to when Vali informed Tara of this military strength. For this the commentators deduce a situation where Vali might have told Tara. When Tara said to Vali that Angada informed her about Raama's befriending Sugreeva, Vali making fun of Sugreeva might have detailed Ravana's capabilities to Tara, 'This Sugreeva by himself is a useless fellow, and Ravana has got these many capabilities, then why that helpless Raama shall befriend this hopeless Sugreeva? Raama should have sought my help, instead!' This might be the occasion for Vali to give details of Ravana's capabilities to Tara.

त्वत् सहाय निमित्तम् हि प्रेषिता हरिपुंगवाः ।  
आनेतुम् वानरान् युद्धे सुबहून् हरिपुंगवान् ॥ ४-३५-१९

त्वत् तत्	= for you, [or, for that reason]	युद्धे	= in war	सहाय निमित्तम्	= assistance, for the purpose of
हरि पुंगवान्	= monkey, the best ones	सु बहून्	= very, many	वानरान्	= monkeys, to muster up
हरि पुंगवाः	= monkey, the best ones	प्रेषिता	= are hastened.		

'Intending that assistance to you in war, best monkeys are hastened in all directions, to muster up very many best of the best monkeys. [4-35-19]

Tara's reasoning is logical in calculating that a war is imminent and in the compund, तत् युद्धे सहाय निमित्तम् if the word तत् is used hen it will be: 'for the reason of helping that war'; and if त्वत् is used it will be: 'as a help to you...'. In any way, 'the war is yours, and we are here to help...' is the final output. Then the gist of her dialogue will be 'without attending to these pre-confrontation strategies what is the use of Sugreeva's or Hanuma's coming to you and sitting before you two, except to sing भजन-स् कीर्तन-स् 'musical exalts and extols.' Thereby Sugreeva has done the need of the hour at the advise of Hanuma.'

ताम् च प्रतीक्षमाणो अयम् विक्रांतान् सुमहा बलान् ।  
राघवस्य अर्थ सिद्धि अर्थम् न निर्याति हरि ईश्वरः ॥ ४-३५-२०

अयम् हरि ईश्वरः	= this, king of monkeys	राघवस्य अर्थ सिद्धि अर्थम्	= of Raghava, objective, achieving, for the purpose of - determined	विक्रांतान्	= venturesome ones - that are sent out
सु महा बलान्	= very, great, mighty ones	ताम्	= them	प्रतीक्षमाणः	= while he is awaiting for them
न निर्याति	= not, out, started - has not come to you.				

'Determined to achieve the objective of Raghava this king of monkeys Sugreeva has not bestirred himself while awaiting the return of those venturesome and very great mighty monkey-warriors who are sent out. [4-35-20]

कृता सुसंस्था सौमित्रे सुग्रीवेण यथा पुरा ।  
अद्य तैः वानरैः सर्वैः आगंतव्यम् महाबलैः ॥ ४-३५-२१

सौमित्रे	= oh, Soumitri	सुग्रीवेण	= by Sugreeva	पुरा	= earlier
सु समस्था	= good, organised - groundwork	यथा कृता	= as to how, it is made according to it	महाबलैः	= by great-mighty ones
सर्वैः	= all of them	तैः वानरैः	= by those, monkeys	अद्य	= to day, they have to
				आगन्तव्यम्	come.

'According to the well-organised groundwork earlier made by Sugreeva, oh, Saumitri, all of those great-mighty monkeys have to arrive here today itself. [4-35-21]

ऋक्ष कोटि सहस्राणि गोलांगूल शतानि च ।  
अद्य त्वाम् उपयास्यन्ति जहि कोपम् अरिन्दमकोट्यो अनेकाः तु काकुत्स्थ कपीनाम् दीप्त तेजसाम् ॥ ४-३५-२२

अरिन्दम	= oh, enemy-repressor	काकुत्स्थ	= oh, Kakutstha	अद्य	= today
ऋक्ष कोटि	= bears, two million,	गोलान्गूल	= baboons, hundreds [in	दीप्त	= firebrand-like, by their
सहस्राणि	thousands [millions and millions]	शतानि च	hundredfolds,] also	तेजसाम्	own flare
कपीनाम्	= of monkeys	अन् एकाः	= not, one - innumerable	कोट्यः तु	= millions, but in
त्वाम् उप	= to your, fore, they ar-	कोपम् जहि	= anger, rebut.		
यास्यन्ति	rive				

'Only today millions and millions of bears and hundredfold millions of baboons, and innumerable monkeys who by their own flare are like firebrands will arrive in your fore, oh, Lakshmana, thereby, oh, the enemy-repressor, therefore rebut your rage. [4-35-22]

तव हि मुखम् इदम् निरीक्ष्य कोपात्क्षतज समे नयने निरीक्षमाणाः ।  
हरि वर वनिता न यान्ति शान्तिमप्रथम भयस्य हि शन्किताः स्म सर्वाः ॥ ४-३५-२३

हरि वर	= monkey, chief's,	तव इदम्	= your, this [this sort of	कोपात्	= by anger, blood, sim-
वनिता	females	मुखम्	angry,] face, on seeing	क्षतज	ilar, [your] eyes, on
		निरीक्ष्य		समे नयने	their gazing
शान्तिम् न	= peace, not, they get	सर्वाः	= all of us	निरीक्षमाणाः	
यान्ति	into			प्रथम भयस्य	= of first, fear, indeed
				हि	- fear caused by the
शन्किताः स्म	= with premonition, we				elimination of Vali in
	are.				first instance

'On staring at this angry face of yours, and on gazing at the angrily bloodshot eyes of yours, unsecured is the peace to the females of monkeys chief, and with the fear caused at first by Vali's elimination we are all indeed premonished about such a happening in respect of Sugreeva too. [4-35-23]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पंचत्रिंशः सर्गः ॥

Thus completes 35<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 36 Sarga 36 - षट्त्रिंशः सर्ग

## Sugreeva's Apology Pacifies Lakshmana

Introduction -

Sugreeva's apology pacifies Lakshmana. On knowing that Lakshmana is pacified by Tara's reasoning Sugreeva makes his apologetic statement and affirms his support to Raama. Then Lakshmana's rage comes to a halt and he too is appeased by the open declaration of Sugreeva about his adherence to Raama, and Lakshmana asks him to come to Raama.

इति उक्तः तारया वाक्यम् प्रश्रितम् धर्मं संहितम् ।  
मृदु स्वभावः सौमित्रिः प्रतिजग्राह तत् वचः ॥ ४-३६-१

इति तारया	= in that way, by Tara	प्रश्रितम्	= having submissive-ness -words	धर्मं	= probity, imbibed, sentence - argument
उक्तः	= he who is said - Lakshmana	मृदु स्वभावः	= of tender, nature - soft-natured one, Soumitri	वाक्यम्	
		सौमित्रिः		तत् वचः	= that, word, received - assented her perspective.

In that way when Tara has submissively argued with words containing probity, Saumitri gave assent to her perspective as he is soft by his nature. [4-36-1]

तस्मिन् प्रतिगृहीते तु वाक्ये हरि गण ईश्वरः ।  
लक्ष्मणात् सुमहत् त्रासम् वस्त्रम् क्लिन्नम् इव अत्यजत् ॥ ४-३६-२

तस्मिन्	= that [word,] on conceding, but, [by Lakshmana]	हरि गण	= monkey, troops, king	लक्ष्मणात्	= of Lakshmana, highly,
प्रतिगृहीते तु		ईश्वरः		सु महत्	intense, scare
वाक्ये				त्रासम्	
क्लिन्नम्	= cloth, dampened, as	अत्यजत्	= got rid of.		
वस्त्रम् इव	with				

And when Lakshmana conceded to that argument of Tara, Sugreeva, the king of monkey-troops, got rid of his highly intense scare of Lakshmana, like the riddance of a dampened cloth. [4-36-2]

This may be said as: 'Sugreeva lost his scare as a dampened cloth loses its water on squeezing it. But here there is no squeezing.

ततः कण्ठ गतम् माल्यम् चित्रम् बहु गुणम् महत् ।  
चिच्छेद विमदः च आसीत् सुग्रीवो वानर ईश्वरः ॥ ४-३६-३

ततः	= then	वानर ईश्वरः	= Vanara-s, king, Sugreeva	कण्ठ गतम्	= neck, enwreathing
चित्रम्	= admirable	सुग्रीवः	reeva	महत्	= superb, garland
		बहु गुणम्	= having several, attributes [according gratifications, or, one with several strands] such a	माल्यम्	
चिच्छेद	= ripped apart	वि मदः च	= without, insobriety, also, he became - he became sober.		

Sugreeva, the king of vanara-s, then ripped apart the superb garland which is so far enwreathing his neck, and which has several strands according several gratifications, and he also became sober as though the insobriety is ripped from his mind. [4-36-3]

स लक्ष्मणम् भीम बलम् सर्व वानर सत्तमः ।  
अब्रवीत् प्रश्रितम् वाक्यम् सुग्रीवः संप्रहर्षयन् ॥ ४-३६-४

सर्व वानर	= among all, Vaanara-s,	सः सुग्रीवः	= he, Sugreeva	भीम बलम्	= one with [most]
सत्तमः	[most] powerful one			लक्ष्मणम्	formidable, prowess, to Lakshmana
सम् प्र	= very, well, to please - placatingly	प्रश्रितम्	= humble, sentence, he		
हर्षयन्		वाक्यम्	spoke.		
		अब्रवीत्			

Sugreeva who is the most powerful one among all vanara-s, then placatingly spoke this humble sentence to Lakshmana, whose prowess is most formidable. [4-36-4]

प्रनष्टा श्रीः च कीर्तिः च कपि राज्यम् च शाश्वतम् ।  
राम प्रसादात् सौमित्रे पुनः च आप्तम् इदम् मया ॥ ४-३६-५

सौमित्रे	= O, Soumitri	प्रनष्टा	= completely lost - mislaid	श्रीः च कीर्तिः	= prosperity, also,
शाश्वतम्	= perpetual, kingdom,	इदम्	= all this	च	prominence, also
कपि राज्यम्	of monkeys, also			राम	= at Raama's, benefi-
च				प्रसादात्	cence
मया पुनः	= by me, again, re-				
आप्तम् च	couped, also.				

"My prosperity, prominence and this perpetual kingdom of monkeys are once mislaid, but oh, Soumitri, I regained all this just by the beneficence of Raama. [4-36-5]

कः शक्तः तस्य देवस्य ख्यातस्य स्वेन कर्मणा ।  
तादृशम् प्रतिकुर्वीत अंशेन अपि नृपात्मज ॥ ४-३६-६



नृप आत्मज	= O, king's, son [prince]	स्वेन कर्मणा	= by his own, course of	देवस्य तस्य	= of lord, of him
शक्तः कः	= a capable one, who is	ख्यातस्य	action, renowned		[Raama]
		अम्शेन अपि	= by fraction, even	तादृशम्	= that kind of [ines-
					timable help, or that
प्रति कुर्वीत	= who is, in turn, to				kind of Raama]
	do [requital, or, doing				
	against, repudiate.]				

"Who is capable of requiting Raama, oh, prince Lakshmana, even by a fraction of that kind of inestimable help taken from him, as that lord is renowned by actions particular to himself, like daring and eliminating Vali.

Or

"Who is capable of repudiating such a lordly Raama, even by a fraction of one's own bravery, unless he is prepared to tread that kind of path on which Vali has gone. [4-36-6]

सीताम् प्राप्स्यति धर्मात्मा वधिष्यति च रावणम् ।  
सहाय मात्रेण मया राघवः स्वेन तेजसा ॥ ४-३६-७

धर्मात्मा	= virtue-souled,	सहाय मात्रेण	= assistance, barely [in	स्वेन तेजसा	= by his own, resplen-
राघवः	Raghava	मया	name only,] with me -		dence
			while I and my assis-		
			tance remain in name		
सीताम्	= Seetha, he acquires	रावणम्	= Ravana, he extermi-		
प्राप्स्यति		वधिष्यति च	nates, also.		

"Virtue-souled Raghava reacquires Seetha, and even exterminates Ravana by himself with his own resplendence, while I and my assistance remain only in name. [4-36-7]

सहाय कृत्यम् किम् तस्य येन सप्त महाद्रुमाः ।  
शैलः च वसुधा चैव बाणेन एकेन दारिताः ॥ ४-३६-८

येन	= by whom	सप्त महा	= seven, gigantic-trees	शैलः च	= mountain, even
वसुधा चैव	= earth, also thus	द्रुमाः			
		एकेन बाणेन	= with one, arrow,	तस्य	= to him
		दारिताः	ripped		
सहाय	= succour, measures,				
कृत्यम्	why - why extending				
किम्	help.				

"Basically, why some measures of succour need be extended to him who has ripped seven gigantic-trees, a mountain, and even the earth, all just with one arrow! [4-36-8]

धनुर् विस्फारमाणस्य यस्य शब्देन लक्ष्मण ।  
स शैला कम्पिता भूमिः सहायैः किम् नु तस्य वै ॥ ४-३६-९

लक्ष्मण	= oh, Lakshmana	धनुः	= bow, to one who is	यस्य	= whose - Raama's
शब्देन	= by clangour [of bow-string that ensues]	विस्फारमाणस्य	outstretching it	तस्य सहायैः	= to him, with aides,
		स शैला	= with, mountains,	किम् नु वै	what, really [is the use,] verily.
		भूमिः	earth, quaked		
		कम्पिता			

"He who outstretches his bow with a clangour by which the earth with its mountains quakes, oh, Lakshmana, to him these aides are really of what aid, indeed! [4-36-9]

अनुयात्राम् नर इन्द्रस्य करिष्ये अहम् नरषभ ।  
गच्छतो रावणम् हन्तुम् वैरिणम् स पुरःसरम् ॥ ४-३६-१०

नर षभ	= O, best among men [Lakshmana]	स पुरःसरम्	= along with, vanguards [of Ravana]	वैरिणम्	= enemy, Ravana
हन्तुम्	= to eliminate, he who	नर इन्द्रस्य	= of people's, king [Raama]	रावणम्	= I
गच्छतः	is going [charging of Raama]			अहम्	= I
अनु यात्राम्	= behind, treading, I can				
करिष्ये	do - I will just follow Raama.				

"Lakshmana, I just can tread behind that king of people, Raama, on his charging to eliminate enemy Ravana along with all of his vanguards, that's all. [4-36-10]

यदि किञ्चित् अतिक्रान्तम् विश्वासात् प्रणयेन वा ।  
प्रेष्यस्य क्षमितव्यम् मे न कश्चिन् न अपराध्यति ॥ ४-३६-११

विश्वासात्	= either by faithfulness	प्रणयेन वा	= in friendliness, or	किञ्चित्	= a little, over, stepped,
				अति	if
प्रेष्यस्य	= one who moves under another's will [messenger, attendant]	मे	= mine [that fault, if any]	क्रान्तम् यदि	
		कश्चित् न	= someone, not, causes	क्षमितव्यम्	= it is to be pardoned
		अपराध्यति	offence [offender,		
		न कश्चित् न	thus, not there none is		
		अपराध्यति	unoffending.]		
		इति न			

"If I have overstepped either in faith or friendliness, in the least, that may be pardoned for I am an attendant of yours. By the way, none is unoffending. [4-36-11]

As to why and how the offence of one's own folk is to be pardoned, is explained. किञ्चित् 'in the least...' if

the fault is very negligible it is to be excused, for greater the intensity of the mistake, greater will be the impossibility to pardon, and to my mind it appears that I have not committed any fault in the least. यदि 'if at all...' any fault is there, now there is none at all, but if you think there is a trace of if, you pardon it. विश्वासात् 'by faith...' taking the advantage of the faith you reposed in me, I have not done any wrong. प्रणयेन 'in friendliness...' taking our friendship as a casual connection and thinking that Raama will not harm me even if were to do whatever I like... even thus I have not offended. प्रेक्ष्यस्य 'moved by my will...' I have not committed any crime मनसा वचा कर्मणा 'by mind, speech and action... or, by body, mind and soul...' But if you still estimate that I have offended you, you ought to pardon for I am yours, and if you go on punishing your own folk for very small reasons, who is there that is not a wrongdoer, whom do you leave off, and at the end who are they that remain to be protected by you?' Seetha also says 'who is there that causes no offence?' in Sundara Kanda.

इति तस्य ब्रुवाणस्य सुग्रीवस्य महात्मनः ।

अभवत् लक्ष्मणः प्रीतः प्रेम्णा च इदम् उवाच ह ॥ ४-३६-१२

महा आत्मनः तस्य सुग्रीवस्य प्रेम्णा इदम् उवाच ह	= great-souled one, his, of Sugreeva   = with friendliness, this, said, indeed.	इति ब्रुवाणस्य	= in this way, while speaking	लक्ष्मणः प्रीतः अभवत्	= Lakshmana, pleased, he became
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Lakshmana is pleased with that great-souled Sugreeva who is speaking thus, and said this he said to him, indeed, in friendliness. [4-36-12]

सर्वथा हि मम भ्राता स नाथो वानरेश्वर ।

त्वया नाथेन सुग्रीव प्रश्रितेन विशेषतः ॥ ४-३६-१३

वानर् एश्वर  विशेषतः प्रश्रितेन त्वया स नाथः	= O, king of Vaanaras  = especially, humble one, with you = is together with, a de- fender	सुग्रीव  मम भ्राता  हि	= O, Sugreeva  = my, brother  = indeed.	नाथेन  सर्वथा	= with defender [of his own word] = in anyway
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"In anyway, my brother indeed has a defender with him, oh, king of vanara-s Sugreeva, especially you, who are a defender of your own word and a deferential one towards Raama. [4-36-13]

यः ते प्रभावः सुग्रीव यत् च ते शौचम् ईदृशम् ।

अर्हः तम् कपि राज्यस्य श्रियम् भोक्तुम् अनुत्तमाम् ॥ ४-३६-१४

सुग्रीव	= Sugreeva	ते यः प्रभावः	= your, which, preponderance - is there	ईदृशम् यत्	= this kind of, which,
तम्	= that -	[ त्वम्	= you]	ते शौचम् च	your, purity [plainness,] also
अनुत्तमाम्	= unexcelled, prosperity	अर्हः	= you are fitly.	कपि राज्यस्य	= of monkey, kingdom's
श्रियम्	of Kishkindha, to enjoy				
भोक्तुम्	joy				

"With this kind of preponderance and plainness you possess, Sugreeva, you are the only merited one to enjoy this unexcelled kingdom of monkeys. [4-36-14]

सहायेन च सुग्रीव त्वया रामः प्रतापवान् ।  
वधिष्यति रणे शत्रून् अचिरात् न अत्र संशयः ॥ ४-३६-१५

सुग्रीव	= oh, Sugreeva	सहायेन त्वया	= as his supporter, with you	प्रतापवान्	= undaunted, Raama
शत्रून् रणे	= enemies, in war	अचिरात्	= before long	रामः	
अत्र संशयः	= therein, doubt, is not			वधिष्यति	= will eliminate
न	there.				

"Before long, Sugreeva, dauntless Raama will be eliminating enemies in a war with you as his supporter, there is no doubt about it. [4-36-15]

धर्मज्ञस्य कृतज्ञस्य संग्रामेषु अनिवर्तिनः ।  
उपपन्नम् च युक्तम् च सुग्रीव तव भाषितम् ॥ ४-३६-१६

सुग्रीव	= oh, Sugreeva you are	धर्मज्ञस्य	= virtue-knower,	संग्रामेषु अ	= in battlegrounds,
		कृतज्ञस्य	gratitude-knower	नि वर्तिनः	not, back, going [un-retreating one] such as
तव भाषितम्	= your, spoken word	उपपन्नम् च	= conclusive, also, coherent, also.		your are
		युक्तम् च			

"You are the knower of virtuousness and gratefulness and you do not retreat from battlegrounds, or, on your own word, thus what you have said is conclusive as well as coherent. [4-36-16]

दोषज्ञः सति सामर्थ्ये को अन्यो भाषितुम् अर्हति ।  
वर्जयित्वा मम ज्येष्ठम् त्वाम् च वानर सत्तम ॥ ४-३६-१७

वानर सत्तम	= among Vanara-s, oh, ablest one	मम ज्येष्ठम्	= my, elder [brother]	त्वाम् च	= you, also
वर्जयित्वा	= leaving alone	अन्यः	= other one	कः सामर्थ्ये	= whoever, having capability, that being so
दोष ज्ञः	= [one's own] lapse, knower	भाषितुम्	= to speak, it behoves him.	सति	
		अर्हति			

"Even though one has capability to know his own lapse and speak it up, oh, ablest among Vanara-s, who is he that behoves outspokenly, excepting my elder brother and you. [4-36-17]

सदृशः च असि रामस्य विक्रमेण बलेन च ।  
सहायो दैवतैः दत्तः चिराय हरि पुंगव ॥ ४-३६-१८

हरि पुंगव	= oh, monkey, the best	दैवतैः चिराय	= by gods, after a long time, [you are] given - godsend	सहायः	= aide such as you are
विक्रमेण	= by [your] valour,	रामस्य	= to Raama, a coequal,		
बलेन च	vigour, also	सदृशः असि	you are.		

"You are a coequal to Raama by your valour and vigour and oh, best one among monkeys, gods have given you after a long time. [4-36-18]

The godsend and God-given has some discussion, where mythological import is that these Vanara-s are God-given and they existed even before the birth of Raama as Brahma ordered all gods to their progeniture. But Lakshmana is saying that Sugreeva is godsend gift and that too after a long time of their searching for Seetha, as thy have come searching for Sugreeva according to the advise of demon Kabandha.

किम् तु शीघ्रम् इतो वीर निष्क्राम त्वम् मया सह ।  
सान्त्वयस्व वयस्यम् च भार्या हरण दुःखितम् ॥ ४-३६-१९

किम् तु	= however, but	वीर	= oh, brave one	त्वम् मया	= you, me, along with सह
इतः शीघ्रम्	= from here, quickly,	भार्या हरण	= by wife's, despoil, an-	वयस्यम्	= your friend, em-
निष्क्राम	start	दुःखितम्	guishing	सान्त्वयस्व	bolden, also.
				च	

"However, you quickly start from here along with me, oh, brave one, and embolden your friend who is anguishing in the despoilment of his wife. [4-36-19]

यत् च शोक अभिभूतस्य श्रुत्वा रामस्य भाषितम् ।  
मया त्वम् परुषाणि उक्तः तत् क्षमस्व सखे मम ॥ ४-३६-२०

सखे	= oh, friend	शोक	= by anguish, down-	भाषितम्	= that which spoken, on
		अभिभूतस्य	hearted, of Raama	श्रुत्वा	hearing
मया	= by me	रामस्य		परुषाणि	= bitter-words, you are
		त्वम्	= you are [spoken to harshly]	उक्तः	= spoken to by me
इति यत्	= that which topic is there]	तत्	= that topic	क्षमस्व	= that may be pardoned.

"Oh, friend, on hearing that which querulously spoken by Raama, who is downhearted in his anguish, I too reflexively spoke bitter-words to you, and thus whatever I spoke that may be pardoned. [4-36-20]

This expression has detailed commentary insofar as the man-god relation. उच्यमानो अपि परुषम् न उत्तरम् प्रति पद्यते 'though harsh words are spoken to Raama he does not rebut them...' This is evident when Khara, Duushana, Trishira, Vali, and other opponents confronted Raama. But here Raama querulously spoke of Sugreeva before despatching Lakshmana to Sugreeva. Because Sugreeva is his own adherent and such adherents to duty should not sidetrack themselves into earthly matters when an incredible mission is to be completed by them. That is why Raama came searching for Sugreeva alone basing of the information given by Kabandha. If 'to err is human...' but 'to realize that error and making amends to it is divine...' That is what Sugreeva has done, at the suggestion of Hanuma, saying that: 'You pay deference to him with your forehead-bent...' as at 4-32-21. Sugreeva openly comes out to declare, 'who is he that does not err?' but he equally has the courage to accept what is amiss with him. From this it is concluded, that even if one does wrong, or sins, if he repentantly seeks pardon, his god, any god chosen by that devotee, will pardon him. This is the अ किम्चिन्तव्य 'selflessness in the least...' This is one among the many tenets of शरणागति 'dedication...' and this dedication is by मनसा वचा कर्मणा 'by mind, speech and action... or, by body, mind and soul...' That is why Sugreeva says that he has not wronged by विश्वासात् प्रणयेन प्रेक्ष्यस्य i.e., by body, mind or soul... so I am a true dedicate.

Then it may be asked as to why Lakshmana is enraged at Sugreeva. This is replied in two fold, 1] unable to see his brother's anguish Lakshmana vented out his ire; 2] Lakshmana being a total dedicate he wanted to reprimand the new dedicate Sugreeva and save him from his fickle-mindedness. That is why Lakshmana says sorry for what he has uttered in ire, earlier to the assertion of Sugreeva of his faithfulness. He asks Sugreeva to come to Raama, not to console Raama, but to embolden Raama saying that there is a real adherent in Sugreeva.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षट्त्रिंशः सर्गः ॥

Thus completes 36<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 37 Sarga 37 - सप्तत्रिंशः सर्ग

## Monkey Chiefs Go Round The Earth

Introduction -

Monkey chiefs go round the earth at the behest of Sugreeva, to fetch all the monkey champions on earth to the presence of Sugreeva. They all go to different mountain, rivers, oceans, and forests and motivate all monkeys to reach Sugreeva at once. Further, having gone to Himalayas they find divine fruits, tubers and medicinal herbs there, which they fetch as royal gifts to Sugreeva. They all return to Sugreeva in the same time when Sugreeva is with Lakshmana and prior to the other monkeys that are summoned.

एवम् उक्तः तु सुग्रीवो लक्ष्मणेन महात्मना ।  
हनूमन्तम् स्थितम् पार्श्वे वचनम् च इदम् अब्रवीत् ॥ ४-३७-१

महात्मना लक्ष्मणेन	= by great-souled one, by Lakshmana	एवम् उक्तः तु सुग्रीवः	= thus, who is spoken, but, Sugreeva	पार्श्वे स्थितम् हनूमन्तम्	= at side, available, to Hanuma
इदम् वचनम् अब्रवीत् च	= this, word, said, also.				

When the great-souled Lakshmana spoke to Sugreeva in this way, Sugreeva spoke this word to Hanuma who is available at his side. [4-37-1]

महेन्द्र हिमवत् विन्ध्य कैलास शिखरेषु च ।  
मन्दरे पाण्डु शिखरे पञ्च शैलेषु ये स्थिताः ॥ ४-३७-२

तरुण आदित्य वर्णेषु भ्राजमानेषु नित्यशः ।  
पर्वतेषु समुद्र अन्ते पश्चिमस्याम् तु ये दिशि ॥ ४-३७-३

आदित्य भवने चैव गिरौ संध्या अभ्र संनिभे ।  
पद्म ताल वनम् भीमाः संश्रिता हरि पुंगवाः ॥ ४-३७-४

अंजन अंबुद संकाशाः कुंजर प्रतिम ओजसः ।  
अंजने पर्वते चैव ये वसन्ति प्लवंगमाः ॥ ४-३७-५

महाशैल गुहा आवासा वानराः कनक प्रभाः ।  
मेरु पार्श्व गताः चैव ये च धूम्र गिरिम् श्रिताः ॥ ४-३७-६

तरुण आदित्य वर्णाः च पर्वते ये महाअरुणे ।  
पिबंतो मधु मैरैयम् भीम वेगाः प्लवंगमाः ॥ ४-३७-७

वनेषु च सुरम्येषु सुगन्धिषु महत्सु च ।  
तापस आश्रम रम्येषु वन अन्तेषु समंततः ॥ ४-३७-८

तान् तान् त्वम् आनय क्षिप्रम् पृथिव्याम् सर्व वानरान् ।  
साम दान आदिभिः कल्पैः वानरैः वेगवत्तरैः ॥ ४-३७-९

महेन्द्र हिमवत् विन्ध्य कैलास शिखरेषु च समुद्र अन्ते	= Mahendra, Himalaya, Vindhya, Kailash, in mountain-summits of, also = at ocean's, edge [at seashore]	पाण्डु शिखरे मन्दरे	= on whitish, peak, of Mandara	पञ्च शैलेषु ये स्थिताः	= on these - five, moun- tains, who [Vanara-s,] available
पर्वतेषु	= on [such] mountains [in east - udaya giri]	नित्यशः भ्राजमानेषु	= always, dazzling - like	तरुण आदित्य वर्णेषु	= youthful, sun, in colour
सन्ध्या अभ्र सन्निभे भीमाः हरि पुंगवाः	= evening, cloud, like ochry in shine = catastrophic, monkey, chiefs - that are there	पश्चिमायाम् दिशि आदित्य भवने	= on western, quarter [ghats, Astagiri] = Sun's, palace	ये गिरौ चैव	= which of those vanara- s are there, they = on those mountains, also thus
अन्जन अम्बुद सम्काशाः	= those that are - black- mascara, water-giver [black-cloud] similar in shine	पद्म ताल वनम् संश्रिता कुंजर प्रतिम ओजसः	= those in Padma, palm, groves, taking shelter of = elephant, matching, in vigour	अन्जने पर्वते ये	= on Anjana, mountain = which of those



प्लवन् गमाः = fly, jumpers	वसन्ति चैव = who are living, also, thus	महाशैल गुहा = Mahaashaila [Great-Mountain,] in caves of, dwelling in
कनक प्रभाः = golden, in hue, which of those vanara-s have that hue	मेरु पार्श्व = Mt. Meru's, on sides of, attained, also thus	ये च = those, also
धूम्र गिरिम् = on Dhuumra, [Red-Black,] on mountain, that are staying	mahaa = on Mahaaruna, [Great-Ochre,] on	मैरेयम् मधु = maireya [palm-toddy,] liquor, those that enjoy swilling - such a liquor
भीम वेगाः = such of those - top-most, speeded, fly-jumpers	parvate = mountain, ये = who will be in	तरुण = tender, sun, in tinge, also
सु रम्येषु = very, delightful ones	सु गन्धिषु = richly, fragrant	महत्सु च = lofty, also
वनेषु च = in woodlands, also	तापस = sage's, hermitages, delightful ones	समन्ततः = surrounded with
वन अन्तेषु = in forest, interiors	ये = those that are there	पृथिव्याम् = on earth
तान् तान् = those, and those	सर्व = all of the, monkeys	साम दान = by conciliations, concessions, et cetera, procedures
वेगवत्तरैः = those that dash fleetly	वानरानल्लु = by vanara-s	कल्पैः = quickly, you, fetch them [make them to come.]

"Convoke the Vaanara-s available on the summits of these five mountains, namely Mt. Mahendra, Mt. Himalaya, Mt. Vindhya, and Mt. Kailash and those that are on the whitish peak of Mt. Mandara. As well as those that are on the mountains at seashore, "namely 'sunrise-mountain,' which mountains will always be dazzling with the tinge of youthful sun. And them that are on the mountains which shine in the ochry hue of evening clouds, "adri, namely 'sunset-mountain' and which mountains are situated at the Palace of Sun. And the catastrophic monkey chiefs that are abiding in the palm groves of Mt. Padma. Also thus, the fly-jumpers who are similar to black-mascara and black-clouds in their shine, and who match elephants in their vigour, and who live on Mt. Anjana, they too are to be convened. Those fly-jumpers whose complexion will be golden and dwell in the caves of Great-Mountain, besides those who are on the mountainsides of Mt. Meru, and those biding on the Black-Red mountain, along with those topmost speeded fly-jumpers living on Mt. Great-Ochre swilling palm-toddy, these are to be summoned. Further, the vanara-s who will be in the tinge of rising sun and who dwell in the highly delightful, richly fragrant and lofty woodlands that are surrounded with the delightful hermitages of sages are to be summoned. Along with them, the vanara-s who are in the interiors of forests, they are also to be called for. Why citing a few? Those and those monkeys that are on the earth, all of them are to be assembled. Oh, Hanuma, you quickly summon all of the topmost speeded vanara-s by employing concessions, conciliations and the like procedures. [4-37-2, 3, 4, 5, 6, 7, 8, 9]

Parable: The assumed Sun's Palace is to the East of earth. He dawns in the morning in east, travels westward, dusks in west, goes to his abode circling the earth to east, and for us he takes rest in his palace for the night and continues his next day's routine.

प्रेषिताः प्रथमम् ये च मया आज्ञाताः महाजवाः ।  
त्वरण अर्थम् तु भूयः त्वम् संप्रेषय हरीश्वरान् ॥ ४-३७-१०

मया	= by me, commanded by	महा जवाः	= highly speedy ones	ये	= which of those vanara-s
आज्ञाताः		त्वरण अर्थम्	= to hasten them, for		
प्रथमम्	= in first instance, sent	तु	purpose of, but	त्वम् भूयः	= you, again
प्रेषिताः च		सम् प्रेषय	= quickly, you hasten.		
हरीश्वरान्	= [some more] monkey, chiefs				

"In the first instance highly speedy vanara-s are hastened at my commanded, however, you hasten some more monkey chiefs for the purpose of hastening them. [4-37-10]

ये प्रसक्ताः च कामेषु दीर्घ सूत्राः च वानराः ।  
इह आनयस्व तान् शीघ्रम् सर्वान् एव कपीश्वरान् ॥ ४-३७-११

ये वानराः	= which of those, vanara-s	कामेषु प्र	= in creature comforts,	दीर्घ सूत्राः च	= lengthily, stringy
तान्	= sarvaan eva	सक्ताः च	verily, involved		[dawdlers,] also
		=	the monkey, all, in that way	=	monkey, chiefs
शीघ्रम् इह	= quickly, to here, you				
आनयस्व	lead them in.				

"Those that are entangled with creature comforts, and those that are stringy dawdlers, you quickly lead all of those monkey chiefs in here. [4-37-11]

अहोभिः दशभिः ये च न आगच्छन्ति मम आज्ञया ।  
हन्तव्याः ते दुरात्मानो राज शासन दूषकाः ॥ ४-३७-१२

ये	= such of those vanara-s	मम आज्ञया	= by my, command	दशभिः	= by ten, days
न	= not, going to come	राज शासन	= king's, decree, abusers	अहोभिः	
आगच्छन्ति		दूषकाः		ते दुरात्मानः	= those, miscreants, are eliminable.

"And such of those vanara-s that do not arrive within ten days by my command, those miscreants are eliminable as the abusers of king's decree. [4-37-12]

शतानि अथ सहस्राणि कोट्यः च मम शासनात् ।  
प्रयान्तु कपि सिंहानाम् निदिशे मम ये स्थिताः ॥ ४-३७-१३

मम निदिशे	= in my, direction - control	ये स्थिताः	= those, that are abiding such of those vanara-s	कपि	= monkeys, lion like
शतानि अथ	= in hundreds, then, in	मम	= by my, command	सिंहानाम्	ones
सहस्राणि	thousands, in millions	शासनात्		प्रयान्तु	= shall start in - to this place.
कोट्यः च					

"Let all the lionly monkeys available on earth that abide by my control start coming to this place in hundreds, thousands, even in millions, by my command. [4-37-13]

मेघ पर्वत संकाशाः छादयन्त इव अंबरम् ।  
घोर रूपाः कपि श्रेष्ठा यान्तु मत् शासनात् इतः ॥ ४-३७-१४

मेघ पर्वत	= clouds, mountains,	घोर रूपाः	= of ghastly, aspect	कपि श्रेष्ठा	= among monkeys,
संकाशाः	those who are similar in shine				champions
अम्बरम्	= sky, to overcast, as	मत्	= by my, command,		
छादयन्त इव	though	शासनात्	towards this way -		
		इतः यान्तु	to here, they start to come.		

"The champions of monkeys with ghastly aspects and similar in shine with the mountains and clouds shall start coming here by my command, fly-jumping as though to overcast the sky. [4-37-4]

ते गतिज्ञा गतिम् गत्वा पृथिव्याम् सर्व वानराः ।  
आनयन्तु हरीन् सर्वान् त्वरिताः शासनान् मम ॥ ४-३७-१५

गति ज्ञा	= route-knowers	ते सर्व	= such of those, all,	त्वरिताः	= becoming expeditious
गतिम् गत्वा	= on quick [routes,] on going	वानराः	vanara-s	मम	= by my, command
		पृथिव्याम्	= on earth, all, Vanara-s	शासनात्	
आनयन्तु	= lead them in.	सर्वान्			
		हरीन्			

"Let those vanara-s who know the routes to the dwelling places of other monkeys expeditiously proceed on quick-routes, and gather all of the monkeys available on earth at my command." Sugreeva ordered Hanuma that way. [4-37-15]

तस्य वानर राजस्य श्रुत्वा वायु सुतो वचः ।  
दिक्षु सर्वासु विक्रान्तान् प्रेषयामास वानरान् ॥ ४-३७-१६

वायु सुतः	= Air's son - Hanuma	तस्य वानर	= his, Vanara, king's	वचः श्रुत्वा	= sentence [order,] on
सर्वासु दिक्षु	= in all, directions	राजस्य			hearing
		वि क्रान्तान्	= valorous, monkeys,		
		वानरान्	started to send.		
		प्रेषयामास			

On hearing the order of Sugreeva, the king of vanara-s, Hanuma, the son of Air-god has started to dispatch valorous monkeys in all directions. [4-37-16]

ते पदम् विष्णु विक्रान्तम् पतत्रि ज्योतिः अध्वगाः ।  
प्रयाताः प्रहिता राज्ञा हरयः तु क्षणेन वै ॥ ४-३७-१७

राज्ञा प्रहिता	= by king, sent off	ते हरयः	= those, monkeys	पतत्रि	= birds, stars, path of, on
क्षणेन	= in a split-second	विष्णु	= by Vishnu, treaded,	ज्योतिः अध्व	getting
		विक्रान्तम्	place [sky]	गाः	
वै	= indeed.	पदम्		प्रयाताः	= travelled to [skyrock- eted to skies]

In a split-second, the vanara-s that are sent by the king of vanara-s have skyrocketed to the airways of birds and stars on their way, and indeed reached the vault of heaven, which was once trodden by Vishnu. [4-37-17]  
Vishnu stretched his foot heavenward and covered the intermediate sky with that single foot in Vamana, that Dwarf Boy, incarnation. From then on heaven is also called as त्रिदिव . Thus it is said that the monkeys skyrocketed heavenward, i.e., to skies, but not to heaven.

ते समुद्रेषु गिरिषु वनेषु च सरःसु च ।  
वानरा वानरान् सर्वान् राम हेतोः अचोदयन् ॥ ४-३७-१८

ते वानराः	= those, monkeys [after skyrocketing reached]	समुद्रेषु	= in oceans, in moun- tains, in forests, also,	सर्वान्	= all of the, with mon- keys
		गिरिषु वनेषु	in lakes [living at these places,]	वानरान्	
राम हेतोः	= for Raama's, cause,	च सरःसु च			
अचोदयन्	motivated.				

After skyrocketing those monkeys have reached the monkeys that are living at seashores and islands, in the caves and crags of mountains, and at lakeshores and their surrounds, and motivated all of the monkeys available there towards the cause of Raama. [4-37-18]

मृत्यु काल उपमस्य आज्ञाम् राज राजस्य वानराः ।  
सुग्रीवस्य आययुः श्रुत्वा सुग्रीव भय शन्किताः ॥ ४-३७-१९

वानराः	= Vanara-s	मृत्युः	= Death-god	काल	= Time-god
उपमस्य	= in simile - Sugreeva's	राज राजस्य	= king, of kings, of Sugreeva	आज्ञाम्	= command, on hearing
सुग्रीव भय	= of Sugreeva, terror,	आययुः	= arrived - all monkeys arrived.	श्रुत्वा	
शङ्किता	haunted by				

On hearing that command of the king of kings of Vanara-s, Sugreeva, who is semblable with the Death-god and Time-god, all of the monkeys have arrived with the terror of Sugreeva haunting them. [4-37-19]

ततः ते अञ्जन संकाशा गिरेः तस्मात् महाजवाः ।  
तिस्रः कोट्यः प्लवङ्गानाम् निर्ययुर् यत्र राघवः ॥ ४-३७-२०

ततः	= then	ते	= those, fly-jumpers	अञ्जन	= to mascara, similar in
महा जवाः	= terribly swift	प्लवङ्गानाम्		संकाशा	shine
राघवः यत्र	= Raghava, where he is	तस्मात्	= from that [from Mt. Anjana,] mountain	तिस्रः कोट्यः	= three, crores [thirty million]
		गिरेः			
		to there	निर्ययुः =	out, travelled -	
		[to Pras-ravana		sallied	
		moun-tain]		forth.	

Then thirty million fly-jumpers whose swiftness is inconceivable, and whose shine is like that of black-mascara have sallied forth from mountain Anjana to there where Raghava is camping, i.e., Mt. Prasravana. [4-37-20]

अस्तम् गच्छति यत्र अर्कः तस्मिन् गिरिवरे रताः ।  
संतप्त हेम वर्ण आभा तस्मात् कोट्यो दश च्युताः ॥ ४-३७-२१

यत्र	= where	अर्कः	= sun, into dusk, goes	तस्मिन् गिरि	= on that, mountain, the
संतप्त हेम	= well, burnt, gold, in	अस्तम्		वरे रताः	best, who take delight
वर्ण आभा	the tinge of, in shine with	गच्छति			[on that mountain
		दश कोट्यः	= ten, crores, [hundred million monkeys]	तस्मात्	= from there, fallen -
				च्युताः	jumped in.

Hundred million monkeys who take delight on the best mountain where the sun goes into dusk, namely the westerly mountains, "adri , and whose hue is similar to the refined gold, for dusk has a golden hue, have jumped in. [4-37-21]

कैलास शिखरेभ्यः च सिंह केसर वर्चसाम् ।  
ततः कोटि सहस्राणि वानराणाम् समागमन् ॥ ४-३७-२२

ततः	= then	सिंह केसर	= lion's, mane, in the hue of	वानराणाम्	= of Vanara-s
		वर्चसाम्			

कोटि सहस्राणि	= thousand, crores [hundred billion]	कैलास शिखरेभ्यः च	= from Kailash, pinnacles of, also	समागमन्	= turned up.
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Vanara-s who are in the hue of lion's mane have turned up in thousand crores, say hundred billion, from the pinnacles of Mt. Kailash. [4-37-22]

फल मूलेन जीवन्तो हिमवन्तम् उपाश्रिताः ।  
तेषाम् कोटि सहस्राणाम् सहस्रम् समवर्तत ॥ ४-३७-२३

फल मूलेन जीवन्तः कोटि सहस्राणाम् सहस्रम्	= by fruits, by tubers, subsisting on crores, thousand, thousand of [thousand of thousand crores, thousand billion, trillion]	हिमवन्तम् उपाश्रिताः समवर्तत	= Himalayas, sheltered in = arrived.	तेषाम्	= their - of monkeys
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Those that are sheltered on Himalayas subsisting on fruits and tubers have arrived in a thousand of thousand crores, say a trillion. [4-37-23]

अंगारक समानानाम् भीमानाम् भीम कर्मणाम् ।  
विन्ध्यात् वानर कोटीनाम् सहस्राणि अपतन् द्रुतम् ॥ ४-३७-२४

विन्ध्यात्	= from Mt. Vindhya	अंगारक समानानाम्	= planet Mars, equal with	भीमानाम्	= gruesome ones
भीम कर्मणाम्	= with gruesome, deeds	वानर कोटीनाम् सहस्राणि	= vanara-s, crores, thousands - millions and millions	अपतन् द्रुतम्	= fallen - alighted, swiftly.

Millions and millions of Vanara-s whose looks and deeds are gruesome, and who equal the planet Mars in their crimson-flush, as they dwell on the hotbeds of Mt. Vindhya, have swiftly alighted from Mt. Vindhya. [4-37-24]

क्षीर उद वेला निलयाः तमाल वन वासिनः ।  
नारि केल अशनाः चैव तेषाम् संख्या न विद्यते ॥ ४-३७-२५

क्षीर उद वेला निलयाः	= milk, waters, coast, domiciled	तमाल वन वासिनः	= Tamaala, woodlands, residents of	नारिकेल नारि केर अशनाः चैव	= coconuts, who feed on - i.e., dwelling in coconut groves
तेषाम् संख्या न विद्यते	= their, count, not, known [uncountable.]				

The count of those vanara-s who are basically domiciled at the coasts of milky ocean, the residents of Tamala woodlands, and those who feed on coconuts dwelling in coconut groves, and who have presently come from those places is uncountable. [4-37-25]

The milky ocean referred here is not to be construed as that of Vishnu. The word used for coconut here is नारि केल whereas the real Sanskrit word is नारि केर . While discussing some phonetic tendencies, Dr. Satya Vrat says 'Inter change of certain sounds is an accepted phonetic phenomena in Sanskrit. Many classical Sanskrit poets have based their double entendres on this... Raamayana, however, is somewhat different... it preserves only an odd instance of each of the interchange of 'Da' and 'la' and 'ra' and 'la'....' The phonetic licence takes from the rulings like: ड ल योः अभेदः र ल योः अभेदः व ब योः अभेदः 'there is no phonetic difference between ड or ल , and र or ल , and व or ब '.

At 7-26-6 of uutara raamayna the commonly known नारि केल is used as नारि केर , in it original phonetic form. And the Bengalis even now pronounce ब for व . Even the English keyboard of typewriters too, provide ब adjacent to व .

वनेभ्यो गह्वरेभ्यः च सरित्भ्यः च महाबलाः ।  
आगच्छत् वानरी सेना पिबन्ति इव दिवा करम् ॥ ४-३७-२६

महाबलाः	= highly, forceful ones	वानरी सेना	= Vanara's, military forces	दिवा करम्	= day, maker - Sun,
वनेभ्यः	= from forests, from caverns, also	सरित्भ्यः च	= from rivers, also,	पिबन्ति इव	drinking up, as though
गह्वरेभ्यः च				आगच्छत्	= came forth.

That highly forceful military force of vanara-s has arrived from forests, caverns and riversides with their leaping and bounding on the sky blocking up the sun as if they have gulped him down. [4-37-26]

It does not mean that these monkeys have devoured the sun as Hanuma did in his childhood. It is intended to say that the irrefutable सुग्रेव आज्ञा 'Sugreeva's command...' as said in his order at ' मोन्केयस् हवे तो चोमे अस् थोघ् तो ओवेर्चस्त् थे स्क्व , at 4-37-14 above, is effectuated by these troops of monkeys, who seem to overcast the sky as if they are going to gorge the sun.

ये तु त्वरयितुम् याता वानराः सर्व वानरान् ।  
ते वीरा हिमवत् शैले ददृशुः तम् महाद्रुमम् ॥ ४-३७-२७

ये वानराः तु	= such of those, vanara-s, on their part	सर्व वानरान्	= all, [other] Vanara-s	त्वरयितुम्	= to hasten up, who
ते वीरा	= those, champions	हिमवत् शैले	= on Himalaya, mountains	याता	went
				तम्	= that, great-tree, they
				महाद्रुमम्	have seen or
				ददृशुः	

ते वीरा = those, champions,  
ददृशुः तम् saw, that Himalayan,  
हिमवत् mountain, having  
महाद्रुमम् exceptional trees.]

The Vanara-s who went from Kishkindha to hasten up all the other monkeys of all quarters, those champions have reached Himalayan Mountains and saw exceptional trees on them. [4-37-27]

Usually it is said that 'they saw a great tree on Himalayan mountains...' which offers no speciality to the following verses. Instead of one tree, some decipher the meaning, that 'they have seen Himalayas with many a great tree...' thereby it will be reinforcing the 'doubt that occurred to Hanuma' in identifying Sanjivini herb among many trees.

तस्मिन् गिरि वरे पुण्ये यज्ञो माहेश्वरः पुरा ।  
सर्व देव मनः तोषो बभूव सु मनोरमः ॥ ४-३७-२८

पुण्ये = auspicious one, on तस्मिन् that, mountain, the गिरि वरे best	पुरा = once	सर्व देव मनः = to all, gods, heart, तोषः pleasing
सु मनः रमः = verily, heart, delight- ing - a glorious ritual	माहेश्वरः = Shiva's, aiming Shiva	यज्ञः बभूव = Vedic-ritual, took place.

On that best and auspicious mountain, once a glorious Vedic-ritual intending God Shiva took place, which pleased the hearts of all gods. [4-37-28]

अन्न निस्स्यन्द जातानि मूलानि च फलानि च ।  
अमृत स्वादु कल्पानि ददृशुः तत्र वानराः ॥ ४-३७-२९

तत्र = at there	वानराः = Vanara-s	अन्न निस्स्यन्द = food [oblational ma- जातानि terial,] by spattering, originated from
अमृत स्वादु = nectar, luscious, simi- कल्पानि lar to	मूलानि च = tubers, fruits, also फलानि च	ददृशुः = they saw.

There the vanara-s have seen luscious tubers and fruits similar to nectar, which have originated from the oblational food material spattered in the Vedic-ritual for Shiva. [4-37-29]

तत् अन्न संभवम् दिव्यम् फलम् मूलम् मनोहरम् ।  
यः कश्चित् सकृत् अश्नाति मासम् भवति तर्पितः ॥ ४-३७-३०

तत् अन्न = that, from food [obla- संभवम् tional material,] birthed	दिव्यम् = divine	मनः हरम् = heart, stealing
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फलम् = fruits, tubers	यः कश्चित् = who, a little, at one	मासम् = a month, remains, sati-
मूलम्	सकृत् time, eats	भवति तर्पितः = ated.
	अश्नाति	

If one eats for one time, a little of those divine and heart-pleasing fruits and tubers that have taken their origin from that oblatinal food material, he remains satiated for a month. [4-37-30]

तानि मूलानि दिव्यानि फलानि च फल अशनाः ।  
औषधानि च दिव्यानि जगृहृर् हरि पुंगवाः ॥ ४-३७-३१

फल अशनाः = fruit, eaters, monkeys,	दिव्यानि = divine ones	तानि मूलानि = those, tubers, fruits,
हरि पुंगवाः the best		फलानि च also
दिव्यानि = unique divine,	जगृहृः = collected.	
औषधानि च medicinal-herbs, even		

The best monkeys that are fruit-eaters have collected those divine fruits, tubers, and even the divine medicinal herbs. [4-37-31]

तस्मात् च यज्ञ आयतनात् पुष्पाणि सुरभीणि च ।  
आनिन्युर् वानरा गत्वा सुग्रीव प्रिय कारणात् ॥ ४-३७-३२

वानरा गत्वा = vanara-s, on going	तस्मात् यज्ञ = from that, Vedic-	सुरभीणि = highly fragrant, flow-
	आयतनात् ritual's, cardinal	पुष्पाणि च = ers, also
	च ground, also	
सुग्रीव प्रिय = Sugreeva, pleasing,	आनिन्युः आ = fetched.	
कारणात् for purpose of	निन् युः	

On going to the cardinal ground of Vedic-ritual which was performed once, those vanara-s fetched highly fragrant flowers in order to please Sugreeva. [4-37-32]

ते तु सर्वे हरिवराः पृथिव्याम् सर्व वानरान् ।  
संचोदयित्वा त्वरितम् यूथानाम् जग्मुर् अग्रतः ॥ ४-३७-३३

सर्वे ते हरि = all of those, monkeys,	पृथिव्याम् = on earth, all of the,	समचोदयित्वा = on motivating
वराः तु best ones, on their part	सर्व वानरान् monkeys	
यूथानाम् = of troops of [other] monkeys	अग्रतः = ahead of - earlier than	त्वरितम् = quickly, went [to
		जग्मु Kishkindha.]

On motivating all of the monkeys on earth, all those best monkeys who proceeded to forgather other monkeys, quickly returned to Kishkindha ahead of the forgathered troops of monkeys. [4-37-33]

ते तु तेन मुहूर्तेन कपयः शीघ्र चारिणः ।  
किष्किंधाम् त्वरया प्राप्ताः सुग्रीवो यत्र वानरः ॥ ४-३७-३४

शीघ्र चारिणः	= quick, paced ones	ते कपयः	= those, monkeys [moti-vators]	तेन मुहुर्तेन	= by the very, moment
वानरः	= vanara, Sugreeva	यत्र	= where he is to there	किष्किन्धाम्	= to Kishkindha,
सुग्रीवः				त्वरया प्राप्ताः	quickly, arrived.

Those quick paced monkeys quickly reached Kishkindha just at that moment when Lakshmana is still with Sugreeva, and those monkeys arrived at that place where Sugreeva is available along with Lakshmana. [4-37-34]

ते गृहीत्वा ओषधीः सर्वाः फल मूलम् च वानराः ।  
तम् प्रतिग्राहयामासुर् वचनम् च इदम् अब्रुवन् ॥ ४-३७-३५

ते वानराः	= those, vanara-s, all of	ओषधीः फल	= medicinal-herbs, frits,	गृहीत्वा	= taking with them
सर्वाः	them	मूलम् च	tubers, also	इदम्	= this, word, also, they
तम्	= him [Sugreeva]	प्रति	= in turn, obliged to take	वचनम् च	spoke.
		ग्राहयामासुः	them [fruits, tubers]	अब्रुवन्	

Taking the medicinal herbs, fruits, and tubers along with them, all of those Vaanaras obliged Sugreeva to accept fruits, tubers and herbs as royal gifts, and they also spoke this word to Sugreeva. [4-37-35]

सर्वे परिसृताः शैलाः सरितः च वनानि च ।  
पृथिव्याम् वानराः सर्वे शासनात् उपयान्ति ते ॥ ४-३७-३६

सर्वे	= all of the	शैलाः सरितः	= mountains, rivers,	परि सृताः	= round, circled - all are
		च वनानि च	also, forests, even		covered by us
ते शासनात्	= by [your] command	पृथिव्याम्	= on earth, all of the,	ते उप यान्ति	= for you, coming near.
		सर्वे वानराः	vanara-s		

"We have rounded up all the mountains, rivers, and forests even, and all of the Vanara-s available on earth are fetched to your fore according to your command." Thus the monkeys said to Sugreeva. [4-37-36]

एवम् श्रुत्वा ततो हृष्टः सुग्रीवः प्लवग अधिपः ।  
प्रतिजग्राह च प्रीतः तेषाम् सर्वम् उपायनम् ॥ ४-३७-३७

ततः	= then	प्लवग अधिपः	= fly-jumper's, king,	एवम् श्रुत्वा	= thus - these words, on
		सुग्रीवः	Sugreeva	हृष्टः	listening, gladdened
तेषाम्	= from them, all, gifts	प्रीतः	= gladly	प्रति जग्राह च	= in turn, taken - ac-
सर्वम्					cepted, also.
उपायनम्					

On listening these words then the king of fly-jumpers Sugreeva is gladdened and accepted the gifts brought from Himalayas from all of them. [4-37-37]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे सप्तत्रिंशः सर्गः ॥

Thus completes 37<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 38 Sarga 38 - अष्टात्रिंशः सर्ग

## Sugreeva Approaches Rama

Introduction -

Sugreeva approaches Raama and falls prostrate on Raama's feet as though seeking pardon for the delay. Raama gets him up and mildly admonishes him. Then Sugreeva while giving the account of legions that are coming in, informs Raama that all the Vanara armies on earth are coming for confronting Ravana in battle. On asserting that Sugreeva is at his job, Raama is pleased heartily.

प्रतिगृह्य च तत् सर्वम् उपानयम् उपाहृतम् ।  
वानरान् सान्त्वयित्वा च सर्वान् एव व्यसर्जयत् ॥ ४-३८-१

उपाहृतम्	= that are brought in	तत् सर्वम्	= that, all gifts - all those	प्रतिगृह्य च	= on receiving, also
सान्त्वयित्वा	= on speaking good	उपानयम्	gifts from Himalayas	वानरान्	= Vanara-s, left them off
च	words - approbation, also	सर्वान् एव	= all of them, thus	व्यसर्जयत्	- dispersed them.

On receiving all those gifts brought in by the Vanara-s from Himalayas, Sugreeva dispersed them all with approbation. [4-38-1]

विसर्जयित्वा स हरीन् सहस्रान् तान् कृत कर्मणः ।  
मेने कृतार्थम् आत्मानम् राघवम् च महाबलम् ॥ ४-३८-२

सः	= he that Sugreeva	कृत कर्मणः	= who effectuated, their errand	सहस्रान्	= thousands of, them
आत्मानम्	= for himself	महाबलम्	= great-mighty,	तान् हरीन्	monkeys, on dispersing
मेने	= deemed.	राघवम् च	Raghava, also	विसर्जयित्वा	ing
				कृत अर्थम्	= achieved, aspirations

On dispersing thousands of monkeys who have effectuated their errand of summoning all monkeys on the earth, Sugreeva deemed that his own aspirations and as well as those of that great-mighty Raama are achieved. [4-38-2]

स लक्ष्मणो भीम बलम् सर्व वानर सत्तमम् ।  
अब्रवीत् प्रश्रितम् वाक्यम् सुग्रीवम् संप्रहर्षयन् ॥ ४-३८-३  
किष्किंधाया विनिष्क्राम यदि ते सौम्य रोचते ।

सः लक्ष्मणः	= he that, Lakshmana	भीम बलम्	= indomitably, mighty	सर्व वानर	= of all, vanara-s, an indomitable one - Sugreeva
सुग्रीवम्	= to Sugreeva	सम् प्र	= to gladden	प्रश्रितम्	= courteous, sentence,
		हर्षयन्		वाक्यम्	spoke to
सौम्य	= oh, gentle one	ते रोचते यदि	= to you, it pleases, if - if it pleases you	अब्रवीत्	
				किष्किन्धाया	= from Kishkindha, verily, make an exit.
				वि निष्क्राम	

Gladdening Sugreeva who is indomitably mighty and the indomitable one among all vanara-s, Lakshmana spoke these courteous words to him, 'oh, gentle one, if it please you, make an exit from Kishkindha.' [4-38-3, 4a]

तस्य तत् वचनम् श्रुत्वा लक्ष्मणस्य सुभाषितम् ।। ४-३८-४  
 सुग्रीवः परम प्रीतो वाक्यम् एतत् उवाच ह ।  
 एवम् भवतु गच्छामः स्थेयम् त्वत् शासने मया ।। ४-३८-५

सुग्रीवः	= Sugreeva	सु भाषितम्	= well, said - courteous words	तस्य	= of his, Lakshmana's
तत् वचनम्	= that, sentence, on	परम प्रीतः	= while extremely, pleased	लक्ष्मणस्य	
श्रुत्वा	hearing			एतत्	= this, sentence, spoke,
एवम् भवतु	= that way, it will be - so be it	गच्छामः	= let us go	वाक्यम्	indeed
त्वत्	= in your	शासने	= command	उवाच ह	
				मया	= by me
				स्थेयम्	= remain biddable - amenable to.

On hearing the courteous words of Lakshmana Sugreeva is extremely pleased and he indeed spoke this sentence to him, 'So be it. Let us go. I remain biddable in your command.' [4-38-4b, 5]

तम् एवम् उक्त्वा सुग्रीवो लक्ष्मणम् शुभ लक्षणम् ।  
 विसर्जयामास तदा तारा अद्याः च एव योषितः ।। ४-३८-६

सुग्रीवः	= Sugreeva	शुभ लक्षणम्	= to one with auspicious, features	तम्	= to him, to Lakshmana
एवम् उक्त्वा	= thus, on speaking	तदा	= then	लक्ष्मणम्	
योषितः एव	= females, thus, also	विसर्जयामास	= started to disperse.	तारा आद्यः	= to Tara, and other
च					

Sugreeva speaking thus to Lakshmana, whose person itself is auspicious, then bade adieu to Lady Tara and the other female vanara-s. [4-38-6]

एहि इति उच्चैः हरि वरान् सुग्रीवः समुदाहरत् ।  
 तस्य तद् वचनम् श्रुत्वा हरयः शीघ्रम् आययुः ॥ ४-३८-७  
 बद्ध अञ्जलि पुटाः सर्वे ये स्युः स्त्री दर्शन क्षमाः ।

सुग्रीवः	= Sugreeva	एहि	= come here	इति उच्चैः	= thus, sharply
हरि वरान्	= at monkey, the best ones	सम्	= shouted for	तस्य तत्	= his, that, word [call,]
		उदाहरत्		वचनम्	on hearing
ये	= which of those	स्त्री दर्शन	= at ladies, to see, who are spared	श्रुत्वा	
सर्वे हरयः	= all of those, monkeys	क्षमाः		स्युः	= will be there
		बद्ध अञ्जलि	= with adjoined, palms, fold	शीघ्रम्	= swiftly, came.
		पुटाः		आययुः	

Sugreeva shouted sharply saying, 'come here,' at the best monkey-adjutants and on hearing his call all of those monkeys that are spared to see the ladies of palace chambers have come there swiftly with their palms adjoined in supplication. [4-38-7]

तान् उवाच ततः प्राप्तान् राजा अर्क सदृश प्रभः ॥ ४-३८-८  
 उपस्थापयत क्षिप्रम् शिबिकाम् मम वानराः ।

ततः	= then	अर्क सदृश	= sun, similar, in refulgence	राजा	= king
प्राप्तान् तान्	= [monkeys] who arrived, to them, spoke	प्रभः		मम	= my, palanquin
उवाच		वानराः	= oh, vanara-s	शिबिकाम्	
क्षिप्रम् उप	= immediately, at hand, be positioned.				

Then the king Sugreeva whose refulgence is kindred to that of sun has said to those vanara-s that have arrived there, 'oh, vanara-s, immediately position my palanquin before me.' [4-38-8b, 9a]

श्रुत्वा तु वचनम् तस्य हरयः शीघ्र विक्रमाः ॥ ४-३८-९  
 समुपस्थापयामासुः शिबिकाम् प्रिय दर्शनाम् ।

शीघ्र विक्रमाः	= in agility, adept ones	हरयः	= monkeys	तस्य वचनम्	= his, words, on hearing
प्रिय	= an exquisite one, in its appearance, such a palanquin	सम् उप	= readily, nearby,	श्रुत्वा	
दर्शनाम्		स्थापयामासुः	started to position.		

On hearing his words those monkeys who are the adept ones in their agility right away brought an exquisite palanquin and readily started to position it at his nearby. [4-38-9b, 10a]

ताम् उपस्थापिताम् दृष्ट्वा शिबिकाम् वानराधिपः ॥ ४-३८-१०  
 लक्ष्मण आरुह्यताम् शीघ्रम् इति सौमित्रिम् अब्रवीत् ।

वानर अधिपः = monkeys, king - Sugreeva	उपस्थापिताम् = nearby, positioned, that, palanquin, on शिविकाम् seeing दृष्ट्वा	लक्ष्मण = Lakshmana, quickly, शीघ्रम् mount it आरुह्यताम्
इति = thus, to Soumitri, said. सौमित्रिम् अब्रवीत्		

And on seeing palanquin positioned at his nearby the king of monkeys Sugreeva said to Saumitri, 'you mount it, Lakshmana, be quick.' [4-38-10b, 11a]

इति उक्त्वा कांचनम् यानम् सुग्रीवः सूर्य सन्निभम् ।। ४-३८-११  
बहुभिः हरिभिः युक्तम् आरुरोह स लक्ष्मणः ।

सुग्रीवः इति = Sugreeva, so, saying उक्त्वा	सूर्य = sun, similar in shine सन्निभम् [palanquin]	बहुभिः = many, monkeys, hav- हरिभिः ing [as carriers] युक्तम्
कान्चनम् = golden, carriage यानम्	स लक्ष्मणः = with Lakshmana, आरुरोह climbed into it.	

Saying so Sugreeva got into that golden carriage which in shine is like the sun and which has many monkey-carriers along with Lakshmana. [4-38-11b, 12a]

पाण्डुरेण आतपत्रेण ध्रियमाणेन मूर्धनि ।। ४-३८-१२  
शुक्लैः च वाल व्यजनैः धूयमानैः समन्ततः ।  
शंख भेरी निनादैः च वन्दिभिः च अभिवन्दितः ।। ४-३८-१३  
निर्ययौ प्राप्य सुग्रीवो राज्य श्रियम् अनुत्तमाम् ।

सुग्रीवः = Sugreeva	अन् = un, excelled one उत्तमाम् मूर्धनि = atop head	राज्य श्रियम् = of kingdom, magnifi- प्राप्य cence, on achieving ध्रियमाणेन = held on [as shade]
वन्दिभिः = by panegyrists, highly अभि वन्दितः extolling, also च	समन्ततः = all over	धूयमानैः = being fanned, white, शुक्लैः वाल with fur-fans, also व्यजनैः च
पाण्डुरेण = white, sun, shade - by आत पत्रेण parasol	निर् ययौ = out, started.	
शन्ख भेरी नि = of conch-shell, of नादैः च drums, with high, sounds, also		

Sugreeva who achieved the kingdom of unexcelled magnificence has started out that magnificently to the high extolment of panegyrists, while a white royal-parasol spread overhead the palanquin, white fur-fans fanning him from all over, and while conch-shells are blowing loud and drums are drumming high. [4-38-12b, 13, 14a]

स वानर शतैः तीष्कणैः बहुभिः शस्त्र पाणिभिः ॥ ४-३८-१४  
परिकीर्णो ययौ तत्र यत्र रामो व्यवस्थितः ।

सः	= he - Sugreeva	शस्त्र	= weapons, in hands -	तीष्कणैः	= confrontational ones
बहुभिः वानर	= with many, vanara-s,	पाणिभिः	wielders	रामः यत्र	= Raama, where he is,
शतैः	along with, hundreds	परि कीर्णः	= around, spreading -	व्यवस्थितः	ensconced
	of		surrounded with	वि अव	
तत्र ययौ	= to there, they trav-			स्थितः	
	elled.				

Sugreeva travelled thus surrounded with many hundreds of vanara-s, who look confrontational and who wielded weapons, to the place where Raama is staying. [4-38-14b, 15a]

स तम् देशम् अनुप्राप्य श्रेष्ठम् राम निषेवितम् ॥ ४-३८-१५  
अवातरत् महातेजाः शिबिकायाः स लक्ष्मणः ।

महातेजाः	= great-resplendent one, Sugreeva	स लक्ष्मणः	= along with, Laksh-	सः	= he - Sugreeva
राम	= by Raama, adored	श्रेष्ठम् तम्	= choicest, that,	अनुप्राप्य	= on attaining
निषेवितम्	- place adored by Raama while staying there	देशम्	province		
शिबिकायाः	= from palanquin	अवा तरत्	= down, climbed.		

On reaching the province where Raama is staying in all his adoration to that place, the great-resplendent Sugreeva descended the palanquin along with Lakshmana. [4-38-15b, 16a]

आसाद्य च ततो रामम् कृत अञ्जलि पुटो अभवत् ॥ ४-३८-१६  
कृत अञ्जलौ स्थिते तस्मिन् वानराः च अभवन् तथा ।

ततः	= then	रामम्	= Raama, on reaching,	कृत अञ्जलि	= making, adjoined,
तस्मिन्	= his	आसाद्य च	also	पुटः अभवत्	palm-fold, he became
		कृत अञ्जलौ	= making, palms ad-	वानराः च	= [all of the] monkeys,
		स्थिते	joined, when he		also
तथा	= like that	अभवत्	= they became - all stood		
			with adjoined palms.		

When Sugreeva reached Raama he stood still with adjoined-palms, and when he remained still with palm-fold all the other monkeys stood still with palm-fold. [4-38-16b, 17a]

तटाकम् इव तम् दृष्ट्वा रामः कुङ्कुल पङ्कजम् ॥ ४-३८-१७  
वानराणाम् महत् सैन्यम् सुग्रीवे प्रीतिमान् अभूत् ।



रामः	= Raama	कुङ्कुल	= with buds, of lotuses	तम्	= it [vanara fore]
तटाकम् इव	= a lake, as if - it is	पन्कजम्		दृष्ट्वा	= on seeing
सुग्रीवे	= in Sugreeva, exultant,	वानराणाम्	= of Vaanaras, massive,		
प्रीतिमान्	he became.	महत्	army		
अभूत्		सैन्यम्			

Raama became exultant of Sugreeva on seeing the massive army of Vanara-s which is just like a vast lake plethoric with buds of lotuses. [4-38-17b, 18a]

Terrible looking monkeys are compared with delicate lotus buds - is this a simile at all? Not So. The 'sense' ध्वनि in this is like this. The folded and adjoined palms of all the monkeys are looking like lotus buds. While adjoining palms they raised hands over their heads, where their bodies are appearing similar to the stems of lotuses, and folded palms are like unfolded lotus buds. Raama is gladdened because the lake called Sugreeva contains these many prayerful devotees who are praying with lotus-bud-like folded palms.

पादयोः पतितम् मूर्ध्ना तम् उत्थाप्य हरीश्वरम् ॥ ४-३८-१८  
प्रेम्णा च बहुमानात् च राघवः परिष्वजे ।

राघवः	= Raghava	मूर्ध्ना पादयोः	= with head - headlong,	तम्	= him, monkey's king -
		पतितम्	on feet [of Raama,] fallen	हरीश्वरम्	Sugreeva
उत्थाप्य	= on raising up	प्रेम्णा च	= with care, and, credit,	परि ष स्वजे	= tightly, hugged him.
		बहुमानात्	also		
		च			

Raghava raised and tightly hugged the king of monkeys Sugreeva, who has prostrated himself with his head touching the feet of Raama, with care and credit. [4-38-18b, 19a]

परिष्वज्य च धर्मात्मा निषीद इति ततो अब्रवीत् ॥ ४-३८-१९  
निषण्णम् तम् ततो दृष्ट्वा क्षितौ रामो अब्रवीत् ततः ।

ततः	= then	धर्मात्मा	= virtue-souled one,	परिष्वज्य च	= on hugging, also
		रामः	Raama		
ततः	= then	निषीद इति	= be seated, thus, said -	ततः	= then
		अब्रवीत्	to Sugreeva		
क्षितौ	= on ground, who is sit-	तम् दृष्ट्वा	= him, on seeing, spoke.		
निषण्णम्	ting - Sugreeva	अब्रवीत्			

After hugging Sugreeva that virtue-souled Raama then said to him, 'be seated.' Then on seeing Sugreeva who took seat on ground Raama spoke to him. [4-38-19b, 20a]

धर्मम् अर्थम् च कामम् च काले यः तु निषेवते ॥ ४-३८-२०  
विभज्य सततम् वीर स राजा हरिसत्तम ।

वीर	= oh, valiant one	हरि सत्तम	= oh, monkey's, the best	यः	= he who
सततम्	= always	धर्मम्	= probity, prosperity,	काले	= according to time
		अर्थम् च	also, pleasure-seeking,		
		कामम् च	also		
विभज्य	= by dividing	निषेवते	= devote oneself to	सः राजा	= he [alone,] is the king.

'He alone is the king, oh, valiant Sugreeva, who always divides time for devoting himself to probity, prosperity and pleasure-seeking. [4-38-20b, 21a]

Say, mornings for duty-bound affairs, afternoons for financial matters, and nights for pleasure-seeking programs.

हित्वा धर्मम् तथा अर्थम् च कामम् यः तु निषेवते ॥ ४-३८-२१  
स वृक्ष अग्रे यथा सुप्तः पतितः प्रतिबुध्यते ।

यः	= he who	धर्मम् तथा	= probity, like that, pros-	हित्वा	= on discarding
		अर्थम् च	perity, also		
कामम् तु	= to pleasure-seeking,	सः	= he	वृक्ष अग्रे	= on tree, top, one who
निषेवते	alone, devotes to			सुप्तः यथा	slept, as with
पतितः प्रति	= after falling, in turn,				
बुध्यते	wakes up [awakens.]				

'If one devotes himself to pleasure-seeking alone, casting off the probity and like that the prosperity also, he is like the one who slept on a treetop who awakens only after falling down. [4-38-21b, 22a]

An out-and-out pleasure-seeker wakes up only when he runs into troubles. Till such time he uses slender branches and tender leaves available on the infirm treetop, called his pleasuring area, as his cushion bed and foam pillows.

अमित्राणाम् वधे युक्तो मित्राणाम् संग्रहे रतः ॥ ४-३८-२२  
त्रिवर्ग फल भोक्ता च राजा धर्मेण युज्यते ।

अ	= un, friendly ones, in	मित्राणाम्	= of friends, forgather-	राजा	= king
मित्राणाम्	killing, bound up in	संग्रहे रतः	ing, bound up with		
वधे युक्तः			such a		
धर्मेण युज्यते	= with righteousness,	त्रि वर्ग फल	= three, fold [probity,		
	enjoined with	भोक्ता च	prosperity, pleasures]		
			fruit, enjoyer, also - he		
			becomes.		

'And the king who is bound up in eliminating unfriendly ones and bound up with forgathering friends, he will be enjoined with righteousness, and he even becomes the real enjoyer of the fruit of threefold virtues, namely "artha, kaama probity, prosperity and pleasures. [4-38-22b, 23a]

A sheer pleasure-seeker will be awakened when he suddenly falls from heights of pleasures, may it be due any factor like wealth, age or destitution. This happens if only he summarily rejects the other two, probity in life and pursuance to acquire real and everlasting prosperity, in lifetime. And a real king worth his kingship is the one who practises and enjoys all the threefold virtues, namely probity, prosperity and pleasures at appropriate timings and at appreciable limits, unlike Sugreeva who is indulgent in only one among those three, namely pleasures.

उद्योग समयः तु एष प्राप्तः शत्रु निषूदन ॥ ४-३८-२३  
संचिंत्यताम् हि पिंगेश हरिभिः सह मंत्रिभिः ।

शत्रु निषूदन	= oh, enemy, eliminator	पिन्ग ईश	= oh, monkeys, king of - Sugreeva	एष उद्योग	= this is, for endeavour,
मन्त्रिभिः	= with monkeys, min-	सम्	= let it be thought over	समयः प्राप्तः	time, has chanced
हरिभिः सह	isters, along with - jointly	चिन्त्यताम्		हि	= indeed.

'Oh, enemy-eliminator, time for endeavour has come, oh, king of monkeys, let this be discussed along with your monkey-ministers.' Thus Raama spoke to Sugreeva. [4-38-23b, 24a]

एवम् उक्तः तु सुग्रीवो रामम् वचनम् अब्रवीत् ॥ ४-३८-२४  
प्रनष्टा श्रीः च कीर्तिः च कपि राज्यम् च शाश्वतम् ।  
त्वत् प्रसादात् महाबाहो पुनः प्राप्तम् इदम् मया ॥ ४-३८-२५

एवम् उक्तः	= thus, who is spoken to,	रामम्	= to Raama, words, said	महाबाहुः	= oh dextrous one
तु सुग्रीवः	on his part, Sugreeva	वचनम्			
प्रनष्टा श्रीः च	= verily, mislaid, pros-	अब्रवीत्		इदम् कपि	= this, monkeys, king-
कीर्तिः च	perity, also, popular-	शाश्वतम्	= everlasting one	राज्यम् च	dom, also
मया	= by me	त्वत्	= by your, beneficence,	पुनः प्राप्तम्	= again, achieved.
		प्रसादात्			

When Raama addressed him in this way, Sugreeva said these words to Raama, 'oh, dextrous Raama, by your beneficence I have repossessed prosperity, popularity and this everlasting kingdom of monkeys which are actually mislaid. [4-38-24b, 25]

तव देव प्रसदात् च भ्रातुः च जयताम् वर ।  
कृतम् न प्रतिकुर्यात् यः पुरुषाणाम् स दूषकः ॥ ४-३८-२६

देव	= oh, god	जयताम् वर	= oh, among victors, the best one	तव	= your and
भ्रातुः च	= [your] brother's	प्रसदात्	= by benevolence	कृतम्	= done
उपकारम्	= favour]	यः	= he, who	न प्रति	= doest not, in turn, does
सः	= he, among people, is a			कुर्यात्	- does not requite
पुरुषाणाम्	vitiator [of probity.]				
दूषकः					

'Oh, god, by your and your brother's benevolence alone I regained what I lost, oh, victorious one among victors, and he who does not requite the favour that has been done for him will become the vitiator of probity among men. [4-38-26]

एते वानर मुख्याः च शतशः शत्रु सूदन ।  
प्राप्ताः च आदाय बलिनः पृथिव्याम् सर्व वानरान् ॥ ४-३८-२७

ऋक्षाः च वानराः शूरा गोलांगूलाः च राघव ।  
कांतार वन दुर्गाणाम् अभिज्ञा घोर दर्शनाः ॥ ४-३८-२८

शत्रु सूदन	= oh, enemy, subjugator	शतशः	= hundreds are	एते वानर	= these, Vanara, chiefs,
पृथिव्याम्	= on earth available	बलिनः सर्व	= forceful ones, all of	मुख्याः च	also
		वानरान्	the, Vanara-s, on	प्राप्ताः च	= they came, also - they
		आदाय	fetching		just returned on for-
					gathering.

'These are the hundreds of vanara chiefs, oh, enemy-subjugator, who have just returned on for gathering all of the forceful vanara-s on earth. [4-38-27]

देव गन्धर्व पुत्राः च वानराः काम रूपिणः ।  
स्वैः स्वैः परिवृताः सैन्यैः वर्तन्ते पथि राघव ॥ ४-३८-२९

राघव	= one born in Raghu's dynasty	राघव	= oh, Raghava	अभिज्ञाः	= knowers [experts of places that are]
kaantaara	= impenetrable forests	वन	= woodlands	दुर् गाणाम्	= not, passable - say mountains
घोर दर्शनाः	= those that are dreadful, in look	ऋक्षाः च	= bears, also	वानराः	= monkeys
शूराः	= brave ones baboons, also	देव गन्धर्व पुत्राः च	= of gods, of gandharvas, sons, also	काम रूपिणः	= by wish, guise-changers such
च		स्वैः स्वैः	= their, their [their own,] with forces	परिवृताः	= fenced round
वानराः	= Vanara-s				
पथि वर्तन्ते	= in path, are on the move.				

'Oh, Raghava, the legatee of Raghu, those vanara-s with dreadful appearance, and who are the experts in permeating the impenetrable forests, woodlands and impassable mountains are coming. And the bears, monkeys and brave baboons who are the children of gods and gandharva-s, and who change their guise just by their wish are halfway through on their path duly fenced round with one's own forces. [4-38-28, 29]

शतैः शत सहस्रैः च कोटिभिः च प्लवंगमाः ।

अयुतैः च आवृता वीरा शंकुभिः च परंतप ॥ ४-३८-३०

अर्बुदैः अर्बुद शतैः मध्यैः च अन्तैः च वानराः ।

समुद्राः च परार्धाः च हरयो हरि यूथपाः ॥ ४-३८-३१

आगमिष्यन्ति ते राजन् महेन्द्र सम विक्रमाः ।

मेघ पर्वत संकाशा मेरु विन्ध्य कृत आलयाः ॥ ४-३८-३२

परन् तप	= oh, enemy-flamer	राजन्	= oh, king	वीर	= oh, valiant one
प्लवन् गमाः	= fly-jumpers	शतैः	= in hundreds	शत सहस्रैः	= in hundred, thou-
				च	sands, even - in lakhs
तथा	= likewise	कोटिभिः च	= in crores [millions]	अयुतैः च	= in legion named
					aayuta
शंकुभिः च	= with legions named shanku-s, also	अर्बुदैः	= with legions named arbuda	अर्बुद शतैः	= such arbuda-s, hun-
मध्यैः च	= with legions named madhya-s, also	अन्तैः च	= with legions named antaH-s	आवृता	= surrounded with such
वानराः	= Vanara-s	पथि वर्तन्ते	= are on the path]	समुद्राः च	= with legions named
				परार्धाः च	as - samudra-s, also,
					paraardha-s
हरयः	= monkeys	महेन्द्र सम	= Mahendra, [vanara-s	मेघ पर्वत	= clouds, mountains,
मेरु विन्ध्य	= on Mt. Meru, Mt. Vin-	विक्रमाः	who] equal, in valour	संकाशा	similar to
कृत आलयाः	dhyas, who made, their	ते	= for you for your pur-	हरि यूथपाः	= monkey, commanders
	domicile		pose		
आगमिष्यन्ति	= will be coming.				

'Oh, king, some of the fly-jumpers that are arriving are with a hundred-legion, some with a hundred-thousand legion, and even some with millions of legions, while the some are on the way with specific legions like aayuta-s, shanku-s. And oh, valiant one Raama, some with legions of arbuda-s, and some with hundreds of arbuda-s, some with madhya-s, and some with antaH-s are coming. Some more are coming with samudra-s and some with paraardha-s legions of monkeys. Oh, enemy-flamer Raama, the legions of monkeys along with their monkey commanders who are viable to Mahendra in valour, and who compare with massive clouds and mountains, and who domiciled on Mt. Meru and Mt. Vindhya will be coming in your service. [4-38-30, 31, 32]

In the Indian counting system hundred thousands becomes one lakh, [1,00, 000.] One hundred lakhs become one crore, [10,000,000.] The ancient Indian legionaries have names like आयुत 'one thousand per unit...' शन्कु 'one lakh crores...' a trillion - 10. One अर्बुद 'thousand shanku-s...' मध्यम 'ten arbuda-s...' अन्तम् 'ten madhyama-s...' समुद्र 'twenty antya-s...' परार्ध 'thirty samudra-s...' Raama Tilaka says that by giving these numbers it is to be understood that 'innumerable monkeys are coming...' But others hold the view that the ancients have organised military pattern hence particular nomenclature is given to each, apart from the generalisation of Raama Tilaka.

Govindaraja takes up the enumeration as given in Indian Astrology, which multiplies ten times each, as said in verse:

एकम् दश शतम् अस्मात् सहस्रम् अयुतम् ततः परम् लक्षम्।  
 प्रयुतम् कोटिम् अथ अर्बुदम् वृन्दे खर्वम् निखर्वम् च।  
 तस्मात् महा सरोजम् शन्कुम् सरिताम् पतिम् त्वत् अन्तम्।  
 मध्यम् पराधम् आरूढ्य अथ उत्तरम् दश गुणम् तथा ज्ञेयम्॥

'one, ten, hundred, thousand, ten thousand, one lakh, प्रयुतम् 'ten lakhs or a million, then a crore and then an अर्बुद ten-crore or a billion, and then ten arbuda-s makes one वृन्द and ten brinda-s make one खर्व and ten kharva-s make one निखर्व and ten nikharva-s make one महा पद्म and ten mahaa padma-s make one शन्कु 'one lakh crores or a trillion, and ten shanku-s make one समुद्र and then ten samudra-s make one अन्त and ten anta-s make a मध्यम and ten madhyama-s make one परार्ध it may be known thus...

By this, the nomenclature of million, billion and trillion was there in ancient days and this may be observed by the names: प्रयुतम् 'a million...' अर्बुद 'a billion..' and शन्कु 'a trillion...' and this exactly relates to the decimal system which is based on the number ten, in which the smaller units are related to the principal units as powers of ten [units, tens, hundreds, thousands, etc.]

ते त्वाम् अभिगमिष्यन्ति राक्षसम् योद्धुम् आहवे ।  
 निहत्य रावणम् युद्धे हि आनयिष्यन्ति मैथिलीम् ॥ ४-३८-३३

ये	= which of those vanara-s]	युद्धे योद्धुम्	= in war, to combat - whoi are combative	आहवे	= in war, demon, Ra-
				राक्षसम्	vana, on killing
				रावणम्	
				निहत्य	
मैथिलीम्	= Maithili, who can	ते	= such of those vanara-s	त्वाम् अभि	= you, they will be ap-
आनयिष्यन्ति	bring her			गमिष्यन्ति	proaching
हि	= surely.				

'Those vanara-s who are combative in wars, and those who can fetch Maithili on eliminating Ravana in war, will be approaching you soon.' Thus Sugreeva informed Raama. [4-38-33]

ततः समुद्योगम् अवेक्ष्य वीर्यवान्हरि प्रवीरस्य निदेश वर्तिनः ।

बभूव हर्षात् वसुधा अधिप आत्मजः प्रबुद्ध नील उत्पल तुल्य दर्शनः ॥ ४-३८-३४

ततः	= then	वीर्यवान्	= valorous one - Raama	वसुधा अधिप	= of earth, king's, son -
निदेश वर्तिनः	= under order [of Raama,] operating	हरि प्र वीरस्य	= monkey, prominent, valorous one's - Sugreeva's	आत्मजः	prince Raama
अवेक्ष्य	= on observing	हर्षात्	= by jubilation	सम्	= perfect, effort
दर्शनः	= with such eyes - not appearance in general	बभूव	= became.	उद्योगम्	
				प्र बुद्ध नील	= well, bloomed, blue,
				उत्पल तुल्य	Costus - a kind of Indian lotus, similar

Then on seeing the perfect effort made by the prominent one among all monkeys, Sugreeva, who is operating under his control, the eyes of valorous prince Raama are widened in jubilation, like the well-bloomed blue-lotuses. [4-38-34]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे अष्टात्रिंशः सर्गः ॥

Thus completes 38<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 39 Sarga 39 - एकोनचत्वारिंशः सर्ग

## Rama Mildly Admonishes Sugreeva

Introduction -

Millions and millions of monkeys arrive with their troop-leaders to the control of Sugreeva. Raama's intent to wage war with Ravana is informed to Sugreeva. And Sugreeva who is interested for requital of the help rendered by Raama informs that all the monkeys on earth are ushered to remain in the service of Raama. While Sugreeva is informing about the arrival of monkeys, in a split-second that place is further crammed up with troops and troops of monkey-warriors.

इति ब्रुवाणम् सुग्रीवम् रामो धर्मभृताम् वरः ।  
बाहुभ्याम् संपरिष्वज्य प्रत्युवाच कृताञ्जलिम् ॥ ३-३९-१

धर्म भृताम् = probity, proponent of, वरः the best	रामः = Raama	इति ब्रुवाणम् = thus, who is speak- कृतान्जलिम् ing, with his palms- adjoined
सुग्रीवम् = to such Sugreeva	बाहुभ्याम् = with both arms	सम् परि = well embracing ष्वज्य
प्रति उवाच = in reply, spoke - replied.		

Raama, the best proponent of probity, happily embraced Sugreeva with both of his arms and replied him who is speaking in this way suppliantly adjoining palms at Raama. [3-39-1]

यत् इन्द्रो वर्षते वर्षम् न तत् चित्रम् भविष्यति ।  
आदित्यो असौ सहस्रांशुः कुर्यात् वितिमिरम् नभः ॥ ३-३९-२

चन्द्रमा रजनीम् कुर्यात् प्रभया सौम्य निर्मलाम् ।  
त्वत् विधो वा अपि मित्राणाम् प्रीतिम् कुर्यात् परंतप ॥ ३-३९-३

परन्तप = oh, enemy-flamer	सौम्य = oh, kind one - Sug- reeva	इन्द्रः वर्षम् = Indra, rain
यत् वर्षते = what for, he rains - the fact that Indra gives rain through Rain-god	सहस्र अम्शुः = thousands of, rayed one - one with umpteensunrays	असौ = that, sun आदित्यः
नभः वि = sky, without, darkness तिमिरम्	कुर्यात् = makes - the fact that the sun removes dark- ness	चन्द्रमा = moon, with his shine, प्रभया night, shiny रजनीम् निर्मलाम्



कुर्यात्	= makes - the fact of moon's illumining the night there is no wonder in them, so also	वा अपि	= or, even	त्वत् विधः	= your, kind of [helpful being]
मित्राणाम्	= to friends, gladness,	तत्	= that - sort of helpful nature	न चित्रम्	= no, wonder, it will be.
प्रीतिम्	makes - the fact of			भविष्यति	
कुर्यात्	gladdening friends				

'There is no wonder, oh, enemy-flamer, if Indra gives rain, or if that thousand-rayed sun makes the sky undark, or if the moon makes night shiny with his moonshine, so also oh, gentle one, if a true-friend of your kind gladdens his indigent-friend, there is no wonder. [3-39-2, 3]

एवम् त्वयि तत् न चित्रम् भवेत् यत् सौम्य शोभनम् ।  
जानामि अहम् त्वाम् सुग्रीव सततम् प्रिय वादिनम् ॥ ३-३९-४

सौम्य	= oh, nice one	सुग्रीव	= oh, Sugreeva	एवम्	= in this way
त्वयि	= [which is prevailing] in you	तत्	= that [helpful nature in doing good deeds]	यत्	= which is, decorous
चित्रम् न	= wonder, not, it will be	त्वाम्	= you	शोभनम्	
भवेत्				सततम् प्रिय	= always, as affability,
अहम्	= I am, aware of.			वादिनम्	exponent of
जानामि					

'In this way, oh, nice Sugreeva, that helpful nature which is decorously prevailing in you, ushering you for organising the worthwhile, will not be a wonder but natural. I am aware that you have always been the exponent of affability. [3-39-4]

त्वत् स नाथः सखे संख्ये जेता अस्मि सकलान् अरीन् ।  
त्वम् एव मे सुहृत् मित्रम् साहाय्यम् कर्तुम् अर्हसि ॥ ३-३९-५

सखे	= oh, friend	त्वत् स	= with you, as, helmsman	संख्ये	= in war, all, enemies
जेता अस्मि	= triumphing, I will be	नाथः		सकलान्	
मे साहाय्यम्	= to me, helping hand,	सु हृत्	= good-hearted, friend	अरीन्	
कर्तुम्	to proffer, worthy of	मित्रम्		त्वम् एव	= you, alone
अर्हसि	you.				

'With you as the helmsman, oh, friend, I will be triumphing over all the enemies, and you alone are worthy to proffer a helping hand to me as a good-hearted friend of mine. [3-39-5]

जहार आत्म विनाशाय वैदेहीम् राक्षस अधमः ।  
वंचयित्वा तु पौलोमीम् अनुह्लादो यथा शचीम् ॥ ३-३९-६

राक्षस	= demon, knavish	वन्चयित्वा	= on deceiving, Vaidehi	अनुह्लादः	= demon Anuhlaada
अधमः		वैदेहीम्		यथा	= as with
पौलोमीम्	= Puloma's daughter	शचीम्	= Sachi Devi		
आत्म	= for self, extinction	जहार	= carried off.		
विनाशाय					

'That knavish demon Ravana deceitfully carried off Vaidehi for his own extinction, as demon Anuhlaada carried off Sachi Devi, the daughter of Puloma. [3-39-6]

Myth: Shaci Devi, the wife of Indra, is the daughter of a demon called Puloma, the son of Danu. One named Anuhlaada, the son of Hiranyakshyapa, on deceiving Indra abducted Shaci Devi with the consent of her father Puloma. Then Indra infuriated at Puloma, the father of Sachi Devi, for making the abduction possible, killed him. Thereby Indra got a name Pulomajit.

न चिरात् तम् हनिष्यामि रावणम् निशितैः शरैः ।  
पौलोम्याः पितरम् दृप्तम् शत क्रतुः इव अरिहा ॥ ३-३९-७

तम्	= him, that Ravana	न चिरात्	= not, long after [as soon as possible]	अरि हा	= enemy, slayer
रावणम्		पौलोम्याः	= Paulomii [Shaci's]	दृप्तम्	= insolent, father, as
शत क्रतुः	= hundred, ritual performer [Indra]	पितरम् इव			with
निशितैः शरैः	= with sharp, arrows, I				
हन् इष्यामि	wish to eliminate.				

'As soon as possible I wish to eliminate that Ravana with sharp arrows, as has been done by the enemy slyer Indra when he eliminated the insolent father of Sachi Devi, namely Puloma.' Thus Raama is about to tell other things to Sugreeva, but... [3-39-7]

एतस्मिन् अन्तरे च एव रजः समभिवर्तत ।  
उष्णाम् तीव्राम् सहस्रांशोः छादयत् गगने प्रभाम् ॥ ३-३९-८

एतस्मिन्	= in this, meanwhile	गगने	= on sky	सहस्र	= of thousand-rayed one
अन्तरे		छादयत्	= covering	अम्शोः	[sun's]
उष्णाम्	= scorching, intense, radiation			रजः	= dust
तीव्राम्					
प्रभाम्					
सम्	= started - dust started to				
अभिवर्तत	overcast sky.				

In the meanwhile dust started to overcast the sky covering the intensely scorching radiation of the sun. [3-39-8]

दिशः पर्याकुलाः च आसन् तमसा तेन दूषिताः ।  
चचाल च मही सर्वा स शैल वन कानना ॥ ३-३९-९

तेन	= by that	तमसा	= by darkness -	[rajasaa	= dust]
दूषिताः	= stained	दिशः	= directions, confound,	स शैल वन	= with, mountains,
		पर्याकुलाः च	also, became	कानना	woods, forests
सर्वा मही च	= entire, earth, also	आसन्			
		चचाल	= wobbled.		

Stained with that darkness the directions are confounded, and the entire earth together with its mountains, woods, and forests has wobbled. [3-39-9]

ततो नगेन्द्र संकाशैः तीक्ष्ण दन्ष्ट्रैः महाबलैः ।  
कृत्स्ना संछादिता भूमिः असंख्येयैः प्लवंगमैः ॥ ३-३९-१०

निमेष अन्तर मात्रेण ततः तैः हरि यूथपैः ।  
कोटी शत परीवारैः कामरूपिभिः आवृता ॥ ३-३९-११

नादेयैः पार्वतेयैः च सामुद्रैः च महाबलैः ।  
हरिभिः मेघ निहर्दैः अन्यैः च वन वासिभिः ॥ ३-३९-१२

तरुण आदित्य वर्णैः च शशि गौरैः च वानरैः ।  
पद्म केसर वर्णैः च श्वेतैः मेरु कृत आलयैः ॥ ३-३९-१३

ततः	= then	नग इन्द्र	= monkeys who are -	तीक्ष्ण दन्ष्ट्रैः	= with excruciating,
		संकाशैः	mountain, lofty, similar to - mountainous in size		fangs
महाबलैः	= abnormally mighty ones	असंख्येयैः	= in not, calculable - masses	प्लवंगमैः	= with fly-jumpers
कृत्स्ना भूमिः	= entire, earth	निमेष अन्तर	= split-second, within, just	सम् छादिता	= verily, overspread
ततः	= then	हरि यूथपैः	= with monkey, commanders	कोटी शत	= with crores [millions, hundreds of, legions [of monkeys]
कामरूपिभिः	= with by wish, guise-changers who are from	नादेयैः	= pertaining to rivers	पार्वतेयैः च	= pertaining to mountains, also
सामुद्रैः च	= pertaining to oceans, also	महाबलैः	= of amazing, strength, with monkeys	मेघ निहर्दैः	= whose blaring will be like - clouds, crashing
अन्यैः	= with others	वन वासिभिः	= forests, dwellers, also	तरुण	= tender, sun, in colour [complexion,] also
		च		आदित्य वर्णैः च	
शशि गौरैः च	= moon, white [in complexion,] also	पद्म केसर	= lotus, fibril, with [body] colour, also	श्वेतैः मेरु कृत	= who are snow-white ones, who on Mt. Meru, made, their dwelling with such
		वर्णैः च		आलयैः	

तैः वानरैः vanara-s	= by [such of] them,	भूमिः = ground is]	आवृता = enshrouded with them.
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In a split-second the entire ground is then enshrouded with incalculable fly-jumpers whose size is mountainous, fangs excruciating, and might abnormal, and each monkey commander is surrounded with hundreds of millions of legions of monkeys, who by their wish can change of their guise, and these monkeys of amazing strength have come crashing war-whoops as clouds letting out thunders while they are on their way from their habitation like riversides, seashores, mountains, and some other monkeys have come from forests as they are forest dwellers, and in the vast of masses their complexion alone remained as an identity to their habitation, like the stripe of tender-sun of some monkeys is marking them from the place of rising sun, moon-white body colour of some more telling that they are from the place of nightly moon, and the colour of skin looking like lotus-fibrils of many more indicates that they are from fertile watery lands, and the snow-white complexion of yet some more indicates that the dwelling place of those monkeys is Mt. Meru. [3-39-10, 11, 12, 13]

कोटी सहस्रैः दशभिः श्रीमान् परिवृतः तदा ।  
वीरः शतबलिः नाम वानरः प्रत्यदृश्यत ॥ ३-३९-१४

तदा = at that time	दशभिः कोटी सहस्रैः = ten, crore, thousands - ten thousand crores - a lakh of crores	परि वृतः = around, encircled - hemmed in
श्रीमान् वीरः = distinguished, valorous one	शतबलिः नाम वानरः = brave, Shatabali, named, Vanara	प्रत्यदृश्यत प्रति अ दृश्यत = came into view - by Raama and others.

In the meantime the arrival of a distinguished and valorous vanara named Shatabali, hemmed in with ten thousand crores of vanara-s, came into the view of Raama and others. [3-39-14]

ततः कांचन शैल आभः ताराया वीर्यवान् पिता ।  
अनेकैः बहु साहस्रैः कोटिभिः प्रत्यदृश्यत ॥ ३-३९-१५

ततः कांचन शैल आभः = then, golden, mountain, in sheen	ताराया पिता = Lady Tara's, father [Sushena]	वीर्यवान् = valorous one
बहु साहस्रैः कोटिभिः = many, thousands, of crores	अन् एकैः = with not one, with multitudinous monkeys	प्रत्यदृश्यत = appeared.

Sushena, the father of Lady Tara, a valorous one with the sheen of golden mountain then appeared with very many thousands of crores of vanara-s. [3-39-15]

तथा अपरेण कोटीनाम् साहस्रेण समन्वितः ।  
पिता रुमयाः संप्राप्तः सुग्रीवश्चशुरो विभुः ॥ ३-३९-१६

तथा	= like that	विभुः	= most efficient [vanara-chief]	रुमयाः पिता	= Ruma's, father
सुग्रीव श्वशुरः	= Sugreeva's, father-in-law	अपरेण	= with another	कोटीनाम्	= of crores, a thousand,
				साहस्रेण	followed by - monkey
				समन्वितः	troops
सम्प्राप्तः	= has bechanced - arrived.				

Like that the most efficient vanara-chief Taara, the father of Ruma and Sugreeva's father-in-law, turned up with another thousand crores of vanara-s following him. [3-39-16]

पद्म केसर संकाशः तरुण अर्क निभ आननः ।

बुद्धिमान् वानर श्रेष्ठः सर्व वानर सत्तमः ॥ ३-३९-१७

अनीकैः बहु साहस्रैः वानराणाम् समन्वितः ।

पिता हनुमतः श्रीमान् केसरी प्रत्यदृश्यत ॥ ३-३९-१८

पद्म केसर	= lotus, fibril, in gleam	तरुण अर्क	= young, sun, glittering,	बुद्धिमान्	= intellectual
संकाशः		निभ आननः	visage		
वानर श्रेष्ठः	= among vanara-s, the prominent one	सर्व वानर	= among all, vanara-s,	हनुमतः पिता	= Hanuma's, father
		सत्तमः	graceful one		
श्रीमान्	= honourable, Kesari	बहु साहस्रैः	= very, many, thousands of	वानराणाम्	= of vanara-s
केसरी		समन्वितः	= associated with	प्रत्यदृश्यत	= came into view.
अनीकैः	= with army				

Honourable Kesari, the father of Hanuma, with his bodily gleam like that of the fibrils of lotuses and visage glittering in the gleam of nascent sun, and who is an intellectual, graceful and prominent vanara among all the vanara-s, then came into view associated with thousands and thousands of armies of vanara-s. [3-39-17]

गो लांगूल महाराजो गवाक्षो भीम विक्रमः ।

वृतः कोटि सहस्रेण वानराणाम् अदृश्यत ॥ ३-३९-१९

वानराणाम्	= vanara-s, crores, thousand	वृतः	= encircled by	गोलान्गूल	= baboons, sovereign
कोटि				महाराजः	
सहस्रेण		गवाक्षः	= Gavaaksha, is seen.		
भीम विक्रमः	= formidably, adventurous one	अदृश्यत			

Gavaaksha, the formidably adventurous sovereign of baboons is then seen encircled by a thousand crore vanara-s. [3-39-19]

ऋक्षाणाम् भीम वेगानाम् धूम्रः शत्रु निबर्हणः ।

वृतः कोटि सहस्राभ्याम् द्वाभ्याम् समभिवर्तत ॥ ३-३९-२०

शत्रु निर्वहणः	= enemy, destroyer	धूम्रः	= Dhumra	भीम	= of frightful, fastness,
				वेगानाम्	with bears
द्वाभ्याम्	= with two, crore, thou-	वृतः	= surrounded by	ऋक्षाणाम्	
कोटि	sands			सम् अभि	= verily, to fore, coursed
सहस्राभ्याम्				वर्तत	- marched forward.

Dhumra, the enemy destroyer, marched to the fore of Raama and others surrounded with two thousand crores of bears which have frightful fastness. [3-39-20]

महा अचल निभैः घोरैः पनसो नाम यूथपः ।  
आजगाम महावीर्यः तिसृभिः कोटिभिः वृतः ॥ ३-३९-२१

पनसः नाम	= Panasa, named	महावीर्यः	= highly valorous	यूथपः	= a commander
तिसृभिः	= with three, crores - of	महा अचल	= gigantic, mountain,	वृतः	= attended by
कोटिभिः	vanara-s who are	निभैः घोरैः	beaming forth like, horrendous		
आजगाम	= came up.				

The highly valorous commander named Panasa has then arrived attended by a three crore legion of horrendous vanara-s who are beaming forth like gigantic mountains. [3-39-21]

नील अंजन चय आकारो नीलो नाम अथ यूथपः ।  
अदृश्यत महाकायः कोटिभिः दशभिः वृतः ॥ ३-३९-२२

अथ	= now	दशभिः	= with ten, crores - of	वृतः	= encircled by
		कोटिभिः	vanara-s		
नील अंजन	= black, mascara,	महा कायः	= colossally, bodied	नीलः नाम	= Niila, named, then,
चय आकारः	mound, in shape			यूथपः	commander
अदृश्यत	= has come into view.				

Commander Niila has then come into view with his colossal and blackish mascara mound-like body encircled by ten crores of vanara-s that are selfsame to their leader. [3-39-22]

ततः कांचन आभो गवयो नाम यूथपः ।  
आजगाम महावीर्यः कोटिभिः पंचभिः वृतः ॥ ३-३९-२३

ततः	= then	कान्चन शैल	= golden, [mountain,] in sheen	महावीर्यः	= great-mighty one
		आभः			
गवयः नाम	= Gavaya, named, com-	पंचभिः	= with five, crores - of	आजगाम	= came forth.
यूथपः	mander	कोटिभिः	army, surrounded by		
		वृतः			

Then the great-mighty commander named Gavaya whose bodily sheen is like that of a golden mountain has come forth surrounded by five crores of vanara-s. [3-39-23]

दरीमुखः च बलवान् यूथपो अभ्याययौ तदा ।  
वृतः कोटि सहस्रेण सुग्रीवम् समुपस्थितः ॥ ३-३९-२४

तदा	= then	बलवान्	= mighty one, Dari-	यूथपः	= commander
कोटि	= crores, thousand	दरीमुखः च	imukha, also	अभ्याययौ	= came nigh of
सहस्रेण		वृतः	= along with	अभि आ ययौ	
सुग्रीवम्	= to Sugreeva, verily,				
सम् उप स्थितः	nearby, stayed.				

Dariimukha, the mighty commander then came along with a thousand crore vanara-s and he stayed nearby Sugreeva drawing nigh of him. [3-39-24]

मैन्दः च द्विविदः च उभौ अश्वि पुत्रौ महाबलौ ।  
कोटि कोटि सहस्रेण वानराणाम् अदृश्यताम् ॥ ३-३९-२५

महा बलौ	= great-mighty ones	अश्वि पुत्रौ	= Ashvani twin's, sons of	मैन्दः च	= Mainda, also, Dvividā,
उभौ	= two of them	वानराणाम्	= of vanara-s	द्विविदः च	also
				कोटि कोटि सहस्रेण	= crore, crore, with thousand - each with a thousand crore vanara-s
अदृश्यताम्	= are seen.				

Both Mainda and Dvividā, the great-mighty sons Ashvini-twin gods have then appeared, each with a thousand crore vanara-s. [3-39-25]

गजः च बलवान् वीरः त्रिसृभिः कोटिभिः वृतः ।  
आजगाम महातेजाः सुग्रीवस्य समीपतः ॥ ३-३९-२६

बलवान्	= mighty, braving,	गजः च	= Gaja, also	त्रिसृभिः	= three, corers [of
वीरः	highly resplendent			कोटिभिः	vanara-s,] encom-
महातेजाः	one			वृतः	passed by
सुग्रीवस्य	= to Sugreeva's, nearby,				
समीपतः	came forth.				
आजगाम					

The mighty, braving and highly resplendent Gaja came forth to the near of Sugreeva encompassed by three crores of vanara-s. [3-39-26]

ऋक्ष राजो महातेजा जांबवान् नाम नामतः ।  
कोटिभिः दशभिः व्याप्तः सुग्रीवस्य वशे स्थितः ॥ ३-३९-२७

महातेजा	= highly resplendent one	नामतः	= by name, Jambavanta, renowned one	ऋक्ष राजः	= bears, king
दशभिः	= ten, crores - of bears	नाम		सुग्रीवस्य	= Sugreeva's, under control, stayed - stood firm.
कोटिभिः		व्याप्तः	= spreading around him	वशे स्थितः	

A great resplendent one who is renowned by his name Jambavanta has then come with a brigade of ten crore bears spreading around him and stood firm under the control of Sugreeva. [3-39-27]

रुमणो नाम तेजस्वी विक्रान्तैः वानरैः वृतः ।  
आगतो बलवान् तूर्णम् कोटि शत समावृतः ॥ ३-३९-२८

वि क्रान्तैः	= with highly, venture-some, vanara-s, surrounded by	तेजस्वी	= blaze like, mighty one, Rumana, named	कोटि शत	= crore, hundred, along with
वानरैः वृतः		बलवान्		समावृतः	
तूर्णम्	= swiftly, came.	रुमणः नाम			
आगतः					

A blaze-like mighty vanara named Rumana came swiftly surrounded with a hundred crore legion of vanara-s who are highly venturesome. [3-39-28]

ततः कोटि सहस्राणाम् सहस्रेण शतेन च ।  
पृष्ठतो अनुगतः प्राप्तो हरिभिः गंधमादनः ॥ ३-३९-२९

ततः कोटि	= then, crore, thousand	सहस्रेण	= thousand, hundreds,	हरिभिः	= with vanara-s
सहस्राणाम्		शतेन च	also	प्राप्तः	= has arrived.
पृष्ठतः	= at behind, followed by	गन्ध मादनः	= Gandhamaadana		
अनुगतः					

Gandhamaadana has then arrived while ten thousand crores and hundred thousand crores of monkeys are following him at his behind. [3-39-29]

ततः पद्म सहस्रेण वृतः शङ्कु शतेन च ।  
युव राजो अंगदः प्राप्तः पितृ तुल्य पराक्रमः ॥ ३-३९-३०

ततः	= then	पितृ तुल्य	= father [Vali,] match-ing, in valour	युव राजः	= crown-prince, Angada
पद्म सहस्रेण	= padma-s, a thousand of	शङ्कु शतेन	= shanku, a hundred of, also	अंगदः	= encompassed by
प्राप्तः	= turned up	च		वृतः	



Angada, the crown prince of Kishkindha, who matches his father Vali in valour has then turned up with a thousand "legions and a hundred "legions of vanara-s. [3-39-30]

ततः तारा द्युतिः तारो हरिः भीम पराक्रमः ।  
पञ्चभिः हरि कोटीभिः दूरतः प्रत्यदृश्यत ॥ ३-३९-३१

ततः	= then	तारा द्युतिः	= stars, who has the sparkle of	भीम	= of remarkable, valour
तारः हरिः	= Tara, the monkey	पञ्चभिः	= with five, monkey,	पराक्रमः	= at a distance
		हरिः	crores	दूरतः	= at a distance
प्रत्यदृश्यत	= has appeared.	कोटीभिः			

Tara, the vanara-commander, whose sparkle is as that of stars and whose valour is remarkable then appeared at a distance with five crore monkeys. [3-39-31]

इन्द्रजानुः कपिः वीरो यूथपः प्रत्यदृश्यत ।  
एकादशानाम् कोटीनाम् ईश्वरः तैः च सम्वृतः ॥ ३-३९-३२

एकादशानाम्	= for eleven, crores [of	ईश्वरः	= chief of	वीरः यूथपः	= very bold, commander
कोटीनाम्	monkeys]				
इन्द्रजानुः	= Indrajānu, [named]	तैः	= with them - with such a kind of, selfsame	सम्वृतः	= encompassed by
कपिः	monkey		vanara-s		
प्रत्य	= appeared.				
अदृश्यत					

Indrajānu, the brave monkey commander who is the chief of eleven crores of monkeys has appeared then encompassed by selfsame vanara troopers. [3-39-32]

ततो रंभः तु अनुप्राप्तः तरुण आदित्य संनिभः ।  
आयुतेन वृतः चैव सहस्रेण शतेन च ॥ ३-३९-३३

ततः	= then	तरुण	= tender, sun, similar in	रम्भः	= Rambha
		आदित्य	shine		
आयुतेन	= with aayuta-s, thou-	सन्निभः		वृतः	= surrounded by
सहस्रेण	sand of	शतेन च	= plus a hundred, also		
अनुप्राप्तः	= has come.				

Rambha whose bodily glow is like that of tender-sun has then come forth fenced in a thousand plus a hundred of "of vanara legions. [3-39-33]

ततो यूथ पतिः वीरो दुर्मुखो नाम वानरः ।  
प्रत्यदृश्यत कोटिभ्याम् द्वाभ्याम् परिवृतो बली ॥ ३-३९-३४

ततः	= then	यूथ पतिः	= legion, commander	वीरः	= braving one
बली	= powerful one	दुर्मुखः नाम	= Durmukha, named,	द्वाभ्याम्	= with two, crores [of
		वानरः	vanara	कोटिभ्याम्	vanara-s,] encom-
				परिवृतः	passed by
प्रत्यदृश्यत	= has appeared.				

A braving and powerful legion commander of vanara-s named Durmukha has then appeared encompassed with two crores of vanara-s. [3-39-34]

कैलास शिखर आकारैः वानरैः भीम विक्रमैः ।  
वृतः कोटि सहस्रेण हनुमान् प्रत्यदृश्यत ॥ ३-३९-३५

हनुमान्	= Hanuma	कैलास	= Mt. Kailash, summits,	भीम विक्रमैः	= of formidable, bravery
		शिखर	in shape of		
कोटि	= crore, thousand	आकारैः		वृतः	= encompassed by
सहस्रेण		वानरैः	= with vanara-s		
प्रत्यदृश्यत	= appeared.				

Then Hanuma appeared with a thousand crore vanara-s encompassing him who in shape are like the summits of Mt. Kailash and whose bravery is formidable. [3-39-35]

नलः च अपि महावीर्यः संवृतो द्रुम वासिभिः ।  
कोटी शतेन संप्राप्तः सहस्रेण शतेन च ॥ ३-३९-३६

महावीर्यः	= highly, vigorous one	नलः च अपि	= Nala, also, even	कोटी शतेन	= crores, hundred
सहस्रेण	= thousand, hundred	द्रुम वासिभिः	= on tree, dwellers	संवृतः	= surrounded with
शतेन च			[monkeys]		
सम्प्राप्तः	= arrived.				

Highly vigorous Nala has also arrived while he is surrounded with a hundred crore one thousand and one hundred monkeys, the dwellers on trees. [3-39-36]

ततो दधिमुखः श्रीमान् कोटिभिः दशभिः वृतः ।  
संप्राप्तो अभिनदन् तस्य सुग्रीवस्य महात्मनः ॥ ३-३९-३७

ततः	= then	श्रीमान्	= salutary one, Dad-	दशभिः	= ten, crores, encircled
		दधिमुखः	himukha	कोटिभिः	by
				वृतः	

अभि नदन् = highly, blaring

तस्य महा = to that, great-souled  
अत्मनः = one, to Sugreeva  
सुग्रीवस्य

सम्प्राप्तः = arrived.

Dadhimukha, the salutary vanara-chief then arrived at the near of that great-souled Sugreeva encircled by a ten crore vanara-s who are all blaring highly. [3-39-37]

शरभः कुमुदो वह्निः वानरो रंहः एव च ।  
एते च अन्ये च बहवो वानराः काम रूपिणः ॥ ३-३९-३८

आवृत्य पृथिवीम् सर्वाम् पर्वतान् च वनानि च ।  
यूथपाः समनुप्राप्ता एषाम् संख्या न विद्यते ॥ ३-३९-३९

शरभः कुमुदः = Sharabha, Kumuda	वानरः वह्निः = vanara, Vahni	रम्हः एव च = Ramha, even, also
एते काम रूपिणः = these are, by wish, guise-changers	अन्ये च बहवः = others, also, many of them	एषाम् संख्या न विद्यते = whose, count, not, known such of those
वानराः पृथिवीम् = vanara-s = earth	यूथपाः पर्वतान् च वनानि च = their commanders = mountains, also, forests, also	सर्वाम् आवृत्य = in entirety = overspreading
समनुप्राप्ता = presented themselves.		

Sharabha, Kumuda, Vahni, also even Ramha, these and many other vanara-s have come who by their wish are the guise-changers. And many of those other commanders who have presented themselves along with their troops, overspreading the earth inclusive of its mountains and forests, their count is unknown. [3-39-38, 39]

आगताः च निविष्टाः च पृथिव्याम् सर्व वानराः ।  
आप्लवंतः प्लवंतः च गर्जतः च प्लवंगमाः ।  
अभ्यवर्तन्त सुग्रीवम् सूर्यम् अभ्र गणा इव ॥ ३-३९-४०

प्लवंगमाः गर्जन्तः च = fly-jumpers = thundering, also	आप्लवन्तः पृथिव्याम् सर्व वानराः सुग्रीवम् = by swinging = on earth, all, monkeys = at Sugreeva	प्लवन्तः च आगताः च निविष्टाः च अभ्यवर्तन्त अभि अव वृत् = by flying, also = arrived, also, settled down, also = before, they moved, presented themselves before Sugreeva.
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All those fly-jumpers arrived by swinging, flying and thundering, and all of the monkeys on earth have arrived thus, presented themselves and settled down around Sugreeva as if a number of clouds are cramming the sun. [3-39-40]

कुर्वाणा बहु शब्दान् च प्रकृष्टा बलशालिनः ।  
शिरोभिः वानरेन्द्राय सुग्रीवाय न्यवेदयन् ॥ ३-३९-४१

प्रकृष्टाः	= outstanding ones	बाहु शालिनः	= having sturdy arms, arms are the only weapons to them	बहु शब्दान्	= many, hues and [war] cries, while making, also [while they are arriving]
शिरोभिः	= with [raised] heads	वानर इन्द्राय सुग्रीवाय	= to vanara-king, Sugreeva	न्यवेदयन्	= submitted [themselves - informed of their arrival with raised heads.]

While arriving those monkeys made many a hue and cry of war, and those outstanding monkeys who are armed with a pair of their own arms have informed the vanara king Sugreeva about their arrival by tilting up their heads as in roll-call or in headcount. [3-39-41]

अपरे वानर श्रेष्ठाः संगम्य च यथा उचितम् ।  
सुग्रीवेण समागम्य स्थिताः प्राञ्जलयः तदा ॥ ३-३९-४२

अपरे	= some other	वानर श्रेष्ठाः	= vanara, leaders	यथा उचितम्	= as, befitting
संगम्य च	= coming together, also	सुग्रीवेण समागम्य	= with Sugreeva, on meeting	तदा	= then
प्राञ्जलयः स्थिताः	= with palms-adjoined, stayed behind.				

As befitting to them the other vanara leaders have come together to meet Sugreeva, and on their meeting with Sugreeva then they stayed behind with their palms adjoined. [3-39-42]

सुग्रीवः त्वरितो रामे सर्वान् तान् वानरर्षभान् ।  
निवेदयित्वा धर्मज्ञः स्थितः प्राञ्जलिः अब्रवीत् ॥ ३-३९-४३

धर्मज्ञः	= rectitude, knower of	सुग्रीवः	= Sugreeva	त्वरितः	= promptly
प्राञ्जलिः स्थितः	= with adjoined palms, staying	तान् सर्वान् वानर ऋषभान्	= them, all, vanara-s, prominent ones	रामे	= to Raama
निवेदयित्वा	= having informed about them	अब्रवीत्	= addressed [the monkeys that are forgathered.]		

Then Sugreeva, the knower of rectitude, promptly informed about all of those paramount monkeys to Raama as to who is who, and staying with folded palms he addressed the forgathered monkey chiefs. [3-39-43]

यथा सुखम् पर्वत निर्झरेषु वनेषु सर्वेषु च वानरेन्द्राः ।  
निवेशयित्वा विधिवत् बलानिबलम् बलज्ञः प्रतिपत्तुम् ईष्टे ॥ ३-३९-४४

वानर इन्द्राः	= oh, vanara-chiefs	पर्वत निर्झरेषु	= on mountains, at river-sides	सर्वेषु वनेषु	= everywhere, in forests,
यथा सुखम्	= according, to you comfort	विधिवत्	= procedurally	च	also
बल ज्ञः	= force-knower - Raama	बलम्	= forcefulness [of your troops]	बलानि	= troops, on camping if you camp the troops properly
ईष्टे	= he - Raama - desires to - he expects to, as a kind of guard of honour.			प्रतिपत्तुम्	= to infer

'Oh, chiefs of vanara-s, on procedurally camping your forces everywhere on mountains, at riversides, and in forests according their comfort, the knower of absolute force, Raama, expects to inspect them to infer the forcefulness of your forces. [3-39-44]

The count of the monkeys who followed their leaders cannot be rendered into million, billion counts, precisely. But when all of them are put together they result into the numerals as contained in Yajur Veda तैत्तरीय as said in Dharmaakuutam.

एका च दश शतम् च सहस्रम् च अयुतम् च प्रयुतम् च न्यब्रिन्दम् च समुद्रः च मध्यम् च अन्तः च पराधः अजुर् एद तैत्तरीय वानर प्रमुखा महा प्रभावा दश सहस्र कोटि बृन्द खर निखर्व अन्त मध्य परार्ध अनेक परार्ध सङ्ख्याकैः अप्रमेय पराक्स्वामैः वानरैः परिवृता समागताः सुग्रीवेण च यथा सुखम् विनिवेशिताः च -धर्माकृतम्

Further he goes on to quote Leelavati mathematics: लीलावती गणित शास्त्रे सिद्धन्त शिरोमणे

एक दश शत सहस्र आयुत लक्ष प्रयुत कोट्यः क्स्वामशः ।  
अर्बुदम् अब्दम् खर्व निखर्वम् महापद्मम् शन्खवः तस्मात् ॥  
निधिः च अन्तम् मध्यम् परार्धम् इति दश गुण उत्तरम् सम्ज्ञाः ।  
सम्ख्यायाः स्थानानाम् व्यवहार अर्थम् कृताः पूर्वैः इति ॥

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकोनचत्वारिंशः सर्गः ॥

Thus completes 39<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 40 Sarga 40 - चत्वारिंशः सर्ग

## Sugreeva Orders Eastside Search

## Introduction -

Sugreeva orders vanara-s to search east under the leadership of Vinata, a mighty vanara. Firstly he dedicates all the vanara forces to Raama, but Raama desired to know whether Seetha is alive or not, and if so at what place. Then Sugreeva commissioning Vinata explains the topography and geography of Eastern side of the "dwiipa, 'the Indian subcontinent,' and its eastward, comprising whole of South-East Asia. This is the first chronicle ever recorded about the lands and oceans, islands and dwellers in there, as far as Ancient Indian Geography is concerned.

अथ राजा समृद्ध अर्थः सुग्रीवः प्लवगेश्वरः ।  
उवाच नरशार्दूलम् रामम् परबलार्दनम् ॥ ४-४०-१

प्लवग ईश्वरः	= fly-jumper's, lord	राजा सुग्रीवः	= king, Sugreeva	समृद्ध अर्थः	= abound, in means
अथ	= then	नर शार्दूलम्	= to tigerly-man	पर बल	= enemy, might, to van-
रामम् उवाच	= to Raama, said.			अर्दनम्	quisher

The lord of fly-jumpers, king Sugreeva, who by now is replete with every means, then spoke to the tigerly-man and the vanquisher of enemy's might, Raama. [4-40-1]

आगता विनिविष्टाः च बलिनः कामरूपिणः ।  
वानरेन्द्रा महेन्द्र आभा ये मत् विषय वासिनः ॥ ४-४०-२

ये मत् विषय	= those, my, in province,	बलिनः काम	= mighty ones, at wish,	महेन्द्र आभा	= like that of Mahendra,
वासिनः	dwellers	रूपिणः	guise-changers		whose sheen is
वानर इन्द्रा	= vanara, chiefs	आगताः	= arrived	वि निविष्टाः	= properly encamped,
				च	also.

'The mighty vanara chiefs who are guise-changers by their wish and who in sheen are like Mahendra, and who dwell in my province have arrived and they are properly encamped too. [4-40-2]

त इमे बहु विक्रान्तैः बलिभिः भीम विक्रमैः ।  
आगता वानरा घोरा दैत्य दानव संनिभाः ॥ ४-४०-३

घोराः	= ghastly ones	दैत्य दानव	= to monsters, ogres,	त इमे ते इमे	= those [vanara-chiefs,
		सन्निभाः	matching to		these [with their
					soldiers]

वानराः	= vanara-s	भीम विक्रमैः	= terribly, victorious ones	बलिभिः	= mighty ones
बहु विक्रान्तैः	= diversely, triumphant ones	आगता	= arrived.		

'Those ghastly vanara-chiefs who are a match to the monsters and ogres have arrived with these diversely triumphant, terribly victorious and mighty vanara-soldiers. [4-40-3]

ख्यात कर्म अपदानाः च बलवन्तो जित क्लृमाः ।  
पराक्रमेषु विख्याता व्यवसायेषु च उत्तमाः ॥ ४-४०-४

पृथिवि अंबु चरा राम नाना नग निवासिनः ।  
कोटि ओघाः च इमे प्राप्ता वानराः तव किंकराः ॥ ४-४०-५

राम	= oh, Raama	ख्यात कर्म	= acclaimed, deeds	अपदानाः च	= accomplished tasks, also
बलवन्तः	= powerful ones	जित क्लृमाः	= they overcame, their weariness	पराक्रमेषु	= in confrontation,
व्यवसायेषु	= in manoeuvres, also,	पृथिवि अम्बु	= on earth, on water,	विख्याता	renowned ones
उत्तमाः च	noteworthy ones	चरा	they travel	नाना नग	= on diverse, mountains,
इमे वानराः	= these, vanara-s	कोटि ओघाः	= in crores, of clusters [millionfold]	निवासिनः	dwellers such as they are
प्राप्ताः	= they came.			तव किंकराः	= as your, servants

'Oh, Raama, these vanara-s are acclaimed for undertaking impossible deeds, and they will accomplish whatever task they have undertaken. They are powerful ones who have overcome weariness. They are renowned for their confrontation and noteworthy in their manoeuvres. These who are the dwellers on diverse mountains can travel either on earth or on water. Such as they are these vanara-s have come in millionfold as your servants. [4-40-4, 5]

Vividly: 'These vanara-s are acclaimed for their impossible deeds like jumping over oceans, swinging from mountains to mountains, even lifting mountainous mass etc., thus any impracticable task is assignable to them, and hitherto each and every infeasible task undertaken by them is accomplished by each of them, thus they all are dependable... these are not only powerful individually, but they also have overpowered their individual weariness, thus they pursue any task unweariedly... and these are renowned for their complicated confrontations and noteworthy manoeuvres...'

निदेश वर्तिनः सर्वे सर्वे गुरु हिते स्थिताः ।  
अभिप्रेतम् अनुष्ठातुम् तव शक्यन्ति अरिदम् ॥ ४-४०-६

अरिन्दम	= oh, enemy-repressor, Raama	सर्वे निदेश वर्तिनः	= all of them, in orderliness, they abide	सर्वे गुरु हिते स्थिताः	= all, in mentor's [king's, welfare, abide by
तव अभिप्रेतम् अनुष्ठातुम् शक्यन्ति	= at your, discretion, to discharge, they will be able to.				

'All of them will conduct themselves in orderliness and all abide by the welfare of their king, and oh, Raama, the enemy-repressor, they will be able to discharge whatever task entrusted to them at your discretion. [4-40-6]

त इमे बहु साहस्रैः अनेकैः बहु विक्रमैः ।  
आगता वानरा घोरा दैत्य दानव संनिभाः ॥ ४-४०-७

घोराः	= ghastly ones	दैत्य दानव सन्निभाः	= to monsters, ogres, matching to	त इमे ते इमे	= those [vanara-chiefs, these [with their soldiers]
वानराः	= vanara-s	भीम विक्रमैः	= terribly, victorious ones	बलिभिः	= mighty ones
बहु विक्रान्तैः	= diversely, triumphant ones	आगता	= arrived.		

'Such of those ghastly vanara-chiefs who are a match to the monsters and ogres have arrived with these diversely triumphant, terribly victorious and mighty vanara-soldiers. [4-40-7]

This verse may appear similar to verse 3 above but differs in mood of the dialogue.

यत् मन्यसे नरव्याघ्र प्राप्त कालम् तत् उच्यताम् ।  
तत् सैन्यम् त्वत् वशे युक्तम् आज्ञापयितुम् अर्हसि ॥ ४-४०-८

नर व्याघ्र	= oh, manly, tiger Raama	यत्	= whichever	प्राप्त कालम्	= chanced, according to time [seasonable]
मन्यसे	= you think fit	तत् उच्यताम्	= that, may be said	त्वत् वशे	= under your, control
युक्तम्	= that has joined	तत् सैन्यम्	= that, military force	आज्ञापयितुम् अर्हसि	= to give orders, apt of you.

'Oh, the manly-tiger Raama, whichever you think fit and seasonable that may be said. It will be apt of you to give orders to this vanara force since this has joined up under your command. [4-40-8]

कामम् एषाम् इदम् कार्यम् विदितम् मम तत्त्वतः ।  
तथा अपि तु यथा युक्तम् आज्ञापयितुम् अर्हसि ॥ ४-४०-९

इदम् कार्यम् विदितम् कामम्	= this, task - of yours	मम	= to me	तत्त्वतः	= in its nature
		तथा अपि	= then, even	यथा युक्तम्	= as, befitting



एषाम्	= them	आज्ञापयितुम्	= to give orders [to
		अर्हसि	them, apt of you.

'In fact, this task of yours is known to me in its nature. Even then, it will be apt of you to give them orders as befitting.' Thus Sugreeva spoke to Raama. [4-40-9]

This verse has different shades in different mms. Dharmaakuutam has this as kaamam eSaam idam kaarye viditam viira tattvataH then it means that 'I know how to use them in this task...' Some other mms have it to mean: 'Myself and these vanara-s know the task but we are waiting for formal orders from you...' अनेन प्रभु सन्निधौ स्वेन स्वातन्त्र्यम् न अवलम्बनीयम्। किन्तु तद् उक्तम् एव स्रोतव्यम् इति सूचितम् - इक् 'In the presence of the supreme commander, a lower level commander cannot and should not act independently. Whatever is said by the chief is to be carried out...' This is the foremost discipline required of any army personnel.

तथा ब्रुवाणम् सुग्रीवम् रामो दशरथात्मजः ।  
बाहुभ्याम् संपरिष्वज्य इदम् वचनम् अब्रवीत् ॥ ४-४०-१०

दशरथ	= Dasharatha's, son,	तथा	= thus, who is speaking,	बाहुभ्याम्	= with both arms, well
आत्मजः	Raama	ब्रुवाणम्	to Sugreeva	सम्	[heartily hugging
रामः		सुग्रीवम्		परिष्वज्य	
इदम्	= this, word, said.				
वचनम्					
अब्रवीत्					

While Sugreeva is speaking thus, Raama the son of Dasharatha heartily hugged him with both of his arms and said this word to him. [4-40-10]

ज्ञायताम् सौम्य वैदेही यदि जीवति वा न वा ।  
स च देशो महाप्राज्ञ यस्मिन् वसति रावणः ॥ ४-४०-११

महा प्राज्ञ	= oh, well-informed one [Sugreeva]	सौम्य	= oh, gracious one	यदि वैदेही	= whether, Vaidehi,
न वा	= not, or	रावणः	= Ravana, wherein,	जीवति वा	alive, either
		यस्मिन्	dwells	स देशः च	= that, place, likewise
ज्ञायताम्	= it is to be known.	वसति			

'Oh, gracious Sugreeva, whether Vaidehi is alive or not - it shall be known. Likewise, oh, well-informed one that place in which Ravana dwells - it is to be determined, at the outset. [4-40-11]

अधिगम्य तु वैदेहीम् निलयम् रावणस्य च ।  
प्राप्त कालम् विधास्यामि तस्मिन् काले सह त्वया ॥ ४-४०-१२

वैदेहीम्	= about Vaidehi	रावणस्य	= Ravana's, dwelling	अधिगम्य तु	= on knowing, only
तस्मिन्	= at that, time	निलयम् च	place, also	प्राप्त कालम्	= befitting, to time
काले		त्वया सह	= with you, in association - on deliberating with you	[timely action]	
विधास्यामि	= I will order for.				

'Only on knowing about Vaidehi, also about the dwelling place of Ravana, I will order for the timely action at that time, that too, after deliberating with you. [4-40-12]

न अहम् अस्मिन् प्रभुः कार्ये वानरेन्द्र न लक्ष्मणः ।  
त्वम् अस्य हेतुः कार्यस्य प्रभुः च प्लवगेश्वर ॥ ४-४०-१३

प्लवग ईश्वर	= oh, fly-jumper's king	वानरेन्द्र	= vanara chief	अहम्	= I am, in this, task, capable [sufficient unto,
लक्ष्मणः न	= Lakshmana, is not	त्वम् अस्य	= you are, this, task's	कार्ये प्रभुः न	master, not
		कार्यस्य		हेतुः प्रभुः च	= catalyst, and master, also.

'Oh, chief of vanara-s, I am not the master of this task, nor Lakshmana is, but you, oh king of fly-jumpers, are the catalyst and master of this task of searching Seetha. [4-40-13]

त्वम् एव आज्ञापय विभो मम कार्यं विनिश्चयम् ।  
त्वम् हि जानासि यत् कार्यम् मम वीर न संशयः ॥ ४-४०-१४

विभोः	= oh, lord [of vanara-s]	मम कार्यं वि	= in my, of task, for the	त्वम् एव	= you, alone, give orders
वीर	= oh, valiant one	निश्चयम्	right determination - what is to be done in my task	आज्ञापय	
न संशयः	= need not, have doubt - about it, your giving orders is inoffensive.	मम यत्	= my, what, task is there	त्वम्	= you are, aware of it,
		कार्यम्		जानासि हि	isn't it

'Oh, lord of vanara-s, you alone have to give orders for the right determination of my task, and what my task is, oh, valiant one, you are fully aware of it, isn't it. And it is inoffensive of you to issue orders in this regard. [4-40-14]

सुहृद् द्वितीयो विक्रान्तः प्राज्ञः काल विशेष वित् ।  
भवान् अस्मत् हिते युक्तः सुहृद् आप्तो अर्थवित्तमः ॥ ४-४०-१५

भवान् सुहृत्	= you are, kind-hearted	द्वितीयः विनीतः	= second-best one [first one is Lakshmana, if it is vinnita]	= a be- nign one]	
विक्रान्तः	= valorous one	प्राज्ञः	= an intellectual	काल विशेष वित्	= time's, speciality [scope, knower of
अस्मत् हिते युक्तः अर्थ वित् तमः	= you, in our, welfare, join forces with intention, knower, the best - best one among the knowers of our in- tentions.	सुहृत्	= good-hearted [part- ner]	आप्तः	= helpful one [patron]

'You are a kind-hearted one. To me you are the second-best one, first being Lakshmana. More so, you are a valorous vanara, an intellectual, a knower of the scope of the time and you joined forces with us in our welfare, a partner and a patron of ours, and the best one among all those who are aware of our intentions.' Thus Raama said to Sugreeva. [4-40-15]

The often repeated word of Raama 'my task, my mission...' is not just regaining Seetha, but the complete elimination of demon's clan, for which Seetha is the conditional and instrumental entity. The masters have to repose absolute confidence in servants unconditionally to get things done: अनेन प्रभुणा अपि आप्ततमे अभिज्ञे अर्थ साधके स्वातन्त्र्यम् आधाय कार्यम् साधनीयम् इति सूचितम् - द्रुक्

एवम् उक्तः तु सुग्रीवो विनतम् नाम यूथपम् ।  
अब्रवीत् राम सान्निध्ये लक्ष्मणस्य च धीमतः ॥ ४-४०-१६  
शैलाभम् मेघ निर्घोषम् ऊर्जितम् प्लवगेश्वरम् ।

एवम् उक्तः तु सुग्रीवः	= thus, said to, on his part, Sugreeva	राम सान्निध्ये	= in Raama's, presence	धीमतः लक्ष्मणस्य च	= the observant, of Lak- shmana's [in presence, also
यूथपम्	= to vanara-commander	शैल अभम्	= mountain, in sheen	मेघ निर्घोषम्	= cloudlike, in thunder- ing
ऊर्जितम्	= mightiest	विनतम् नाम	= to Vinata, named	प्लवगेश्वरम् अब्रवीत्	= to fly-jumpers, chief, spoke.

When Raama said so, Sugreeva spoke in the presence of Raama and the observant Lakshmana, to a mightiest chief of fly-jumpers, named Vinata, who is a commander of vanara army, who is like a mountain in his sheen and who thunders like a cloud. [4-40-16, 17a]

सोम सूर्य निभैः सार्धम् वानरैः वानरोत्तम ।। ४-४०-१७  
देश काल नयैः युक्तः विज्ञः कार्य विनिश्चये ।

वृतः शत सहस्रेण वानराणाम् तरस्विनाम् ।। ४-४०-१८  
अधिगच्छ दिशम् पूर्वाम् स शैल वन काननाम् ।

वानर उत्तम	= oh, vanara [Vinata, the best	देश काल	= place, time, probity, in	कार्य	= task, in determination,
		नयैः युक्तः	consonance with - you are aware of	विनिश्चये	you are an expert such
सोम सूर्य निभैः	= who are - moon, sun, in glow	वानरैः सार्धम्	= vanara-s, along with	विज्ञः	as you are you with
वृतः	= accompanied with	स शैल वन काननाम्	= with, mountains, woodlands, forests	तरस्विनाम् वानराणाम्	= powerful ones, with vanara-s, in hundreds, thousands
				शत सहस्रेण पूर्वाम्	= eastern, direction, you go over.
				दिशम्	
				अधिगच्छ	

'Oh, Vinata, the best vanara, you are an expert in determining the tasks in consonance with time, place and probity. Hence, you along with vanara-s, whose glow shall be like the moon and sun for they shall be from the progeny of Sun and Moon, and even accompanied with a hundred thousand, say one lakh, other powerful vanara-s, shall go over Eastern direction of the earth inclusive of its mountains, woodlands and forests. [4-40-17b, 18, 19a]

In some translations the second foot's gist is also attributed to Vinata, i.e., Vinata is with the glow of sun, moon etc., but it is for the progeny of the Sun and Moon gods, who are to follow Vinata.

तत्र सीताम् च वैदेहीम् निलयम् रावणस्य च ।। ४-४०-१९  
मार्गध्वम् गिरि दुर्गेषु वनेषु च नदीषु च ।

तत्र	= there	वैदेहीम् सीताम् च	= princes from Videha kingdom, of Seetha, also	रावणस्य निलयम् च	= of Ravana, residency, also
गिरि दुर्गेषु	= in mountains, impassable places	वनेषु च	= in forests, even	मार्गध्वम्	= shall be searched.

'There in the East, the forests, mountains and impassable places shall be searched for the princess from Videha kingdom, namely Seetha, and even for the residency of Ravana. [4-40-19b, 20a]

The eastside is not the eastside of Kishkindha, but to the East of जम्बू द्वीप 'Indian subcontinent... inclusive of South-East Asia...' The meridian of the Saraswati Triveni - the confluence of rivers Ila, Bharati, and Saraswati - is still the prime meridian for Indian astronomers. The first observatory Ujjain Observatory is on this meridian. उद्दिच्य पश्चिमोत्तरः तस्याः शरावत्याः अवधेः यः पश्चिमोत्तः - स उद्दिच्य इति उच्यते Taking Ujjain, the place where one ancient river flowed circuitously in Central India, named Sharavati, as the centre of the country, the ancient astronomers

have decided the quarters. So, Sugreeva said about the absolute east of India but not about the east of his small kingdom.

नदीम् भागीरथीम् रम्याम् सरयूम् कौशिकीम् तथा ॥ ४-४०-२०

कालिंदीम् यमुनाम् रम्याम् यामुनम् च महागिरिम् ।  
सरस्वतीम् च सिंधुम् च शोणम् मणि निभ उदकम् ॥ ४-४०-२१

महीम् कालमहीम् चैव शैल कानन शोभिताम् ।  
ब्रह्ममालान् विदेहान् च मालवान् काशि कोसलान् ॥ ४-४०-२२

मागधाम् च महाग्रामान् पुण्ड्रान् अंगाम् तथैव च ।  
भूमिम् च कोशकाराणाम् भूमिम् च रजत आकराम् ॥ ४-४०-२३

नदीम्	= River,	Bhaagiirathi	रम्याम्	= delightful one,	River	तथा	= likewise,	River
भागीरथीम्		[Ganga]	सरयूम्		Sarayu	कौशिकीम्		Kaushiki
कालिन्दीम्	= river emerging from		यामुनम् च	= the source of	River	सरस्वतीम्	= River Saraswati, also,	
रम्याम्	Mt. Kalinda, pleasing		महा गिरिम्	Yamuna, also, great,		च सिन्धुम्	River Sindhu, also	
यमुनाम्	[river,] River Yamuna		शोणम्	= River Shona		च		
मणि निभ	= one with - gemlike,		कालमहीम्	= River Kaalamahi		महीम्	= River Mahii	
उदकम्	lustrous, waters		विदेहान् च	= Videha, also		च एव	= also thus	
शैल कानन	= with mountains,		पुण्ड्रान्	= Pundra, Anga [king-		मालवान्	= Malava, Kaashi, Kos-	
शोभिताम्	forests, brightened by		अन्गाम्	doms]		काशि	ala	
ब्रह्ममालान्	= [kingdoms like Brah-		रजत	= [places pertaining to		कोसलान्		
	mamaala		आकराम्	silver, mines		तथा एव च	= like, that, only	
मागधाम्	= pertaining to Maa-					भूमिम् च	= lands [provinces, also	
महा ग्रामान्	gadha kingdom, also,							
च	grand villages							
कोशकाराणाम्	= of Koshakaara kings,							
भूमिम् च	provinces, also							
मार्गध्वम्	= shall be searched.							

'Search shall be conducted at the riversides of heartening rivers like River Bhaagiirathi, another name for River Ganga, and River Sarayu, like that at River Kaushiki, and at the pleasing surrounds of River Yamuna, and on Mt. Kalinda, as well at River Saraswati, River Sindhu and at the river whose waters are lustrous like gems, namely River Shona, and further at River Mahi and River Kaalamahi which rivers are brightened by mountains and forests surrounding them. And the kingdoms like Brahmamaala, Videha, Maalva, Kaashi, and Kosala, and in Maagadha, which kingdom has grand villages, and in that way, also in the kingdoms of Pundra and Anga, and in the countries of the kings called Koshakaara, and in the provinces of silver mines search is to be conducted. [4-40-20b, 21, 22, 23]

The mention of these two western rivers, Saraswati and Sindhu, at this eastern place, to where Vinata is being sent, is a disputed matter. The River Saraswati is the river of Vedic period that once coursed but later disappeared or is coursing underground. This river is 'this creative centre of Man, River Saraswati, was made by the deva-s...' Rig Veda, 3.33.4, and 'all life takes its origin from your [Saraswati womb... Rig Veda, 2-4, 9-17. Presently research work is undertaken to find out this river under the banner 'Saraswati Nadi Shodh Abhiyaan' and they are trying to find out the palaeodrainage, the buried course of this river. It is believed that this perennial river was flowing from Himalayas through Punjab, Haryana, Western Rajasthan, and through the Rann of Kutch in Gujarat, and it is said that if this could be traced an abundant source of underground water could be established.

Likewise, the mention about Sindhu at this place does not relate to westerly Indus River, because any river or rivulet is generally called Sindhu: देशे नद विशेषे अब्दौ सिन्धुर्ना सरिति स्त्रियाम् - अमर कोश। Sugreeva separately indicates Indus river at 15th verse, chapter 42: सिन्धु सागरयोः चैव सन्नामे॥। Hence it is taken as another easterly river called Indusa.

So also the river Mahi as said in next verse, on which Griffith says that 'The Mahii River rises in Malwa [Malwa Plateau, Madhya Pradesh, and falls in the Gulf of Cambay after a westerly course of 280 miles...' But the Ancient Geography of India says that 'the mention of this river is out of place here and is probably due to erroneous transposition of the verses...'

It is generally accepted that many verses in these episodes of Sugreeva's narrating the geography are shuffled. The River Shona is present day Shon, and Kaushiki is Koshi, and she is the sister of Vishvamitra. That sage explains about the emergence of this river in Bala Kanda.

Videha is Mithila, the kingdom from where Seetha came to Ayodhya, this and Anga kingdoms were roughly present West Bengal. Magadha is the famous post Buddhist period kingdom, ruling from present-day Bihar. Huen Tsong recorded that 'to the north of Magadha, River Ganga courses, to the west of it Kaashi province is there, and in east हिरण्य पर्वत [Maanghir is there, and in south गिरण सुवर्ण सिन्धु भूमि is there... and its capital is कुसुम पुर पाटली पुत्र present day Patna. Next, the word ' कोशकार is literally a silkworm or one who makes scabbards or a lexicographer. It is also referred to the kings of these clans.

सर्वम् च तत् विचेतव्यम् मार्गयद्भिः ततः ततः ।  
रामस्य दयिताम् भार्याम् सीताम् दशरथः स्नुषाम् ॥ ४-४०-२४

रामस्य दयिताम् भार्याम्	= Raama's, dear, wife	दशरथः स्नुषाम्	= Dasharatha's, daughter-in-law	सीताम्	= such Seetha
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ततः ततः = there, there - there-  
about

मार्गयद्भिः = while you are explor-  
ing

तत् सर्वम् = that [those places,  
विचेतव्यम् in entirety, shall be  
च searched, also.

'While you explore those places in their entirety, thereabout you have to search for Raama's dear wife and king Dasharatha's daughter-in-law Seetha. [4-40-24]

समुद्रम् अवगाढान् च पर्वतान् पत्तनानि च ।  
मन्दरस्य च ये कोटिम् संश्रिताः केचित् आलयाः ॥ ४-४०-२५

कर्ण प्रावरणाः चैव तथा च अपि ओष्ठ कर्णकाः ।  
घोर लोह मुखाः चैव जवनाः च एक पादकाः ॥ ४-४०-२६

अक्षया बलवन्तः च तथैव पुरुष आदकाः ।किराताः तीक्ष्ण चूडाः च हेमाभाः प्रिय दर्शनाः ॥ ४-४०-२७

आम मीन अशनाः चापि किराता द्वीप वासिनः ।  
अन्तर्जल चरा घोरा नरव्याघ्रा इति स्मृताः ॥ ४-४०-२८

एतेषाम् आश्रयाः सर्वे विचेयाः कानन ओकसः ।  
गिरिभिर् ये च गम्यन्ते प्लवनेन प्लवेन च ॥ ४-४०-२९

कानन = oh, forest, dwellers ओकसः [vanara-s] मन्दरस्य = of Mt. Mandara	समुद्रम् = in ocean, [places अवगाढान् steeped deep into आलयाः = as their dwelling [ex- आयताम् tensive beings, as in some mms, thereby unsightly beings]	पर्वतान् = mountains, town- पत्तनानि च ships, also कोटिम् = on peak of
संश्रिताः = harbouring	केचित् = some beings	कर्ण प्र = ears, verily, covered आवरणाः ones [ears covered over, i.e., with invis- ible ears, or without ears like snakes]
तथा च अपि = like that, also, even	ओष्ठ कर्णकाः = lips, as their ears	घोर लोह = grisly, iron, faced मुखाः चैव ones, also thus
जवनाः = very rapid beings	एक पादकाः = single, footed beings, च also	अक्षया = not, deteriorating - un- killable beings
बलवन्तः च = mighty ones, also	तथैव = also thus	पुरुष = men, eaters
किराताः = [other tribals	तीक्ष्ण चूडाः = those with towering, च wisps, also	आदकाः
हेम आभाः = golden, in shine - com- plexioned	आम मीन = uncooked [raw, fish, अशनाः eaters	प्रिय दर्शनाः = [some more pleasant, in appearance
द्वीप वासिनः = on islands, dwellers	किराता = [other tribals	चापि = also, even
अन्तर् जल = inside, water, those चरा who budge up	घोरा = horrific beings	नर व्याघ्रा = man, tiger, thus, इति स्मृताः renowned - tigers like men
		एतेषाम् सर्वे = of these beings, all of आश्रयाः the, dwelling places

विचेयाः	= are to be searched	ये	= which - which of those dwelling places	गिरिभिः	= by [climbing mountains
प्लवनेन	= by hopping	प्लवने च	= by boating, also	गम्यन्ते	= reachable - you have to reach them in those modes of transport.

'Oh, forest dwelling vanara-s, you shall search on the mountains and in the townships that are steeped in the ocean. And you have to search on the peak of Mt. Mandara, where some extensive and unsightly beings are harboured, and at places where some other beings live with odd physical features. Some of them have no ears, while some have their lips as their ears. Some are with grisly faces like iron-faced-beings while some beings, although they are single-footed, yet they are very rapid. While some tribals are unkillable and mighty man-eaters, some other have golden complexion, and they will be pleasant in their appearance with towering wisps. Some other tribals who live on islands budging underwater as they are raw fish eaters and they are observed upon as horrific man-tigers i.e., half-man and half-tiger, like mermaids. All of their dwellings are to be searched in " dwiipa, the tableland that contains "varSa, namely India. And you have to go beyond this to other easterly places that are reachable either by mountaineering, or by hopping, or even by boating. [4-40-25, 26, 27, 28, 29]

यत्नवन्तो यव द्वीपम् सप्त राज्य उपशोभितम् ।  
सुवर्णं रूप्यकम् द्वीपम् सुवर्णं आकर मण्डितम् ॥ ४-४०-३०

यव द्वीपम् अतिक्रम्य शिशिरो नाम पर्वतः ।  
दिवम् स्पृशति शृङ्गेण देव दानव सेवितः ॥ ४-४०-३१

एतेषाम् गिरि दुर्गेषु प्रपातेषु वनेषु च ।  
मार्गध्वम् सहिताः सर्वे राम पत्नीम् यशस्विनीम् ॥ ४-४०-३२

सप्त राज्य उप शोभितम्	= with seven, kingdoms, splendid	यव द्वीपम्	= Yava, in island	सुवर्णं आकर मण्डितम्	= with gold, mines, enwreathed
सुवर्णं रूप्यकम् द्वीपम्	= Golden, Silver, islands	यत्नवन्तः	= you strive in there	यव द्वीपम् अतिक्रम्य	= Yava, island, crossing over
शिशिरः नाम	= Shishira, named	देव दानव सेवितः	= god, demons, which is adored by	पर्वतः	= [there is a mountain
शृङ्गेण दिवम् स्पृशति	= with its peak, heaven, which touches	सर्वे सहिताः	= you all, collectively	एतेषाम्	= in these - islands
गिरि दुर्गेषु	= mountains, impassable [mountains]	प्र पातेषु	= in great, falls [waterfalls]	वनेषु च	= in forests, also
यशस्विनीम् राम पत्नीम् मार्गध्वम्	= for glorious one, Raama's, wife, you rake through.				



'You strive hard in the island of Yava, which will be splendorous with seven kingdoms, like that even in Golden and Silver islands that are enwreathed with gold-mines, in and around Yava islands. On crossing over Yava Island, there is a mountain named Shishira, which touches heaven with its peak, and which gods and demons adore. You shall collectively rake through all the impassable mountains, waterfalls, and forests in these islands for the glorious wife of Raama. [4-40-30, 31, 32]

The Yava Island is taken as the present day Jawa Island, and the seven kingdoms referred may compare to Jawa, Sumatra, Bali, Indonesia etc. It is believed that around 10 to 8 millennia B.C., there used to be a continuous landmass from Burma to Central America, which is why Maya civilization has flourished there via this route. Later in time due to tectonic activity, the northern India's landmass rose up and southern sunk down. [Chronology of Ancient Bharath, by Prof. K. Srinivasa Raghavan, published by 'Sri Aurobindo Study Circle, Triplicane, Chennai, in year 1896. It is therefore presumable that the islands of Indian Archipelago are so numerous and so nearly situated. However, this splintering of islands may have happened by the time of Raamayana, since the Sage-poet of Raamayana is citing them as द्वीप islands.

Regarding the difference between the names of अव and जव the word य in Sanskrit becomes ज in vernaculars तद्भव पद . Hence Yava became Java, as सिम्ह पुरि 'lion-city' became the present day षिन्गपोरे। On this point of Yava/Java island as said in Raamayana, Sri Kedarnath Basu notes in his 'Hindu Civilization': 'The reader may note here that जव द्वीप described as consisting of seven kingdoms was probably the group of islands now called the Indian Archipelago, of which Java was at that time the most powerful. The chief islands of this group are Sumatra, [say, सु मित्र = good friend, Java, Bali, [the benefactor Borneo, [or वरुण , the Rain-god, and Celebes. More details are with: Vivekananda Kendra, Kanyakumari, who are publishing 'Vivekananda Kendra Patrika' an encyclopaedic journal on Ancient India.

ततो रक्त जलम् प्राप्य शोण आख्यम् शीघ्र वाहिनीम् ।  
गत्वा पारम् समुद्रस्य सिद्ध चारण सेवितम् ॥ ४-४०-३३

तस्य तीर्थेषु रम्येषु विचित्रेषु वनेषु च ।  
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४०-३४

ततः	= then	रक्त जलम्	= that has - red, waters	शीघ्र	= speedily, drifting
शोण	= Shona, reputed as, [or	प्राप्य	= on getting at	वाहिनीम्	
आख्यम्	a very deep river]			समुद्रस्य	= of ocean
अगाधम्					

सिद्ध चारण = siddha-s, carana-s, सेवितम् adored such a	पारम् = other coast	गत्वा = having gone to
तस्य रम्येषु = at its [Shona river's, तीर्थेषु beautiful, ghats [de- clivities]	विचित्रेषु = in amazing, forests वनेषु च [alongshore, also]	ततः ततः = there, and there
वैदेह्याः = of Vaidehi	सह = together with - as well as	रावणः = Ravana
मार्गितव्यः = be scouted around thn you proceed to Plaksha Island.		

'Then, having gone to the other coast of the ocean you reach River Shona, waters of which will be reddish with deep and speedy drift, and which is adored by siddha-s and carana-s. You have to scout thereabout for Vaidehi as well as for Ravana, at those beautiful ghats, say littorals of that Shona River, and in the amazing forests alongshore. Then proceed to an island called Plaksha Island. [4-40-34]

पर्वत प्रभवा नद्यः सुभीम बहु निष्कृताः ।  
मार्गितव्या दरीमन्तः पर्वताः च वनानि च ॥ ४-४०-३५

सु भीम = very, vast	बहु निष्कृताः = with many, [pleasure gardens	पर्वत प्रभवा = from mountain, नद्यः emerging, rivers
दरीमन्तः = cavernous, mountains, पर्वताः च also	वनानि च = forests, also	मार्गितव्या = are to be searched then proceed to Ikshu is- land.

'On that Plaksha Island very vast rivers emerge from mountains, but alongshore they have many pleasure gardens. You have to search in those gardens and at rivers together with cavernous mountains and forests of that island, and then proceed to Ikshu Island. [4-40-35]

ततः समुद्र द्वीपान् च सुभीमान् द्रष्टुम् अर्हथ ।  
ऊर्मिमन्तम् महारौद्रम् क्रोशन्तम् अनिल उद्धितम् ॥ ४-४०-३६

ततः = then	सु भीमान् = extremely, ghastly, समुद्र द्वीपान् ocean's, [Ikshu is- च lands, also	महा रौद्रम् = terribly, furious
अनिल = by wind, up-heaved - उद्धितम् tempestuous	क्रोशन्तम् = blaring	ऊर्मिमन्तम् = tide-ripped
इक्षु समुद्रम् = salt ocean, also] च	द्रष्टुम् अर्हथ = to see, apt of you.	

'It will be apt of you to proceed from there and see the terribly furious, tempestuous, blaring, and tide-ripped ocean called "samudra , Salt Ocean, and that ocean's islands which will be extremely ghastly. [4-40-36]

तत्र असुरा महाकायाः छायाम् गृह्णन्ति नित्यशः ।  
ब्रह्मणा समनुज्ञाता दीर्घ कालम् बुभुक्षिताः ॥ ४-४०-३७

तम् काल मेघ प्रतिमम् महोरग निषेवितम् ।  
अभिगम्य महानादम् तीर्थेन एव महोदधिम् ॥ ४-४०-३८

काल मेघ = dark, cloud, mirroring प्रतिमम्	महा उरग = great, by serpents, hal- निषेवितम् lowed by	महा नादम् = blatantly, blaring such a
तम् महा = that, great, ocean उदधिम्	तीर्थेन एव = by shores [or by tact, only]	अभिगम्य = traversing, on navigating
तत्र = there	महा कायाः = colossal, bodied ones	दीर्घ कालम् = for a long, time, who बुभुक्षिताः are in hungriness
ब्रह्मणा सम् = by Brahma, well, en- अनुज्ञाता dued by	नित्यशः = always, by shadow, चायाम् who capture such	असुरा = demons
प्रेक्ष्यथ = you will see.	गृह्णन्ति	

'That ocean which mirrors a dark cloud and hallowed by great serpents, and which blares blatantly is to be traversed only by it shores or tactfully, to avoid shadow-capturing of its inhabitants. There you will see colossal bodied demons with everlasting hunger inhibiting that ocean, which demons always capture prey by the shadow of prey as endued by Brahma. [4-40-37, 38]

ततो रक्तजलम् भीमम् लोहितम् नाम सागरम् ।  
गत्वा प्रेक्ष्यथ ताम् चैव बृहतीम् कूटशाल्मलीम् ॥ ४-४०-३९

ततः रक्त = from there, red, water जलम्	भीमम् = disastrous	लोहितम् = Lohita [Red Ocean, नाम named, ocean
गत्वा = on getting at	बृहतीम् = colossal, that one, Ku- ताम् tashalmali tree कूटशाल्मलीम्	प्रेक्ष्यथ = you shall see.

'From there, on going to the disastrous ocean named Lohita, Red Ocean, for its waters are red, you shall see the colossal tree Kuuta-shalmali. This island is called "dwiipa, Shaalmali Island because oif this tree. [4-40-39] This कूट-शल्मलि tree in Indian variety is Andersonia Rohitaka, and in Malayan, Malaysian variety, it is Kapok tree, [Ceiba pentandra, the seeds of which are covered with silk cotton. Because it is on Shalmali Island, one among Java, Sumatra etc., islands, it is called कूट शल्मलि tree. The Red Ocean is also called मधु समुद्र 'Wine Ocean.'

गृहम् च वैनतेयस्य नाना रत्न विभूषितम् ।  
तत्र कैलास संकाशम् विहितम् विश्वकर्मणा ॥ ४-४०-४०

तत्र	= there	नाना रत्न	= numerous, jewels,	कैलास	= to Mt. Kailash, in sim-
विश्वकर्मणा	= by Vishvakarma, or-	विभूषितम्	decorated with	सन्काशम्	ilarity
विहितम्	ordered [constructed by]	वैनतेयस्य	= Vinata's son	प्रेक्ष्यथ	= you shall see.
		गृहम् च	[Garuda's, mansion, also		

'On that Shalmali Island in Wine Ocean you will be seeing the mansion of Vinata's son, namely Garuda, the Eagle-vehicle of Vishnu, which is decorated with numerous jewels, and which in sheen will be like Mt. Kailash, the abode of Shiva. This mansion is a construction of Vishvakarma, the Heavenly Architect. [4-40-40]

तत्र शैल निभा भीमा मन्देहा नाम राक्षसाः ।  
शैल शृंगेषु लम्बन्ते नाना रूपा भयावहाः ॥ ४-४०-४१

तत्र	= thereabout	शैल शृंगेषु	= from mountain, peaks	शैल निभा	= mountain, similar
भीमा	= merciless ones	नाना रूपाः	= with various, shapes	भय आवहाः	= horror, bringing - hor-
मन्देहा नाम	= Mandeha, named	लम्बन्ते	= will be dangling [up-		rifying beings
राक्षसाः	demons		side down.		

'Thereabout horrifying and merciless demons of various shapes and similar to mountains in size, called Mandeha-s, will be dangling upside down from mountain peaks. [4-40-41]

ते पतन्ति जले नित्यम् सूर्यस्य उदयनम् प्रति ।  
अभितप्ताः च सूर्येण लम्बन्ते स्म पुनः पुनः ॥ ४-४०-४२  
निहता ब्रह्म तेजोभिः अहनि अहनि राक्षसाः ।

ते	= those	राक्षसाः	= demons [Mandeha-s]	अहनि अहनि	= day, [after day
सूर्यस्य	= Sun's, rising, towards	नित्यम्	= always [every day,	ब्रह्म तेजोभिः	= by Brahma's [Gayatri
उदयनम्	[at the time of]	सूर्येण अभि	by Sun, verily, burnt		hymn's, impetus
प्रति		तप्ताः च	down, also	पुनः पुनः	= again, again, dangling,
निहता	= felled	जले पतन्ति	= in water, they will be	लम्बन्ते स्म	they will be.
			falling		

'Day after day those demons will be falling in water when sun always burns them at sunrise and when the impetus of Gayatri hymn fells them down, yet they will be resurfacing and dangling on the mountaintops day after day. [4-40-42, 43a]

Mandeha beings will try to hinder the path of the Sun daily at the time of sunrise to grasp Him. At that time, the devout Gayatri hymn chanters will be chanting Gayatri and offering water oblations to Gayatri. These watery oblations and the force of Gayatri hymn will hit the Mandeha-s out, making the Sun's path clear of any obstruction. And the Sun proceeding on his way will burn them down. But Mandeha-s regain their lives and start repeating the same obstruction of Sun's path on next morning by dangling from the peaks of mountain

and they are again tossed into oceans, by water oblations and Gayatri hymn, day after day.

The hymn in यजुर् वेद तैत्तरीय says about this:

तदु ह वा एते ब्रह्म वादिनः पूर्वा अभिमुखः सान्ध्यायाम् गायत्या अभिमन्त्या आप ऊर्ध्वम् विक्षिपन्ति - ता एता आपे वज्री भूत्वा तानि रक्षाम्ति मन्देहा आरुणे द्वीपे प्रक्षिपन्ति .

ततः पाण्डुर मेघाभम् क्षीरौदम् नाम सागरम् || ४-४०-४३  
गत्वा द्रक्ष्यथ दुर्धर्षा मुक्ता हारम् इव ऊर्मिभिः ।

दुर् धर्षा	= oh, unassailable [vanara-s - Sugreeva's addressing]	ततः गत्वा	= from there, having gone	पाण्डुर मेघ आभम्	= whitish, cloud, similar in shine
ऊर्मिभिः	= with [swaying ripples]	मुक्ता हारम् इव	= which will be like swaying - pearl, necklaces, like	क्षीर उदम्	= milk, having as waters - milk ocean
नाम सागरम्	= with that - name, an ocean	द्रक्ष्यथ	= you shall see.		

'Oh, unassailable vanara-s, on your going therefrom you shall see the milk ocean, which will be like a whitish cloud in its shine, and even like a pearly necklace while her ripples will be swaying. [4-40-43b, 44a]

Here some more Indian Mythological oceans like सर्पि दधि etc., are not said. The mythological oceans are लवण इक्षु सुरा सर्पि दधि दुग्ध जलैः समम् salt, sugar-cane juice, ghee [clarified butter, curds, milk - oceans. Further, some islands like खुश खौन्च etc., are also unsaid. Though all are not explicitly listed in the text, the vanara-s are supposed to search those unsaid oceans and islands implicitly.

तस्य मध्ये महा श्वेतो ऋषभो नाम पर्वतः || ४-४०-४४  
दिव्य गन्धैः कुसुमितै आचितैः च नगैः वृतः ।

सरः च राजतैः पद्मैः ज्वलितैः हेम केसरैः || ४-४०-४५  
नाम्ना सुदर्शनम् नाम राजहंसैः समाकुलम् ।

तस्य मध्ये	= in its, centre [of milk ocean]	दिव्य गन्धैः	= with heavenly, fragrances	कुसुमितैः	= [ever flowered]
आचितैः	= closely [growing]	नगैः वृतः	= with trees, surrounded with	ऋषभः नाम	= Rishabha, named
महान् पर्वतः	= colossal, mountain	श्वेतः	= white - mountain	ज्वलितैः हेम केसरैः	= with sparkling, golden fibrils
राजतैः पद्मैः	= with silver [like, lotuses [- which is replete with]	राज हंसैः	= with kingly, swans, scampered	नाम्ना सुदर्शनम् नाम	= by name, as Sudarshana, renowned as
सरः च	= lake, also	अस्सित	= are there.]		

'In the centre of that milk ocean there is a white mountain of colossal size, named Rishabha, surrounded with closely growing trees ever flowered with flowers of heavenly fragrance. And a lake renowned as Lake Sudarshana is also there, which is replete with silvery lotuses whose fibrils are golden in sparkle, and in which kingly swans will be scampering about. [4-40-44b, 45, 46a]

विबुधाः चारणा यक्षाः किन्नराः स अप्सरो गणाः ॥ ४-४०-४६  
हृष्टाः समधिगच्छन्ति नलिनीम् ताम् रिरंसवः ।

वि बुधाः	= supreme, intellectuals gods,	चारणा यक्षाः	= caarana-s, yaksha-s,	स अप्सरः	= with, apsara, hosts of
हृष्टाः	= gladly	किन्नराः	kinnaraa-s	गणाः	
समधिगच्छन्ति	= they will be arriving at.	रिरंसवः	= to enjoy frolicking - frolicsomenely	ताम्	= that, lotus-lake [Su- darshana Lake]
				नलिनीम्	

'To enjoy frolicking in that Sudarshana Lake the gods, caarana-s, yaksha-s, kinnaraa-s and hosts of apsara females will be arriving at that lotus-lake gladsomenely. [4-40-46b, 47a]

क्षीरोदम् समतिक्रम्य ततो द्रक्ष्यथ वानराः ॥ ४-४०-४७  
जलोदम् सागरम् शीघ्रम् सर्वं भूत भयावहम् ।

वानराः	= oh, vanara-s	क्षीरोदम्	= milky ocean, on cross- ing over	सर्वं भूत	= for all, beings, fright- ening
जल	= soft-water	समतिक्रम्य		भयावहम्	
		उदम्	= as waters, ocean	ततः शीघ्रम्	= then, immediately,
		सागरम्	[ocean with soft water	द्रक्ष्यथ	you shall see.

'And on crossing over the milky ocean, oh vanara-s, then you will be immediately seeing the soft-water ocean which will be frightening to all beings. [4-40-47b, 48a]

तत्र तत् कोपजम् तेजः कृतम् हयमुखम् महत् ॥ ४-४०-४८  
अस्य आहुः तन् महावेगम् ओदनम् स चराचरम् ।

तत्र	= there	तत् कोप	= that, from anger, orig- inated - originated from the anger of Aurasa	महत्	= fantastic one
हय मुखम्	= horse, face	तेजः कृतम्	= by refulgent Fire, made - by the anger of Aurasa	स चर अ	= with, mobile, not, mo- bile [sessile beings]
महा वेगम्	= highly speedy [waves of ocean]	तत्	= that [water of ocean]	अस्य	= its [to the Fire,] vict- uals, said to be.
				ओदनम्	
				आहुः	

'There exists a fantastically refulgent Fire in the form of Horse's Face that originated from the anger of Sage Aurasa. The victuals to that Fire is said to be that highly speedy waves of the ocean, together with all of the mobile and sessile beings of the world at the close of each Era. [4-40-48b, 49a]

Aurasa derives from the word ऊरु , meaning 'the thigh.' The mother of this sage hid him under her thigh when some kings came to kill, as such he got this name. Then with vengeance this sage started to burn the world with his yogic fire, but his manes came to him to pacify and asked him to release his yogic fire in oceanic water. When he did so, that fire remained underwater, ready to emerge from a cavity like that of a she-horse's mouth, from beneath the ocean from the South Pole. This fire is called वडब अग्नि , or वडब अनल , referred here as Horse's Face. At the time of युग अन्त , End of Era, that fire emerges out, and the whole creation, with all its sessile and mobile beings, becomes its fuel, as said in next verse. This episode is detailed in आदि पर्व , First Canto, Maha Bharata.

तत्र विक्रोशताम् नादो भूतानाम् सागर ओकसाम् ।  
श्रूयते च असमर्थानाम् दृष्ट्वा तत् वडवा मुखम् ॥ ४-४०-४९

तत्र	= there	तत् वडवा	= that, Fire from Horse	अ	= not, capable - incapac-
		मुखम् दृष्ट्वा	Mouth, on seeing [on feeling it]	समर्थानाम्	itated beings
वि क्रोशताम्	= highly, squealing	सागर	= in ocean, dwellers, of	नादः श्रूयते	= sounds, are audible.
		ओकसाम्	beings		
		भूतानाम्			

'There the high squealing sounds of oceanic beings dwelling undersea are audible, and although they are capable ones, they are incapacitated on feeling Fire from the Horse Mouth as such they yell. [4-40-49b, c]

स्वादु उदस्य उत्तरे देशे योजनानि त्रयोदश ।  
जातरूप शिलो नाम सुमहान् कनक प्रभः ॥ ४-४०-५०

स्वादु उदस्य	= soft, water's [ocean's	त्रयः दश	= three, ten [thirteen,]	सु महान्	= hugely, enormous
उत्तरे देशे	northern, province	योजनानि	yojana-s - in spread	आसीत्	= is there.]
कनक प्रभः	= golden, in glitter	जातरूप	= Jaataruupa-shila,		
		शिलः नाम	Golden, Rock, famed		
			as [mountain		

'On the northern province of that soft-water ocean there is a hugely enormous mountain named Jaataruupa-shila, Golden Rock Mountain, which glitters like gold and which spreads across thirteen yojana-s. [4-40-50]

तत्र चन्द्र प्रतीकाशम् पद्मगम् धरणी धरम् ।  
पद्म पत्र विशालाक्षम् ततो द्रक्ष्यध वानराः ॥ ४-४०-५१

आसीनम् पर्वतस्य अग्रे सर्व भूत नमस्कृतम् ।  
सहस्र शिरसम् देवम् अनन्तम् नील वाससम् ॥ ४-४०-५२

वानराः	= oh, vanara-s	ततः	= then	तत्र	= there
पर्वतस्य अग्रे	= on mountain's, top of,	चन्द्र	= moon, one reflecting	पद्म पत्र	= lotus, petal, broad,
आसीनम्	one who is sitting	प्रतीकाशम्	like - in brilliance	विशाल	eyed one
सर्व भूत	= by all, beings, rever-	सहस्र	= thousand, headed	अक्षम्	
नमस्	enced	शिरसम्	[hooded]	नील	= with black, clothing
कृतम्		धरणी धरम्	= earth, one who sus-	वाससम्	
देवम्	= god		tains on his head	अनन्तम्	= Ananta, serpent
द्रक्ष्यध	= you shall see.			पद्मगम्	

'There you shall see then, oh, vanara-s, the lotus-petal broad-eyed thousand-hooded serpent god in black clothing, namely Ananta, sitting on the top of that mountain and sustaining the earth on his head, who will be like moon in his brilliance and whom all beings hold in reverence. [4-40-51, 52]

Ananta means infinite, the infinite Thousand-hooded serpent-god also called as आदिशेष the couch of Vishnu. This word अनन्त is also symbolic with the infinite space that is supporting the galaxies, planets, and stars, of which earth is but one globe.

त्रिशिराः काञ्चनः केतुः तालः तस्य महात्मनः ।  
स्थापितः पर्वतस्य अग्रे विराजति स वेदिकः ॥ ४-४०-५३

महा	= great-souled one's	तस्य पर्वतस्य	= that, mountain's	अग्रे	= on peak
आत्मनः		त्रि शिराः	= three, headed	काञ्चनः स	= golden one, with,
स्थापितः	= staked, pylon of in-		[branched]	वेदिकः	podium
केतुः	signia is	विराजति	= will be lustrous.		
तालः	= palm tree				

'A golden pylon resembling a palm tree with three branches as its heads is established on the peak of that mountain as the insignia of that great-souled Ananta, and it will be lustrous with a golden podium. [4-40-53]

पूर्वस्याम् दिशि निर्माणम् कृतम् तत् त्रिदशेश्वरैः ।  
ततः परम् हेममयः श्रीमान् उदय पर्वतः ॥ ४-४०-५४

तस्य कोटिः दिवम् स्पृष्ट्वा शत योजनम् आयता ।  
जातरूपमयी दिव्या विराजति स वेदिका ॥ ४-४०-५५



तत्	= that	निर्माणम्	= construction - of golden pylon of palm tree	पूर्वस्याम् दिशि	= easterly, direction
त्रिदश ईश्वरैः	= by celestial, gods	कृतम्	= it is done	ततः परम्	= there, after - beyond that
हेममयः	= completely golden	श्रीमान् उदय पर्वतः	= august one, Udaya [Sunrise,] Mountain is there	तस्य	= its
जातरूपमयी	= completely golden	दिव्या	= divine one	स वेदिका	= with, pedestals
शत	= hundred, yojana, in	कोटिः	= pinnacle, heavens,	विराजति	= greatly glitters.
योजनम्	height	दिवम् स्पृष्ट्वा	touching		
आयता					

'That pylon of palm tree is constructed as the easterly compass by celestial gods, and beyond that a completely golden mountain is there, namely the august Udaya Mountain, the Mt. Sunrise, beyond which it is all west. The pinnacles of Mt. Sunrise will be touching heavens for their height is hundred yojana-s and that divine mountain greatly glitters for it is completely golden, and it is pedestalled with suchlike glittering mountains. [4-40-54, 55]

William's Vishnu Purana states: 'here is an interesting reference to the physical phenomena of the apparent diurnal motion of the sun, which sets in the west [America, and reappears again in the east जम्बु द्वीप, the central continent, Asia...'

सालैः तालैः तमालैः च कर्णिकारैः च पुष्पितैः ।  
जातरूपमयैः दिव्यैः शोभते सूर्य सन्निभैः ॥ ४-४०-५६

जातरूपमयैः	= completely golden - in hue	दिव्यैः	= with beautiful ones	सूर्य सन्निभैः	= sun, similar to
पुष्पितैः	= well flowered	सालैः तालैः तमालैः च	= with saala trees, palm trees, Tamala trees, also	कर्णिकारैः च	= Karnikaara trees, also
शोभते	= divine, splendorous - that Mt. Sunrise will be splendorous.				

'That Mt. Sunrise will be splendorous with well flowered and beautiful saala, palm, Tamaala, and Karnikaara trees which are completely golden in hue and which will be glittering similar to sun. [4-40-56]

तत्र योजन विस्तारम् उच्छ्रितम् दश योजनम् ।  
शृंगम् सौमनसम् नाम जातरूपमयम् ध्रुवम् ॥ ४-४०-५७

तत्र योजन विस्तारम्	= there, yojana, width	दश योजनम् उच्छ्रितम्	= ten, yojana-s, with height [at apex]	जात रूप मयम्	= completely golden
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ध्रुवम् = very firm

सौमनसम् = Saumanasa, named,  
नाम शृन्गम् = pinnacle - is there.

'On the apex of that Mt. Sunrise there is another pinnacle with one yojana width and ten yojana-s height named Saumanasa, which is completely golden and very firm. [4-40-57]

तत्र पूर्वम् पदम् कृत्वा पुरा विष्णुः त्रिविक्रमे ।  
द्वितीयम् शिखरम् मेरोः चकार पुरुषोत्तमः ॥ ४-४०-५८

पुरुष उत्तमः = Person, Supreme	विष्णुः = Vishnu	पुरा त्रिविक्रमे = earlier, in TrivikRaama in-carnation
पूर्वम् = firstly	तत्र = there - on that peak	पदम् कृत्वा = foot - foothold, making
द्वितीयम् = second one - foot	मेरोः = on Mt. Meru's, peak, शिखरम् = he made - he placed. चकार	

'Earlier while treading the three worlds in the incarnation of TrivikRaama, the Supreme Person Vishnu made His first foothold on that pinnacle Saumanasa, and the second on the pinnacle of Mt. Meru to tread the heavens. [4-40-58]

उत्तरेण परिक्रम्य जंबू द्वीपम् दिवाकरः ।  
दृश्यो भवति भूयिष्ठम् शिखरम् तन् महोच्छ्रयम् ॥ ४-४०-५९

दिवाकरः = day-maker [Sun]	जम्बू द्वीपम् = to Jambu Dwiipa, by उत्तरेण north, on circling परिक्रम्य	महत उच्छ्रयम् = zenithal, that, pinnacle तत् शिखरम्
प्राप्य = on reaching]	भूयिष्ठम् = by far, discernable, he दृश्यः भवति will be.	

'The Sun is by far discernable in Jambu Dwiipa when he rises on this zenithal pinnacle Saumanasa, after he had circled the Jambu Dwiipa in a northerly route. [4-40-59]

The sunrises in the East on the peak of this Saumanasa which is on the zenith of Udaya Mountain. Then he traverses above Jambu Dwiipa, Indian Subcontinent, including South-East Asia, and sets in the West on the mountains called अस्त अद्रि ' the Sunset Mountain.' Then he courses northerly on the other side of the globe via Mt. Meru in heavens at the other side of Jambu Dwiipa, only to rise again on this Mt. Sunrise. As Jambu Dwiipa, the subcontinent lies southerly to that heavenly Mt. Meru, and down East-South of Saumanasa, this subcontinent can happily see the First Sun, daily. This gives raise to the Indian name of India, that is हारत भारतः Sun, delights...' The place where the Sun delights firstly, that is भारत ...'

तत्र वैखानसा नाम वालखिल्या महर्षयः ।  
प्रकाशमाना दृश्यन्ते सूर्य वर्णाः तपस्विनः ॥ ४-४०-६०

तत्र	= there	सूर्य वर्णाः	= in sun's, tinge - in re-splendence	तपस्विनः	= ascetics	
वैखानसा	= Vaikhanasa,	of	वालखिल्या	= Vaalakhilyaa-s	प्रकाशमाना	= while they are lumi-
नाम	nomenclature		महर्षयः	[named,] great-sages		nous
दृश्यन्ते	= they come into view.					

"There the great-sages with nomenclature of Vaikhanasa-s and Vaalakhilyaa-s will come into view with an ambience of luminosity, for those ascetics will be with the resplendence of the Sun. [4-40-60]

Valakhilya-s and Vaikhaanasaa-s are two different groups of ascetics and these sages Vaalakhilyaa-s are sixty thousand in number as said in Vishnu Purana. Their account is given in the opening chapters of Aranya Kanda.

अयम् सुदर्शनो द्वीपः पुरो यस्य प्रकाशते ।  
तस्मिन् तेजः च चक्षुः च सर्व प्राणभृताम् अपि ॥ ४-४०-६१

यस्य पुरः	= whose, in front of - in the presence of which illumination	सर्व प्राण भृताम् अपि	= for all, life, sustaining beings, even	चक्षुः च	= eyes, even
प्रकाशते	= will be illuminated - enlightened	तत् तेजः	= that, illumination - illuminating entity of the universe, namely the Sun	यस्मिन्	= where - sun will be so-journing
अयम् सुदर्शनः द्वीपः	= this is - that one, that Sudarshana, island.				

"In the presence of which resplendence the eyes of all living beings will become enlightened, and whereat that illuminating entity of universe, namely the Sun, will be sojourning, this is that Sudarshana Island, named so because it contains Sudarshana lake. [4-40-61]

शैलस्य तस्य पृष्ठेषु कन्दरेषु वनेषु च ।  
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४०-६२

तस्य शैलस्य पृष्ठेषु	= of that, mountain's - Mt. Udaya, Mt. Sunrise top of [not at behind]	कन्दरेषु वनेषु च	= in caves, in forests, also	ततः ततः	= there, and there
रावणः वैदेह्या सह	= Ravana, together with, Vaidehi	मार्गितव्यः	= shall be searched.		

'On the top of that Mt. Sunrise, and even in its cave and forests of that island Ravana is to be searched, together with Seetha. [4-40-62]

कांचनस्य च शैलस्य सूर्यस्य च महात्मनः ।  
आविष्टा तेजसा संध्या पूर्वा रक्ता प्रकाशते ॥ ४-४०-६३

कांचनस्य च	= of golden [hue,] also,	सूर्यस्य च	= of Sun, also great-	तेजसा	= with resplendence,
शैलस्य	of mountain [Udaya,	महात्मनः	souled [the beneficent	आविष्टा	imbricates
	Mt. Sunrise]		one]		
पूर्वा सन्ध्या	= eastern, aurora	रक्ता	= redly, glows.		
		प्रकाशते			

'The eastern aurora glows redly because the golden hue of Mt. Sunrise imbricates the resplendence of the beneficent Sun. [4-40-63]

पूर्वम् एतत् कृतम् द्वारम् पृथिव्या भुवनस्य च ।  
सूर्यस्य उदयनम् चैव पूर्वा हि एषा दिक् उच्यते ॥ ४-४०-६४

पूर्वम् एतत्	= in the beginning, this	पृथिव्या	= of earth	भुवनस्य च	= of heaven, also
	one [Mt. Sunrise]				dvaaram is the gate-
					way
सूर्यस्य	= Sun's, rising place,	कृतम्	= made [ordained by	एषा पूर्वा	= this, eastern, quarter,
उदयनम्	also thus		Brahma, the Creator]	दिक् उच्यते	is said, indeed.
चैव			as such	हि	

'In the beginning Brahma, the Creator, ordained this Mt. Sunrise to be the gateway for the earth to heaven, and even as the rising place for the Sun, as such this is verily said as the 'eastern quarter' of the compass. [4-40-64]

Dharmaakuutam says that Maha Bharata defines these quarters in detail:

अनेन पुर्व निर्मित द्वीप योगात् वा पूर्वम् सूर्यस्य तत्र दर्शनाद् वा इयम् दिक् पूर्वे इति उच्यत इति उक्तम्।  
इत्थम् च पूर्वस्य दिशः इतरासाम् च दिशाम् निर्वचनम् उद्योग पर्वे -द्रक् - यस्मात् उदयते पूर्वम् सर्व लोक प्रदीपक॥  
सविता यत्र साध्यानाम् प्रथमम् वर्तते तपः। महा भारत

तस्य शलस्य पृष्ठेषु निर्झरेषु गुहासु च ।  
रावणः सह वैदेह्या मार्गतव्या ततः ततः ॥ ४-४०-६५

तस्य शैलस्य	= of that, mountain's, on	निर्झरेषु	= in rapids, caverns, also	रावणः	= Ravana
पृष्ठेषु	peaks	गुहासु च		मार्गतव्या	= be ransacked.
सह वैदेह्या	= together with, Vaidehi	ततः ततः	= there, there		

'Ransack that mountain's peak, even thereabout the rapids and caverns of that mountain for Vaidehi, and even for Ravana. [4-40-65]

ततः परम् अगम्या स्यात् दिक् पूर्वा त्रिदश आवृता ।  
रहिता चन्द्र सूर्याभ्याम् अदृश्या तिमिर आवृता ॥ ४-४०-६६

ततः परम्	= from there, beyond	त्रिदश	= by gods, hemmed in -	चन्द्र	= without, Moon, Sun, -
रहिता	= without - void of	आवृता	gather	सूर्याभ्याम्	both of them
अ गम्या	= not, passable, it will be	तिमिर	= by oblivion, hedged in	पूर्वा दिक्	= easterly, quarter
स्यात्		आवृता	such a		
		अ दृश्या	= not, discernable - it		
			will be imperceivable.		

'Beyond Mt. Sunrise the eastern quarter is impassable. It will be hemmed in with gods since it the gateway to heaven, and everything is imperceivable hedged in oblivion, since it will be void of both Sun and Moon. [4-40-66]

शैलेषु तेषु सर्वेषु कंदरेषु वनेषु च ।  
ये च न उक्ता मयोद्देशा विचेया तेषु जानकी ॥ ४-४०-६७

तेषु शैलेषु	= in those, mountains	सर्वेषु	= in all, in caverns, in	मया ये	= by me, those, that are
		कन्दरेषु	forests, even	उद्देशाः	indicated
न उक्ता च	= not, said, also	वनेषु च			
		तेषु जानकी	= in them, Janaki, shall		
		विचेया	be searched.		

'Janaki shall be scouted out on all those mountains, caverns and forests that are indicated by me, and even at places that are not indicated by me. [4-40-67]

एतावत् वानरैः शक्यम् गन्तुम् वानर पुंगवाः ।  
अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४०-६८

वानर	= oh, vanara-s, the best	एतावत्	= up to there	वानरैः	= by vanara-s, to go, it is
पुंगवाः				गन्तुम्	possible
अ भास्करम्	= without, sun [sunless]	अ मर्यादम्	= not, with boundaries	शक्यम्	
			[boundless realms]	ततः परम्	= there, after - that are
न जानीमः	= not, we know - I do not		about them		there
	know.				

'It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-40-68]

अभिगम्य तु वैदेहीम् निलयम् रावणस्य च ।  
मासे पूर्णे निवर्तध्वम् उदयम् प्राप्य पर्वतम् ॥ ४-४०-६९

उदयम्	= Udaya [Sunrise,]	वैदेहीम्	= for Vaidehi	रावणस्य	= of Ravana, residency,
पर्वतम् प्राप्य	mountain, on attain- ing at			निलयम् च	also
अभिगम्य	= on reaching out - on finding	मासे	= a month	अ पूर्णे	= without, completion [within a month]
निवर्तध्वम्	= you shall comeback.				

'You shall comeback within a month on finding out Vaidehi and the residency of Ravana after your reaching Mt. Sunrise. [4-40-69]

ऊर्ध्वम् मासात् न वस्तव्यम् वसन् वध्यो भवेन् मम ।  
सिद्ध अर्थाः संनिवर्तध्वम् अधिगम्य च मैथिलीम् ॥ ४-४०-७०

मासात्	= than a month, above	न वस्तव्यम्	= not, to stay behind	वसन्	= if stayed behind
ऊर्ध्वम्	- after more than a month				
मम वध्यः	= to me, killable, he becomes the words killable, executable, eliminable, eradicable are not comfortable. Hence, 'I have to exer- cise coupe de grace,' because it is not sure killing, but with some options	सिद्ध अर्थाः	= on becoming accom- plished, of purpose	मैथिलीम्	= Maithili, on reaching - exploring for her
भवेत्				अधिगम्य च	
सम्	= [you all] verily, shall				
निवर्तध्वम्	return.				

'And none shall stay behind for more than a month, and if anyone stays I have to exercise coup de grace.  
So, you shall return with your purpose accomplished in exploring for Maithili. [4-40-70]

महेन्द्र कांताम् वन षण्ड मण्डिताम्दिशम् चरित्वा निपुणेन वानराः ।  
अवाप्य सीताम् रघु वंशज प्रियाम्ततो निवृत्ताः सुखिनो भविष्यथ ॥ ४-४०-७१

वानराः	= oh, vanara-s	महेन्द्र	= by Mahendra, cher- ished	वन षण्ड	= forests, groves, cir- cued by - decorated
		कांताम्		मण्डिताम्	by such a
दिशम्	= quarter - eastern quar- ter	निपुणेन	= expertly, on treading - on searching	रघु वंशज	= Raghu's, dynasty's, born in [one who is born in Raghu's, dynasty, Raama]
प्रियाम्	= [Raama's dear [wife]	सीताम्	= Seetha, on getting - finding	ततः निवृत्ताः	= from there, on return- ing
		अवाप्य			

सुखिनः = happily, livelong.  
भविष्यथ

'On searching the eastern quarter expertly, which quarter is cherished by no less than Mahendra and which is circuited by the grooves of forests, and on attaining Seetha, the dear wife of the one born in Raghu's dynasty, namely Raama, and on returning from that Far East, you all may livelong happily.' Thus Sugreeva addressed the vanara-s that are being sent to East under the leadership of Vinata. [4-40-71]

This is the irrefutable सुग्रीव आज्ञा 'Sugreeva's order,' and it always annexes the wording 'you will be killed, executed, or eradicated, if you fail to accomplish...' which indicates his style as an autocratic disciplinarian of his subordinates in getting things done for his master, Raama. And he himself becomes one such subordinate before his masters, Raama and Lakshmana. This is the kinkarya 'dedication.' Raama's appreciation is winnable with such 'dedication to duty, friendship, of to given word.

Lakshmana's dedication is of the sort of दास्य भाव 'dedication in servitude...' while Sugreeva's is सेवा भाव 'a dedication in servitorship...' and Hanuma's भक्ति भाव 'dedication in reverence...' a true devotee, and thus in whatever way one shall strive, everything culminates in one selfless entity, the Supreme Person.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चत्वारिंशः सर्गः ॥

Thus completes 40<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 41 Sarga 41 - एकचत्वारिंशः सर्ग

## Sugreeva Sends Vanara-S To Southward

Introduction -

Sugreeva sends Vanara-s to southward which troop includes Hanuma, Jambavanta, Niila and others and Angada is its leader. Sugreeva gives a vivid picture of the southern side of Jambu dviipa up to the south-most part of passable regions, next to which the abode of Yama, the Terminator is there. This troop is also given one month's time to find the whereabouts of Seetha.

ततः प्रस्थाप्य सुग्रीवः तन् महत् वानरम् बलम् ।  
दक्षिणाम् प्रेषयामास वानरान् अभिलक्षितान् ॥ ४-४१-१

सुग्रीवः	= Sugreeva	महत् तत् = great one, that, va- वानरम् nara, force [to East,] on बलम् sending प्रस्थाप्य	ततः = then
अभि लक्षितान्	= well, chosen - tried and true	वानरान् = vanara-s	दक्षिणाम् = to South, started to प्रेषयामास send.

On sending that great vanara force to east, Sugreeva started to send tried and true vanara-s to south. [4-41-1]

नीलम् अग्नि सुतम् चैव हनूमन्तम् च वानरम् ।  
पितामह सुतम् चैव जांबवंतम् महोजसम् ॥ ४-४१-२

सुहोत्रम् च शरारिम् च शरगुल्मम् तथा एव च ।  
गजम् गवाक्षम् गवयम् सुषेणम् वृषभम् तथा ॥ ४-४१-३

मैन्दम् च द्विविदम् चैव सुषेणम् गन्धमादनम् ।  
उल्कामुखम् अनंगम् च हुतशन सुतौ उभौ ॥ ४-४१-४

अंगद प्रमुखान् वीरान् वीरः कपि गण ईश्वरः ।  
वेग विक्रम संपन्नान् संदिदेश विशेषवित् ॥ ४-४१-५

वीरः	= brave one	विशेष वित् = specialties, knower of [well-informed one - Sugreeva]	कपि गण = monkey, troops, lord - ईश्वरः Sugreeva
अग्नि सुतम्	= Fire-god's, son, Neela	वानरम् = vanara, Hanuma, also	पितामह = Grandfather's
नीलम्		हनूमन्तम् च	सुतम् [Brahma's,] son
महा	= highly vigorous one	जाम्बवन्तम् = Jaambavanta, also	सुहोत्रम् च = Suhotra, also,
ओजसम्		चैव thus	शरारिम् च Sharaari, also



तथा एव च = like, that, only	शरगुल्मम् = Sharagulma	गजम् = Gaja, Gavaaksha, गवाक्षम् Gavaya, Sushena, गवयम् Vrishabha सुषेणम् वृषभम् तथा हुतशन सुतौ = Ritual-fire's, son, two उभौ of them
मैन्दम् च = Mainda, also, Dvidida, द्विविदम् चैव also thus	सुषेणम् = Sushena, Gand- गन्ध hamaadana, Ulka- मादनम् amukha, Ananga, उल्कामुखम् also अनन्गम् च वेग विक्रम = in dash, dare, full- सम्पन्नान् fledged ones	वीरान् = valorous ones
अन्गद = Angada, and other प्रमुखान् prominent सन्दिदेश = commissioned, beck- oned.		

Sugreeva, the well-informed and brave lord of monkey troops, then beckoned Angada and the other prominent vanara-s who are valorous ones with full-fledged dash and dare, like the son of Fire-god Neela, and the exceptional vanara Hanuma, the highly vigorous son of Grandparent Brahma, namely Jaambavanta, also others like Suhotra, Sharaari, Sharagulma Gaja, Gavaaksha, Gavaya, Sushena, Vrishabha, Mainda, Dvidida, Sushena, Gandhamaadana, and the two sons of Ritual-fire called Ulkaamukha, Ananga. [4-41-2, 3, 4, 5]  
Sushena said in above verses is not the father of Tara. Sugreeva addresses him later when sending another direction.

तेषाम् अग्रेसरम् चैव बृहद् बलम् अथ अंगदम् ।  
विधाय हरि वीराणाम् आदिशद् दक्षिणाम् दिशम् ॥ ४-४१-६

अथ = then	तेषाम् हरि = for them, monkeys, वीराणाम् valiant ones - search party	बृहद् बलम् = formidably, mighty
अन्गदम् = Angada	अग्रेसरम् = as chief, on making विधाय	दक्षिणाम् = southerly, direction, दिशम् [Sugreeva] ordered. आदिशत्

Sugreeva made the formidably mighty Angada as the chief of those valiant monkeys forming search party and ordered southern direction for them. [4-41-6]

ये केचन समुद्देशाः तस्याम् दिशि सुदुर्गमाः ।  
कपीशः कपि मुख्यानाम् स तेषाम् समुदाहरत् ॥ ४-४१-७

तस्याम् दिशि = in that, direction of compass	सु दुर् गमाः = verily, impossible, to pass - highly impass- able	ये के चन = which of those few
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सम् उत्त = well, intended, countries - some countries that need be explained about them	सः कपि ईशः = he that, monkeys, king of - Sugreeva	तेषाम् कपि = to them, monkey, मुख्यानाम् prominent ones
सम् उदाहरत् = well, illustrated - gave a picture of.		

The king of monkeys Sugreeva gave a picture about some of the highly impassable countries available in southern quarter that need an introduction to those prominent monkeys bound south. [4-41-7]

सहस्र शिरसम् विन्ध्यम् नाना द्रुम लता आयुतम् ।  
नर्मदाम् च नदीम् रम्याम् महोरग निषेविताम् ॥ ४-४१-८

ततो गोदावरीम् रम्याम् कृष्णावेणीम् महानदीम् ।  
वरदाम् च महाभागाम् महोरग निषेविताम् ।  
मेखलान् उत्कलाम् चैव दशार्ण नगराणि अपि ॥ ४-४१-९

अब्रवन्तीम् अवन्तीम् च सर्वम् एव अनुपश्यत ।  
विदर्भान् ऋष्टिकान् चैव रम्यान् माहिषकान् अपि ॥ ४-४१-१०

सहस्र शिरसम् = thousands, of heads [crests]	नाना द्रुम लता आयुतम् = numerous, trees, climbers, abounding in	विन्ध्यम् = Vindhya Range
महा उरग निषेविताम् = great, snakes, adored by	रम्याम् नर्मदाम् नदीम् च = delightful one, Narmada, river, also	ततः = then
रम्याम् गोदावरीम् महा भागाम् = wonderful one, River Godavari highly, auspicious one	महानदीम् = River Mahaanadi	कृष्णावेणीम् = River Krishnaveni, or Krishna
मेखलान् उत्कलाम् चैव = Mekhala, Utkala [in territories,] also thus	महा उरग निषेविताम् दशार्ण नगराणि अपि = by great, snakes, adored by Dashaarna, in cities, also	वरदाम् च = River Varada, also
विदर्भान् ऋष्टिकान् चैव = Vidarbha, Rishtika, also, thus	रम्यान् माहिषकान् अपि = charming [kingdom,] in Maheeshaka, even	अब्रवन्तीम् अवन्तीम् च = Abravanti, Avanti, also
		सर्वम् एव अनु पश्यत = all [everywhere,] thus, closely, see - search thoroughly.

"Search the thousand crested Vindhya mountains abounding with numerous tress and climbers, then the delightful Narmada river coursing a little southerly to that range, which is adored by great snakes, along with wonderful River Godavari, as well as River Krishnaveni and Maha Nadi, and then the greatly auspicious River Varada which is an adoration to great snakes. And the territories of Mekhala, Utkala, the cities of Dashaarna, kingdoms of Abravanti, Avanti, and Vidarbha, also thus the charming kingdom of Maheehaka, are to be searched thoroughly. [4-41-10]

If Mahaanadi is taken as a separate entity it is in Orissa, which kingdom was called earlier as Utkala or Kalinga kingdom. Otherwise Krishnaveni becomes a 'great river' by the adjectival wording महानदि। Mekhala territory, whose earlier name is अमर कन्टक पर्वत, is the mountain from where the River Narmada emerges. The River Varada is now called Wardha in Maharashtra. The order of rivers narrated is not according to the present day mapping, other wise Mahaanadi would have come earlier to Godavari. Some mms contain अश्ववन्ति 'kingdom with horses...' instead of अब्रवन्ति and then the age old Avanti kingdom, which is a gateway for Arabian horses will be the famed kingdom for horses. This is the present day Ujjain in Madhya Pradesh. Dharmaakuutam has this as अब्रुवन्तीम् ब्रुवन्तिम् roughly forming part of the speech of Sugreeva 'spoken and unspoken areas by me...' However, these areas are in the Southwest of India, and it appears the order of positing the rivers or kingdoms, one after the other is not maintained or may be shuffled.

तथा वङ्गान् कलिङ्गान् च कौशिकान् च समन्ततः ।  
अन्वीक्ष्य दण्डक अरण्यम् स पर्वत नदी गुहम् ॥ ४-४१-११

नदीम् गोदावरीम् चैव सर्वम् एव अनुपश्यत ।  
तथैव आन्ध्रान् च पुण्ड्रान् च चोलान् पाण्ड्यान् केरलान् ॥ ४-४१-१२

तथा	= like that	वङ्गान्	= , Vanga, Kalinga	सम् अन्ततः	= verily, at its fringes available
		कलिङ्गान्	[kingdoms,] also		
		च			
कौशिकान्	= Kaushika [territories,]	स पर्वत	= with, mountains,	अन्वीक्ष्य	= on seeing - on searching Dandaka
च	also you search and then	नदी गुहम्	rivers, Dandaka,		
		दण्डक	forest, caves		
		अरण्यम्			
गोदावरीम्	= Godavari, river, also,	तथैव	= like that	आन्ध्रान् च	= Andhra territory
नदीम् चैव	thus				
पुण्ड्रान् च	= Pundra, Chola,	सर्वम् एव	= all of them	अनु पश्यत	= closely, see - make a through search.
चोलान्	Paandya, Kerala				
पाण्ड्यान्	[provinces]				
केरलान्					

"Like that Vanga, Kalinga territories shall be searched along with Kaushika territories available on their fringes, then cast about the Dandaka forest all over its mountains, rivers, and its caves, then River Godavari that courses through Dandaka forest, and then the provinces of Andhra, Pundra, Chola, Paandya, Kerala are to be searched thoroughly. [4-41-11, 12]

Some other mms have Matsya desha in this verse instead of the Vanga desha. The Vanga is the present day Bengal and this territory retained its epical name, but while pronouncing it becomes वङ्ग because the Sanskrit grammar allows to pronounce or write व as ब by the rule व ब योः अभेदः and thus it is called Baangla or Bengal

as British used to call. Kaushika in some other mms is read as काशिक . Kalinga is Orissa which touches Bengal at its north, and it is the खि-लिन्-कि as said by Huet Tsang. The Andhra is the present day Andhra Pradesh and Chola is the present Tamil Nadu, especially northern area, and Pundra is roughly in between Andhra and Chola. Paandya is south-most area where in Kanyakumari district the Cape Camorin is there, and Kerala is the present Kerala state from Gokarna to Kanyakumari. Its historical name was चेर राज्य and in Ashoka's time, it was called केरल पुत्र।

अयोमुखः च गंतव्यः पर्वतो धातु मण्डितः ।  
 विचित्र शिखरः श्रीमान् चित्र पुष्पित काननः ॥ ४-४१-१३  
 सुचंदन वनोद्देशो मार्गितव्यो महागिरिः ।

धातु	= with ores, crowded	वि चित्र	= verily, amazing, with	श्रीमान्	= prosperous [moun-
मण्डितः	with	शिखरः	crests	गन्तव्यः	reachability - you shall
चित्र पुष्पित	= motley, flowered, with	अयः मुखः	= iron, mouths, moun-		go to
काननः	forests such a	पर्वतः	tain - a mountain hav-		
			ing iron-ore mines in		
			the shape of mouths,		
			namely Mt. Malaya]		
सु चन्दन	= best, sandalwood	महा गिरिः	= great mountain, is to		
वनात् देशः	trees, with copses,	मार्गितव्यः	be searched.		
	places				

"You shall go to the prosperous Mt. Malaya which is crowded with iron-ore mines as its vast mouths, and with amazing crests and motley flowered forests. Search shall be carried out on that great mountain in the places that are with the copses of sandalwood trees. [4-41-13, 14a]

This Mountain is also called Agastyamalai and it is in Western Ghats from which River Tamraparni emerges.

ततः ताम् आपगाम् दिव्याम् प्रसन्न सलिलाशयान् ॥ ४-४१-१४  
 तत्र द्रक्ष्यथ कावेरीम् विहृताम् अप्सरो गणैः ।

ततः	= from there	दिव्याम्	= divine one	प्रसन्न सलिल	= limpid, waters, recep-
अप्सरः गणैः	= by apsara, throngs,	ताम्	= her, Kaveri	अशयान्	tacle of
विहृताम्	make pleasure-trips	कावेरीम्		आप गाम्	= water, flowing [river]
तत्र द्रक्ष्यथ	= there, you shall see.				

"From there you shall go and see the divine River Kaaveri there, a receptacle of limpid waters, to where throngs of apsara-s will be making pleasure-trips. [4-41-14b, 15a]

The River Kaaveri is the best river in southern peninsula of India that flows from Brahman Giri Mountains in Coorg of Western India to the East draining in Bay of Bengal and irrigating a major chunk of land. Many

legends are associated with this river, of which one is that when Sage Agastya was bringing waters of River Ganga, they sprinkled from his कमन्दुलौ the handy water-vessel, and flooded like Kaaveri. The original Tamil name is ककविरि where काकम् is 'crow...' विरि 'spread out...' When Agastya is bringing water it sprinkled from his handy vessel and flooded the का 'the garden...' in Tamil, the garden of Indra. Then it is called काविरि, but षिल्पदिक्कारम् records its name as Kaaveri only पुलवोय् वज्जि कावेरि॥ नदन्थै वज्जि कावेरि॥ ।

तस्य आसीनम् नगस्य अग्रे मलयस्य महोजसम् ॥ ४-४१-१५  
द्रक्ष्यथ आदित्य संकाशम् अगस्त्यम् ऋषि सत्तमम् ।

महा ओजसम्	= highly resplendent [mountain]	तस्य मलयस्य नगस्य अग्रे	= of that, Mt. Malaya, mountain, on the top of it	आसीनम्	= who is sitting
आदित्य संकाशम्	= Sun, in similarity	ऋषि सत्तमम् अगस्त्यम् द्रक्ष्यथ	= Sage, the eminent, Agastya, you shall see.		

"You shall see the eminent sage Agastya, whose resplendence is akin to that of the Sun, and who will be sitting on the top of that highly resplendent Mt. Malaya. [4-41-15b, 16a]

ततः तेन अभ्यनुज्ञाताः प्रसन्नेन महात्मना ॥ ४-४१-१६  
ताम्रपर्णीम् ग्राह जुष्टाम् तरिष्यथ महानदीम् ।

ततः	= from there	प्रसन्नेन महा आत्मना	= when he becomes complaisant, great- soul [Agastya]	तेन	= by him
अभि अनुज्ञाताः	= well permitted	ग्राह जुष्टाम् ताम्रपर्णीम्	= capturers [crocodiles], highly cherished by, River Taamraparni such a	महा नदीम्	= great river
तरिष्यथ	= you shall cross over.				

"And when that great-souled Agastya complaisantly permits you, then you shall leave that mountain and cross over the great River Taamraparni, a highly cherished river of crocodiles. [4-41-16b, 17a]

सा चन्दन वनैः चित्रैः प्रच्छन्ना द्वीप वारिणी ॥ ४-४१-१७  
कान्ता इव युवती कान्तम् समुद्रम् अवगाहते ।

चित्रैः चन्दन वनैः युवती	= with amazing, sandal- wood trees, copses = a young woman [Taamraparni]	प्रच्छन्ना द्वीप वारिणी कान्ता	= with overlapped, is- lands, water = one who is yearning for	सा	= she [the river]
समुद्रम्	= to ocean	अवगाहते	= [she will be] ren- dezvousing.	कान्तम् इव	= for whom she is yearn- ing - her love, as with

"She whose water is overlapped with amazing copses of sandalwood trees and islands that River Taamraparni will be drifting for a rendezvous with her much yearned lover, namely the ocean, as with a young woman who will be courting to have a rendezvous with her yearned lover. [4-41-17b, 18a]

The romantic touch is that the River Taamraparni has sandalwood trees alongshore and by constant rubbing of her waters, those trees that yield sandalwood paste to her. And her island-like breasts are smeared with that sandal paste supplied by the trees alongshore, while she is nearing her husband, namely the ocean. The name of the river Taamraparni or Tamiravarani or Taamravarni derives from the words ताम्र 'coppery...' वर्ण 'colour...' 'a river with coppery riverbanks...' where those riverbanks have light coppery sandalwood trees. And she flows from Agastyamalai in Western Ghats of India, and courses through Papanaasham, a holy place. And covering Tirunalveli it drains into Bay of Bengal at the Gulf of Mannaar. There are hosts of वैनवतिरुप्पदिगल् 'Vaishnavaites...' throughout its riverbanks and this river is held holy. There are many legends about it, of which one says that Sage Agastya led the course of this river to the ocean for twenty-seven days from its source. Down south of the River Taamraparni it is सिम्हल देश ओर् सेन्ग-कि-लो the present day Sri Lanka. 'This was first made known to the European world by the expedition of Alexander, as टप्रोबने . The true form however would appear to be टम्ब पन्नि or the 'red-leaved one...' from the Sanskrit ट्अम्पनि and Ptolemy calls it षलिके corrupt from षिम्हलक Abu Rihaan gives the form of षिन्गल्-दिप् and then the Arabic name टिलान् came and that resulted into य्लोने। After a long lost time they have renamed it as per the nomenclature given in Raamayana as ऊन्क but adding a प्रि before it. [After Ancient Geography of India.]

ततो हेममयम् दिव्यम् मुक्ता मणि विभूषितम् ॥ ४-४१-१८  
युक्तम् कवाटम् पाण्ड्यानाम् गता द्रक्ष्यथ वानराः ।

वानराः	= oh, vanara-s	ततः	= from there	युक्तम्	= joined to - braced to the wall of fortress
हेममयम्	= full with gold, beautiful one	मुक्ता मणि	= pearls, gemstones,	पाण्ड्यानाम्	= of Paandya [kingdom's,] castle-door
दिव्यम्		विभूषितम्	= decorated with	कवाटम्	
गताः	= having gone there	द्रक्ष्यथ	= you shall see search inside that gateway.		

"From there, on going to the Paandya Kingdome you shall see a fully golden castle-door bracing the compound-wall of the fortress, which is decorated with pearls and jewels, and conduct your search even in that kingdom. [4-41-18b, 19a]

ततः समुद्रम् आसाद्य संप्रधार्य अर्थ निश्चयम् ॥ ४-४१-१९  
अगस्त्येन अन्तरे तत्र सागरे विनिवेशितः ।

चित्र सानु नगः श्रीमान् महेन्द्रः पर्वतोत्तमः ॥ ४-४१-२०  
जात रूपमयः श्रीमान् अवगाढो महार्णवम् ।

ततः समुद्रम्	= then, [southern]	अर्थ	= purpose's, resolve, on	अगस्त्येन	= by Agastya
आसाद्य	ocean, on reaching	निश्चयम्	resolving		
तत्र	= there	सम्प्रधार्य		चित्र सानु	= one with marvellous,
		सागरे अन्तरे	= in ocean, inside, ver-	नगः	terraces, trees
		वि निवेशितः	ily, penned up [one		
			end of mountain]	जातरूपमयः	= completely golden
श्रीमान्	= glorious, Mt. Mahen-	पर्वत उत्तमः	= among mountains,		
महेन्द्रः	dra		best one		
श्रीमान् महा	= august [Mt. Mahen-	अवगाढः	= will be steeping in.		
अर्णवम्	dra,] into great, ocean				

"Then on reaching the southern ocean, and on taking a resolve with regard to the purpose of your task, viz., importance of the mission undertaken vis-a-vis your individual capacities to leap the ocean, you reach the glorious Mt. Mahendra. Sage Agastya once penned its one end in the ocean, and the other end is now visible. That august and best one among all mountains will be completely golden with marvellous terraces and trees, and it will be steeping into ocean on the other side of land, and this mountain becomes the jumping-off point for you vanara-s. [4-41-19b, 20, 21a]

There are three mountains in Kanyakumari district, the southern promontories of India, at the end of Western Ghats, namely ठदक मलै ंअहेन्द्र गिरि ंअरुन्धुव मलै where the word मलै गिरि is 'mountain...' in Tamil. The ठदकमलै is held as the forest of Tataka, the demoness, and Raama is believed to have come up to this south most part of India to eliminate Tataka in his boyhood. The ंअहेन्द्रगिरि is the mountain from which Hanuma leaps to Lanka and the river that emerges from this mountain is named after Hanuma. The ंअरुन्धुवमलै is believed to be a mound fallen from the main Himalayan mountain which Hanuma brought while bringing सन्जीविनि herb, to bring Lakshmana to conscious. Even now, the local people benefit from the herbs that grow on this mountain and even the bitter leaves when cooked on this mountain will turn to sweet taste. This is being the story of this end of the ocean for Herbal Mountain, on the other end in Sri Lanka also there is a similar herbal mountain called Rhumassala Kanda, in Singhalese.

नाना विधैः नगैः फुल्लैः लताभिः च उपशोभितम् ॥ ४-४१-२१  
देव ऋषि यक्ष प्रवरैः अप्सरोभिः च सेवितम् ।

सिद्ध चारण संघैः च प्रकीर्णम् सुमनोहरम् ॥ ४-४१-२२  
तम् उपैति सहस्राक्षः सदा पर्वसु पर्वसु ।

नाना विधैः	= numerous, sorts of	फुल्लैः नगैः	= with flowered, trees	लताभिः च	= with climbers, also,
देव ऋषि यक्ष प्रवरैः	= by gods, sages, yaksha-s, important ones	अप्सरोभिः च	= by apsara-s, even	उपशोभितम्	glorified
सिद्ध चारण सन्धैः च	= by siddha-s, caarana, groups of, also	प्र कीर्णम्	= well, overspread	सेवितम्	= adored
तम्	= it - to that mountain	सहस्राक्षः	= Thousand-eyed Indra	सु मनः	= truly, heart-stealing
सदा	= always - regularly	उपैति	= he comes.	हरम्	[for a look]
				पर्वसु पर्वसु	= on auspicious day, on auspicious day - on every auspicious day

"Mt. Mahendra is glorified with numerous kinds of flowered trees and climbers. Important gods, sages, yaksha-s and even apsara-s will adore it, and it is overspread with the groups of siddha-s and caarana-s, and thus it will be heart-stealing for a look. And the Thousand-eyed Indra will always be visiting that Mt. Mahendra on every auspicious day. [4-41-21b, 22, 23a] The auspicious day for Tamil almanac is no moon day अमवाश्य because of its neutrality from the wax and wane affects of lunar phases. So, it is believed that Indra will come to this mountain on every no-moon-day in the Indian month.

द्वीपः तस्य अपरे पारे शत योजन विसृतः ॥ ४-४१-२३  
अगम्यो मानुषैः दीप्तः तम् मार्गध्वम् समन्ततः ।

तस्य	= its - Mt. Mahendra's	अपरे पारे	= on the other, shore	शत योजन	= hundred, yojana, in
मानुषैः	= by humans	अ गम्यः	= not, passable	विसृतः	breadth
द्वीपः	= island - is there	तम्	= that, till its fringes, you	दीप्तः	= a dazzling
		समन्ततः	have to search.		
		मार्गध्वम्			

"There is a dazzling island on the other side of the shore of Mt. Mahendra, which is breadthwise a hundred yojana-s, and which is an impassable one for humans, and you have to search that island up to its fringes. [4-41-23b, 24a] This island on the other shore of the ocean is Ravana's Lanka, and it is believed to be the present day Sri Lanka. That island's association with River Taamraparni is as noted above.



तत्र सर्व आत्मना सीता मार्गितव्या विशेषतः ॥ ४-४१-२४  
 स हि देशः तु वध्यस्य रावणस्य दुरात्मनः ।  
 राक्षस अधिपतेः वासः सहस्राक्ष समद्युतेः ॥ ४-४१-२५

तत्र	= there	सीता	= Seetha, especially	सर्व आत्मना	= anyway
मार्गितव्या	= shall be searched	विशेषतः		वध्यस्य	= killable one
दुर आत्मनः	= vile-minded one	सः देशः तु	= that, place, but it is	सहस्र अक्ष	= Thousand-eyed Indra,
		राक्षस	= demon, king's	सम द्युतेः	equal, one in resplendence such a
		अधिपतेः			
रावणस्य	= Ravana's	वासः	= dwelling.		

"Anywayse Seetha is searchable especially there on that island because it is the dwelling place of the king of demons Ravana, who is the coequal of Indra in his resplendence and which vile-minded demon is to be rooted out. [4-41-24b, 25]

A controversy is there regarding this statement of Sugreeva. Earlier Sugreeva said, "Not known is the domain of that sinning demon at all, nor his capabilities... or valour...or even about his sinister dynasty or lineage..." [4-7-2] And now he is specifically stating that Ravana will be on an island. Then it may be asked whether Sugreeva bluffed to Raama as at 4-7-2, for which it is said that Sugreeva being an intelligent kingly being he did not reveal the truth as an 'official secret.' Otherwise, if Sugreeva told Raama in the first instance where Ravana is, Raama goes straight to Lanka to eliminate Ravana, thereby Sugreeva's politics, i.e., the elimination of Vali or getting Kishkindha, will not work.

It is correct that Sugreeva knows that Ravana dwells in Lanka. But on abducting Seetha where is the guarantee that he is still in Lanka along with Seetha. Hence a doubtful situation cannot be stated assertively, that too, to a friend, for it ensues mitra droha 'cheating a friend...'

On the other hand, it is said that Sugreeva came to know about the details of Ravana through Tara, because Tara also explains to Lakshmana about the establishment of Ravana. But Sugreeva as the prince regent of Kishkindha and participant in all the activities of the kingdom, knowing about Ravana through Tara is an evasive statement. Hence, it is said that Sugreeva purposefully did not reveal the details about Ravana to Raama, because his own interests are to be met with firstly.

In turn it is asked as to why Sugreeva should send so many monkeys to all corners of compass when the kidnapper and his location are known, for which it is said that no thief hides his booty in his own place. Like cat changing the places of kitten, a thief too changes his own place, as well as the place of stolen thing. To justify this, it is said that throughout this and in the previous, and in the next chapters Sugreeva goes on repeating his order, 'search for Seetha and for the residency of Ravana...'

Even here, Sugreeva is not able to describe the interior of Lanka as he is not well acquainted with it. Raama, who is astounded at this geographical description of Sugreeva, does not ask Sugreeva as to why this particular place of Ravana is not indicated to him earlier. So, the denial of information earlier by Sugreeva is completely political, and now giving orders to search Seetha is for his requital.

दक्षिणस्य समुद्रस्य मध्ये तस्य तु राक्षसी ।  
अंगारक इति विख्याता चायाम् आक्षिप्य भोजिनी ॥ ४-४१-२६

तस्य	= that,	southern,	चायाम्	= by shadow, on grab-	अंगारक	= Angaaraka, thus, as
दक्षिणस्य		ocean's, in the centre	आक्षिप्य	bing [prey,] a she-eater	इति वि	well-known
समुद्रस्य			भोजिनी		ख्याता	
मध्ये						
राक्षसी तु	= demoness, but [is					
	there.]					

"But a well-known demoness named Angaaraka is there in the midst of southern ocean who eats prey by grabbing its shadow when flying overhead. [4-41-26] This demoness is also termed as Simhika whom Hanuma tears apart in Sundara Kanda.

एवम् निःसंशयान् कृत्वा संशयान् नष्ट संशयाः ।  
मृगयध्वम् नरेन्द्रस्य पत्नीम् अमित ओजसः ॥ ४-४१-२७

एवम्	= in this way	संशयान्	= about doubtful	नष्ट संशयाः	= losing, doubts
		निः	[places,] without,		[doubts when cleared]
		संशयान्	doubt [you have to		
		कृत्वा	become doubtless,] on		
			making [by thorough		
			search]		
अमित	= of one with - infinite,	नर इन्द्रस्य	= people's, king's, wife -	मृगयध्वम्	= shall be searched.
ओजसः	vital power - Raama	पत्नीम्	Seetha		

"In this way, you should clear your doubts about the presence of Seetha at any doubtable place by thorough searching, and you have to go on searching somewhere else for Seetha, the wife of the king of people with infinite vitality, namely Raama, only after getting rid of your doubts about her possible presence at any given place. [4-41-27]

तम् अतिक्रम्य लक्ष्मीवान् समुद्रे शत योजने ।  
गिरिः पुष्पितको नाम सिद्ध चारण सेवितः ॥ ४-४१-२८

तम्	= that [isle]	अति क्रम्य	= on over, stepping	शत योजने	= hundred, yojana-s,
			[crossing over]	समुद्रे	in ocean - hundred
					yojana-s after that
					island

लक्ष्मीवान्	= an august one	सिद्ध चारण	= by siddha-s, caarana-s,	पुष्पितकः	= Pushpitaka, named
गिरिः	= mountain is there.	सेवितः	adored	नाम	

"On crossing over that isle and after a hundred yojana-s a mountain named Pushpitaka is there in that august ocean, which is adored by the celestials like siddha-s, caarana-s. [4-41-28]

चन्द्र सूर्य अंशु संकाशः सागर अंबु समाश्रयः ।  
भ्राजते विपुलैः शृङ्गैः अम्बरम् विलिखन् इव ॥ ४-४१-२९

चन्द्र सूर्य	= moon's, sun's, rays,	सागर अम्बु	= in oceanic, waters,	विपुलैः	= with lofty, crests
अम्बु	similar to	सम् आश्रयः	well, settled in	शृङ्गैः	
सन्काशः		भ्राजते	= [that mountain] shines		
अम्बरम् वि	= on sky, verily, scrib-		forth.		
लिखन् इव	bling, as if				

"Well-settled in oceanic waters that Mt. Pushpitaka will be shining forth with a resplendence similar to sunrays on one side and with that of moonshine on the other, and its lofty crests will look as if they are scribbling on the sky. [4-41-29]

तस्य एकम् कांचनम् शृङ्गम् सेवते यम् दिवाकरः ।  
श्वेतम् राजतम् एकम् च सेवते यम् निशाकरः ।  
न तम् कृतघ्नाः पश्यन्ति न नृशंसा न नास्तिकाः ॥ ४-४१-३०

तस्य	= its	एकम्	= one, summit, is golden	यम्	= which
दिवा करः	= day-maker [Sun]	शृङ्गम्		एकम्	= one, whitish, silver,
		कांचनम्		श्वेतम्	also
		सेवते	= will be adoring [on his rising]	राजतम् च	
यम्	= which	निशा करः	= night-maker [Moon]	सेवते	= will be adoring [on his rising]
तम्	= it - that mountain	कृतघ्नाः	= unfaithful ones	न पश्यन्ति	= not, will be seeing
नृशंसाः न	= unkindly ones, no	नास्तिकाः न	= unbelievers, no.		

"One of its summit will be golden which the Sun adores, and the other will be silvery whitish which the Moon adores, and that mountain is unperceivable to the unfaithful ones, or to the unkindly ones or to unbelievers. [4-41-30]

प्रणम्य शिरसा शैलम् तम् विमार्गथ वानराः ।  
तम् अतिक्रम्य दुर्धर्षम् सूर्यवान् नाम पर्वतः ॥ ४-४१-३१  
अध्वना दुर्विगाहेन योजनानि चतुर्दश ।

वानराः	= oh, vanara-s	तम् शैलम्	= that, mountain	शिरसा	= with head [bowing]
प्रणम्य	= on venerating	वि मार्गथ	= thoroughly, search	दुर् धर्मम्	= inviolable
तम्	= that - mountain, on go-	दुर्विगाहेन	= by highly, impassable	अध्वना	= by route
अतिक्रम्य	ing across	दुर् वि गाहेन			
चतुर्दश	= after four, ten, yojana-	सूर्यवान्	= Suuryavaan, named,	is there.	
योजनानि	s	नाम पर्वतः	mountain		

"Oh, vanara-s, venerate that Mt. Pushpitaka by bowing your heads and search it thoroughly. Then on going across that inviolable mountain and taking a highly impassable route there is a mountain named Suuryavaan after fourteen yojana-s from Mt. Pushpitaka. [4-41-31, 32a]

ततः तम् अपि अतिक्रम्य वैद्युतो नाम पर्वतः ॥ ४-४१-३२  
सर्व काम फलैः वृक्षैः सर्व काल मनोहरैः ।

ततः	= from there	तम् अपि	= that, even	अतिक्रम्य	= on crossing over
सर्व काम	= for all, tastes, [fulfill-	सर्व काल	= all, times, heart-	वृक्षैः	= [with such] trees
फलैः	ing] with fruits	मनोहरैः	pleasing ones		
वैद्युतः नाम	= Vaidyuta, named,				
पर्वतः	mountain is there.				

"On crossing over even that Mt. Suuryavaan after searching, there is a mountain named Vaidyuta whose trees will be all-time heart-pleasing and they yield fruits satiating every taste. [4-41-32b, 33a]

तत्र भुक्त्वा वर अर्हाणि मूलानि च फलानि च ॥ ४-४१-३३  
मधूनि पीत्वा जुष्टानि परम् गच्छत वानराः ।

वानराः	= oh, vanara-s	तत्र	= there - at that place, on Mt. Vaidyuta	वर अर्हाणि	= for chosen few, appropriate - choicest fruits and tubers
मूलानि च	= tubers, also, fruits,	भुक्त्वा	= on devouring	जुष्टानि मधूनि	= precious, honey, on
फलानि च	also			पीत्वा	drinking
परम् गच्छत	= farther, you proceed.				

"Oh, vanara-s, you proceed farther after devouring choicest fruits and tubers growing on Mt. Vaidyuta, and even on consuming precious honey at that place. [4-41-33b, 34a]

तत्र नेत्र मनः कांतः कुंजरो नाम पर्वतः ॥ ४-४१-३४  
अगस्त्य भवनम् यत्र निर्मितम् विश्वकर्मणा ।

तत्र	= at that place	नेत्र मनः	= to eye, heart, one that	कुंजरः नाम	= Kunjara, named,
यत्र	= where - on which	कान्तः	is pleasing	पर्वतः	mountain - is there
		विश्वकर्मणा	= by Vishvakarma	अगस्त्य	= Agastya's, mansion, is
				भवनम्	built.
				निर्मितम्	

"At that place a mountain named Kunjara is there which will be pleasing both to eye and heart, on which Vishvakarma built the mansion of Agastya. [4-41-34b, 35a]

तत्र योजन विस्तारम् उच्छ्रितम् दश योजनम् ॥ ४-४१-३५  
शरणम् कांचनम् दिव्यम् नाना रत्न विभूषितम् ।

तत्र	= there - on that mountain	योजन	= a yojana, in breadth	दश योजनम्	= ten, yojana-s, in height
दिव्यम्	= a beautiful one	विस्तारम्		उच्छ्रितम्	
		नाना रत्न	= numerous, gemstones, decorated with	कांचनम्	= a golden, abode -
		विभूषितम्		शरणम्	Agastya's mansion - is there.

"There the golden abode of Agastya will be beautiful decorated with numerous gemstones, and it measures a yojana breadthwise and ten yojana-s in height. [4-41-35b, 36a]

तत्र भोगवती नाम सर्पाणाम् आलयः पुरी ॥ ४-४१-३६  
विशाल रथ्या दुर्धर्षा सर्वतः परिरक्षिता ।  
रक्षिता पन्नगैः घोरैः तीक्ष्ण दम्ष्ट्रैः महा विषैः ॥ ४-४१-३७  
सर्प राजो महाघोरो यस्याम् वसति वासुकिः ।

तत्र	= there	विशाल रथ्या	= with broad, roads	दुर्धर्षा	= unvanquishable - city
सर्वतः	= everywhere, safe-guarded	घोरैः	= deadly	तीक्ष्ण दम्ष्ट्रैः	= with harrowing, fangs
परिरक्षिता		पन्नगैः रक्षिता	= by [such] serpents, protected	सर्पाणाम्	= for snakes, an abode of
महा विषैः	= having fatal, venom	यस्याम्	= in which	आलयः	
भोगवती नाम	= Bhogavati, named, city - is there	वासुकिः	= Vasuki, will be dwelling.	सर्प राजः	= serpents, king
पुरी		वसति			
महा घोरः	= highly, hazardous one				

"There is a city named Bhogavati which is an abode of the snakes. It has broad roads and safeguarded from everywhere, and thus it becomes an unvanquishable city. Deadly serpents with harrowing fangs and fatal venom will be protecting it, in which the highly hazardous king of serpents, namely Vasuki, will be dwelling. [4-41-36b, 37. 38a]

निर्याय मार्गितव्या च सा च भोगवती पुरी ॥ ४-४१-३८  
तत्र च अंतरोद्देशा ये केचन समावृताः ।

सा भोगवती	= she, Bhogavati, city	मार्गितव्या	= is to be searched	निर्याय	= out, coming [on coming out of that city]
पुरी		ये केचन	= those, some	अंतरोद्देशाः	= intermediate zones
तत्र	= there, surrounding -				
समावृताः	surrounding fringes				
मार्गितव्या	= shall also be searched.]				

"That Bhogavati city is to be searched for Seetha and on coming out of that city, you have to search even in the fringes surrounding that city including the intermediate zones from city to its fringes. [4-41-38b, 39a]

तम् च देशम् अतिक्रम्य महान् ऋषभ संस्थितिः ॥ ४-४१-३९  
सर्व रत्नमयः श्रीमान् ऋषभो नाम पर्वतः ।

तम् देशम्	= that, province, on	महान् ऋषभ	= great, Holy Bull [like,]	सर्व रत्नमयः	= every [kind of gem,]
अतिक्रम्य	crossing over	संस्थितिः	staying [resembling]		replete with gems
श्रीमान्	= glorious one	ऋषभः नाम	= Rishabha, named,		
		पर्वतः	mountain is there.		

"On crossing over that province there will be a glorious mountain named Rishabha, as that great mountain looks like a Holy Bull, and it is replete with every kind of gemstone. [4-41-39b, 40a]

गोशीर्षकम् पद्मकम् च हरिश्यामम् च चन्दनम् ॥ ४-४१-४०  
दिव्यम् उत्पद्यते यत्र तत् चैव अग्नि सम प्रभम् ।

यत्र	= where - on which Mt. Rishabha	गोशीर्षकम्	= ochry-yellow	पद्मकम् च	= lotus-leaf-greenly, also
हरिश्यामम्	= sky-blue, [coloured]	चन्दनम्	= sandalwood trees	अग्नि सम	= Fire, like, in glow, also
च		उत्पद्यते	= will be producing.	प्रभम्	thus - sandalwood
दिव्यम् तत्	= most attractive, that,				
चैव	also thus				

"Whereon the sandalwood trees of ochry-yellow, lotus-leaf-greenly, sky-blue colours, and even the most attractive sandalwood trees which will be in the glow of Fire are produced, that mountain is this Rishabha. [4-41-40b, 41a] These nomenclatures of sandalwood trees are rendered variously in translations because these varieties of sandalwood trees are perhaps unknown. The ochry-yellow colour is given to the mountain itself in 40th verse in some, thus nominating only two varieties of sandalwood, namely greenish, and bluish varieties as extra. In some other translations the Fire-like glow of the mountain is added as another variety of sandalwood and then four varieties are counted as 1] ochry, 2] greenish, 3] bluish, and 4] fire-like sandalwood trees.

न तु तत् चन्दनम् दृष्ट्वा स्प्रष्टव्यम् च कदाचन ॥ ४-४१-४१  
रोहिता नाम गन्धर्वा घोरम् रक्षन्ति तद् वनम् ।

तत्	= those, sandalwood trees, on seeing	कदाचन	= never	न स्प्रष्टव्यम्	= not, to be touched, but
चन्दनम्				तु	
दृष्ट्वा		रोहिता नाम	= Rohita, named, [genre of] gandharva-s	रक्षन्ति	= will be protecting.
घोरम् तत्	= dangerous one, that,				
वनम्	woodlands				

"But never touch those sandalwood trees when you see them, as a genre of Gandharva-s called Rohita will be protecting that dangerous woodland of sandalwood trees. [4-41-41b, 42a]

तत्र गंधर्व पतयः पंच सूर्य सम प्रभाः ॥ ४-४१-४२  
 शैलूषो ग्रामणीः शिक्षः शुको बभ्रुः तथैव च ।  
 रवि सोम अग्नि वपुषा निवासः पुण्य कर्मणाम् ॥ ४-४१-४३

तत्र	= there	शिनेशैलूषः	= Shailuusha, GRaa-	तथा एव	= like that
		ग्रामणीः	mani, Shiksha, Shuka,		
बभ्रुः च	= Bhabru, also	शिक्षः शुकः		पञ्च गन्धर्व	= five, gandharva, kings
		सूर्य सम	= sun, similar, in re-	पतयः	will be residing there
रवि सोम	= [like] Sun, Moon, Fire	प्रभाः	splendence	पुण्य	= for those beings with
अग्नि		वपुषा	= with physique	कर्मणाम्	pious, activities
निवासः	= it is a dwelling place.				

"Five gandharva kings, namely Shailuusha, GRaamani, Shiksha, Shuka, and Bhabru, whose resplendence is similar to that of Sun will be residing there. It is also the dwelling place of those who achieved ethereality by their pious activities, of whom some resemble the Sun, some Moon, and some Fire by their physique. [4-41-42b, 43]

अन्ते पृथिव्या दुर्धर्षाः ततः स्वर्ग जितः स्थिताः ।  
 ततः परम् न वः सेव्यः पितृ लोकः सुदारुणः ॥ ४-४१-४४

ततः	= therefrom	पृथिव्या अन्ते	= of earth, at terminus	दुर्धर्षाः	= invulnerable - beings
स्वर्ग जितः	= heaven, who won	स्थिताः	= are there	ततः परम्	= there, after [after the abode of beings who won heavens]
सु दारुणः	= most, dreadful - netherworld	पितृ लोकः	= manes, world of [realm of Yama, the Terminator]	वः सेव्यः	= by you, be adored [be regarded, you need not think of going there]
न	= it is not.				

"From Mt. Rishabha to the terminus of the earth the invulnerable beings who won heavens will be staying. After that, farther from earth there is the most dreadful world of manes, namely the abode of Yama, the Terminator, and you need not consider going there. [4-41-44]

राजधानी यमस्य एषा कष्टेन तमसा आवृता ।  
 एतावत् एव युष्माभिः वीरा वानर पुंगवाः ।  
 शक्यम् विचेतुम् गन्तुम् वा न अतो गतिमताम् गतिः ॥ ४-४१-४५

वीरा वानर = oh, brave, vanara-s, पुन्याः = the best ones	एषा यमस्य = this is, of Yama, capital राजधानी = city	कष्टेन तमसा = by an alarming, आवृता = darkness, it is encom- passed
युष्माभिः = by you	एतावत् एव = up to here, only	विचेतुम् = to search
गन्तुम् वा = to go, or	शक्यम् = it is possible	अतः = there after
गतिमताम् = for beings with motor गतिः = organs [mortals,] way in	न = is not there.	

"You can go or search only up to this point, oh, the best braving vanara-s, as that world of manes will be encompassed with an alarming darkness, and it is the capital city of Yama, the Terminator. After that there is no entry into the abode of Yama for the mortals. [4-41-45] This is the Indian mythological naraka 'The Hell...' and there are various sections in this hell for various sins committed while alive or on rebirth.

सर्वम् एतत् समालोक्य यत् च अन्यत् अपि दृश्यते ।  
गतिम् विदित्वा वैदेह्याः संनिवर्तितम् अर्हथ ॥ ४-४१-४६

एतत् सर्वम् = all these [places,] in entirety	अन्यत् = other [places]	यत् च अपि = which are there, also, even
दृश्यते = which will be seen in those places	सम् = closely, on seeing - आलोक्य = searching thoroughly	वैदेह्याः = of Vaidehi, course, on गतिम् = knowing विदित्वा
सम् = quickly, to return निवर्तितम्	अर्हथ = apt of you.	

"It will be apt of you to return quickly on knowing the course of Vaidehi after thoroughly searching all these places in their entirety, and even in those other places you happen to see, whether I have mentioned them or not. [4-41-46]

यः च मासान् निवृत्तो अग्रे दृष्टा सीत इति वक्ष्यति ।  
मत् तुल्य विभवो भोगैः सुखम् स विहरिष्यति ॥ ४-४१-४७

यः = he [who]	मासात् अग्रे = than a month, before	निवृत्तः = having returned
सीत दृष्टा = Seetha, seen	इति वक्ष्यति = thus, says	सः = he
मत् तुल्य = with me, on a par, विभवः = high-living	भोगैः = with luxuries	सुखम् = comfortable living, विहरिष्यति = rides high - he enjoys.

"He who returns before a month and informs that 'Seetha is seen,' he enjoys a comfortable living on a par with me in high-living and luxuries. [4-41-47] Hanuma speaks the same wording 'Seetha seen,' in Sundara Kanda on finding Seetha, for which commentators have given a very great value.

ततः प्रियतरो न अस्ति मम प्राणात् विशेषतः ।  
कृत अपराधो बहुशो मम बन्धुः भविष्यति ॥ ४-४१-४८



ततः = than him	प्रिय तरः न = dear one, more than, अस्ति not, is there	मम प्राणात् = my, than lives, partic- विशेषतः ularly - he becomes a dear one
बहुशः कृत = many times, commit- अपराधः ted, misdeeds - even if	he मम = बन्धुः भविष्यति	my, asso- ciate, he becomes.

"He who says so will be more dearer to me than anyone, rather than my own life in particular, and even if he has committed many misdeeds he becomes my confidant. [4-41-48]

अमित बल पराक्रमा भवन्तो  
विपुल गुणेषु कुलेषु च प्रसूताः ।  
मनुज पति सुताम् यथा लभध्वम्  
तत् अधिगुणम् पुरुषार्थम् आरभध्वम् ॥ ४-४१-४९

भवन्तः = you all	अमित बल = with infinite, might, पराक्रमाः and bravery	विपुल गुणेषु = wide-ranging, at- कुलेषु tributes, in a hierar- प्रसूताः च chy, born in also तत् अधि = to that, appropriate to गुणम्
मनुज पति = people's, king's, सुताम् daughter - Seetha पुरुष अर्थम् = manly, purpose - help- ing other, expedient effort	यथा = as to how, to get - re- लभध्वम् gain आरभध्वम् = start off.	

"You are with infinite might and bravery, and you are born in those hierarchies that have wide-ranging attributes viz., gust of the Air-god, gush of Rain-god, glare of Fire-god etc. Conjoining your own attributes to them that are already inherited you start off on your expedient effort, and you search appropriately with a thinking as to how to regain Seetha. [4-41-49] All the while Sugreeva is addressing the so-called monkeys as 'vanara-s' and suddenly he concluded his addressing asking them to make पुरुषार्थ साधनम् 'a humanly effort...' thus the monkeys or vanara-s suddenly do not become humans. For this पुरुष अर्थ साधनम् 'this man's, purpose, to achieve... start off to achieve this man's, namely Raama's purpose...' or 'to achieve the purpose of परम पुरुष 'the Supreme Person...' in eradicating evil on earth...' you start on your mission.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकचत्वारिंशः सर्गः ॥

Thus completes 41<sup>st</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 42 Sarga 42 - द्विचत्वारिंशः सर्ग

## Sugreeva Sends Troops To West Side

Introduction -

Sugreeva sends troops to west side to search for Seetha under the leadership of Sushena, the father of lady Tara. Describing the various and magnificent mountains that are situated at the northwest of India, and also the ocean down south to it, namely the present Arabian Sea and almost up to Persian provinces, he orders monkey troops to return within one month's time.

ततः प्रस्थाप्य सुग्रीवः तान् हरीन् दक्षिणाम् दिशम् ।  
अब्रवीत् मेघ संकाशम् सुशेषणम् नाम वानरम् । ४-४२-१

सुग्रीवः	= Sugreeva	हरीन्	= monkeys	दक्षिणाम्	= to southern, direction,
				दिशम्	on sending
				प्रस्थाप्य	
ततः	= then saH he - Sugreeva	मेघ	= to [massive] cloud,	सुशेषणम्	= Sushena, named, to
		संकाशम्	one who looked like	नाम वानरम्	vanara
अब्रवीत्	= spoke to.				

On sending monkeys to southern direction Sugreeva spoke to a vanara named Sushena who looked like a massive cloud. [4-42-1]

तारायाः पितरम् राजा श्वशुरम् भीम विक्रमम् ।  
अब्रवीत् प्राञ्जलिः वाक्यम् अभिगम्य प्रणम्य च ॥ ४-४२-२

राजा	= king [Sugreeva]	तारायाः	= Lady Tara's, father	श्वशुरम्	= to [his own] father-in-law
भीम	= of awesome, valour -	पितरम्			
विक्रमम्	Sushena	अभिगम्य	= approached, ven-	प्राञ्जलिः	= with palms-folded
		प्रणम्य च	erated [- Sushena,] also		
वाक्यम्	= sentence, spoke.				
अब्रवीत्					

On approaching and venerating that awesomely valorous Sushena, the father of Lady Tara, thereby his own father-in-law, king Sugreeva spoke this sentence while adjoining palms in supplication. [4-42-2]

महर्षि पुत्रम् मारीचम् अर्चिष्मन्तम् महाकपिम् ।  
वृद्धम् कपिवरैः शूरैः महेन्द्र सदृश द्युतिम् ॥ ४-४२-३

बुद्धि विक्रम सम्पन्नान् वैनतेय सम द्युतिम् ।  
मरीचि पुत्रान् मारीचान् अर्चिर्माल्यान् महबलान् ॥ ४-४२-४

ऋषि पुत्रान् च तान् सर्वान् प्रतीचीम् आदिशत् दिशम् ।

महर्षि पुत्रम् मारीचम्	= to the great-sage's, son, Mareecha	महा कपिम्	= superb, monkey	शूरैः कपि वरैः वृद्धम्	= with braving, mon- keys, exceptional ones, surrounded with
महेन्द्र सदृश द्युतिम्	= Mahendra, coequal, in resplendence	बुद्धि विक्रम सम्पन्नान्	= in brilliance, bravery, one endowed with	वैनतेय सम द्युतिम्	= Vinata's, son, equal, in sheen [outstanding speed]
अर्चिष्मन्तम्	= [one who is known as] Arcishman	मरीचि पुत्रान्	= Sage Mareecha's sons,	अर्चिर्माल्यान्	= [known as] Arcishmaalyaa-s
मह बलान्	= greatly, mighty ones	ऋषि पुत्रान् च	= sage's, sons, also	तान् सर्वान् मारीचान्	= them, all, [called as] Maareecha-s [brothers of Arcishman]
प्रतीचीम् दिशम्	= to western, direction	आदिशत्	= ordered.		

Sugreeva ordered the superb monkey son of great-sage Mareecha, called Arcishman, to western direction, who is a surrounded with exceptional and braving monkeys, a coequal to Indra in his resplendence, endowed with brilliance and bravery and whose speed equals that of the son of Vinata, namely Garuda, the Eagle-vehicle of Vishnu. Along with him Sugreeva also ordered the greatly mighty brothers of Arcishman i.e., the other vanara sons of Sage Mareecha, known as Arcishmaalyaa-s, also called as Mareecha-s. [3, 4, 5a]

द्वाभ्याम् शत सहस्राभ्याम् कपीनाम् कपि सत्तमाः ॥ ४-४२-५  
सुशेषण प्रमुखा यूयम् वैदेहीम् परिमार्गथ ।

कपि सत्तमाः	= oh, monkeys, out- standing ones	यूयम्	= you all	सुशेषण	= Sushena, in fore, front [as leader]
कपीनाम्	= of monkeys	द्वाभ्याम् शत सहस्राभ्याम्	= with two, hundred, thousands - two lakhs of monkeys	वैदेहीम् परिमार्गथ	= let Vaidehi, be tracked down.

"Oh, outstanding monkeys, you shall search for Vaidehi proceeding with two hundred thousand monkeys, say two lakhs, and Sushena as your leader." Thus, Sugreeva started to speak to vanara troops. [4-42-5b, 6a]

सौराष्ट्रान् सह बाह्लीकान् चन्द्रचित्रान् तथैव च ॥ ४-४२-६  
स्फीतान् जन पदान् रम्यान् विपुलानि पुराणि च ।

पुंनाग गहनम् कुक्षिम् वकुल उद्दालक आकुलम् ॥ ४-४२-७  
तथा केतक खँडान् च मार्गध्वम् हरि पुंगवाः ।

हरि पुंगवाः	= oh, monkeys, the best	सौराष्ट्रान्	= Suraashtra province	तथैव च	= like that, also
सह	= along with, Baahlika	चन्द्रचित्रान्	= Candracitra province	स्फीतान्	= extensive ones
बाह्लीकान्	province				
रम्यान्	= delightful ones	जन पदान्	= rural, areas	विपुलानि	= spacious, cities, also
				पुराणि च	
पुंनाग	= in Punnaga tree,	वकुल	= Vakula, Uddaalaka	कुक्षिम्	= in stomach - in interi-
गहनम्	woods	उद्दालक	trees, [areas] filled		ors
		आकुलम्	with		
तथा	= like that	केतक	= in Ketaka, thickets,	मार्गध्वम्	= be searched.
		खँडान् च	also		

"Oh, best monkeys, conduct search in the Suraashtra, Baahlika and Candracitra provinces, including their extensive and delightful rural areas and spacious cities, as well as in their woods with Punnaaga trees, areas filled with Vakula, and Uddalaka trees and in their interiors, and even in the thickets of Ketaka trees. [4-42-6b, 7, 8a] The province of Candracitra, the present day Mathura and is also mentioned as शूर देश 'Shuura province...' in other mms, and the Suraashtra is identified with present day Sauraashtra, a peninsula in Gujarat.

प्रत्यक् स्रोतो वहाः चैव नद्यः शीतजलाः शिवाः ॥ ४-४२-८  
तापसानाम् अरण्यानि कांतारा गिरयः च ये ।

तत्र स्थलीः मरुप्राया अति उच्च शिखराः शिलाः ॥ ४-४२-९  
गिरि जाल आवृताम् दुर्गाम् मार्गित्वा पश्चिमाम् दिशम् ।

ततः पश्चिमम् आगम्य समुद्रम् द्रष्टुम् अर्हथ ॥ ४-४२-१०  
तिमि नक्र आकुल जलम् गत्वा द्रक्ष्यथ वानराः ।

वानराः	= oh, vanara-s	प्रत्यक् स्रोतः	= to west, flowing, flows	शीत जलाः	= with cool, waters
		वहाः	- rivers flowing west-ward		
शिवाः	= blest ones	नद्यः च एव	= rivers, also thus	तापसानाम्	= of sages, forests
				अरण्यानि	
ये	= which - are there	कांतारा	= in forests, mountains,	तत्र	= there
		गिरयः च	also are there, they are to be searched		
ये	= which of those that are]	मरु प्रायाः	= waterless, virtually,	ये	= which of those that are there]
		स्थलीः	lands - are there, they also		

अति उच्च = highly, towering, शिशिराः chilly, mountains शिलाः ये = which of those that are there]	ये = which of those that are there]	गिरि जाल = mountain, meshes of, आवृताम् encircled
	दुर्गाम् = impassable places - are there such a	पश्चिमाम् = western, quarter, on दिशम् searching मार्गित्वा
ततः = then	पश्चिमम् = to western, ocean, on समुद्रम् coming आगम्य	द्रष्टुम् अर्हथ = to see, apt of you
गत्वा = having gone there - to western ocean	तिमि नक्र = with sharks, आकुल crocodiles, ruffled, जलम् waters	द्रक्ष्यथ = you shall see.

"Oh, vanara-s, search at the blest rivers in the west whose cool water flows westward, as well as in the forests of sages and on the mountains of those forests, and even in lands that are virtually waterless and on the highly towering mountains that are chilly. On searching such an impassable western quarter encircled with enmeshed mountains, then it will be apt of you to come and see Western Ocean. Having come to Western Ocean, you will see seawater ruffled by sharks and crocodiles. [8b, 9, 10, 11a]

ततः केतक खँडेषु तमाल गहनेषु च ॥ ४-४२-११  
कपयो विहरिष्यन्ति नारिकेल वनेषु च ।

ततः = later	कपयः = monkeys	केतक = in Ketaka plant, shrub- खन्डेषु berries of विहरिष्यन्ति = may ramble.
तमाल = Tamaala plant's, गहनेषु च copses, also	नारिकेल = in coconut, boscages, वनेषु च also	

"Later the monkeys may ramble in the shrubberies of Ketaka plants, in copses of Tamaala plants and in the boscages of coconut trees. [4-42-11b, 12a]

तत्र सीताम् च मार्गध्वम् निलयम् रावणस्य च ॥ ४-४२-१२  
वेलातल निवेष्टेषु पर्वतेषु वनेषु च ।

मुरची पत्तनम् चैव रम्यम् चैव जटा पुरम् ॥ ४-४२-१३  
अवंतीम् अंगलेपाम् च तथा च अलक्षितम् वनम् ।

राष्ट्राणि च विशालानि पत्तनानि ततः ततः ॥ ४-४२-१४

तत्र = there	वेला तल = sea, on edge [shore,] निवेष्टेषु sitting pretty	पर्वतेषु = in mountains
वनेषु च = forests, also	सीताम् च = Seetha, and	रावणस्य = of Ravana, residency, निलयम् च also
मार्गध्वम् = shall be searched	मुरची = Muraci, city, also, thus पत्तनम् चैव	रम्यम् = delightful, Jaatapura जटापुरम् city, also thus चैव

अवन्तीम् अन्गलेपाम् च	= Avanti, Angalepa, also	तथा	= like that	अलक्षितम् वनम् च	= Alakshita, forest, also
ततः ततः	= there, and there	राष्ट्राणि च	= [nearby] provinces, also	विशालानि पत्तनानि	= spacious, townships
मार्गध्वम्	= shall be searched.]				

"Seetha shall be searched along with the residency of Ravana on the mountains that are sitting pretty on the seashore, as well as in the forests on those mountains. Further, the delightful cities available alongshore like Muraci, Jaatapura, Avanti and Angalepa are to be searched together with the forest of Alakshita, including the nearby provinces and spacious townships. [4-42-12b, 13, 14]

These are said as cities with names of **मुरली जटीपुरम्** , in other mms, and it is also said to be Maurvi. The said Avanti is not the Avanti already said to the monkeys who were sent to east. is 'un-cared-for' as the thick woods at its periphery make the interiors of forest neglected.

**सिंधु सागरयोः चैव संगमे तत्र पर्वतः । महान् हेम गिरिः नाम शत शृंगो महाद्रुमः ॥ ४-४२-१५**

सिन्धु सागरयोः सन्गमे	= of Sindhu, of ocean, at junction	तत्र	= there	हेमगिरिः नाम	= Hemagiri [or, Soma- giri,] named
शत शृङ्गाः	= with hundreds of, summits	महा द्रुमः	= with gigantic, trees	महान् पर्वतः	= huge, mountain is there.

"At the junction of River Sindhu with the ocean, Mouth of Indus, there is a huge mountain named Hemagiri, Golden-Mountain, which is with hundreds of summits and gigantic trees. [4-42-15]

**तत्र प्रस्थेषु रम्येषु सिंहाः पक्ष गमाः स्थिताः ।  
तिमि मत्स्य गजाम्बु चैव नीडानि आरोपयन्ति ते ॥ ४-४२-१६**

तत्र	= there	रम्येषु प्रस्थेषु	= on beautiful, moun- tain ridges	पक्ष गमाः	= with wings, going, li- ons, are there [flying
ते	= they	तिमि मत्स्य गजाम्बु चैव	= sharks, fish, elephants [elephant seals,] also thus	सिंहाः स्थिताः नीडानि	lions] = to nests [to lairs in mountains,] uplifts [winching.]
				आरोपयन्ति	

"On the beautiful ridges of that mountain flying-lions are inhabiting and they will be winching sharks, fish and elephant seals to their lairs. [4-42-16]

तानि नीडानि सिंहानाम् गिरि शृंग गताः च ये ।  
 दृप्ताः तृप्ताः च मातंगाः तोयद स्वन निःस्वनाः ॥ ४-४२-१७  
 विचरन्ति विशाले अस्मिन् तोय पूर्णे समन्ततः ।

गिरि शृङ्गा = on mountain, top, गताः = gone in [inhibiting]	तोय द स्वन = water, giver [cloud,] निः स्वनाः = sound [thunder,] emitting, sound [trumpeting like thundering clouds]	दृप्ताः = conceited ones
तृप्ताः च = contented ones, also	ये = which	मातङ्गाः = elephants - are there, they
समन्ततः = everywhere	तोय पूर्णे = water, filled [water abutted area of the mountain]	अस्मिन् = in that, vast [area] विशाले
तानि = at those [of flying- lions]	सिंहानाम् = of flying-lions, at lairs नीडानि	विचरन्ति = verily, move about.

"The elephants inhibiting on the top of that mountain are contended and conceited, and trumpeting like thunderous clouds they will be moving everywhere in that vast area of the mountain abutted by water and near at the lairs of flying-lions. [4-42-17, 18a]

तस्य शृङ्गम् दिव स्पर्शम् काञ्चनम् चित्र पादपम् ॥ ४-४२-१८  
 सर्वम् आशु विचेतव्यम् कपिभिः काम रूपिभिः ।

दिव स्पर्शम् = heaven, touching तस्य शृङ्गम् = its, peak	चित्र पादपम् = having, amazing, trees सर्वम् = in entirety	काञ्चनम् = golden one काम रूपिभिः = by wish, guise- चangers, by monkeys
आशु = quickly, to be विचेतव्यम् = searched.		

"The monkeys who can change their guise by their wish have to quickly and entirely search the golden peak of that Hemagiri which will be touching the sky and which has amazing trees on it. [4-42-18b, 19a]

कोटिम् तत्र समुद्रे तु काञ्चनीम् शत योजनम् ॥ ४-४२-१९  
 दुर्दर्शम् पारियात्रस्य गता द्रक्ष्यथ वानराः ।

वानराः = oh, vanara-s	तत्र गता = there, having gone - on seagoing	समुद्रे तु = in ocean, but [water- logged in ocean]
पारियात्रस्य = of Mt. Paariyaatra	शत = hundred, yojana-s [in योजनाम् height]	काञ्चनीम् = golden
दुर्दर्शम् = impossible, to see [be- cause it is blindingly glittering]	कोटिम् = mountain peak	द्रक्ष्यथ = you shall see.

"On your seagoing there, oh, vanara-s, you will see the golden peak of a waterlogged mountain called Mt. Paariyaatra, which peak will be hundred yojana-s in height, and which is difficult to see as it will be blindingly glittering. [4-42-19b, 20a]

कोट्यः तत्र चतुर्विंशत् गन्धर्वाणाम् तरस्विनाम् ॥ ४-४२-२०  
वसन्ति अग्नि निकाशानाम् घोराणाम् काम रूपिणाम् ।

तत्र	= there - on that mountain	तरस्विनाम्	= mighty ones	अग्नि	= fire, similar in glow
घोराणाम्	= atrocious ones	काम	= by wish, guise-changers such of those	निकाशानाम्	= of Gandharva-s
चतुर्	= four, twenty, crores,	वसन्ति	= are living.		
विंशत्	[a host of twenty-four				
कोट्यः	crores]				

"Twenty four crores of mighty and atrocious Gandharva-s whose glow is similar to the fire and who can change their guise at their wish are living there on that mountain Paariyaatra. [4-42-20b, 21a]

The Gandharva-s said here are not the celestial musicians but human Gandharva-s and the Paariyaatra Mountain may perhaps belong to one in Suleiman Range, now in Pakistan, but not the one among Vindhya Range.

पावक अर्चिः प्रतीकाशाः समवेताः समन्ततः ॥ ४-४२-२१  
न अति आसादयित्वाः ते वानरैः भीम विक्रमैः ।

समन्ततः	= everywhere	समवेताः	= thronging together [if offended]	पावक अर्चिः	= fire, tongues of, those
ते	= those [Gandharva-s]	भीम विक्रमैः	= awfully, courageous,	प्रतीकाशाः	that are reflective of - who resemble
अति	= closely, to be ap-	वानरैः	by vanara-s	न	= not
आसादयित्वाः	proached [provoked.]				

"If those Gandharva-s who resemble the tongues of fire are given offence, they will be thronging together from everywhere, as such even awfully courageous vanara-s shall not provoke them. [4-42-21b, 22a]

न अदेयम् च फलम् तस्मात् देशात् किञ्चित् प्लवंगमैः ॥ ४-४२-२२  
दुरासदा हि ते वीराः सत्त्ववन्तो महाबलाः ।  
फल मूलानि ते तत्र रक्षन्ते भीम विक्रमाः ॥ ४-४२-२३

तस्मात्	= from that, province	प्लवंगमैः	= by fly-jumpers	फलम्	= fruit, at least, not, to be
देशात्				किञ्चित् न	picked, also
सत्त्व वन्तः	= assiduous ones	महाबलाः	= highly mighty ones	आदेयम् च	
				ते वीराः	= those, valiant ones - Gandharva-s



दुर् आसदा	= impossible, for over- tures	हि	= isn't it	भीम विक्रमाः	= appallingly, auda- cious ones
ते	= those - Gandharva-s	तत्र	= there	फल मूलानि	= fruits, tubers
रक्षन्ते	= will be safeguarding.				

"And the fly-jumpers shall not pluck at least a fruit in that province. Because those assiduous, highly mighty and valiant Gandharva-s are impossible for overtures, isn't it. Moreover, those appallingly audacious Gandharva-s will be safeguarding fruits and tubers there. [4-42-22, 23]

This area must be in and around present day Afghanistan because it is famous for dry fruits and it is the age-old practice of Kabuli Walla-s to sell most delicious dry-fruits. When they grow that kind of high-grade fruits which orchardist allows a monkey to pluck and plunder them.

तत्र यत्नः च कर्तव्यो मार्गितव्या च जानकी ।  
न हि तेभ्यो भयम् किञ्चित् कपित्वम् अनुवर्तताम् ॥ ४-४२-२४

तत्र	= there	यत्नः च	= put oneself in devoir, also	कर्तव्यः	= doable - by you
जानकी	= Janaki, is searchable,	कपित्वम्	= monkey-hood	अनुवर्तताम्	= to those who are fol- lowing it - who prac- tise monkey tricks
मार्गितव्या च	also			न हि	= is not there, indeed.
तेभ्यः	= from them - Gandharva-s	भयम्	= scare, in the least		
		किञ्चित्			

"There you have to put yourself in devoir and search for Janaki. In the event of your following just monkey-hood and its antics, without becoming adventuresome, there will be no scare from those Gandharva-s. Then you proceed from that Mt. Paariyaatra to Mt. Vajra. [4-42-24]

तत्र वैदूर्य वर्णाभो वज्र संस्थान संस्थितः ।  
नाना द्रुम लता आकीर्णो वज्रः नाम महागिरिः ॥ ४-४२-२५

श्रीमान् समुदितः तत्र योजनानाम् शतम् समम् ।  
गुहाः तत्र विचेतव्याः प्रयत्नेन प्लवंगमाः ॥ ४-४२-२६

प्लवंगमाः	= oh, fly-jumpers	तत्र	= there - in sea next to Mt. Paariyaatra	वैदूर्य वर्ण	= lapis gemstone, hue, similar in shine
वज्र संस्थान	= a diamond, in struc- ture, standing - stand- ing like a diamond in its shape	नाना	= diverse, trees, द्रुम लता climbers, spread आकीर्णः over	अभः	
संस्थितः				श्रीमान्	= glorious one
वज्रः नाम	= Vajra, named, great	तत्र	= there	योजनानाम्	= yojana-s, hundred
महा गिरिः	= mountain	समुदितः	= soaring high	शतम्	
समम्	= squarely	प्रयत्नेन	= pursuantly, are to be विचेतव्याः searched.	तत्र	= there on that mountain
गुहाः	= caverns				

"Oh, fly-jumpers, there is a great mountain named Mt. Vajra in that sea beyond Mt. Paariyaatra. It will be with a shine similar to the hue of the gemstone lapis, and it will be standing like a diamond in its shape, hence it is diamondiferous. There that glorious mountain will be soaring high, squarely for a hundred yojana-s, and diverse trees and climbers will be spreading over it. There, on that mountain you have to search pursuantly including its caverns. [4-42-25, 26]

चतुर् भागे समुद्रस्य चक्रवान् नाम पर्वतः ।  
तत्र चक्रम् सहस्रारम् निर्मितम् विश्वकर्मणा ॥ ४-४२-२७

समुद्रस्य	= of ocean, in fourth,	चक्रवान्	= Cakravaan, named,	तत्र	= there [on that moun-
चतुर् भागे	quarter	नाम पर्वतः	mountain - is there		tain]
विश्वकर्मणा	= by Vishvakarma	सहस्र अरम्	= thousand, spoked,	निर्मितम्	= is constructed.
		चक्रम्	wheel		

"In the fourth quarter of that ocean from land a mountain named Cakravaan is there. Vishvakarma, the Divine Architect, constructed a thousand-spoked wheel on it. [4-42-27] This is not just a wheel with thousand spokes, but said to be a machine of weaponry with thousand parts or sub-weapons. The Divine Architect Vishvakarma constructs such marvellous things not only for to gods, but even to the demons, while coming under duress, as and when demons conquer Indra's paradise. In the following verses, a connected legend is also touched.

तत्र पञ्चजनम् हत्वा हयग्रीवम् च दानवम् ।  
आजहार ततः चक्रम् शंखम् च पुरुषोत्तमः ॥ ४-४२-२८

तत्र	= there - on mountain	पुरुष उत्तमः	= Person, Supreme - Vishnu	हयग्रीवम्	= Hayagreeva, demon,
				दानवम्	on slaying
				हत्वा	
ततः	= from there [from him]	चक्रम्	= wheel he took, and	पञ्चजनम्	= Pancajana
हत्वा	= on slaying]	शंखम् च	= conch-shell, also	आजहार	= snatched away.

puraaNa/Legend: "Once upon a time in the crusades of gods-demons, Vishnu assuming the form of "'Supreme Person' slew the horse-faced demon named Hayagreeva on that mountain, and snatched away the wheel-weapon from him. Until then, this wheel-weapon existed under the custody of that demon Hayagreeva. Purushottama also put another demon Pancajana to death on that very mountain and took away his backbone, which is a conch-shell. Thus the conch-shell handled by Vishnu is known as "janya shankha 'Paanchajanya conch.' Thus, this Cakravaan named mountain assumes legendary importance to search for Seetha. [4-42-28]

तस्य सानुषु रम्येषु विशालासु गुहासु च ।  
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-२९

तस्य	= its - Mt. Cakravaan's	रम्येषु सानुषु	= on delightful, cliffs	विशालासु	= spacious, caves, also
रावणः	= Ravana	वैदेह्या सह	= Vaidehi, together with	गुहासु च	
ततः ततः	= there, there - here, there, and every- where.			मार्गितव्यः	= be searched

"Vaidehi is to be searched on the delightful cliffs of that Mt. Cakravaan and also in its spacious caves, together with Ravana, and search for her here, there, and everywhere. [4-42-29]

योजनानि चतुः षष्टिः वराहो नाम पर्वतः ।  
सुवर्णं शृंगः सुमहान् अगाधे वरुण आलये ॥ ४-४२-३०

अगाधे	= in the abyss of	वरुण आलये	= in Rain-god's, adobe - in ocean	चतुः षष्टिः	= four, six [after sixty- four] yojana-s
सुवर्णं शृङ्गाः	= golden, peaked	वराहः नाम	= Varaha, named	सु महान्	= very, great, mountain - is there.

"After sixty-four yojana-s another very great mountain with golden peaks is there in abyss of the abode of Rain-god, namely the ocean, and it is named as Mt. Varaaha. [4-42-30]

तत्र प्राक् ज्योतिषम् नाम जातरूपमयम् पुरम् ।  
यस्मिन् वसति दुष्ट आत्मा नरको नाम दानवः ॥ ४-४२-३१

तत्र	= there, Praagjyotisha,	जातरूपमयम्	= completely golden,	यस्मिन्	= wherein
प्राक्ज्योतिषम्	named	पुरम्	city - is there		
नाम		नरकः नाम	= Naraka, named, de-	वसति	= lives.
दुष्ट आत्मा	= evil, minded one	दानवः	mon		

"A city named Praagjyotisha is there which is completely golden, wherein the evil-minded demon named Naraka is living. [4-42-31]

This Praagjyotisha is held as the present Assam as has been referred by Kalidasa in his works and some say that this place should not have been referred here. The inclusion of this verse is said to be the problem with the copyist. S.M. Ali in 'The Geography of the Puranas' says: 'this was the famous जनपद on the fringe of the Eastern country...' and it corresponds roughly with the middle Brahmaputra valley...' The name is derived as प्राक् 'firstly, easterly...' ज्योतिष 'planet, Sun, and his light' that is to say, 'the place which takes the first light...', that is the east of India...' i.e., Assam. The said demon Naraka is not just 'the buffalo-demon' who was eliminated by Goddess Durga.

तत्र सानुषु रम्येषु विशालासु गुहासु च ।  
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-३२

तत्र रम्येषु सानुषु	= there [on Mt. Varaaha,] on delightful, cliffs	विशालासु गुहासु च	= spacious, caves, also	रावणः	= Ravana
वैदेह्या सह	= Vaidehi together with	मार्गितव्यः ततः ततः	= be searched, there, there.		

"There on the delightful cliffs and spacious caves of that Mt. Varaaha, including that city Praagjyotisha, Ravana shall be searched together with Vaidehi. [4-42-32]

तम् अतिक्रम्य शैलेन्द्रम् काञ्चनान् अन्तर दर्शनम् ।  
पर्वतः सर्व सौवर्णो धारा प्रस्त्रवण आयुतः ॥ ४-४२-३३

तम्	= that [Mt. Varaaha]	काञ्चनान् अन्तर दर्शनम् निर्दराम्	= with gold-deposits, inlaid, appears [with golden caves]	शैलेन्द्रम्	= mountain, the best
अतिक्रम्य	= on ranging	धारा प्रस्त्रवण आयुतः	= waterfalls, rapids, containing	सर्व सौवर्णः पर्वतः	= entirely, golden, mountain - is there, called Meghavanta.

"On ranging from that best Mt. Varaaha, whose caves are inlaid with gold-deposits apparent to the naked eye, there is an entirely golden mountain containing waterfalls and rapids called Meghavanta. [4-42-33]

तम् गजाः च वराहाः च सिंहा व्याघ्राः च सर्वतः ।  
अभिगर्जन्ति सततम् तेन शब्देन दर्पिताः ॥ ४-४२-३४

सर्वतः	= all around	गजाः च वराहाः च सिंहा व्याघ्राः च	= elephants, also wild-boars, also, lions, tigers, also	तेन शब्देन	= by its [mountain's,] sound [on listening the reverberating sounds of rapids and falls of that mountain]
दर्पिताः	= proud-heartedly	सततम्	= always	अभि गर्जन्ति	= facing towards [mountain,] [elephants will be] roaring.

"Listening the sonorous sounds of waterfalls and rapids of that mountain, and construing them to be the roars of their opponent beasts, the elephants, wild boars, lions, and tigers will always be facing that mountain and roaring proud-heartedly all around it, by which that Mt. Meghavanta itself appears to be roaring, proud-heartedly. [4-42-34]

यस्मिन् हरि हयः श्रीमान् महेन्द्रः पाकशासनः ।  
अभिषिक्तः सुरै राजा मेघो नाम स पर्वतः ॥ ४-४२-३५

हरि हयः	= green, horses - one who has, Indra	श्रीमान्	= distinguished one	पाक शासनः	= demon Paka, controller of
महेन्द्रः	= Mahendra	यस्मिन्	= where - on which mountain	सुरैः	= by gods
राजा	= as king	अभिषिक्तः	= is anointed	सः	= such a
मेघः नाम	= Megha, named, mountain - it is.				

"On which mountain the distinguished Mahendra, whose horses are green and who is the controller of demon Paka, is anointed by gods as their king, such a mountain is this named Mt. Megha, or Mt. Meghavanta, which you have to scour. [4-42-35]

तम् अतिक्रम्य शैलेन्द्रम् महेन्द्र परिपालितम् ।  
षष्टिम् गिरि सहस्राणि काञ्चनानि गमिष्यथ ॥ ४-४२-३६

तरुण आदित्य वर्णानि भ्राजमानानि सर्वतः ।  
जातरूपमयैः वृक्षैः शोभितानि सुपुष्पितैः ॥ ४-४२-३७

महेन्द्र	= by great Indra, ruled	तम्	= that, mountain the best - Mt. Meghavanta	अतिक्रम्य	= going further
परिपालितम्		शैलेन्द्रम्		सु पुष्पितैः	= with fully flowered
तरुण	= young, sun, in tinge	सर्वतः	= all around, radiant	शोभितानि	= resplendent with
आदित्य	with	भ्राजमानानि		गिरि	= mountain, thousands
वर्णानि		वृक्षैः	= with such - trees	सहस्राणि	[a range of sixty thousand mountains]
जातरूपमयैः	= completely golden in hue	षष्टिम्	= sixty		
काञ्चनानि	= golden ones				
गमिष्यथ	= you shall go to.				

"On going further from that best mountain ruled by Mahendra, namely Mt. Meghavanta, you shall go to the range of sixty thousand golden mountains. Those mountains are radiant all around with the tinge of young Sun, and with the resplendence of fully flowered trees which are wholly golden in hue. [4-42-36, 37]

तेषाम् मध्ये स्थितो राजा मेरुः उत्तम पर्वतः ।  
आदित्येन प्रसन्नेन शैलो दत्त वरः पुरा ॥ ४-४२-३८

तेषाम् मध्ये	= their, in midst	राजा मेरुः	= kingly, Meru, unique, mountain	स्थितः	= is there
पुरा	= once upon a time	उत्तम पर्वतः	= that mountain	प्रसन्नेन	= by generous, Sun
दत्त वरः	= accorded, boon.	शैलः		आदित्येन	

"There is a unique and kingly mountain in the midst of that range of golden mountains, which is called Mt. Meru, or Saavarni Meru, to which mountain generous Sun has once given a boon. [4-42-38]

तेन एवम् उक्तः शैलेन्द्रः सर्व एव त्वत् आश्रयाः ।  
मत् प्रसादात् भविष्यन्ति दिवा रात्रौ च कांचनाः ॥ ४-४२-३९

त्वयि ये च अपि वत्स्यन्ति देव गन्धर्व दानवाः ।  
ते भविष्यन्ति भक्ताः च प्रभया कांचन प्रभाः ॥ ४-४२-४०

शैल इन्द्रः	= unique, mountain - Mt. Saavarni Meru	तेन	= by him - by Sun	एवम् उक्तः	= this way, said
त्वत् आश्रयाः	= by you, sheltered	सर्व एव	= all of the - [what-ever trees, boulders, brooks,] thus	दिवा रात्रौ च	= by day, by night, also
मत् प्रसादात्	= by my, beneficence	कांचनाः भविष्यन्ति	= [transmute into] golden [in hue,] they become	ये	= which of those
देव गन्धर्व दानवाः	= gods, gandharva-s, demons	त्वयि	= in you [on you]	वत्स्यन्ति	= will be residing
ते च अपि	= they, also, even	भक्ताः च	= votaries [of mine, i.e., the Sun,] also	प्रभया	= by resplendence
कांचन प्रभाः	= in golden, glitter	भविष्यन्ति	= they will become.		

"The Sun said to that unique Mt. Meru Saavarni in this way, 'by my beneficence whatever that is sheltered by you, say trees, climbers, rapids, boulders, all of them will transmute into golden hue, either by day or by night. Even those that reside on you, say gods, gandharva-s, or demons, they too shall thrive as my votaries and as far as their resplendence is concerned they will be glittering like gold, i.e., in the ochry golden hue of the eventide. [4-42-39, 40]

विश्वेदेवाः च वसवो मरुतः च दिव ओकसः ।  
आगत्य पश्चिमाम् संध्याम् मेरुम् उत्तम पर्वतम् ॥ ४-४२-४१

आदित्यम् उपतिष्ठन्ति तैः च सूर्यो अभिपूजितः ।  
अदृश्यः सर्व भूतानाम् अस्तम् गच्छति पर्वतम् ॥ ४-४२-४२

विश्वेदेवाः च	= Vishvedeva-s, also	वसवः	= Vasava-s	मरुतः च	= Marut-s, and
दिव ओकसः	= heaven, dwellers - other celestials	पश्चिमाम् संध्याम्	= at vesperal time	उत्तम पर्वतम्	= unique, mountain, to Mt. Meru
आगत्य	= having come	आदित्यम्	= at Sun	मेरुम् उप तिष्ठन्ति	= nearby, sit tight - as in seated worship - they will worship

सूर्यः तैः = Sun, by them, well	सर्व = for all, beings	अ दृश्यः = un, seen - sun becomes
अभिपूजितः worshipped	भूतानाम्	- evanishes
अस्तम् = to dusking, mountain		
पर्वतम् [Astagiri,] he goes.		
गच्छति		

"On their coming to that unique mountain Mt. Meru Saavarni at vespers Vishvedeva-s, Vasava-s, Marut-s, and the other celestials will bide their time for the dusking Sun, and when they all have worshipped him, the Sun goes to the Mt. Astagiri, the Dusking Mountain, and evanishes for all beings for that day. [4-42-41, 42] The above list may not mention others but it is construed to be inclusive of एकादश रुद्र-स् who are twenty-one in number, while the विश्वेदेवाः are thirteen, वसवाः are eight, मरुत्स् are seven, आदित्या-स् 'the other Suns in other galaxies...' are twelve.

योजनानाम् सहस्राणि दश तानि दिवाकरः ।  
मुहूर्त अर्धेन तम् शीघ्रम् अभियाति शिल उच्चयम् ॥ ४-४२-४३

दिवाकरः = day, maker [Sun]	मुहूर्त अर्धेन = hour, and half	योजनानाम् = of yojana-s
तानि = those	दश = ten, thousand, [ten	शिल = towards mountain,
	सहस्राणि thousand yojana-s]	उच्चयम् highest, [Mt. Astagiri, Mt. Dusk]
शीघ्रम् अभि = quickly, towards,		
याति goes.		

"The Sun courses across those ten thousand yojana-s from Mt. Meru Saavarni to Mt. Astadri in one and half hours, and quickly reaches Mt. Astagiri, or Mt. Dusk. [4-42-43]

शृंगे तस्य महत् दिव्यम् भवनम् सूर्य संनिभम् ।  
प्रासाद गण संबाधम् विहितम् विश्वकर्मणा ॥ ४-४२-४४

तस्य शृंगे = on its, pinnacle, [Mt. Astagiri's pinnacle]	प्रासाद गण = building with stories,	सूर्य = Sun, similar [in shine]
महत् = a supreme	सम्बाधम् multi, compacted with	सन्निभम्
विश्वकर्मणा = by Vishvakarma, ar-	दिव्यम् = a heavenly	भवनम् = manor-house
विहितम् ranged - is there.		

"On the pinnacle of Mt. Astagiri, or the Mt. Dusk, there is a supreme and heavenly manor-house compacted with multi-storied buildings, which in shine will be similar to Sun and which is arranged by Vishvakarma, the Divine Architect. [4-42-44]

शोभितम् तरुभिः चित्रैः नाना पक्षि समाकुलैः ।  
निकेतम् पाश हस्तस्य वरुणस्य महात्मनः ॥ ४-४२-४५

चित्रैः	= with amazing ones	नाना	= with diverse, birds,	तरुभिः	= with trees, brightened
		पक्षि सम्	well [musically,]	शोभितम्	with
		आकुलैः	twittering		
महा	= great-souled one	पाश हस्तस्य	= tether, in hand	वरुणस्य	= Rain-god Varuna's,
आत्मनः			[wielder of]	निकेतम्	villa - is there.

"That villa is brightened by amazing trees, on which diverse birds will be twittering musically, belongs to the great-souled Varuna, the Rain-god, who wields a tether. [4-42-45]

अन्तरा मेरुम् अस्तम् च तालो दश शिरा महान् ।  
जातरूपमयः श्रीमान् भ्राजते चित्र वेदिकः ॥ ४-४२-४६

मेरुम्	= Mt. Meru, Mt. As-	अन्तरा	= in between	दश शिरा	= ten, headed [ten
अस्तम् च	taadri [Mt. Dusk,] also				leaved]
जातरूपमयः	= completely golden	श्रीमान्	= glorious one	चित्र वेदिकः	= with marvellous,
					podium
महान् तालः	= gigantic, Date-palm-	भ्राजते	= shines forth.		
	tree				

"In between Mt. Meru and Mt. Astaadri there is a gigantic ten-leaved Date-palm-tree, which is completely golden and shines forth with a marvellous podium. [4-42-46] This area must be the present day Arabian and the ancient Persian province, because the Date-palm tree is the highly respected tree at there or even throughout south East Asia. The three kinds of Dates trees are called as dry-grass-palm trees, as said in Amara Kosha. खर्जूर केतकी तली खर्जूरी च तृण द्रुमा अमर कोश 'Date, Pandanus odara tissimus, Corypha Talliera and Wild Date are dry-grass-palms, and these grow in abundance around oases.

तेषु सर्वेषु दुर्गेषु सरस्सु च सरित्सु च ।  
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-४७

सर्वेषु	= in all of them	तेषु	= in those	दुर्गेषु सरस्सु	= mountains, lakes, also,
				च सरित्सु च	rivers, also
ततः ततः	= there, there	वैदेह्या	= Vaidehi	सह रावणः	= together with, Ravana
मार्गितव्यः	= shall be searched.				

"On all those mountains, lakesides and riversides Vaidehi shall be searched together with Ravana, far and wide. [4-42-47]

यत्र तिष्ठति धर्मज्ञः तपसा स्वेन भावितः ।  
मेरु सावर्णिर् इति एष ख्यातो वै ब्रह्मणा समः ॥ ४-४२-४८

धर्मज्ञः	= virtue knower	स्वेन तपसा	= by his own, asceticism,	ब्रह्मणा समः	= to Brahma, selfsame
		भावितः	an enlightened one		



एष	= who is	मेरुसावर्णिः	= Sage Merusaavarni,	ख्यातः	= is renowned
यत्र तिष्ठति वै	= where, he abides, indeed - that place is this Mt. Meru Saavarni.	इति	thus		

"This is where the virtue-knower, an enlightened one by his own asceticism, a selfsame personality to Brahma and one renowned as Sage Merusaavarni indeed resides. [4-42-48]

प्रष्टव्यो मेरुसावर्णिः महर्षिः सूर्य संनिभः ।  
प्रणम्य शिरसा भूमौ प्रवृत्तिम् मैथिलीम् प्रति ॥ ४-४२-४९

सूर्य सन्निभः	= Sun, similar in shine	महर्षिः	= great-sage,	शिरसा भूमौ	= with head-bent, onto
		मेरुसावर्णिः	Merusaavarni	प्रणम्य	ground, venerating -
					prostration yourself
मैथिलीम्	= of Maithili, about - tid-	प्रवृत्तिम्	= her whereabouts, he		before him
प्रति	ings about Maithili	प्रष्टव्यः	can be asked.		

"And that sage Merusaavarni who is Sun-similar in his shine can be asked, only on your prostration before him in veneration, about the tidings of Maithili, and her whereabouts. [4-42-49]

एतावत् जीव लोकस्य भास्करो रजनी क्षये ।  
कृत्वा वितिमिरम् सर्वम् अस्तम् गच्छति पर्वतम् ॥ ४-४२-५०

भास्करः	= Illuminator - Sun	जीव लोकस्य	= of mortal, world	एतावत्	= up to here
रजनी क्षये	= night, decline of - in day	वि तिमिरम्	= without, darkness	कृत्वा	= on making - effacing
अस्तम्	= to Astagiri, mountain				
पर्वतम्	[Mt. Dusk,] goes to.				
गच्छति					

"On effacing the utter darkness of all the mortal world up to here, the illuminator of mortal world and the decliner of night, namely the Sun, will go to the Mt. Astagiri, say Mt. Dusk. [4-42-50]

एतावत् वानरैः शक्यम् गन्तुम् वानर पुंगवाः ।  
अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४२-५१

वानर	= oh, vanara-s, the best	एतावत्	= up to there	वानरैः	= by vanara-s, to go, it is
पुंगवाः				गन्तुम्	possible
अ भास्करम्	= without, sun [sunless]	अ मर्यादम्	= not, with boundaries [boundless realms] about them	शक्यम्	
				ततः परम्	= there, after - far and beyond
न जानीमः	= not, we know - I do not know.				

"It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-42-51]

In 'The Ancient Geography of India' K. Basu records: 'the reader should notice here that Valmiki makes mention of a few places only, most of which are mountains in the west and ends with the poetic land of the setting Sun. This shows that little was known at that time of the famed nations of the west, in spite of the great antiquity claimed by Egypt, Assyria, and Greece and one might be led to the thinking that these nations had not yet risen to power in the time of Valmiki, or if they existed at all, communication was not yet opened between them and the Indian Aryans...'

The words अभास्करम् अमर्यादम् are also taken in the sense, 'without, enlightenment; without, proper conduct, i.e., propriety...' 'Those places are with primitives who are unenlightened and with impropriety, that are incongruous with Ancient Indian principle of living...' Thus, these cultures west to Persia are held as pre-Babylonian or pre-Assyrian cultures. Moreover, it is assumed that Sugreeva has said this way: 'because Ravana is a highly educated and cultured demon, in his own way, he too despises those lowly cultures despite of his obstinacy. For sure, he will not be there with Seetha, and hence Seetha need not be searched in those countries.'

अवगम्य तु वैदेहीम् निलयम् रावणस्य च ।  
अस्तम् पर्वतम् आसाद्य पूर्णे मासे निवर्तत ॥ ४-४२-५२

वैदेहीम्	= about Vaidehi	रावणस्य	= of Ravana, residency,	अवगम्य तु	= on knowing, but
अस्तम्	= Dusk, mountain, on	निलयम् च	also	निवर्तत	= you shall come back.
पर्वतम्	reaching	मासे पूर्णे	= month, while completing [within a month]		
आसाद्य					

"You shall return within a month on knowing about Vaidehi and also about the residency of Ravana, or on your reaching Mt. Astagiri, say Mt. Dusk. [4-42-52]

ऊर्ध्वम् मासान् न वस्तव्यम् वसन् वध्यो भवेन् मम ।  
सह एव शूरो युष्माभिः श्वशुरो मे गमिष्यति ॥ ४-४२-५३

मासात्	= than a month, above	वसन्	= if stayed	मम वध्यः	= to me, executable, [he]
ऊर्ध्वम् न	[more than,] not, to			भवेत्	becomes - I have to exercise coup de grace
वस्तव्यम्	stay away	मे शूरः	= my, valorous, father-in-law	गमिष्यति	= will proceed.
युष्माभिः सह	= you, along with, thus	श्वशुरः			
एव					

"And none shall stay behind for more than a month, and if anyone stays, I have to exercise coup de grace in his respect. By the way, my valorous father-in-law, namely Sushena, is proceeding along with you. [4-42-53]

श्रोतव्यम् सर्वम् एतस्य भवद्भिः दिष्ट कारिभिः ।

गुरुः एष महाबाहुः श्वशुरो मे महाबलः ॥ ४-४२-५४

दिष्टकारिभिः	= by the achievers or- dered tasks	भवद्भिः	= by you	एतस्य	= his [Sushena's orders]
सर्वम्	= all [orders,] give ear to	महाबाहुः	= highly dextrous	महाबलः	= great-mighty one
श्रोतव्यम्	- give heed to				
एष मे श्वशुरः	= he is, my, father-in- law	गुरुः	= a venerable one.		

"As achievers of ordered tasks you shall give heed to all of the orders given by him. He who is highly dextrous and great mighty such a Sushena is my father-in-law, thus he is a venerable to me, as well as to you. [4-42-54]

भवन्तः च अपि विक्रान्ताः प्रमाणम् सर्वे एव हि ।

प्रमाणम् एनम् संस्थाप्य पश्यध्वम् पश्चिमाम् दिशम् ॥ ४-४२-५५

विक्रान्ताः	= triumphant ones	सर्वे भवन्तः	= all of, you, also, even	प्रमाणम् एव	= archetypes [by your- selves,] thus, indeed
एनम्	= him, as archetype, on	च अपि		हि	
प्रमाणम्	instituting	पश्चिमाम्	= western, direction,		
संस्थाप्य		दिशम्	you shall see - search.		
		पश्यध्वम्			

"Even all of you are triumphant ones and indeed archetypes by yourselves, but instituting him as your archetype you shall search the western direction. [4-42-55]

दृष्टायाम् तु नरेन्द्रस्या पत्न्याम् अमित तेजसः ।

कृत कृत्या भविष्यामः कृतस्य प्रतिकर्मणा ॥ ४-४२-५६

अमित	= of unlimited, vitality	नर इन्द्रस्य	= humans, king's, wife	दृष्टायाम्	= while being seen - if lo- cated
तेजसः		पत्न्याम्		कृतकृत्या	= fulfilled, we all will be- come.]
तु	= only then	कृतस्य प्रति	= what has been done	भविष्यामः	
		कर्मणा	[for us,] in turn, by do- ing [by reciprocating]		

"We all fulfil ourselves in reciprocating him who has done good to us, only if we can locate Seetha, the wife of the king of humans whose vitality is unlimited, namely Raama. [4-42-56]

अतो अन्यत् अपि यत् कार्यम् कार्यस्य अस्य प्रियम् भवेत् ।

संप्रधार्य भवद्भिः च देश काल अर्थ संहितम् ॥ ४-४२-५७

अस्य	= this, work	अतः	= more than	अन्यत् अपि	= other one, even
कार्यस्य		देश काल	= place, time, purpose,	भवद्भिः	= by you all, on decid- ing, also
यत् प्रियम्	= which, conducive to,	अर्थ सम्	verily, which will be	संप्रधार्य च	
भवेत्	will be	हितम्	conductive to that task		

कार्यम् = it may be done.

"Even if any other task than this is there, that which shall be conducive to this task, and which shall also be conducive to time, place and purpose, you shall undertake that task also on deciding about it among yourselves."

Sugreeva spoke thus to the monkeys going to western direction. [4-42-57]

ततः सुषेण प्रमुखाः प्लवंगमाः  
सुग्रीव वाक्यम् निपुणम् निशम्य ।  
आमन्त्य सर्वे प्लवगाधिपम् ते  
जग्मुर् दिशम् ताम् वरुण अभिगुप्ताम् ॥ ४-४२-५८

ततः	= then	सुषेण	= Sushena, [other] im-	सुग्रीव	= Sugreeva's, sentence,
		प्रमुखाः	portant, fly-jumpers	वाक्यम्	sedulously, on hearing
		प्लवङ्गमाः		निपुणम्	
ते सर्वे	= they, all of them	प्लवग	= from fly-jumpers, king	निशम्य	
		अधिपम्	- Sugreeva	आमन्त्य	= taking leave
वरुण अभि	= by Varuna - Rain-god,	ताम् दिशम्	= to that [west,] direc-		
गुप्ताम्	verily, cloistered	जग्मुः	tion, they proceeded.		

On hearing the sentences of Sugreeva sedulously, then Sushena and the other important fly-jumpers took leave of the king of fly-jumpers, namely Sugreeva, and proceeded along with their individual troops to that western direction which is well cloistered by Varuna, the Rain-god. [4-42-58]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे द्विचत्वारिंशः सर्गः ॥

Thus completes 42<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 43 Sarga 43 - त्रिचत्वारिंशः सर्ग

## Sugreeva Sends Troops To North

Introduction -

Sugreeva sends troops to north in search of Seetha. He gives an account of the snowy regions and provinces of northern side and asks them to search in the places of Yavana, Kuru, and Darads etc., civilisations. Sugreeva specially informs them about a divine province called Uttara Kuru and a heavenly mountain called Mt. Soma on which Brahma, Vishnu and Shiva make sojourn for its sacredness.

ततः संदिश्य सुग्रीवः श्वशुरम् पश्चिमाम् दिशम् ।  
वीरम् शतबलिम् नाम वानरम् वानररेश्वर ॥ ४-४३-१

वानर ईश्वर = vanara-s', king, Sug- सुग्रीवः reeva	श्वशुरम् = father-in-law, to west- पश्चिमाम् erly, direction, on दिशम् sending सन्दिश्य	ततः = then
शतबलिम् = Shatabali, named नाम	वीरम् = to valorous, vanara वानरम्	उवाच = spoke to.]

On sending his father-in-law, namely Susheshana, to westerly direction then the king of Vanara-s Sugreeva, spoke to a valorous vanara named Shatabali. [4-43-1]

उवाच राजा सर्वज्ञः सर्व वानर सत्तम ।  
वाक्यम् आत्म हितम् चैव रामस्य च हितम् तदा ॥ ४-४३-२

राजा सर्व ज्ञः = king, all, knowing - knowledgeable - Sug- reeva	सर्व वानर = among all, vanara-s, सत्तम powerful one [Sug- reeva]	तदा = thereafter
आत्म हितम् = for himself, advanta- geous	हितम् = beneficial, for Raama, रामस्य च even	वाक्यम् = words, spoke. उवाच

That knowledgeable and the powerful one among all monkeys, King Sugreeva, spoke words to Shatabala that are advantageous to himself, and beneficial to Raama as well. [4-43-2]

वृतः शत सहस्रेण त्वत् विधानाम् वन ओकसाम् ।  
वैवस्वत सुतैः सार्धम् प्रविष्ट सर्व मंत्रिभिः ॥ ४-४३-३

त्वत् = your, kind of विधानाम्	वन = forest, dwellers [mon- ओकसाम् keys]	शत सहस्रेण = with a hundred, thou- sand
वृतः = surrounded with - ac- companied with	सर्व मन्त्रिभिः = with all, misters	वैवस्वत सुतैः = Yama, Terminator's, सार्धम् sons, along with

प्रविष्ट = you enter - you proceed.

"Accompanied with a hundred thousand forest-dwelling monkeys of your kind, and also with all of your ministers who the sons of Yama, the Terminator, you have to proceed. [4-43-3]

दिशम् हि उदीचीम् विक्रान्त हिम शैल अवतंसिकाम् ।  
सर्वतः परिमार्गध्वम् राम पत्नीम् यशस्विनीम् ॥ ४-४३-४

विक्रान्त = oh, venturesome one - Shatabala	हिम शैल = [the north that has] snowy, mountains, as its crown	उदीचीम् = northern, quarter
यशस्विनीम् = glorious, Raama's, for	सर्वतः = everywhere, scouted	दिशम्
राम पत्नीम् wife	परिमार्गध्वम् out.	

"Oh, venturesome Shatabala, you scout out whole of the northern quarter that has snowy Himalayan mountains as its crown for the glorious wife of Raama. [4-43-4]

अस्मिन् कार्ये विनिवृत्ते कृते दाशरथेः प्रिये ।  
ऋणान् मुक्ता भविष्यामः कृत अर्था अर्थविदाम् वराः ॥ ४-४३-५

अर्थ विदाम् = purposiveness, among	अस्मिन् = in this, mission, on being completed	दाशरथेः = to Dasharatha's son -
वराः experts of, oh, best ones - oh, enterprising vanara-s	कार्ये विनिवृत्ते	प्रिये कृते to Raama, agreeable [task,] when we effectuate
ऋणान् = from debt, freed	कृत अर्था = accomplished, of purpose	भविष्यामः = we will become.
मुक्ता		

"Oh, enterprising vanara-s, when this mission is complete and when we can effectuate a task agreeable to Raama, we will become debt-free and accomplished of our purpose. [4-43-5]

कृतम् हि प्रियम् अस्माकम् राघवेण महात्मना ।  
तस्य चेत् प्रतिकारो अस्ति सफलम् जीवितम् भवेत् ॥ ४-४३-६

महा आत्मना = by great-souled,	अस्माकम् = for us, cherish [a	तस्य प्रति = its [deed's,] reciproca-
राघवेण Raghava	प्रियम् favour,] done, isn't it	कारः अस्ति tion, is there, if
जीवितम् = life sa phalam	कृतम् हि = with	चेत् = becomes.
	फलम् [fruit-ful]	

"Great-souled Raghava has indeed done a favour to us, isn't it. If there is reciprocation to that kind deed, our lives will become fruitful. [4-43-6]

अर्थिनः कार्यं निर्वृत्तिम् अकर्तुम् अपि यः चरेत् ।  
तस्य स्यात् सफलम् जन्म किम् पुनः पूर्वं कारिणः ॥ ४-४३-७

यः	= he who	अकर्तुः अपि	= not, doing, even - even if one does not reciprocate	अर्थिनः कार्यं निर्वृत्तिम्	= requester, deed, completion
चरेत्	= if he does	तस्य जन्म	= his, life, fruitful, becomes	पूर्वं कारिणः	= earlier, one who has done - one who has already rendered help
किम् पुनः	= why, again - telling.	स्यात्			

"He who completes the deed of a requester, even though that requester has not rendered any help earlier, his life becomes fruitful. Then what is there to say again about him who has already received help from the requester? [4-43-7]

एताम् बुद्धिम् समास्थाय दृश्यते जानकी यथा ।  
तथा भवद्भिः कर्तव्यम् अस्मत् प्रिय हित एषिभिः ॥ ४-४३-८

एताम् बुद्धिम् समास्थाय	= such a, thinking, abiding by	अस्मत्	= our	प्रिय	= well-being
हित	= welfare	एषिभिः	= by wishers	भवद्भिः	= by you all
जानकी	= Janaki	यथा दृश्यते	= as to how, can be seen - can be found	तथा कर्तव्यम्	= that way, it [task] may be undertaken.

"Let all of you abide by such a thinking as you are the well-wishers of our well-being and welfare, and undertake your mission in such a way as to how Seetha can be found in your search. [4-43-8]

अयम् हि सर्वं भूतानाम् मान्यः तु नर सत्तमः ।  
अस्मासु च गतः प्रीतिम् रामः पर पुरम् जयः ॥ ४-४३-९

अयम् नर	= this, among men, the best one - Raama	पर पुरम्	= others [enemies'], cities [fastnesses], champion of such a	रामः	= Raama
सत्तमः		जयः			
सर्वं	= for all, beings, estimable one, on his part	अस्मासु	= with us, interest, he entered into, indeed -		
भूतानाम्		प्रीतिम् गतः	हि		
मान्यः तु			he befriended us.		

"On his part this Raama, who is the best one among men and the champion of enemies' fastnesses, is the estimable one for all beings, and his interests have indeed fallen in with ours. [4-43-9]

इमानि बहु दुर्गाणि नद्यः शैल अंतराणि च ।  
भवन्तः परिमार्गन्तु बुद्धिं विक्रम संपदा ॥ ४-४३-१०

भवन्तः	= you all	बुद्धि विक्रम	= wisdom, valour, with	इमानि	= these
बहु दुर्गाणि	= many, impassable - places	सम्पदा	a wealth of	परिमार्गन्तु	= rake over.
		नद्यः शैल	= rivers, mountains,		
		अन्तराणि च	canyons also		

"Let all of you with your assets of wisdom and valour rake over all of these impassable places, rivers, mountains and also their canyons. [4-43-10]

तत्र म्लेच्छान् पुलिन्दान् च शूरसेनान् तथैव च ।  
प्रस्थालान् भरतान् चैव कुरूम् च सह मद्रकैः ॥ ४-४३-११

कांबोज यवनान् चैव शकान् पत्तनानि च ।  
अन्वीक्ष्य दरदान् चैव हिमवन्तम् विचिन्वथ ॥ ४-४३-१२

तत्र	= there - in north	म्लेच्छान्	= Mleccha-s, Pulinda-s -	तथैव	= like that
शूरसेनान् च	= Shurashena, also	पुलिन्दान् च	provinces of	मद्रकैः सह	= Madraka, along with
कुरूम् च	= Kuru, also	प्रस्थालान्	= Prasthala, Bharata,	शकान्	= of Shaka, cities, also
दरदान् चैव	= Darada, also, thus	भरतान् चैव	also, thus	पत्तनानि च	
		कांबोज	= Kaambhoja, Yavana	हिमवन्तम्	= at Himavanta [Hi-
		यवनान् चैव	[countries,] also, thus	विचिन्वथ	malayas,] search
		अन्वीक्ष्य	= on scrutinizing		out.

"There in the north, the provinces of Mleccha-s, Pulinda-s, that way Shurashena - Prasthala - Bharata - Kuru - Madraka - Kaambhoja - Yavana shall be scrutinized along with the cities of Shaka and Darada, and then search in Himalayas. [4-43-11,12]

The Mleccha is the province of the then India to the North-West and it is defined as:

प्रत्यन्तो म्लेच्छ स्यात् - 'at the end of the country there is म्लेच्छ province... अमरकोश गो माङ्ग भक्षको यस्तु विरुद्धम् बहु भाषते सर्व आचार विहीनः च म्लेच्छ इति अभिदीयते - बोधायन 'eaters of beef, talkers of odd languages, devoid of all ethics [with reference to Indian scriptural ethics, especially marriage as an institution, immoralities etc.,] and they are called म्लेच्छ-s...' बोधायन aphorisms.

Some hold the view that Raamayana was written more lately to Greek's invasion on India on seeing the names like this Yavana, Shaka etc. for this please see the endnote for some more information

लोध्र पद्मक खण्डेषु देवदारु वनेषु च ।  
रावणः सह वैदेह्या मार्गितव्या ततः ततः ॥ ४-४३-१३



लोध्र पद्मक = in Lodhra, Padmaka	देवदारु वनेषु = Devadaru trees,	रावणः = Ravana
खण्डेषु tree, stands	च woods, also	
ततः ततः = there, there	वैदेह्या सह = Videhi, together with	मार्गितव्या = be searched.

"In the stands of Lodhra trees, Padmaka trees and in the woods of Devadaru, or Deodar trees, Ravana is to be searched there and there, together with Seetha. [4-43-13] Lodhra trees are of Timplocos racemosa, and Devadaru tree is of Uvaria longifolia, commonly called as Deodar trees.

ततः सोम आश्रमम् गत्वा देव गन्धर्व सेवितम् ।  
कालम् नाम महासानुम् पर्वतम् तम् गमिष्यथ ॥ ४-४३-१४

ततः = then	देव गन्धर्व = gods, gandharva-s,	सोम = to Soma, hermitage,
	सेवितम् adored by	आश्रमम् on going
महा सानुम् = great, peaked	कालम् नाम = Kala, named	गत्वा
		तम् पर्वतम् = to that, mountain, you
		गमिष्यथ go.

"You to Soma hermitage, which is adored by the gods and gandharva-s, and then you go to that great-peaked mountain named Mt. Kala. [4-43-14]

महत्सु तस्य शैलेषु पर्वतेषु गुहासु च ।  
विचिन्वत महाभागम् राम पत्नीम् अनिन्दिताम् ॥ ४-४३-१५

तस्य महत्सु = its, on grand, cliffs	पर्वतेषु = on mountainsides	गुहासु च = in caves, also
शैलेषु		
महा भागम् = highly, fortunate one	अ = not, peccable one - im-	राम पत्नीम् = Raama's, wife
विचिन्वत = shall be searched.	निन्दिताम् peccable Seetha	

"On its cliffs, mountainsides and in caves the highly fortunate and impeccable wife of Raama shall be searched. [4-43-15]

तम् अतिक्रम्य शैलेन्द्रम् हेम गर्भम् महागिरिम् ।  
ततः सुदर्शनम् नाम पर्वतम् गन्तुम् अर्हथ ॥ ४-४३-१६

हेम गर्भम् = gold, impregnated with	शैल इन्द्रम् = mountain, lordly	तम् महा = that, great-mountain
अतिक्रम्य = on going across	ततः = afterwards	गिरिम्
गन्तुम् = to go, apt of you.		सुदर्शनम् = to Sudarshan, named,
अर्हथ		नाम पर्वतम् mountain

"On going across that lordly mountain Kala, which great-mountain is impregnated with gold, it will be apt of you to go to the mountain named Sudarshana afterwards. [4-43-16]

ततो देवसखो नाम पर्वतः पतग आलय ।  
नाना पक्षि समाकीर्णो विविध द्रुम भूषितः ॥ ४-४३-१७

ततः	= latter	पतग आलय	= birds, a sanctuary of	नाना	= with diverse, birds,
विविध द्रुम	= varied, trees, adorned	देवसखः नाम	= Devasakha, named,	पक्षि सम्	verily, overspread
भूषितः	with	पर्वतः	mountain - will be there.	आकीर्णः	

"Latter there will be a mountain overspread with various birds and adorned with varied trees named Devasakha which is a sanctuary for birds. [4-43-17]

तस्य कानन खण्डेषु निझरेषु गुहासु च ।  
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४३-१८

तस्य	= in its - mountain's	कानन	= woods, in segments	निझरेषु	= in waterfalls, [in val-
		खण्डेषु		निर्दरेषु	leys,] in caverns, even
रावणः	= Ravana	वैदेह्या	= Vaidehi	गुहासु च	= there,
saha		मार्गितव्यः	= to-		there,
			gether		quested
			with		for.

"Let Ravana be quested after in the segments of woods, at waterfalls, and even in caverns of that mountain, together with Vaidehi. [4-43-18]

तम् अतिक्रम्य च आकाशम् सर्वतः शत योजनम् ।  
अपर्वत नदी वृक्षम् सर्व सत्त्व विवर्जितम् ॥ ४-४३-१९

तम्	= that - Mt. Devasakha	अतिक्रम्य च	= on crossing, even	अपर्वत	= devoid of, mountains
नदी इक्षम्	= rivers, trees	सर्व सत्त्व वि	= by all, beings, verily,	सर्वतः शत	= all around, hundred,
		वर्जितम्	discarded	योजनम्	yojana-s
आकाशम्	= sky - void land is there.				

"On crossing Mt. Devasakha, there is a vacant land to a span of hundred yojana-s all around, which is devoid of mountains, rivers and even trees, and discarded by all beings. [4-43-19]

तत् तु शीघ्रम् अतिक्रम्य कांतारम् रोम हर्षणम् ।  
कैलासम् पाण्डुरम् प्राप्य हृष्टा यूयम् भविष्यथ ॥ ४-४३-२०

कान्तारम्	= wilds	रोम हर्षणम्	= hair, raising one	तत् तु	= that, on its part
शीघ्रम्	= quickly, on traversing	पाण्डुरम्	= whitish, Mt. Kailash,	यूयम्	= you all
अतिक्रम्य		कैलासम्	on attaining		
		प्राप्य			

हृष्टा भविष्यथ = overjoyed, you will be. |

"But you all will be overjoyed on traversing that hair-raising wasteland quickly and on attaining Mt. Kailash. [4-43-20] 'The Kailash mountain believed to be the abode of Shiva, the tutelary god of the Snowy Range of Central Asia and the wealth god Kubera, was to the north of Himalayas. It would appear to correspond with the Kwenlun Range, which extends northwards and connects with the Altai chain. The route indicated must have been by the south skirts of the desert towards the west, to pass by the Kailash Range...' Ancient Geography. This is presently in Tibet.

तत्र पाण्डुर मेघाभम् जाम्बूनद परिष्कृतम् ।  
कुबेर भवनम् रम्यम् निर्मितम् विश्वकर्मणा ॥ ४-४३-२१

तत्र	= there	विश्व कर्मणा निर्मितम्	= by Vishvakarma [the Divine Architect,] constructed	पाण्डुर मेघाभम्	= white, cloudlike, in shine
जाम्बूनद परिष्कृतम्	= gold, processed with	रम्यम्	= delightful one	कुबेर भवनम्	= Kubera's, mansion is there.

"There is the delightful mansion of Kubera, which in shine will be like a silver cloud and processed with gold, and the Divine Architect Vishvakarma has constructed it. [4-43-21]

विशाला नलिनी यत्र प्रभूत कमलोत्पला ।  
हंस कारण्डव आकीर्णा अप्सरो गण सेविता ॥ ४-४३-२२

यत्र	= where	प्रभूत कमल उत्पला	= replete with, lotuses, costuses	हंस कारण्डव आकीर्णा	= swans, partridges, overrun by
अप्सरः गण सेविता	= apsara, throngs, adored by	विशाला नलिनी	= expansive, lotus-lake	is there that is the place of Kubera.	

"Where an expansive lake is there, which is replete with lotuses and costuses, overrun by swans and partridges, and adored by throngs of apsara-s, that is the place of Kubera, Deity for Wealth-Management. [4-43-22]

तत्र वैश्रवणो राजा सर्व भूत नमस्कृतः ।  
धनदो रमते श्रीमान् गुह्यकैः सह यक्ष राट् ॥ ४-४३-२३

तत्र	= there - at that place	वैश्रवणः	= son of Vaishravana	सर्व भूत नमस्कृतः	= by all, beings, revered
यक्ष राट्	= yaksha-s, king	श्रीमान् धनदः	= fortunate one, Money-giver [Kubera]	राजा	= king
गुह्यकैः सह	= with Guhyaka-s [yaksha-s,] with	रमते	= he rejoices.		

"The son of Sage Vaishravana and king of yaksha-s, who is revered by all beings for he is the money giver, that fortunate king will be rejoicing there along with guhyaka-s, viz., yaksha-s. [4-43-23]

तस्य चन्द्र निकशेषु पर्वतेषु गुहासु च ।

रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४३-२४

तस्य	= its [Mt. Kailash's]	चन्द्र	= moon, similar in shine	पर्वतेषु	= in [nearby] mountains,
निकशेषु		गुहासु च		मार्गितव्यः	= in their caves, even
ततःततः	= there, there	रावणः	= Ravana		= shall be searched
वैदेह्या सह	= Vaidehi, together with.				

"Ravana shall be searched on Mt. Kailash, and even in the caves of nearby mountains which will be shining like moon, together with Vaidehi. [4-43-24] Ravana is a brother of Kubera and the aircraft of Kubera, namely Pushpaka, is seized from this very Kubera. Thus, there is every chance to hide Seetha at Kubera's place bringing Kubera under duress.

क्रौन्चम् तु गिरिम् आसाद्य बिलम् तस्य सुदुर्गमम् ।

अप्रमत्तैः प्रवेष्टव्यम् दुष्प्रवेशम् हि तत् स्मृतम् ॥ ४-४३-२५

क्रौन्चम्	= Kraunca, but, mountain, on reaching	सु दुर्गमम्	= highly, not, passable one	तस्य बिलम्	= its, tunnel
तु गिरिम्	[thereafter]	प्रवेष्टव्यम्	= is to be entered	तत्	= that - tunnel
आसाद्य		स्मृतम् हि	= known to be, indeed - they say.		
अप्रमत्तैः	= without, incautiously [cautiously]				
दुष्प्रवेशम्	= un, enterable				

"Thereafter on reaching Mt. Kraunca you shall cautiously enter into a highly impassable tunnel of that mountain to search Seetha. That tunnel, they say, is an un-enterable one. [4-43-25]

Kumara or Skanda, the son of Shiva-Parvati-Ganga made this bore by using His shakti prayoga 'Divine power.' This is his birthplace, and the legend of His birth and growth are detailed in Bala Kanda.

वसन्ति हि महात्मानः तत्र सूर्य सम प्रभाः ।

देवैः अभ्यर्थिताः सम्यक् देव रूपा महर्षयः ॥ ४-४३-२६

तत्र	= in there - in that tunnel	सूर्य सम	= Sun, similar, in re-splendence	देवैः	= by gods, requested
देव रूपा	= godly, in mien	प्रभाः		अभ्यर्थिताः	
सम्यक्	= very well, living - in that tunnel.	महात्मानः	= great-souled ones such	महर्षयः	= great-sages
वसन्ति					

"In that tunnel great-souled sages reside at the request of gods, and those great-sages are similar to Sun in their resplendence and godly in their mien. Even then, you search for Ravana therein that tunnel. [4-43-26]

क्रौन्चस्य तु गुहाः च अन्याः सानूनि शिखराणि च ।  
निर्दराः च नितम्बाः च विचेतव्याः ततः ततः ॥ ४-४३-२७

क्रौन्चस्य तु	= Mt. Kraunca, but [besides the main peak of Mt. Kraunca]	अन्याः	= other	गुहाः च	= caves, also
सानूनि	= terraces, peaks, also	निर्दराः च	= crevices, also	नितम्बाः च	= buttocks [of mountain, midribs,] also
शिखराणि च		दुर्दराः च			
ततः ततः	= there, there	विचेतव्याः	= shall be searched.		

"Besides the main peak of Mt. Kraunca, its other peaks, terraces, crevices and midribs shall be searched, far and wide. [4-43-27]

अवृक्षम् काम शैलम् च मानसम् विहग आलयम् ।  
न गतिः तत्र भूतानाम् देवानाम् न च रक्षसाम् ॥ ४-४३-२८

अवृक्षम्	= without, trees	विहग	= birds, abode	मानसम्	= Mt. Maanasa
काम शैलम्	= Kaama, mountain,	आलयम्		भूतानाम्	= for beings, inlet, no
च	also are to be searched	तत्र	= there	गतिः न	
देवानाम् च	= for gods, even, for	गतिः	= inlet	न	= no.
रक्षसाम्	demons				

"The treeless Mt. Kaama and the abode of birds Mt. Maanasa are also to be searched, and there is no inlet for any being, let alone gods or demons. [4-43-28] These mountains Maanasa and Kaama are said differently in other translations, like 'the wish-endower Kaama and the bird-less Maanasa Mountains.' That is to say, 'even birds cannot enter there then where is the question of entry to other beings...' If that place is un-enterable even for birds or gods how these few monkeys can enter, is the question that ensues. Sugreeva gives the answer to Raama at the start of this exodus of monkeys, saying that these monkeys can do any undoable task, which is peculiar to these genera.

स च सर्वैः विचेतव्यः स सानु प्रस्थ भूधरः ।  
क्रौन्चम् गिरिम् अतिक्रम्य मैनाको नाम पर्वतः ॥ ४-४३-२९

स सानु प्रस्थ	= with, mountainsides, grades, fringe, mountains	सः	= that Kraunca mountain	सर्वैः	= by you all, is to be
भूधरः				विचेतव्यः	searched
क्रौन्चम्	= from Kraunca, mountain, moving away	मैनाकः नाम	= Mainaaka, named, mountain - is there.		
गिरिम्		पर्वतः			
अतिक्रम्य					

"You all have to search Mt. Kraunca inclusive of its mountainsides, grades, and its fringe mountains, and on moving away from that Mt. Kraunca, a mountain named Mainaaka is there. [4-43-29] This Mainaaka is different from the one that wanted to give hospitality to Hanuma during his flight across ocean in Sundara Kanda.

मयस्य भवनम् तत्र दानवस्य स्वयम् कृतम् ।  
मैनाकः तु विचेतव्यः स सानु प्रस्थ कंदरः ॥ ४-४३-३०  
स्त्रीणाम् अश्व मुखीनाम् च निकेताः तत्र तत्र तु ।

तत्र	= there	दानवस्य	= demon, Maya's	स्वयम्	= himself, made [built]
भवनम्	= mansion - is there	मयस्य		कृतम्	
		स सानु प्रस्थ	= with, crests, grades,	मैनाकः तु	= Mt. Mainaaka, but,
		कन्दरः	caves	विचेतव्यः	searched out
तत्र तत्र तु	= there, there - there- about	अश्व	= horse, faced ones, of	निकेताः	= dwelling - is there.
		मुखीनाम्	females, also - of kim-		
		स्त्रीणाम् च	purusha females		

"The mansion of the demon Maya is there which is built by himself and that Mt. Mainaaka is to be searched out, inclusive of its crests, grades and caves. Thereabout the dwellings of horse-faced females, namely KimpuruSa-s, are there and you have to search them also. [4-43-30, 31a]

The word अश्वमुखि is taken as one word to explain the genera of किम्पुरुष , a kind of sylvan beings like यक्ष-स्, चारन-स् and the like, whereas some take it as horse-faced beings.

तम् देशम् समतिक्रम्य आश्रमम् सिद्ध सेवितम् ॥ ४-४३-३१  
सिद्धा वैखानसाः तत्र वालखिल्याः च तापसाः ।

तम् देशम्	= that, province, verily,	सिद्ध	= by siddha-s [resolved-	तत्र	= there
सम्	over crossing	सेवितम्	souls,] adored by, her-		
अतिक्रम्य		आश्रमम्	mitage - is there		
सिद्धा	= siddha-s,	वालखिल्याः	= vaalakhilyaa-s, also,		
वैखानसाः	vaikhaanasa-s,	च तापसाः	sages.		

"On crossing over that province there is the hermitage adored by siddha-s, the resolved-souls. There the sages, namely siddha-s, vaikhaanasa-s, and vaalakhilyaa-s will be there. [4-43-31b, 32a]

वन्दितव्याः ततः सिद्धाः तापसा वीत कल्मषाः ॥ ४-४३-३२  
प्रष्टव्याः च अपि सीतायाः प्रवृत्तिम् विनय अन्वितैः ।

ततः	= then	तापसा वीत	= by asceticism, those	सिद्धाः	= accomplished souls
		कल्मषाः	who are relieved of, blemishes		
वन्दितव्याः	= are to be revered	विनय	= humbleness, having	सीतायाः	= of Seetha, course
		अन्वितैः	by you	प्रवृत्तिम्	[whereabouts]

प्रष्टव्याः च = [they may be] asked  
अपि after, also, even.

"Then you venerate those sages with accomplished souls, whose asceticism alone has effaced their blemishes, and you may even humbly ask them after Seetha's whereabouts. [4-43-32b, 33a]

हेम पुष्कर संछन्नम् तत्र वैखानसम् सरः ॥ ४-४३-३३  
तरुण आदित्य संकाशैः हंसैः विचरितम् शुभैः ।

तत्र	= there	हेम पुष्कर	= golden, lotuses, over-spread with	तरुण	= tender, sun, similar in
शुभैः हंसैः	= with prosperous, swans	वि चरितम्	= verily, moving about	आदित्य संकाशैः	resplendence
सरः	= lake - is there.	वैखानसम्	= pertaining to		Vaikaanasa sages

"There is the lake belonging to Vaikhaanasa sages, overspread with golden lotuses, and overrun with prosperous swans whose resplendence will be similar to the tender sun. [4-43-33b, 34a]

औपवाह्यः कुबेरस्य सर्वभौम इति स्मृतः ॥ ४-४३-३४  
गजः पर्येति तम् देशम् सदा सह करेणुभिः ।

सर्वभौम इति स्मृतः	= Saarvabhauma, thus, known as - in legends	कुबेरस्य औपवाह्यः	= of Kubera, carrier, elephant	करेणुभिः सह	= she-elephants, along with
सदा	= always	गजः तम् देशम्	= to that, place	परि एति	= goes over - will be visiting.

"The carrier elephant of Kubera known as Saarvabhauma will always be visiting that place along with she-elephants. [4-43-34b, 35a]

तत् सारः समतिक्रम्य नष्ट चन्द्र दिवाकरम् ।  
अनक्षत्र गणम् व्योम निष्पयोदम् अनादितम् ॥ ४-४३-३५

तत् सारः	= that, lake, on passing over	नष्ट चन्द्र	= devoid of, moon, sun	अ नक्षत्र	= without, star, clusters
समतिक्रम्य		दिवाकरम्		गणम्	
निष्पयोदम्	= without, clouds	अ नादितम्	= less of, noise [noiseless]	व्योम	= sky - is there.

"Passing that lake there will be just sky which will be devoid of moon, or sun, or the clusters of stars, and it will be cloudless and noiseless. [4-43-35b, c]

गभस्तिभिः इव अर्कस्य स तु देशः प्रकाशते ।  
विश्राम्यद्भिः तपः सिद्धैः देव कल्पैः स्वयंप्रभैः ॥ ४-४३-३६

देव कल्पैः	= gods, like	स्वयम् प्रभैः	= self, resplendent ones	विश्राम्यद्भिः	= who are taking rest
तपः सिद्धैः	= in asceticism, accomplished ones	स देशः	= that, place	अर्कस्य	= sun's, [innumerable]
				गभस्तिभिः	sunrays, as with
				इव	
प्रकाशते	= [that place will be] luminescent.				

"That place will be luminescent with the self-resplendence of godlike sages who have accomplished their asceticism and who are taking rest at that place, as if illuminated with innumerable rays of the sun. [4-43-36]

तम् तु देशम् अतिक्रम्य शैलोदा नाम निम्नगा ।  
 उभयोः तीरयोः तस्याः कीचका नाम वेणवः ॥ ४-४३-३७  
 ते नयन्ति परम् तीरम् सिद्धान् प्रत्यानयन्ति च ।

तम् देशम्	= that, province, on	शैलोदा नाम	= Shailoda, named	निम्न गा	= deep, going - flowing river - is there
अतिक्रम्य	crossing over			ते	= they [bamboos]
तस्याः	= on its, both, banks	कीचका नाम	= Keecaka, named, bamboo - brakes - are there		
उभयोः				प्रति	= in turn, bring back,
तीरयोः		परम् तीरम्	= to other, bank, they	आनयन्त च	also
सिद्धान्	= siddha-s	नयन्ति	take		

"On crossing over that province there is a deep flowing river named Shailoda. On both of its riverbanks bamboo brakes called as Keecaka-s will be there. Those bamboos will be enabling the movement of siddha-s, accomplished souls, from one bank to the other. [4-43-37, 38a]

Keecaka is the term to denote that 'when air is puffed in the bamboo, whistles or fluting can be done...' and this variety of bamboos is used to make the transverse flutes in India in contrast to the present day metal flutes, where the diameter and wall-thickness of each bamboo stick is carefully selected to produce a desired tone and pitch. The travel to the other bank is by the entwined bamboo-sticks-bridges across the river, and these monkeys shall make use of those bridges because anyone/anything falling in that river will be petrified, say frozen to petrification.

उत्तराः कुरवः तत्र कृत पुण्य प्रतिश्रियाः ॥ ४-४३-३८  
 ततः कांचन पद्माभिः पद्मिनीभिः कृतोदकाः ।

नील वैदूर्य पत्राढ्या नद्यः तत्र सहस्रशः ॥ ४-४३-३९  
 रक्तोत्पल वनैः च अत्र मण्डिताः च हिरण्मयैः ।

तत्र	= there	कृत पुण्य	= achieved, divine	उत्तराः	= northern, Kuru - is
		प्रतिश्रियाः	merit, dwelling	कुरवः	there
ततः तत्र	= then, there	कांचन	= with golden, lotuses	पद्मिनीभिः	= lotus-leaf-stalks - runners of lotuses
		पद्माभिः			



कृतः उदकाः = made [mingled,] waters [from other lakes]	नील वैदूर्य = blue, lapis [Lapis पत्र आढ्या Lazuli Blue-like,] leaves, filled with	नद्यः = rivers
सहस्रशः = in thousands - are there	अत्र = here - at this place	हिरण्मयैः = golden in hue
रक्त उत्पल = with red, Costuses, वनैः thickets	मण्डिताः च = decorated with, also.	

"Then there is the North Kuru, the dwelling of those who have achieved divine merit in their previous births and now born in that country to enjoy the fruits of that divine merit, thus that country itself is earmarked for meritorious beings. At that place, the lotuses in the rivers will be golden in hue. The runners and stalks of lotus plants bear lotus-leaves that are bluish like the bluishness of lapis lazuli. There will be thousands of such rivers filled with such plants in water, and with waters mingled with the waters of other lakes, and decorated with the thickets of red Costuses alongshore. [4-43-38b, 39, 40a] The Costus is a lotus-like plant grwoing on land, like Kashmir's Saussurea hypoleuca, Latinised from Greek 'kostos'.

तरुण आदित्य संकाशा भान्ति तत्र जलाशयाः ॥ ४-४३-४०  
महाअर्ह मणि पत्रैः च कांचन प्रभ केसरैः ।  
नीलोत्पल वनैः चित्रैः स देशः सर्वतो वृतः ॥ ४-४३-४१

स देशः = that, province	सर्वतः = everywhere	महा अर्ह = with highly, valuable, मणि पत्रैः sapphirine [in hue,] रत्नैः च leaves [gemstones,] also
कान्चन प्रभ = golden, in shine, with केसरैः fibrils	चित्रैः = amazing ones	नील उत्पल = blue, costuses, with वनैः thickets of
तरुण = tender, Sun, similar, आदित्य with water, receptacles [lakes]	वृतः = surrounded with	तत्र भान्ति = there, shines forth.
जल		
आशयाः		

"Everywhere that province shines forth with highly valuable leaves which will be in the hue of sapphires, with fibrils in the hue of gold, and with amazing thickets of blue costuses around lakes, which lakes will be surrounding that province with a resplendence similar to sun. [4-43-40b, 41]

निस्तुलाभिः च मुक्ताभिः मणिभिः च महाधनैः ।  
उद्भूत पुलिनाः तत्र जातरूपैः च निम्नगाः ॥ ४-४३-४२

तत्र = there	निः तुलाभिः = un, weighable [incomparable,] also, with च मुक्ताभिः pearls	महा धनैः = with highly, valuable, मणिभिः च jewels
निम्नगाः = deep flowing rivers	जातरूपैः = with gold	उद्भूत = mixed, sand dunes - पुलिनाः will be there.

"There the sand dunes of deep flowing rivers are lumped together with incomparable pearls, highly valuable jewels and gold. [4-43-42]

सर्व रत्नमयैः चित्रैः अवगाढा नगोत्तमैः ।  
जातरूपमयैः च अपि हुताशन सम प्रभैः ॥ ४-४३-४३

चित्रैः	= amazing ones [mountains]	सर्व रत्नमयैः	= all, jewels filled with	जातरूपमयैः	= golden in aspect also
हुताशन सम प्रभैः	= to Ritual-fire, similar, in splendour	नग उत्तमैः	= with mountain, lofty ones	च अपि अवगाढा	= intercalated - into rivers.

"That province is with amazing mountains that are replete with every kind of jewel, golden in hue, splendorous like Ritual-fire, and they are intercalated into the deep flowing rivers. [4-43-43]

Perhaps these poetic accounts of golden, jewelled riverbanks and golden lotuses etc. might have attracted the then invaders towards India, presuming that the loot is over there on the riverbanks like sand. However mythical these accounts might be, they portray that the lands and rivers are self-contained and self-sufficient.

नित्य पुष्प फलाः तत्र नगाः पत्ररथ आकुलाः ।  
दिव्य गन्ध रस स्पर्शाः सर्व कामान् स्रवन्ति च ॥ ४-४३-४४  
नाना आकाराणि वासांसि फलन्ति अन्ये नगोत्तमाः ।

तत्र नगाः	= there, trees are	नित्य पुष्प फलाः	= with eternal, flowers, fruits	पत्र रथ नित्य आकुलाः	= by wings, charioting [birds,] [endlessly] squawking
दिव्य गन्ध रस स्पर्शाः	= divine, for smell, for taste, for touch	सर्व कामान् स्रवन्ति च	= for all, desires [delicacies,] spill forth their yield, also	अन्ये नग उत्तमाः	= other, trees, best ones
नाना आकाराणि वासान्सि	= numerous, shapes, of clothing	फलन्ति	= bear fruits - they yield.		

"There the trees will be eternally flowering and fruiting on which birds will be endlessly squawking. Their yield will be spilling forth meeting every delicacy with a divine smell, taste and touch. Some other best trees will yield clothing in numerous shapes. [4-43-44, 45a]

मुक्ता वैदूर्य चित्राणि भूषणानि तथैव च ।  
स्त्रीणाम् यानि अनुरूपाणि पुरुषाणाम् तथैव च ॥ ४-४३-४५

सर्व ऋतु सुख सेव्यानि फलन्ति अन्ये नगोत्तमाः ।  
महा अर्हाणि मणि चित्राणि फलन्ति अन्ये नगोत्तमाः ॥ ४-४३-४६

अन्ये नग = yet other, best, trees उत्तमाः तथैव च = like that, also तथैव च = like that, also फलन्ति = will be fruiting - yielding मणि चित्राणि = gemlike, marvellous आभरणानि [ornaments]	यानि = which of those - adornments पुरुषाणाम् = for males, are befitting अनुरूपाणि to सर्व ऋतु = in all, seasons, happily, wear सुख सेव्यानि अन्ये नग = other, trees, best ones उत्तमाः फलन्ति = will be producing.	स्त्रीणाम् = for females मुक्ता वैदूर्य = pearly, lapis gems like, चित्राणि wondrous ones भूषणानि = adornments महा अर्हाणि = highly people, applicable to [to noblesse]
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"Some of the best trees will be yielding such of those adornments which will be vying with ornament made with pearls or with lapis gemstones, and suitable both for women and men. Like that, they can be worn happily in all seasons. Some other best trees will be yielding gemlike marvellous decorations applicable to noblesse. [4-43-45, 46]

शयनानि प्रसूयन्ते चित्र आस्तारणवन्ति च ।  
मनः कान्तानि माल्यानि फलन्ति अत्र अपरे द्रुमाः ॥ ४-४३-४७  
पानानि च महा अर्हाणि भक्ष्याणि विविधानि च ।

अत्र अपरे = there, other, trees द्रुमाः प्रसूयन्ते = will be producing महा अर्हाणि = for highly, choicest पानानि च ones, juices, also	चित्र = astonishing, with up- आस्तारणवन्ति holsters, also च मनः = heart, longing [attracting,] garlands कान्तानि माल्यानि विविधानि = diverse, foodstuffs, भक्ष्याणिच also.	शयनानि = [wooden-] beds फलन्ति = they yield
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"There are other trees that produce wooden-beds with astonishing upholstery, and even garlands that will be attractively heartening, while some other trees will be yielding juices and foodstuffs that are relevant to highly choicest consumers. [4-43-47]

स्त्रियः च गुण संपन्ना रूप यौवन लक्षिताः ॥ ४-४३-४८  
गन्धर्वाः किन्नरा सिद्धा नागा विद्याधराः तथा ।  
रमन्ते सहिताः तत्र नारीभिः भास्वर प्रभाः ॥ ४-४३-४९

गुण सम्पन्नाः = attributes, enriched with भास्वर प्रभाः = radiantly, bright	रूप यौवन = handsomeness, youthfulness, along with - लक्षिताः having गन्धर्वाः = gandharva-s, किन्नरा सिद्धा kinnaraa-s, siddha-s नागा	स्त्रियः च = females, also that Uttara Kuru has तथा = likewise, विद्याधराः vidyaadharaa-s
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तत्र	= there	नारीभिः	= females, along with,
		सहिताः	delight in.
		रमन्ते	

"The females of Uttara Kuru province will be handsome and youthful and they are rich by their attributes. There the radiantly bright celestials like gandharva-s, kinnaraa-s, siddha-s, vidyaadharaa-s will be delighting along with their own females. [4-43-48b, 49] Some say that the females are also born out of the very same trees by adding the word प्रसूयन्ते to these compounds of trees. Nevertheless, it is better taken as 'daughters of soil.'

सर्वे सुकृत कर्माणः सर्वे रति परायणाः ।  
सर्वे काम अर्थ सहिता वसन्ति सह योषितः ॥ ४-४३-५०

सर्वे	= all of them - inhabitants of Uttara Kuru	सुकृत	= good deeds, carried through	सर्वे रति	= all of them, in passion,
सर्वे काम	= all of them, pleasures, prosperity, having	कर्माणः		परायणाः	engaged
अर्थ सहिता		सह योषितः	= with, youthful females	वसन्ति	= they will be dwelling - there.

"All the inhabitants of North Kuru have carried out good deeds in earlier births, hence they are accorded with paradisiacal pleasures now. All are engaged in passion, all of them live in pleasure and prosperity along with their youthful females. [4-43-50]

गीत वादित्र निर्घोषः स उत्कृष्ट हसित स्वनः ।  
श्रूयते सततम् तत्र सर्व भूत मनोरमः ॥ ४-४३-५१

स उत्कृष्ट	= with, heightened [vivacious,] laughing, sounds - mixed with vivacious peels of laughter	सर्व भूत	= for all, beings, heart-stealing	गीत वादित्र	= vocal, instrumental
हसित स्वनः		मनोरमः		निर्घोषः	[musical notes,] out flowing, sound
तत्र सततम्	= there, always, comes to ears.				

"The notes of vocal and instrumental music will be flowing out mixed with the peals of vivacious laughter, which will always come to ears in a heart-stealing manner for all beings. [4-43-51]

तत्र न अमुदितः कश्चिन् न अत्र कश्चित् असत् प्रियः ।  
अहनि अहनि वर्धन्ते गुणाः तत्र मनोरमाः ॥ ४-४३-५२

तत्र	= there	अमुदितः	= not, felicitous one	कश्चित् न	= someone, none
असत् प्रियः	= not, truth, loving ones, - friendly to untruthful ones	अत्र	= there	कश्चित् न	= someone, none
तत्र	= in that province	अहनि अहनि	= day, by day	मनः रमाः	= heart, pleasing, at-tributes

वर्धन्ते = will be enhancing.

"There is none who is infelicitous and there is none who is friendly to untruthful ones, and in that province these heart-pleasing attributes of those blessed souls like rejoicing, festivity etc. will be enriching day by day. [4-43-52]

तम् अतिक्रम्य शैलेन्द्रम् उत्तरः पयसाम् निधिः ।  
तत्र सोम गिरिर् नाम मध्ये हेममयो महान् ॥ ४-४३-५३

तम्	= that, mountain, the	उत्तरः	= north, waters, trea-	तत्र मध्ये	= in its, midst
शैलेन्द्रम्	best, on passing	पयसाम्	sure trove of - vast		
अतिक्रम्य	beyond	निधिः	of Northern Ocean is there		
हेम मयः	= completely golden one	महान्	= a gigantic one	सोम गिरिः	= Soma, mountain,
				नाम	named mountain is there.

"On passing beyond that mountain in Uttara Kuru, there is a treasure trove of waters, namely vast of Northern Ocean, in the mid of which there is gigantic golden mountain named Mt. Soma. [4-43-53]

The north of Himalayas is referred as the northern ocean. It is held that Himalayas have emerged from an ocean to where Vali used to leap everyday in the early hours to offer water oblation to the Sun.

इन्द्र लोक गता ये च ब्रह्म लोक गताः च ये ।  
देवाः तम् समवेक्षन्ते गिरि राजम् दिवम् गताः ॥ ४-४३-५४

ये	= those	इन्द्र लोक गता	= Indra's, in world, are there	ये ब्रह्म लोक गताः च	= Brahma's, world, have gone, also such of those
देवाः	= gods	दिवम् गताः	= sky, on attaining - from the sky	तम् गिरि राजम्	= at it, mountain, lordly
सम् अवेक्षन्ते	= they will be clearly seeing.				

"Those who have gone to the sphere of Indra, and those who have gone to the sphere of Brahma can clearly see that lordly Mt. Soma, situated in the vast of ocean from the vast of heavens. [4-43-54]

स तु देशो विसूर्यो अपि तस्य भासा प्रकाशते ।  
सूर्य लक्ष्म्या अभिविज्ञेयः तपता इव विवस्वता ॥ ४-४३-५५

सः देशः	= that, place	वि सूर्यः अपि	= without, sun, even though	सूर्य लक्ष्म्या	= with Sun's, resplendence
अभि वि ज्ञेयः	= comprehensible	तपता	= irradiated, by Sun, as though	तस्य भासा	= its own [mountain's,] resplendence, illuminated with.
		विवस्वता इव		प्रकाशते	

"Even though that place is sunless it is comprehensible as if with sunshine, since it is illuminated with the resplendence of Mt. Soma itself, which will be irradiating that place as if with the resplendence of the Sun. [4-43-55]

भगवान् तत्र विश्वात्मा शम्भुः एकादश आत्मकः ।  
ब्रह्मा वसति देवेशो ब्रह्म ऋषि परिवारितः ॥ ४-४३-५६

तत्र	= there	भगवान्	= God, Cosmic-Soul -	एक दश	= one, ten [an embodiment of eleven self-
		विश्व आत्मा	Vishnu	आत्मकः	same] Souls [eleven
				शम्भुः	Rudra-s, or, eleven
					souled god,] Shiva
ब्रह्म ऋषि	= Brahma-Sages, sur-	देव ईशः	= gods, god, Brahma	वसति	= sojourn - there on Mt.
परिवारितः	rounded by	ब्रह्मा			Soma.

"The God and Cosmic-Souled Vishnu and Shambhu or Shiva, an embodiment of eleven selfsame Souls, called "rudra-s , and the god of gods Brahma who is surrounded by Brahma-Sages, will be sojourning on that Mt. Soma. [4-43-56]

Here the Cosmic-Souled God is said as Vishnu, because He alone has shown His vishva ruupa 'cosmic aspect...' in Maha Bharata, and He has the attributes of SaDguNa sampatti 'the six-ingredients...' and also by bringing the saying from Nrisimha Puraana: एवम् एव महान् शब्दो मैत्रेय भगवान् इति। परम ब्रह्म भूतस्य वासुदेवस्य न अन्यगः ॥ नृसिम्ह पुराण 'the bhagavaan is the term for vaasu deva, naaraayaNa, Vishnu and there is no other course than to accept otherwise...' The एकादश रुद्र-s are १। अज २। एकपाद ३। अहिर्बुध्नि ४। हर ५। शम्भु ६। त्र्यम्बक ७। अपराजित ८। ईशान ९। त्रिभुवन १०। त्वष्ट ११। रुद्र

These are called the brain-children of Rudra and at times of Brahma. Then the Trinity is said to be there, without exception.

न कथंचन गन्तव्यम् कुरूणाम् उत्तरेण वः ।  
अन्येषाम् अपि भूतानाम् न अनुक्रामति वै गतिः ॥ ४-४३-५७

कुरूणाम्	= from Kuru, to north of	कथंचन	= under any circum-	वः न	= you, not, to go
उत्तरेण			stances	गन्तव्यम्	
अन्येषाम्	= to other, beings, even	गतिः	= a course, passage	न अनुक्रामति	= not, follows - no
भूतानाम्					course is there
अपि					
वै	= indeed.				

"Under any circumstances you shall not go to the north of Kuru province as there is no other way out to follow, even for other beings like "दानव यक्ष गन्धर्व, though they possess some extraordinary capabilities. [4-43-57] 'Here

we have a glimpse of the Arctic region with the Aurora Borealis to the north of the Uttara Kuru realms. The Uttara Kurus, it should be remembered, may have been a real people, as they mentioned in the ऐतरेय ब्राह्मण वी-१४ wherefore the several nations who dwell in this northern quarter beyond the Himalayas, the Uttara Kurus and the Uttara Madras are consecrated to glorious dominion and people term them glorious...' Mouris, Sanskrit Series, Vol. I

सा हि सोम गिरिः नाम देवानाम् अपि दुर्गमः ।  
तम् आलोक्य ततः क्षिप्रम् उपावर्तितुम् अर्हथ ॥ ४-४३-५८

सोम गिरिः = Soma, mountain, नाम = named	सा हि = that, indeed	देवानाम् = to gods, even, impass- अपि दुर्गमः = able
तम् = that, on seeing	ततः = from there	क्षिप्रम् = quickly
आलोक्य		
उप आ = to return	अर्हथ = apt of you.	
वर्तितुम्		

"That mountain named Soma is an impassable one even for gods, and it will be apt of you to quickly return from there on seeing that mountain. [4-43-58]

एतावत् वानरैः शक्यम् गंतुम् वानर पुंगवाः ।  
अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४३-५९

वानर = oh, vanara-s, the best पुंगवाः	एतावत् = up to there	वानरैः = by vanara-s, to go, it is गन्तुम् possible
अ भास्करम् = without, sun [sunless]	अ मर्यादम् = not, with boundaries [boundless realms] about them	ततः परम् = there, after - far and beyond
न जानीमः = not, we know - I do not know.		

" It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-43-59]

सर्वम् एतत् विचेतव्यम् यन् मया परिकीर्तितम् ।  
यत् अन्यत् अपि न उक्तम् च तत्र अपि क्रियताम् मतिः ॥ ४-४३-६०

मया यत् = by me, which परिकीर्तितम् [province,] is extolled - explained	एतत् सर्वम् = all these [provinces,] विचेतव्यम् in entirety, are to be searched	अन्यत् अपि = others, even
यत् न = which, not, spoken of उक्तम् च [by me,] also	तत्र अपि = in them, even for searching	मतिः = your mind, you make क्रियताम् up.

"You shall thoroughly search in all those provinces that are explained by me, and you have to make up your mind for searching in other places that are not referred by me. [4-43-60]

ततः कृतम् दाशरथेः महत् प्रियम्  
महत्तरम् च अपि ततो मम प्रियम् ।  
कृतम् भविष्यति अनिलोअनलौपमा  
विदेहजा दर्शनजेन कर्मणा ॥ ४-४३-६१

अनिल अनल उपमा दर्शन जेन	= oh, Air-god, Wind- god, similar vanara-s = by seeing her	ततः कर्मणा	= thereby = by that task	विदेह जा दाशरथेः	= in Videha kingdom, born in [Vaidehi's] = to Dasharatha's son [to Raama]
महत् प्रियम् अपि मम च	= extremely, desirable [deed] = even, to me, also	कृतम् महत् तरम्	= [considered as] done = higher, still	ततः प्रियम् कृतम् भविष्यति	= thereby = propitious, accom- plishment, it becomes.

"Thereby, oh, Air-godlike and Wind-godlike vanara-s, on your seeing the princess born in Videha kingdom, namely Vaidehi, an extremely desirable task for the sake of Dasharatha's son Raama is considered as done. Thereby it becomes a still privileged accomplishment even for me achieved through your efforts. [4-43-61]

ततः कृतार्थाः सहिताः सबान्धवा  
मया अर्चिताः सर्व गुणैः मनो रमैः ।  
चरिष्यथ उर्वीम् प्रतिशान्त शत्रवाः  
सह प्रिया भूत धराः प्लवंगमाः ॥ ४-४३-६२

प्लवंगमाः स हिताः स बान्धवा सर्व गुणैः सह प्रिया	= oh, fly-jumpers = with, friends, with, relatives = with all, attributes [concessions] = with, beloveds ones	ततः मया अर्चिताः भूत धराः	= latter = by me = adored = beings, sustaining [fostering progeny]	कृत अर्थाः मनः रमैः शान्त शत्रवाः उर्वीम् प्रति चरिष्यथ	= purpose, accom- plished = heart, pleasing = with silenced, enemies = on earth, over, rove - rove over.
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"Thereafter, oh, fly-jumpers, when you with accomplished purpose and adored by me with heart-pleasing concessions, and when your enemies are silenced, you will rove over the earth with your friends and relatives and with your beloveds, also fostering your progeny." Thus Sugreeva said to the monkeys going to North. [4-43-62].



On seeing the names like this अवन षक etc., some hold the view that Raamayana was written more later to Greek's invasion on India. Max Muller in his 'What Can India Teach Us?' says: 'If I call the invasion which is generally called the invasion of the Shakas, or the Scythians, or the Indo-Scythians, or टुरुश्कस् , the Turanian invasion... who took possession of India, from about first century BC to the third century BC.' Again classifying Sanskrit literature he says, 'we divide the whole of the Sanskrit literature into there two periods, one anterior to the great Turanian invasion, the other posterior to it, we may call the former period as ancient and natural, that of the later modern and artificial.' Thus, Raamayana belonged to the modern and artificial literary period and Veda-s to ancient. According to Indians the टुरुश्कस् are not the Scythians but Turkish, and the अवनस् are clearly the Greek. Michelson in his 'Linguistic Archaisms of the Raamayana...' adds another phase called Epical period. Thus, there are three, Vedic, Epical, and the rest of it is modern and artificial. At the same time Max Muller says: 'At the time of Solomon, there was a channel of communication open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible such as ivory, apes, peacock, and sandalwood, which, taken together, could not have been exported from any country but India...' So Solomon, Bible, Turanian invasion, Raamayana... all occasioned at one time, i.e., around 0 BC. So many professors, so many researchers have not said a date agreeable to Indians as well as to the world.

At one place, it is said that there was a rapport among these places India-Syria-Palestine and even up to Egypt, but at other place, the Indian thought, that the Indian had Greeks and Greeks had Indians, is dismissed. What prevents to agree that both hold up mirror to almost the same culture, though diverse in its practise, right from the belief of Greeks, viz., 'the sense of many gods are there near at hand' to various gods, to their names, to the epical literature, and also to myths and legends and dRaamas etc, is unknown. But when it comes to dating and mapping 'the earliest date known for certain in Indian history is the invasion of Alexander in 326 BC...' and 'The chronology has been built up form the identification of Sandracrottus of Greek writers with Chandragupta Maurya... yet it is said 'In the seventh century BC India was divided into sixteen ंअहजनपद-स्॥ । as per 'An Historical Atlas of Indian Peninsula', Oxford. Peculiarly those sixteen Janapada-s did not contain the names of Yavana, Shaka provinces in atlases.

'The Greeks, evidently descended from tribes who had come westwards from the early home of Indo-Europeans in South-Central-Asia, first settled in the land which we know as Greece about 2000 B.C....' according to The Encyclopaedia of Myths and Legends of All Nations, Kaye Ward Ltd., London. Their history about Ion, the king of Helice, and his war with Elsenians, the confederacy of Lonia in Asia Minor etc., speaks about

their origin and shuffling, i.e., from east to west and again from west to east. It is they who have adopted Vedic Rain-god इंद्र as their इन्द्रस् and many a temple was built all over Europe for Mithras. Even Goddess Lakshmi has Her counterpart in Greece 'Pallas Athene' known as early as 2 B.C., and the comedies of Strattis, like Fragmenta Comic of Greece has Indian fables as early as 400 B.C. Hence, if these Theories of Borrowing are negated with the Theories of Commonality, it would suffice to say that Raamayana is antecedent to the settlement of Greeks in Greece itself.

Without lingering on these carbon-testing for the verses of Ramayana that contain Yavana and Shaka named provinces, if the astronomical data available in Ramayana itself is believed, it throws some light on dating. If anybody would care to see the book Vastav Ramayan, by Dr.P.V.Vartak, in Marathi, Vedvidnyana Mandal, Pune, and a web site is available about this, Astronomical Dating of the Ramayana where another approach can be seen, which just does not revolve around one or two names of places. It is said there; 'Therefore, Ramayana 'must have' occurred 9600 years ago, which is 7600 B.C. approximately...' which again is disputable because this is going against the Yuga and Kalpa Theory of Puraana-s, as Ramayana is said to be the legend of Treta Yuga.

The provinces Shuurasena, Bharata, Kuru are the downlands of Himalayas. The Kaambhoja is the province northwest to India, where the Russia touches India, as mapped by 'An Historical Atlas of the Indian Peninsula' of Oxford University. Then the Yavana and Shaka should be around there, prior to their migration to the presently known Greece, because Greeks originated from so called 'South-Central-Asia' as called by the historians, and perhaps the historians might be hesitating to call it as 'Himalayan region of India'. They were originally called Ionians, a corrupt or generic name from Indian naming of Yavana or Javana. The word अयोनि can be cleaved as अ योनि अयोग्य योनिम् गत 'unbefitting, uterus, obtained birth...' 'one who is born to an unbefitting mother... say, a bastard...' That is what Oedipus Rex proved later. The ethics of these Yavana and Shaka cultures are clearly explained in खर्न-षल्य सम्वाद 'the debate of Karna and Shalya...' in खर्न पर्व अंह हरत।

The Shakas are again the nomadic tribes inhabiting Central Asia, and they are the Scythes of Greeks and the Indo-Scythians of Ptolemy, inhabited in the Hindu Kush Range of Himalayas. Both of these are categorised under Mleccha people by Raamayana because their ethics do not conform to the Vedic stipulations of living, even though they lived together.

'The Varadas - The Bengali recension has Daradas instead. They are said to be Dards whose name is still retained in modern Durdistan along the course of the Indus, above the Himalayas, just before it descends to India...' Griffith, Ancient Geography.

It may be noticed that Raamayana did not refute any other religion, or sects, or the divergent philosophies of Hinduism itself, but it has agreed that Mleccha-s are there and there is no bother from them. Gods of Raamayana are purely Vedic, unlike the later time, rather modern or artificial literary period's poetry of Kalidasa et al, and their puranic deities like Kali, Uma, and Kumara etc. The literary style of Raamayana is mostly un-Paninian. It has the episodes like रूअम-जाबालि सम्वाद , where Sage Jaabaali being a nihilist starts preaching nihilism to Raama. When this epic could accommodate information about nihilists' preaching nihilism to Raama, it can as well afford a few lines of information about other philosophies, religions, if they were to be there. Then the present day's Unity in Diversity is not apparent and thus it is being assigned to a post-Vedic period, where Veda-s themselves are not written by some good old sages with white beards, sitting under banyan trees, at any one particular time.

Because the ancient history of Greeks came to light firstly, thereby India history is chronicled, and the epic Raamayana is known subsequently, relegating the history of Raamayana later to the Greek's invasion on India, may not be appropriate. History has its own black-ages.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे त्रिचत्वारिंशः सर्गः ॥

Thus completes 43<sup>rd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 44 Sarga 44 - चतुःचत्वारिंशः सर्ग

## Rama Gives Ring To Hanumaan

Introduction -

Raama gives ring to Hanuma as a memorabilia enabling Seetha to recognise Hanuma without dismay. Sugreeva holds Hanuma's capabilities very high and reposes full confidence in him for locating Seetha. On seeing Sugreeva assigning the task to Hanuma, Raama perceives that Hanuma alone can achieve results and thus hands over his ring to Hanuma. Then Hanuma starts on the expedition with others.

विशेषेण तु सुग्रीवो हनूमति अर्थम् उक्तवान् ।  
स हि तस्मिन् हरि श्रेष्ठे निश्चितार्थो अर्थ साधने ॥ ४-४४-१

सुग्रीवः	= Sugreeva	विशेषेण तु	= expressly, on its part	हनूमति	= with Hanuma
अर्थम्	= [this] topic	उक्तवान्	= has broached	सः	= he - Sugreeva
अर्थ साधने	= purpose, in achieving	तस्मिन् हरि	= in that, monkey, the	निश्चित अर्थः	= decidedly, deter-
		श्रेष्ठे	best - Hanuma	हि	mined, indeed.

Sugreeva expressly broached the topic of searching Seetha with Hanuma, as Sugreeva is decidedly determined about Hanuma, because that best one among monkeys, namely Hanuma, alone is decidedly the achiever of purpose. [4-44-1]

By the word विशेषेण it is observed that Sugreeva purposefully instructed Hanuma that Raama is Vishnu's in human form as said at:

वायु पुत्र समीपम् तु गत्वा तम् वाक्यम् अब्रवीत्।  
शृणु मत् वचनम् वीर हनुमान् मारुत आत्मज।  
अयम् इक्ष्वाकु दायादो राजा रामः प्रतापवान्।  
सर्व आत्मा सर्व लोकेशो विश्वः मानुष रूप धृत् । - नृसिंह पुराण

'on nearing Air-god's son Sugreeva spoke, 'oh, Hanuma listen to my saying, he this Raama, the valorous scion of Ikshvaku, is the Cosmic Soul and Vishnu in human form...' Nrisimha Puraana.

अब्रवीत् च हनूमन्तम् विक्रन्तम् अनिल आत्मजम् ।  
सुग्रीवः परम प्रीतः प्रभुः सर्व वन ओकसाम् ॥ ४-४४-२

सर्व वन	= of all, forest, residents	सुग्रीवः	= Sugreeva	परम प्रीतः	= well, pleased
ओकसाम्	- monkeys, king of				
प्रभुः		हनूमन्तम्	= to Hanuma	अब्रवीत् च	= spoke to, also.
विक्रन्तम्	= venturesome, to Air-				
अनिल	god's, son				
आत्मजम्					

The king of all the residents of forest Sugreeva is well pleased to pick and choose Hanuma for the purpose, and spoke to the venturesome son of Air-god, Hanuma. [4-44-2]

न भूमौ न अंतरिक्षे वा न अंबरे न अमर आलये ।  
न अप्सु वा गति संगम् ते पश्यामि हरि पुम्गव ॥ ४-४४-३

हरि पुम्गव	= oh, monkey, the fore-most	भूमौ ते गति	= on earth, to your, trans-	न पश्यामि	= not, I foresee
अन्तरिक्षे वा	= in wild blue yonder,	संगम्	sit, impediment	अमर आलये	= in immortals, abode
न	either, no	अम्बरे न	= in high skies, no	न	of, no
अप्सु वा न	= in waters, or no.				

'Oh, foremost monkey, Hanuma, I do not foresee any impediment in your transit on land where homogeneous enemies will usually obstruct one another, or in high skies where there is no foothold, thus only birds and clouds hover there, or in the wild blue yonder where celestial bodies alone gravitate at random, nor in waters where there is no underwater movement for earthly beings, nor in the heaven, the abodes of immortals, where those immortals will not allow mortals like us to meander as we like. [4-44-3]

स असुराः सह गन्धर्वाः स नाग नर देवताः ।  
विदिताः सर्व लोकाः ते स सागर धरा धराः ॥ ४-४४-४

स असुराः	= with, demons	सह गन्धर्वाः	= with, gandharva-s,	स सागर धरा	= with, oceans, earth,
		स नाग नर	with, naaga-s, hu-	धराः	sustained by [that are
		देवताः	mans, gods		sustained by earth,
					namely, mountains]
सर्व लोकाः	= all, worlds	ते विदिताः	= to you, known.		

'All the worlds that contain demons, gandharva-s, naaga-s, humans, gods, and the oceans and mountains therein are known to you. [4-44-4]

गतिः वेगः च तेजः च लाघवम् च महाकपे ।  
पितुः ते सदृशम् वीर मारुतस्य महा ओजसः ॥ ४-४४-५

वीर	= oh, valiant one	महा कपे	= oh, marvellous, mon-	ते गतिः	= your, mobility
वेगः च तेजः	= celerity, also, vivacity,	पितुः	= [your] father	महा ओजसः	= of marvelling, dy-
च लाघवम्	also, ability, also				namism
च					
मारुतस्य	= of Air-god	सदृशम्	= identical to.		

'With your unusual mobility, unstoppable celerity, unremitting vivacity, and untold ability you are identical to your father Maaruti, the Air-god of marvelling dynamism. [4-44-5]

तेजसा वा अपि ते भूतम् न समम् भुवि विद्यते ।  
तत् यथा लभ्यते सीता तत् त्वम् एव अनुचिंतय ॥ ४-४४-६

तेजसा वा = by radiancy, or, even अपि	ते समम् = your, a coequal, being भूतम्	भुवि न विद्यते = on earth, not, evident
तत् = for that reason	सीता यथा = Seetha, as to how, ac- लभ्यते cessible	तत् = that - process
त्वम् एव = you, alone, have to अनुचिंतय think about.		

'Or even by your radiancy none on earth is coming to mind who can be a coequal of yours, thereby you alone shall think about that process as to how to access Seetha. [4-44-6]

त्वयि एव हनुमन् अस्ति बलम् बुद्धिः पराक्रमः ।  
देश काल अनुवृत्तिः च नयः च नय पण्डित ॥ ४-४४-७

नय पण्डित = in ethics, oh, scholar - ethicist	हनुमन् = oh, Hanuma	बलम् बुद्धिः = brawniness, astute- पराक्रमः ness, venturesome- ness
देश काल = place, time, you con- अनुवृत्तिः च duct yourself - in abid- ance with	नयः च = ethicality, also	त्वयि एव = in you, alone, are अस्ति there.

'Oh, Hanuma, in you alone there are brawniness, astuteness and venturesomeness, and oh, ethicist, you conduct yourself in abidance with time, place and ethicality.' Thus Sugreeva said to Hanuma. [4-44-7]

ततः कार्य समासंगम् अवगम्य हनूमति ।  
विदित्वा हनुमन्तम् च चिन्तयामास राघवः ॥ ४-४४-८

ततः = then कार्य = task's	राघवः = Raghava सम् = entrustment of - onus आसन्गम् of the task आसन्जन आसजन चिन्तयामास = started pondaration.	हनूमति = in Hanuma अवगम्य = on cognising
हनुमन्तम् च = about Hanuma, also, विदित्वा on comprehending		

Raghava started pondaration when he is cognisant of the entrustment of the task to Hanuma and on cog-  
nising Hanuma as an efficient cause. [4-44-8]

सर्वथा निश्चित अर्थो अयम् हनूमति हरि ईश्वरः ।  
निश्चित अर्थतरः च अपि हनुमान् कार्य साधने ॥ ४-४४-९

अयम् = this [Sugreeva]	हरि ईश्वरः = monkeys, king [Sug- reeva]	सर्वथा = anywise
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हनूमति	= [reposed] in Hanuma	निश्चित अर्थः	= definitive, in resolve	कार्य साधने	= task, in achieving
हनूमान्	= Hanuma	निश्चित अर्थ	= definite, resolute,		
		तरः च अपि	highly, also, even		

'This king of monkeys, Sugreeva, is anywise definitive in his resolve reposed in Hanuma, and Hanuma is definitely resolute in achieving the task. [4-44-9]

तत् एवम् प्रस्थितस्य अस्य परिज्ञातस्य कर्मभिः ।  
भर्त्रा परिगृहीतस्य ध्रुवः कार्यं फलोदयः ॥ ४-४४-१०

तत्	= by that reason	एवम्	= in this way, who	कर्मभिः	= by [his earlier] tasks
परिज्ञातस्य	= one who is well-known - has good track record	प्रस्थितस्य	started out - Hanuma	परि गृहीतस्य	= well-received, well chosen one
अस्य	= his / of this task	भर्त्रा	= by husband [pre-server, king]	ध्रुवः	= is certain.
		कार्यं फलः	= task, fruit, dawn -		
		उदयः	fruition of task		

'By that reason Hanuma must have good track record of the tasks he accomplished earlier, besides, he is specifically chosen by his king. As such, this Hanuma will certainly bring task to fruition.

Or

'This Sugreeva is well-aware of each individual's accomplishments and hence he specifically chose Hanuma, and Hanuma who is now transiting must be individually well-known for accomplishment of any task assigned to him. Hence the fruition of the task is certain.' Thus, Raama pondered. [4-44-10]

तम् समीक्ष्य महातेजा व्यवसायोत्तरम् हरिम् ।  
कृतार्थ इव संहृष्टः प्रहृष्ट इन्द्रिय मानसः ॥ ४-४४-११

महातेजाः	= highly resplendent [Raama]	व्यवसायात्	= by his endeavours, ablest one	तम् हरिम्	= at that, monkey - Hanuma
समीक्ष्य	= on perusing	प्रहृष्ट इन्द्रिय	= with gladdened, senses, heart	कृतार्थ इव	= archived, purpose, as if
सम् हृष्टः	= highly, delighted - Raama.				

On perusing Hanuma who is the ablest one in his endeavours, the highly resplendent Raama is immensely delighted, and his heart and senses are elated as if his purpose has been achieved. [4-44-11]

ददौ तस्य ततः प्रीतः स्व नामांक उपशोभितम् ।  
अंगुलीयम् अभिज्ञानम् राजपुत्र्याः परंतपः ॥ ४-४४-१२

ततः	= then	परन्तपः	= enemy-inflamer [Raama]	प्रीतः	= happily
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स्व नाम = his own [Raama's,] अन्क उप with name, sign, शोभितम् shining forth अभिज्ञानम् = as a remembrancer	अङ्गुलीयम् = ring तस्य = to him [to Hanuma]	राज पुत्र्याः = for king's daughter - for princess Seetha ददौ = gave.
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Then that enemy-inflamer Raama happily gave his ring that is shining forth with his own name engraved as sign to Hanuma, as a remembrancer for princess Seetha. [4-44-12]

When Raama shed all his regalia while coming to forests how he kept a ring on his finger, and when Angada is there as troop leader why this ring is given to Hanuma - are the debated topics. Please refer to the endnote.

अनेन त्वाम् हरिश्रेष्ठ चिह्नेन जनकाअत्मजा ।  
मत् सकाशात् अनुप्राप्तम् अनुद्विग्ना अनुपश्यति ॥ ४-४४-१३

हरिश्रेष्ठ = oh, best monkey त्वाम् = you अनुपश्यति = she identifies.	अनेन चिह्नेन = by this, emblematic [ring] मत् सकाशात् अनुप्राप्तम् = from my, proximity, has arrived	जनक आत्मजा = Janaka's, daughter [Seetha] अन् उद्विग्ना = without, apprehension
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'By this emblematic ring, oh, best monkey, Janaka's daughter Seetha identifies you to have reached her from my proximity, without apprehension. [4-44-13]

व्यवसायः च ते वीर सत्त्व युक्तः च विक्रमः ।  
सुग्रीवस्य च संदेशः सिद्धिम् कथयति इव मे ॥ ४-४४-१४

वीर = oh, brave one सुग्रीवस्य संदेशः च = Sugreeva's, message, also	व्यवसायः = enthusiasm मे सिद्धिम् = to me, achievement	सत्त्व युक्तः = vital-force, combined with, venturesomeness, also विक्रमः च = heralding, as if.
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'Oh, brave one, your enthusiasm, vital-force combined with your venturesomeness, and also the message of Sugreeva to you, are as if heralding achievement to me.' Thus, Raama spoke to Hanuma while giving his ring. [4-44-14]

स तत् गृह्य हरिश्रेष्ठः स्थाप्य मूर्ध्नि कृताञ्जलिः ।  
वन्दित्वा चरणौ चैव प्रस्थितः प्लवगर्षभः ॥ ४-४४-१५

प्लवगर्षभः = monkey, foremost one मूर्ध्नि स्थाप्य = on head, placing it	सः हरिश्रेष्ठः = he that, monkey, noteworthy one - Hanuma कृत अञ्जलिः = making, palm-fold	तत् गृह्य = that [ring,] on taking चरणौ चैव = at two feet, having revered - Raama
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प्रस्थितः = started off.

On taking the ring that foremost monkey Hanuma kept it on his own head, and making palm-fold he revered the feet of Raama, and then that noteworthy monkey started off. [4-44-15]

स तत् प्रकर्षन् हरिणाम् महत् बलम्बभूव वीरः पवनात्मजः कपिः ।  
गत अंबुदे व्योम्नि विशुद्ध मण्डलःशशी इव नक्षत्र गणोपशोभितः ॥ ४-४४-१६

हरिणाम् = of monkeys, massive, महत् तत् that, force बलम् पवन = Air-god's, son, he, that आत्मजः सः monkey - Hanuma कपिः नक्षत्र गण = stars, with clusters, उपशोभितः brightened by	प्रकर्षन् = dragging along - like a dragoon without coercion - leading monkey गत अम्बुदे = gone, clouds, on sky - व्योम्नि on a cloudless sky शशी इव = moon, like	वीरः = brave one वि शुद्ध = with very, clear, मण्डलः sphere बभूव = he became - appeared to be.
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That brave monkey-son of Air-god leapt to sky along with that massive force of monkeys as if he is hauling them up, and he who is brightened by monkeys around him on the skyscape appeared like the moon in a very clear lunar sphere on a cloudless sky brightened by clusters of stars around. [4-44-16]

अतिबल बलम् आश्रितः तव अहम्हरि वर विक्रम विक्रमैः अनल्पैः ।  
पवन सुत यथा अधिगम्यते साजनक सुता हनुमन् तथा कुरुष्व ॥ ४-४४-१७

अति बल = oh, highly, powerful one [Hanuma]	हरि वर = monkey, the best, venturesome one [or, lion, the best, charging, i.e., a best lion charging - this synonym of hari as lion is not taken here]	पवन सुत = oh, Air-god's, son
हनुमन् = oh, Hanumaan	अहम् = I [Raama,] on your, vivacity, relying upon आश्रितः	अन् अल्पैः = not, with inconsequential
विक्रमैः = by adventures	सा जनक = she, that Janaka's, सुता daughter	यथा = as to how, she can be अधिगम्यते accessed
तथा कुरुष्व = in that way, you do - you make happen.		

'Oh, highly powerful Hanuma, I rely upon your vivacity, being the best venturesome monkey, oh, son of Air-god, showing your adventures that are not inconsequential you make happen as to how access can be gained to Janaka's daughter, Seetha.' Thus, Raama shouted at Hanuma flying in the sky. [4-44-17]

Raama's Ring

The ring of Raama assumes a great importance in the course of Raamayana. Though Valmiki says nothing extraordinary, commentators attach many good reasons and attributes to this episode. After the two foots of verse 4-4-12 the following foot is traditionally read, in affection. सुवर्णस्य सु वर्णस्य सु-वर्णस्य अङ्गुलीयकम् That is to say सुवर्णस्य 'golden ring...' सु वर्णस्य 'greatly glittering...' सु-वर्णस्य 'good lettered...' 'That ring is golden, that too highly glittering, [rather high in carats, maybe 48 carats,] and has very good letters on it...' That ring has one jewel on upper side and two jewels below that. The upper jewel has a carving of the letter श्री and lower two रा म॥। so goes the tradition.

When Raama abdicated everything and no other jewellery is evident on his body, though his bow and arrows have golden finishing, then why this lone ring is still there with him - is the debatable question. This indicates the custom of exchanging rings in marriage. This is the ring got prepared by Seetha in her kingdom Mithila and she herself put it on Raama's finger in their marriage as वर वरण 'selecting the wooer...' When Hanuma gives this ring to Seetha in Sundara Kanda the reaction of Seetha is: गृहीत्वा प्रेक्षमाणा सा भर्तुं कर विभूषणम्। 'on taking the adornment of her husband's hand she looked at it...' at 5-36-4.

This ring to men is almost like the मन्गल सूत्र 'the sacred marriage-time pendant of Hindu ladies. Thus, none can ask a man to remove his wedding ring as long as his wife is alive and attached.

Next, 'in giving such ring to Hanuma, bypassing the troop leader Angada, Raama slighted the imperial protocol...' and 'Sugreeva being a king why eulogise Hanuma this much, a simple minister? Is it to deify Hanuma? This is another objection. For this Dharmaakuutam gives a vivid and extensive commentary, saying it is not at all a violation of protocol. The objection is:

न अन्वत्र युवराजे बल अध्यक्षे अङ्गदे सति हनुमतः स्वतन्त्रतया पुरस्कारः अबिज्ञान प्रदनादिकम् च अनुचितम्-

'when prince regent Angada is there, entrusting some work to Hanuma independently, that too after eulogising him, is unbecoming...' This is countered by the commentator saying that:

एवम् च अविश्वसनीयम् अन्गदम् अपहाय विश्वसनीयो हनुमति बिश्व्यु पुरस्कारादिकम् युक्तम् एव।-

'still Angada has not gained the confidence of the king, though he is anointed as prince regent, thus entrusting a piece of work to Hanuma by Sugreeva is reasonable...' Then the counter-question is 'why Angada is anointed as prince regent, at all...' for this it is said:

तथा च अन्गदस्य ज्ञातित्वात् अविश्वसनीयत्वात् अपरित्यागेन रक्षणीयत्वाद्विनीतम् विधाय यौव राज्ये अभिषेचनीयत्वात् च रक्षण यौवराज्य अभिषेचन कार्यं नियोजनादिकम् - मन्तिणः च हनुमतः सकल कार्येषु विश्वसनीयस्य स्वात्तत्रेण पुरस्कारादिकम् युक्तम् एव।

'a blood relation is to be anointed as a prince regent to look after the affairs of the kingdom, and here too, Angada is nominated as the troop leader of the expedition to look after the safety of this particular troop, and it does not preclude the king to entrust certain work to some of his true believable adherents...' This being so, Angada also expresses his resentment against Sugreeva and openly criticises Sugreeva at the end of this canto on similar lines, when they are unable to leap the ocean.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चतुःचत्वारिंशः सर्गः ॥

Thus completes 44<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 45 Sarga 45 - पंचचत्वारिंशः सर्ग

## The War Cries Of Monkey Soldiers

Introduction -

The war cries of monkey soldiers in their enthusiasm to conquer Ravana are uttered in the audience of Sugreeva, when all of them started to their designated directions. This suggests the सुग्रीव आज्ञा 'the inviolable order of Sugreeva.'

सर्वाः च आहूय सुग्रीवः प्लवगान् प्लवगर्षभः ।  
समस्तान् च अब्रवीत् राजा राम कार्यार्थं सिद्धये ॥ ४-४५-१  
एवम् एतत् विचेतव्यम् भवद्भिः वानरोत्तमैः ।

प्लवग र्षभः	= of fly-jumper, the best one	राजा सुग्रीवः	= king [of monkeys,] Sugreeva	सर्वाः	= all of them, fly-jumpers, calling forth
राम कार्य अर्थं सिद्धये	= Raama's, task, purpose, to achieve	समस्तान्	= to all of them	आहूय अब्रवीत्	= spoke to
वानर उत्तमैः	= vanara-s, best ones	भवद्भिः	= by you	एवम् एतत्	= in this way [as I detailed,] all this [earth]
विचेतव्यम्	= shall be searched.				

On calling forth all the fly-jumpers for achieving the purpose of Raama's task the best fly-jumper and the king of monkeys Sugreeva spoke to all of them, "oh, best vanara-s, you shall search all of this earth as I have detailed." Sugreeva said so to all monkeys. [4-45-1, 2a]

तत् उग्र शासनम् भर्तुर् विज्ञाय हरि पुंगवाः ॥ ४-४५-२  
शलभा इव संछाद्य मेदिनीम् संप्रतस्थिरे ।

हरि पुंगवाः	= monkey, best ones	भर्तुः	= of husband [king of vanara-s]	तत् उग्र	= that, arduous, order
विज्ञाय	= on understanding	मेदिनीम्	= earth, grasshoppers,	शासनम्	= covering over
सम् प्र तस्थिरे	= well started out.	शलभाः इव	as with	संछाद्य	= covering over

Understanding that arduous order of the king of monkeys Sugreeva those best monkeys started out covering the earth like grasshoppers. [4-45-2, 3a]

रामः प्रस्रवणे तस्मिन् न्यवसत् सह लक्ष्मणः ॥ ४-४५-३  
प्रतीक्षमाणः तम् मासम् यः सीता अधिगमे कृतः ।

रामः = Raama	सह लक्ष्मणः = with, Lakshmana	यः सीता = which, for Seetha's, अधिगमे reaching out, made - कृतः marked for locating Seetha
तम् मासम् = that, month	प्रति ईक्षमाणः = forward, looking to	तस्मिन् प्रस्रवणे [mountain,] he न्यवसत् dwelled - remained.

Raama remained on that Mt. Prasravana along with Lakshmana looking forward to that month which is marked for locating Seetha. [4-45-3b, 4a]

उत्तराम् तु दिशम् रम्याम् गिरि राज समावृताम् || ४-४५-४  
प्रतस्थे सहसा वीरो हरिः शतबलिः तदा ।

तदा = then	शतबलिः = Shatabali, brave, mon- वीरः हरिः key	गिरि राज = by mountain, king - सम् Himalayas, encom- आवृताम् passed by
रम्याम् = to beautiful, northern, उत्तराम् direction दिशम्	सहसा प्रतस्थे = swiftly, transited.	

Then the brave monkey Shatabali swiftly started towards the beautiful northern quarter that is encompassed by the king of mountains, namely Himavanta. [4-45-4b, 5a]

पूर्वाम् दिशम् प्रति ययौ विनतो हरि यूथपः || ४-४५-५  
तारा अंगदादि सहितः प्लवगः पवनात्मजः ।  
अगस्त्य चरिताम् आशाम् दक्षिणाम् हरि यूथपः || ४-४५-६

हरि यूथपः = monkey, troop- विनतः commander, Vinata	पूर्वाम् = to eastern, direction, दिशम् प्रति towards, journeyed ययौ	हरि यूथपः = monkey, leader
पवन = Air-god's, son आत्मजः	प्लवगः = fly-jumper - Hanuma	तारा अन्गद = Tara, Angada, others, आदि सहितः along with ययौ = travelled to.
अगस्त्य = by Agastya, trodden चरिताम्	दक्षिणाम् = direction, southerly आशाम्	

The monkey-troop commander Vinata journeyed towards the eastern direction, and the fly-jumper, leader of monkeys and Air-god's son Hanuma travelled towards southerly quarter that is once trodden by Sage Agastya, along with Lt. Tara, Prince-regent Angada, and others. [4-45-5b, 6]

पश्चिमाम् तु दिशम् घोराम् सुषेणः प्लवगेश्वरः ।  
प्रतस्थे हरि शार्दूलो दिशम् वरुण पालिताम् || ४-४५-७

प्लवग ईश्वरः	= fly-jumper's, commander	हरि शार्दूलः	= monkey, tigerly one	सुषेणः	= Sushena
वरुण	= by Rain-god, ruled, direction	घोराम्	= horrifying, western,	प्रतस्थे	= started out.
पालिताम्		पश्चिमाम्	direction		
दिशम्		दिशम्			

The commander of fly-jumpers and a tigerly monkey Sushena started out towards the horrifying western direction that is ruled by Varuna, the Rain-god. [4-45-7]

ततः सर्वा दिशो राजा चोदयित्वा यथा तथम् ।  
कपि सेना पतीन् वीरो मुमोद सुखितः सुखम् ॥ ४-४५-८

ततः	= latter	वीरः राजा	= valorous, king - Sugreeva	कपि सेना	= monkey, army, commanders
यथा तथम्	= according to their capabilities	सर्वा दिशः	= to all, directions, having sent	पतीन्	
सुखम्	= contentedly [to his heart's content,] gladdened.	चोदयित्वा		सुखितः	= is contented
मुमोद					

Then on disposing the commanders of monkey army to all directions according to their capabilities, that valorous king Sugreeva who is contented earlier by way of gaining his kingdom through Raama, is now gladdened to his heart's content for sending monkey troops to all directions as a requital to Raama's help. [4-45-8]

एवम् संचोदिताः सर्वे राज्ञा वानर यूथपाः ।  
स्वाम् स्वाम् दिशम् अभिप्रेत्य त्वरिताः संप्रतस्थिरे ॥ ४-४५-९

राज्ञा	= by king [Sugreeva,] in this way, who are sent	सर्वे वानर	= all of the, vanara, lieutenants	स्वाम् स्वाम्	= his own, his own, direction
एवम् सम् चोदिताः		यूथपाः		दिशम्	
अभिप्रेत्य	= readying to go	त्वरिताः	= expeditiously, started out.		
		सम्प्रतस्थिरे			

In this way when despatched by their king Sugreeva all the vanara lieutenants expeditiously started towards one's own direction. [4-45-9]

नदन्तः च उन्नदन्तः च गर्जन्तः च प्लवंगमाः ।  
क्ष्वेलन्तो धावमानाः च विनदन्तो महाबलाः ॥ ४-४५-१०

महाबलाः	= great mighty, fly-jumpers	नदन्तः च	= bawling, also	उद् नदन्तः	= highly, blaring, also
प्लवन् गमाः		क्ष्वेलन्तः	= roaring like lions	च	
गर्जन्तः च	= thundering, also	ओर्		वि विचित्र	= oddly, bellowing
		क्ष्वेडन्तः		नाद नदन्तः	

धाव मानाः = they started to dash off.

When those great mighty fly-jumpers have started to dash off some are bawling, some highly blaring, some more thundering, and some more oddly bellowing, while some more are roaring like lions. [4-45-10]

एवम् संचोदिताः सर्वे राज्ञा वानर यूथपाः ।  
आनयिष्यामहे सीताम् हनिष्यामः च रावणम् ॥ ४-४५-११

राज्ञा	= by king - Sugreeva	एवम्	= this way, well-	सर्वे वानर	= all of the, vanara, lieu-
आनयिष्यामहे	= we will lead forth,	संचोदिताः	motivated	यूथपाः	tenants
सीताम्	Seetha	रावणम्	= Ravana, we wish to	वचनम्	= words, boasted, also.]
		हनिष्यामः च	kill, also	ऊचुः च	

Well-motivated this way by the king Sugreeva those vanara lieutenants put their fortitude into boastful words and said, "we lead forth Seetha, we wish to kill Ravana." [4-45-11]

अहम् एको वधिष्यामि प्राप्तम् रावणम् आहवे ।  
ततः च उन्मथ्य सहसा हरिष्ये जनक आत्मजाम् ॥ ४-४५-१२

अहम् एकः	= I, single-handedly	आहवे	= on battlefield,	=	I
		प्राप्तम्	chanced, vadhiSyaami		wish
		रावणम्			to
					kill
ततः च	= then, also	उन्मथ्य	= on drubbing	इतर	= other, demons]
				राक्षसान्	
सहसा जनक	= quickly, daughter,				
आत्मजाम्	Seetha, I bring back.				
आहरिष्ये					

"I will kill Ravana single-handedly if he chances on battlefield, and then on drubbing the other demons I will quickly bring back Janaka's daughter, Seetha." Another monkey soldier said so. [4-45-12]

वेपमानम् श्रमेण अद्य भवद्भिः स्थीयताम् इति ।  
एक एव आहरिष्यामि पातालात् अपि जानकीम् ॥ ४-४५-१३

वेपमानम्	= shivering [Seetha,] by	जानकीम्	= Janaki	पातालात्	= from netherworld,
श्रमेण अद्य	enervation			अपि	even
एक एव	= by myself	आहरिष्यामि	= I will bring back	अद्य	= now
भवद्भिः	= by you [monkey col-	इति	= thus - one more mon-		
स्थीयताम्	leagues,] stay back		key said.		

"I alone will bring back Janaki even from netherworlds, who might be shivering owing to enervation, and you my monkey-soldier colleagues, you all may stay behind now." Thus another monkey-hero said. [4-45-13]

विधमिष्यामि अहम् वृक्षान् दारयिष्यामि अहम् गिरीन् ।  
धरणीम् दारयिष्यामि क्षोभयिष्यामि सागरान् ॥ ४-४५-१४

अहम् = I will	वृक्षान् = trees	विधमिष्यामि = can completely, shatter
अहम् = I will, mountains, गिरीन् दार shred यिष्यामि	धरणीम् = earth, I wish to split दारयिष्यामि	इष्यामि सागरान् = oceans, I wish to क्षोभ storm. यिष्यामि

"I will completely shatter the trees, shred the mountains, split the earth and storm the oceans." Thus another monkey gave war cry. [4-45-14]

अहम् योजन संख्यायाः प्लविता न अत्र संशयः ।  
शतम् योजन संख्यायाः शतम् समधिकम् हि अहम् ॥ ४-४५-१५

अहम् = I will, yojana numbers, योजन a hundred, - hundred संख्यायाः yojana-s in number शतम् प्लविता = can leap]	प्लविता अत्र न = can fly-jump, there is, संशयः no, doubt	अहम् = I
हि = for sure [I will fly-jump.]	शतम् = hundred, yojana, in योजन number संख्यायाः	सम् = even, more अधिकम्

"I can fly-jump a hundred yojana-s, undoubtedly," said one monkey while the other said, "I can jump even more than a hundred yojana-s, for sure." [4-45-15]

भू तले सागरे वा अपि शैलेषु च वनेषु च ।  
पातालस्य अपि वा मध्ये न मम आच्छिद्यते गतिः ॥ ४-४५-१६

भू तले = on earth's, plane	सागरे वा = in ocean, or, even अपि	शैलेषु च = in mountains, also, in वनेषु च forests, also
पातालस्य = in netherworld, even, अपि वा मध्ये or, in the core of	मम गतिः = my, transit	न = not, thwarted. आच्छिद्यते

"My transit cannot be thwarted either on the plane of earth, or in the ocean, or on mountains or in forests, or in the netherworld, or in its core." This is the slogan of another monkey-warrior. [4-45-16]

इति एकैकः तदा तत्र वानरा बल दर्पिताः ।  
ऊचुः च वचनम् तस्य हरि राजस्य सन्निधौ ॥ ४-४५-१७

तदा = then	वानरा = vanara-s	बल दर्पिताः = by might, in proper pride
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तत्र	= there	तस्य हरि	= that, monkey, king's,	एक एकः	= one by one
		राजस्य	in audience		
इति	= in this way	सन्निधौ			
		वचनम्	= words [war whoops,]		
		ऊचुः	uttered - and de-		
			parted.		

Thus each individual vanara gave war-whoops with the proper proud of his might in the audience of monkeys king Sugreeva and departed. [4-45-17]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पंचचत्वारिंशः सर्गः ॥

Thus completes 45<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 46 Sarga 46 - षड्वारिन्शः सर्ग

## Sugreeva'S Knowledge Of Physical World

Introduction -

Sugreeva's knowledge of physical world is acquired when Vali put him to flight. Raama enquires with Sugreeva as to how Sugreeva has many details of lands, countries, rivers, and mountains. In reply, Sugreeva says that when repulsed by Vali he was on the run to pillar to post, until he finally settled on Mt. Rishyamuka. During such a plighted flight, Sugreeva says, he acquired a direct and personal knowledge of earth.

गतेषु वानरेन्द्रेषु रामः सुग्रीवम् अब्रवीत् ।  
कथम् भवान् विजानीते सर्वम् वै मण्डलम् भुवः ॥ ४-४६-१

वानर इन्द्रेषु = monkey-troop, chiefs गतेषु of, when gone	रामः = Raama, to Sugreeva, सुग्रीवम् spoke अब्रवीत्	भवान् = you
भुवः सर्वम् = of earth, in entirety, मण्डलम् globe	कथम् वि = how, very-well know, जानीते वै indeed.	

When the chiefs of monkey-troops are on their way Raama spoke to Sugreeva, 'Indeed, how do you know very-well about the globe of earth in its entirety?' [4-46-1]

सुग्रीवः च ततो रामम् उवाच प्रणत आत्मवान् ।  
श्रूयताम् सर्वम् आख्यास्ये विस्तरेण वचो मम ॥ ४-४६-२

ततः = then	सुग्रीवः प्रणत = Sugreeva, bowing आत्मवान् down, himself	रामम् उवाच = to Raama, spoke
सर्वम् = all, vividly, I will nar- विस्तरेण rate आख्यास्ये	मम वचः = my, words, may be श्रूयताम् heard.	

Then Sugreeva bowing down before Raama said, 'I will narrate all vividly, and let my words be heard.' [4-46-2]

यदा तु दुंदुभिम् नाम दानवम् महिष आकृतिम् ।  
परिकलयते वाली मलयम् प्रति पर्वतम् ॥ ४-४६-३

तदा विवेश महिषो मलयस्य गुहाम् प्रति ।  
विवेश वाली तत्र अपि मलयम् तत् जिघांसया ॥ ४-४६-४

वाली	=	Vali	महिष	=	in buffalo's, shape	दुन्दुभिम्	=	Dundubhi	[Dun-
			आकृतिम्			नाम		dubhi's	son
								Maayaavi,]	named
दानवम्	=	demon	यदा	=	when	मलयम्	=	Mt. Malaya,	moun-
						पर्वतम् प्रति		tain, towards	
परिकालयते	=	repulsed	तदा महिषः	=	then, buffalo-demon	मलयस्य	=	Mt. Malaya's, cave, to-	
						गुहाम् प्रति		wards [into,][	entered
						विवेश			
वाली	=	Vali	तत्	=	that [buffalo,] wishing	तत्र अपि	=	even, there, Mt.	
			जिघाम्सया		to kill	मलयम्		Malaya's [cave,]	en-
						विवेश		tered.	

'When Vali repulsed the buffalo-shaped demon Dundubhi towards Malaya mountain, then that buffalo entered the cave of Mt. Malaya, and even Vali entered therein wishing to kill that buffalo. [4-46-3, 4]

This buffalo-demon Dundubhi was killed by Vali in Kishkindha and its carcass was hurled into the precincts of Sage Matanga's hermitage. While that demon was killed there, Sugreeva is now telling that this demon was killed in a cave. The demon killed in cave was Maayaavi, as said in Ch. 9 of this canto. Maayaavi and Dundubhi are brothers and sons of Maya. Maheshvara Tiirtha says because Dundubhi is the son of buffalo-demon Maya, i.e., Dundubhi Sr., thus he can be called as Dundubhi. And Govindaraja says:

दुन्दुभेः पूर्वजः अग्रजः सुतः मयस्य इति सेषः वक्ष्यतु उत्तर काण्डे मयः -  
मायावी प्रथमः स्तात् दुन्दुभिः तत् अनन्तरम् इति ॥ ।

'Maayaavi is the first son and the second one is Dundubhi- as said by Maya in Uttara Kanda...' Then it is assumed that both Maayaavi and Dundubhi have come in the first instance for a fight with Vali. But on seeing Vali and Sugreeva, Dundubhi might have entered into the cave with Maayaavi and somehow escaped from there, and thus only Maayaavi is killed by Vali. Later Dundubhi came at the gate of Kishkindha and was killed by Vali. Hence, Sugreeva's referring to Dundubhi here includes both Maayaavi and Dundubhi.

ततो अहम् तत्र निक्षिप्तो गुहा द्वारि विनीतवत् ।  
न च निष्क्रमते वाली तदा संवत्सरे गते ॥ ४-४६-५

ततः	=	then	विनीतवत्	=	as an amenable	अहम् तत्र	=	I, there, at cave's,	
					[brother]	गुहा द्वारि		mouth	
निक्षिप्तः	=	I was kept at [by Vali]	तदा	=	then, a year, lapsed	वाली न निष्	=	Vali, not, out, coming -	
			संवत्सरे			क्रमते		exiting from cave.	
			गते						

'Vali then kept me at the mouth of the cave as I was an amenable brother, but Vali did not exit from cave even after one full year. [4-46-5]

ततः क्षतज वेगेन आपुपूरे तदा बिलम् ।

तत् अहम् विस्मितो दृष्ट्वा भ्रातुः शोक विष अर्दितः ॥ ४-४६-६

ततः	= then	बिलम्	= cavity	क्षत ज	= from gash, that emerges - blood
वेगेन	= by its rush	आपु पूरे	= fully filled	तदा अहम्	= ten, I, that, having seen
विस्मितः	= dumbfounded	भ्रातुः शोक	= for brother's [loss,] anguish, by venom, I was agonised.	तत् दृष्ट्वा	

'I was dumbfounded to see that cave is then fully filled with blood, and then a venom like anguish called the loss of my brother agonised me. [4-46-6]

अथ अहम् गत बुद्धिः तु सुव्यक्तम् निहतो गुरुः ।

शिला पर्वत संकाशा बिल द्वारि मया कृता ॥ ४-४६-७

अशक्नुवन् निष्क्रमितुम् महिषो विनशिष्यति ।

अथ	= then	गुरुः	= brother	सु व्यक्तम्	= very, clearly [unmistakably,] killed thus
अहम् गत	= I, acquired, mind [concluded,] on my part	महिषः	= buffalo	निहतः	= out, to go - to exit
बुद्धिः तु	= not, possible	वि नशिष्यति	= completely, gets destroyed [in cave] thinking so	क्रामितुम्	= by me
अ शक्नुवन्	= mountain, similar, boulder	बिल द्वारि	= cavity, in mouth, made [fixed]	मया	
पर्वत		कृता			
संकाशा					
शिला					

'Then I concluded that 'my brother is unmistakably killed,' and then I fixed a mountain similar boulder in the mouth of that cavity with a thinking that it will be impossible for that buffalo to exit and it will get destroyed within that cave itself. [4-46-7, 8a]

ततो अहम् आगाम् किष्किंधाम् निराशः तस्य जीविते ॥ ४-४६-८

राज्यम् च सुमहत् प्राप्य ताराम् च रुमया सह ।

मित्रैः च सहितः तत्र वसामि विगत ज्वरः ॥ ४-४६-९

ततः	= then	अहम्	= I	तस्य जीविते	= in his [Vali's,] aliveness
निर् आशः	= without, hope	किष्किन्धाम्	= to Kishkindha, I came	सु महत्	= very magnificent, kingdom, also
रुमया सह	= Ruma, along with	आगाम्	= on getting	राज्यम् च	= friends, along with, also
ताराम् च	Lady Tara, also	प्राप्य		मित्रैः सहितः	
				च	

विगत ज्वरः	= without, febrility [disquiet, owing to brother's loss, i.e., peaceably]	तत्र वसामि	= there [in Kishkindha,] I was staying.
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'Unhopeful of Vali's aliveness then I arrived in Kishkindha, and on getting the very magnificent kingdom of Kishkindha, and also Ruma along with Tara, I was peaceably staying there with friends. [4-46-8, 9]

आजगाम ततो वाली हत्वा तम् दानवर्षभः ।  
ततो अहम् अददाम् राज्यम् गौरवात् भय यन्त्रितः ॥ ४-४६-१०

ततः	= then	तम् दानव	= him, demon, great ऋषभः one, on killing ऋषभम् हत्वा	वाली	= Vali, came back आजगाम
ततः अहम्	= then, I	भय यन्त्रितः	= by fear, spellbound	गौरवात्	= owing to deference, राज्यम् kingdom, gave back. अददाम्

'Vali then came back to Kishkindha on killing that great demon, and then I was spellbound in fear of Vali's killing me, and I gave back the kingdom to Vali owing to my deference to him. [4-46-10]

स माम् जिघांसुः दुष्टात्मा वाली प्रव्यथित इन्द्रियः ।  
परिकलयते क्रोधात् धावंतम् सचिवैः सह ॥ ४-४६-११

दुष्ट आत्मा	= evil, minded one, he सः वाली that, Vali	प्र व्यथित	= highly, perturbed, at इन्द्रियः senses	सचिवैः	= ministers, along with, सह माम् me, while I was run- धावन्तम् ning away
जिघांसुः	= wishing to kill - me	क्रोधात् परि	= furiously, further re- कालयते pulsed.		

'That evil-minded Vali becoming highly perturbed at his senses furiously repulsed me further and further away, even though I was running away from him with my ministers, as he wished to kill me. [4-46-11]

ततो अहम् वालिना तेन सानुबन्धः प्रधावितः ।  
नदीः च विविधाः पश्यन् वनानि नगराणि च ॥ ४-४६-१२

ततः	= then	तेन वालिना	= by him, by Vali, pur- अनुबन्धः sued - chased	सः अहम्	= such as I was
विविधाः	= diverse	नदीः वनानि	= rivers, forest, cities, नगराणि च also	पश्यन्	= on seeing
प्र धावितः	= rapidly, made to run away - chased away.				

'Such as I was, who is repulsed by Vali, I was made to run away rapidly, and during that fleeing I went on seeing diverse rivers, forests and cities. [4-46-12]

आदर्श तल संकाशा ततो वै पृथिवी मया ।  
अलात चक्र प्रतिमा दृष्टा गोष्पदवत् तदा - कृता ॥ ४-४६-१३

ततः	= then	मया	= by me	पृथिवी	= earth
आदर्श तल	= mirror's, surface [re-	अलात चक्र	= fireball, circle, akin to	दृष्टा	= seen [by me]
संकाशा	flection on the surface of a mirror,] like	प्रतिमा			
तदा	= then, analogous				
गोष्पदवत्	to cow-hoof-print,				
कृता वै	[made as,] indeed.				

'I have then really seen the earth as in the reflection on the surface of a mirror, where the mirror shows all the objects in exactness, and the earth is like the circle of a fireball, where it is encircled with fire-like reddish, brownish, ochreish minerals and ores, and it appeared to me in my high flight like a cow-hoof-print in the mirror, called my perception. [4-46-13]

पूर्वम् दिशाम् ततो गत्वा पश्यामि विविधान् द्रुमान् ।  
पर्वतान् स दरीन् रम्यान् सरांसि विविधानि च ॥ ४-४६-१४

ततः	= then	पूर्वम्	= eastern, to direction,	विविधान्	= various, trees
		दिशाम्	on going	द्रुमान्	
		गत्वा			
स दरीन्	= with, caves, enchant-	विविधानि	= numerous, lakes, also	पश्यामि	= I saw.
रम्यान्	ing, mountains	सरांसि च			
पर्वतान्					

'Then on going to eastern direction I saw various trees, enchanting mountains with caves, and also numerous lakes. [4-46-14]

उदयम् तत्र पश्यामि पर्वतम् धातु मण्डितम् ।  
क्षीरोदम् सागरम् चैव नित्यम् अप्सर आलयम् ॥ ४-४६-१५

तत्र	= there	धातु	= with ores, wreathed in	उदयम्	= Udaya - Sun-Rise,
		मण्डितम्		पर्वतम्	mountain
नित्यम्	= forever, apsara-s, an	क्षीर उदम्	= Milk Water, oceans,	पश्यामि	= I saw.
अप्सर	abode of	सागरम् चैव	also thus		
आलयम्					

'There I saw the mountain wreathed in with ores, namely Mt. Udaya, the Sun-Rise, and I have also seen the Milk Water Oceans which is forever an abode for apsara-s. [4-46-15]

परिकाल्यमानः तदा वालिना अभिद्रुतः हि अहम् ।  
पुनः आवृत्य सहसा प्रस्थितो अहम् तदा विभो ॥ ४-४६-१६

विभो	= oh, lord Raama	वालिना	= by Vali, being re-	अहम् तदा	= I was, then, fleeing
		परिकाल्यमानः	pulsed	अभिद्रुतः	speedily
तदा	= then	पुनः आवृत्य	= again, returned	अहम्	= I
सहसा	= quickly	वालिना पुनः	= by Vali, [again,] made		
		प्रस्थितः	to travel - chased to flee.		

'I fled speedily when Vali repulsed me, but oh, lord Raama, when I returned he again made me to flee forthwith. [4-46-16]

दिशः तस्याः ततो भूयः प्रस्थितो दक्षिणम् दिशम् ।  
विन्ध्य पादप संकीर्णम् चन्दन द्रुम शोभिताम् ॥ ४-४६-१७

ततः	= then	तस्याः दिशः	= from that [east,] direc-	विन्ध्य पादप	= [both] Vindhya Range
		भूयः	tion, again	संकीर्णम्	mountains, trees, thick
चन्दन द्रुम	= with sandalwood,	दक्षिणम्	= to southern, direction,		with
शोभिताम्	trees, enriched	दिशम्	I was fled.		
		प्रस्थितः			

'Then from that eastern direction I fled to southern direction, which is thick with Vindhya Range mountains and diverse trees, especially with sandalwood trees. [4-46-17]

द्रुम शैल अन्तरे पश्यन् भूयो दक्षिणतो अपराअम् ।  
अपराम् च दिशम् प्राप्तो वालिना समभिद्रुतः ॥ ४-४६-१८

द्रुम शैल	= trees, mountains, in in-	दक्षिणतः	= from south, another	पश्यन्	= while I was seeing
अन्तरे	teriors	अपराम्	[direction]		
भूयः वालिना	= again, by Vali, made to	समभिद्रुतः	= having fled]	अपराम्	= western, direction,
समभिद्रुतः	run			दिशम् प्राप्तः	I reached. [Here
					aparaam means dou-
					bly 1. another, 2. west
					quarter.]

'While I was seeing the interiors of forest and mountains again I was made to run by Vali, who was setting upon me from within the interiors of those forests and mountains, and then I reached the western direction. [4-46-18]

स पश्यन् विविधान् देशान् अस्तम् च गिरि सत्तमम् ।  
प्राप्य च अस्तम् गिरि श्रेष्ठम् उत्तरम् संप्रधावितः ॥ ४-४६-१९

सः	= such as I was	विविधान्	= diverse, countries	गिरि	= mountain, best one
अस्तम् च	= Asta, Dusk, also, [Astagiri, Mt. Dusk]	देशान्	= on seeing	सत्तमम्	
प्राप्य	= on reaching	उत्तरम्	= to north	गिरि श्रेष्ठम्	= mountain, excellent
				अस्तम् च	one, Mt. Dusk, also
				सम् प्र	= very, much [by a long way,]
				धावितः	ran [took to my heels.]

'Such as I was, on seeing diverse cities and the best mountain Astagiri, Mt. Dusk, I reached that excellent Mt. Dusk also, and since Vali is at my heel, I took to my heels, by a long way to north. [4-46-19]

हिमवंतम् च मेरुम् च समुद्रम् च तथा उत्तरम् ।  
यदा न विन्दे शरणम् वालिना समभिद्रुतः ॥ ४-४६-२०  
ततो माम् बुद्धि संपन्नो हनुमान् वाक्यम् अब्रवीत् ।

हिमवन्तम्	= Himalayas, also,	तथा	= likewise	उत्तरम्	= to northern, ocean,
च मेरुम् च	Meru, also	यदा	= when	समुद्रम् च	also I ran towards
वालिना सम्	= by Vali, driven back			शरणम्	= shelter [or clemency from Vali, or, foothold on earth]
अभि द्रुतः	[even from north]				
] na	= not, known - I could	ततः	= then	बुद्धि सम्पन्नः	= wisdom, his prosperity,
vinde	not see, or get			हनुमान्	Hanuma
माम्	= to me, word, said.				
वाक्यम्					
अब्रवीत्					

'Even at Himalayas, Mt. Meru, like that at the Northern Ocean, Vali drove me back, and when the clemency from Vali, or a shelter, or even a foothold on earth was indeterminable, then Hanuma, whose prosperity is his wisdom, said a word to me. [4-46-20, 21a]

इदानीम् मे स्मृतम् राजन् यथा वाली हरीश्वरः ॥ ४-४६-२१  
मतंगेन तदा शप्तो हि अस्मिन् आश्रम मण्डले ।

प्रविशेत् यदि वै वाली मूर्धा अस्य शतधा भवेत् ॥ ४-४६-२२  
तत्र वासः सुखो अस्माकम् निर्ऋद्विग्रो भविष्यति ।

राजन्	= oh, king Sugreeva	हरि ईश्वरः	= monkeys, king, Vali	तदा	= at that time
मतन्नेन यथा	= by Sage Matanga, as to	वाली		मे इदानीम्	= to me, now, came to re-
शप्तः हि	how, cursed, indeed	तत्	= that topic]	स्मृतम्	membrance
वाली	= Vali, in that	प्रविशेत् यदि	= enters, if, really	अस्य मूर्धा	= his [Vali's,] head,
अस्मिन्	[Matanga's,] her-	वै		शतधा भवेत्	in hundred ways,
आश्रम	mitage, in fringes				becomes [splinters
मण्डले					- Vali's head gets splintered]



तत्र अस्माकम् वासः सुखः	= there, for us, dwelling, peaceful	निर् उद्विग्नः	= without, high tension [imperturbable]	भविष्यति	= it will be.
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'Oh, king Sugreeva, now I remember how Sage Matanga cursed the king of monkeys Vali at that time. If Vali really enters the fringes of the hermitage of Sage Matanga, Vali's head gets splintered in hundred ways. Hence dwelling in sage Matanga's hermitage will be peaceful and imperturbable for us.' Thus Hanuma spoke to me. [4-46-21b, 22, 23a]

ततः पर्वतम् आसाद्य ऋश्यमूकम् नृपात्मज ॥ ४-४६-२३  
न विवेश तदा वाली मतंगस्य भयात् तदा ।

एवम् मया तदा राजन् प्रत्यक्षम् उपलक्षितम् ।  
पृथिवी मण्डलम् सर्वम् गुहाम् अस्मि आगतः ततः ॥ ४-४६-२४

नृपात्मज	= oh, prince Raama	ततः	= then	ऋश्यमूकम्	= Rishyamuka, moun- tain, on reaching
वाली	= Vali	मतंगस्य	= of Sage Matanga, fear- ing from	आसाद्य	
राजन्	= oh, king Raama	भयात्		तदा न विवेश	= then, not, entered - came to mountain
सर्वम् पृथिवी	= entire, earth, globe	एवम्	= in this way	तदा	= at that time
मण्डलम्		तदा	= in that way	प्रत्यक्षम्	= apparently, by me, closely seen
ततः	= then	गुहाम्	= to cave, came, I am - I	मया	
		आगतः	have come to the cave	उपलक्षितम्	
		अस्मि	of Rishyamuka.		

'Oh, prince Raama, then Vali though reached Mt. Rishyamuka, he did not enter into its precincts at that time fearing Sage Matanga and his curse, oh, king Raama, thus this globe of earth is apparently and closely sighted by me in its entirety, and then I came into the cave of Rishyamuka and did not stir out.' So said Sugreeva to Raama. [4-46-23b, 24]

### Why Praise Globe

This and last few chapters that describe the topography and geography of earth may seem redundant or a wasteful narration. No purpose is apparently solved in narrating at such a length and in such vividness, when the main purpose is searching Seetha. Sugreeva might have simply said 'go and search everywhere...' This is as inquired by the commentator of Dharmaakuutam.

न अन्वत्र जनक तनय गवेषणाय प्रस्थितान् वानरान् प्रति प्राच्यादि दिक्षु गवेसणीय प्रदेश विशेषणानाम् विशिष्य कथनम् न प्रयोजनवत्।

For this it is replied that at the outset of undertaking a high-risk task like the elimination of Ravana, some pious

deeds of seeing, hearing, or telling about the pious lands, mountains, rivers, and sages that dwell thereabout, are to be undertaken. A laudatory salutation to Mother Earth is a sacred act. So Sugreeva has earned some merit in eulogising places and sending his troops to all places as a kind of tiirtha yaatra 'a pilgrimage...' as said by the commentator:

सामान्य उक्त्या प्रेषण सम्भवात् इति चेत् उच्यते - प्रबलतर शत्रु वधादि महा कार्यम् साधयता प्रथमतः तस्मात् अर्ध दायकम् तपः चरण पुण्य तीर्थ क्षेत्र देव ब्रह्म राज ऋषय सम्कीर्तन श्रवण दर्शन स्मरणादिषु पुण्यतमेषु यत् किञ्चित् कर्तव्यम्। सुग्रीवेण अपि किञ्चित् पुण्यम् कर्म कर्तव्यम् - पुण्य देश तीर्थ महर्षिणाम् तत् उपेत भू गोलस्य च सम्कीर्तन श्रवणादिकम् प्रशस्तम्। -

This is the same situation when Raama and Lakshmana venerated सप्त जन आश्रम

'the Seven-Sage's hermitage...' when Sugreeva proceeded with them for attacking Vali, in the second instance, in Kishkindha Ch. 13. Raama was not successful in the first round of attacking Vali, as he venerated none such tutelary in first round.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षड्वारिन्शः सर्गः ॥

Thus completes 46<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 47 Sarga 47 - सप्तचत्वारिंशः सर्ग

## Search For Seetha Failed In East, North, And West

Introduction -

Search for Seetha failed in east, north, and west directions. The monkey chiefs who went there have come back to inform that she is not found and they all hoped Hanuma to find her out, because he is pursuing the direction in which Seetha was taken away.

दर्शनार्थम् तु वैदेह्याः सर्वतः कपि कुंजराः ।  
व्यादिष्टाः कपि राजेन यथा उक्तम् जग्मुर् अंजसा ॥ ४-४७-१

कपि राजेन व्यादिष्टाः वि आ दिश् वैदेह्याः दर्शनार्थम्	= by monkeys, king, commanded of Vaidehi, for a glimpse	कपि कुंजराः अंजसा	= monkeys, elephantine with post-haste	यथा उक्तम् सर्वतः जग्मुः	= as, said [true to com- mand] everywhere, essayed at.
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As commanded by the king of monkeys Sugreeva all of the elephantine monkeys essayed everywhere with post-hast for a glimpse of Vaidehi. [4-47-1]

ते सरांसि सरित् कक्षान् आकाशम् नगराणि च ।  
नदी दुर्गान् तथा शैलान् विचिन्वन्ति समन्ततः ॥ ४-४७-२

ते तथा	= those - monkeys thus	सरांसि सरितः कक्षान् नदी दुर् गान् शैलान्	= at lakes, river's [on riverbanks,] cham- bers, [creeper-pens] with rivers, not, pass- able places, mountains	आकाशम् नगराणि च समन्ततः वि चिन्वन्ति	= sky [empty space, un- peopled lands,] cities, also everywhere, thor- oughly, searched out.
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Those monkeys have thoroughly searched at lakes, in the pens of creepers on riverbanks, in vacant lands and in crowded cities and at impassable places with rivers and mountains. [4-47-2]

सुग्रीवेण समाख्याताः सर्वे वानर यूथपाः ।  
तत्र देशान् प्रविचिन्वन्ति स शैल वन काननान् ॥ ४-४७-३

सुग्रीवेण सम् आख्याताः प्र स शैल वन काननान्	= by Sugreeva, well-said [explicitly, com- manded] inclusive of, moun- tains, woodlands, thick forests	सर्वे वानर यूथपाः सर्वान्	= all, monkey's, com- manders all of the]	तत्र देशान्	= in that matter provinces
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वि चिन्वन्ति = carefully, searched.

All the monkey commanders explicitly commanded by Sugreeva, very carefully searched all the provinces inclusive of mountains, woodlands, and thick forests of those provinces. [4-47-3]

विचिन्त्य दिवसम् सर्वे सीता अधिगमने धृताः ।  
समायान्ति स्म मेदिन्याम् निशा कालेषु वानराः ॥ ४-४७-४

सर्वे वानराः	= all of the, monkeys	सीता	= in Seetha's, attaining,	दिवसम्	= by day, on searching
		अधिगमने	firmed up	विचिन्त्य	
		धृताः			
निशा कालेषु	= at night, time	मेदिन्याम्	= onto earth	सम्	= well [together,] come,
				आयान्ति स्म	they are.

All the Vanara-s firmed up in finding Seetha have searched nooks and corners of earth by day, and at night-times they used to come together onto earth at scheduled places. [4-47-4]

सर्व ऋतुकान् च देशेषु वानराः स फलान् द्रुमान् ।  
आसाद्य रजनीम् शय्याम् चक्रुः सर्वेषु अहस्सु ते ॥ ४-४७-५

ते वानराः	= those, Vanara-s	सर्वेषु	= in all [those,] days	सर्व	= all, seasonal, also
		अहस्सु ते		ऋतुकान् च	
स फलान्	= with, fruits, trees	देशेषु	= in [those and those]	रजनीम्	= at nights [at bedtime,]
द्रुमान्		आसाद्य	provinces, on getting	शय्याम्	bed, made.
			at	चक्रुः	

In all those days those Vanara-s used to come to trees which have fruits of all seasons, to make those trees as their beds at bedtime. [4-47-5]

Or to say in another way: drumaan saphalaan cakruH = 'trees, blessed to be fruitful...' Fruting trees will be aplenty with fruits, if monkeys visit them. Because monkeys resided on all the trees of all provinces, Raama blesses all of the trees of those and those countries through those monkeys, namely the agents of Raama, to be full of fruits. Even now allowing a troop of monkeys into orchard or groves is tolerable and sacred. But after a sumptuous meal, they start all their monkey tricks and ransack gardens, which is intolerable and then they are driven out.

तत् अहः प्रथमम् कृत्वा मासे प्रस्रवणम् गताः ।  
कपि राजेन संगम्य निराशाः कपि कुंजराः ॥ ४-४७-६

तत् अहः	= that, day [of their start-	मासे	= in month	कपिकुंजराः	= monkey, elephants
प्रथमम्	ing,] first, on making				
कृत्वा	[counting]				

निर् आशाः	= without, hope	प्रस्रवणम्	= , Mt. Prasavana, went	कपि राजेन	= with monkey, king,
		गताः	[returned]	सन्गम्य	joined - met with
					Sugreeva.

Counting the day of their starting as day one, those elephantine monkeys returned to Mt. Prasavana within one month, hopeless of Seetha, and met Sugreeva, the king of monkeys, who is with Raama awaiting the return of monkeys. [4-47-6]

विचित्य तु दिशम् पूर्वाम् यथा उक्ताम् सचिवैः सह ।  
अदृष्ट्वा विनतः सीताम् आजगाम महाबलः ॥ ४-४७-७

महाबलः	= great-mighty one	विनतः	= Cmdr. Vinata	सचिवैः सह	= 1] ministers, 2] col-leagues, together with
यथा उक्ताम्	= as, said [as advised by Sugreeva]	पूर्वाम्	= eastern, quarter, on	सीताम् अ	= Seetha, not, seeing
		दिशम्	searching	दृष्ट्वा	[finding]
		विचित्य			
आ जगाम	= came back.				

Cmdr. Vinata, the great-mighty vanara, came back after searching eastern quarter as Sugreeva had advised, but without finding Seetha there. [4-47-7]

दिशम् अपि उत्तराम् सर्वाम् विविच्य स महाकपिः ।  
आगतः सह सैन्येन वीरः शतबलिः तदा ॥ ४-४७-८

तदा	= then	वीरः महा	= valiant one, matchless,	सैन्येन सह	= army, along with
		कपिः	monkey, Shatabali		
सर्वाम्	= whole of, northern, di-	शतबलिः		सीताम् अ	= Seetha, without see-
उत्तराम्	rection, even	वि विच्य	= explored	दृष्ट्वा	ing]
दिशम् अपि					
सः	= such as he is	आगतः	= he came back.		

Even the valiant and matchless monkey Shatabali explored whole of the northern direction along with his army, but he too came back as Seetha is undiscovered there. [4-47-8]

सुषेणः पश्चिमाम् आशाम् विविच्य सह वानरैः ।  
समेत्य मासे पूर्णे तु सुग्रीवम् उपचक्रमे ॥ ४-४७-९

सुषेणः	= Sushena [father-in-	पश्चिमाम्	= in western, direction,	मासे पूर्णे तु	= a month, on comple-
वानरैः सह	law of Sugreeva,]	आशाम्	on searching		tion, but
	vanara-s, along with	विविच्य		सुग्रीवम्	= to Sugreeva, nearby
अ दृष्ट्वा	= without seeing,	समेत्य	= came back	उपचक्रमे	arrived.
सीताम्	Seetha]				

Sushena, the father-in-law of Sugreeva, searching whole of western quarter along with vanara-s, but not finding Seetha there, he came back when one month is completed, and approached Sugreeva. [4-47-9]

तम् प्रस्रवण पृष्ठस्थम् समासाद्य अभिवाद्य च ।  
आसीनम् सह रामेण सुग्रीवम् इदम् अब्रुवन् ॥ ४-४७-१०

रामेण सह = Raama, along with,	प्रस्रवण = Mt. Prasavana, on	तम् = him, Sugreeva
आसीनम् = one who is seated	पृष्ठस्थम् = peak of	सुग्रीवम्
सम् आसाद्य = on reaching	अभिवाद्य च = on revering, also	इदम् = this, [all the expeditionists] spoke.
		अब्रुवन्

All of the expeditionists have reached and venerated Sugreeva who is sitting along with Raama on the peak of Mt. Prasavana and spoke this to him. [4-47-10]

विचिताः पर्वताः सर्वे वनानि गहनानि च ।  
निम्नगाः सागर अन्ताः च सर्वे जनपदाः तथा ॥ ४-४७-११

सर्वे पर्वताः = all, mountains, are	गहनानि = serried, forests, also	निम्न अगाः = low, going [flowing, rivers that slope down]
विचिताः = searched	वनानि च	
सागर अन्ताः = ocean's, edge of [or, along the rivers that slope down into oceans]	तथा = likewise	सर्वे जनपदाः = all, people's, places [inhabitations - are thoroughly searched.]
च		

"All of the mountains, all of the serried forests, all of the riversides up to the edge of oceans, likewise, all of the inhabitations have been searched. [4-47-11]

गुहाः च विचिताः सर्वा याः च ते परिकीर्तिताः ।  
विचिताः च महागुल्मा लता वितत संतताः ॥ ४-४७-१२

सर्वाः = all	ते परि = by you, explicitly, extolled	याः = which of those
गुहाः = caves are there they too	कीर्तिताः = thoroughly searched	लता वितत = climbers, entwined with, thickly
महा गुल्माः = immense, shrubby hutches	विचिताः च = rummaged, also.	सन्तताः

"Those caves that were explicitly extolled by you, they are all thoroughly searched, and immense shrubby hutches that are thickly entwined with climber plants have also been rummaged. [4-47-12]

गहनेषु च देशेषु दुर्गेषु विषमेषु च ।  
सत्त्वानि अतिप्रमाणानि विचितानि हतानि च ।  
ये चैव गहना देशा विचिताः ते पुनः पुनः ॥ ४-४७-१३

गहनेषु	= in compacted places	दुर् गेषु	= impenetrable areas	विषमेषु च	= asymmetrical, [lopsided lands]
देशेषु	= in such provinces	अति	= too much, in size	सत्त्वानि	= living beings [creatures]
विचितानि	= are hunted out	प्रमाणानि	[colossal beings]	गहनाः ये	= impassable ones,
		हतानि च	= are killed [by us,] also	देशाः	which of those, provinces are there
ते	= they are	पुनः पुनः	= again, again, searched		
		विचिताः	high and low.		

"Search is conducted in the compacted, lopsided, and impenetrable provinces, and colossal beings are hunted out and killed presuming that Ravana might have assumed those odd shapes, and the impassable provinces are searched high and low, time and again. [4-47-13]

उदार सत्त्व अभिजनो हनूमान्  
स मैथिलीम् ज्ञास्यसि वानरेन्द्र ।  
दिशम् तु याम् एव गता तु सीता  
ताम् आस्थितो वायु सुतो हनूमान् ॥ ४-४७-१४

वानरेन्द्र	= oh, Vanara king	उदार सत्त्व	= exceptionally, mighty,	सः हनूमान्	= he that, Hanuma
मैथिलीम्	= about Maithili, he as-	अभिजनः	high-born one	ताम्	= that direction
ज्ञास्यसि	certain	सीता याम्	= Seetha, in which,		
वायु सुतः	= Air-god's, son,	एव दिशम्	direction, alone, has		
हनूमान्	Hanuma	गता	gone [taken away]		
		आस्थितः	= resorted to.		

"Hanuma is high-born and exceptionally mighty, oh, Sugreeva, the king of vanara-s, he will ascertain about Maithili, because the son of Air-god, Hanuma, resorted to the direction in which Seetha is taken away." Thus, monkey chiefs reported to their king Sugreeva. [4-47-14]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे सप्तचत्वारिंशः सर्गः ॥

Thus completes 47<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 48 Sarga 48 - अष्टचत्वारिंशः सर्ग

## Hanumaan'S Search For Seetha

Introduction -

Hanuma's search for Seetha, together with Angada and others is started. They search certain mountains and forests belonging to Vindhya, but in vain. They enter many uninhabited forests and places. Angada kills a demon presuming him to be Ravana. Their hearts sadden when their search became futile at these places.

सह तार अंगदाभ्याम् तु सहसा हनुमान् कपिः ।  
सुग्रीवेण यथा उद्दिष्टम् तम् देशम् उपचक्रमे ॥ ४-४८-१

कपिः हनुमान्	= the monkey, Hanuma	तार अन्गदाभ्याम् सह	= Lt. Tara, Angada and others, along with	सहसा	= quickly
सुग्रीवेण यथा उद्दिष्टम्	= by Sugreeva, as, indicated	तम् देशम् गन्तुम् उपचक्रमे	= that, province, [to go to,] started out.		

Hanuma, the monkey, quickly started along with Angada, Lt. Tara, and others to that province which Sugreeva has indicated, namely the south. [4-48-1]

स तु दूरम् उपागम्य सर्वैः तैः कपि सत्तमैः ।  
ततो विचित्य विन्ध्यस्य गुहाः च गहनानि च ॥ ४-४८-२

पर्वताग्र नदी दुर्गान् सरांसि विपुल द्रुमान् ।  
वृक्ष खण्डान् च विविधान् पर्वतान् वन पादपान् ॥ ४-४८-३

सः	= he Hanuma	सर्वैः तैः कपि सत्तमैः	= with all, of them, monkey, powerful ones	दूरम् उपागम्य	= remote [place,] arriving at
ततः	= then	विन्ध्यस्य गुहाः च गहनानि च	= Vindhya mountain's, caves, also, forests, also	विवित्य	= having searched
पर्वत अग्र नदी दुर्गान्	= mountain, tops, [and] rivers, impassable ones	सरांसि	= lakes	विपुल द्रुमान् वृक्ष खण्डान् च	= wide, trees, trees, stands of, also - forest areas having beamy trees
विविधान् पर्वतान् वन पादपान्	= diverse, mountains, forests, trees he searched.				

Arriving at a remote place with all of those powerful monkeys, then Hanuma searched the caves and forests of Vindhya Mountains, and on their mountaintops, at impassable places, at rivers and lakes, and in stands of



trees with beamy trees, also on diverse mountains, forests and trees. [4-48-2, 3]

अन्वेषमाणाः ते सर्वे वानराः सर्वतो दिशम् ।  
न सीताम् ददृशुर् वीरा मैथिलीम् जनक आत्मजाम् ॥ ४-४८-४

वीराः ते = brave ones, those, वानराः vanara-s मैथिलीम् = Maithili, Janaka's, जनक daughter, Seetha आत्मजाम् सीताम्	सर्वे सर्वतः = all, in all, quarters दिशम् न ददृशुः = not, seen.	अन्वेषमाणाः = while searching
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Though all of those brave vanara-s have searched in all directions they have not noticed the princess of Mithila and the daughter of Janaka, namely Seetha. [4-48-4]

ते भक्षयन्तो मूलानि फलानि विविधानि अपि ।  
अन्वेषमाणा दुर्धर्षा न्यवसन् तत्र तत्र ह ॥ ४-४८-५

दुर्धर्षा ते = invulnerable, those - vanara-s अन्वेषमाणा = during their search	विविधानि = various [unlike,] tu- मूलानि bers, fruits, even फलानि अपि तत्र तत्र = there, there, so- न्यवसन् ह journeyed, indeed.	भक्षयन्तः = on eating
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Feeding upon unlike fruits and tubers, sojourning here and there, those invulnerable vanara-s conducted their search. [4-48-5]

स तु देशो दुर्अन्वेषो गुहा गहनवान् महान् ।  
निर्जलम् निर्जनम् शून्यम् गहनम् घोर दर्शनम् ॥ ४-४८-६

गुहा = having caves, forests गहनवान् निर् जलम् = without, water गहनम् घोर = forest [impenetrable,] दर्शनम् ghastly, for a sight.	सः महान् = that, great, province, देशः तु on its part निर् जनम् = without, people	दुर् अन्वेषः = difficult, to search - in- scrutable one शून्यम् = a void
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But that province is an inscrutable one, deeply caved, deeply forested, much less of water and still less of people, a void and an impenetrable one with a ghastly look. [4-48-6]

ता दृशानि अन्या अपि अरण्यानि विचित्य भृश पीडिताः ।  
स देशः च दुर्अन्वेषो गुहा गहनवान् महान् ॥ ४-४८-७

ता दृशानि = that sort of - province	अन्या = other, forests, even अरण्यानि अपि	वित्य = having searched
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भृश पीडिताः = muchly, tormented [for Seetha is unseen]	गुहा = having caves, forests, गहनवान् abstruse one महान्	सः देशः च = that, province, also
दुर् अन्वेष्टः = un, searchable.		

They are highly tormented when they vainly searched there, and even in another province that is also of the same kind, waterless and people-less, and an unreachable one, abstrusely caved and forested. [4-48-7]

त्यक्त्वा तु तम् ततः देशम् सर्वे वै हरि यूथपाः ।  
देशम् अन्यम् दुराधर्षम् विविशुः च अकुतो भयाः ॥ ४-४८-८

सर्वे हरि = all, monkey, comman- यूथपाः ders	ततः तम् = then, that - province, देशम् giving up त्यक्त्वा वै = indeed.	अ कुतः = not, in anyway, fear- भयाः ing ones
दुराधर्षम् = impermeable one, an- अन्यम् other, province, they देशम् entered into विविशुः		

Then all of those monkey commanders gave up that province and entered another impermeable province as they are fearless from any quarter. [4-48-8]

यत्र वन्ध्य फला वृक्षा विपुष्पाः पर्ण वर्जिताः ।  
निस्तोयाः सरितो यत्र मूलम् यत्र सुदुर्लभम् ॥ ४-४८-९

यत्र = whereat	वृक्षाः वन्ध्य = trees, with infertile, फला fruits - fruitless trees	वि पुष्पाः = without, flowers
पर्ण वर्जिताः = leaves, destitute of	यत्र = where	सरितः = brooks
निस्तोयाः = deprived of, waters	यत्र = where	मूलम् = tubers
सु दुर्लभम् = highly, impossible, to get.		

Whereat the trees are infertile for fruiting, destitute of leaves and flowers, and whereat the brooks are deprived of waters, and whereat it is highly impossible to get even tubers, there they entered. [4-48-9]

न सन्ति महिषा यत्र न मृगा न च हस्तिनः ।  
शार्दूलाः पक्षिणो वा अपि ये च अन्ये वन गोचराः ॥ ४-४८-१०

यत्र = where	महिषा न = buffalos, not, are there सन्ति	मृगाः न = animals, not there
हस्तिनः = elephants, tigers	न = not there	पक्षिणः वा = birds, or, even
शार्दूलाः	ये अन्ये च = those, any other [ani- mals,] also	अपि
वन गोचराः = forest moving beings		न = not there.

Where there are no buffalos, no elephants, no animals, nor even birds or tigers, or no other forest moving beings are there, for they do not have their feed there, they entered such a province. [4-48-10]

न च अत्र वृक्षा न ओषध्यो न वल्ल्यो न अपि वीरुधः ।  
स्निग्ध पत्राः स्थले यत्र पद्मिन्यः फुल्ल पंकजाः ॥ ४-४८-११  
प्रेक्षणीयाः सुगन्धाः च भ्रमरैः च वर्जिताः ।

यत्र	= where	वृक्षा न	= [useful] trees, are not there	ओषध्यः न	= herbal plants, not
वल्ल्यः न	= climber-plants, not	वीरुधः	= plants creeping on ground	न अपि	= not, even
अत्र	= there	स्निग्ध पत्राः	= soft, leaves [of lotuses]	स्थले	= in the place [where they grow]
पद्मिन्यः	= lotus-creepers	फुल्ल पंकजाः	= bloomed, from mud, birthed [lotuses birthed in lakes]	सु गन्धाः च	= richly, fragranced, also
प्रेक्षणीयाः	= pleasing fro sight	भ्रमरैः च	= by honeybees, also	वर्जिताः	= discarded.

Where there are no useful trees, nor herbal plants, nor climbing plants on trees, nor creeping plants on earth, and lotus-lakes which will be normally pleasing for sight have no soft leaves, nor bloomed lotuses on their creepers, and even honeybees are discarding them as they are not richly fragranced, in such a province those vanara-s have entered. [4-48-11,12a]

कण्डुर् नाम महाभागः सत्य वादी तपो धनः ॥ ४-४८-१२  
महर्षिः परम अमर्षी नियमैः दुष्प्रधर्षणः ।

सत्य वादी	= veracious one	महाभागः	= highly fortunate one	तपः धनः	= by asceticism, wealthy
परम अमर्षी	= highly, short-tempered one	नियमैः	= by his self-discipline	दुष् प्रधर्षणः	= impossible, verily, one to subjugate
कण्डुः नाम	= Kandu, known as	महर्षिः	= great-sage	तत्र आसीत्	= there, he is.]

A highly fortunate, veracious, ascetically wealthy sage known as Kandu is there in that province, and that great sage is a highly short-tempered, and an impossible one to subjugate by virtue of his own self-discipline. [4-48-12b, 13a]

तस्य तस्मिन् वने पुत्रो बालको दश वार्षिकः ॥ ४-४८-१३  
प्रणष्टो जीवित अन्ताय क्रुद्धः तेन महामुनिः ।

तस्मिन् वने	= in that, forest	तस्य जीवित अन्ताय प्रणष्टः	= his - sage's by the end of, lost, life [boy]	दश वार्षिकः	= ten, year old one
पुत्रः बालक	= son, a boy			तेन	= by that
महा मुनिः क्रुद्धः	= great, sage, is infuriated.				

In that forest that sage lost his son, a ten-year-old boy, as that boy's life ended there by which that great sage is infuriated. [4-48-13b, 14a]

तेन धर्मात्मना शप्तम् कृत्स्नम् तत्र महद् वनम् ॥ ४-४८-१४  
अशरण्यम् दुराधर्षम् मृग पक्षि विवर्जितम् ।

तत्र	= thereby	महद्	= great [forest,] in en-	अ शरण्यम्	= not, inhabitable
		कृत्स्नम्	tirety, forest		
		वनम्			
दुराधर्षम्	= impermeable [forest]	मृग पक्षि	= by animals, birds,	तेन	= by him, by that virtue-
		विवर्जितम्	completely, aban-	धर्मात्मना	souled one, cursed.
			doned to become like	शप्तम्	
			that		

Thereby that virtue-souled sage cursed that great forest in it entirety to become an uninhabitable and impermeable forest abandoned by birds and animals. [4-48-14b, 15a]

तस्य ते कानन अन्तान् तु गिरीणाम् कन्दराणि च ॥ ४-४८-१५  
प्रभवाणि नदीनाम् च विचिन्वन्ति समाहिताः ।

ते	= those [monkeys]	समाहिताः	= conscientiously	तस्य	= its [that forest's]
कानन	= forest, up to its fringes,	गिरीणाम्	= mountains, caves,	नदीनाम्	= of rivers
अन्तान् तु	but	कन्दराणि च	even		
प्रभवाणि च	= fountains, also	विचिन्वन्ति	= searched.		

But those monkeys conscientiously searched such a forest up to its fringes, including its mountains, caves, fountains, and rivers. [4-48-15b, 16a]

तत्र च अपि महात्मानो न अपश्यन् जनक आत्मजाम् ॥ ४-४८-१६  
हर्तारम् रावणम् वा अपि सुग्रीव प्रिय कारिणः ।

महात्मानः	= noble-minded ones [monkeys]	सुग्रीव प्रिय	= to Sugreeva, accept-	तत्र च अपि	= there, also, even
		कारिणः	able deeds, perfecters of		
जनक	= Janaka's, daughter	हर्तारम्	= kidnapper, Ravana,	न अपश्यन्	= while not, on seeing
आत्मजाम्		रावणम् वा	or, even		they entered another
		अपि			forest.

But not finding the daughter of Janaka or even her kidnapper Ravana there, those monkeys who are the perfecters of that which is acceptable to Sugreeva, have entered another fearsome forest. [4-48-16b, 17a]

ते प्रविश्य तु तम् भीमम् लता गुल्म समावृतम् ॥ ४-४८-१७  
ददृशुः भीम कर्माणम् असुरम् सुर निर्भयम् ।

ते	= they	लता गुल्म	= with climbers, shrub-	भीमम्	= fearsome [another for-
		सम्	beries, overly encom-		est]
प्रविश्य	= on entering	आवृतम्	passed with	सुर निर	= from gods, un, fearing
असुरम्	= a demon, they saw.	भीम	= of fiendish, deeds	भयम्	
ददृशुः		कर्माणम्			

On entering another fearsome forest which is overly encompassed with climbers and shrubberies they saw a demon of fiendish deeds who is fearless of gods. [4-48-17b, 18a]

तम् दृष्ट्वा वनरा घोरम् स्थितम् शैलम् इव असुरम् ॥ ४-४८-१८  
गाढम् परिहिताः सर्वे दृष्ट्वा तम् पर्वत उपमम् ।

सर्वे वनरा	= all of the, vanara-s	शैलम् इव	= boulder, like, standing	घोरम् तम्	= fiendish, him, at de-
		स्थितम्		असुरम् दृष्ट्वा	mon, on seeing they
पर्वत उपमम्	= mountain, similar [de-	तम् दृष्ट्वा	= him, on seeing	गाढम् परि	= tightly, around,
mon]				हिताः	girthed - their
					wrestler's girdle-cloth.

All of those vanara-s are amazed to see that fiendish demon standing similar to a mountainous boulder, and apprehending an imminent danger on observing that mountain similar demon, those vanara-s have tightly girthed their wrestler's girdle-cloth. [4-48-18b, 19a]

सो अपि तान् वानरान् सर्वान् नष्टाः स्थ इति अब्रवीत् बली ॥ ४-४८-१९  
अभ्यधावत सम्क्रुद्धो मुष्टिम् उद्यम्य संगतम् ।

बली	= mighty one [demon]	सः अपि	= he [demon,] even	नष्टाः	= you [are all are] dead
स्थ	= stay	इति	= thus	तान् सर्वान्	= to them, to all vanara-
				वानरान्	s, said - shouting
सम् क्रुद्धः	= highly, frenzied	सन्गतम्	= clenched, fist, shoving	अब्रवीत्	
		मुष्टिम्	up	अभ्यधावत	= towards [monkeys,]
		उद्यम्य			rushed.

Even that mighty demon shouting at all vanara-s, 'you are all dead... stay,' rushed towards them shoving up his clenched fist. [4-48-19b, 20a]

तम् आपतन्तम् सहसा वालि पुत्रो अंगदः तदा ॥ ४-४८-२०  
रावणो अयम् इति ज्ञात्वा तलेन अभिजघान ह ।

तदा वालि	= then, Vali's, son, An-	आ पतन्तम्	= coming, falling upon,	अयम्	= he is, Ravana, thus,
पुत्रः अन्गदः	gada	तम्	at him	रावणः इति	knowing [presuming]
				ज्ञात्वा	

सहसा तलेन = quickly, with his palm,  
अभिजघान ह् = thwacked, indeed.

Angada, the son of Vali, then presumed him who is onrushing as Ravana and saying, 'he is Ravana...' he quickly thwacked that demon indeed with his palm. [4-48-20b, 21a]

स वालि पुत्र अभिहतो वक्रात् शोणितम् उद्धमन् ॥ ४-४८-२१  
असुरो न्यपतत् भूमौ पर्यस्त इव पर्वतः ।

वालि पुत्र = by Vali's, son, one who अभिहतः is whacked	सः असुरः = he, that demon	वक्रात् = from throat, blood, शोणितम् up spewed [spewed उद् वमन् forth]
पर्यस्त = upside down - in- verted	भूमौ = on ground	पर्वतः इव = mountain, alike
न्यपतत् = fell down.		

When Vali's son whacked him that demon spewed forth blood from his throat and fell onto ground alike an inverted mountain. [4-48-21b, 22a]

ते तु तस्मिन् निर् उच्छ्वासे वानरा जित काशिनः ॥ ४-४८-२२  
व्यचिन्वन् प्रायशः तत्र सर्वम् तत् गिरि गह्वरम् ।

तस्मिन् = he [demon]	निर् उच्छ्वासे = without, exhales [breathed his last]	जित = with triumphal, shim- काशिनः mer
ते = those [monkeys]	तत्र = there	प्रायशः = wellnigh
सर्वम् तत् = all, that [demon's], गिरि गह्वरम् mountain, cave, they व्यचिन्वन् searched.		

When that demon breathed his last all of those monkeys with triumphal shimmer have wellnigh searched everywhere, and even in that cave of that mountain where that demon appeared, presuming that cave belonged to Ravana. [4-48-22b, 23a]

विचितम् तु ततः सर्वम् सर्वे ते कानन ओकसः ॥ ४-४८-२३  
अन्यत् एव अपरम् घोरम् विविशुर् गिरि गह्वरम् ।

सर्वे ते कानन ओकसः = all, those, forest, as their dwelling - mon- keys	विचितम् तु = searched, but, all [ev- सर्वम् erywhere else]	ततः = then
अन्यत् एव = another, like that	घोरम् = horrible one aparam	= nearby one
गिरि गह्वरम् = mountain, cave	विविशुः = entered.	

Then all those forest dwelling monkeys searched everywhere else, and like that they entered another horrible cave which is nearby. [4-48-23b, 24a]

ते विचित्य पुनः खिन्ना विनिष्पत्य समागताः ।  
एकांते वृक्ष मूले तु निषेदुर् दीन मानसाः ॥ ४-४८-२४

ते पुनः = they, again, on search- वित्य ing	खिन्नाः = saddened	विनिष्पत्य = came out
समागताः = came together	दीन मानसाः = saddened, at heart - downheartedly	एकांते वृक्ष = at a lonely, tree, at its मूले base
निषेदुः = sat down.		

On searching that cave they came out saddened as their search is futile, and coming together they sat down at the base of a lonely tree downheartedly as their efforts are unsuccessful in searching Seetha. [4-48-24]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे अष्टचत्वारिंशः सर्गः ॥

Thus completes 48<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 49 Sarga 49 - एकोनपंचाशः सर्ग

## Angada Encourages All Of The Monkeys

## Introduction -

Angada encourages all of the monkeys for searching Seetha and it makes those enervated monkeys to come to their animation. He points out to the wrath of Sugreeva and to its consequences, if the monkeys fail to implement Sugreeva's directive. Though all are fatigued to ramble in wildwoods, where even potable water is scarce, they are invigorated by Angada's advises and again start searching Vindhya ranges, from the beginning.

अथ अंगदः तदा सर्वान् वानरान् इदम् अब्रवीत् ।  
परिश्रान्तो महा प्राज्ञः समाश्वास्य शनैर् वचः ॥ ४-४९-१

अथ	= then	परि श्रान्तः	= overly, tired, highly,	अनादः	= Angada
सर्वान्	= all of the, vanara - s, on	महा प्राज्ञः	diligent one	शनैः	= slowly, this, word,
वानरान्	comforting	तदा	= then	इदम् वचः	spoke.
समाश्वास्य				अब्रवीत्	

Then on comforting all of those vanara-s the highly diligent one but overly tired Angada slowly spoke this word to them. [4-49-1]

वनानि गिरयो नद्यो दुर्गाणि गहनानि च ।  
दरी गिरि गुहाः चैव विचिता नः समन्ततः ॥ ४-४९-२

तत्र तत्र सह अस्माभिः जानकी न च दृश्यते ।  
तथा रक्षः अपहर्ता च सीतायाः चैव दुष्कृती ॥ ४-४९-३

अस्माभिः	= by us, in oneness	वनानि	= forests, mountains,	दुर् गाणि	= impassable, unfath-
सह		गिरयः नद्यः	rivers	गहनानि च	omable ones, also
विचिता	= searched	दरी गिरि	= cavities, mountain,	नः	= by us
सम् अन्ततः	= up to end	गुहाः चैव	caves, even so	जानकी न	= Janaki, not, seen
तथा	= like that	तत्र तत्र	= there, there, searched	दृश्यते	
रक्षः च	= demon, also - not seen.	विचिता		दुष् कृती	= ill, natured one
		सीतायाः	= of Seetha, abductor of		
		अपहर्ता			

"We in oneness have searched there and thereabouts in the impassable forests, mountains, and rivers, and unfathomable cavities and in mountain caves up to their end, but we have not seen Janaki, so also that ill-



natured demon, the abductor of Seetha, is not seen. [4-49-2, 3]

कालः च नः महान् यातः सुग्रीवः च उग्र शासनः ।  
तस्मात् भवन्तः सहिता विचिन्वन्तु समन्ततः ॥ ४-४९-४

नः	= for us	महान् कालः	= great [deal of,] time,	सुग्रीवः च	= Sugreeva, also, severe,
		यातः च	lapsed also - from the	उग्र शासनः	ruler [disciplinarian]
			day of starting		
तस्मात्	= therefore	भवन्तः	= by you all	सहिताः	= collectively, all over,
				समन्ततः	let search be con-
				विचिन्वन्तु	ducted.

"We started a long time back and a great deal of time is lapsed, and Sugreeva is a severe disciplinarian, therefore let the search continued everywhere collectively. [4-49-4]

विहाय तन्द्रीम् शोकम् च निद्राम् चैव समुत्थिताम् ।  
विचिनुध्वम् तथा सीताम् पश्यामो जनक आत्मजाम् ॥ ४-४९-५

सम्	= verily, come up	तन्द्रीम्	= sluggishness	शोकम् च	= sorrowfulness, also
उत्थिताम्	against [you now]				
निद्राम् चैव	= sleep, also thus vi-	जनक	= Janaka's, daughter,	यथा पश्यामः	= [as to how,] we can see
	haaya abandon -	आत्मजाम्	Seetha		[find out]
	do not surrender /	सीताम्			
	submit / slouch				
तथा	= in that way	विचिनुध्वम्	= you shall search.		

"Surrender not to sluggishness, submit not to sorrowfulness, slouch not to sleep, as these lethargies are presently have come up against you. Let all of you search in such a way how best we can find the daughter of Janaka, Seetha. [4-49-5]

अनिर्वेदम् च दाक्ष्यम् च मनसः च अपराजयम् ।  
कार्यं सिद्धिं कराणि आहुः तस्मात् एतत् ब्रवीमि अहम् ॥ ४-४९-६

अ निर्	= without, lack, of	दाक्ष्यम् च	= expertise [ingenuity]	मनसः च	= of heart, also
वेदम् च	knowledge, [unre-		also		
	lenting, insistency]				
	also				
अ परा	= without, re-bounced,	कार्यं सिद्धिं	= work's [results,] to	तस्मात्	= therefore, I am all this,
जयम्	victory, [indomitabil-	कराणि आहुः	achieve, causes, are	अहम् एतत्	speaking.
	ity of heart]		said as	ब्रवीमि	

"Insistency, ingenuity and indomitability of heart are said to be the causes for achieving results, therefore I am speaking all this. [4-49-6] **Comment:**elentless efforts will bring the fruits of pursuit. On taking up an activity it is to be continued without abandoning for reasons of personal disinterestedness or laxity.

अनेन अनिर्वेदादयः कार्यं सिद्धिकरा इति उक्तम् - तथा च - भारते - उद्योगे विदुरः - अनिर्वेदः श्रियो मूलम् धर्मस्य च। महान् भवति अनिर्विसण्णो भयम् न महत् दृच्छति। - dk

अद्य अपि इदम् वनम् दुर्गम् विचिन्वन्तु वन ओकसः ।  
खेदम् त्यक्त्वा पुनः सर्वम् वनम् एतत् विचिन्वताम् ॥ ४-४९-७

अद्य अपि	= now, even	वन ओकसः	= forest, dwellers	दुर्गम्	= impenetrable one, this,
खेदम्	= rue, on getting rid of	पुनः एतत्	= again, all this, forest,	इदम् वनम्	forest, can search
त्यक्त्वा		वनम् सर्वम्	in entirety, let it be	विचिन्वन्तु	
		विचिन्वताम्	searched.		

"Even now the forest dwellers can search this impenetrable forest, thus get rid of your rue and let all of this forest be searched in its entirety. [4-49-7]

अवश्यम् कुर्वताम् दृश्यते कर्मणः फलम् ।  
परम् निर्वेदम् आगम्य न हि नः मीलनम् क्षमम् ॥ ४-४९-८

कुर्वताम्	= one who endeavours in an activity	तस्य	= its]	कर्मणः	= work's [pursuit's],
अवश्यम्	= definitely, it is perceptible -will become evident	परम्	= if not, on the other hand	फलम्	fruit
दृश्यते		मीलनम्	= shutting [eyes]	निर्वेदम्	= high, dejection, coming upon - deriving
नः	= for us			आगम्य	
				न क्षमम् हि	= not, forgivable, indeed.

"Fruit of pursuit will definitely be evident for those who undertake an endeavour earnestly, on the other hand, it will be unforgivable to shut our eyes deriving a high dejection. [4-49-8]

सुग्रीवः क्रोधनो राजा तीक्ष्ण दण्डः च वानराः ।  
भेतव्यम् तस्य सततम् रामस्य च महात्मनः ॥ ४-४९-९

वानराः	= oh, vanara-s	राजा सुग्रीवः	= king, Sugreeva, is irascible	तीक्ष्ण दण्डः	= ruthless, persecutor,
तस्य	= to him [to Sugreeva]	क्रोधनः		च	also
		महात्मनः	= great-souled one - self-reliant one, of Raama, also	सततम्	= always
नः	= for us]	रामस्य च			
		भेतव्यम्	= [we shall be,] frightened.		

"King Sugreeva is irascible and he is a ruthless persecutor too, oh, vanara-s, we shall always be frightened of him, and of self-reliant Raama as well. [4-49-9]

हितार्थम् एतत् उक्तम् वः क्रियताम् यदि रोचते ।  
उच्यताम् हि क्षमम् यत् तत् सर्वेषाम् एव वानराः ॥ ४-४९-१०

वानराः	= oh, vanara-s	वः हित	= for your, well-being,	एतत् उक्तम्	= all this, is said [by me]
रोचते यदि	= you like it, if	अर्थम्	for the purpose of	यत्	= which, for all of us, be-
तत्	= that, may be said, in-	क्रियताम्	= it may be done -	सर्वेषाम् एव	fitting
उच्यताम् हि	deed.		further searching for	क्षमम्	
			Seetha		

"All this is being said in the interest of your well-being, and if it is obliging to you it may be done in this way as I have said, if not, any other way out is there which will be conducive for all of us, oh, vanara-s, it may be said." Thus Angada spoke to the troops of monkeys. [4-49-10]

अंगदस्य वचः श्रुत्वा वचनम् गंधमादनः ।  
उवाच व्यक्त्या वाचा पिपासा श्रम खिन्नया ॥ ४-४९-११

अंगदस्य	= Angada's, words, on	गन्धमादनः	= Gandhamaadana - va-	पिपासा श्रम	= thirst, fatigue, one en-
वचः श्रुत्वा	hearing		nara	खिन्नया	ervated with
अ व्यक्त्या	= with inexplicit, words	वचनम्	= sentence, said.		
वाचा		उवाच			

On hearing Angada's words, Gandhamaadana who is enervated with thirst and fatigue spoke this sentence with inexplicit words. [4-49-11]

सदृशम् खलु वः वाक्यम् अंगदो यत् उवाच ह ।  
हितम् च एव अनुकूलम् च क्रियताम् अस्य भाषितम् ॥ ४-४९-१२

अंगदः यत्	= Angada, what, words,	वः	= to you	सदृशम् खलु	= is appropriate, isn't it
वाक्यम्	said, indeed that			अस्य	= his, as said, may be
उवाच ह		अनुकूलम्	= pragmatic, also	भाषितम्	done.
हितम् च एव	= advantageous, also,	च		क्रियताम्	
	thus				

"What Angada has said that is indeed appropriate, isn't it! It is advantageous and pragmatic also. Let us carry out as said by him. [4-49-12]

पुनः मार्गामहे शैलान् कन्दराम् च शिलान् तथा ।  
काननानि च शून्यानि गिरि प्रस्रवणानि च ॥ ४-४९-१३

पुनः	= again	शैलान्	= mountains, caves,	शून्यानि कान	= uninhabited, forests,
		कन्दराम् च	also, thus, rocks -	नानि च	also
		तथा शिलान्	rocky places		

गिरि = mountain, rapids, too  
प्रस्त्रवणानि च

मार्गामहे = let us search out.

"Again let us search out mountains, caves, crags, also like that the uninhabited forests and mountain rapids, too. [4-49-13]

यथा उद्दिष्टानि सर्वाणि सुग्रीवेण महात्मना ।  
विचिन्वन्तु वनम् सर्वे गिरि दुर्गाणि संगताः ॥ ४-४९-१४

सर्वे सन्गताः = all [of us,] collectively

मह आत्मना = great-souled one  
सुग्रीवेण यथा [self-assertive,] by  
उद्दिष्टानि Sugreeva, [places] as  
indicated

सर्वाणि गिरि = all of the, mountain,  
दुर्गाणि gorges

वनम् = forest

विचिन्वन्तु = let them be searched.

"Let us all collectively search all of the places with forests, mountains and gorges as indicated by that self-assertive Sugreeva." Thus Gandhamaadana spoke to all monkeys. [4-49-14]

ततः समुत्थाय पुनः वानराः ते महाबलाः ।  
विन्ध्य कानन संकीर्णाम् विचेरुर् दक्षिणाम् दिशम् ॥ ४-४९-१५

ततः = then

महा बलाः ते = great-mighty ones,  
वानराः those, vanara-s  
दक्षिणाम् = southern, quarter  
दिशम्

विन्ध्य कानन = Vindhya, forests, over-  
संकीर्णाम् spread with

पुनः = again, on getting up -  
समुत्थाय bestirring themselves  
विचेरुः = searched.

Those great-mighty vanara-s again perking themselves up searched the southern compass that is overspread with Vindhya forests. [4-49-15]

ते शारद अश्रु प्रतिमम् श्रीमत् रजत पर्वतम् ।  
शृङ्गवन्तम् दरीवन्तम् अधिरुह्य च वानराः ॥ ४-४९-१६

तत्र लोध्र वनम् रम्यम् सप्त पर्ण वनानि च ।  
विचिन्वन्तो हरि वराः सीता दर्शन कान्क्षिणः ॥ ४-४९-१७

सीता दर्शन = Seetha, to glance at,  
कान्क्षिणः desirous of

शारद अश्रु = they, autumn, [sil-  
very] cloud, stat-  
uesque of

दरीवन्तम् = having caverns

तत्र रम्यम् = there, delightful  
लोध्र वनम् Lodhra trees, wood of

हरि वराः = among monkeys, best  
ones

श्रीमत् = magnificent one

रजत पर्वतम् = Silver, Mountain

सप्त पर्ण = seven, leaved [groves  
वनानि च of banana plants] also

ते वानराः = those, vaanara-s

शृङ्गवन्तम् = having [many] peaks

अधिरुह्य च = clambered up, also

विचिन्वन्तः = they searched.

Those vanara-s who are the best among monkeys who are desirous of getting a glance of Seetha have clambered up a magnificent Silver Mountain which in statuesque is like an autumnal silvery cloud, and which has many zeniths and caverns, and searched there in the delightful woods of Lodhra trees, and even in the groves of seven-leaved banana plants. [4-49-16, 17]

तस्य अग्रम् अधिरूढाः ते श्रान्ता विपुल विक्रमाः ।  
न पश्यन्ति स्म वैदेहीम् रामस्य महिषीम् प्रियाम् ॥ ४-४९-१८

तस्य अग्रम् अधिरूढाः	= its [mountain's,] top, on ascending,	विपुल विक्रमाः ते	= [though] immensely, venturesome, they the vanara-s	श्रान्ता	= are fatigued
रामस्य प्रियाम् महिषीम् वैदेहीम्	= Raama's, dear, queen, at Vaidehi	न पश्यन्ति स्म	= not, seen [found,] they are.		

Though they searched everywhere on ascending the mountaintop they have not found Seetha, the dear queen of Raama, and though they are immensely venturesome they are fatigued. [4-49-18]

ते तु दृष्टि गतम् दृष्ट्वा तम् शैलम् बहु कन्दरम् ।  
अध्यारोहन्त हरयो वीक्षमाणाः समन्ततः ॥ ४-४९-१९

ते हरयः	= those, monkeys	दृष्टि गतम्	= sight, obtained [come into sight]	बहु कन्दरम्	= with many, caves
तम् शैलम् वीक्षमाणाः अध्यारोहन्त	= that, mountain [yet] keeping an eye on [that mountain,] they descended.	दृष्ट्वा	= having seen - searched	सम् अन्ततः	= all over

On searching what all they could see all over on that many caved mountain those monkeys descended yet keeping an eye on all over that mountain. [4-49-19]

अवरुह्य ततो भूमिम् श्रान्ता विगत चेतसः ।  
स्थित्वा मुहूर्तम् तत्र अथ वृक्ष मूलम् उपाश्रिताः ॥ ४-४९-२०

ततः	= then	भूमिम् अवरुह्य	= towards earth, on climbing down	श्रान्ता	= tired
वि गत चेतसः अथ वृक्ष मूलम् उपाश्रिताः	= verily, gone, are their faculties [with inanity] then, at tree, base, took shelter.	तत्र	= there	मुहूर्तम् स्थित्वा	= for a moment, staying

Then on climbing down the mountain they reached ground and became tired and inane, and staying there for moment they took shelter at the base of a tree. [4-49-20]

ते मुहूर्तम् समाश्रस्ताः किञ्चित् भग्न परिश्रमाः ।  
पुनर् एव उद्यताः कृत्स्नाम् मार्गितुम् दक्षिणाम् दिशम् ॥ ४-४९-२१

ते मुहूर्तम्	= they, for a moment,	किञ्चित्	= a little, intermitted, la-	पुनः एव	= again, thus
समाश्रस्ताः	took respite	भग्न	boriousness		
कृत्स्नाम्	= in entirety, southern,	परिश्रमाः			
दक्षिणाम्	direction	मार्गितुम्	= to search ventured.		
दिशम्		उद्यताः			

They took respite for a moment and when their laboriousness intermitted a little, again they ventured to search the southern direction in its entirety. [4-49-21]

हनुमत् प्रमुखाः ते तु प्रस्थिताः प्लवग ऋषभाः ।  
विन्ध्यम् एव आदितः कृत्वा विचेरुः ते समन्ततः ॥ ४-४९-२२

ते तु	= they, on their part	हनुमत्	= Hanuma, [and other]	प्लवग ऋषभाः	= fly-jumpers, the best
प्रस्थिताः	= started journey	प्रमुखाः	chieftains	विन्ध्यम् एव	= Vindhya, only
समन्ततः ते	= all over, they, searched	आदितः	= from starting [point,]		
विचेरुः	- for Seetha.	कृत्वा	on making		

Again making Mt. Vindhya as the starting point of search, those best fly-jumpers, namely Hanuma and the other chieftains of vanara-s, have searched all over the southern direction for Seetha. [4-49-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकोनपचाशः सर्गः ॥

Thus completes 49<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 50 Sarga 50 - पंचाशः सर्ग

## Search Of Vanaras In Riksha Cavity

Introduction -

Monkeys enter Riksha cavity, an unsightly and gloomy one, during their search in southern direction. While groping in that dark they loose time set by Sugreeva. Finally, they see luminosity and extraordinarily built mansions, woodlands, trees and lakes. Thereupon they catch sight of an elderly sainted lady and they all approach her asking after the legend of that cavity.

सह तारा अंगदाभ्याम् तु संगम्य हनुमान् कपिः ।  
विचिनोति च विन्ध्यस्य गुहाः च गहनानि च ॥ ४-५०-१

कपिः हनुमान्	= monkey, Hanuma	तारा अंगदाभ्याम् सह	= Lt. Tara, Angada and others, along with	संगम्य	= associated with
विन्ध्यस्य गुहाः च गहनानि च	= Vindhya's, caves, also, thick forests, also	विचिनोति च	= searched, also.		

Associated with Angada, Lt. Tara and others, the monkey Hanuma searched the caves and thick forests of Vindhya Range. [4-50-1]

सिंह शार्दूल जुष्टाः च गुहाः च परितः तथा ।  
विषमेषु नग इन्द्रस्य महा प्रस्त्रवणेषु च ॥ ४-५०-२

तथा	= then	परितः	= all around	सिंह शार्दूल जुष्टाः च विषमेषु	= by lions, tigers, jammed in, also = in crags
गुहाः च	= caves, also	नग इन्द्रस्य विचिनोति स्म	= of mountain, king [Mt. Vindhya] = he has searched.]		
महा प्र स्त्रवणेषु च	= towering, rapids, also				

Hanuma has searched in the caves of that kingly Mt. Vindhya, which are jammed in with lions and tigers, and even at the towering rapids. [4-50-2, 3a]

आसेदुः तस्य शैलस्य कोटिम् दक्षिण पस्चिमाम् ।  
तेषाम् तत्र एव वसताम् स कालो व्यत्यवर्तत ॥ ४-५-३

तस्य शैलस्य	= that, mountain's	दक्षिण पस्चिमाम् कोटिम्	= on south, west, peak	आसेदुः	= reached
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तेषाम् तत्र = for them, thereat,  
एव वसताम् alone, on staying  
[overstaying]

स कालः = that, time, swiftly  
व्यत्यवर्तत elapsed.

They reached the southwest peak of that mountain during their search and the time set by Sugreeva swiftly lapsed while they are overstaying thereat that Mt. Vindhya alone.

स हि देशो दुरन्वेष्टो गुहा गहनवान् महान् ।  
तत्र वायु सुतः सर्वम् विचिनोति स्म पर्वतम् ॥ ४-५०-४

गुहा	= with caves, impenetra-	दुर् अन्वेष्टः	= not, searchable, in-	वायु सुतः	= Air's, son [Hanuma]
गहनवान्	ble forests, extensive	हि	deed		
महान् सः	one, that place				
देशः					
तत्र सर्वम्	= there, everywhere, on	विचिनोति	= he is searching.		
पर्वतम्	mountain	स्म			

Though that extensive province is indeed an unsearchable one with its impenetrable caves and forests, yet Hanuma, the son of Air-god, searched everywhere on that mountain. [4-50-3b, 4]

परस्परेण रहिता अन्योन्यस्य अविदूरतः ।  
गजो गवाक्षो गवयः शरभो गन्धमादनः ॥ ४-५०-५

मैन्दः च द्विविदः चैव हनुमान् जांबवान् अपि ।  
अंगदो युव राजः च तारः च वनगोचरः ॥ ४-५०-६

गिरि जाल आवृतान् देशान् मार्गित्वा दक्षिणाम् दिशम् ।  
विचिन्वन्तः ततः तत्र ददृशुः विवृतम् बिलम् ॥ ४-५०-७

दुर्गम् ऋक्ष बिलम् नाम दानवेन अभिरक्षितम् ।

गजः गवाक्षः	= Gaja, Gavaaksha,	मैन्दः च	= Mainda, also, Dvividha,	हनुमान्	= Hanuma, Jaamba-
गवयः शरभः	Gavaya, Sharabha,	द्विविदः चैव	also thus	जाम्बवान्	vanta, even
गन्धमादनः	Gandhamaadana			अपि	
युव राजः	= crown, prince, An-	वन गोचरः	= forest-mover, Lt. Tara,	परस्परेण	= mutually, without -
अन्गदः च	gada, also	तारः च	also	रहिता	distancing from one
					another
अन्योन्यस्य	= in mutuality	अ वि दूरतः	= not, very, far-flung -	गिरि जाल	= mountains, mesh
			one another	आवृतान्	of, encompassed by,
मार्गित्वा	= having searched	ततः	= then, southern, direc-	देशान्	province
		दक्षिणाम्	tion, on searching	तत्र	= there
		दिशम्			
		विचिन्वन्तः			
दानवेन अभि	= by a demon, well-	दुर्गम्	= impassable one	ऋक्ष बिलम्	= Riksha, cavity, known
रक्षितम्	guarded			नाम	as



वि वृतम् = very, wide, cavity  
बिलम्

ददृशुः = they observed.

Without pressing one another closely, yet not distancing from one another largely, Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, also thus Mainda, Dvividā, and Hanuma, and even Jaambavanta, crown prince Angada, also the forest-mover Lt. Tara have searched that province in southern direction that is encompassed with interlocked mountains, and during their search there they have observed a wide-opened and impassable cavity known as Riksha cavity which is well guarded by a demon called Maya. [4-50-5, 6, 7, 8a]

क्षुत् पिपासा परीताः तु श्रान्ताः तु सलिल अर्थिनः ॥ ४-५०-८  
अवकीर्णम् लता वृक्षैः ददृशुः ते महा बिलम् ।

क्षुत् पिपासा = hunger, thirst,  
परीताः wrapped up in [in-  
vaded by]  
ते = they - the monkeys

श्रान्ताः = fatigued  
लता वृक्षैः = with climbers, trees,  
अवकीर्णम् enwrapped

सलिल अर्थिनः = water, cravers of  
महा बिलम् = capacious, cavity, they  
ददृशुः beheld.

Thirst and hunger invading them they are fatigued and craving for water, and such as they are they beheld that capacious cavity which is enwrapped in climbers and trees. [4-50-8, 9a]

तत्र क्रौन्चाः च हंसाः च सारसाः च अपि निष्क्रमन् ॥ ४-५०-९  
जल आर्द्राः चक्रवाकाः च रक्त अंगाः पद्म रेणुभिः ।

तत्र = there

क्रौन्चाः च = Kaunca waterfowls,  
हंसाः च also, swans, also,  
सारसाः च Saarasa waterfowls,  
also

जल आर्द्राः = by water, drenched

पद्म रेणुभिः = with lotus, pollen

रक्त अंगाः = reddened, with bodies

चक्रवाकाः च = Cakravaka water-  
अपि fowls, also, even

निष्क्रमन् = exiting

ददृशुः = they saw.]

There they have seen the swans and the waterfowls like Kraunca, Saarasa, and even Cakravaka waterfowls exiting from the cavity with their bodies drenched in water and reddened with the dapples of lotuses' pollen. [4-50-9b, 10a]

ततः तत् बिलम् आसाद्य सुगन्धि दुरतिक्रमम् ॥ ४-५०-१०  
विस्मय व्यग्र मनसो बभूवुः वानरर्षभाः ।

ततः = then

वानर ऋषभाः = vanara-s, bullish [best]  
ones

सुगन्धि = fragranced [cave]

दुर अति = not, to over, step [un- क्रमम् enterable anyway]	तत् बिलम् = that, cavity, on near- आसाद्य ing	विस्मय व्यग्र = with amaze, dis- मनसः mayed, at heart [disheartened with amazement]
बभूवुः = they became.		

When those best vanara-s have neared that fragrant and impermeable cavity they are disheartened with amazement. [4-50-10b, 11a]

संजात परिशंकाः ते तत् बिलम् प्लवग उत्तमाः ॥ ४-५०-११  
अभ्यपद्यन्त संहृष्टाः तेजोवन्तो महाबलाः ।

तेजोवन्तः = highly resplendent ones	महा बलाः = great-mighty ones such as they are	ते = those
प्लवग उत्तमाः = fly-jumpers, the best	संजात परि = evoked, general, sus- शंकाः picion - a high suspi- cion is evoked in them	सम् हृष्टाः = rejoicing
तत् बिलम् = that, to cavity	अभि = towards, draw near. आपद्यन्त	

Though a suspicion in general is evoked in them, as they presumed that cavity to be Naraka, The Hell of Yama, or Paataala, the Netherworld of Emperor Bali, those highly resplendent and great mighty fly-jumpers have neared it, rejoicing for the availability of water in there. [4-50-11b, 12a]

नाना सत्त्व समाकीर्णाम् दैत्य इन्द्र निलय उपमम् ॥ ४-५०-१२  
दुर्दर्शम् इव घोरम् च दुर्विगाह्यम् च सर्वशः ।

नाना सत्त्व = diverse, beings, dis- समाकीर्णाम् persed with	दैत्य इन्द्र = demon's, emperor's निलय [Emperor Bali,] resi- उपमम् dence, similar	दुर् दर्शम् = not, to see [unsightly,] इव like
घोरम् = hideous	सर्वशः = from anywhere	दुर् वि = impossible, verily, to गाह्यम् च enter [un-enterable cavity,] also.

That hideous cavity is dispersed with diverse beings, similar to the residence of the emperor of demons, namely Emperor Bali, in Paataala, the Netherworld, and it is unsightly and impermeable from anywhere. [4-50-12b, 13a]

ततः पर्वत कूट आभो हनुमान् मारुत आत्मजः ॥ ४-५०-१३  
अब्रवीत् वानरान् घोरान् कान्तार वन कोविदः ।

ततः = then	पर्वत कूट = mountain, top, similar आभः in gloss	कान्तार वन = about inscrutable, कोविदः forests, a mastermind
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मारुत	= Air-god's,	son,	घोरान्	= to formidable ones [or,
आत्मजः	Hanuma		सर्वान्	to all of the,] Vanara-s,
हनुमान्			वानरान्	spoke to.
			अब्रवीत्	

The son of Air-god Hanuma whose glossiness is like that of a mountaintop and who is a mastermind in scrutinising every inscrutable forest, then spoke to all of the formidable Vanara-s. [4-50-13b, 14a]

गिरि जाल आवृतान् देशान् मार्गित्वा दक्षिणाम् दिशम् ॥ ४-५०-१४  
वयम् सर्वे परिश्रान्ता न च पश्याम मैथिलीम् ।

वयम् सर्वे	= we, all	गिरि जाल	= mountains, meshes,	दक्षिणाम्	= southern, direction
		आवृतान्	enmeshed, places	दिशम्	
मार्गित्वा	= having searched	देशान्		मैथिलीम्	= Maithili
न च पश्याम	= not, also [yet,] seen.	परि श्रान्ता	= overly, fatigued		

"We all have searched the southern quarter including those places that are enmeshed with meshes of mountains, and we are overly fatigued, but Maithili is unnoticed. [4-50-14b, 15a]

अस्मात् च अपि बिलात् हंसाः क्रौन्चाः च सह सारसैः ॥ ४-५०-१५  
जल आर्द्राः चक्रवाकाः च निष्पतन्ति स्म सर्वशः ।

नूनम् सलिलवान् अत्र कूपो वा यदि वा हृदः ॥ ४-५०-१६  
तथा च इमे बिल द्वारे स्निग्धाः तिष्ठन्ति पादपाः ।

अस्मात्	= from this, cavity	हंसाः	= swans, along with,	क्रौन्चाः च	= Kraunca birds, also
बिलात्		सारसैः सह	also, Saarasa water-fowls		
जल आर्द्राः	= water, drenched,	सर्वशः	= from all over, out	अत्र	= there - in cavity
चक्रवाकाः च	Cakravaka water-fowls, also	निष्पतन्ति	falling - coming out,		
सलिलवान्	= having water	स्म	they are	यदि वा हृदः	= otherwise, or, a pond
नूनम्	= certainly shall be there	कूपः वा	= a wellspring, or	इमे	= these
बिल द्वारे	= cavity, at doorway,	तथा	= like that		
पादपाः	trees are	स्निग्धाः	= glisten, they are - they		
		तिष्ठन्ति	are verdant.		

"Swans along with waterfowls like Saarasa, Kruanca, and water drenched Cakravaka birds are coming out of this cavity from all over, and even the trees available at its doorway are verdant. Certainly there must be a wellspring, or otherwise a pond with water." Thus Hanuma spoke to all monkeys. [4-50-15b, 16, 17a]

इति उक्ताः तत् बिलम् सर्वे विविशुः तिमिर आवृतम् ॥ ४-५०-१७  
अचन्द्र सूर्यम् हरयो ददृशू रोम हर्षणम् ।

इति उक्ताः	= thus, they are spoken [by Hanuma]	सर्वे	= all of them	तिमिर	= by darkness, enfolded
तत् बिलम्	= that, cavity, they entered	हरयः	= monkeys	आवृतम्	in
रोम हर्षणम्	= hair, raising [cavity]	ददृशू	= they saw.	अ चन्द्र	= devoid of, moon, sun
				सूर्यम्	[unilluminated by]

When Hanuma spoke to them thus as a kind of assurance, all those monkeys entered the cavity and found it as a sunless or moonless cavity, enfolded in hair-raising darkness. [4-50-17b, 18a]

निशम्य तस्मात् सिंहाः च तान् तान् च मृग पक्षिणः ॥ ४-५०-१८  
प्रविष्टा हरि शार्दूला बिलम् तिमिर आवृतम् ।

हरि शार्दूला	= monkeys, tigerly ones	तस्मात्	= therefrom - coming from cavity	सिंहाः च	= lions, also
तान् तान् च	= those, those - various, also	मृग पक्षिणः	= animals, birds	निशम्य	= on seeing
तिमिर	= by obscurity,	बिलम्	= cavity, they entered.		
आवृतम्	shrouded	प्रविष्टाः			

Those tigerly monkeys have also seen lions and various other animals and birds exiting therefrom, and entered that cavity which is enshrouded in obscurity. [4-50-18b, 19a]

न तेषाम् सज्जते दृष्टिः न तेजः न पराक्रमः ॥ ४-५०-१९  
वायोः इव गतिः तेषाम् दृष्टिः तम् अपि वर्तते ।

तेषाम्	= for them	दृष्टिः न सज्जते	= eyesight, not, fit enough [became unfit, ineffectual / obstructed]	तेजः न	= their vigour, no
पराक्रमः न	= valorousness, no	तेषाम् गतिः	= their, permeation	वायोः इव	= air [gust,] like
दृष्टिः तमसि वर्तते	= eyesight, in gloominess, actuated.				

Their eyesight, or their vigour, or their valorousness is rendered ineffectual, and their permeation is just like the directionless air as their eyesight is thwarted in gloominess.

Or

Despite of the gloominess of that cavity, unobstructed is their eyesight, or their vigour or their valorousness, and their permeation is like that of the gust of air as their eyesight is actuated even in darkness. [4-50-19, 20a]

ते प्रविष्टाः तु वेगेन तत् बिलम् कपि कुंजराः ॥ ४-५०-२०  
प्रकाशम् च अभिरामम् च ददृशुः देशम् उत्तमम् ।

तत् बिलम् = that, cavity, speedily, वेगेन प्रविष्टाः on entering [going further,] but तु अभिरामम् = lovely, also च	ते कपि = those, monkeys, elephantine कुन्जराः उत्तमम् = a best, place, they saw. देशम् ददृशुः	प्रकाशम् च = luminous [phosphorescent, visible in darkness,] also
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But on their going further into that cavity speedily, those elephantine monkeys beheld a best place that is luminous, as well as lovely. [4-50-20b, 21a]

ततः तस्मिन् बिले भीमे नाना पादप संकुले ।। ४-५०-२१  
अन्योन्यम् संपरिष्वज्य जग्मुर् योजनम् अंतरम् ।

ततः = then	अन्यः = each, to each, tightly, अन्यम् सम् bracing [hand in hand] परिष्वज्य	भीमे = in awful - cavity
नाना पादप = various, trees, compacted with संकुले	तस्मिन् बिले = in that, cavity	योजनम् = a yojana, interstice, advanced further. अन्तरम् जग्मुः

In that awful cave that is compacted with various trees, then they advanced further an interstice of yojana distance, hand in hand lest one may miss the other. [4-50-21b, 22a]

ते नष्ट संज्ञाः तृषिताः संभ्रान्ताः सलिल अर्थिनः ।। ४-५०-२२  
परिपेतुर् बिले तस्मिन् कंचित् कालम् अतन्द्रिताः ।

नष्ट संज्ञाः = lost, track of सलिल = water, cravers अर्थिनः तस्मिन् बिले = in that, cavity	तृषिताः = thirsty ते = those कंचित् = for some, time [for a good while] कालम्	सम् भ्रान्ताः = highly perplexed अ तन्द्रिताः = without, becoming weary - unwearyingly परि पेतुः = over, hopped [hopped over.]
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Though they are craving for water, highly perplexed, and lost track of their destination or any waterway, and yet hopeful of their mission they unwearyingly hopped in that cavity for a good while. [4-50-22b, 23a]

ते कृशा दीन वदनाः परिश्रान्ताः प्लवंगमाः ।। ४-५०-२३  
आलोकम् ददृशुः वीरा निराशा जीविते यदा ।

कृशा = enervated	दीन वदनाः = sad, faced	परिश्रान्ताः = overly tired such as they are
ते = they	वीराः = brave, fly-jumpers प्लवंगमाः	यदा = when
जीविते = of life, despaired then निराशाः	आलोकम् = a seeable thing [luminescence,] they perceived. ददृशुः	

Those fly-jumpers are presently enervated and overly tired, and sad faced, and when those brave ones are despaired of their life, just then they perceived a luminescence. [4-50-23b, 24a]

ततः तम् देशम् आगम्य सौम्याः वितिमिरम् वनम् ॥ ४-५०-२४

ददृशुः कान्चनान् वृक्षान् दीप्त वैश्वानर प्रभान् ।  
सालान् तालान् तमालान् च पुन्नागान् वंजुलान् धवान् ॥ ४-५०-२५

चंपकान् नाग वृक्षान् च कर्णिकारान् च पुष्पितान् ।  
स्तवकैः कांचनैः चित्रैः रक्तैः किसलयैः तथा ॥ ४-५०-२६

आपीडैः च लताभिः च हेम आभरण भूषितैः ।  
तरुण आदित्य संकाशान् वैदूर्यमय वेदिकान् ॥ ४-५०-२७

विभ्राजमानान् वपुषा पादपान् च हिरण्मयान् ।  
नील वैदूर्य वर्णाः च पद्मिनीः पतंगैः आवृताः ॥ ४-५०-२८

महद्भिः कांचनैः वृक्षैः वृता बाल अर्क संनिभैः ।

सौम्याः	= amenable - monkeys	ततः	= then	तम् देशम्	= at that, province, on
वि तिमिरम्	= without, shadow,	दीप्त वैश्वानर	= irradiated, ritual-fire	आगम्य	arriving
वनम्	woodland	प्रभान्	like, in irradiance	कान्चनान्	= golden, trees
सालान्	= Saala, Taala	पुन्नागान्	= Punnaaga, Vanjula,	वृक्षान्	
तालान्	[Palmyra,] Tamaala	वन्जुलान्	Dhava [trees]	चम्पकान्	= Campaka-s
तमालान् च	[trees], also	धवान्		कान्चनैः	= golden, amazing, with
नाग वृक्षान्	= Naaga, trees, also	पुष्पितान्	= flowered, Karnikaara,	चित्रैः	bunches of lowers
च		कर्णिकारान्	also	स्तवकैः	
तथा	= like that	च		लताभिः च	= with climbers, also
हेम आभरण	= golden, with jew-	रक्तैः	= with reddish, leaflets,	वैदूर्यमय	= wholly lapis gem's,
भूषितैः	ellery, decorated	किसलयैः	as towering diadems	वेदिकान्	with pedestals
वपुषा	= by their bodies, glitter-	आपीडैः		पतंगैः	= with birds
विभ्राजमानान्	ing, with golden, trees,	तरुण	= tender, sun, similar in	कान्चनैः	= golden ones
हिरण्मयान्	also	आदित्य	shine	पद्मिनीः	= with lotus lakes [or,
पादपान् च		संकाशान्			lotus-creepers,]
आवृताः	= encircling [flying	नील वैदूर्य	= blue, lapis lazuli gems,		
महद्भिः	= broad [with petals]	वर्णाः च	in hue, also		
ददृशुः	= they beheld.	बाल अर्क	= tender, sun, similar in		
		संनिभैः	shine		
		पद्मैः वृता	= with lotuses, encom-		
			passed by		

Those amenable monkeys on arriving at that province then beheld a shadowless woodland with golden trees which in irradiance is like the irradiated Ritual-fire. They beheld Saala, Taala [Palmyra,] Tamaala trees and some flowered trees like Punnaaga, Vanjula, Dhava, Campaka, Naaga, also Karnikaara trees. The bunches of their flowers are golden and amazing, leaflets are reddish, and like that the climbers enwreathing at their tops are like their towering diadems and since those trees have golden fruits, they look as though decorated with golden jewellery. Those golden-bodied tress are shining forth like tender sun and their pedestals are completely studded with lapis gems. The birds encircling those trees are in the hue of lapis lazuli gems. The lotus lakes are encompassed with golden lotuses with broad petals, which in shine are similar to tender sun. [4-50-24b, 25, 26, 27, 28, 29a] Some mms use 'lofty trees' instead of the 'golden lotuses with broad petals' then it means that 'the stand of trees is surrounded by both the lotus-lakes and lofty trees...' In the next verse also some use the word 'tortoises' is used instead of 'lotuses.' This is said to be the problem with copyists.

जातरूपमयैः मत्स्यैः महद्भिः च अथ पन्कजैः ॥ ४-५०-२९  
नलिनीः तत्र ददृशुः प्रसन्न सलिल आयुताः ।

अथ	= then	जातरूपमयैः	= totally golden, with	महद्भिः	= with beamy, lotuses
		मत्स्यैः	fishes	पन्कजैः	[tortoises]
प्रसन्न सलिल	= serene, waters, con-	तत्र ददृशुः	= there, they beheld	कच्छपैः	
आयुताः	taining, lotus-lakes				
नलिनीः					

Then they beheld there the lotus-lakes containing serene waters and stocky lotuses and burly fishes that are golden. [4-50-29b, 30a]

कांचनानि विमानानि राजतानि तथा एव च ॥ ४-५०-३०  
तपनीय गवाक्षाणि मुक्ता जाल आवृतानि च ।

हैम राजत भौमानि वैदूर्य मणिमन्ति च ॥ ४-५०-३१  
ददृशुः तत्र हरयो गृह मुख्यानि सर्वशः ।

हरयः	= monkeys	तत्र	= there	कान्चनानि	= golden ones
तथा एव च	= like that, also	राजतानि	= silver ones	विमानानि	= having domes
तपनीय	= [ore purified by melt-	मुक्ता जाल	= pearly, laceworks,	हैम राजत	= golden, silver, having
गवाक्षाणि	ing] golden, with win-	आवृतानि च	covered by, also	भौमानि	multi-stories
	dows				
वैदूर्य	= lapis, gem-studded,	गृह मुख्यानि	= mansions, choicest	सर्वशः	= everywhere
मणिमन्ति च	also		ones		
ददृशुः	= they beheld.				

There the monkeys beheld choicest mansions everywhere made out of gold and silver, some with golden and some with silver domes, while some with golden and some with silver multi-stories, but all are studded with lapis gems with golden windows covered with laceworks of pearls. [4-50-30b-32a]

पुष्पितान् फलिनो वृक्षान् प्रवाल मणि संनिभान् || ४-५०-३२  
कांचन भ्रमरान् चैव मधूनि च समन्ततः ।

पुष्पितान्	= flowered, fruited	प्रवाल मणि	= red corals, rubies, sim-	वृक्षान्	= trees
फलिनः		संनिभान्	ilar in shine		
कांचन	= golden, honeybees,	मधूनि च	= honeys, also	समन्ततः	= everywhere
भ्रमरान् चैव	also, thus				
ददृशुः	= they beheld.]				

They have also seen everywhere flowered and fruited trees that are similar in shine to red corals and rubies, and golden honeybees, as well as honeys. [4-50-32b, 33a]

मणि कांचन चित्राणि शयनानि आसनानि च || ४-५०-३३  
विविधानि विशालानि ददृशुः ते समन्ततः ।  
हेम रजत कांस्यानाम् भाजनानाम् च राशयः || ४-५०-३४

ते	= they	मणि कांचन	= gems, gold, amazingly	विविधानि	= diverse, capacious
शयनानि	= beds, seats, also	चित्राणि	crafted	विशालानि	
आसनानि च		हेम रजत	= of golden, silver, bell-	भाजनानाम्	= utensils, stacks of
समन्ततः	= everywhere, they be-	कांस्यानाम्	metal	राशयः	
ददृशुः	held.				

They beheld everywhere diverse and capacious beds and seats that are amazingly crafted with gemstones and gold, and also stacks of utensils made of gold, silver and bell metal. [4-50-33b, 34]

अगुरुणाम् च दिव्यानाम् चंदनानाम् च संचयम् ।  
शुचीनि अभ्यवहाराणि मूलानि च फलानि च || ४-५०-३५

दिव्यानाम्	= with heavenly, aloe	चंदनानाम्	= sandalwood sticks,	शुचीनि	= depurated, [to throw
अगुरुणाम्	vera substance	संचयम्	stockpiles	अभ्यवहाराणि	down - swallowable
मूलानि च	= tubers, also, fruits,	ददृशुः ते	= saw, they.]	अभि अव ह	victuals]
फलानि च	also				

They saw the stockpiles of heavenly aloe vera substances and sandalwood sticks and depurated eatables, tubers and fruits. [4-50-35]



महा अर्हाणि च पानानि मधूनि रसवन्ति च ।  
 दिव्यानाम् अम्बराणाम् च महा अर्हाणाम् च संचयान् ॥ ४-५०-३६  
 कंबलानाम् च चित्राणाम् अजिनानाम् च संचयान् ।

महा अर्हाणि च	= top-graded, also	पानानि	= soft-drinks	रसवन्ति मधूनि च	= luscious, honeys, also
दिव्यानाम्	= divinely	महा अर्हाणाम्	= finest quality	अम्बराणाम्	= clothing, heaps of
चित्राणाम्	= exotic ones, blankets,	अजिनानाम्	= deerskins, sheaves,	सन्चयान्	
कम्बलानाम्	also	च सन्चयान्	also - they saw.		
च					

They have also seen top-grade soft drinks, luscious honeys, heaps of finest quality clothing, exotic blankets and sheaves of deerskins. [4-50-36, 37a]

तत्र तत्र विन्यस्तान् दीप्तान् वैश्वानर प्रभान् ॥ ४-५०-३७  
 ददृशुः वानराः शुभ्रान् जातरूपस्य संचयान् ।

वानराः	= Vanara-s	तत्र तत्र	= there, there, kept - set up	दीप्तान्	= glowing, ritual-fire,
		विन्यस्तान्		वैश्वानर	with glow
शुभ्रान्	= undefiled	जातरूपस्य	= gold's, mounds of	प्रभान्	
		सन्चयान्		ददृशुः	= they observed.

Vanara-s have also observed mounds of undefiled gold stockpiled here and there glowing with the glow of ritual fire. [4-50-37b, 38a]

तत्र तत्र विचिन्वन्तो बिले तत्र महा प्रभाः ॥ ४-५०-३८  
 ददृशुः वानराः शूराः स्त्रियम् काञ्चित् अदूरतः ।

महा प्रभाः	= of high, resplendence,	तत्र बिले	= in that, cavity	तत्र तत्र	= there, there, when
शूराः वानराः	valiant ones, Vanara-s	काञ्चित्	= someone	विचिन्वन्तः	searching
अ दूरतः	= not, far-off			स्त्रियम्	= a lady
ददृशुः	= they perceived.				

When searching here and there in that cavity those valiant vanara-s of high resplendence have perceived some lady rather not far from them. [4-50-38b, 39a]

ताम् च ते ददृशुः तत्र चीर कृष्ण अजिन अम्बराम् ॥ ४-५०-३९  
 तापसीम् नियत आहाराम् ज्वलंतीम् इव तेजसा ।

ते तत्र	= they, there	चीर कृष्ण	= jute- cloth, deer, skin,	नियत	= one with controlled,
		अजिन	attired in	आहाराम्	diet
		अम्बराम्			

तेजसा	= by her luminescence	तापसीम्	= a sainted lady, at her,
ज्वलन्तीम्	[of asceticism,] one	ताम् ददृशुः	they saw.
इव	who is glowing, as		
	with		

They saw a sainted lady there who is attired in jute-cloths and who is on a controlled diet and who is like a luminiferous entity by her own luminescence of asceticism. [4-50-38b, 39a]

विस्मिता हरयः तत्र व्यवतिष्ठन्त सर्वशः ।  
प्रपच्छ हनुमान् तत्र का असि त्वम् कस्य वा बिलम् ॥ ४-५०-४०

हरयः	= monkeys, are won-	तत्र सर्वशः	= there, all about, stood	तत्र हनुमान्	= there [in that matter,]
विस्मिताः	dered	व्यवतिष्ठन्त	[still]	प्रपच्छ	Hanuma, asked about
		वि अव			
		तिष्ठन्त			
त्वम् का	= you, who, are	बिलम् कस्य	= cavity, whose, either.		
असि		वा			

In wonderment the monkeys stood still all over, and in the matter of her identity Hanuma asked her, "Who are you? Whose cavity is this, either? [4-50-40b, 40c]

ततो हनूमान् गिरि सन्निकाशः  
कृत अंजलिः ताम् अभिवाद्य वृद्धाम् ।  
प्रपच्छ का त्वम् भवनम् बिलम् च  
रत्नानि च इमानि वदस्व कस्य ॥ ४-५०-४१

ततः	= then	गिरि	= mountain, similar in	हनूमान्	= Hanuma
		सन्निकाशः	shine	अभिवाद्य	= on reverencing
कृत	= making, palm-fold	ताम् वृद्धाम्	= her, at aged lady	भवनम्	= mansion, cavity, and
अंजलिः				बिलम् च	
प्रपच्छ	= asked	त्वम् का	= you, who [are]	वदस्व	= [please] speak.
इमानि रत्नानि	= these, jewels, also	कस्य	= whose		
च					

Then Hanuma whose shine is similar to that of a mountain making palm-fold and reverencing that aged lady asked, "Who are you? Whose is this cavity, or the mansion or these jewels? Please speak." [4-50-41]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पंचाशः सर्गः ॥

Thus completes 50<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 51 Sarag 51 - एकपंचाशः सर्ग

## The Legend Of Black Cave

## Introduction -

The legend of Black Cave is informed to Hanuma and others by Swayamprabha, the sainted lady who safeguards the paradisaical creation of a demon named Maya. Maya crafted this cave as a heaven on earth, for which the infuriated Indra eliminated Maya. Hema, an apsara, nymphal-virtuoso accords this fantastic creation to Swayamprabha. Swayamprabha offers hospitality to all the monkeys who entered that cave.

इति उक्त्वा हनुमान् तत्र पुनः कृष्ण अजिन अंबराम् ।  
अब्रवीत् ताम् महाभागाम् तापसीम् धर्म चारिणीम् ॥ ४-५१-१

इति उक्त्वा = thus, on saying, हनुमान् तत्र Hanuma, there	पुनः कृष्ण = again, to one with अजिन black deer, skin, अम्बराम् dressed in	अब्रवीत् = spoke, to her, most ताम् reverential lady महाभागाम्
तापसीम् = sainted lady, in pro- धर्म bity, conducting her- चारिणीम् self.		

Thus, Hanuma on saying therein [that subject,] again spoke to that most reverential and sainted lady who is dressed in black deerskin and conducting herself in probity. [4-51-1]

इदम् प्रविष्टाः सहसा बिलम् तिमिर संवृतम् ।  
क्षुत् पिपासा परिश्रान्ताः परिखिन्नाः च सर्वशः ॥ ४-५१-२

इदम् वयम् = here, [we,] entered, प्रविष्टाः suddenly सहसा	बिलम् = cavity, with darkness, तिमिर overspread संवृतम्	क्षुत् पिपासा = with hunger, thirst, परिश्रान्ताः overtired
परि खिन्नाः च = overawed, also, any- सर्वशः wise.		

"Overtired with hunger and thirst we are overawed anyway, and we suddenly entered this cavity, which is overspread with darkness..." [Thus Hanuma is speaking to her.] [4-51-2]

महत् धरण्या विवरम् प्रविष्टाः स्म पिपासिताः ।  
इमाम् तु एवम् विधान् भावान् विविधान् अद्भुत उपमान् ॥ ४-५१-३

दृष्ट्वा वयम् प्रव्यथिताः संभ्रान्ता नष्ट चेतसः ।  
कस्य एते काञ्चना वृक्षाः तरुण आदित्य सन्निभाः ॥ ४-५१-४

महत् धरण्या विवरम्	= extensive, earth's, hol- low	प्रविष्टाः स्म पिपासिताः	= entered, we, thirstily	इमाम् तु एवम् विधान् भावान्	= these, but, this, kind of, mansion
विविधान् अद्भुत उपमान्	= diverse, marvel, simi- lar [marvellous ones]	दृष्ट्वा वयम् प्रव्यथिताः सम्भ्रान्ता नष्ट चेतसः	= on seeing, we are, verily agitated, verily amazed, lost, hearts [agonised]	कस्य एते कान्चनाना वृक्षाः	= whose, all these, golden, trees
तरुण आदित्य सन्निभाः	= young, sun, splendent like.				

"We entered this extensive hollow of earth thirstily, but on seeing this kind of these diverse and marvellous mansions we are verily amazed [presuming that this is a dominion of some demon,] and we are agitated [in not knowing dos and don'ts,] and agonised [at our incarceration...] whose trees are all these golden ones, splendent like young sun... [4-51-3, 4]

शुचीनि अभ्यवहार्याणि मूलानि च फलानि च ।  
कांचनानि विमानानि राजतानि गृहाणि च ॥ ४-५१-५  
तपनीय गव अक्षाणि मणि जाल आवृतानि च ।

शुचीनि अभ्यवहार्याणि राजतानि गृहाणि च	= depurated, edibles  = silvern, mansion, also	मूलानि च फलानि च तपनीय गवाक्षाणि	= tubers, also, fruits, also = molten god [golden,] ventilators	कान्चनानि विमानानि मणि जाल आवृतानि च	= golden, aircrafts  = jewelery, laces, over- spread [encased,] also.
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"The edibles, tubers, and fruits are all depurated... golden are the aircrafts... mansions silvern... ventilators golden and encased in jewelery laces... [4-51-5, 6a]

पुष्पिताः फालवन्तः च पुण्याः सुरभि गन्धयः ॥ ४-५१-६  
इमे जांबूनदमयाः पादपाः कस्य तेजसा ।

पुष्पिताः फालवन्तः च  कस्य तेजसा	= flowered, fruited, also  = by whose, splendour.	पुण्याः सुरभि गन्धयः	= auspicious, scented, aromatically	इमे जाम्बूनदमयाः पादपाः	= these, completely golden, trees
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"Flowered and fruited and also aromatically scented are these auspicious and completely golden trees... by whose splendour [they are rendered thus?] [4-51-6b, 7a]

कांचनानि च पद्मानि जातानि विमले जले ॥ ४-५१-७  
कथम् मत्स्याः च सौवर्णा दृश्यन्ते सह कच्छपैः ।

कान्चनानि च पद्मानि	= golden, also, lotuses	जातानि विमले जले	= born, in limpid, water	कथम् मत्स्याः च सौवर्णा	= how, fishes, also, are golden
दृश्यन्ते सह कच्छपैः	= ostensibly, with, tor- toises.				

"Also how the lotuses born in limpid water are golden, and how the fishes along with tortoises are ostensibly golden? [4-51-7b, 8a]

आत्मानः अनुभावात् वा कस्य वै एतत् तपो बलम् ॥ ४-५१-८  
अजानताम् नः सर्वेषाम् सर्वम् आख्यातुम् अर्हसि ।

आत्मानः अनु भावात् वा सर्वम् आख्यातुम् अर्हसि	= of yours, innate, ow- ing to prodigy, or  = all of it, to narrate, apt of you.	कस्य वै एतत् तपः बलम्	= whose, indeed, all this, asceticism, prowess	अ जानताम् नः सर्वेषाम्	= not, knowing [oblivi- ous of,] us, all of
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"Or, is all this owing to the innate prodigy of yours or to whose asceticism's prowess all this is owed... as all of us are oblivious of it, so it will be apt of you to narrate all of it..." [Thus Hanuma requested that sainted lady.] [4-51-8b, 9a]

एवम् उक्ता हनुमता तापसी धर्म चारिणी ॥ ४-५१-९  
प्रति उवाच हनूमन्तम् सर्व भूत हिते रता ।

एवम् उक्ता हनुमता सर्व भूत हिते रता	= thus, she is addressed, by Hanuma = all, beings, in well- being, blissful one.	तापसी धर्म चारिणी	= sainted lady, righ- teous, of conduct	प्रति उवाच हनूमन्तम्	= in turn, spoke [replied,] to Hanuma
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Thus when Hanuma addressed her, that sainted lady, and a blissful one in the well being of all the beings, she replied Hanuma. [4-51-9b, 10a]

मयो नाम महातेजा मायावी दानवर्षभः ॥ ४-५१-१०  
तेन इदम् निर्मितम् सर्वम् मायया काञ्चनम् वनम् ।

मयः नाम महातेजा आसीत् सर्वम् मायया काञ्चनम् वनम्	= Maya, named, great- resplendent one [a marvellous fantasist] [was there] = all this, with expertise in illusiveness [phe- nomenal expertise,] golden, woodland.	मायावी दानव ऋषभः	= a wizard, demon, bullish	तेन इदम् निर्मितम्	= by him, this is, con- structed
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"A marvellous fantasist by name Maya was there, a bullish demon of wizardry and by him with his phenomenal expertise all this golden woodland is constructed..." [Thus, that sainted lady started her narration.] [4-51-10b]

पुरा दानव मुख्यानाम् विश्वकर्मा बभूव ह ॥ ४-५१-११  
येन इदम् काञ्चनम् दिव्यम् निर्मितम् भवन उत्तमम् ।

पुरा दानव = once, for demons, मुख्यानाम् lords	विश्व कर्मा = universal, craftsman, बभूव ह [he] became, indeed	येन इदम् = by whom, this, golden, काञ्चनम् heavenly दिव्यम्
निर्मितम् = constructed, mansion, भवन superb. उत्तमम्		

"Once he was the Universal Craftsman to the lords of demons by whom this divinely golden and superb mansion was constructed... [4-51-11]

स तु वर्ष सहस्राणि तपः तप्त्वा महत् वने ॥ ४-५१-१२  
पितामहात् वरम् लेभे सर्वम् औशसनम् धनम् ।

सः तु वर्ष = he, but, years, thou- सहस्राणि sands	तपः तप्त्वा = asceticism, on practising, महत् वने in [this] horrendous, forest	पितामहात् = from Forefather वरम् लेभे [Brahma,] boon, obtained
सर्वम् = entire, of Sage Shukra, औशसनम् wealth [the architec- धनम् ture or, the wealth of immoderate beseech- ers of wealth.]		

"But he on practising asceticism for thousands of years in this horrendous forest, obtained a boon from Brahma, the Forefather, [which entails acquirement of] entire wealth of Sage Shukra...

ओर्

"But he on practising asceticism for thousands of years in this horrendous forest, obtained a boon from Brahma, the Forefather, [which entails acquirement of] entire wealth of those people, who immoderately and avariciously beseech all the available gods, to accord all wealth to them only...[4-51-12b, 13a]

**Comment:** Sage Shukra, better known as Shukraacharya, is the mentor and clan-priest of demons. He was an astounding expert to canonise the Architectural Engineering, creating paradisiacal constructions, materialising materials just from out of thin air and the like. Likewise, many humans beseech gods near at hand, to bestow wealth as godsend without an iota of their personal strain, with a confidence that when Shukraacharya could deliver material comforts to demons from out of thin air, gods must also be bestowing riches on them, as gods

have no other function than this. Hence, this demon Maya, being a demon, wanted to loot the wealth of his own demon-priest Shukraacaarya, viz., the Architectural Engineering. And Brahma granted it, as a crosswise benefit to gods.

विधाय सर्वम् बलवान् सर्व काम ईश्वरः तदा ॥ ४-५१-१३  
उवास सुखितः कालम् कंचित् अस्मिन् महावने ।

विधाय सर्वम् बलवान् कालम् कंचित् अस्मिन् महावने	= methodised, every- thing, dynamic one  = time, some, in this, great, forest.	सर्व काम = all, wishes, ruler of [in- ईश्वरः तदा vested with privileges for all wishes,] then	उवास = resided, comfortably सुखितः
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"That dynamic one methodised everything and then resided comfortably in this great forest for some time, privileged with all his wishes... [4-51-13b, 14a]

तम् अप्सरसि हेमायाम् सक्तम् दानव पुंगवम् ॥ ४-५१-१४  
विक्रम्य एव अशनिम् गृह्य जघान ईशः पुरंदरः ।

तम् अप्सरसि हेमायाम् सक्तम्	= him [demon Maya,] in apsara, [the para- disiacal nymph,] with Hema, engaged with	दानव = demon, eminent one पुंगवम्  जघान ईशः = eliminated, admin- पुरंदरः istrator [of worlds,] enemy-strongholds destroyer, namely Indra.	विक्रम्य एव = charging, thus, Thun- अशनिम् derbolt, on taking गृह्य
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"Indra, the Administrator of Worlds and destroyer of enemy citadels, on taking His Thunderbolt eliminated Maya, when that eminent demon was engaged with an apsara, a paradisiacal nymph, called Hema... [4-51-14b, 15a]

इदम् च ब्रह्मणा दत्तम् हेमायै वनम् उत्तमम् ॥ ४-५१-१५  
शाश्वतः काम भोगः च गृहम् च इदम् हिरण्मयम् ।

इदम् च ब्रह्मणा दत्तम् गृहम् च इदम् हिरण्मयम्	= this one, also, by Brahma, beneficed  = mansion, also, this one, golden.	हेमायै वनम् = for Hema, woodland, उत्तमम् marvellous one	शाश्वतः काम = everlasting, wish, भोगः च enjoyments [fulfillers,] also
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"This marvellous woodland, these everlasting wish-fulfillers, and this golden mansion, are beneficed by Brahma for Hema... [4-51-15]

दुहिता मेरुसावर्णेः अहम् तस्याः स्वयंप्रभा ॥ ४-५१-१६  
इदम् रक्षामि भवनम् हेमाया वानरोत्तम ।

दुहिता	= daughter,	of	तस्याः	= of her [of that ap-	इदम् रक्षामि	= this, safeguarding,
मेरुसावर्णेः	Merusaavarni,	I	स्वयम्प्रभा	sara,] Swayamprabha	भवनम्	mansion
अहम्	am			named [meaning		
				Self-Splendent]		
हेमाया	= of Hema, oh, best					
वानरोत्तम	monkey.					

"I am the daughter of Merusaavarni, oh, best monkey, named Swayamprabha and I am safeguarding this mansion of her, [that apsara] Hema... [4-51-16b, 17a]

मम प्रिय सखी हेमा नृत्त गीत विशारदा ॥ ४-५१-१७  
तया दत्त वरा च अस्मि रक्षामि भवनम् महान् ।

मम प्रिय	= my, dearest,	नृत्त गीत	= in dance, music, virtu-	तया दत्त वरा	= by her, bestowed,
सखी हेमा	nymphean-friend,	विशारदा	oso	च अस्मि	boon, also, I am
	Hema				
रक्षामि	= safeguarding, man-				
भवनम्	sion, superb.				
महान्					

"Hema is a virtuoso in dance and music and my dearest nymphean-friend, and she bestowed a boon upon me [by which none can dishonour me, and thus] I am safeguarding this superb mansion... [4-51-17b, 18a]

**Comment:**he Universal Architect is given the title of विश्व कर्म and he will be proficient, right from the skills of a blacksmith to that of an outstanding engineer. His works are always guided and as directed by Indra. Indra's logic is that there shall be one विश्व कर्म in all three worlds, like one Indra to three worlds. But whenever Indra lies low, the demons get works done through the heavenly विश्व कर्म instead of appointing their own architect as their clan-priest Shukraacaarya's treasure of architecture is lost. This treasure of architecture of Shukraacaarya is usurped by this demon Maya, through Brahma. As Indra cannot defy the boon of Brahma, he baited this Hema, the apsara, to make Maya to woo her. Accordingly, demon Maya brought the nymphal-virtuoso Hema to this cavernous paradisiacal mansion and was subjected to elimination by Indra. After the elimination of this Wonder Architect, Hema departed to Brahma's abode, bequeathing this mansion to Swayamprabha. From then on Hema resided in ब्रह्म लोक 'Brahma's abode...' as said at: घृताचीम् अथ विश्वाचीम्॥ ॥ नाग दत्तम् च हेमाम् च॥ । in Ayodhya part II, Ch. 91, verse 17. When Sage Bharadwaja gave hospitality to Bharata, that sage says this.

किम् कार्यम् कस्य वा हेतोः कांताराणि प्रपद्यथ ॥ ४-५१-१८  
कथम् च इदम् वनम् दुर्गम् युष्माभिः उपलक्षितम् ।

किम्	= what, work [effort,]	कांताराणि	= impervious forests,	कथम् च	= how, also, this, forest,
कार्यम् कस्य	which, or, reason	प्रपद्यथ	come to pass	इदम् वनम्	impassable
वा हेतोः				दुर्गम्	
युष्माभिः	= by you all, is seen [dis-				
उपलक्षितम्	covered.]				

"What is your effort or for what reason you came to pass this impervious forest, and how you all have discovered this impassable forest... [4-51-18b, 19a]

शुचीनि अभ्यवहार्याणि मूलानि च फलानि च ।  
भुत्वा पीत्वा च पानीयम् सर्वम् मे वक्तुम् अर्हथ ॥ ४-५१-१९

शुचीनि	= wholesome, edibles	मूलानि च	= tubers, also, fruits,	भुत्वा	= on dining
अभ्यवहार्याणि		फलानि च	also		
पीत्वा च	= on drinking, also, soft-	सर्वम् मे	= about all, to me, to say		
पानीयम्	drinks	वक्तुम् अर्हथ	[inform,] apt of you.		

"Dine on these wholesome edibles, fruits and tubers, also on drinking soft drinks, it is apt of you to inform me all about [your mission..." Thus Swayamprabha gave hospitality to the monkeys.] [4-51-19b, 19c]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एकपंचाशः सर्गः ॥

Thus completes 51<sup>st</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 52 Sarga 52 - द्वि पंचाशः सर्ग

## Vanaras Deliverance From Black Hole

## Introduction -

Vanara-s deliverance from black hole is effectuated by Sainted Lady Swayamprabha. On listening to Hanuma about the plight of monkeys by which they entered this cavity in searching for Seetha, Sainted Lady Swayamprabha becomes sympathetic and offers guestship. When entreated by Hanuma for an exit from that incarceration, and as the time frame set by Sugreeva is lapsed in this very cavity, Swayamprabha uses her ascetic powers to transport the monkeys from that cave, which exit is otherwise impossible for any other intruder, in his aliveness.

अथ तान् अब्रवीत् सर्वान् विश्रान्तान् हरि यूथपान् ।  
इदम् वचनम् एकाग्रा तापसी धर्म चारिणी ॥ ४-५२-१

अथ	= then	धर्म चारिणी	= she who in probity, pursuer of	एक अग्रा	= single-mindedly concentrative
तापसी	= sainted lady	विश्रान्तान्	= when relaxed	तान् सर्वान्	= to them, all, monkey commanders
इदम्	= this, word, spoke.			हरि यूथपान्	
वचनम्					
अब्रवीत्					

When those monkey commanders are relaxed after refreshments, then that sainted lady, who concentrates single-mindedly and who is a pursuer of probity, spoke this word to all of them. [4-52-1]

वानरा यदि वः खेदः प्रनष्टः फल भक्षणात् ।  
यदि च एतत् मया श्राव्यम् श्रोतुम् इच्छामि कथताम् ॥ ४-५२-२

वानराः	= oh, Vanara-s	फल	= fruits, by devouring	वः खेदः	= your, enervation
प्रनष्टः यदि	= eased off, if	भक्षणात्		मया श्राव्यम्	= by me, listenable, if
ताम्	= that]	एतत्	= all that [episode of yours]	यदि	
		कथताम्	= episode	श्रोतुम्	= to listen, I wish.
				इच्छामि	

Oh, vanara-s, if your enervation is eased off by devouring fruits, and if I may listen to that episode of yours, I wish to listen to it. Thus Swayamprabha addressed the monkeys. [4-52-2]

तस्याः तत् वचनम् श्रुत्वा हनुमान् मारुत आत्मजः ।  
आर्जवेन यथा तत्त्वम् आख्यातुम् उपचक्रमे ॥ ४-५२-३

मारुत आत्मजः हनुमान् यथा तत्त्वम्	= Air-god son, Hanuma   = as per, in its pithiness	तस्याः तत् वचनम् श्रुत्वा आख्यातुम् उपचक्रमे	= of hers, that, sentence, on hearing  = to narrate, stated.	आर्जवेन	= sincerely
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Hanuma, the son of Air-god, sincerely started to narrate their episode in its pithiness on hearing her words.  
[4-52-3]

राजा सर्वस्य लोकस्य महेन्द्र वरुण उपमः ।  
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ॥ ४-५२-४

लक्ष्मणेन सह भ्रात्रा वैदेह्या च अपि भार्यया ।  
तस्य भार्या जनस्थानात् रावणेन हृता बलात् ॥ ४-५२-५

सर्वस्य लोकस्य राजा श्रीमान् रामः दण्डका वनम् प्रविष्टः जनस्थानात् बलात् हृता	= of all, world, king   = illustrious one, Raama  = Dandaka, forest, entered = from Janasthaana, coercively, abducted.	महेन्द्र वरुण उपमः भ्रात्रा लक्ष्मणेन सह तस्य भार्या	= Mahendra, Rain-god, who is similar to = bother, Lakshmana, along with = his, wife	दाशरथिः भार्यया वैदेह्या अपि च रावणेन	= son of Dasharatha  = along with wife, Vaidehi, even also = by Ravana
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The king of all the world and one similar to Mahendra and Rain-god, such an illustrious Raama of Dasharatha entered Dandaka forest with his bother Lakshmana, even along with his wife Vaidehi, but Ravana coercively abducted his wife from Janasthaana. [4-52-4, 5]

वीरः तस्य सखा राज्ञः सुग्रीवो नाम वानरः ।  
राजा वानर मुख्यानाम् येन प्रस्थापिता वयम् ॥ ४-५२-६

वीरः वानरः	= valiant one = a Vanara	वानर मुख्यानाम् राजा तस्य राज्ञः सखा	= of Vanara-s, important ones, king  = that, king [Raama friend	सुग्रीवः नाम येन वयम् प्रस्थापिता	= Sugreeva, one known as = by whom, we are, expedited.
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A valiant one and the king of important vanara-s known as Sugreeva is a vanara and the friend of that kingly Raama, and that vanara king expedited us. [4-52-6]

अगस्त्य चरिताम् आशाम् दक्षिणाम् यम रक्षिताम् ।  
 सहैभिर्वानरैर्मुख्यैरङ्गदप्रमुखैर्वयम् - यद्वा -  
 सह एभिः वानरैः मुख्यैः अङ्गद प्रमुखैः वयम् ॥ ४-५२-७

रावणम् सहिताः सर्वे राक्षसम् काम रूपिणम् ।  
 सीतया सह वैदेह्या मार्गध्वम् इति चोदिताः ॥ ४-५२-८

सर्वे सहिताः	= [you] all, collectively	वैदेह्या	= for one from Videha	काम	= by wish, guise-
		सीतया सह	kingdom, for Seetha, together with	रूपिणम्	changer, for demon,
				राक्षसम्	for Ravana
				रावणम्	
मार्गध्वम्	= [you] shall search	इति	= saying so	वयम्	= we
अङ्गद प्र	= Angada, et al	एभिः मुख्यैः	= these, with important,	अगस्त्य	= by Sage Agastya, trod-
मुखैः		वानरैः सह	vanara-s, along with	चरिताम्	den [walkabout]
यम रक्षिताम्	= by Yama, the Death-god, watched over	दक्षिणाम्	= to southern, prospect		
		आशाम्	[direction,] we are mo-		
		चोदिताः	bilised.		

He mobilised us along with these important vanara-s and Angada as helmsman to this southerly prospect, which is the walkabout of Sage Agastya and watched over by Yama, the Death-god, saying, all shall collectively search for Seetha of Videha kingdom together with the demon Ravana, a guise-changer by his wish. [4-52-7, 8]

विचित्य तु वयम् सर्वे समग्रम् - समुद्रम् - दक्षिणाम् दिशम् ।  
 वयम् बुभुक्षिताः सर्वे वृक्ष मूलम् उपाश्रिताः ॥ ४-५२-९

वयम् सर्वे	= we, all	समग्रम्	= in entirety or	समुद्रम्	= at ocean - other than southern ocean
दक्षिणाम्	= southerly, direction	विचित्य	= on searching out	बुभुक्षिताः	= we were hungry
दिशम्					
वयम् सर्वे	= we, all	वृक्ष मूलम्	= tree, at stem, nearby,		
		उप आश्रिताः	dependent on [gathered around.]		

On searching out the southerly direction in its entirety we are all hungered and we all gathered around at a tree-stem. [4-52-9]

विवर्ण वदनाः सर्वे सर्वे ध्यान परायणाः ।  
 न अधिगच्छामहे पारम् मग्नाः चिन्ता महाअर्णवे ॥ ४-५२-१०

सर्वे	= [we] all	वि वर्ण	= without, colour faced - became whey-faced	सर्वे ध्यान	= [we] all, in propositions, preoccupied
		वदनाः		परायणाः	

चिन्ता महा = despair, great [depth-  
अर्णवे less,] ocean [the deep  
of]  
न अधि = not, over, reached by  
गच्छामहे us.

मग्नाः = deluged

पारम् = other shore [of despair  
ocean]

All of us were whey-faced, all of us were preoccupied with propositions, thus deluged in the depthless deep of our despair we could not overreach the other shore of our oceanic despair. [4-52-10]

चारयन्तः ततः चक्षुः दृष्टवन्तो महद् बिलम् ।  
लता पादप संछन्नम् तिमिरेण समावृतम् ॥ ४-५२-११

ततः = then  
तिमिरेण = by darkling, en-  
समावृतम् wrapped

चक्षुः = [our] eyes, while strag-  
चारयन्तः gling  
महद् = wide, cavity  
बिलम्

लता पादप = with creepers, woody  
संछन्नम् trees, wrapped up in  
दृष्टवन्तः = we became perceivers  
of - we perceived.

Then straggling our eyes we perceived this wide cavity wrapped up with vines and woods and enwrapped in darkling. [4-52-11]

अस्मात् हंसा जल क्लिन्नाः पक्षैः सलिल रेणुभिः ।  
कुरराः सारसाः चैव निष्पतन्ति पतत्रिणः ॥ ४-५२-१२

अस्मात् = from it [cavity]  
हम्साः = swans  
निष् पतन्ति = out, falling [coming  
out.]

सलिल रेणुभिः पक्षैः = with water, drops,  
[with such flapping]  
wings  
कुरराः = fish-hawks, saarasa  
सारसाः चैव waterfowls , also thus

जल क्लिन्नाः = water, drenched  
[sprinkling]  
पतत्रिणः = birds

Swans, water-hawks, saarasa-waterfowls were coming out of this cavity drenched in water and sprinkling drops of water with the flaps of their wings. [4-52-12]

साधु अत्र प्रविशाम इति मया तु उक्ताः प्लवंगमाः ।  
तेषाम् अपि हि सर्वेषाम् अनुमानम् उपागतम् ॥ ४-५२-१३

अत्र साधु = therein, good, we en-  
प्रविशाम इति ter, thus  
अनुमानम् = inference of water

मया तु = by me, on my part, fly-  
प्लवंगमाः jumpers are, said  
उक्ताः  
उपागतम् = came about.

तेषाम् = for them, all of them,  
सर्वेषाम् even, indeed  
अपि हि

I said to all of them, Let us enter it, while they too had some inference about the availability of water in here.  
[4-52-13]

अस्मिन् निपतिताः सर्वे अपि अथ कार्यं त्वरान्विताः ।  
ततो गाढम् निपतिता गृह्य हस्तौ परस्परम् ॥ ४-५२-१४

अथ	= then	कार्यं त्वर	= by task haste, having	सर्वे अपि	= all [of us,] even
ततः नि	= then, down, fell [read-	अन्विताः	[hastened by our task]	हस्तौ गाढम्	= hands, tightly, taking
पतिता	ied ourselves to fall in	परस्परम्	= each of each	गृह्य	[clasping]
निपतन	cavity]				
अर्थाय					
अस्मिन् नि	= in it, down, fell - we				
पतिताः	fell down in this cav-				
	ity.				

As our task was hastening us then we all readied ourselves to fall in the cavity by tightly clasping each other hand, and then we fell in this cavity. [4-52-14]

इदम् प्रविष्टाः सहसा बिलम् तिमिर संवृतम् ।  
एतत् नः कार्यम् एतेन कृत्येन वयम् आगताः ॥ ४-५२-१५  
त्वाम् च एव उपगताः सर्वे परिच्यूना बुभुक्षिताः ।

तिमिर	= darkness, shrouded in	इदम्	= this, cavity, readily we	एतत् नः	= this much, our, work
संवृतम्	- Black Cavity	बिलम्	entered,	कार्यम्	[here in cavity]
एतेन कृत्येन	= by this, escapade [for	सहसा		परिच्यूना	= who are retrogressive
वयम्	water,] we all, have	प्रविष्टाः			
आगताः	come	बुभुक्षिताः	= who are ravenous		
सर्वे	= all [of us]	त्वाम्	= at you, came near.		
		उपगताः			

Thus we readily entered this Black Cavity, and this much is our activity in here as we all have come here by our escapade for water, and we neared you when we were ravenous and retrogressing. [4-52-15, 16a]

आतिथ्य धर्मं दत्तानि मूलानि च फलानि च ॥ ४-५२-१६  
अस्माभिः उपभुक्तानि बुभुक्षा परिपीडितैः ।

बुभुक्षा	= by hunger, overly ha-	अस्माभिः	= by us	आतिथ्य धर्मं	= hospitality, by grace
परिपीडितैः	rassed ones	उपभुक्तानि	= devoured.	दत्तानि	of, offered [by you]
मूलानि च	= tubers, also, fruits,				
फलानि च	also				

And we who are overly harassed by hunger have devoured the fruits and tubers you have offered with the grace of your hospitality. [4-52-16]

यत् त्वया रक्षिताः सर्वे म्रियमाणा बुभुक्षया ॥ ४-५२-१७  
ब्रूहि प्रत्युपकार अर्थम् किम् ते कुर्वन्तु वानराः ।

बुभुक्षया	= with hunger, on the verge of death	सर्वे	= all of us	यत्	= by which reason
म्रियमाणा		वानराः	= vanara-s	ते	= to you
त्वया रक्षिताः	= by you, rescued by that reason alone	किम् कुर्वन्तु	= what, can they do	ब्रूहि	= you tell.
प्रति उपकार अर्थम्	= in turn, favour sake [in requital]				

You have rescued all of us who were on the verge of hunger-deaths, and what is to be done by vanara-s for you in requital that you may please tell. Thus Hanuma spoke to that sainted lady. [4-52-17b, 18a]

एवम् उक्ता तु सर्वज्ञा वानरैः तैः स्वयंप्रभा ॥ ४-५२-१८  
प्रत्युवाच ततः सर्वान् इदम् वानर यूथपान् ।

तैः वानरैः	= by those, by vanara-s	एवम् उक्ता	= thus, she is spoken	सर्व ज्ञा	= omniscient
स्वयम्प्रभा	= Swayamprabha	ततः	= then	सर्वान् वानर	= to all, monkey, commanders
इदम् प्रति उवाच	= this, in turn, said [replied.]			यूथपान्	

When she is spoken thus by those vanara-s then that omniscient Swayamprabha replied this to all of the vanara commanders. [4-52-18b, 19a]

सर्वेषाम् परितुष्टा अस्मि वानराणाम् तरस्विनाम् ॥ ४-५२-१९  
चरन्त्या मम धर्मेण न कार्यम् इह केनचित् ।

तरस्विनाम्	= mighty ones, with all, of vanara-s	परि तुष्टा अस्मि	= overly [very,] happy, I am	धर्मेण चरन्त्या	= with equity, conducting myself
सर्वेषाम् वानराणाम्		इह केनचित्	= now, in the least	कार्यम् न	= work, no - I do not need anything.
मम	= to me				

I am very happy with all of the mighty vanara-s and what I have done to you is a part of my conduct in equity, hence nothing need be done now in my favour, in the least. [4-52-9b, 20a]

The other versions of Raamayana complete this chapter with this verse and place the following subject in a separate chapter.



एवम् उक्तः शुभम् वाक्यम् तापस्या धर्मं संहितम् ॥ ४-५२-२०  
उवाच हनुमान् वाक्यम् ताम् अनिन्दित लोचनाम् ।

तापस्या	= by sainted lady	एवम्	= that way	धर्म	= , propriety, agreeable
शुभम्	= blessed, word	उक्तः	= one who is spoken to,	संहितम्	to
वाक्यम्		हनुमान्	Hanuma	अ निन्दित	= not, reprovable, eyed
ताम्	= to her	वाक्यम्	= sentence, said.	लोचनाम्	[rather, one with such discernment]
		उवाच			

When Hanuma is said that blessed word by that sainted lady in that way, that which is agreeable to propriety, then Hanuma said this sentence to her who is with an unreprouvable discernment. [4-52-20b, 21a]

शरणम् त्वाम् प्रपन्नाः स्मः सर्वे वै धर्मचारिणिम् ॥ ४-५२-२१  
यः कृतः समयो अस्माकम् सुग्रीवेण महात्मना ।  
स तु कालो व्यतिक्रान्तो बिले च परिवर्तताम् ॥ ४-५२-२२

धर्म	= scrupulosity, com-	त्वाम्	= in you	सर्वे शरणम्	= [we] all, auspice, we
चारिणिम्	porting yourself			प्रपन्नाः स्मः	obtained [we are under]
महात्मना	= noble-souled one, by	अस्माकम्	= for us	यः समयः	= which, time, made
सुग्रीवेण	Sugreeva	बिले	= in cavity	कृतः	[stipulated]
सः कालः	= that, time			परि वर्तताम्	= around, while roving
यतिक्रान्त वि	= verily, over, stepped]				
अति क्रान्तः	we lapsed it.				

We are now under the auspices of your ladyship comporting yourself in scrupulosity. We lapsed the time stipulated for us by the noble-souled Sugreeva by our roving around in this cavity. [4-52-21b, 22]

सा त्वम् अस्मात् बिलात् अस्मान् उत्तारयितुम् अर्हसि ।  
तस्मात् सुग्रीव वचनात् अतिक्रान्तान् गत आयुषः ॥ ४-५२-२३

सा	= such as you are - a	त्वम्	= you	तस्मात्	= that, Sugreeva word
	righteous lady			सुग्रीव	[order, of timeframe]
				वचनात्	overextended
गत आयुषः	= lost [threatened,] with	अस्मान्	= us	अतिक्रान्तान्	
longevity				अस्मात्	= from this, cavity, to
				बिलात्	crossover, apt of you.
				उत्तारयितुम्	
				अर्हसि	

Such as you are, a righteous lady, it will be apt of you to cross us over this cavity, as we have overextended the timeframe fixed by Sugreeva, whereby our longevity itself is threatened. [4-52-23]

त्रातुम् अर्हसि नः सर्वान् सुग्रीव भय शन्कितान् ।  
महत् च कार्यम् अस्माभिः कर्तव्यम् धर्मचारिणि ॥ ४-५२-२४  
तत् च अपि न कृतम् कार्यम् अस्माभिः इह वासिभिः ।

धर्म चारिणि	= oh, prudent lady	सुग्रीव भय	= from Sugreeva, fear,	नः सर्वान्	= us, all
		शन्कितान्	[we who have become] hesitators - haunted by		
त्रातुम्	= to sail through, apt of	अस्माभिः	= by us	महत्	= admirable, achieve-
अर्हसि	you			कार्यम् च	ment, also, is achiev-
				कर्तव्यम्	able
इह वासिभिः	= here, living - held up	अस्माभिः	= by us	तत् कार्यम्	= that, deed, also, even
				च अपि	
न कृतम्	= not, done.				

Oh, prudent lady, sail all of us through. We are rendered as hesitators with the fear from Sugreeva. We still have to achieve an admirable achievement and that deed is also left undone as we are held-up in here. Thus Hanuma spoke to her. [4-52-24, 25a]

एवम् उक्ता हनुमता तापसी वाक्यम् अब्रवीत् ॥ ४-५२-२५  
जीवता दुष्करम् मन्ये प्रविष्टेन निवर्तितुम् ।

हनुमता	= by Hanuma, thus, she	वाक्यम्	= sentence, said	प्रविष्टेन	= he who entered - for
एवम् उक्ता	who is said, sainted	अब्रवीत्			incomers
तापसी	lady				
जीवता	= while living, outgoing	दुष्करम्	= impracticable, I be-		
निवर्तितुम्	- from this cavity	मन्ये	lieve.		

When Hanuma said thus that sainted lady said sentence, I believe outgoing is impracticable for the incomers in aliveness from this cavity. [4-52-25b, 26a]

तपसः सुप्रभावेन नियम उपार्जितेन च ॥ ४-५२-२६  
सर्वान् एव बिलात् अस्मात् तारयिष्यामि वानरान् ।

नियम उप	= by self-restraints, ac-	तपसः सु	= by ascesis sublime, ef-	सर्वान् एव	= all of the, thus, vanara-
अर्जितेन	quired	प्रभावेन	ficacy	वानरान्	s
अस्मात्	= from this, cavity, I				
बिलात्	wish to sail them				
तारयिष्यामि	through - make you				
	departure from cavity.				

By the sublime efficacy of ascesis acquired through my practices of numerous self-restraints I wish to sail all of the vanara-s through the incarceration, called this cavity. [4-52-26b, 27a]

निमीलयत चक्षून्सि सर्वे वानर पुंगवाः ॥ ४-५२-२७न  
हि निष्क्रमितुम् शक्यम् अनिमीलित लोचनैः ।

सर्वे वानर = all of you, vanara-s, पुंगवाः the best निष्क्रमितुम् = trying to exit	चक्षून्सि = eyes [eyelids,] close निमीलयत न शक्यम् हि = not, possible, indeed.	अ निमीलित = not, shut, with eyes लोचनैः
--	--	--

All of you best vanara-s shall close up your eyelids, for it is indeed impossible to attempt an exit with unclosed eyes. Thus that sainted lady said to monkeys. [4-52-27b, 28a]

ततो निमीलिताः सर्वे सुकुमार अंगुलैः करैः ॥ ४-५२-२८  
सहसा पिदधुः दृष्टिम् हृष्टा गमन कान्क्षिणः ।

ततः = then सर्वे = all, closed [their eyes] निमीलिताः दृष्टिम् = eyesight, lidded. पिदधुः	गमन = departure, desirers कान्क्षिणः सहसा = immediately	हृष्टा = gladdened सुकुमार = with delicate, fin- अंगुलैः gered, with hands करैः
---	---	--

Then all of those desirers of departure are gladdened and immediately shut their eyelids, and further they lidded them with their delicately fingered hands. [4-52-28b, 29a]

वानराः तु महात्मानो हस्त रुद्ध मुखाः तदा ॥ ४-५२-२९  
निमेष अन्तर मात्रेण बिलात् उत्तारिताः तथा ।

तदा = then तथा = by her] बिलात् = from cavity	हस्त रुद्ध = with hands, blocked - मुखाः covered, with faces तथा = that way उत् तारिताः = up, sailed through.	महात्मानः = noble-souled, vanara- वानराः तु s, on their part निमेष अन्तर = a minute, within, मात्रेण barely
---	--	--

She then sailed those noble souled vanara-s who covered their faces with their hands through that cavity barely within a minute. [4-52-29b. 30a]

उवाच सर्वान् तान् तत्र तापसी धर्म चारिणी ॥ ४-५२-३०  
निःसृतान् विषमात् तस्मात् समाश्वास्य इदम् अब्रवीत् ।

धर्म चारिणी = in righteousness, she who is conducting her- self - a virtuous lady तान् सर्वान् = to them, all, spoke उवाच	तापसी = sainted lady विषमात् = precarious, from that तस्मात् [cavity,] those who निःसृतान् came out	तत्र = there - at the exterior of cavity समाश्वास्य = on comforting, even इदम् this, spoke. अब्रवीत्
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That virtuous and sainted lady on comforting all of the monkeys, who are taken out of that precarious cavity, spoke this to them at the exterior of cavity. [4-52-30b, 31a]

एष विन्ध्यो गिरिः श्रीमान् नाना द्रुम लता आयुतः ॥ ४-५२-३१  
एष प्रसवणः शैलः सागरो अयम् महा उदधिः ।

स्वस्ति वो अस्तु गमिष्यामि भवनम् वानरर्षभाः ।  
इति उक्त्वा तत् बिलम् श्रीमत् प्रविवेश स्वयम्प्रभा ॥ ४-५२-३२

एष	= this	श्रीमान्	= magnificent one	नाना द्रुम	= with diverse, trees,
विन्ध्यः गिरिः	= is Vindhya, mountain	एष प्रसवणः	= this is, Prasravana,	लता आयुतः	vines, surrounded by
		शैलः	[named] mountain	अयम्	= this one, ocean, vast
वानरर्षभाः	= oh, Vanara-s, best ones	वः स्वस्ति	= to you, safe, may be-	सागरः महा	expanse, of water
इति उक्त्वा	= thus, on saying	अस्तु	tide	उदधिः	
प्रविवेश	= [re] entered.	स्वयम्प्रभा	= Swayamprabha	भवनम्	= to [my] mansion, I
				गमिष्यामि	wish to go [back]
				श्रीमत् तत्	= ostentatious one, that,
				बिलम्	cavity

This one which is surrounded by diverse trees and vines is the magnificent Vindhya Mountain, this mountain is Prasravana, and this vast expanse of water is the southerly ocean. Now I wish to return to my mansion... oh, best vanara-s, let safety betide you. saying thus Swayamprabha the Sainted Lady, re-entered the ostentatious cavity, called Riksha Bila. [4-52-31b, 32]

#### Luminescence vs. non-luminescence

The episode of Swayamprabha is usually taken as a matter of fact scene, and almost un-commentated by ancient commentators, but it has some bearing on the import of the famous Vedic saying अ-सतो मा सद्-गमय तमसो मा ज्योतिर् गमय मृत्योर् मा अ-मृतम् गमय ; unreality lead me unto reality, from darkness lead me unto light, from mortality lead me unto immortality...; Here the monkeys on duty have entered a black hole, saw an unreal world, and are on the verge of hunger-deaths, and they want release from the three, viz., दर्केस् उन्नेलित्य अन्द् देथ्। Then a real being Swayamprabha, with her own self-luminosity appeared and gave them the real food, saved them from mortality and led them to luminance from ; darkness, rather than from the ; darkness.

**Comment:** the entry of monkeys into a gloom is the pathless search in their duty, seeing an unreal world is deeming their search as unreal, rather meaningless, and hunger-death is not in their physical aspect, it is the hungering for finding Seetha, as Swayamprabha alone says तरस्विनः वानराः ; mighty monkeys...; as such they are they can sustain for some more days or months without food, but they are mortal and their hope of finding

Seetha is now subjected to mortality. In view of these facts they needed a torch, a beacon, a blind-lamp in blinding darkness, called a ; for Seetha; search...

Hanuma is not that diffident a monkey to speak very humble pleasantries as at verses 16 and 17. He addressed the sainted lady, ; you have led us to light from darkness, also saved us from physical deaths, lead us unto reality, truth, a correct way to reach our destination and let this dying hope in search become immortal in finding Seetha...; Accordingly, Swayamprabha being a godsend transported them to the southerly side of the cavity, avoiding other directions. If they are transported to northern side they have to return to Kishkindha, only to die at the hand of Sugreeva. Why she has transported them to southern side is because, she is सर्वज्ञ an ; knower of past, present and the future course of Raamayana. On this southern side there is an ocean and whether to cross it or die on that seashore is up to the monkeys. As a torchbearer and illuminator of the gloomy thoughts of monkeys, her role-play is over and she retunes to her cavity. In the next few chapters the monkeys quarrel among themselves, but Hanuma is the only one to learn lesson from Swayamprabha; action in transporting them to this end of ocean, takes lead in future events. Hence, Swayamprabha led Hanuma to the three positives, the truth, luminescence, and liveness of their mission.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे द्वि पंचाशः सर्गः ॥

Thus completes 52<sup>nd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 53 त्रि पंचाशः सर्ग

## Angada Proposes Fast Unto Death

## Introduction -

Angada proposes fast unto death as this troop of monkeys failed to find Seetha, and the timeframe fixed by Sugreeva has also lapsed, and if they return to Kishkindha, it is sure that Sugreeva takes them to task. As they are caught between the devil and the deep sea, Sugreeva and southern Indian Ocean, they resort to lay their lives by fasting unto death.

ततः ते ददृशुः घोरम् सागरम् वरुण आलयम् ।  
अपारम् अभिगर्जन्तम् घोरैः ऊर्मिभिः आकुलम् ॥ ४-५३-१

ततः ते	= then, they	घोरम्	= inexorable	वरुण	= Rain-god realm
अपारम्	= without, [visible other] shore	अभिगर्जन्तम्	= out, roaring	आलयम्	
सागरम्	= ocean	ददृशुः	= saw.	घोरैः	= implacable, with
				ऊर्मिभिः	waves, tumultuous
				आकुलम्	

Then they saw an inexorable ocean, the realm of Rain-god, tumultuous with out-roaring and implacable waves, and shoreless elsewhere. [4-53-1]

मयस्य माया विहितम् गिरि दुर्गम् विचिन्वताम् ।  
तेषाम् मासो व्यतिक्रान्तो यो राज्ञा समयः कृतः ॥ ४-५३-२

तेषाम्	= for them	मयस्य माया	= demon Maya by wizardry, arranged [concocted cavity]	गिरि दुर्गम्	= mountains, impassable areas
विचिन्वताम्	= while searching out	यः राज्ञा	= which [month,] by king, time, made [timeframe,] set	सः	= that]
मासः व्यतिक्रान्तः	= month, passed off.				

Which month is set as timeframe for the monkeys by king Sugreeva that month passed off while the monkeys are searching mountains, impassable areas and within the cavity concocted by the wizardry of demon Maya. [4-53-2]

विन्ध्यस्य तु गिरेः पादे संप्रपुष्पित पादपे ।  
उपविश्य महात्मानः चिन्ताम् आपेदिरे तदा ॥ ४-५३-३

तदा	= then	महात्मानः	= virtue-souled ones	सम् प्र	= very, well, flowered,
विन्ध्यस्य	= of Mt. Vindhya,	उपविश्य	= seated	पुष्पित पादपे	with trees
गिरेः पादे	mountain at foot -			चिन्ताम्	= desperation, they ob-
foothill				आपेदिरे	tained.

Sitting on a foothill of Mt. Vindhya which is with fully flowered trees those virtue-souled monkeys are then driven in desperation. [4-53-3] This is the southwest quarter of India as said at: हिमवत् विन्ध्य शैलाभ्याम् प्रायो व्याप्ता वसुन्धरा - भेषज कल्पन्वस् Vindhya range spans from Himalayas to [southern ocean, for India...]

ततः पुष्पातिभाराग्राल्लताशतसमावृतान् -यद्वा -  
ततः पुष्प अतिभार अग्रान् लता शत समावृतान् ।  
द्रुमान् वासन्तिकान् दृष्ट्वा बभूवुः भय शन्किताः ॥ ४-५३-४

ततः	= then	पुष्प अति	= with flowers, much,	लता शत	= vines, hundreds of,
		भार अग्रान्	weighty, tops	सम्	well, enshrouded
वासन्तिकान्	= of spring-season, trees	दृष्ट्वा	= on seeing	आवृतान्	
द्रुमान्				भय	= by fright, incredulous,
				शन्किताः	they became.
				बभूवुः	

Then on seeing the treetops of spring season, weighty with flowers and enshrouded with hundreds of vines, they became incredulous with the fright of failing Sugreevam timeframe. [4-53-4]

ते वसन्तम् अनुप्राप्तम् प्रतिवेद्य परस्परम् ।  
नष्ट संदेश काल अर्था निपेतुर् धरणी तले ॥ ४-५३-५

ते	= they	वसन्तम्	= spring season, to-	परः परम्	= each, to the other
		अनु प्राप्तम्	wards, bechanced		
प्रति वेद्य	= in turn, on knowing	नष्ट संदेश	= lost, message, timely,	निपेतुः धरणी	= plumped down, on
[on discussing]		काल अर्था	purpose of	तले	earth surface.

On discussing among themselves they found that spring season has arrived, and they also found the purpose of timely messaging about Seetha to Sugreeva is lost, thus they plumped down onto the surface of earth. [4-53-5]

The trees like mangos etc flower in शशिर cold season, Feb - Apr., and yield in वसन्त spring season, Apr. - June. On seeing the blossom of flowers they are dismayed for chanced is springtime. Sugreeva called for armies in मार्गशिर month, nearly Jan., after the completion of शरत् season Oct. - Dec., and fixed पुष्य month, nearly Feb., as their timeframe. That पुष्य month is lapsed while they were searching at other places in south and the next माघ month, nearly March, they spent in the Dark Hole. Hence this must be फाल्गुन nearly April, and in their

overstaying for two months they are frightened of Sugreeva.

ततः तान् कपि वृद्धान् च शिष्टान् चैव वनौकसः ।  
 वाचा मधुरया अभाष्य यथावत् अनुमान्य च ॥ ४-५३-६  
 स तु सिंह ऋषभ स्कंधः पीन आयत भुजः कपिः ।  
 युवराजो महाप्राज्ञ अंगदो वाक्यम् अब्रवीत् ॥ ४-५३-७

ततः	= then	सिंह ऋषभ	= leonine [lion-like,] स्कन्धः	= bull-like, one having such a nape of the neck	पीन आयत	= sturdy, lengthy, one having such arms
युवराजः महा प्राज्ञः	= crown prince, great, foreseer	सः कपिः	= he that, monkey, An- गदा		तान् कपि	= to those, monkey, el- der ones
शिष्टान् वन ओकसः चैव	= to other, forest, dwellers, also thus	मधुरया वाचा	= melodiously [mod- estly,] with words		वृद्धान् च	= on greeting
यथावत्	= as usual, respecting,	वाक्यम्	= sentence, spoke.			
अनुमान्य च	also	अब्रवीत्				

The crown prince and a great foreseer Angada, the monkey, whose nape of neck is leonine and bullish, arms lengthy and sturdy, then as usual paying respects to elderly monkeys greeted all of the forest dwellers and spoke this sentence in a modest voice. [4-53-6, 7]

शासनात् कपि राजस्य वयम् सर्वे विनिर्गताः ।  
 मासः पूर्णो बिलस्थानाम् हरयः किम् न बुध्यते ॥ ४-५३-८

हरयः	= oh, monkeys	वयम् सर्वे	= we, all	कपि राजस्य	= monkey, king by com- mand of
वि निर् गताः	= verily, out, came [came out, started]	बिल स्थानाम्	= in black-hole, while we were	मासः पूर्णः	= month, zeroed out
किम् न बुध्यते	= why, not, be sensible of it - are you aware of it?				

Oh, monkeys, we all have started at the command of the king of monkeys, and the month fixed by him is zeroed out while we were in Black Cavity. Are you aware of it? Thus Angada started to speak his mind. [4-53-8]

वयम् आश्वयुजे मासि काल संख्या व्यवस्थिताः ।  
 प्रस्थिताः सो अपि च अतीतः किम् अतः कार्यम् उत्तरम् ॥ ४-५३-९

वयम्	= we	काल सन्ख्या	= time, calculation, व्यवस्थिताः	= scheduled to	आश्वयुजे	= in aashviiyuja, month
प्रस्थिताः	= sent out	सः अपि	= that, even, lapsed, also		मासि	
		अतीतः च			अतः	= thereby



उत्तरम् = next, to be done, what.  
कार्यम्  
किम्

We were sent out scheduling time calculating from the month of "nearly October. Even that time fixed for us has also lapsed. Thereby, what is to be done next? [4-53-9]

Vividly: the monkey forces were summoned in आश्वीयुज month, within a fifteen days of notice, as suggested by Hanuma. Then again when Lakshmana was furious we were summoned in मार्गशिर month, with a ten day notice period. Then the full month of पुष्यमि is the timeframe fixed by Sugreeva to search for Seetha. Thus, when we are scheduled meticulously by days and months we are not supposed to be unaware of the time factor.

The Indian months are twelve : चैत्र - वैशाख - ज्येष्ठ - आशाढ - श्रावण - भाद्रपद - आश्वीज - कार्ती मर्गशीर्ष - पोष - माघ - फाल्गुण -- The year cycle as per these months is given at the endnote of Bala 12th chapter. Some take this आश्वीयुज मासे as कार्तीक मास by deciphering this मासि as सामीप्य सूचक अधिकरण सप्तमि of the proximity it is taken in seventh case... and thus say this as the end part of कार्तीक मास and Sugreeva ordered मार्ग शिर मास for searching Seetha, and one intervening month पुष्य is lapsed in cavity, thus this is फल्गुण मास . This analogy is based on the analogy used when Raama said to Sugreeva कार्तीक समनुप्राप्ते त्वम् रावणम् धेयत On the advent of कार्तीक month [October, post-rainy season,] you shall try for the elimination of Ravana... this is our accord... hence oh, gentle one, enter your mansion for now... at 4-26-17.

भवन्त प्रत्ययम् प्राप्ता नीति मार्ग विशारदाः ।  
हितेषु अभिरता भर्तुः निसृष्टाः सर्व कर्मसु ॥ ४-५३-१०

भवन्त	= you all, credibility,	नीति मार्ग	= principles, pathways,	भर्तुः हितेषु	= in lord [Sugreeva in
प्रत्ययम्	notched up	विशारदाः	pioneers	अभि रता	well-being, well, dis-
प्राप्ता					posed
सर्व कर्मसु	= in all [any,] exploits	निः सृष्टाः	= out, drawn - un-		
			sheathed, contrivers		
			of.		

You all the pioneers in the pathway of principles, you have notched up the credibility of your king, you are all well-disposed in the well-being of your king, and you are the contrivers of any exploit. [4-53-10]

कर्मसु अप्रतिमाः सर्वे दिक्षु विश्रुत पौरुषाः ।  
माम् पुरस्कृत्य निर्याताः पिन्गाक्ष प्रतिचोदिताः ॥ ४-५३-११

सर्वे	= all of you [is now el- lipted to all attributes]	कर्मसु अ	= in tasks, not, paral- leled ones	दिक्षु विश्रुत	= in directions,
पिन्ना अक्ष	= ochreish, eyed [Sug- प्रतिचोदिताः reeva,] impelled by	प्रतिमाः		पौरुषाः	renowned, asper- ity
		माम्	= me, keeping afore - पुरस्कृत्य as helmsman, started निर्याताः out.		

All of you are unparalleled in all tasks, all your asperity is renowned in all directions, and all of you have come impelled by that ochreish eyed Sugreeva keeping me as your helmsman. [4-53-11]

इदानीम् अकृत अर्थानाम् मर्तव्यम् न अत्र संशयः ।  
हरि राजस्य संदेशम् अकृत्वा कः सुखी भवेत् ॥ ४-५३-१२

इदानीम्	= as of now	अ कृत	= not, done [completed,] अर्थानाम् purpose - our mission is incomplete hence	मर्तव्यम्	= we have to die [at the hand of Sugreeva]
अत्र सन्शयः	= in this matter, doubt, न is not there	हरि राजस्य	= monkeys, king direc- सन्देशम् tive	अ कृत्वा	= by not, doing - keep- ing it incomplete
कः सुखी	= who, complacent, can भवेत् be.				

As of now our mission is incomplete hence we are scheduled to die, and there is no doubt about it. Who can be complacent by keeping the directive of monkey king incomplete? [4-53-12]

आस्मिन् अतीते काले तु सुग्रीवेण कृते स्वयम् ।  
प्रायोपवेशनम् युक्तम् सर्वेषाम् च वन ओकसाम् ॥ ४-५३-१३

सुग्रीवेण कृते	= by Sugreeva, made [set]	आस्मिन्	= this, time [timeframe] काले	अतीते	= when lapsed
सर्वेषाम् वन	= for all of [us,] forest, ओकसाम् dwellers	स्वयम्	= personally - voluntar- प्रायोपवेशनम् ily, fast unto deaths, is युक्तम् appropriate.		

But in this matter of course, as the time set by Sugreeva is lapsed, it is appropriate for all of us forest dwelling monkeys to voluntarily undertake fasting unto death. [4-53-13]

तीक्ष्णः प्रकृत्या सुग्रीवः स्वामि भावे व्यवस्थितः ।  
न क्षमिष्यति नः सर्वान् अपराध कृतो गतान् ॥ ४-५३-१४

सुग्रीवः	= Sugreeva, instinc- प्रकृत्या tively, is a tormentor	स्वामि भावे	= in lord poise [in lord- व्यवस्थितः ship, he is now] insti- tutionalised	गतान्	= those who return
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अपराध कृतः = transgression, done	नः = us	सर्वान् न क्षमिष्यति = all [any of us,] not, condones.
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Instinctively Sugreeva is a tormentor and now he is institutionalised in lordship, thus he will not condone any of us as we will be as good as transgressors if we were to return. [4-53-14]

अप्रवृत्तौ च सीतायाः पापम् एव करिष्यति ।  
तस्मात् क्षमम् इह अद्य एव गन्तुम् प्रायोपविशनम् ॥ ४-५३-१५  
त्यक्त्वा पुत्रन् च दारान् च धनानि च गृहाणि च ।

सीतायाः = about Seetha	अप्रवृत्तौ = without, tidings - not knowing tidings	पापम् एव करिष्यति = sinning [of killing us,] alone, he does [Sugreeva commits]
तस्मात् = therefore	पुत्रन् च दारान् च धनानि च गृहाणि च = sons, also, wives, also, riches, also, house and homes, too	त्यक्त्वा = on leaving off
इह अद्य एव = here, now, only	प्रायोपविशनम् = fasting unto death - by sprawling	गन्तुम् क्षमम् = to enter upon, it is pertinent.

Sugreeva commits sin alone in our respect by killing all of us as we failed in the facts about Seetha, therefore it is pertinent to enter upon fasting unto, leaving off our sons, wives, riches and houses and homes, too. [4-53-15, 16a]

ध्रुवम् नः हिंसते राजा सर्वान् प्रतिगतान् इतः ॥ ४-५३-१६  
वधेन अप्रतिरूपेण श्रेयान् मृत्युः इह एव नः ।

राजा = king	इतः प्रतिगतान् = from here, back, on going	नः सर्वान् = us, all
अप्रतिरूपेण = un, mirrored, in shape [in a freakish manner]	वधेन = by slaying	ध्रुवम् हिंसते = definitely, will torture
नः इह एव = for us, here, only	मृत्युः श्रेयान् = death [suicide,] worthwhile [justifiable.]	

That king Sugreeva definitely and freakishly tortures all of us on our going back futilely, hence suicide at this place is justifiable for all us. [4-53-16b, c]

न च अहम् यौवराज्येन सुग्रीवेण अभिषेचितः ॥ ४-५३-१७  
नरेन्द्रेण अभिषिक्तो अस्मि रामेण अक्लिष्ट कर्मणा ।

अहम् = I am	सुग्रीवेण यौवराज्येन = by Sugreeva, to crown-princedom	न अभिषेचितः = not, anointed
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अ कर्मणा	क्लिष्ट = not, with difficulty, does tasks [inde- fatigable Raama, or, one whose deeds are unbigoted]	नरेन्द्रेण रामेण	= by people king, by Raama	अभिषिक्तः अस्मि	= anointed, I am.
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I am not anointed to crown-princedom by Sugreeva, but I am anointed by the unbigoted Raama, the king of people. [4-53-17b, 18a]

स पूर्वम् बद्ध वैरो माम् राजा दृष्ट्वा व्यतिक्रमम् || ४-५३-१८  
घातयिष्यति दण्डेन तीक्ष्णेन कृत निश्चयः ।

पूर्वम् वैरः	बद्ध = earlier [already, bound up in, animos- ity	सः राजा	= he [Sugreeva,] king	व्यतिक्रमम् वि अति क्रमम्	= transgressing [his di- rective]
दृष्ट्वा	= on observing	कृत निश्चयः	= on making, decision [decisively]	माम्	= me
तीक्ष्णेन दण्डेन	= with tyrannous, vic- timisation	घात यिष्यति	= wish to liquidate.		

That king Sugreeva who is already bound up in animosity with my father, and thus with me too, now on observing me transgressing his directive will decisively wish to liquidate me by a tyrannous victimisation. [4-53-18a, 19a]

किम् मे सुहृद्भिः व्यसनम् पश्यद्भिः जीवितांतरे ।  
इह एव प्रायम् आसिष्ये पुण्ये सागर रोधसि || ४-५३-१९

जीवित अन्तरे किम्	= life, in midst of = what [use]	मे व्यसनम् पश्यद्भिः इह एव	= me, torturing, on wit- nessing = here, alone	सु हृद्भिः पुण्ये सागर रोधसि	= by good, hearted [kith and kin of mine] = sacred, ocean at blockade [of ocean, seashore]
praayam aasiSye,	= fast unto death, sit out [outwait.]				

Of what use is the witnessing of my kith and kin at me when I am tortured in the prime of my life, hence here on this sacred seashore alone I will outwait my death fasting unto it. Thus Angada said to all the monkeys. [4-53-19b, c]

एतत् श्रुत्वा कुमारेण युव राजेन भाषितम् ।  
सर्वे ते वानर श्रेष्ठाः करुणम् वाक्यम् अब्रुवन् || ४-५३-२०

युव कुमारेण	= by crown, prince, by youngish [Angada]	भाषितम् एतत् श्रुत्वा	= uttered, all that, on hearing	सर्वे ते वानर श्रेष्ठाः	= all, those, Vanara, prominent ones
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करुणम् = sympathetically,  
वाक्यम् words, spoke.  
अब्रुवन्

On hearing all that uttered by that youngish Angada, the crown prince, all of those prominent Vanara-s sympathetically spoke these words. [4-53-20]

तीक्ष्णः प्रकृत्या सुग्रीवः प्रिया रक्तः च राघवः ।  
समीक्ष्य अकृत कार्यान् तु तस्मिन् च समये गते ॥ ४-५३-२१

अदृष्टायाम् च वैदेह्याम् दृष्ट्वा चैव समागतान् ।  
राघव प्रिय कामाय घातयिष्यति असंशयम् ॥ ४-५३-२२

सुग्रीवः = Sugreeva, instinctively, hot-tempered	राघवः च = Raghava, is also, in	वैदेह्याम् अ = Vaidehi, not, seen
प्रकृत्या = one	प्रिया रक्तः = beloved [wife,] interested	दृष्टायाम् = when she is not spotted
तीक्ष्णः = that, time, lapsed	सम् = returnees	अ कृत = not, performed, deed
तस्मिन् = on seeing - us	आगतान् = on seeing - on thinking	कार्यान् = those who have not completed assignment
समये गते	दृष्ट्वा = on seeing - on thinking	राघव प्रिय = to Raghava, likeable, [doing] desirous of - to satisfy Raghava
समीक्ष्य = on seeing - us	घातयिष्यति = he wishes to liquidate.	
अ संशयम् = without, doubt		

Instinctively Sugreeva is a hot-tempered vanara and Raghava is interested in his beloved wife. The timeframe is lapsed and Vaidehi is unspotted. If we go back to Kishkindha now, on seeing us returning without completing our assignment, and with a thinking to satisfy Raama Sugreeva wishes to liquidate us without any doubt. [4-53-21, 22]

न क्षमम् च अपराद्धानाम् गमनम् स्वामि पार्श्वतः ।  
प्रधानबृताः च वयम् सुग्रीवस्य समागताः ॥ ४-५३-२३

अपराद्धानाम् = for culprits - like us	स्वामि पार्श्वतः = lord, at the side of, going	न क्षमम् = not, tolerable - inexcusable
सुग्रीवस्य = of Sugreeva	गमनम् = being chieftains, also	वयम् = we, are co-ordinated [and sent here.]
	प्रधानबृताः च	समागताः

It will be inexcusable for the culprits to pass at the sideways of lords, then where is the question of their coming into king audience, and we should be barefaced to return because we are all the chieftains of Sugreeva who are coordinated and sent here. [4-53-23]

इह एव सीताम् अन्वीक्ष्य प्रवृत्तिम् उपलभ्य वा ।  
नः चेत् गच्छाम तम् वीरम् गमिष्यामो यम क्षयम् ॥ ४-५३-२४

इह एव = here, only, Seetha, we सीताम् search out अन्वीक्ष्य	प्रवृत्तिम् = tidings, we educe, or उपलभ्य वा	तम् वीरम् = to him, champion Sug- reeva
नः गच्छाम = we, approach, not - if चेत् we do not go with in- formation	यम क्षयम् = Yama, the Terminator गमिष्यामः realm, we will to go.	

If we do not return to that champion Sugreeva on searching somewhere here for Seetha, or on our educing some information about her, we will rather enter the realm of Yama, the Terminator. Thus the other monkeys discussed among themselves. [4-53-24]

प्लवंगमानाम् तु भय अर्दितानाम्श्रुत्वा वचः तार इदम् बभाषे ।  
अलम् विषादेन बिलम् प्रविश्यवसाम सर्वे यदि रोचते वः ॥ ४-५३-२५

तारः = Lt. Tara	भय = by fear, tormented by, अर्दितानाम् of fly-jumpers प्लवङ्गमानाम्	वचः श्रुत्वा = words, on hearing
इदम् बभाषे = this, spoke	विषादेन = desperation, enough अलम्	वः रोचते = you, interested, if यदि
सर्वे बिलम् = we all, cavity, on प्रविश्य entering, we live वसाम [therein.]		

On hearing the words of fly-jumpers, who are tormented by fear of Sugreeva, Lt. Tara spoke this to them, enough is your desperation, if you all are interested let us enter that cave again where we can live. [4-53-25]

इदम् हि माया विहितम् सुदुर्गमम्प्रभूत वृक्ष उदक भोज्य पेयम् ।  
इह अस्ति नः न एव भयम् पुरंदरात् राघवात् वानर राजतो अपि वा ॥ ४-५३-२६

माया = by demon Maya, con- विहितम् trived	प्रभूत वृक्ष = abundant with, trees, उदक भोज्य water, eatables, pota- पेयम् bles	इदम् = this - cavity
सु दुर्गमम् = highly, impassable हि [cavity,] isn't it	इह नः = here, to us	पुरन्दरात् = from Indra, fear, not, भयम् न एव even, is there अस्ति
राघवात् न = from Raghava, no [fear]	वानर राजतः = from monkeys, king, अपि वा either.	

That highly impassable cavity is contrived by the demon Maya and it is abundant with trees, water, eatables and potables, and there is no fear even from Indra in that cavity, nor from Raghava, nor from Sugreeva, the king of monkeys. So said Lt. Tara to all. [4-53-26]

श्रुत्वा अंगदस्य अपि वचो अनुकूलम् ऊचुः च सर्वे हरयः प्रतीताः ।  
यथा न हन्येम तथा विधानम् असक्तम् अद्य एव विधीयताम् नः ॥ ४-५३-२७

अन्गदस्य वचः श्रुत्वा	= Angada words, on hearing	सर्वे हरयः प्रतीताः	= all, monkeys, having believability - in his and Tara words	अनुकूलम् ऊचुः	= compliantly, said
यथा न हन्येम	= in which way, we are not, killed	तथा	= in that way	नः	= for us
अद्य एव	= now, only	विधानम्	= a method	असक्तम् विधीयताम्	= promptly, make hap- pen.

On hearing Angada words, as well as the words of Lt. Tara that are trended to Angada words, all the monkeys compliantly spoke with believability, in which way we all will not be killed that way may be waymarked, and promptly make it happen now only. So said all the monkeys to Angada. [4-53-27]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे त्रि पंचाशः सर्गः ॥

Thus completes 53<sup>rd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 54 Sarga -54- - चतुः पंचाशः सर्ग

## Hanumaan Advises Angada

Introduction -

Hanuma advises Angada to not to desert the mainstream kingdom to establish a separate one, which will definitely attract the fury of Sugreeva. Hanuma uses political tactics in pacifying Angada, who is utterly terrorised of Sugreeva in the event of the failure of the task under his leadership.

तथा ब्रुवति तारे तु तारा अधिपति वर्चसि ।  
अथ मेने हतम् राज्यम् हनुमान् अंगदेन तत् ॥ ४-५४-१

तारा	= stars, lord [moon, similar in] shine	तारे तथा	= by Lt. Tara, that way,	अथ	= then
अधिपति		ब्रुवति	has spoken		
वर्चसि					
हनुमान्	= Hanuma	अंगदेन	= by Angada that, kingdom, stolen [laying siege to]	इति मेने	= [thus,] deemed.

When Lt Tara whose resplendence is similar to moonshine has spoken that way, then Hanuma deemed that Angada is laying siege to that kingdom of Vanaras. [4-54-1]

बुद्ध्या हि अष्ट अंगया युक्तम् चतुर् बल समन्वितम् ।  
चतुर्दश गुणम् मेने हनुमान् वालिनः सुतम् ॥ ४-५४-२

हनुमान्	= Hanuma	वालिनः	= of Vali's son	अष्ट अंगया	= with eight, parts
		सुतम्		बुद्ध्या युक्तम्	[eightfold,] intelligence, having, indeed
चतुः बल	= four, capabilities[tactics,] having	चतुः दश	= [having] four, ten	हि	
सम्		गुणम्	[fourteen,] traits	मेने	= considered as.
अन्वितम्					

Hanuma considered Vali's son Angada indeed as having eightfold intelligence, fourfold tactics, fourteen traits. [4-54-2]

The IQ of an average person is eightfold as said: - शुश्रूष श्रवणम् चैव ग्रहणम् धारणम् तथा। ऊह अपोह अर्थ विज्ञानम् तत्त्व ज्ञानम् च धी गुणाः शुश्रूष assiduously polite - 1] attentiveness श्रवणम् ardently listening - 2] heedfulness ग्रहणम् instantly grasping - 3] receptiveness धारणम् continually remembering - 4] retentiveness ऊह discrimination of pros and cons - 5] speculativeness अपोह indecisiveness about the undesirables and receiving the worthwhile - 6] fastidiousness अर्थ विज्ञानम् substance comprehensive knowledge - 7] omniscience तत्त्व ज्ञानम् quintessence profundity - 8] acumen.



The fourfold tactics or abilities are साम दान भेद दण्ड 1] placation, 2] presentation, 3] partition, 4] persecution. The other way these four are four abilities मनो बल बाहु बल उपाय बल बन्धु बल self-assuring strengths of self-opinion, self-shoulder strength, self-ideation and self-consistent supporters.

देश कालज्ञत दार्ढ्यम् सर्व क्लेश सहिष्णुता।  
 सर्व विज्ञानिता दाक्ष्यम् ऊर्जः सम्बृत मन्त्रता।  
 अविसम्बदिता शौर्यम् शक्तिज्ञत्वम् कृतज्ञता।  
 शरण आगत वत्सल्यम् अमर्षत्वम् अचालन।

1] knowledge of place and time, 2] sturdiness, 3] enduring troubles, 4] knowing all possible, 5] skilfulness, 6] self-defence, 7] maintaining confidentiality of strategies, 8] avoiding unwanted debates [or, not uttering lies, 9] courageousness, 10] recognising strengths and weaknesses of one own and of others also, 11] faithfulness, 12] sheltering the seekers of shelter, 13] showing anger at appropriate times, 14] unwavering in opinions or actions.

आपूर्यमाणम् शश्वत् च तेजो बल पराक्रमैः ।  
 शशिनम् शुक्ल पक्ष आदौ वर्धमानम् इव श्रिया ॥ ४-५४- ३  
 बृहस्पति समम् बुद्ध्या विक्रमे सदृशम् पितुः ।  
 शुश्रूषमाणम् तारस्य शुक्रस्य इव पुरंदरम् ॥ ४-५४- ४  
 भर्तुः अर्थे परिश्रान्तम् सर्व शास्त्र विशारदः ।  
 अभिसंधातुम् आरेभे हनुमान् अंगदम् ततः ॥ ४-५४- ५

शश्वत्	= steadily	तेजः बल	= with spiritedness, mightiness, valorousness	आपूर्यमाणम्	= he who is brimming over
शुक्ल पक्ष आदौ	= white, fortnight, starting from	शशिनम् इव	= moon, as with	श्रिया वर्धमानम्	= with grandeur, being broadened, [at Angada]
बुद्ध्या	= by sagacity	बृहस्पति समम्	= Brihaspati [Jupiter,] one who is comparable to	विक्रमे पितुः सदृशम्	= in intrepidity, father, who mirrors up
शुक्रस्य पुरन्दरम् इव भर्तुः अर्थे परिश्रान्तम्	= for Shukraacaarya, Indra, as with in husbinder [king Sugreeva in concern, overly enervated [Angada]	तारस्य	= of Lt. Tara his advices	शुश्रूषमाणम्	= one who is assiduously attentive
सर्व शास्त्र विदाम् वरम्	= in all, scripture, knowers, best one i.e., to Angada]	अंगदम्	= to [such ] Angada	सर्व शास्त्र विशारदः	= in all, scriptures, scholarly Hanuma or
अभिसम्धातुम् अभि सम् धातुम्	= to confederate with Sugreeva	हनुमान्	= Hanuma	ततः	= then
		आरेभे	= started to.		

Angada who is steadily brimming over with his spiritedness, mightiness, valorousness, and waxing like the moon starting from day one of White Fortnight of a month, who is comparable to Brihaspati, the Jupiter, in sagacity, who mirrors up his father Vali in intrepidity, but who is now assiduously attentive to the rebellious teachings of Lt. Tara, like Indra who once listened to the unlistenable teachings of demon mentor, namely Shukraacaarya, as that Angada is overly enervated to fulfil the concerns of the king Sugreeva. Then Hanuma who is the scholar in all scriptures started to confederate the confidence of Angada with the present regime of Sugreeva. [4-54-3, 4, 5]

**Comment:** Indian categorisation of a month does not directly jump to weeks, but firstly into two fortnights, later into weeks and then to days: १ पौर्णमि पौर्णिम White Fortnight - where the moon will be waxing from new-moon-day २ अमावास्य Black Fortnight - where the moon will be waning to no-moon-day.

स चतुर्णाम् उपायानाम् तृतीयम् उपवर्णयन् ।  
भेदयामास तान् सर्वान् वानरान् वाक्य संपदा ॥ ४-५४- ६

सः	= he Hanuma	चतुर्णाम्	= among four, ideations	तृतीयम्	= third one, while exem-
तान् सर्वान्	= them, all, vanaras	उपायानाम्		उपवर्णयन्	plifying
वानरान्		वाक्य सम्पदा	= by words wealth, [rhetorically]		
भेदयामास	= schismatically started to secede.				

Hanuma then rhetorically started to the schismatic secession of all those vanaras, who are desirous of avoiding Sugreeva and desiring a hideout, exemplifying the third ideation, namely the partition, among the four political ideations, viz., placation, presentation, partition, persecution. [4-54-6]

The four ideations are साम दान भेद दण्ड उपायाः न्वस् The ideations for placation, presentation, partition, persecution, in connection with a political adversary.

तेषु सर्वेषु भिन्नेषु ततो अभीषय अंगदम् ।  
भीषणैः विविधैः वाक्यैः कोप उपाय समन्वितैः ॥ ४-५४- ७

तेषु सर्वेषु	= in them, in all, in de-	ततः	= then	कोप उपाय	= anger [persecutory,]
भिन्नेषु	fection [from Angada idea of defecting from Sugreeva]			समन्वितैः	ideation, containing
भीषणैः	= with awesome, di-	अंगदम्	= Angada, is overawed		
विविधैः	verse, sentences	अभीषयत्	by Hanuma.		
वाक्यैः	[orations]				

When Hanuma made all of the vanaras to defect from Angada idea of defecting Sugreeva, then Hanuma further overawed Angada with diverse and awesome orations containing the fourth ideation, namely the persecutory measures, employable by Sugreeva on defectors. [4-54-7]

त्वम् समर्थ तरः पित्रा युद्धे तारेय वै ध्रुवम् ।  
दृढम् धारयितुम् शक्तः कपि राज्यम् यथा पिता ॥ ४-५४- ८

तारेय	= oh, Lady Tara son Angada	त्वम् युद्धे	= you, in warfare	पित्रा समर्थ	= with your father, able, more [abler than]
ध्रुवम्	= undeniably	पिता यथा	= your father, as with	कपि राज्यम्	= monkey, kingdom, unquestionably, to sustain, capable.
				दृढम्	
				धारयितुम्	
				शक्तः	

As with your father you are undeniably abler in warfare, oh, the son of Lady Tara, and as with your father you are unquestionably capable enough to sustain the monkey kingdom. Thus Hanuma started to address Angada. [4-54-8]

नित्यम् अस्थिर चित्ता हि कपयो हरि पुंगव ।  
न आज्ञाप्यम् विषहिष्यन्ति पुत्र दारान् विना त्वया ॥ ४-५४- ९

हरि पुंगव	= oh, monkey, the best	कपयः	= monkeys, always, not, consistent, at will, isn't it	पुत्र दारान्	= sons, wives, without separated from them
		नित्यम् अ		विना	
		स्थिर चित्ता			
		हि			
त्वया	= by you	आज्ञाप्यम्	= to be ordered to remain under your control	न वि	= not, verily, tolerate they will not abide.
				विषहिष्यन्ति	

Oh, best monkey, Angada, monkeys will be inconsistent at their will, isn't it! Separated from their sons and wives they cannot tolerate to remain under your control for a long. [4-54-9]

त्वाम् न एते हि अनुयुंजेयुः प्रत्यक्षम् प्रवदामि ते ।  
यथा अयम् जांबवान् नीलः सुहोत्रः च महाकपिः ॥ ४-५४- १०

न हि अहम् ते इमे सर्वे साम दान आदिभिः गुणैः ।  
दण्डेन न त्वया शक्याः सुग्रीवात् अपकर्षितुम् ॥ ४-५४- ११

प्रत्यक्षम् ते	= obviously, to you, as how, I am telling I am plainly telling what is obvious	अयम्	= this, Jambavanta	नीलः	= Niila
यथा प्रवदामि		जाम्बवान्			
महा कपिः	= great, monkey, Suhotra, also	एते	= all these [monkeys]	त्वाम्	= [after] you
सुहोत्रः च					

न अनु = not, at heel, join, isn't	तथा = likewise]	अहम् न हि = I [too,] will not, definitely, [tagalong you]
युन्जेयुः हि it they won tagalong you		
ते इमे = those, these such as they are they, or, we are	सर्वे = all of [us]	साम दान = placation, presentation, and the like, by
दण्डेन = [even] by persecution	त्वया = by you, from Sugreeva	गुणैः tactics
न शक्याः = not, possible.	सुग्रीवात्	अप कर्षितुम् = away, pull to sidetrack

I plainly tell you what is obvious. This Jambavanta, these monkeys like Niila, and great monkey Suhotra and others do not definitely tagalong you, isn't it. Likewise I too do not definitely tagalong you. Such as we are, it will be impossible for you to sidetrack us from Sugreeva using tactics like placation, presentation or even persecution, isn't so! [4-54-10, 11]

विगृह्य आसनम् अपि आहुः दुर्बलेन बलीयसा ।  
आत्म रक्षा करः तस्मात् न विगृहीत दुर्बलः ॥ ४-५४- १२

बलीयसा दुर्बलेन = with mighty, less, mighty	वि गृह्य = verily, antagonising [at odds with]	आसनम् = to linger on, even if, अपि आहुः [so to] speak
तस्मात् = therefore, yourself, आत्म रक्षा safeguard, do [guard करः yourself]	दुर्बलः न = less mighty [mediocre विगृहीत mighty, mediocrities] not, will be at odds.	

Even if a mightless is at odds with the mighty he can linger on, so to speak, therefore guard yourself, for no mediocrity will be at odds... [4-54-12]

Vividly: moralists say that the mighty shall not fall afoul of the mightless, but their relations will always be in estrangement... and the foulness of mightless with the mighty will run the relations afoul... thus, purchasing the wrath of the mighty by the mightless is futile... and such as you are, you seek asylum in such a cavity as counselled haphazardly by all these fickle monkeys... thus, beware that the mightless is the one who shall strive for selfguarding against the mighty, but not contrariwise...

याम् च इमाम् मन्यसे धात्रीम् एतत् बिलम् इति श्रुतम् ।  
एतत् लक्ष्मण बाणानाम् ईषत् कार्यम् विदारणे ॥ ४-५४- १३

याम् इमाम् धात्रीम् = of which, this one, of earth [going underground]	मन्यसे = you suppose	एतत् बिलम् इति श्रुतम् = this one, cavity [Black Hole,] thus, heard [by you from Lt. Tara]
लक्ष्मण बाणानाम् = for Lakshmana arrows	एतत् वि दारणे = all this [Black Hole] by far, to split apart	ईषत् कार्यम् = is a trifling, deed.

This matter of going underground into that Black Hole which you suppose as a hideout from Sugreeva, as you heard from Lt. Tara and others, but it is a deed of trifle to Lakshmana arrows, not necessarily for Raama arrows, in splitting apart whole of that Black Hole in a trice. [4-54-13]

स्वल्पम् हि कृतम् इन्द्रेण क्षिपता हि अशनिम् पुरा ।  
लक्ष्मणो निशितैः बाणैः भिन्द्यात् पत्र पुटम् यथा ॥ ४-५४- १४

पुरा	= once, Thunderbolt,	इन्द्रेण	= by Indra, trivial	लक्ष्मणः	= Lakshmana, with
अशनिम्	thudded, indeed	स्वल्पम्	[deed,] done, indeed	निशितैः	acute, arrows
क्षिपता हि		कृतम् हि		बाणैः	
पत्र पुटम्	= leafy, bowl, as if [it is	भिन्द्यात्	= will splinter.		
यथा	a]				

Indeed, once Indra thudded his Thunderbolt on this very underground illusory place, but that act was indeed a trivial deed for that Thunderbolt made a single demonsized aperture to eliminate a single demon, Maya, which we now call Black Hole, nevertheless Lakshmana will splinter whole of this Black Hole with his acute arrows, as if it is leafy bowl. [4-54-14]

लक्ष्मणस्य च नाराचा बहवः सन्ति तत् विधाः ।  
वज्र अशनि सम स्पर्शा गिरीणाम् अपि दारकाः ॥ ४-५४- १५

वज्र अशनि	= Thunderbolt, Light-	गिरीणाम्	= mountains, even,	तत् विधाः	= that, type of Thunder-
सम स्पर्शा	ning Flash, equal, in	अपि दारकाः	splitters of		boltlike
बहवः	= numerous, Laksh-				
लक्ष्मणस्य	mana iron arrows, are				
नाराचा सन्ति	there.				

There are numerous ironarrows with Lakshmana that are kindred to Thunderbolt of Indra, whose punch will be equalling that of Thunderbolt and Lightning Flashes, and which are the splitters of mountains. [4-54-15]

Annex: which you all may have heard, but a few of us like Jaambavanta, Nala, Neea, Lt. Tara and myself bear witness, personally... on piercing the seven sturdy trees Raama arrow penetrated into the nethermost terrain of earth and resurfaced... then, Lakshmana arrow can pulverise mountains, isn't so...

अवस्थाने यदा एव त्वम् आसिष्यसि परंतप ।  
तदा एव हरयः सर्वे त्यक्ष्यन्ति कृत निश्चयाः ॥ ४-५४- १६

परन्तप	= oh, enemyburner An-	त्वम् यदा	= you, as and when	अव स्थाने	= down, place [under-
	gada	एव			ground, or, an unwor-
					thy place for a crown
					prince]

आसिष्यसि = you settle down  
कृत निश्चयाः = on making, resolve

तदा एव = then, only  
त्यक्ष्यन्ति = will desert [you.]

सर्वे हरयः = all, monkeys

As and when you settle down in that underground, more so, an unbefitting place for a crown prince, oh, enemyburner Angada, then and there all the monkeys will desert you resolvedly. [4-54-16]

स्मरन्तः पुत्र दाराणाम् नित्य उद्विग्ना बुभुक्षिताः ।  
खेदिता दुःख शय्याभिः त्वाम् करिष्यन्ति पृष्ठतः ॥ ४-५४- १७

पुत्र = sons, wives, reminisc-  
दाराणाम् ing  
स्मरन्तः  
दुःख = on lament, beds  
शय्याभिः

नित्य उद्विग्ना = always, sulking  
खेदिताः = made to lament

बुभुक्षिताः = hungered [for palata-  
bility]  
त्वाम् पृष्ठतः = you, backwards, they  
करिष्यन्ति render they push you  
back.

Always sulking and reminiscing on their sons and wives, and hungered for the proximity of their kinfolk and hungered for diverse palatability as any monkey would cherish, even so, lamenting on the beds of lament they push you backwards. [4-54-17]

स त्वम् हीनः सुहृद्भिः च हित कामैः च बन्धुभिः ।  
तृणात् अपि भृश उद्विग्नः स्पन्दमानात् भविष्यसि ॥ ४-५४- १८

सु हृद्भिः च = with good, hearted  
ones  
सः त्वम् = he, you such as you are  
भविष्यसि = you will become [end  
up.]

हित कामैः = well, wishers, with rel-  
बन्धुभिः च atives, also  
स्पन्दमानात् = shaking, than a straw-  
तृणात् अपि blade, even

हीनः = devoid of  
भृश उद्विग्नः = muchly, sullen [highly  
frightened]

Devoid of goodhearted friends and wellwishing relatives, you will become highly sullen in solitariness. Such as you are you will end up as a highly frightened monkey, even from the shaking of a piece of straw. Or

Devoid of goodhearted friends and wellwishing relatives, you will become highly sullen in solitariness. Such as you are you will end up as a highly frightened monkey and you will end up much the same as a seamy shaky piece of straw. [4-54-18]

He will become crown prince of straw... अनेन परिजनैः परि त्यक्तः तृणात् अपि लघु तरो भवति इति सूचितम् - द्रक् if he discards his own people.

अति उग्र वेगा निशिता घोरा लक्ष्मण सायकाः ।  
अपवृत्तम् जिघांसन्तो महावेगा दुरासदाः ॥ ४-५४- १९

लक्ष्मण	= Lakshmana arrows	अति उग्र	= by far, fiercely,	निशिताः	= twingeing
सायकाः		वेगा	speeded [frantic]		
घोराः	= terrifyingly	अप	= to side, going sidestep-	जिघाम्सन्तः	= intended to kill if tar-
		आवृत्तम्	ping, you		geted to kill you
महा वेगा	= highly, speedy [fier-				
दुरासदाः	ily frenetic arrows,]				
	unassailable [here,				
	irreversible.]				

By far, those fiercely frantic arrows of Lakshmana if targeted to kill you, in case you become a sidestepper from loyalties, will be terrifyingly twingeing. Further, those fierily frenetic arrows are irreversible. [4-54-19]

अस्माभिः तु गतम् सार्धम् विनीतवत् उपस्थितम् ।  
आनुपूर्व्यात् तु सुग्रीवो राज्ये त्वाम् स्थापयिष्यति ॥ ४-५४- २०

तु	= but	अस्माभिः	= us, along with, res-	विनीतवत्	= like an obedient one
		सा अर्थम्	olute [resolutely,] if		
		गतम्	gone [if returning to		
			Kishkindha]		
उप स्थितम्	= nearby, staying [stay-	त्वाम्	= you	सुग्रीवः	= Sugreeva
	ing at his side, flanker]				
राज्ये	= in kingdom	आनुपूर्व्यात्	= as before, only	स्थापयिष्यति	= establishes.

But, if you return to Kishkindha along with us, and if you obediently become Sugreeva flanker, he establishes you only in kingdom as before. [4-54-20]

धर्म राजः पितृव्यः ते प्रीति कामो दृढ व्रतः ।  
शुचिः सत्य प्रतिज्ञः च स त्वाम् जातु न नाशयेत् ॥ ४-५४- २१

ते पितृव्यः	= your, paternaluncle	धर्म राजः	= with probity, he	प्रीति कामः	= affection, desirer of
	Sugreeva		gleams he gleams		
			with probity		
दृढ व्रतः	= staunchly, dedicated	शुचिः	= clean [exonerative]	सत्य प्रतिज्ञः	= to principles, pledged,
				च	also
सः त्वाम्	= he, you, in no way	न नाशयेत्	= not, liquidates.		
जातु					

Your paternaluncle Sugreeva gleam is his honesty as he is free of dishonesty, his desire is affection as he is free of aversion, his dedication is staunch as he is free of prevarication, and he himself is exoneration as he is free from exploitation, thus in no way he liquidates you. [4-54-21]

प्रिय कामः च ते मातुः तत् अर्थम् च अस्य जीवितम् ।  
तस्य अपत्यम् च न अस्ति अन्यत् तस्मात् अंगद गम्यताम् ॥ ४-५४- २२

ते मातुः प्रिय = you, mother well, कामः च wisher, also	अस्य = his [Sugreeva strife of] जीवितम् life, for that, reason तत् अर्थम् [for the sake of Lady च Tara]	तस्य अन्यत् = to him [to Sugreeva,] अपत्यम् च other, posterity, also, न अस्ति not, is there
अन्नाद = oh, Angada	तस्मात् = oh, Angada, there- गम्यताम् fore, begone [to Kishkindha.]	

He is your mother wellwisher, the strife of Sugreeva life is for her only, more so, there is no other posterity to him than you. Oh, Angada, therefore go back to Kishkindha, rather than deflecting, deviating and deserting your own kingdom. [4--54--22]

By these words of advise Hanuma is said to have used all the four tactics of saama, daana, bheda, daNda upaayaaH ideations of 1] placation, 2] presentation, 3] partition, 4] persecution. This is how that is explained: अत्र त्वम् समर्थ तरः पित्रा ४-५४- ८ इति अनेन साम उक्तम्। नित्यम् अस्थिर चित्ता ४-५४- ९ इति अनेन भेद उक्तः। त्वाम् जातु न नाशयेत् ४-५४- २१ अनेन दण्ड उक्तः। अस्माभिः तु गतम् सार्धम् अनेन दानम् उक्तम्। एवम् भेदो अपि हनुमता साम दान दण्ड पूर्वक एव कृतः। तेन भेदना अन्नादो अपि बिद्दीषितः। -dk As these references are already there, they are not reiterated here.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चतुः पंचाशः सर्गः ॥

Thus completes -54<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 55 Sarga 55 - पंच पंचाशः सर्ग

## Monkeys Decide To Fast Unto Death

Introduction -

Monkeys decide to fast unto death as they failed in executing Sugreeva command. Sugreeva already said that anyone returning after timeframe might deem himself as dead. Thus, Angada casting aspersions on Sugreeva and his ruthless commands, takes this decision on many counts. All the other monkeys follow the suite.

श्रुत्वा हनुमतो वाक्यम् प्रश्रितम् धर्मं संहितम् ।  
स्वामि सत्कार संयुक्तम् अंगदो वाक्यम् अब्रवीत् ॥ ४-५५-१

हनुमतः	= from Hanuma	प्रश्रितम्	= polite	धर्मं	= to probity, compliant
स्वामि	= to lord [of Hanuma]	सत्कार	= respect, having [yeo-	संहितम्	[righteous words]
श्रुत्वा	= on hearing	संयुक्तम्	manly]	वाक्यम्	= words
		अंगदः	= Angada, sentence,		
		वाक्यम्	said.		
		अब्रवीत्			

On hearing the polite and righteous words of Hanuma, which are just yeomanly towards Hanuma lord, namely Sugreeva, Angada said these sentences. [4-55-1]

स्थैर्यमात्ममनःशौचमानृशंस्यमथाअर्जवम् - यद्व -  
स्थैर्यम् आत्म मनः शौचम् आनृशंस्यम् अथ आर्जवम् ।  
विक्रमः चैव धैर्यम् च सुग्रीवे न उपपद्यते ॥ ४-५५-२

स्थैर्यम्	= steadiness	आत्म मनः	= of soul, heart, cleanli-	आ	= not, cruelty [harmless-
		शौचम्	ness	नृशंस्यम्	ness]
अथ	= then [further more]	आर्जवम्	= frankness	विक्रमः चैव	= salience, also thus
धैर्यम् च	= valiance, even	सुग्रीवे न	= in Sugreeva, not, de-		
		उपपद्यते	ducible.		

Un-deducible in Sugreeva are his steadiness, or harmlessness, or frankness, also thus salience, or even valiance, further more cleanliness of heart or soul. [4-55-2]

भ्रातुः ज्येष्ठस्य यो भार्याम् जीवितो महिषीम् प्रियाम् ।  
धर्मेण मातरम् यः तु स्वीकरोति जुगुप्सितः ॥ ४-५५-३

कथम् स धर्मम् जानीते येन भ्रात्रा दुरात्मना ।  
युद्धाय अभिनियुक्तेन बिलस्य पिहितम् मुखम् ॥ ४-५५-४

जुगुप्सितः	= despicable one	यः	= which - Sugreeva	ज्येष्ठस्य	= elder, brother, while
धर्मेण	= morally, [his - Sugreeva mother [like]	भार्याम्	= [his brother wife	भ्रातुः	alive and well
मातरम्	= has taken - arrogated	यः दुरात्मना	= which, by that bad-minded [nefarious, Sugreeva]	जीवितः	
स्वीकरोति	= by whom	बिलस्य	= cavity mouth, closed	प्रियाम्	= lady love, [and an] empress
		मुखम्		महिषीम्	= who by brother [Vali,]
		पिहितम्		युद्धाय अभि	to fightback [the demon,] assigned
येन	= rectitude, how, he knows.			नियुक्तेन	= he - Sugreeva
धर्मम्				सः	
कथम्					
जानीते					

Which Sugreeva has arrogated his elder brother wife when that elder brother is still alive and well, where she is morally his motherlike, an empress and a lady love of that elder brother, thus he is despicable, and which Sugreeva closed the mouth of the cavity when his brother in all his belief assigned and stationed him alone at the mouth of the cavity to fightback the demon Dundubhi if he tries to escape, all the more when his own brother is still inside the cavity, thus he is nefarious, how then he can be said as one conversant with moral rectitude? [4-55-3, 4]

सत्यात् पाणि गृहीतः च कृत कर्मा महायशाः ।  
विस्मृतो राघवो येन स कस्य सुकृतम् स्मरेत् ॥ ४-५५-५

सत्यात्	= truthfully, hand, on	कृत कर्मा	= facilitated, task, great-	राघवः	= Raghava is
पाणि गृहीतः	taking [handshake, be-	महायशाः	glorious one [Raama]		
च	friending,] also	विस्मृतः	= is overlooked	सः कस्य	= he [Sugreeva,] whose
येन	= by whom [by which Sugreeva]			सु कृतम्	[others like us,] good,
				स्मरेत्	services, he remembers.

Which Sugreeva has overlooked no less than the great glorious Raghava, whom he truthfully befriended and from whom his own task of arrogating my kingdom by eliminating my father is facilitated, how then can he remember the good services of others like us? [4-55-5]

For this statement Hanuma may retort saying has not overlooked Raama but otherwise engrossed in material comforts. He sent all of us all over to search for Seetha in requital to the help rendered by Raama... is it not the upright conduct of Sugreeva? For that Angada is ready with an answer as.

लक्ष्मणस्य भयेन इह न अधर्म भय भीरुणा ।  
आदिष्टा मार्गितुम् सीताम् धर्मः तस्मिन् कथम् भवेत् ॥ ४-५५-६

इह	= to here	लक्ष्मणस्य	= of Lakshmana, from	सीताम्	= for Seetha, to search,
भयेन		भयेन	fear	मार्गितुम्	we are ordered [and
अ धर्म भय	= un, scrupulousness,	न	= not not as a coward	आदिष्टाः	sent]
भीरुणा	fearing, as a coward	तस्मिन्	= in him, scrupulosity,	धर्मः कथम्	how, manifests.
		भवेत्			

He has ordered and sent us for searching Seetha owing to the fear from Lakshmana, but not as a coward fearing his own unscrupulousness, how then can scrupulosity be manifest in him? [4-55-6]

तस्मिन् पापे कृतघ्ने तु स्मृति भिन्ने चल आत्मनि ।  
आर्यः को विश्वसेत् जातु तत् कुलीनो विशेषतः ॥ ४-५५-७

पापे	= sinner - shameful one	कृतघ्ने	= unthankful one	स्मृति भिन्ने	= remembrance, goes
				हीने	against - contrary to
					tradition, unmindful
					one
चल आत्मनि	= wavering, mind hav-	तस्मिन्	= in him - Sugreeva	जातु	= at anytime
	ing - changeful one				
आर्यः	= a respectable one	कः विश्वसेत्	= who, believes	विशेषतः	= especially
तत् कुलीनः	= to his, one belonging				
	- one belonging to his				
	family.				

Who is that respectable one who can put belief in Sugreeva, while that Sugreeva is shameful by his shameless act of eliminating my father, and unmindful of tradition in usurping my mother and throne, and unthankful in requiting Raama by himself, instead of using us as pawns, and changeful in ignoring his promise to Raama, but in fearing for Lakshmana? Will it be possible especially for one like me belonging to his family? [4-55-7]

राज्ये पुत्रः प्रतिष्ठाप्यः स गुणो निर्गुणो अपि वा ।  
कथम् शत्रु कुलीनम् माम् सुग्रीवो जीवयिष्यति ॥ ४-५५-८

स गुणः वा	= with, honesty, or,	पुत्रः राज्ये	= son, in kingdom, is in-	सुग्रीवः	= Sugreeva
निर् गुणः	without, honesty,	प्रतिष्ठाप्यः	vestable		
अपि	whether				
शत्रु	= enemy familial	माम् कथम्	= me, how, let live.		
कुलीनम्		जीवयिष्यति			

Whether a son is honest or dishonest he alone is investable in the kingdom. How then can Sugreeva let me, the one from the family of his enemy, live on? [4-55-8]

This is in reply to Hanuma advise, establishes you only in kingdom, as before... as at 4-54-20. But Hanuma cannot rebut Angada for he has no valid proof to show to Angada about Sugreeva goodness towards Angada, as sermonised by Hanuma in the earlier chapter. Hence, to follow the leader, than to argue... is the only option left to Hanuma.

भिन्न मन्त्रो अपराद्धः च हीन शक्तिः कथम् हि अहम् ।  
किष्किन्ध्याम् प्राप्य जीवेयम् अनाथ इव दुर्बलः ॥ ४-५५-९

भिन्न मन्त्रः	= broken [backfired, my secret] slyness	अपराद्धः च	= culpable, also	हीन शक्तिः	= less, power
अहम्	= such as I am	किष्किन्ध्याम्	= Kishkindha, on reaching	दुर्बलः अनाथ इव	= a caitiff, like, a wretch
कथम् जीवेयम् हि	= how, I can live, indeed.				

My slyness in planning to live in Black Hole has backfired, I am now culpable in not finding Seetha being the troop leader, and I am a powerless as you all are Sugreeva side, how then can I live on indeed after reaching Kishkindha, like caitiff turned into a wretch. [4-55-9]

उपांशु दण्डेन हि माम् बन्धनेन उपपादयेत् ।  
शठः क्रूरो नृशंसः च सुग्रीवो राज्य कारणात् ॥ ४-५५-१०

शठः	= disingenuous	क्रूरः	= ferocious	नृशंसः	= barbarous such as he is
सुग्रीवः	= Sugreeva	राज्य कारणात्	= kingship, for the reason of	माम्	= me
उपांशु दण्डेन	= by mysterious, punishment	बन्धनेन	= for trammelling	उपपादयेत् हि	= surceases, indeed.

Indeed he surceases me by some mysterious trammelling punishment, for that Sugreeva becomes disingenuous, ferocious, also barbarous just for the reason of his kingship. [4-55-10]

बन्धनात् च अवसादात् मे श्रेयः प्रायोपवेशनम् ।  
अनुजानंतु माम् सर्वे गृहम् गच्छंतु वानराः ॥ ४-५५-११

बन्धनात् च	= than trammels, also,	प्रायोपवेशनम्	= fast unto death, be-	सर्वे वानराः	= all, Vanara-s
अवसादात् मे	than tramples, to me	श्रेयः	hoves		
माम् अनुजानन्तु	= my [proposal]	be acquiescent	गृहम् गच्छन्तु	to dwelling place, may go back	

Fast unto death behoves me than trammels and tramples, thus you all be acquiescent to my proposal and you may go back to your dwellings. [4-55-11]

अहम् वः प्रतिजानामि न गमिष्यामि अहम् पुरीम् ।  
इह एव प्रायम् आसिष्ये श्रेयो मरणम् एव मे ॥ ४-५५-१२

अहम् वः = I am, to you all, reiterating	अहम् = I am, to city, not, I wish पुरीम् न to go गमिष्यामि	इह एव = here, only, fast unto प्रायम् death, I will sit out आसिष्ये
मे मरणम् = to me, death, alone, is एव श्रेयः expedient.		

I am reiterating to you all that I do not wish to go to the city of Kishkindha, and here only I sit fasting unto death, as death alone is expedient to me. [4-55-12]

अभिवादन पूर्वम् तु राजा कुशलम् एव च ।  
अभिवादन पूर्वम् तु राघवौ बलशालिनौ ॥ ४-५५-१३  
वाच्यः तातः यवीयान् मे सुग्रीवो वानर ईश्वरः ।

बलशालिनौ = formidable two	राघवौ = Raghava-s	अभिवादन = deference, afore, but पूर्वम् तु [firstly paying deference]
कुशलम् एव = well-being, thus, also च asked about]	वानर ईश्वरः = vanara-s, lord	मे यवीयान् = my, younger, father तातः
राजा सुग्रीवः = king, Sugreeva	अभिवादन = deference, afore, but पूर्वम् तु [firstly paying deference] कुशलम्	एव च = thus, only
वाच्यः = be asked after.		

On my behalf Raghava-s wellbeing may be enquired firstly paying deference to them, so also the wellbeing of my paternal uncle and king may be enquired, only after paying deference to that lord of vanara-s. [4-55-13, 14a]

आरोग्य पूर्वम् कुशलम् वाच्या माता रुमा च मे ॥ ४-५५-१४  
मातरम् चैव मे ताराम् आश्वासयितुम् अर्हथ ।

प्रकृत्या प्रिय पुत्रा सा सानुक्रोशा तपस्विनी ॥ ४-५५-१५  
विनष्टम् माम् इह श्रुत्वा व्यक्तम् हास्यति जीवितम् ।

मे माता रुमा = my, [step-] mother, च Ruma, also	आरोग्य = [her] healthiness, re- पूर्वम् garding	कुशलम् = well-being, be spoken वाच्या [asked after]
मे मातरम् = my, of mother, Lady ताराम् चैव Tara, also thus	आश्वासयितुम् = to solace, apt of you अर्हथ	प्रकृत्या = by her nature, warm- सानुक्रोशा hearted

प्रिय पुत्रा	= having cherished, son [who cherishes her more]	तपस्विनी	= austere one	सा	= she - such as she is - my mother Lady Tara
इह	= now	माम्	= me, as perished one,	व्यक्तम्	= obviously, life, leaves
		विनष्टम्	on hearing	जीवितम्	off.
		श्रुत्वा		हास्यति	

My step-mother Ruma may be asked after regarding her healthiness. And it will be apt of you to solace my mother Lady Tara, who by her nature is a warm-hearted and austere lady who cherishes her son more, and such as she is she will obviously leave off her life on hearing that I breathed my last. So said Angada to all monkeys. [4-55-14b, 16a]

एतावत् उत्त्वा वचनम् वृद्धान् तान् अभिवाद्य च ॥ ४-५५-१६  
विवेश अंगदो भूमौ रुदन् दर्भेषु दुर्मनाः ।

एतावत्	= to that point, words,	तान् वृद्धान्	= them, older [vanara-	अंगदः	= Angada
वचनम्	on speaking	अभिवाद्य च	s, available there,]on		
उत्त्वा			paying deference, also		
रुदन्	= while puling	दुर्मुख	= bad-faced - glum,	भूमौ दर्भेषु	= on ground, on sa-
			facedly	विवेश	cred grass, entered -
					reclined.

On speaking to that point and after paying deference to older vanara-s available there, Angada puling glum facedly reclined on the sacred grass spread on ground. [4-55-16b, 17a]

तस्य संविशतः तत्र रुदन्तो वानर ऋषभाः ॥ ४-५५-१७  
नयनेभ्यः प्रमुमुचुः उष्णम् वै वारि दुःखिताः ।

तस्य तत्र	= his [Angada apropos	वानर	= vanara-s, [other] out-	दुःखिताः	= emotionally, sobbing
संविशतः	to, his becoming re-	ऋषभाः	standing ones	रुदन्तः	
	cumbent				
नयनेभ्यः	= from pairs of eyes,	प्रमुमुचुः	= sluiced down.		
उष्णम् वारि	heated [seething,] ver-				
	ily [effusive,] water				
	[teardrops]				

Apropos to Angada recumbency on ground, the other outstanding Vanara-s snivellingly sluiced down seethingly effusive teardrops emotionally. [4-55-17b, 18a]

सुग्रीवम् चैव निन्दन्तः प्रशंसन्तः च वालिनम् ॥ ४-५५-१८  
परिवार्य अंगदम् सर्वे व्यवस्यन् प्रायम् आसितुम् ।

सर्वे सुग्रीवम्	= they all, of Sugreeva,	वालिनम्	= of Vali, esteeming,	अंगदम्	= Angada, gathering
निन्दन्तः	disesteeming	प्रशंसन्तः	also	परिवार्य	around
		च			

प्रायम्	= for fast unto death, to	व्यवस्यन्	= decided to.
आसितुम्	sit down		

While disesteeming Sugreeva but esteeming Vali, all of the vanara-s have gathered around Angada deciding to sit down for fasting unto death in step with Angada. [4-55-18b, 19a]

तत् वाक्यम् वालि पुत्रस्य विज्ञाय प्लवग ऋषभाः ॥ ४-५५-१९  
उपस्पृश्य उदकम् सर्वे प्राक् मुखाः समुपाविशन् ।

दक्षिण अग्रेषु दर्भेषु उदक् तीरम् समाश्रिताः ॥ ४-५५-२०  
मुमूर्षवो हरिश्रेष्ठा एतत् क्षमम् इति स्म ह ।

वालि पुत्रस्य	= Vali, son of	तत् वाक्यम्	= that, sentence	विज्ञाय	= on discerning
प्लवग ऋषभाः	= fly-jumpers, best ones	सर्वे हरि श्रेष्ठा	= all, monkey, best ones	एतत्	= all this [as said by Angada]
क्षमम् इति	= appropriate, thus [agreeing]	मुमूर्षवः	= bent on self-immolation	उपस्पृश्य	= on touching, water
उदक् तीरम्	= northern, shore	समाश्रिताः	= positioning [themselves]	उदकम्	
दक्षिण अग्रेषु	= on southerly, edges [of grass,] on sacred grass	सम्	= readily, became decumbent. sma ha	प्राक् मुखाः	= eastward, facing
दर्भेषु		उपाविशन्		=	they are, indeed.

Those best ones among fly-jumpers on discerning the words of Angada, the son of Vali, and agreeing to what all said by Angada as appropriate, they positioned themselves on the sacred grass after touching waters sacramentally. The sacred-grass is spread as sacred beds to cast off their lives. The edges of grass blades are positioned southward. As they are on that northern shore of southern ocean, all those best monkeys who are bent on to self-immolation, they became recumbent facing eastward. [4-55-19b, 21a]

रामस्य वन वासम् च क्षयम् दशरथस्य च ॥ ४-५५-२१  
जनस्थान वधम् चैव वधम् चैव जटायुषः ।  
हरणम् चैव वैदेह्या वालिनः च वधम् तथा ।  
राम कोपम् च वदताम् हरीणाम् भयम् आगतः ॥ ४-५५-२२

रामस्य वन	= Raama forest, living,	दशरथस्य	= of Dasharatha, dying,	जनस्थान	= Janasthaana causing
वासम् च	also	क्षयम् च	also	वधम् चैव	calamity, also thus
जटायुषः	= of Jataayu, casualty,	वैदेह्या	= of Vaidehi, stealing,	तथा	= thus
वधम् चैव	also thus	हरणम् चैव	also thus	वदताम्	= while they are talking - about those topics
वालिनः च	= Vali slaying	राम कोपम्	= Raama anger [at Sugreeva]		
वधम्		च			
हरीणाम्	= for monkeys, dread,				
भयम्	came upon [the monkeys.]				
आगतः					

An unknown apprehensive dread came upon those monkeys when they discussed Raama living in forests, Dasharatha demise, calamity caused to Janasthaana, casualty to Jataayu, like that the stealing of Vaidehi and slaying of Vali. [4-55-21, 22]

**Comment:**ere Maheshvara Tiirtha says that apprehensive dread swept over them subconsciously... not because of the past episodes, but due to some future events, where their becoming pray to some unknown carnivore, namely Sampaati, is apprehended. Thus, their fasting unto death, as per scriptural sanction is going to fail.

स संविशद्भिः बहुभिः महीधरोमहाअद्रि कूट प्रमितैः प्लवंगमैः ।

बभूव सन्नादित निर्दर अन्तरोभृशम् नदद्भिः जलदैः इव अंबरम् ॥ ४-५५-२३

संविशद्भिः	= while recumbent	महा अद्रि	= great, mountain, top,	बहुभिः	= many, by fly-jumpers
भृशम्	= highly	कूट प्रमितैः	= mirroring	प्लवङ्गमैः	
सः महीधरः	= that, mountain	सन्नादित	= made stridently	निर्दर अन्तरः	= caves, entrails
		नदद्भिः	= while strident	जलदैः	= [filled] with clouds,
बभूव	= became.			अंबरम् इव	skyscape, as with

While those many fly-jumpers who mirror up great mountaintops by their physique are recumbent discussing stridently, the entrails of caves of mountain are rendered strident, and that mountain itself appeared like skyscape filled with strident clouds about to burst a good fortune. [4-55-23]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पंच पंचाशः सर्गः ॥

Thus completes 55<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 56 Sarga 56 - षट्चाशः सर्ग

## Sampaati Hears Of Jataayu's Death

Introduction -

Sampaati hears about Jataayu's death when Angada cites it while lamenting for their misfortune. He praises that Jataayu is better off than the vanara-s for he encountered Ravana and attained martyrdom. On listening his brother's name and news of his death, Sampaati, who firstly wanted to gluttonise all the vanara-s, seeks their help to lower him down from mountain heights, to listen more of his brother Jataayu.

उपविष्टाः तु ते सर्वे यस्मिन् प्रायम् गिरि स्थले ।  
हरयो गृध्र राजः च तम् देशम् उपचक्रमे ॥ ४-५६-१

सांपातिः नाम नाम्ना तु चिर जीवी विहंगमः ।  
भ्राता जटायुषः श्रीमान् प्रख्यात बल पौरुषः ॥ ४-५६-२

ते सर्वे हरयः	= those, all, monkeys	यस्मिन् गिरि	= at which, mountain,	प्रायम्	= self-immolation, sat
तम् देशम्	= to that, area	स्थले	tableland	उपविष्टाः तु	down
नाम्ना	= by name, Sampaati,	चिर जीवी	= long, lived [sempiter-	गृध्र राजः	= eagle, kingly
साम्पातिः	known as	नाल]		श्रीमान्	= celebrated one
नाम		जटायुषः	= Jataayu's, brother		
प्रख्यात बल	= one renowned, for	भ्राता			
पौरुषः	forcefulness, aggres-	विहंगमः	= sky-flyer [eagle,] ar-		
	siveness	उपचक्रमे	rived there.		

At which mountain's tableland those monkeys sat down for self-immolation, to that area the elder brother of Jataayu, a kingly eagle known as Sampaati by name, one renowned one for his forcefulness and aggressiveness, and a celebrated and sempiternal sky-flying eagle has arrived. [4-56-1, 2]

कंदरात् अभिनिष्क्रम्य स विन्ध्यस्य महागिरेः ।  
उपविष्टान् हरीन् दृष्ट्वा हृष्टात्मा गिरम् अब्रवीत् ॥ ४-५६-३

सः	= he [Sampaati]	महा गिरेः	= from great-mountain	विन्ध्यस्य	= of Vindhya
कन्दरात्	= from cave	अभि निष्	= on coming out	उपविष्टान्	= those who sat down,
हृष्ट अत्मा	= gladdened, at heart,	क्रम्य		हरीन् दृष्ट्वा	monkeys, on seeing
गिरम्	words, spoke.				
अब्रवीत्					

On coming out of the cave of the great-mountain Vindhya, Sampati is gladden at heart to see the monkeys sitting down there, and he spoke these words. [4-56-3]

विधिः किल नरम् लोके विधानेन अनुवर्तते ।  
यथा अयम् विहितो भक्ष्यः चिरात् मह्यम् उपागतः ॥ ४-५६-४

लोके	= in world	विधिः	= fate / god	विधानेन	= procedurally [fate-fully]
नरम्	= after human	अनुवर्तते	= follows, indeed	यथा	= why because
चिरात्	= long-awaited	किल		अयम् भक्ष्यः	= this, food, came nigh
		मह्यम्	= to me, fated	उप आगतः	of me.
		विहितः			

"Whether it is good or bad, fate indeed follows humans in this world procedurally, why because, this fated and long-awaited food has now come nigh of me... [4-56-4]

परंपराणाम् भक्षिष्ये वानराणाम् मृतम् मृतम् ।  
उवाच एतत् वचः पक्षी तान् निरीक्ष्य प्लवंगमान् ॥ ४-५६-५

वानराणाम्	= of vanara-s, in the se-	मृतम् मृतम्	= dead one, on dying -	भक्षिष्ये	= I wish to eat
परम्पराणाम्	ries		whoever is dead while		
			fasting, or, whomever		
			I kill sequentially		
तान्	= them, fly-jumpers, on	पक्षी	= bird Sampati	एतत् वचः	= these, words spoke.
प्लवंगमान्	seeing			उवाच	
निरीक्ष्य					

"I wish to eat them frugally, killing one by one and eating one by one, preying on one on one day, and then preying upon the other on the other day..." thus that bird spoke those words on seeing the massy fly-jumpers. [4-56-5]

Here some translate this as 'I wish to eat the one by one as and when that monkey falls dead, then the next, on its falling dead...' In such a case, Angada would not have bothered or feared for this eagle, because it wants to vulture upon a cadaver. No need to fear if death occurs prior to their becoming prey to Sampati. He feared to become the prey of eagle, whereby their sacred immolation is also going to fail along with other failures like searching Seetha, transgressing timeframe, hiding in Black Hole etc. Besides, a vulture is the most unpredictable bird, if it comes to it food.

तस्य तत् वचनम् श्रुत्वा भक्ष लुब्धस्य पक्षिणः ।  
अंगदः परम् आयस्तो हनूमंतम् अथ अब्रवीत् ॥ ४-५६-६

भक्ष लुब्धस्य	= food, greedy [gorman- dising]	तस्य पक्षिणः	= that, bird's, that, word, तत् वचनम्	on hearing श्रुत्वा	अथ	= then
अन्नादः	= Angada, becoming	हनूमन्तम्	= to Hanuma, spoke.	अब्रवीत्		
परम्	highly, breathless					
आयस्तः						

On hearing the words of that gormandising bird, Angada became highly breathless and then spoke to Hanuma.  
[4-56-6]

पश्य सीता - गृध्रा - अपदेशेन साक्षात् वैवस्वतो यमः ।  
इमम् देशम् अनुप्राप्तो वानराणाम् विपत्तये ॥ ४-५६-७

सीता	= Seetha, in the name of	ओर् गृध्रा	= eagle, in the name of]	वैवस्वतः	= Sun's son, Yama, the
अपदेशेन		अपदेशेन		यमः	Terminator
साक्षात्	= manifestly	वानराणाम्	= for monkeys', fatality	इमम् देशम्	= to this, area, arrived
पश्य	= look.	विपत्तये		अनुप्राप्तः	

"Look! In the name of an eagle, the son of the Sun, Yama, the Terminator, has manifestly arrived at this area  
for the fatality of monkeys... thus ill luck is still haunting us... [4-56-7]

Some mms have the name of Seetha compared to Yama, saying that Yama come in the name of Seetha, while  
some say it is Sampati. Here Sampati is taken as the manifestation of Death, rather than Seetha.

रामस्य न कृतम् कार्यम् न कृतम् राज शाशनम् ।  
हरीणाम् इयम् अज्ञाता विपत्तिः सहसा आगता ॥ ४-५६-८

रामस्य	= Raama's, task, not,	राज	= king's, decree, not,	हरीणाम्	= for monkeys
कार्यम् न	done	शाशनम् न	done by us		
कृतम्		कृतम्			
इयम्	= this, not, known,	सहसा	= abruptly, bechanced.		
अ ज्ञाता	catastrophe	आगता			
विपत्तिः					

"We fulfilled neither Raama's task, nor the decree of our king, but this unknown catastrophe has abruptly  
bechanced for the monkeys... [4-56-8]

वैदेह्याः प्रिय कामेन कृतम् कर्म जटायुषा ।  
गृध्र राजेन यत् तत्र श्रुतम् वः तत् अशेषतः ॥ ४-५६-९

वैदेह्याः प्रिय	= for Vaidehi, to please	गृध्र राजेन	= eagle, by kingly	जटायुषा	= by Jataayu
कामेन	[to do good,] wishing to				

तत्र	= there [in Janasthaana]	यत् कर्म	= which, deed, is done	तत्	= that - deed of confronting Ravana
अ शेषतः	= without, remainder [completely]	कृतम्			
		वः श्रुतम्	= by you al, heard.		

"You all have heard in its entirety what deed the kingly Jataayu has done wishing to do good to Vaidehi... [4-56-9]

तथा सर्वाणि भूतानि तिर्यक् योनि गतानि अपि ।  
प्रियम् कुर्वन्ति रामस्य त्यक्त्वा प्राणान् यथा वयम् ॥ ४-५६-१०

तथा	= like that	तिर्यक् योनि	= in animal, uterus, gone	सर्वाणि	= all, beings
		गतानि अपि	in [birthed in animal-ity,] even	भूतानि	
प्राणान्	= lives. o forgoing	रामस्य	= for Raama, agreeable	यथा वयम्	= as with, us.
त्यक्त्वा		प्रियम्	things, are doing		
		कुर्वन्ति			

"Like that all beings, even those birthed in animality, are doing what that is agreeable to Raama even on forgoing their own lives, as with us... [4-56-10]

अन्योन्यम् उपकुर्वन्ति स्नेह कारुण्य यन्त्रिताः ।  
ततः तस्य उपकार अर्थम् त्यजत आत्मानम् आत्मना ॥ ४-५६-११

स्नेह कारुण्य	= camaraderie, concern,	तिर्यक् योनि	= in animal, uterus,	अन्योन्यम्	= mutually, succouring
यन्त्रिताः	by instinct	गतानि अपि	birthed in, even]	उपकुर्वन्ति	
ततः	= therefore	तस्य	= for his [Raama's]	उपकार	= succour, for purpose of
आत्मानम्	= one's self [soul,] by			अर्थम्	
आत्मना	oneself [soulfully,]				
त्यजत	may leave off.				

"Even animals will be mutually succouring by their instinct of concern and camaraderie, therefore, let each of us leave off our souls, soulfully... [4-56-11]

प्रियम् कृत्वा हि रामस्य धर्मज्ञेन जटायुषा ।  
राघव अर्थे परिश्रान्ता वयम् संत्यक्त जीविताः ॥ ४-५६-१२  
कांताराणि प्रपन्नाः स्म न च पश्याम मैथिलीम् ।

धर्मज्ञेन	= right, knowing [conscientious,] by Jataayu	रामस्य	= for Raama, likable	वयम्	= we [too]
जटायुषा		प्रियम् कृत्वा	[act,] is done, isn't it		
		हि			
राघव अर्थे	= Raghava, in the cause of	परिश्रान्ता	= overtired	संत्यक्त जीविताः	= on leaving [the fear of,] our lives - without caring for our lives

कान्तराणि	= in forests, obtained,	मैथिलीम् न	= Maithili, not, even, we
प्रपन्नाः स्म	we have	च पश्याम	saw.

"Conscientious Jataayu has done a deed much liked by Raama, and we too have been trekking the forests without caring even for our lives in the cause of Raama, but we have not seen Maithili... [4-56-12, 13a]

स सुखी गृध्र राजः तु रावणेन हतो रणे ।  
मुक्तः च सुग्रीव भयात् गतः च परमाम् गतिम् ॥ ४-५६-१३

रणे रावणेन	= in combat, by Ravana,	सः गृध्र राजः	= he that, eagle, kingly	सुखी	= a happy [soul]
हतः	one who is killed	तु	one, on his part		
सुग्रीव	= from Sugreeva, fear of,	परमाम्	= Sublimity, on Avenue,		
भयात् मुक्तः	relieved, also	गतिम् गतः	departed, also.		
च		च			

"He that kingly eagle Jataayu who is killed by Ravana is a happy soul, and he is even relieved from the fear of Sugreeva as he departed on the Avenue of Sublimity... [4-56-13b, c]

Sugreeva is not only the sovereign of monkeys but to all animal worlds also, and even to all birds of Aves kingdom, nidificatis aves, apes, oves ...as Virgil would say. So slain by Ravana, Jataayu is absolved of sin and fear of Sugreeva, as well. Maheshvara Tiirtha.

जटायुषो विनाशेन राज्ञो दशरथस्य च ।  
हरणेन च वैदेह्याः संशयम् हरयो गताः ॥ ४-५६-१४

जटायुषः	= Jataayu's, by the end-	राज्ञः	= king, Dasharatha's	वैदेह्याः	= of Vaidehi, purloin,
विनाशेन	ing	दशरथस्य च	[end,] also	हरणेन च	also
हरयः	= monkeys, in doubt				
संशयम्	[predicament,] piled				
गताः	into.				

"By the ending of Jataayu and by the end of Dasharatha, also by the purloin of Vaidehi, all of the monkeys are piled into a predicament... [4-56-14]

Vividly: 'If Jataayu is not killed Seetha would not be abducted, even if Seetha is abducted, should Jataayu be living he might have detailed that abduction, and Raama might not have come to Kishkindha, but would have gone to Lanka straightaway. At least, if Dasharatha is not dead he would have called Raama and others back to Ayodhya, thus the question of Seetha's abduction does not arise. Because these two are dead, Seetha is abducted and their deaths became a deadly predicament for us... the monkeys...'

राम लक्ष्मणयोः वासाम् अरण्ये सह सीतया ।  
राघवस्य च बाणेन वालिनः च तथा वधः ॥ ४-५६-१५

राम कोपात् अशेषाणाम् राक्षसाम् च तथा वधम् ।  
कैकेय्या वर दानेन इदम् च विकृतम् कृतम् ॥ ४-५६-१६

कैकेय्या वर = to Kaikeyi, boon, by दानेन giving	सीतया सह = Seetha, along with	अरण्ये = in forest
राम = of Raama, Lakshmana	वासाम् = dwelling	तथा = as a result
लक्ष्मणयोः		
राघवस्य = by Raghava's, arrow	वालिनः वधः = Vali's, slaying, also	तथा = as a result
बाणेन	च	
राम कोपात् = Raama, by fury	अशेषाणाम् = without, leftovers	राक्षसाम् = of demons, eliminat-
		वधम् च ing, also
इदम् वि = this, wrong, deed	कृतम् = is done [bechanced.]	
कृतम् च [quandary,] also		

"Just by giving boons to Kaikeyi, the quandaries like Raama's dwelling in forests along with Seetha and Lakshmana, as a result Raama's fury eliminating complete demons of Janasthaana, and as a result Raghava's arrow exterminating Val, have come to pass." Thus Angada is lamenting. [4-56-15,16]

तत् असुखम् अनुकीर्तितम् वचो  
भुवि पतितान् च निरीक्ष्य वानरान् ।  
भृश चकित मतिः महामतिः  
कृपणम् उदाहृतवान् स गृध्रराजः ॥ ४-५६-१७

अनु = eulogised	असुखम् = not, comfortable	तत् वचः = that, word - that infor-
कीर्तितम्		mation
श्रुत्वा = on hearing]	भुवि = on ground, fallen [lay	महामतिः = high, minded
	पतितान् recumbent,] at mon-	
	वानरान् keys, on observing	
	निरीक्ष्य	
सः गृध्र रजः = he, eagles, king	भृश = highly	चकित = perturbed
राट्		
मतिः = with mind	कृपणम् = sorrowfully, spelled	
	उदाहृतवान् out - said word to the	
	wise.	

On observing the monkeys who lay recumbent on ground and on hearing them eulogising the death of Jatayu he that king of eagles Sampati is highly perturbed at that uncomfortable information about Jatayu, and that high minded Sampati sorrowfully spelled out this word. [4-56-17]

Some versions of Valmiki Raamayana end this chapter with this verse and continue next verses in the next chapter.

तत् तु श्रुत्वा तदा वाक्यम् अंगदस्य मुख उद्गतम् ।  
अब्रवीत् वचनम् गृध्रः तीक्ष्ण तुण्डो महास्वनः ॥ ४-५६-१८

तीक्ष्ण तुण्डः	= sharp [shredder,] billed	महा स्वनः	= thunderously, voicing	गृध्रः	= eagle
अन्गदस्य	= from Angada's,	तदा	= thus	तत् वाक्यम्	= that, sentence, on
मुख उद्गतम्	mouth, came out			श्रुत्वा	hearing
वचनम्	= sentence, said.				
अब्रवीत्					

That shredder-billed eagle Sampati said this sentence voicing thunderously on hearing words voiced by Angada. [4-56-18]

को अयम् गिरा घोषयति प्राणैः प्रियतरस्य मे ।  
जटायुषो वधम् भ्रातुः कंपयन् इव मे मनः ॥ ४-५६-१९

me to me	= by lives, precious,	भ्रातुः	= of [my] bother,	मे मनः	= my, heart, to quake, as
प्राणैः प्रिय	more than	जटायुषः	Jatayu's, about	कम्पयन् इव	though
तरस्य		वधम्	slaying		
गिरा	= by speech, who an-	अयम् कः	= this one, who is.		
घोषयति	nounces				

"Who speaks to announce as though to quake my heart that Jatayu, the more precious brother of mine than my own lives, is slain? [4-56-19]

कथम् आसीत् जनस्थाने युद्धम् राक्षस गृध्रयोः ।  
नामधेयम् इदम् भ्रातुः चिरस्य अद्य मया श्रुतम् ॥ ४-५६-२०

जनस्थाने	= in Janasthaana	राक्षस	= between demon, eagle	युद्धम्	= combat
कथम्	= how, occasioned	गृध्रयोः		मया अद्य	= by me, today
आसीत्		भ्रातुः इदम्	= of brother this, name		
चिरस्य	= after a long time,	नामधेयम्			
श्रुतम्	heard.				

"How a combat occasioned between that eagle and a demon in Janasthaana, and how am I hearing this name of my brother after a long time... [4-56-20]

इच्छेयम् गिरि दुर्गात् च भवद्भिः अवतारितुम् ।  
यवीयसो गुणज्ञस्य श्लाघनीयस्य विक्रमैः ॥ ४-५६-२१  
अति दीर्घस्य कालस्य परितुष्टो अस्मि कीर्तितनात् ।

गिरि दुर्गात्	= from mountain, soars	भवद्भिः अव	= by you, to down, low-	इच्छेयम्	= I wish to
		तारितुम्	ered		

गुण ज्ञस्य = virtue, knower - straightforward	विक्रमैः = by valour, praiseworthy	यवीयसः = of younger brother
अति दीर्घस्य = after much, long, time	श्लाघनीयस्य = thy	परितुष्टः = gladdened, I am.
कालस्य	कीर्तितनात् = by [your] praising	अस्मि

"I wish you to get me down from these mountain soars. After a long time I have heard about my younger brother who is straightforward, praiseworthy for his valour, and I am glad that too spoke of him praisefully... [4-56-21, 22a]

तत् इच्छेयम् अहम् श्रोतुम् विनाशम् वानर ऋषभाः ॥ ४-५६-२२  
भ्रातुः जटायुषः तस्य जनस्थान निवासिनः ।

वानर = oh, vanara, bullish	तत् = thereby	अहम् = I
ऋषभाः = ones - best ones	भ्रातुः = [as he is my] brother	तस्य = of his, of Jataayu
जनस्थान = in Janasthaana,		जटायुषः
निवासिनः = dweller - when he was in		
विनाशम् = of death, to listen, I wish to.		
श्रोतुम्		
इच्छेयम्		

"Thereby, oh, best vanara-s, I wish to listen about the death of my brother Jataayu when he was in Janasthaana... [4-56-22b, 23a]

तस्य एव च मम भ्रातुः सखा दशरथः कथम् ॥ ४-५६-२३  
यस्य रामः प्रियः पुत्रो ज्येष्ठो गुरु जन प्रियः ।

गुरु जन = for doyen, people,	यस्य = whose [Dasharatha's]	प्रियः पुत्रः = dear, son, eldest one
प्रियः रामः = pleasant [creditable to,] Raama		ज्येष्ठः
दशरथः = [such a] Dasharatha	मम भ्रातुः = my, bother, his [to Jataayu,] alone, also,	कथम् = how, [died.]
	सखा friend	मृतम्

"Whose eldest and dear son is Raama, the creditable one for doyens, that Dasharatha is the friend of my brother Jataayu/ But how did Dasharatha pass away? [4-56-23b, 24a]

सूर्य अंशु दग्ध पक्षत्वात् न शक्नोमि विसर्पितुम् ।  
इच्छेयम् पर्वतात् अस्मात् अवतर्तुम् अरिन्दमाः ॥ ४-५६-२४

अरिन्दमाः = oh, enemy-chasteners	सूर्य अंशु = by Sun's, rays, burnt, owing to such wings	वि सर्पितुम् = to widely, spread - lessened wing-spread
न शक्नोमि = not, capable I am	पक्षत्वात् = therefore]	अस्मात् = from this, mountain
अव तर्तुम् = down, climb	इच्छेयम् = I wish to.	पर्वतात्



"I am incapable to spread my wings widely as they are burnt by Sun's rays, hence oh, enemy-chasteners, I wish you to lower me down from this mountain..." Thus Sampati sought for the help of monkeys. [4-56-24b, c]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षट्पचाशः सर्गः ॥

Thus completes 56<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 57 Sarga 57 - सप्तपंचाशः सर्ग

## Angada Informs Their Plight To Sampaaati

Introduction -

Angada informs Sampaaati of their plight in searching for Seetha. As a part of it, he also details the plight of Raama. He explains that Seetha is unseen even after their meticulous search, thereof they transgressed the order of Sugreeva, thereby they did not return to Kishkindha, and therefore they resorted to fast-unto-death.

शोकात् भ्रष्ट स्वरम् अपि श्रुत्वा ते हरि यूथपाः ।  
श्रद्दधुः न एव तत् वाक्यम् कर्मणा तस्य शन्किताः ॥ ४-५७-१

हरि यूथपाः	= monkey, commanders	शोकात् भ्रष्ट स्वरम् अपि	= by sadness, spoiled [husky,] voiced, though	तत् वाक्यम् श्रुत्वा	= that, word [of Sampaaati,] on hearing but
तस्य कर्मणा शन्किताः	= by his [Sampaaati's,] deed - fact [as a powerful eagle,] doubting	न एव श्रद्दधुः	= not, even, believed - disbelieved Sampaaati.		

Though Sampaaati's voice is turned husky by his sadness for the demise of his brother Jataayu, the monkey commanders doubtingly disbelieved neither him nor even his words by the fact of his being an eagle intending to kill and eat up all the monkeys. [4-57-1]

ते प्रायम् उपविष्टाः तु दृष्ट्वा गृध्रम् प्लवंगमाः ।  
चक्रुः बुद्धिम् तदा रौद्राम् सर्वान् नः भक्षयिष्यति ॥ ४-५७-२

प्रायम् उपविष्टाः तदा	= for fast-unto-death, those who sat on then	ते प्लवंगमाः नः सर्वान् भक्षयिष्यति	= those, fly-jumpers us, all of us, it wishes to eat thinking so	गृध्रम् दृष्ट्वा रौद्राम् बुद्धिम् चक्रुः	= eagle, on seeing furious, thinking, they made - they are furious at eagle.
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On seeing the eagle those fly-jumpers who sat for fast-unto-death have become furious at the eagle thinking that, "that eagle wishes to eat up all of us..." Thus, the monkeys deliberated the eagle's words. [4-57-2]

सर्वथा प्रायम् आसीनान् यदि नः भक्षयिष्यति ।  
कृत कृत्या भविष्यामः क्षिप्रम् सिद्धिम् इतो गताः ॥ ४-५७-३

प्रायम् आसीनान्	= for fast-unto-death, we who sit with	नः भक्षयिष्यति यदि	= us, it wishes to eat, if	इतः क्षिप्रम् सिद्धिम् गताः	= from here, quickly, deliverance, on going into - on getting
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सर्वथा	=	anywise, achieved,
कृत कृत्या		with achievement, we
भविष्यामः		will be - our ends will be achieved.

"We are sitting for fast-unto-death and if that eagle wishes eat us let it be so... then our deliverance will be achieved in anyway and we will go to heaven from here..." Thus, some other monkeys gave thought to lower that eagle down. [4-57-3]

एताम् बुद्धिम् ततः चक्रुः सर्वे ते हरि यूथपाः ।  
अवतार्य गिरेः शृङ्गात् गृध्रम् आह अंगदः तदा ॥ ४-५७-४

ततः	=	then	ते सर्वे हरि	=	they, all, monkey,	एताम्	=	this kind of, thinking,
गृध्रम् गिरेः	=	eagle from moun-	यूथपाः	=	chiefs	बुद्धिम् चक्रुः	=	they made
शृङ्गात्	=	tain's, top	अवतार्य	=	brought down	तदा अंगदः	=	then, Angada
आह	=	spoke to it.						

When all of the monkey chiefs made up their mind in this way, then some of them on going to the mountaintop brought that eagle down, and then Angada spoke to the eagle. [4-57-4]

बभूवुः ऋक्षरजो नाम वानरेन्द्रः प्रतापवान् ।  
मम आर्यः पार्थिवः पक्षिन् धार्मिकौ तस्य च आत्मजौ ॥ ४-५७-५

सुग्रीवः चैव वली च पुत्रौ घन बलौ उभौ ।  
लोके विश्रुत कर्मा अभूत् राजा वाली पिता मम ॥ ४-५७-६

पक्षिन्	=	oh, bird	प्रतापवान्	=	valorous one	वानरेन्द्रः	=	among monkeys, out-
मम आर्यः	=	to me, noble [my	ऋक्षरजः	=	Rikshaja, known as	पार्थिवः	=	king, was there
घन बलौ	=	greatly, mighty ones	नाम			बभूवुः		
तस्य	=	his	उभौ	=	both	सुग्रीवः चैव	=	Sugreeva, also thus,
मम पिता	=	my, father, Vali	धार्मिकौ	=	generous ones	वली च	=	Vali, also
वाली			लोके विश्रुत	=	in world, highly	आत्मजौ पुत्रौ	=	own, sons
			कर्म	=	renowned, [bold] acts	राजा अभूत्	=	king, he became.

"Oh, bird, my noble grandfather is known as Rikshaja who was a valorous and an outstanding monkey among all monkeys, was the king of monkeys. He has two generous and great mighty sons namely Vali and Sugreeva. My father Vali was highly renowned in the world for his bold acts, and he became the king later to my grandfather... [4-57-5, 6]

राजा कृत्स्नस्य जगतः इक्ष्वाकूणाम् महारथः ।  
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ॥ ४-५७-७

लक्ष्मणेन सह भ्रात्रा वैदेह्या च अपि भार्यया ।  
पितुः निदेश निरतो धर्मम् पन्थानम् आश्रितः ॥ ४-५७-८

इक्ष्वाकूणाम्	= among Ikshvaku-s	महारथः	= great-charioteer	कृत्स्नस्य	= for entire, world, king
श्रीमान्	= peerless person	दाशरथिः	= Dasharatha's, son	जगतः राजा	
पितुः निदेश	= father's, directives,	धर्मम्	= righteous, course of	रामः	= Raama
निरतः	abides by	पन्थानम्	conduct, opting for	भ्रात्रा	= brother, Lakshmana,
भार्यया वैदेह्या	= wife, Vaidehi, also,	आश्रितः		लक्ष्मणेन सह	along with
च अपि	even	दण्डका	= Dandaka, forest,		
		वनम् प्रविष्टः	moved into.		

"Among Ikshvaku-s there is a great-charioteer, a king for the entire world, a peerless person, and he is the son of Dasharatha, namely Raama, and abiding by his father's directives and opting for righteous course of conduct, he moved into Dandaka forests along with his brother Lakshmana and even with his wife Vaidehi... [4-57-7, 8]

तस्य भार्या जनस्थानात् रावणेन हता बलात् ।  
रामस्य च पितुः मित्रम् जटायुः नाम गृध्र राट् ॥ ४-५७-९  
ददर्श सीताम् वैदेहीम् हियमाणाम् विहायसा ।

तस्य भार्या	= his, wife	जनस्थानात्	= from Janasthaana, by	बलात् हता	= forcibly, is abducted
रामस्य पितुः	= Raama's, father's,	रावणेन	Ravana	विहायसा	= by skyway
मित्रम्	friend	जटायुः नाम	= Jataayu, named, eagle,		
हियमाणाम्	= being abducted,	गृध्र राट्	king		
वैदेहीम्	princess from Videha	ददर्श	= saw.		
सीताम्	kingdom at Seetha				

"Ravana forcibly abducted his wife from Janasthaana, namely Seetha, the princess from Videha kingdom, and a kingly eagle named Jataayu, who is a friend of Raama's father Dasharatha, has seen her while she was being abducted by skyway. [4-57-9, 10a]

रावणम् विरथम् कृत्वा स्थापयित्वा च मैथिलीम् ।  
परिश्रान्तः च वृद्धः च रावणेन हतो रणे ॥ ४-५७-१०

रावणम् वि	= Ravana is, without	स्थापयित्वा	= on holding over, even,	परिश्रान्तः च	= overly, tired, also
रथम् कृत्वा	[defective,] chariot, on making	च मैथिलीम्	Maithili [from abduction]		
वृद्धः च	= being old	रणे रावणेन	= in confrontation, by		
		हतः	Ravana, killed.		

"Jatayu is overly tired when he made Ravana's chariot defective and withheld Maithili from abduction as he is senescent, then Ravana killed him in that conflict... [4-57-10b, c]

एवम् गृध्रो हतः तेन रावणेन बलीयसा ।  
संस्कृतः च अपि रामेण गतः च गतिम् उत्तमाम् ॥ ४-५७-११

गृध्रः	= eagle	एवम्	= in this way	बलीयसा तेन	= by mighty, by him, by
रामेण	= by Raama, solemnised	उत्तमाम्	= sublime, on avenue, he	रावणेन हतः	Ravana, is killed
संस्कृतः च	by [performed], obse-	गतिम् गतः	departed.		
अपि	quies, also, even				

"Thus that eagle was killed by that mighty Ravana, but solemnised by the obsequies performed by Raama, he departed on a sublime avenue to heavens... [4-57-11]

ततो मम पितृव्येण सुग्रीवेण महात्मना ।  
चकार राघवः सख्यम् सः अवधीत् पितरम् मम ॥ ४-५७-१२

मम पित्रा विरुद्धो हि सुग्रीवः सचिवैः सह ।  
निहत्य वालिनम् रामः ततः तम् अभिषेचयत् ॥ ४-५७-१३

ततः राघवः	= then, Raghava, with	महा आत्मना	= with great-souled	सः मम	= he [Sugreeva,] my, fa-
मम पितृव्येण	my, paternal uncle	सुग्रीवेण	[intellectual autocrat,]	पितरम्	ther, got killed
		सख्यम्	with Sugreeva, made,	अवधीत्	
		चकार	friendship		
सुग्रीवः	= Sugreeva, ministers,	मम पित्रा	= with my, father, antag-	रामः	= Raama, Vali, on killing
सचिवैः सह	along with	विरुद्धः	onised so my father in-	वालिनम्	
			terdicted them	निहत्य	
ततः तम्	= then, him [Sugreeva,]				
अभिषेचयत्	is anointed.				

"Then Raghava made friendship with my paternal uncle Sugreeva, an intellectual autocrat, and Sugreeva got my father killed. Since Sugreeva antagonised my father, my father interdicted him along with his ministers, and Raama killed my father Vali and anointed Sugreeva... [4-57-12, 13]

स राज्ये स्थापितः तेन सुग्रीवो वानरेश्वरः ।  
राजा वानर मुख्यानाम् तेन प्रस्थापिता वयम् ॥ ४-५७-१४

तेन राज्ये	= by him [by Raama,] in	वानर ईश्वरः	= vanara-s', ruler, he,	वानर	= of [all] vanara, chiefs,
स्थापितः	kingdom, established	सः सुग्रीवः	that Sugreeva	मुख्यानाम्	he is the king
	[enthroned]			राजा	
तेन वयम्	= by him, we all are, ex-				
प्रस्थापिता	pedited.				

"Raama enthroned Sugreeva as the ruler of all vanara-s and that king of all vanara chiefs expedited all of us... [4-57-14]

एवम् राम प्रयुक्ताः तु मार्गमाणाः ततः ततः ।  
वैदेहीम् न अधिगच्छामो रात्रौ सूर्य प्रभाम् इव ॥ ४-५७-१५

एवम् राम = thus, by Raama, spear-	ततः ततः = there, there, while	रात्रौ सूर्य = in night, sun, shine, as
प्रयुक्ताः तु headed, though	मार्गमाणाः searching	प्रभाम् इव with
वैदेहीम् न = at Vaidehi, not, we at-		
अधिगच्छामः tained.		

"Though we are spearheaded by Raama and though we searched thereabouts for Vaidehi at the behest of Sugreeva, as with a nightly sunshine Vaidehi is unattainable for us... [4-57-15]

ते वयम् दण्डकारण्यम् विचित्य सुसमाहिताः ।  
अज्ञानात् तु प्रविष्टाः स्म धरण्या विवृतम् बिलम् ॥ ४-५७-१६

ते वयम् = they, we were - such as	सु समाहिताः = very, meticulously	दण्डक = Dandaka forest
विचित्य = having searched, a	अरण्यम् = earth's,	
j naanaat tu	विवृतम् बिलम् = wide-	
	knowledge	opened,
	[un-	hole
	wit-	[Black
	tingly,]	Hole]
	but	
प्रविष्टाः स्म = entered, we have.		

"Such as we were we searched Dandaka forest very meticulously, but we unwittingly entered into a wide-opened Black Hole of the earth... [4-57-16]

मयस्य माया विहितम् तत् बिलम् च विचिन्वताम् ।  
व्यतीतः तत्र नः मासः यः राज्ञा समयः कृतः ॥ ४-५७-१७

मयस्य माया = by demon Maya's,	तत् बिलम् = that, hole, while	नः = for us
विहितम् with wizardary,	विचिन्वताम् searching	
crafted		
यः राज्ञा = which, by king, time,	मासः = month	तत्र व्यतीतः = in there, elapsed.
समयः कृतः framed		

"During our search in that Black Hole, which was crafted by the wizardry of demon Maya, the month fixed by our king for our return has been elapsed... [4-57-17]

ते वयम् कपि राजस्य सर्वे वचन कारिणः ।  
कृताम् संस्थाम् अतिक्रान्ता भयात् प्रायम् उपासिताः ॥ ४-५७-१८

कपि राजस्य	= monkey, king's, word	सर्वे ते वयम्	= all, such as, we are	कृताम्	= made [established,]
वचन	[order,] executives			संस्थाम्	norm, over, stepped
कारिणः	[bound]			अति क्रान्ता	
भयात्	= owing to fear [from				
प्रायम्	Sugreeva,] fast-unto-				
उपासिताः	death, we sat down.				

"We who are all supposed to execute the order of our king, we have exceeded the established norm of time-frame, and for fear of fury from our king Sugreeva we sat down for fast-unto-death... [4-57-18]

क्रुद्धे तस्मिन् तु काकुत्स्थे सुग्रीवे च स लक्ष्मणे ।  
गतानाम् अपि सर्वेषाम् तत्र नः न अस्ति जीवितम् ॥ ४-५७-१९

तस्मिन्	= that, Kakutstha Raama	स लक्ष्मणे	= with, Lakshmana	सुग्रीवे च	= with Sugreeva, also
काकुत्स्थे					
क्रुद्धे	= while becoming infuriated	तत्र	= there [to Kishkindha]	गतानाम्	= on going, even
नः सर्वेषाम्	= for us, all, survival,			अपि	
जीवितम् न	not, will be there.				
अस्ति					

"When Raama along with Lakshmana, and even Sugreeva will be infuriated by our infringement of time, and even on our going to Kishkindha, as infringers there will be no survival for all of us..." Thus Angada narrated their plight to Sampati. [4-57-19]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे सप्तपंचाशः सर्गः ॥

Thus completes 57<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 58 Sarga 58 - अष्ट पंचाशः सर्ग

## Sampaati Informs Angada About Seetha

Introduction -

Sampaati informs Angada about Seetha, Ravana, and Lanka after narrating his and his brother Jataayu's flights and plights. Sampaati narrates what he has seen when Seetha was abducted by Ravana and concludes her to be Seetha for she was incessantly calling for Raama's help. He gives an account of the lavish city Lanka as an eagle which has seen that city from this shore of ocean, though he cannot fly as the scorching sun previously burnt both of his wings. Then the returnless monkeys on getting a bare beacon of indication from the lighthouse called Sampaati, they feel highly rejoiced on the seashore.

इति उक्तः करुणम् वाक्यम् वानरैः त्यक्त जीवितैः ।  
स बाष्पो वानरान् गृध्रः प्रत्युवाच महास्वनः ॥ ४-५८-१

त्यक्त	= with [almost] purged,	इति करुणम्	= in this way, in dreary,	महा स्वनः	= thunder, voiced, eagle
जीवितैः	lives, by vanara-s	वाक्यम्	words, one who is spo-	गृध्रः	[Sampaati]
वानरैः		उक्तः	ken to - Sampaati		
स बाष्पः	= with, tears	वानरान्	= to vanara-s, spoke.		
		उवाच			

When those monkeys whose lives are almost purged spoke to Sampaati with such dreary words, that thunder-voiced eagle tearfully spoke to those vanara-s. [4-58-1]

यवीयान् मम स भ्राता जटायुः नाम वानराः ।  
यम् आख्यात हतम् युद्धे रावणेन बलीयसा ॥ ४-५८-२

वानराः	= oh, vanara-s	यम्	= whom	बलीयसा	= by mighty one, by Ra-
युद्धे हतम्	= in combat, felled,	जटायुः नाम	= Jataayu, named one	रावणेन	vana
इति आख्यात	[thus,] being said			सः मम	= he is, mine, younger,
				यवीयान्	brother.
				भ्राता	

"Oh, vanara-s, of whom it is enounced that mighty Ravana felled him in a combat, that one is my younger brother named Jatayu... [4-58-2]

वृद्ध भावात् अपक्षत्वात् शृण्वन् तत् अपि मर्षये ।  
न हि मे शक्तिः अद्य अस्ति भ्रातुः वैर विमोक्षणे ॥ ४-५८-३

तत् शृण्वन्	= that, though hearing,	वृद्ध भावात्	= old, owing to [oldness]	अ पक्षत्वात्	= without, wings [owing
अपि	even				to winglessness]



मर्षये	= I have to resign myself	मे अद्य	= to me, now - presnetly I am	भ्रातुः वैर	= brother's, enemy's, to
शक्तिः न	= capacity, not, is there,			विमोक्षणे	release [to retaliate]
अस्ति हि	indeed.				

"Even though I hear that my brother is slain I have to resign myself from any activity owing to my oldness and my winglessness, and presently I am indeed incapacitated to retaliate my brother's enemy... [4-58-3]

पुरा वृत्र वधे वृत्ते स च अहम् च जय एषिणौ ।  
आदित्यम् उपयातौ स्वो ज्वलन्तम् रश्मि मालिनम् ॥ ४-५८-४

पुरा वृत्र वधे	= once, demon Vritta's,	सः च अहम्	= he, also, I, also	जय एषिणौ	= surpassing, desiring
वृत्ते	elimination, was tak-	च			us two
	ing place				
ज्वलन्तम्	= scorching, rays, hav-	आदित्यम्	= to sun, near, we trav-	स्वः	= we are happening
रश्मि	ing [sun]	उप यातौ	elled		to be - [in historical
मालिनम्					present tense,] we
					happened to be - we
					flew sunward.

"Once, when the elimination of demon Vritta was taking place at the hand of Indra, we two eagle-brothers sportively desiring to surpass each other flew sunward, and we have gone very near to the scorch-rayed sun... [4-58-4]

आवृत्य आकाश मार्गेण जवेन स्पर् गतौ भृशम् ।  
मध्यम् प्राप्ते च सूर्ये च जटायुः अवसीदति ॥ ४-५८-५

आकाश	= by sky, way, spread-	भृशम् जवेन	= with high, speed, to	ज्वलन्तम्	= [scorching of] sun
मार्गेण	ing over - covering	स्पर् गतौ	firmament, we have	सूर्ये	
आवृत्य	[the sky]		gone		
मध्यम् प्राप्ते	= mid [day, noontide,]	जटायुः	= Jataayu, [started to]		
तु	bechanced, when	अवसीदति	founder.		

"Covering the skyway we have gone to firmament much speedily, then bechanced is noontide and thus bechanced is the scorching of the noontime sun, and then Jataayu started to founder... [4-58-5]

तम् अहम् भ्रातरम् दृष्ट्वा सूर्य रश्मिभिः अर्दितम् ।  
पक्षाभ्यम् छादयामास स्नेहात् परम विह्वलम् ॥ ४-५८-६

भ्रातरम्	= brother, at him	सूर्य	= by sun's, rays, one	दृष्ट्वा	= on seeing him, who is
तम्		रश्मिभिः	who is thwarted		
		अर्दितम्			
परम	= highly, fretful	अहम्	= I have	स्नेहात्	= by friendship [by
विह्वलम्	[Jataayu]				brotherliness]
पक्षाभ्यम्	= by [my] both wings, I				
छादयामास	started to cover.				

"On seeing him who is being thwarted by scorching sunrays, then I started to cover my highly fretful brother with both of my wings in all my brotherliness... [4-58-6]

निर्दग्ध पत्रः पतितो विन्ध्ये अहम् वानरर्षभाः ।  
अहम् अस्मिन् वसन् भ्रातुः प्रवृत्तिम् न उपलक्षये ॥ ४-५८-७

वानरर्षभाः	= oh, vanara chiefs	अहम्	= I	निर्दग्ध	= with completely,
विन्ध्ये	= in Vindhya [mountains, I] fell down	अस्मिन्	= in there - in Vindhya range	पत्रः	burnt, wings
पतितः		न उपलक्षये	= not, towards, I marked out - I gave no attention.	वसन्	= while living [constrainedly]
अहम् भ्रातुः	= I, brother's, experiences [tidings]				

"And oh, vanara-chiefs, when sunrays have utterly burned my wings I fell down on this Mt. Vindhya, and while living hereabouts constrainedly, I could pay no attention to my brother's experiences or, at least his existence, or otherwise..." So lamented old Sampaat. [4-58-7]

जटायुषः तु एवम् उक्तो भ्रात्रा सम्पातिना तदा ।  
युव राजो महाप्राज्ञः प्रत्युवाच अंगदः तदा ॥ ४-५८-८

तदा	= then	जटायुषः	= Jataayu's, brother, by	एवम् उक्तः	= in that way, he who is spoken - Angada
महा प्राज्ञः	= highly, discerning	भ्रात्रा सम्पातिना	Sampaati		
		युव राजः	= young, king [crown prince,] Angada	तदा प्रति	= again, replied.
		अन्गदः		उवाच	

When Sampaat the brother of Jataayu spoke in that way, then the highly discerning crown prince Angada replied him. [4-58-8]

जटायुषो यदि भ्राता श्रुतम् ते गदितम् मया ।  
आख्याहि यदि जानासि निलयम् तस्य रक्षसः ॥ ४-५८-९

ते गदितम्	= by you, said	मया श्रुतम्	= by me, heard - I consider what you have said	जटायुषः	= of Jataayu, you are
जानासि यदि	= you know, if	तस्य रक्षसः	= that, demon's, residence [whereabouts]	भ्राता यदि	brother, if
यदि	= if, Jataayu's, brother, you are	निलयम्		आख्याहि	= you tell or
जटायुषः		यदि मया	= if, by me, said, by you, heard.		
भ्राता असि		गदितम् ते			
		श्रुतम्			

That is, 'if you are the brother of Jataayu and if you have heard whatever I have said in praise of Jataayu, you please tell...' "If you are the brother of Jataayu, if you have heard whatever I have said in praise of Jataayu,

and if you are aware of the whereabouts of Ravana... please tell it... [4-58-9]

अदीर्घ दर्शिनम् तम् वा रावणम् राक्षसाधिपम् ।  
अन्तिके यदि वा दूरे यदि जानासि शंस नः ॥ ४-५८-१०

अ दीर्घ	= not, long, sighted	राक्षस	= demon, knavish	तम्	= about him, that Ra-
दर्शिनम्	[near-sighted, big-	अधमम्		रावणम्	vana
	oted]				
अन्तिके वा	= [his location,] nearby,	दूरे यदि वा	= faraway, if, or	जानासि यदि	= you know, if
	whether				
नः शम्स	= to us, you inform.				

"If you are aware of the location of that bigoted and knavish demon Ravana, please inform us. Doesn't matter whether that location is nearby or far off as we can search far and wide..." Thus Angada asked Sampaaati. [4-58-10]

ततो अब्रवीत् महातेजा भ्राता ज्येष्ठो जटायुषः ।  
आत्म अनुरूपम् वचनम् वानरान् संप्रहर्षयन् ॥ ४-५८-११

ततः	= then	जटायुषः	= of Jataayu, elder,	महा तेजा	= high, spirited - Sam-
		ज्येष्ठः भ्राता	brother		paati
वानरान्	= monkeys	सम् प्र	= well, highly, gladden-	आत्म	= self, befitting
		हर्षयन्	ing	अनुरूपम्	
वचनम्	= words	अब्रवीत्	= spoke.		

Then Sampaaati, the high-spirited elder brother of Jataayu, spoke these words that are self-befitting and that would highly gladden the monkeys. [4-58-11]

निर्दग्ध पक्षो गृध्रो अहम् गत वीर्यः प्लवम् गमाः ।  
वाङ् मात्रेण तु रामस्य करिष्ये साह्यम् उत्तमम् ॥ ४-५८-१२

प्लवम् गमाः	= oh, fly-jumpers	निर्दग्ध पक्षः	= completely burnt, one having such wings	गत वीर्यः	= vanished, valiance
गृध्रः अहम्	= eagle, I am	वाक् मात्रेण	= verbally, in the least,	रामस्य	= of Raama [task,] best,
		तु	but	उत्तमम्	service, I wish to ren-
				साह्यम्	der.
				करिष्ये	

"I am an eagle with utterly burnt wings and vanished valiance, even then, I wish to render a best service in the task of Raama, at least verbally... [4-58-12]

जानामि वारुणान् लोकान् विष्णोः त्रैविक्रमान् अपि ।  
देव असुर विमर्दाम् च हि अमृतस्य च मंथनम् ॥ ४-५८-१३

वारुणान् लोकान्	= pertaining to Rain- god, [nether] worlds	त्रै विक्रमान्	= pertaining to triple treading [on all uni- verse]	विष्णोः अपि लोकान्	= of Vishnu, even, [about upper worlds - trodden by Vishnu]
देव असुर वि मर्दाम् च	= gods, demons, ghastly, combats, also	अमृतस्य मन्थनम् च	= ambrosia's, churning, also	जानामि	= I know [I saw]

"I have seen the netherworlds of Rain-god viz., earth and its substrata like "vitala, sutala, paataala terrains... and I have even seen those empyrean worlds that were triply trodden by Vishnu, and the intermediary regions of upper and lower worlds where gods and demons combated ghastlily, and because I am that aged I have also seen the unseeable Milky Ocean when it was churned for ambrosia... [4-58-13]

रामस्य यत् इदम् कार्यम् कर्तव्यम् प्रथमम् मया ।  
जरया च हतम् तेजः प्राणाः च शिथिला मम ॥ ४-५८-१४

रामस्य यत् इदम् कार्यम् प्राणाः च शिथिला	= Raama's, that which, this, task - is there, that one is vitality, is also, de- crepit.	मय प्रथमम् कर्तव्यम्	= by me, firstly, to be done	जरया मम तेजः हतम्	= by oldness, my, vigour is, marred
--	--	-------------------------	---------------------------------	----------------------	--

"It is I who am to render service in this task of Raama firstly, than you vanara-s, as the common enemy of Raama and Jataayu is my first enemy, but I am decrepit as oldness has marred my vigour and vitality... [4-58-14]

तरुणी रूप संपन्ना सर्व आभरण भूषिता ।  
हियमाणा मया दृष्टा रावणेन दुरात्मना ॥ ४-५८-१५

क्रोशन्ती राम राम इति लक्ष्मण इति च भामिनी ।  
भूषणानि अपविध्यन्ती गात्राणि च विधुन्वती ॥ ४-५८-१६

दुर् आत्मना	= by black, hearted one	रावणेन हियमाणा	= by Ravana, being stolen away	तरुणी	= a young lady
रूप सम्पन्ना	= in mien, richly	सर्व आभरण भूषिता	= all [every,] jewellery, embellished with	राम राम इति	= Raama, Raama, thus
लक्ष्मण इति च	= Lakshmana, thus, even	क्रोशन्ती	= she who is bewailing	भूषणानि अप विध्यन्ती	= ornament, down, throwing
गात्राणि वि धुन्वती च	= limbs, highly, wrig- gling, also	भामिनी	= a lady in fury	मया दृष्टा	= by me, seen.

"I have seen a youngish lady while she is being stolen away by the black-hearted demon Ravana. She richly in her mien, embellished with every befitting jewellery for a princess, and that lady in fury was bewailing calling, 'Raama... Raama...' even calling 'Lakshmana...' and she was throwing her ornaments down and her

limbs were highly wriggly to set herself free from that demon... [4-58-15, 16]

सूर्य प्रभा इव शैल अग्रे तस्याः कौशेयम् उत्तमम् ।  
असिते राक्षसे भाति यथा वा तडित् अंबुदे ॥ ४-५८-१७

असिते	= blackish, in demon	तस्याः	= her, best, ochry silk	असिते शैल	= [blackish ] mountain,
राक्षसे	[demon's flank]	उत्तमम्	sari	अग्रे	on top
सूर्य प्रभा इव	= sun, shine, as with	कौशेयम्		असिते	= [in blackish,] in waters
		वा	= or	अम्बुदे	[of ocean,] lightning,
भाति	= dazzling.			तडित् यथा	as with

"In the flank of that blackish demon her best ochry silk-sari was dazzling like sunshine atop a blackish mountain, or like lighting athwart a blackish ocean... [4-58-17] Thus expression अम्बुदे तडित् यथा is also said as विद्युत् इव अम्बरे - विद्युत् इव अम्बुदे in other mms, meaning 'lightning with a backdrop of blue-black sky or ocean...'

ताम् तु सीताम् अहम् मन्ये रामस्य परिकीर्तनात् ।  
श्रूयताम् मे कथयतो निलयम् तस्य रक्षसः ॥ ४-५८-१८

रामस्य परि	= Raama's, excessive, by	ताम् तु	= her, on her part, as	तस्य रक्षसः	= of that, demon's
कीर्तनात्	laudation of	सीताम्	Seetha, I, deem		
निलयम्	= location	अहम् मन्ये		मे श्रूयताम्	= from me, you hear.
		कथयतः	= while I say		

"Thus, I deem her to be Seetha by her excessive laudation of Raama, and let the location of that demon be heard from me while I say about it... [4-58-18]

पुत्रो विश्रवसः साक्षात् भ्राता वैश्रवणस्य च ।  
अध्यास्ते नगरीम् लंकाम् रावणो नाम राक्षसः ॥ ४-५८-१९

विश्रवसः	= of Vishravasa, son	साक्षात्	= manifestly [literally]	वैश्रवणस्य	= of Vaishravana [Ku-
पुत्रः		राक्षसः	= a demon	भ्राता च	bera's,] brother
रावणः नाम	= Ravana, known as			लंकाम्	= Lanka, city, presides
				नगरीम्	over.
				अध्यास्ते	

"Literally, he is the son of Vishravasa and brother of Kubera, and he presides over the city named Lanka and he is known as Ravana... [4-58-19]

Here the style of Valmiki is extolled. Jataayu tells the very same first foot of this verse in Aranya Kanda, and when he was about to say this verse's second foot, he dies. It will be like this in Aranya Kanda at 3-68-16:

पुत्रो विश्रवसः साक्षात् भ्रता वैश्रवणस्य च।  
इति उक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वर ॥

And if Jataayu would have said the second foot as above, stating that 'he is Ravana and he is Lanka...' there would be no Kishkindha canto, nor Vali, nor Sugreeva, nor even Hanuma, and his Sundara Kanda, as Raama would have gone to Lanka, straightaway. Raamayana is still living as great literary work because it has this kind of melodramatic montages on very many occasions. The family tree of Ravana is given in the endnote.

इतो द्वीपे समुद्रस्य संपूर्णे शत योजने ।  
तस्मिन् लंका पुरी रम्या निर्मिता विश्वकर्मणा ॥ ४-५८-२०

इतः	= from here	सम्पूर्णे शत	= all in all, hundred,	समुद्रस्य द्वीपे	= in oceanic, island [an
		योजन	yojana-s - in distance	द्वीपः	island - is there]
तस्मिन्	= therein	विश्वकर्मणा	= by Vishvakarma,	रम्या लंका	= lavish. Lanka, city - is
		निर्मिता	Divine-Architect, built	पुरी	there.

"There is a lavish city in the oceanic island afar a hundred yojana-s all in all from here, which Vishvakarma, the Divine-Architect, has built, and it is called Lanka. [4-58-20]

जांबूनदमयैः द्वारैः चित्रैः कांचन वेदिकैः ।  
प्रासादैः हेम वर्णैः च महद्भिः सुसमाकृता ॥ ४-५८-२१  
प्राकारेण अर्क वर्णेन महता च समन्विता ।

जाम्बूनदमयैः	= with completely	कांचन	= with golden, podia [of	हेम वर्णैः च	= golden, in tinge
चित्रैः द्वारैः	golden, amazing,	वेदिकैः	verandas]		
	doors				
महद्भिः	= huge ones, with multi-	सु समा कृता	= very, evenly [symmet-	अर्क वर्णेन	= with sun, coloured -
प्रासादैः	storey buildings		rically,] made [built]		dazzling like sun
महता	= with gigantic, rampart	सम्	= well [securely,] joined		
प्राकारेण		अन्विता	[closed in.]		

"Its multi-storied buildings are built very symmetrically and they will be in golden tinge with completely golden doors. The golden podia of verandas are amazing. That city is securely enclosed in a gigantic rampart that will be dazzling in the colour of sun... [4-58-21, 22a]

तस्याम् वसति वैदेही दीना कौशेय वासिनी ॥ ४-५८-२२  
रावण अन्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता ।  
जनकस्य आत्मजाम् राज्ञः तस्याम् द्रक्ष्यथ मैथिलीम् ॥ ४-५८-२३

दीना	= pitiable one	कौशेय	= ochry-silk-sari, wearer	वैदेही	= such a Vaidehi
		वासिनी	of		
तस्याम्	= therein that Lanka	रावण	= in Ravana's, palace-	रुद्धा	= baulked
		अन्तःपुरे	chambers		

राक्षसीभिः सु	= by demonesses,	वसति	= lives [she is lodged]	तस्याम्	= in there [in Lanka]
रक्षिता	highly, sentineled				
राज्ञः	= king, Janaka's, daugh-	मैथिलीम्	= Maithili	द्रक्ष्यथ	= you can see [find.]
जनकस्य	ter				
आत्मजाम्					

"Therein that Lanka pitiable Vaidehi wearing ochry silk sari is lodged in the palace-chambers of Ravana, highly sentineled and baulked by demonesses, and you can find king Janaka's daughter Maithili in there... [4-58-22b, 23]

The ochry silk sari is for continuity reasons. As there were no continuity girls or continuity men, [namely, the persons responsible for agreement of detail between different sessions of filming,] the poet himself became one and repeats this 'gold-yellow-red coloured silk sari of Seetha...' oft times.

लंकायाम् अथ गुप्तायाम् सागरेण समंततः ।  
संप्राप्य सागरस्य अंतम् संपूर्णम् शत योजनम् ॥ ४-५८-२४

आसाद्य दक्षिणम् तीरम् ततो द्रक्ष्यथ रावणम् ।  
तत्र एव त्वरिताः क्षिप्रम् विक्रमध्वम् प्लवंगमाः ॥ ४-५८-२५

प्लवंगमाः	= oh, fly-jumpers	सम्पूर्णम्	= overalled, hundred,	सागरस्य	= ocean's, end, [northern
		शत	yojana-s [in width]	अन्तम्	end of southern ocean
		योजनम्		सम्प्राप्य	- northern shoreline of island] on reaching
अथ	= now	दक्षिणम्	= southerly, shore	ततः	= then
		तीरम्	[northern seashore		
		आसाद्य	of southerly island, Lanka,] on getting at	रावणम्	= Ravana, you can see
सम् अन्ततः	= all over	सागरेण	= by ocean, secluded, in	द्रक्ष्यथ	
		गुप्तायाम्	[such water-walled]		
		लंकायाम्	Lanka	क्षिप्रम्	= promptly
त्वरिताः	= by hurrying up	तत्र एव	= there, only		
विक्रमध्वम्	= you triumph over.				

"Now, oh, fly-jumpers, first get to the other shore of the island in southern ocean, which ocean spans in an overalled width of hundred yojana-s from this side of seashore, then landing on the other seashore you can see Lanka secluded all around by ocean, and in such a water-walled Lanka you can see Ravana... hence, hurry up, and promptly triumph over Lanka... [4-58-24, 25]

ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ।

आद्यः पन्थाः कुलिङ्गानाम् ये च अन्ये धान्य जीविनः ॥ ४-५८-२६

द्वितीयो बलि भोजानाम् ये च वृक्ष फल अशिनः ।

भासाः तृतीयम् गच्छन्ति क्रौन्चाः च कुररैः सह ॥ ४-५८-२७

श्येनाः चतुर्थम् गच्छन्ति गृध्रा गच्छन्ति पंचमम् ।

ज्ञानेन = by gnosis [prognosis,] पश्यामि खलु I see [foresee,] definitely	दृष्ट्वा प्रति = on [your] seeing आगमिष्यथ [Seetha,] in turn [from there,] you will come back [return]	कुलिङ्गानाम् = for Kulinga birds [like house sparrows]
अन्ये धान्य = other [similar birds,] जीविनः on food-grains, which live on grain	ये = which - birds are there, for them	आद्यः पन्थाः = first, [in sky they fly in] path - level of flight
बलि = leftovers, for the भोजानाम् eaters of [like crows etc which eat leftovers]	वृक्ष फल = for tree, fruits, eaters - अशिनः like parrots etc	द्वितीयः = second - is their flight path
भासाः = for Bhaasa birds [like parrots]	कुररैः सह = Kurara birds, along with	क्रौन्चाः च = Kraunca birds, also
तृतीयम् = in third [flight path,] गच्छन्ति they will be going	श्येनाः = hawks, in fourth चतुर्थम् [flight path,] go [fly- गच्छन्ति by]	गृध्रा = vultures, in fifth [flight पन्चमम् path,] will be flying. गच्छन्ति

"I foresee by my prognosis that your sighting Seetha is definite at that place, and definite is your return from there. The first flight level of birds is that of the small Kulinga birds, house sparrows, songbirds and the like subsisting on food-grains. The second flight level is that of the birds that are the eaters of leftovers like crows and doves, or the eaters of tree-fruits like parrots. The third flight level is that of the wading birds like Bhaasa, Kraunca, Kurara birds and cranes, herons and the like. The fourth flight level is that of hawks and the fifth is that of the vultures. [4-58-26, 27, 28a]

बल वीर्य उपपन्नानाम् रूप यौवन शालिनाम् ॥ ४-५८-२८

षष्ठः तु पन्था हंसानाम् वैनतेय गतिः परा ।

वैनतेयात् च नः जन्म सर्वेषाम् वानरर्षभाः ॥ ४-५८-२९

वानरर्षभाः = oh, best vanara-s	बल वीर्य = by valour, vigour, rich उपपन्नानाम् in	रूप यौवन = handsomeness, youth- शालिनाम् fulness, bright with
हंसानाम् = [flight level] of swans	षष्ठः पन्था = sixth, flight path	वैनतेय = of Vianata's sons [one Garuda, other Anu- uru]
गतिः = course of	परा = the next [uppermost than the sixth]	सर्वेषाम् = all of us [the eagles]
नः जन्म = our, birth [lineage]	वैनतेयात् च = from Divine Eagle, also.	



"And the sixth flight level is that of the swans which derive their valour, vigour, handsomeness and youthfulness by their majestic birth. But the uppermost path is that of the sons of Lady Vinata, namely the Divine Eagle Garuda, and Anuuru, the non-stopping charioteer of Sun. Because we eagles have our lineal descent from the Divine Eagle, we can soar to the uppermost flyable path and see keenly... [4-58-28b, 29]

Lady Vinata's account is available in Aranya canto 14, where Jataayu gives accounts of procreation of birds. Anuuru and Garuda are two bird-sons of Vinata. Garuda is the eagle-vehicle of God Vishnu, while Aruna, also called Anuuru, अनूरु: 'without, thighs - thigh-less being...' is the charioteer of Sun's seven-horse chariot. Further, Sun rides a single-wheeled chariot!?

Some quoting y अजुर् वेद say, that the chariot of Sun is not drwan by any seven horses, and the word sapta sapta ashva samArUDham etc is the name of only one horse drawing the chariot of Sun.

However, the seven horses of Sun's chariot are generally taken the seven - vibgyor - colours of light as in a rainbow. Aruna, the Colour of Dawn, is another aspect of Anuuru that appears before the advent of the Sun himself. These two are of avian origination and attributed to be the speediest propellers. And Jataayu and Sampati, for that matter of fact, all eagles belong to that lineage, for their keen vision and powerful flight.

गर्हितम् तु कृतम् कर्म येन स्म पिशित अशनाः ।  
प्रतिकार्यम् च मे तस्य वैरम् भ्रातृ कृतम् भवेत् ॥४-५८-३०

येन	= by whom - by Ravana	गर्हितम् कर्म	= deplorable, deed is	तस्य पिशित	= to that, raw-flesh-eater
भ्रातृ कृतम्	= in respect of [my]	कृतम्	done	अशनाः	
वैरम्	brother, caused, animosity/vendetta	प्रति कार्यम्	= return, deed [retaliation]	भवेत्	= will result in [fulfilled]
स्म	= it will be.				

"By which raw-flesh-eating demon this deplorable deed of abducting Seetha is done, if that demon is retaliated by Raama and you all, my vendetta towards the very same demon, caused by his animosity towards my brother Jataayu will also be fulfilled... [4-58-30]

इह स्थः अहम् प्रपश्यामि रावणम् जानकीम् तथा ।  
अस्माकम् अपि सौपर्णम् दिव्यम् चक्षुर् बलम् तथा ॥ ४-५८-३१

इह स्थः	= here, staying	अहम्	= I am	रावणम् तथा	= at Ravana, like that, at
प्र पश्यामि	= clearly, seeing	अस्माकम्	= for us [eagles,] even	जानकीम्	Janaki
		अपि		सौपर्णम्	= belonging to Suparna, namely Garuda, the Divine Eagle
दिव्यम् चक्षुः	= excellent, eyes' [sight]	तथा बलम्	= like that, power - we too have them.		

"Staying here I am clearly seeing Ravana and like that Janaki... even for us eagles, our sight and power will be excellent like that of Garuda, the Divine Eagle... [4-58-31]

तस्मात् आहार वीर्येण निसर्गेण च वानराः ।

आयोजन शतात् साग्रात् वयम् पश्याम नित्यशः ॥ ४-५८-३२

वानराः	= oh, vanara-s	तस्मात्	= thereby	वयम्	= we - eagles
आहार वीर्येण	= food, by the might of [dietetically mighty]	निसर्गेण च	= lineage [congenitally,] also	स अग्रात्	= with, end [till end, comprehensively]
आयोजन शतात्	= end of yojana, hundred	नित्यशः	= always, we can see.		
		पश्याम			

"Thereby, oh, vanara-s, dietetically and congenitally we eagles can always see till the end of hundred yojana-s, comprehensively... [4-58-32]

The expression 'dietetically and lineally' indicates as to why eagle always prefers fresh meat unlike vultures subsisting on carrion. It is only for the enrichment of their sight, might and flight.

अत्र आहार विरेयण इति उक्त्या माम्स विशेष भक्षण शीलानाम् गृध्राणाम् चक्षुश्य माम्स भक्षणेन दूर दर्शन सामर्थ्यम् उक्तम्। निसर्गेण इति विशेषणेन च जाति स्वभाव्यात् अपि दूर दर्शितम् उक्तम्। तदा अपि वैद्य निघण्टो - दास्वस्ये दूर द्रुम अग्रे वज्र चुन्चु सु दृष्टिकः - इति। च कारणे अनिरोधेन वातिविण्मूत्रादि उत्सर्गादिकम् चक्षुष्यम् इति उक्तम् - dk Thus, the innate, fixed, pattern of behaviour in kingly eagles is recorded in response to certain stimuli.

अस्माकम् विहिता वृत्तिः निसर्गेण च दूरतः ।

विहिता पाद मूले तु वृत्तिः चरण योधिनाम् ॥ ४-५८-३३

अस्माकम्	= for us	वृत्तिः	= livelihood	निसर्गेण	= heritably
दूरतः विहिता च	= distantly, destined, alas	चरण योधिनाम्	= for legs, fighters [cocks, fighters with legs in cockfights]	पाद मूले तु	= at foot, base
वृत्तिः	= livelihood	विहिता	= destined		

"The leg-fighters, namely cocks, are destined to have their livelihood just at the base of their feet, but our livelihood is to be obtained from the farthest... alas... [4-58-33] For living beings if one thing is on plus's side, just at its back a minus point will also be there, like a night after day, sorrow after rejoice. Eagles may see long or fly high, but food for them is a rarity. Here Sampāati is self-piteous, as his son has not yet arrived bringing food for that day.

उपायो दृश्यताम् कश्चित् लंघने लवण अंभसः ।

अभिगम्य तु वैदेहीम् समृद्ध अर्था गमिष्यथ ॥ ४-५८-३४

लवण अम्भसः	= salty, water container [ocean]	लन्घने	= to leap	कश्चित् उपायः	= some, idea, may be looked over
वैदेहीम् अभि गम्य	= to Vaidehi, towards, going [finding]	समृद्ध अर्थ	= productive, of objec- tive	दृश्यताम् गमिष्यथ	= you will return [to Kishkindha.]

"Let some idea be searched to leap the salty ocean. For sure, you will return to Kishkindha on your finding Vaidehi, and on your becoming productive of you objective... [4-58-34]

समुद्रम् नेतुम् इच्छामि भवद्भिः वरुण आलयम् ।  
प्रदास्यामि उदकम् भ्रातुः स्वर् गतस्य महात्मनः ॥ ४-५८-३५

भवद्भिः	= by you [shifted]	वरुण आलयम्	= Rain-god's, residence	समुद्रम् नेतुम् इच्छामि	= to ocean, to reach, I wish to
स्वर् गतस्य महात्मनः भ्रातुः	= to heaven, one who has gone, great-souled one, for brother	उदकम् प्र दास्यामि	= waters, verily, I oblate.		

"I wish you would shift me to the residence of Rain-god, namely the ocean, for oblatine water in respect of my great-souled brother Jataayu who departed to heaven..." Thus Sampati spoke to the monkeys. [4-58-35]

ततो नीत्वा तु तम् देशम् तीरे नद नदी पतेः ।  
निर्दग्ध पक्षम् संपातिम् वानराः सुमहौओजसः ॥ ४-५८-३६

तम् पुनः प्रत्यानयित्वा वै तम् देशम् पतग ईश्वरम् ।  
बभूवुः वानरा हृष्टाः प्रवृत्तिम् उपलभ्य ते ॥ ४-५८-३७

सु महा ओजसः सम्पातिम्	= of very, great [utmost], dynamism = Sampati	वानराः	= vanara-s	निर्दग्ध पक्षम्	= completely burnt, one with wings
तीरे	= on shoreline	ततः	= then	नद नदी पतेः	= of rivulets, rivers, hus- band of - ocean
पुनः	= again	तम् देशम् नीत्वा	= to that, place, on tak- ing [Sampati]	तम् पतग ईश्वरम्	= him, birds', king
ते वानरा हृष्टाः	= those, vanara-s = gladdened [returned is their gladness]	तम् देशम्	= to that, to [his own] place	प्रति आनयित्वा	= in turn, bringing back after water oblations in sea
		प्रवृत्तिम् बभूवुः	= indication - of Seetha = they became.	उपलभ्य	= deriving

Then those vanara-s of utmost dynamism on taking wing-burnt-bird Sampati to the husband rivulets and rivers, namely the ocean, placed him on the shoreline. Again, the vanara-s sincerely brought back that king of birds, Sampati, after his offering oblations to Jataayu, and lodged him as a returnee at his own place. On

deriving indication from Sampati regarding Seetha, Ravana and Lanka, those returnless vanara-s returned to their search while their gladness returning to them. [4-58-36, 37].

### The Decahedron Ravana and his lineage

One of Brahma's brainchild is Pulastya and from his wife named Havirbhuk he begot two sons, namely Agastya and Vishvasras. This Vishavras has four wives. His first wife is Ilabila from whom he got Kubera as son. Second wife is Sumaali's daughter Kaikasi. Lady Kaikasi gave birth to three sons Ravana, Kumbhakarna, and Vibheeshana. The third wife of Vishravas is puShpotkaTa, the sister of Kaikasi, and this Pushpotkata gave birth to Mahodara, Paarshvaada and others whom we meet in Great War canto. Vishravasa's fourth wife is the other sister of Kaikasi, named Raaka, who gave birth to Suurpanakha.

Ravana's wife and empress of Lanka is Mandodari, the daughter of Maya, the son of Diti. Mandodari's characterisation vies equally with Seetha, Savitri, Anasuuya, Ahalya, Draupadi, and with other great ladies. Her name has some significance. When Shurpanakha was claiming herself a befitting female for Raama, and belittling Seetha she uses words like meaning 'a female with "womb... So also "means 'slow, womb... and hence she is lady with slow conception...' Mandodari gives birth to one Indrajit, son of Ravana, an extraordinary fighter, and all-conquering warrior. Had Mandodari given birth to one or two more Indrajit-s, a dozen Raama-s have to take incarnation. Indrajit's wife is Sulocana, another lady of high nobility and chastity, counted on par with other husband-devout ladies like Seetha.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे अष्ट पंचाशः सर्गः ॥

Thus completes 58<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 59 Sarga 59 - एको न षष्ठितमः सर्ग

## Sampaati Details Angada About Seetha

Introduction -

Sampaati details his narration telling monkeys as to how he knew the abduction of Seetha. He says that his son Supaarshva is the eyewitness in her abduction and narrates that account to monkeys, which his son narrated to him.

A word about this and next four chapters. These chapters from 59 to 63 do not find place in various other mms, besides having some contradictory statements in their verses. Hence, these are said to be interpolated chapters. However, if it is questioned as to why they are still being incorporated in translations, in spite of the irregularities noticed, for this the reply is 'because most ancient commentators have given elaborate commentaries on them they are statted...' and thus these chapters are held valid.

ततः तत् अमृत आस्वादम् गृध्र राजेन भाषितम् ।  
निशम्य मुदितो हृष्टाः ते वचः प्लवगर्षभाः ॥ ४-५९-१

ततः	= then	अमृत	= ambrosia [like,] relish-	गृध्र राजेन	= by eagle, king, spoken
तत् वचः	= that, word - about Seetha	आस्वादम्	able	भाषितम्	
मुदितः हृष्टाः	= are gladdened, rejoiced.	निशम्य	= on listening	प्लवगर्षभाः	= fly-jumpers, the best

On hearing the words of that kingly eagle Sampaati that are relishable like ambrosia, then those best fly-jumpers are gladdened and rejoiced. [4-59-1]

जांबवान् वानर श्रेष्ठः सह सर्वैः प्लवंगमैः ।  
भू तलात् सहसा उत्थाय गृध्र राजानम् अब्रवीत् ॥ ४-५९-२

वानर श्रेष्ठः	= among vanara-s, best one, Jambavanta	सर्वैः प्लवम्	= all, fly-jumpers, along with	भू तलात्	= from land's, surface
सहसा	= quickly, on getting up	गृध्र	= to eagle, kingly, spoke to.		
उत्थाय		राजानम्			
		अब्रवीत्			

Then the best fly-jumper Jambavanta got up along with all of the fly-jumpers from the surface of earth on which they sat for self-immolation, and spoke to kingly eagle Sampaati. [4-59-2]

क्व सीता केन वा दृष्टा को वा हरति मैथिलीम् ।  
तत् आख्यातु भवान् सर्वम् गतिः भव वन ओकसाम् ॥ ४-५९-३

सीता क्व	= Seetha, where is	केन वा दृष्टा	= by whom, or, she is [actually] seen	मैथिलीम्	= Maithili is, abducts, or,
भवान्	= you, that, all [vividly,]	वन	= for forest, dwellers	कः वा हरति	who - who abducted her
तत् सर्वम्	tell	ओकसाम्		गतिः भव	= recourse, you become you help them out.
आख्यातु					

"You please tell vividly as to where is Seetha, who has actually seen her, who has abducted Maithili, and thus you help all these forest-dwellers. [4-59-3]

को दाशरथि बाणानाम् वज्र वेग निपातिनाम् ।  
स्वयम् लक्ष्मणम् मुक्तानाम् न चिन्तयति विक्रमम् ॥ ४-५९-४

वज्र वेग	= thunderbolt, as with	दाशरथि	= Dasharatha's son	स्वयम्	= personally, by Laksh-
निपातिनाम्	the speed of, falling	बाणानाम्	Raama's, of arrows	लक्ष्मणम्	mana, bolted [of ar-
विक्रमम्	= onslaught [of arrows]	कः	= who	मुक्तानाम्	rows]
				न चिन्तयति	= not, thinking [inadvertent]

"Who is inadvertent of the onslaught of Raama's arrows, or of those that are personally bolted by Lakshmana, which arrows will be falling with the speed of thunderbolts?" Thus, Jambavanta and others asked Sampati. [4-59-4]

स हरीन् प्रति संयुक्तान् सीता श्रुति समाहितान् ।  
पुनः आश्वासयन् प्रीत इदम् वचनम् अब्रवीत् ॥ ४-५९-५

सः	= he [Sampaati]	प्रीतः	= is gladdened	प्रति	= to them who refrained
सीता श्रुति	= about Seetha, to listen,	हरीन्	= to monkeys	संयुक्तान्	from self-immolation
समाहितान्	contemplating			आश्वासयन्	= cheering them up
पुनः इदम्	= again, this, sentence,				
वचनम्	said.				
अब्रवीत्					

Sampaati is gladdened at the monkeys who refrained from self-immolation, and he gladly said this sentence to them so as to cheer them up who are now contemplating to listen about Seetha. [4-59-5]

श्रूयताम् इह वैदेह्या यथा मे हरणम् श्रुतम् ।  
येन च अपि मम आख्यातम् यत्र च आयत लोचना ॥ ४-५९-६

वैदेह्या	= of Vaidehi, abduction	मे यथा	= by me, as to how, listened	येन च अपि	= by whom, also, even
हरणम्		श्रुतम्			
मम	= to me, said	आयत	= wide, eyed Seetha,	इह श्रूयताम्	= now, I will narrate.
आख्यातम्		लोचना यत्र	where she is, also		
		च			

"I will now narrate as to how I have listened about the abduction of Vaidehi, by whom it is said to me, and where that wide-eyed Seetha is... [4-59-6]

अहम् अस्मिन् गिरौ दुर्गे बहु योजनम् आयते ।  
चिरात् निपतितो वृद्धः क्षीण प्राण पराक्रमः ॥ ४-५९-७

बहु योजनम्	= many, yojana-s, in	अस्मिन्	= in this, mountain, im-	चिरात्	= at one time, fell down
आयते	breadth	गिरौ दुर्गे	passable one	निपतितः	
अहम्	= I am	वृद्धः	= with advanced age	क्षीण प्राण	= slackened, liveliness,
				पराक्रमः	forcefulness.

"At one time I fell down on this impassable mountain which is breadth-wise in many yojana-s, whereupon my age has advanced and my liveliness and forcefulness have slackened... [4-59-7]

तम् माम् एवम् गतम् पुत्रः सुपार्श्वो नाम नामतः ।  
आहारेण यथा कालम् बिभर्ति पतताम् वरः ॥ ४-५९-८

एवम् गतम्	= this way [dire straits,] gone in [deteriorated]	तम् माम्	= such, me	पतताम् वरः	= among all birds, the best one
नामतः	= by name, Supaarshva,	पुत्रः	= son	यथा कालम्	= as per, time
सुपार्श्वः नाम	named				
आहारेण	= with food, he is sus-				
बिभर्ति	taining.				

"My son who is the best one among all birds, and who is named as Supaarshva by his name is sustaining me who am deteriorated to dire straits, with timely sustenance... [4-59-8]

तीक्ष्ण कामाः तु गन्धर्वाः तीक्ष्ण कोपा भुजंगमाः ।  
मृगाणाम् तु भयम् तीक्ष्णम् ततः तीक्ष्ण क्षुधा वयम् ॥ ४-५९-९

गन्धर्वाः	= gandharva-s, are with	भुजम् गमाः	= by shoulder, goes	तीक्ष्ण कोपा	= are with exigent, ag-
तीक्ष्ण कामाः	exigent, passion		[snakes]		gression
मृगाणाम्	= to deer	भयम्	= exigent, is fear	ततः	= like that
		तीक्ष्णम्			
वयम्	= we [eagles]	तीक्ष्ण क्षुधा	= are with exigent, hunger.		

"Passion is exigent to the celestial-artists gandharva-s, aggression is exigent to snakes, fear is exigent to deer, like that hunger is exigent to us, the eagles... [4-59-9]

स कदाचित् क्षुधा आर्तस्य मम आहार कान्क्षिणः ।  
गत सूर्यो अहनि प्राप्तो मम पुत्रो हि अनामिषः ॥ ४-५९-१०

कदाचित्	= on some day	मम पुत्रः	= my, son	सः	= he that Supaarshva
मम	= I was	आहार	= for food, one awaiting	क्षुधा आर्तस्य	= hunger, aching by
अहनि गत	= in day, went away,	कान्क्षिणः	for	प्राप्तः	= he turned up.
सूर्यः	sun - till sun is down on that day	अन्	= without, flesh		
		आमिषः			

"On some day when hunger was aching me and I was aching for food, my son Supaarshva turned up without flesh when the sun of the day went down... [4-59-10]

स मया आहार संरोधात् पीडितः प्रीति वर्धनः ।  
अनुमान्य यथा तत्त्वम् इदम् वचनम् अब्रवीत् ॥ ४-५९-११

आहार	= food, deprived of	मया पीडितः	= by me, reproved	सः	= he [my son]
संरोधात्		अनुमान्य	= [me] pacifying	यथा तत्त्वम्	= as has happened
प्रीति वर्धनः	= [to me] gladness, en- hancer				
इदम्	= this, sentence, said.				
वचनम्					
अब्रवीत्					

"I reproved him as I was deprived of food, and my son who is an enhancer of my gladness pacified me and said this sentence about what has actually happened ... [4-59-11]

अहम् तात यथा कालम् आमिष अर्थी खम् आप्लुतः ।  
महेन्द्रस्य गिरेः द्वारम् आवृत्य च सुसमाश्रितः ॥ ४-५९-१२

तात	= oh, father	अहम्	= I	आमिष अर्थी	= of flesh, as a desirer
यथा कालम्	= as per, time	खम् आप्लुतः	= to sky, flew up	महेन्द्रस्य	= Mahendra, moun- tain's
द्वारम्	= entrance, overspread-	सु सम्	= very, well, depended	गिरेः	
आवृत्य च	ing	आश्रितः	[hovered on it.]		

" 'Oh, father, I as a desirer of flesh flew up to skies in time and overspreading the Mt. Mahendra, I very well hovered on it... [4-59-12]

तत्र सत्त्व सहस्राणाम् सागर अन्तर चारिणाम् ।  
पंथानम् एको अध्यवसम् संनिरोद्धुम् अवाङ् मुखः ॥ ४-५९-१३



तत्र = there	सागर अन्तर = in ocean, under, चारिणाम् moving [underwater beings]	सत्त्व = beings, thousands of सहस्राणाम्
पन्थानम् = pathway	सम् = completely, to impede निरोद्धम्	एकः = I by myself
अवाङ् मुखः = down, with face [looking down]	अध्यवसम् = while staying - I hovered. अधि अवसन्	

" I have been hovering there looking downward to completely impede the pathway of thousands of underwater beings of the ocean on my own... [4-59-13]

तत्र कश्चित् मया दृष्टः सूर्य उदय सम प्रभाम् ।  
स्त्रियम् आदाय गच्छन् वै भिन्न अंजन चय उपमः ॥ ४-५९-१४

सूर्य उदय = sun, dawn - aurora, सम प्रभाम् equal, in shine	स्त्रियम् = lady on taking [captivating,] going away, आदाय गच्छन् वै really	भिन्न अंजन = shoved, mascara, चय उपमः heap, in simile
कश्चित् = someone दृष्टः = is seen.	मय = by me	तत्र = there

" There I have seen someone who in simile is like a shoved heap of mascara and he is going away captivating a lady who equals the aurora in her shine. [4-59-14]

सो अहम् अभ्यवहार अर्थम् तौ दृष्ट्वा कृत निश्चयः ।  
तेन साम्ना विनीतेन पन्थानम् अनुयाचितः ॥ ४-५९-१५

सः अहम् = such as I am अभ्यवहार = food, for purpose of अभि अवहार अर्थम् तेन = by him - the abductor	तौ = them two कृत निश्चयः = making, resolution - decided to use them up साम्ना = benignly	दृष्ट्वा = on seeing वि नीतेन = without, moral dignity [basely] पन्थानम् = way - way-leave - for their traversal
अनु याचितः = sincerely [beggarly,] besought.		

" On seeing two of them I resolved to use them up for the purpose of food, but he benignly, basely and beggarly besought way-leave for their traversal... [4-59-15]

न हि साम उपपन्नानाम् प्रहर्ता विद्यते भुवि ।  
नीचेषु अपि जनः कश्चित् किम् अङ्ग बत मत् विधः ॥ ४-५९-१६

साम = one who amiably, derives - one who is entreating beggarly उपपन्नानाम्	प्रहर्ता जनः = assaulting, person - who assaults	नीचेषु अपि = basely people, even among
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कश्चित्	= someone	भुवि	= on earth	न विद्यते हि	= will not be, evident, isn't it then
मत् विधः	= [about] my, type of [noble ones]	किम् अङ्ग	= what, [else is there] to say	बत	= aha!

" 'There will be none assaulting those that entreat in a beggarly manner, even someone among basely people, isn't it! Then what else is to be said of my kind, aha! [4-59-16]

स यातः तेजसा व्योम संक्षिपन् इव वेगतः ।  
अथ अहम् खे चरैः भूतैः अभिगम्य सभाजितः ॥ ४-५९-१७

सः	= he	वेगतः	= hastily	तेजसा व्योम	= by [his] vigour, sky, enshrouding, as
यातः	= went away	अथ अहम्	= then, I was	इव	though
अभिगम्य सभाजितः	= [I was] approached, [I was] applauded.			खे चरैः भूतैः	= in firmament, moving, beings

" 'He hastily went away as though enshrouding the skies with his vigour, and then the beings that move in the firmament have approached and applauded me... [4-59-17]

दिष्ट्या जीवति सीत इति हि अब्रुवन् माम् महर्षयः ।  
कथंचित् स कलत्रः असौ गतः ते स्वस्ति असंशयम् ॥ ४-५९-१८

सीत दिष्ट्या जीवति हि	= Seetha is, by fortune, living, indeed	असौ	= he [Ravana]	स कलत्रः	= along with, one who is to be protected - Seetha
कथंचित्	= somehow	गतः	= gone away	ते अ	= to you, without, doubt, safeness will be there
इति	= in this way	महर्षयः माम् अब्रुवन्	= great-sages, to me, said - blessed.		

" 'The great-sages who approached me in firmament have said to me, 'fortunately Seetha is alive, somehow he that Ravana has gone away with Seetha who in fact is to be protected by one and all like you, anyhow your are blest without a doubt... [4-59-18]

Some other mms contain the wording दिष्ट्या जीवसि तात where तात 'my boy...' is an addressing to the son of Sampati and then the meaning is: 'my boy, though Seetha is a saveable, defendable person and though you have shown your concern to stall Ravana like your paternal uncle Jataayu... you have not done it and left him off, then unhurt by Ravana you are living, fortunately...'

एवम् उक्तः ततो अहम् तैः सिद्धैः परम शोभनैः ।  
स च मे रावणो राजा रक्षसाम् प्रतिवेदितः ॥ ४-५९-१९

पश्यन् दाशरथेः भार्याम् रामस्य जनक आत्मजाम् ।  
भ्रष्ट आभरण कौशेयाम् शोक वेग पराजिताम् ॥ ४-५९-२०

राम लक्ष्मणयोः नाम क्रोशन्तीम् मुक्त मूर्धजाम् ।

ततः अहम्	= then, I	परम शोभनैः	= really, divine	तैः सिद्धैः	= by those, siddha-s
एवम् उक्तः	= thus, said	पश्यन्	= on their seeing - and on showing to me	दाशरथेः	= Dasharatha's,
				रामस्य	Raama's, wife
				भार्याम्	
जनक	= Janaka's, daughter	भ्रष्ट	= disorderly	आभरण	= ornaments
आत्मजाम्					
कौशेयाम्	= silk sari	शोक वेग	= by anguish, speedi- ness, vanquished	मुक्त	= released [tousle,]
		पराजिताम्		मूर्धजाम्	haired
राम	= Raama, Lakshmana	नाम	= names	क्रोशन्तीम्	= yelling such as she is
लक्ष्मणयोः					
हरन्	= abducting her]	सः च	= him, also	रक्षसाम्	= demons, king
				राजा	
रावणः	= Ravana	इति	= thus]	मे	= to me
प्रति वेदितः	= towards [to me,] I was informed [by siddha- s.]				

" Then those siddha-s, the celestial sages, have informed me on showing her whose ornaments and ochry-silk-sari are disorderly, and who is vanquished by the speediness of her anguish, and who is yelling both the names of Raama and Lakshmana, as the wife of Dasharatha's Raama, the daughter of Janaka. They have also informed on showing him who is abducting her as Ravana, the king of demons. [4-59-19, 20, 21a]

एष काल अत्ययः तात इति वाक्यविदाम् वरः ॥ ४-५९-२१  
एतत् अर्थम् समग्रम् मे सुपार्श्वः प्रत्यवेदयत् ।

तात	= oh, father	एष	= this is - hence	काल अत्ययः	= time, lapse of - in my coming home
इति	= thus, sentence maker	सुपार्श्वः	= Supaarshva	एतत् अर्थम्	= all this, drift
वाक्यविदाम्	the best				
वरः					
समग्रम्	= in entirety	मे	= to me, informed.		
		प्रत्यवेदयत्			

" 'And hence, oh, father, the lapse of time in my returning home...' thus that best sentence maker Supaarshva informed me all the drift in its entirety..." Thus Sampaaati is continuing his narration to monkeys. [4-59- 21b, 22a]

तत् श्रुत्वा अपि हि मे बुद्धिः न आसीत् काचित् पराक्रमे ॥ ४-५९-२२  
अपक्षो हि कथम् पक्षी कर्म किञ्चित् समारभेत् ।

तत् श्रुत्वा = that, on listening, अपि हि even, indeed काचित् = in the least	मे = to me बुद्धिः न = mind, not, is there - आसीत् no thought occurred to me किञ्चित् = any, action कर्म	पराक्रमे = in daring [Ravana] अपक्षः = without, wings कथम् = how, initiates, indeed. समारभेत् हि
पक्षी = a bird		

"Even on listening that it has not come to my mind to dare Ravana. How a wingless bird can initiate any action, indeed! [4-59-22b, 23a]

यत् तु शक्यम् मया कर्तुम् वाक् बुद्धि गुण वर्तिना ॥ ४-५९-२३  
श्रूयताम् तत्र वक्ष्यामि भवताम् पौरुष आश्रयम् ।

वाक् बुद्धि = talking [advising], गुण वर्तिना thinking, qualities, a votary of भवताम् = by your वक्ष्यामि = I narrate	मय = by me [I advise] पौरुष = on [your,] bravery, de- pendent - an action श्रूयताम् = let it be heard.	यत् तु = what, but, to do, possi- ble to कर्तुम् शक्यम् तत्र = in this matter
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"But that which is possible for me to do is advising as a votary with the qualities of thinking and advising. Let it be heard as I narrate and in that matter of translating my information into action it certainly depends on your bravery. [4-59-23b, 24a]

वाक् मतिभ्याम् हि सार्वेषाम् करिष्यामि प्रियम् हि वः ॥ ४-५९-२४  
यत् हि दाशरथेः कार्यम् मम तत् न अत्र संशयः ।

सार्वेषाम् वः = to all, of you तत् मम = that [task,] is mine [too]	वाक् = with words [informa- tion,] mind [analysis,] मतिभ्याम् प्रियम् exuberant, I wish to करिष्यामि हि make [you,] indeed न अत्र = no, in that matter, संशयः doubt.	यत् = which is, of Raama of दाशरथेः Dasharatha, task कार्यम्
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"Indeed with my analysis and information to you I wish to make all of you exuberant as I deem that I have done my bit, because whatever task of Raama, the son of Dasharatha, is there that task is mine too. There is no doubt bout it. [4-59-24b, 25a]

तत् भवन्तो मति श्रेष्ठा बलवन्तो मनस्विनः ॥ ४-५९-२५  
प्रहिताः कपि राजेन देवैः अपि दुरासदाः ।

तत्	= thereby	मति श्रेष्ठा	= in aptitude, best ones	मनस्विनः	= good at attitude
बलवन्तः	= having fortitude	देवैः अपि	= by gods, even, invincible ones	भवन्तः	= such as you are
कपि राजेन	= by monkeys, king Sugreeva	दुरासदाः			
		प्रहिताः	= you are shepherded.		

"Thereby, I reckon you as the best ones by your aptitude, fortitude and attitude, and as invincible ones even for gods, hence Sugreeva, the king of monkeys, shepherded you... [4-59-25, 26a]

राम लक्ष्मण बाणाः च निशिताः कंक पत्रिणः ॥ ४-५९-२६  
त्रयाणाम् अपि लोकानाम् पर्याप्ताः त्राण निग्रहे ।

कन्क पत्रिणः	= eagle, feathered ones	निशिताः	= excruciating ones	राम लक्ष्मण	= by Raama's, by Laksh-
				बाणाः च	mana's, arrows, what
त्रयाणाम्	= three, worlds, even for	त्राण निग्रहे	= for defending, and for	पर्याप्ताः	= are enough.
लोकानाम्		अपि	offending		

"What is more, the excruciating eagle-feathered arrows of Raama and Lakshmana are enough to give defence or offence to all the three worlds. [4-59-26b, 27a]

कामम् खलु दशग्रीवः तेजो बल समन्वितः ।  
भवताम् तु समर्थानाम् न किञ्चित् अपि दुष्करम् ॥ ४-५९-२७

दशग्रीवः	= Decahedral demon	तेजः बल	= power, pride, possessor of, definitely, perchance	तु	= but
समर्थानाम्	= capable ones, by you	दुष्करम्	= impossible	किञ्चित्	= in the least, even
भवताम्				अपि	
न	= is not there.				

"Perchance that Decahedral demon is definitely a powerful and prideful demon. But, as capable vanara-s there is nothing impossible to you, even in the least. [4-59-27]

तत् अलम् काल संगेन क्रियताम् बुद्धि निश्चयः ।  
न हि कर्मसु सज्जन्ते बुद्धिमन्तो भवत् विधाः ॥ ४-५९-२८

तत्	= thereby	काल संगेन	= with time, lapse	अलम्	= enough
बुद्धि निश्चयः	= mental, determination, be done	भवत् विधाः	= your, like - adventurers	बुद्धिमन्तः	= prudent ones
क्रियताम्					
कर्मसु न	= in tasks, will not, backslide, isn't it.				
सज्जन्ते हि					

"Thereby, enough is the time-lapse and make a mental determination. Adventurers and prudent souls of your kind with not backslide in tasks, isn't it! [4-59-28]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एको न षष्ठितमः सर्गः ॥

Thus completes 59<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 60 Sarga 60 - षष्ठितमः सर्ग

## Sampaati Narrates His Legend

Introduction -

Sampaati narrates his legend to Angada and others. He explains how he has fallen on Mt. Vindhya and how he reached a sage called Nishaakara descending Mt. Vindhya with great difficulty.

ततः कृत उदकम् स्नातम् तम् गृध्रम् हरि यूथपाः ।  
उपविष्टा गिरौ रम्ये परिवार्य समन्ततः ॥ ४-६०-१

ततः	= then	हरि यूथपाः	= monkey, commanders	कृत उदकम्	= then, who made [offered,] water-oblations
स्नातम्	= bathed [for purification]	तम् गृध्रम्	= him, that eagle	समन्ततः	= all over, surrounding
रम्ये गिरौ उपविष्टाः	= on beautiful, mountain, they sat.			परिवार्य	him

Then the monkey commanders sat on that beautiful mountain surrounding the eagle from all over, after that eagle has offered water-oblations for his deceased Jataayu and bathed for purification. [4-60-1]

तम् अंगदम् उपासीनम् तैः सर्वैः हरिभिः वृतम् ।  
जनित प्रत्ययो हर्षात् संपातिः पुनः अब्रवीत् ॥ ४-६०-२

तैः सर्वैः	= by them, all, monkeys, surrounded by	उपासीनम्	= who sat nearby	तम् अंगदम्	= to him, to Angada
हरिभिः वृतम्		सम्पातिः	= Sampaati	हर्षात् पुनः	= with gladness, again, spoke.
जनित प्रत्ययः	= who caused, trust [trustworthy Sampaati]				

Sampaati who earned trustworthiness of monkeys, and who is sitting surrounded by all monkeys, again gladly spoke to Angada who sat at his close by. [4-60-2]

कृत्वा निःशब्दम् एक अग्राः शृण्वन्तु हरयो मम ।  
तथ्यम् संकीर्तयिष्यामि यथा जानामि मैथिलीम् ॥ ४-६०-३

हरयः	= oh, monkeys	मैथिलीम्	= about Maithili, as to how, I came to know	तथ्यम्	= in actuality
संकीर्तयिष्यामि	= I wish to recount	निः शब्दम् कृत्वा	= without, sound, on making - you become silent, and	एक अग्राः	= single, pointedly [alertly]

मम शृण्वन्तु = mine [words,] you listen.  
ten.

"Oh, monkeys, you all be quiet and listen to my words alertly as I wish to recount the actuality as to how I came to know about Maithili... [4-60-3]

अस्य विन्ध्यस्य शिखरे पतितो अस्मि पुरा अनघ ।  
सूर्य ताप परीत अंगो निर्दग्धः सूर्य रश्मिभिः ॥ ४-६०-४

अनघ	= oh, impeccable [Angada]	पुरा	= once	सूर्य	= by sunrays, completely, burnt down
सूर्य ताप परीत अंगः	= by sun's, heat, over-spread, limbs [sun's heat overspreading my limbs]	अस्य विन्ध्यस्य शिखरे	= this, Vindhya's, on peak	रश्मिभिः निर्दग्धः पतितः अस्मि	= fallen, I was

"Oh, impeccable Angada, once I have fallen on the peak of this Mt. Vindhya when sunrays completely burned my wings and limbs scorching in sun's heat... [4-60-4]

लब्ध संज्ञः तु षड् रात्रात् विवशो विह्वलन् इव ।  
वीक्षमाणो दिशः सर्वा न अभिजानामि किञ्चन ॥ ४-६०-५

षड् रात्रात्	= six, nights after	लब्ध संज्ञः तु	= on getting, sensitivity, but	विह्वलन् इव	= frantic, like
वि वशः	= out, of control [helpless]	सर्वाः दिशः वीक्षमाणः	= in all, directions, on looking	किञ्चन	= in the least
न अभिजानामि	= not, I recognised.				

"On getting sensitivity after six days, and on looking in all directions I could not recognise anything in the least, as I was helpless and frantic... [4-60-5]

ततः तु सागरान् शैलान् नदीः सर्वाः सरांसि च ।  
वनानि च प्रदेशान् च समीक्ष्य मतिः आगताम् ॥ ४-६०-६

ततः तु	= then, but	सर्वाः सागरान् शैलान् नदीः	= all, oceans, mountains, rivers	सरांसि च वनानि च प्रदेशान् च	= lakes, also, forests, also, provinces, also
निरीक्ष्य	= on observing	मतिः आगताम्	= to senses, came [I could sensate.]		

"But then on observing all the oceans, mountains, rivers, lakes, provinces and forests, I could regain senses... [4-60-6]



हृष्ट पक्षि गण आकीर्णः कन्दर उदर कूटवान् ।  
दक्षिणस्य उदधेः तीरे विन्ध्यो अयम् इति निश्चितः ॥ ४-६०-७

हृष्ट पक्षि गण आकीर्णः	= cheerful, bird, group [flocks, teams] teeming	कन्दर उदर कूटवान्	= caves, at midriffs, with peaks	अयम्	= this one is this mountain is
दक्षिणस्य उदधेः तीरे	= southerly, ocean's, at coast of	विन्ध्यः इति निश्चितः	= Mt. Vindhya, thus, I resolved.		

"Since this mountain is teeming with teams of birds, caves in its midriffs, and it is with peaks of its own kind, thus I resolved this to be Mt. Vindhya at the coast of southern ocean... [4-60-7]

आसीत् च अत्र आश्रमम् पुण्यम् सुरैः अपि सुपूजितम् ।  
ऋषिः निशाकरो नाम यस्मिन् उग्र तपा अभवत् ॥ ४-६०-८

अत्र	= there	सुरैः अपि सु पूजितम्	= by gods, even, well, reverenced	पुण्यम् आश्रमम् आसीत्	= a sacred, hermitage, is there
यस्मिन्	= wherein	निशाकरः नाम	= sage Nishaakara, known as	उग्र तपाः	= of intense, asceticism
ऋषिः अभवत्	= a sage, was there.				

"There was a sacred hermitage belonging to a sage of intense asceticism known as Sage Nishaakara which was revered even by gods. [4-60-8]

अष्टौ वर्ष सहस्राणि तेन अस्मिन् ऋषिणा गिरौ ।  
वसतो मम धर्मज्ञो स्वर् गते तु निशाकरे ॥ ४-६०-९

धर्म ज्ञः	= probity, knower of	निशाकरे	= of Nishaakara's	स्वर् गते तु	= to heaven, after going, on his part
तेन ऋषिणा	= by him, that sage	विना	= without]	अस्मिन्	= on this, mountain,
मम	= for me	अष्टौ वर्ष सहस्राणि	= eight, years, thousand - eight thousand years	गिरौ वसतः गतौ	= while living lapsed.]

"Eight thousand years have lapsed while I was living here on this mountain after the departure of that probity knowing sage Nishakara to heaven. [4-60-9]

अवतीर्य च विन्ध्य अग्रात् कृच्छ्रेण विषमात् शनैः ।  
तीक्ष्ण दर्भाम् वसुमतीम् दुःखेन पुनर् आगतः ॥ ४-६०-१०

विषमात् विन्ध्य अग्रात्	= lopsided [mountain sides,] from Vindhya's, peak	शनैः	= slowly	कृच्छ्रेण	= onerously
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अव तीर्य	= down, scending - on descending	तीक्ष्ण दर्भम्	= sharp [thorny,] sacred-grass-blades having	वसुमतीम्	= earth
दुःखेन पुनः	= with distress, again, I reached.				

I again reached the earth descending from the lopsided peak of Mt. Vindhya, onerously and slowly, whereat the sacred-grass-blades are thorny... [4-60-10]

The grass blades became thorny because sages nipped their apices and they dried up and became thorny for a wingless eagle perching almost on its belly.

तम् ऋषिम् द्रष्टु कामो अस्मि दुःखेन अभ्यागतो भृशम् ।  
जटायुषा मया चैव बहुशो अभिगतो हि सः ॥ ४-६०-११

भृशम्	= with much, with anguish, one who neared	तम् ऋषिम्	= him, sage, to see, desiring, I have become	सः	= he - that sage
दुःखेन	- such as me	द्रष्टु कामः			
अभ्यागतः		अस्मि			
जटायुषा	= by Jataayu, by me, also	बहुशः	= many times, [he was]		
मया चैव	thus	अभिगतः हि	approached, indeed.		

"As I was desiring to see that sage I neared that place with much anguish, because I and Jataayu approached that sage for many a time in earlier times... [4-60-11]

तस्य आश्रम पदाभ्याशे ववुः वाताः सुगन्धिनः ।  
वृक्षो न अपुष्पितः कश्चित् अफलो वा न दृश्यते ॥ ४-६०-१२

तस्य आश्रम	= his, hermitage near	सु गन्धिनः	= sweet, smelling, wind,	अ पुष्पितः	= not, flowered, trees
पदाभ्याशे	about	वाताः ववुः	whiffled	वृक्षः	
कश्चित्	= whatsoever	न दृश्यते	= not, seen	अ फलः वा	= without, fruits, either
न	= is not seen.				

"Near about his hermitage wind wiffles with a sweet-smell, and no tree is flowerless and no tree is fruitless, whatsoever it is... [4-60-12]

उपेत्य च आश्रमम् पुण्यम् वृक्ष मूलम् उपाश्रितः ।  
द्रष्टु कामः प्रतीक्षे च भगवंतम् निशाकरम् ॥ ४-६०-१३

पुण्यम्	= to sacred, hermitage	उपेत्य उप	= near, on going]	=	drawing
आश्रमम्		एत्य			nigh
वृक्ष मूलम्	= at a tree, base, near, sheltering [myself]	भगवन्तम्	= at godly, Nishaakara	द्रष्टु कामः	= to see, desirous of
उप आश्रितः		निशाकरम्			
प्रतीक्षे	= I am awaiting - [historical present] I awaited.				

"On nearing that sacred hermitage and sheltering myself at the base of a tree, I waited there desirous to see that godly Nishaakara... [4-60-13]

अथ पश्यमि दूरस्थम् ऋषिम् ज्वलित तेजसम् ।  
कृत अभिषेकम् दुर्धर्षम् उपावृत्तम् उदन् मुखम् ॥ ४-६०-१४

अथ	= then	कृत	= on performing, holy	उप आवृत्तम्	= return, returning
उदन्	= north, facing	अभिषेकम्	bath	दुर्धर्षम्	= unassailable one
मुखम्		ज्वलित	= irradiating [the ambi-		
दूर स्थम्	= distantly, available,	तेजसम्	ence,] with radiance		
ऋषिम्	sage	पश्यमि	= I am seeing - I saw.		

"Then I saw the sage available distantly, returning facing north after performing his holy bath, an unassailable sage irradiating the ambience with his radiance... [4-60-14]

तम् ऋक्षाः सुमरा व्याघ्राः सिंहा नाना सरी सृपाः ।  
परिवार्य उपगच्छन्ति दातारम् प्राणिनो यथा ॥ ४-६०-१५

प्राणिनः	= by living beings	दातारम्	= after a donor [or, after	तम्	= him - sage
परि वार्य	= around, surrounding	धातारम्	Brahma,] as with - the	नाना सरी	= diverse, reptiles,
		यथा	following	सृपाः	snakes
उप गच्छन्ति	= at heel, they are going	ऋक्षाः सुमरा	= bears, antelopes,		
	- following him.	व्याघ्राः	tigers, lions		
		सिंहा			

"Bears, antelopes, tigers, lions, and diverse reptiles and snakes are following him at his heel, as with living beings following a donor, or all-donating Brahma... [4-60-15]

ततः प्राप्तम् ऋषिम् ज्ञात्वा तानि सत्त्वानि वै ययुः ।  
प्रविष्टे राजनि यथा सर्वम् स अमात्यकम् बलम् ॥ ४-६०-१६

राजनि प्रविष्टे	= on a king's, entry [into palace-chambers]	सर्वम् स	= all of the, with, ministerial, military staff	यथा	= as to how [they retrace their steps]
ऋषिम्	= sage's, entry [into hermitage]	अमात्यकम्		ततः तानि	= then, those, beings
प्राप्तम्		बलम्	= on noticing	सत्त्वानि वै	[animals etc.,] went away.
		ज्ञात्वा		ययुः	

"As to how the ministerial and military staff retrace steps when a king enters his place-chambers, so also the animals and other beings on knowing the sage's entry into his hermitage, retraced their steps and went away... [4-60-16]

ऋषिः तु दृष्ट्वा माम् तुष्टः प्रविष्टः च आश्रमम् पुनः ।  
मुहूर्तं मात्रान् निर्गम्य ततः कार्यम् अपृच्छत् ॥ ४-६०-१७

ऋषिः तु दृष्ट्वा	= sage, on his part, on	तुष्टः	= gladdened	आश्रमम्	= into hermitage,
माम्	seeing, me			प्रविष्टः	[though] entered
ततः	= then	पुनः	= again	मुहूर्तं	= in a moment, that
				मात्रान्	much [after]
निर् गम्य	= out, on coming	कार्यम्	= then, work [objective		
		अपृच्छत्	of my coming,] he		
			asked about.		

"But the sage is gladdened on seeing me and though he has entered into his hermitage he again came out in a moment and asked about the objective of my visit... [4-60-17]

सौम्य वैकल्यताम् दृष्ट्वा रोम्णाम् ते न अवगम्यते ।  
अग्नि दग्धौ इमौ पक्षौ प्राणाः चापि शरीरके ॥ ४-६०-१८

सौम्य	= oh, gentle [Sampaati]	ते रोम्णाम्	= your, hair's [feathers']	दृष्ट्वा	= on seeing
		वैकल्यताम्	deformity		
न अवगम्यते	= not, being identified	इमौ पक्षौ	= these two, wings, by	प्राणाः चापि	= lives, only, [remain-
[you are]		अग्नि दग्धौ	fire, burnt	शरीरके	ing] in body.

" 'On seeing the deformity of your feathers, oh, gentle Sampaati, you unidentifiable. These two wings of yours are fire burnt, but lives are let out in your body...' Thus, the sage started to talk to me... [4-60-18]

गृध्रौ द्वौ दृष्ट पूर्वौ मे मातरिश्व समौ जवे ।  
गृध्राणाम् चैव राजानौ भ्रातरौ काम रूपिणौ ॥ ४-६०-१९

गृध्राणाम्	= for [among] eagles,	जवे मातरिश्व	= in speed, to Fire-god	काम रूपिणौ	= by wish, form-
राजानौ	kingly ones	समौ	[but, here it is his		changers - this is an
			friend Wind-god,]		inconsistent statement
			similar to		
भ्रातरौ द्वौ	= bothers, two, eagles	मे	= by me	दृष्ट पूर्वौ	= were seen, earlier.
गृध्रौ	such as you two are,				
	you are				

" 'I have earlier seen you two eagle brothers, kingly eagles among eagles, similar in your speed to Wind-god and form-changers by your wish... [4-60-19]

ज्येष्ठो अवित स्त्वम् तु संपाते जटायुः अनुजः तव ।  
मानुषम् रूपम् आस्थाय गृहीताम् चरणौ मम ॥ ४-६०-२०

सम्पाते	= oh, Sampaati	त्वम् तु	= you, on your part	ज्येष्ठः	= are the elder
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अवित	= really - isn't it	तव अनुजः	= your, younger brother	मानुषम्	= human, forms, taking
		जटायुः	is, Jataayu	रूपम्	up
				आस्थाय	
मम चरणौ	= my, feet, you took -				
गृहीताम्	you touched my feet.				

" 'You are the elder, isn't it! And Jataayu is your younger brother. You used to touch my feet taking up human forms... [4-60-20]

किम् ते व्याधि समुत्थानम् पक्षयोः पतनम् कथम् ।  
दण्डो वा अयम् धृतः केन सर्वम् आख्याहि पृच्छतः ॥ ४-६०-२१

ते	= to you	व्याधि	= illness, result of	किम्	= what is it
पक्षयोः	= wings, falling, how	समुत्थानम्		अयम् दण्डः	= this, scourge, is im-
पतनम्		केन	= by whom	धृतः वा	posed, either
कथम्					
पृच्छतः	= while I am asking - in-	सर्वम्	= all, you tell.		
	quire into	आख्याहि			

"Is this falling of wings a result of any illness, if so what is it... or is this any scourge imposed on you, if so, who is he... tell me all who am inquiring into those details... [4-60-21]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षष्ठितमः सर्गः ॥

Thus completes 60<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 61 Sarga 61 - एक षष्ठितमः सर्ग

## Sampaati'S Legend [Contd.]

Introduction -

Sampaati details Sage Nishaakara as to how his wings were burnt, when he and his brother Jataayu were flying competitively near at the sun. He says that he wanted to commit suicide, as his two wings, eagle kingdom, valour and even brother, are lost.

ततः तत् दारुणम् कर्म दुष्करम् साहसात् कृतम् ।  
आचक्षे मुनेः सर्वम् सूर्य अनुगमनम् तथा ॥ ४-६१-१

ततः	= then	साहसात्	= indiscreetly, done	दुष् करम्	= not, practicable
दारुणम्	= impossible one, that,	कृतम्		सूर्य	= Sun, following
तत् कर्म	deed	तथा	= as well	अनुगमनम्	
सर्वम् मुनेः	= all of it, to sage [Nishaakara]	आचक्षे	= [I have] informed.		

"Then I have informed the Sage Nishaakara all about that impossible and impracticable deed done indiscreetly by me and Jataayu and our following the Sun in red heat, as well..." Thus Sampaati continued his legend. [4-61-1]

भगवन् व्रण युक्तत्वात् लज्जया च अकुल इन्द्रियः ।  
परिश्रान्तो न शक्नोमि वचनम् परिभाषितुम् ॥ ४-६१-२

भगवन्	= oh, godly [sage]	व्रण	= ulcers, due to having	लज्जया च	= by shame, also
अकुल	= perturbed, senses	युक्तत्वात्	them	वचनम् परि	= words, to elaborately,
इन्द्रियः		परिश्रान्तः	= haggard such as I am	भाषितुम्	to speak on
न शक्नोमि	= no, capable I am.				

"Oh, godly sage, scorching sun has ulcerated me, shame perturbed my senses for not protecting Jatayu, further I am haggard to descend this mountain to come to you, such I am I am incapable to speak on, elaborately... [4-61-2]

अहम् चैव जटायुः च संघर्षात् दर्प मोहितौ ।  
आकाशम् पतितौ दूरात् जिज्ञासन्तौ पराक्रमम् ॥ ४-६१-३

अहम् चैव	= I am, also thus,	दर्प मोहितौ	= by arrogance, fasci-	पराक्रमम्	= of [our relative] tri-
जटायुः च	Jataayu, also		nated	जिज्ञासन्तौ	umphs, inquisitive
					about

सन्धर्षात् = competitively

दूरात् = far-away, on sky, we  
आकाशम् two fell - we flew up.  
पतितौ

"Fascinated by our arrogance and inquisitive of our relative triumphs, myself and Jataayu competitively flew up far-away on the sky... [4-61-3]

कैलास शिखरे बद्धा मुनीनाम् अग्रतः पणम् ।  
रविः स्यात् अनुयातव्यो यावत् अस्तम् महागिरिम् ॥ ४-६१-४

कैलास	= on Kailash, peak of	मुनीनाम्	= sages, before	महा गिरिम्	= great mountain
शिखरे		अग्रतः		रविः	= Sun, to be followed, he
अस्तम्	= dusking [westerly mountain]	यावत्	= till [sun reaches]	अनुयातव्यः	will be thus
पणम् बद्धा	= a stake, bound - staked by two of us.			स्यात्	

"Before the sages on the peak of Mt. Kailash we have staked a stake that we two shall follow the Sun till he reaches the great westerly mountain, namely Mt. Dusk... [4-61-4]

अपि आवाम् युगपत् प्राप्तौ अपश्याव मही तले ।  
रथ चक्र प्रमाणानि नगराणि पृथक् पृथक् ॥ ४-६१-५

अपि आवाम्	= even, we	युगपत्	= in a trice	प्राप्तौ	= reached [the sky]
मही तले	= on earth's, surface	रथ चक्र	= chariot, wheel, of a	नगराणि	= towns
पृथक् पृथक्	= separately, singly	प्रमाणानि	size		
		अपश्याव	= we have seen.		

"We reached the sky in a trice to a height wherefrom we could see each of the townships on the surface of earth, separately and singly, in the size of a chariot's wheel... [4-61-5]

क्वचित् वादित्र घोषः च क्वचित् भूषण निःस्वनः ।  
गायन्तीः स्म अंगना बह्वीः पश्यावो रक्त वाससः ॥ ४-६१-६

क्वचित्	= somewhere, instru-	क्वचित्	= somewhere else, jew-	गायन्तीः	= singing
वादित्र घोषः	mental, music, also	भूषण	ellery, tinkling		
च		निःस्वनः		पश्यावः स्म	= we saw we have.
रक्त वाससः	= those who in red, dressed	बह्वीः अंगना	= many, ladies		

"We have seen and heard instrumental music somewhere, and somewhere else tinkling of jewellery, and elsewhere singing of many ladies dressed in red... [4-61-6]

तूर्णम् उत्पत्य च आकाशम् आदित्य पथम् आस्थितौ ।  
आवाम् आलोकयावः तत् वनम् शाद्वल संस्थितम् ॥ ४-६१-७

आकाशम् = to sky, quickly, on fly- तूर्णम् ing up उत्पत्य तत् वनम् = that, forest, pasture [a शाद्वल patch of pasture,] posi- संस्थितम् tioned as	आदित्य = solar, path, abiding in पथम् आस्थितौ आलोकयावः = we observed.	आवाम् = we
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"On our quick rising to the sky and abiding in solar path we have observed that a forest is positioned just as a patch of pasture on earth... [4-61-7]

उपलैः इव संछन्ना दृश्यते भूः शिल उच्चयैः ।  
आपगाभिः च संवीता सूत्रैः इव वसुंधरा ॥ ४-६१-८

भूः = earth दृश्यते = appearing to be सूत्रैः संवीता = with yarn, interwo- इव ven, as with [appeared to be.]	शिल उच्चयैः = with mountains, heights आप गाभिः = by water, goes [by च rivers]	उपलैः = with shingles, cov- संछन्ना इव ered, as with वसुंधरा = [surface of] earth
--	--	---

"From there the earth covered with pebble like mountain heights appeared shingly, and interwoven with yarn like rivers the surface of the earth is thready... [4-61-8]

हिमवान् चैव विन्ध्यः च मेरुः च सुमहान् गिरिः ।  
भू तले संप्रकाशन्ते नागा इव जल आशये ॥ ४-६१-९

हिमवान् च = Himalaya, also, even एव मेरुः च = Meru, even नागा इव = elephants, like	विन्ध्यः च = Vindhya, also भू तले = on earth's, surface सम् = shining forth. प्रकाशन्ते	सु महान् = very, high, mountain गिरिः जल आशये = in water, receptacles [lakes]
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"Himalayas, even Mt. Vindhya, and even the very high mountain Mt. Meru, shone forth like elephants in lakes... [4-61-9]

तीव्रः स्वेदः च खेदः च भयम् च आसीत् तदा अवयोः ।  
समाविशत मोहः च ततो मूर्च्छा च दारुणा ॥ ४-६१-१०

तदा = then स्वेदः च = sweating, also	अवयोः = to two of us खेदः च = tiredness, also	तीव्रः = abnormal भयम् च = fear, also
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आसीत्	= bechanced	ततः	= then	मोहः	= stupor
दारुणा	= severe, vertigo, also	सम्	= overspread - invaded		
मूर्च्छा च		आविशत च	us.		

"Then there bechanced an abnormal sweating, tiredness and fear, and then stupor invading both of us, we two underwent a severe vertigo... [4-61-10]

न च दिक् ज्ञायते याम्या न आग्नेयी न च वारुणी ।  
युग अन्ते नियतो लोको हतो दग्ध इव अग्निना ॥ ४-६१-११

याम्या दिक्	= Yama's, direction of [south]	न च ज्ञायते	= not, also, in the know	आग्नेयी न	= direction of Fire-god [south-east,] not known
वारुणी न	= direction of Rain-god [west,] not known	लोकः	= world	युग अन्ते	= at era, end
अग्निना दग्ध	= by fire, burnt down	हतः इव	= destructed, as though	नियतः	= routine.

"We are not in the know of southern direction which belongs to Yama, the Terminator, nor of south-east which belongs to Fire-god, also not of west which belongs to Rain-god... and the world appeared as though burnt down by the fire at the end of era and destructed of its routine... [4-61-11]

Some good words from an unknown author: 'the air of great height must be treated with caution. When all the gods have been dethroned and nothing is left but the 'Self' beware of Vertigo. It was this that made Vivekananda careful in his ascent not to hurry the whole mass of souls as yet uninured to the precipices and the wind of chasms. He made each one to climb by small stages leaning upon the staff of his own religion or of the providential spiritual credos of his age and country. But too often his followers were impatient and sought to gain the summits without due rest and preparation. Hence it was hardly surprising that some fell and in their fall they were not only a danger to themselves but to those who knew themselves to be inferior...' This we may say निरालम्ब अव्यक्त उपासन and Gita has to say something about this 'baseless and bottomless adoration of the un-manifest...'

क्लेशोऽधिकतरतेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ताः हि गतिर्दुःखम् देहवद्भिरवाप्यते ॥ Gita 12-5-

The travail is for such as bend their minds / To reach th' Unmanifest. That viewless path / Shall scarce be trod by man bearing the flesh! - S. M. Arnold.

मनः च मे हतम् भूयः चक्षुः प्राप्य तु संश्रयम् ।  
यत्नेन महता हि अस्मिन् मनः संघाय चक्षुषी ॥ ४-६१-१२

यत्नेन महता भूयो भास्करः प्रतिलोकिताः ।  
तुल्यः पृथ्वी प्रमाणेन भास्करः प्रतिभाति नौ ॥ ४-६१-१३

मे मनः = my, brainpower, is deranged	चक्षुः = eyes, dependency, on सम्श्रयम् obtaining - depending प्राप्य on my sight	महता यत्नेन = laboriously, by trying
अस्मिन् = on that [sun]	भूयः = again	मनः चक्षुषी = brainpower, sight, सन्धाय keeping fixedly
भूयः महता = again, strenuously, by यत्नेन trying	भास्करः प्रति = Sun, towards, seen by लोकितः us - saw the sun directly	भास्करः = Sun
पृथ्वी = earth, of a size, equal प्रमाणेन to तुल्यः	नौ प्रतिभाति = to us, appeared.	

"Though my brainpower is deranged I again tried laboriously just depending on my sight. I again tried strenuously concentrating my brainpower and sight on Sun and I have directly seen the Sun. Then the Sun appeared in a size equal to the earth. [4-61-12, 13]

जटायुः माम् अनापृच्छ्य निपपात महीम् ततः ।  
तम् दृष्ट्वा तूर्णम् आकाशात् आत्मानम् मुक्तवान् अहम् ॥ ४-६१-१४

जटायुः माम् = Jataayu, me	अन् = without, asking [in- आपृच्छ्य forming]	महीम् = on earth, fell down निपपात [tripped over]
ततः = then	अहम् = I	तम् दृष्ट्वा = him, on seeing
तूर्णम् = quickly	आकाशात् = from sky	आत्मानम् = myself
मुक्तवान् = let loose- flew down.		

"Without informing me Jataayu started to trip over the earth, and then on seeing him I too let myself loose from the sky... [4-61-14]

पक्षभ्याम् च मया गुप्तो जटायुः न प्रदह्यत ।  
प्रमादात् तत्र निर्दग्धः पतन् वायु पथात् अहम् ॥ ४-६१-१५

मया = by me	पक्षभ्याम् = with both wings, hid- गुप्तः den - from sun	जटायुः = Jataayu
न प्र दह्यत = not, much, burnt [by Sun]	तत्र = there - in sky	प्रमादात् = accidentally
वायु पथात् = from air's, way [sky]	पतन् = while falling - flying down	अहम् = I am
निर् दग्धः = completely, burnt - by sun.		

"I have hidden Jataayu in sky with both my wings from the scorching Sun... hence, he is not burn that much... but I am completely burnt when falling from the sky... [4-61-15]

आशन्के तम् निपतितम् जनस्थाने जटायुषम् ।  
अहम् तु पतितो विन्ध्ये दग्ध पक्षो जडी कृतः ॥ ४-६१-१६

तम्	= him, about Jataayu	जनस्थाने	= in Janasthaana, fell	अहम् तु	= I, for my part
जटायुषम्		निपतितम्	down, I supposed		
दग्ध पक्षः	= burnt, winged [bird]	आशन्के		विन्ध्ये	= on Vindhya
पतितः	= fell down.	जडी कृतः	= insensate, made as		

"I supposed that Jataayu as has fallen in Janasthaana, but I have fallen on Mt. Vindhya, as a wing-burnt and insensate eagle... [4-61-16]

राज्यात् हीनो भ्रात्रा च पक्षाभ्याम् विक्रमेण च ।  
सर्वथा मर्तुम् एव इच्छन् पतिष्ये शिखरात् गिरेः ॥ ४-६१-१७

राज्यात्	= from kingdom	भ्रात्रा च	= from brother, also	पक्षाभ्याम्	= of both wings
विक्रमेण च	= of valance, too	हीनः	= one who is divested of such as I was I	सर्वथा	= anyway
मर्तुम् एव	= to die, only, wishing to	गिरेः	= of mountain, from top,		
इच्छन्		शिखरात्	I wished to fall.		
		पतिष्ये			

"As one who is divested of his kingdom, his brother, both of his wings, and his own valance too, such as I was I wished to fall from the mountaintop to die, in any way... [4-61-17]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे एक षष्ठितमः सर्गः ॥

Thus completes 61<sup>st</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 62 Sarga 62 - द्वि षष्ठितमः सर्ग

## Sampaati's Legend [Contd.]

Introduction -

Sage Nishaakara asks Sampaati to wait for monkeys who arrive at the behest of Raama in search of Seetha. This sage also accords small wings and vigour to the eagle for survival until the arrival of harbinger monkeys of Raama, as this eagle has to guide the monkeys towards the location where Seetha is incarcerated.

एवम् उक्त्वा मुनिश्रेष्ठम् अरुदम् भृश दुःखितः ।  
अथ ध्यात्वा मुहूर्तम् तु भगवान् इदम् अब्रवीत् ॥ ४-६२-१

एवम्	= that way, to sage the	भृश दुःखितः	= highly, despaired, I	अथ	= then
मुनिश्रेष्ठम्	best, having said	अरुदम्	wept		
उक्त्वा		मुहूर्तम्	= on meditating, for a		
भगवान्	= that godly sage	ध्यात्वा इदम्	while, this, said.		
		अब्रवीत्			

"On informing the sage in this way I wept as I was highly despaired. Then on meditating for a while that sage said this..." Thus Sampaati continued his narration, and now he reports to Angada and others what that is said by Sage Nishaakara to him. [4-62-1]

पक्षौ च ते प्रपक्षौ च पुनः अन्यौ भविष्यतः ।  
चक्षुषी चैव प्राणाः च विक्रमः च बलम् च ते ॥ ४-६२-२

ते	= to you	पुनः अन्यौ	= again, other, wings	प्र पक्षौ च	= good [small,] wings, also
भविष्यतः	= [anew] they become [they emerge]	पक्षौ च		चक्षुषी च	= eyes [sight,] also, lives'
		ते	= your	प्राणाः च	[force,] also, valour,
				विक्रमः च	also, power, also
भविष्यन्ति	= will be there, they comeback.]			बलम् च	

" 'Again both of your wings will emerge as small wings anew, also thus your valour, power, and life-force will comeback...' Thus Sage Nishaakara started to console Sampaati. [4-62-2]

पुराणे सुमहत् कार्यम् भविष्यम् हि मया श्रुतम् ।  
दृष्टम् मे तपसा चैव श्रुत्वा च विदितम् मम ॥ ४-६२-३

सु महत् = very, great, happen- कार्यम् ing, will happen, in- भविष्यम् हि deed दृष्टम् = perceived	पुराणे मया = in olden days, by me, श्रुतम् heard श्रुत्वा मम = by hearing, to me, विदितम् known.	मे तपसा चैव = by me, ascetically, also thus
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" 'In olden days I have heard that a very great happening is going to happen indeed, and it is known to me as I perceived it ascetically... [4-62-3]

राजा दशरथो नाम कश्चित् इक्ष्वाकु वर्धनः ।  
तस्य पुत्रो महातेजा रामो नाम भविष्यति ॥ ४-६२-४

दशरथः नाम = Dasharatha, known as तस्य = to him	इक्ष्वाकु वर्धनः = Ikshvaku dynasty, en- hancer of रामः नाम = Raama, known as	कश्चित् राजा = someone, a king - is there महातेजा = great-resplendent, पुत्रः son, will be there. भविष्यति
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"There is some king known as Dasharatha, an enhancer of Ikshvaku dynasty, and to him there will be a great-resplendent a son who will be known as Raama... [4-62-4]

अरण्यम् च सह भ्रात्रा लक्ष्मणेन गमिष्यति ।  
तस्मिन् अर्थे नियुक्तः सन् पित्रा सत्य पराक्रमः ॥ ४-६२-५

सत्य पर = truth, valiant one - आक्रमः Raama भ्रात्रा = brother, Lakshmana, लक्ष्मणेन सह along with	पित्रा = by father अरण्यम् = to forest, he goes. गमिष्यति	तस्मिन् अर्थे = in that, objective, as- नियुक्तः सन् signed, he is
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" 'When his father assigns him for that objective of his going to forests, that truth-valiant Raama goes to forests along with his brother Lakshmana... [4-62-5]

नैर्ऋतो रावणो नाम तस्य भार्याम् हरिष्यति ।  
राक्षसेन्द्रो जनस्थानात् अवध्यः सुर दानवैः ॥ ४-६२-६

जनस्थानात् = from Janasthaana सुर दानवैः अ = [even] by gods, वध्यः demons, an un, kill- able one हरिष्यति = abducts.	तस्य भार्याम् = his [Raama's,] wife रावणः नाम = Ravana, known as	राक्षसेन्द्रः = demons', chief नैर्ऋतः = demon
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" 'A demon named Ravana, the chief of demons, and an unkillable one even for gods or demons abducts Raama's wife from Janasthaana... [4-62-6]

सा च कामैः प्रलोभ्यन्ती भक्ष्यैः भोज्यैः च मैथिली ।  
न भोक्ष्यति महाभागा दुःख मग्ना यशस्विनी ॥ ४-६२-७

महाभागा	= highly privileged	दुःख मग्ना	= in sorrow, sunken	यशस्विनी	= prestigious lady
सा मैथिली	= she, that Maithili	कामैः	= by desirable [items]	भक्ष्यैः भोज्यैः	= by masticatory, swallowable foods [feasts and banquets]
प्रलोभ्यन्ती	= verily lured	न भोक्ष्यति	= not, enjoys them - does not touch them.	च	

" 'She that Maithili, a highly privileged and prestigious lady does not touch any food, though she is highly lured by banquets and feasts by that Ravana, for she will be sunken in sorrow... [4-62-7]

परमान्नम् च वैदेह्या ज्ञात्वा दास्यति वासवः ।  
यत् अन्नम् अमृत प्रख्यम् सुराणाम् अपि दुर्लभम् ॥ ४-६२-८

वासवः	= Indra, on knowing	सुराणाम्	= for gods, even, un, attainable - food	अमृत	= nectarous, renowned
ज्ञात्वा	[Seetha's plight]	अपि दुर्लभम्		प्रख्यम्	as
यत् अन्नम्	= which food - is there in all three worlds, that	परम अन्नम्	= nectarean, food	वैदेह्या दास्यति	= for Vaidehi, he gives.

" 'On knowing Seetha's plight Indra gives a nectarean food for Vaidehi, which food is renowned to be Nectarous and unattainable even by gods... [4-62-8]

तत् अन्नम् मैथिली प्राप्य विज्ञाय इन्द्रात् इदम् तु इति ।  
अग्रम् उद्धृत्य रामाय भू तले निर्वपिष्यति ॥ ४-६२-९

मैथिली तत्	= Maithili, that, food, on getting	इदम्	= this [food is,] from Indra, thus	विज्ञाय	= on knowing
अन्नम् प्राप्य		इन्द्रात् इति		भू तले	= on earth's, surface
अग्रम्	= first [part, first morsel,] taking up	रामाय	= for Raama		
उद्धृत्य					
निर्वपिष्यति	= out, sows, she dispenses it - she cedes it as seeds in sowing.				

" 'But on getting that food, and on knowing that it is from Indra, Maithili takes up the first morsel and dispenses it on the surface of earth for Raama, saying... [4-62-9]

यदि जीवति मे भर्ता लक्ष्मणो वा अपि देवरः ।  
देवत्वम् गतयोः वा अपि तयोः अन्नम् इदम् तु इति ॥ ४-६२-१०

मे भर्ता	= my, husband, is living, if	देवरः	= younger brother-in-law, Lakshmana, or, even	जीवति यदि	= is living, if]
जीवति यदि		लक्ष्मणः वा			
		अपि			

देवत्वम्	=	godhood, gone into	तयोः	=	to both of them	इदम् अन्नम्	=	this is, food
गतयोः वा		[attained,] or, even						
अपि								
इति	=	thus - on saying she						
		will offer food.						

"If my husband is living, or even my younger brother-in-law Lakshmana is living, or even if they have attained godhood, this food belongs to both of them..." Saying so Seetha offers oblation to them... [4-62-10]

एष्यन्ति प्रेषिताः तत्र राम दूताः प्लवंगमाः ।  
आख्येया राम महिषी त्वया तेभ्यो विहंगम ॥ ४-६२-११

विहन् गम	=	oh, sky-flyer [Sampaati]	राम दूताः	=	Raama's, harbingers,	प्रेषिताः	=	sent by [Raama]
तत्र एष्यन्ति	=	to there [where Seetha is,] will be coming	प्लवन् गमाः	=	fly-jumpers	तेभ्यः	=	to them
राम महिषी	=	[about] Raama's, queen	त्वया	=	by you			
			आख्येया	=	tellable - you inform them about her.			

"Ushered by Raama, oh, sky-flyer Sampaati, fly-jumpers will be going over to the place where Seetha is captivated as harbingers of Raama, and you ought to tell those monkeys about the queen of Raama... [4-62-11]

सर्वथा तु न गन्तव्यम् ईदृशः क्व गमिष्यसि ।  
देश कालौ प्रतीक्षस्व पक्षौ त्वम् प्रतिपत्स्यसे ॥ ४-६२-१२

सर्वथा न	=	in any case, not, to be gone [go-as-you-please]	ईदृशः क्व	=	this kind [of a wingless eagle,] where, you wish to go	देश कालौ	=	place [scene,] time, be awaiting for
गन्तव्यम्			गमिष्यसि			प्रतीक्षस्व		
त्वम् पक्षौ	=	you, both wings, will regain.						
प्रतिपत्स्यसे								

"In any case you ought not to go-as-you-please... a wingless eagle of your kind where you wish to go... await the times and scenes, you will regain both of your wings... [4-62-12]

उत्सहेयम् अहम् कर्तुम् अद्य एव त्वाम् स पक्षकम् ।  
इह स्थः त्वम् तु लोकानाम् हितम् कार्यम् करिष्यसि ॥ ४-६२-१३

अहम् त्वाम्	=	I, you	अद्य एव स	=	now, itself, you as, with, wings [as a winged eagle]	कर्तुम्	=	to make, I am capable
तु	=	but	पक्षकम्			उत्सहेयम्		
			त्वम् इह	=	you, staying, here only	लोकानाम्	=	for worlds, agreeable,
			स्थः			हितम्	=	deed, you do - can you
						कार्यम्	=	do?
						करिष्यसि		

" 'I am capable of making you a winged eagle now itself, but how can you stay here and do an agreeable deed to the worlds! So you have to wait. [4-62-13]

त्वया अपि खलु तत् कार्यम् तयोः च नृप पुत्रयोः ।  
ब्राह्मणानाम् गुरुणाम् च मुनीनाम् वासवस्य च ॥ ४-६२-१४

त्वया अपि	= by you, even	तयोः नृप	= to both of, king's, sons	ब्राह्मणानाम्	= to Brahmins, to teachers,
		पुत्रयोः		गुरुणाम्	to sages
वासवस्य च	= of Indra, also	तत् कार्यम्	= that, deed	मुनीनाम्	
				खलु	= is to be done, isn't it.

" 'That deed aimed at the wellbeing of both those princes, Raama and Lakshmana, and of Brahmins, teaches, sages and also of Indra is to be done by you alone, isn't it! [4-62-14]

इच्छामि अहम् अपि द्रष्टुम् भ्रातरौ राम लक्ष्मणौ ।  
न इच्छे चिरम् धारयितुम् प्राणान् त्यक्ष्ये कलेवरम् ।  
महर्षि तु तत् अब्रवीत् इदम् दृष्ट तत्त्व अर्थ दर्शिनः ॥ ४-६२-१५

अहम् अपि	= I, even	भ्रातरौ राम	= brothers, Raama, Lakshmana	द्रष्टुम्	= to see, I wish to
चिरम्	= prolongedly, lives, to bear	लक्ष्मणौ		इच्छामि	
प्राणान्		न इच्छे	= not, I wish	कलेवरम्	= mortal body, I cast-away
धारयितुम्				त्यक्ष्ये	
दृष्ट तत्त्व अर्थ दर्शिनः	= had discerned, of quintessence, essence [sum and substance,] a discerner	महर्षि तु	= great sage, on his part	तत् इदम्	= that, this, [- in this way,] said - to me.
				अब्रवीत्	

" 'Even I wish to see those brothers, Raama and Lakshmana, but I do not wish to bear lives prolongedly, hence I castaway my mortal body...' and thus that is what the great sage Nishakara said to me. Saying so that sage, who is a discerner who discerned the sum and substance of Supreme Person castaway his mortal body in his ascent to heaven." Sampati continued his narration in this way. [4-62-15]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे द्वि षष्ठितमः सर्गः ॥

Thus completes 62<sup>nd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 63 Sarga 63 - त्रि षष्ठितमः सर्ग

## Sampaati Gets New Wings And Flew Away

Introduction -

Sampaati regains his wings when he passes information to the monkeys. Sampaati flies away for flight-test of his newborn wings wishing the monkeys success. Then the enthused monkeys journey on to southern direction, as directed by Sampaati.

एतैः अन्यैः च बहुभिः वाक्यैः वाक्य विशारदः ।  
माम् प्रशस्य अभ्यनुज्ञाप्य प्रविष्टः स स्वम् आलयम् ॥ ४-६३-१

वाक्य	= sentences, expert in	सः	= he that sage	एतैः	= with these
विशारदः		बहुभिः	= with many, words	माम् प्रशस्य	= me, on encouraging
अन्यैः च	= with other, also	वाक्यैः			
अभि	= making me to take	स्वम्	= his own, hermitage /		
अनुज्ञाप्य	leave of him	आलयम्	heavens [dwelling,] he		
		प्रविष्टः	entered.		

"That expert in sentences, namely sage Nishaakara, entered his own dwelling on saying these and many other words of encouragement and after permitting me to take leave. [4-63-1]

कंदरात् तु विसर्पित्वा पर्वतस्य शनैः शनैः ।  
अहम् विन्ध्यम् समारुह्य भवतः प्रतिपालये ॥ ४-६३-२

अहम्	= I	पर्वतस्य	= of mountain, from	शनैः शनैः	= slowly, slowly
विसर्पित्वा	= on creeping	कंदरात्	cave	भवतः	= towards your [arrival,]
		विन्ध्यम्	= Mt. Vindhya, on clam-	प्रतिपालये	looking forward.
		समारुह्य	bering up		

"But on creeping slowly and slowly from the cave of that mountain I clambered up the Mt. Vindhya and I am looking forward for your arrival... [4-63-2]

अद्य तु एतस्य कालस्य साग्रम् वर्षं शतम् गतम् ।  
देश काल प्रतीक्षो अस्मि हृदि कृत्वा मुनेः वचः ॥ ४-६३-३

अद्य तु	= as of now, but	एतस्य	= of this, time	स अग्रम्	= with, a little more
वर्षं शतम्	= years, hundred	कालस्य		मुनेः वचः	= sage's, words
हृदि कृत्वा	= in heart, on making	गतम्	= slipped by		
[minding]		देश काल	= place [events,] time,		
		प्रतीक्षः	awaiting.		
		अस्मि			

"As of now, a little more than a hundred years have slipped by, and I am awaiting events and times minding sage's words in my heart... [4-63-3] There is an inconsistency in accounting the years of Sage Nishaakara living, dying and Sampaat continuation on that mountain after sage demise. It is said: me lapsed are eight thousand years, without him... at 4-60-9 by Sampaat and here he alone is saying that one hundred years are elapsed. For this there is another shade given to this verse in other mms and the compound वर्ष शतम् गतम् is replaced with वर्ष शत त्रयम् 'years, hundred, three, three hundred years...' then the meaning will be 'that sage lived for eight thousand years, and he died a hundred years back, and I have been waiting for three hundred years after his demise...'

महाप्रस्थानम् आसाद्य स्वरू गते तु निशाकरे ।  
माम् निर्दहति संतापो वितर्कैः बहुभिः वृतम् ॥ ४-६३-४

निशाकरे महा प्रस्थानम् आसाद्य वि तर्कैः	= Nishaakara, great, voyage - to heavens, on obtaining = illogical, thoughts	स्वरू गते वृतम्	= to heaven, having gone = one who is enfolded in such	बहुभिः माम्	= with many = me
सन्तापः निर्दहति	= anguish, burning [me] down.				

"But many illogical thoughts crowded round me when Sage Nishaakara has gone on great voyage to heaven, thus my anguish burned me down... [4-63-4]

उदिताम् मरणे बुद्धिम् मुनि वाक्यैः निवर्तये ।  
बुद्धिः या तेन मे दत्ता प्राणानाम् रक्षणे मम ॥ ४-६३-५  
सा मे अपनयते दुःखम् दीप्ता इव अग्नि शिखा तमः ।

मरणे उदिताम् बुद्धिम् तेन मे या बुद्धिः दत्ता मे दुःखम्	= for dying [suicide] cropped up, thought = by him [sage,] to me, which, thought [pracodana = afflatus = a divine creative impulse, inspiration, given [endowed] = my, anguish	मुनि वाक्यैः निवर्तये सा अप नयते	= sage, by words of, I am reversing = that afflatus = away, taking.	मम प्राणानाम् रक्षणे दीप्ता अग्नि शिखा तमः इव	= my, lives, regarding safeguarding = flaring, fire, tongue of, to darkness, as with
--	--	---	--	--	---

"I have been reversing the thought cropped up for my suicide by virtue of the afflatus endowed to me by that sage, and I have been safeguarding my lives as that afflatus is taking away my anguish, as a tongue of flaring fire takes away darkness... [4-63-5, 6a]

बुध्यता च मया वीर्यम् रावणस्य दुरात्मनः ॥ ४-६३-६  
पुत्रः संतर्जितो वाग्भिः न त्राता मैथिली कथम् ।

दुरात्मनः	= dirty-minded one, Ra-	बुध्यता	= aware of	मया मैथिली	= by me, Maithili
रावणस्य	vana's, valour				
वीर्यम्					
कथम् न	= how, [she is] not,	इति	= thus]	वाग्भिः	= with words
त्राता	saved				
पुत्रः	= [my] son is	सम् तर्जितः	= well, rebuked.		

"Though I am aware of the valour of that dirty-minded Ravana, I was rebuking my son saying, 'how you have not saved Maithili?' [4-63-6b, 7a]

तस्या विलपितम् श्रुत्वा तौ च सीता वियोजितौ ॥ ४-६३-७  
न मे दशरथ स्नेहात् पुत्रेण उत्पादितम् प्रियम् ।

तस्या	= her, bewailing, on	तौ च सीता	= those two [Raama,	मे दशरथ	= my, with
विलपितम्	hearing	वियोजितौ	Lakshmana,] also,	स्नेहात्	Dasharatha's, ow-
श्रुत्वा			as separated [from		ing to friendship
			Seetha]		
पुत्रेण प्रियम्	= by [my] son, a cherish	न	= not, effectuated.		
[of mine]		उत्पादितम्			

"My son has not effectuated my cherish even on hearing the bewail of Seetha, or at least on hearing that Raama and Lakshmana are separated from Seetha, or at least on knowing my friendship with Dasharatha..."  
Thus Sampati spoke to monkeys. [4-63-7b, 8a]

तस्य तु एवम् ब्रुवाणस्य संहतैः वानरैः सह ॥ ४-६३-८  
उत्पेततुः तदा पक्षौ समक्षम् वन चारिणाम् ।

तदा	= then	संहतैः	= clustered around,	तस्य	= to him
		वानरैः सह	monkeys, with		
एवम्	= in this way, who is	वन	= of forest, movers -	पक्षौ	= wings
ब्रुवाणस्य	speaking	चारिणाम्	monkeys, before eyes		
		समक्षम्			
उत् पेततुः	= to up, flew - cropped				
up.					

Both the wings of Sampati have then cropped up just before the eyes of those monkeys who are clustering around him, while Sampati is speaking in this way to those monkeys... [4-63-8b, 9a]

स दृष्ट्वा स्वाम् तनुम् पक्षैः उद्गतैः अरुण च्छदैः ॥ ४-६३-९  
प्रहर्षम् अतुलम् लेभे वानरान् च इदम् अब्रवीत् ।

सः	= he tht Sampaati	अरुण च्छदैः	= with reddish [feathers,] covered [feathered]	उद्गतैः पक्षैः	= emerged, wings
स्वाम् तनुम्	= his own, body, on seeing	अ तुलम्	= not, comparable, rejoice, he obtained	वानरान्	= to vanara-s, this, said,
दृष्ट्वा		प्रहर्षम् लेभे		इदम्	also.
				अब्रवीत् च	

On looking at his own body which is now covered with newborn reddish-feathered wings Sampaati obtained an incomparable rejoice, and he also said this to vanara-s. [4-63-9b, 10a]

निशाकरस्य राजर्षेः प्रभावात् अमित ओजसः ॥ ४-६३-१०  
आदित्य रश्मि निर्दग्धौ पक्षौ पुनः उपस्थितौ ।

अमित	= of illimitable, magnificence	राजर्षेः	= of kingly sage	निशाकरस्य	= Nishaakara's, by efficacy
ओजसः		पक्षौ पुनः	= both wings, again, present themselves [resurfaced.]	प्रभावात्	
आदित्य	= by Sun's, rays, burnt down	उपस्थितौ			
रश्मि					
निर्दग्धौ					

By the efficacy of that kingly sage of illimitable magnificence both the wings of Sampaati that were burnt down by sunrays have resurfaced again. [4-63-10b, 11a]

यौवने वर्तमानस्य मम आसीत् यः पराक्रमः ॥ ४-६३-११  
तम् एव अद्य अवगच्छामि बलम् पौरुषम् एव च ।

यौवने	= in youth, what that	मम	= my	यः पराक्रमः	= which, valour
वर्तमानस्य	was prevailing	तम् एव अद्य	= that [valour,] alone, now, I am getting at [experiencing]	बलम्	= vigour, valiance, like
आसीत्	= was present	अवगच्छामि		पौरुषम् एव	that, also.
				च	

"Which valour, vigour, and valiance were prevailing in my youth, now I am experiencing them alone... [4-63-11b, 12a]

सर्वथा क्रियताम् यत्नः सीताम् अधिगमिष्यथ ॥ ४-६३-१२  
पक्ष लाभो मम अयम् वः सिद्धि प्रत्यय कारकः ।

सर्वथा यत्नः	= anyway, let endeavour, be made	सीताम् अधि	= Seetha, [for sure,] you will obtain - come by her	मम अयम्	= my, this, wings, regaining
क्रियताम्		गमिष्यथ		पक्ष लाभः	
वः सिद्धि	= to you all, for accomplishment, credibility, causer of.				
प्रत्यय					
कारकः					

"Let an endeavour be made by all of you. For sure, you will come by Seetha. This event of my regaining wings shall be the causer of credibility in you all... [4-63-12b, 13a]

इति उक्त्वा तान् हरीन् सर्वान् संपातिः पतगोत्तमः ॥ ४-६३-१३  
उत्पपात गिरेः शृङ्गात् जिज्ञासुः ख गमो गतिम् ।

पतग उत्तम	= bird, the best	सम्पातिः	= Sampaati	सर्वान् तान्	= to all of, those, mon-
इति उक्त्वा	= thus, on saying	ख गमः	= of a sky, goer's - of a bird	हरीन्	keys
जिज्ञासुः	= to ascertain	गिरेः	= from mountain's, top, up, fallen - took wing.	गतिम्	= plight / flight
		शृङ्गात् उत्पपात			

On saying thus to all of those monkeys that best bird Sampaati took wing from that mountaintop to ascertain the plight of a sky-going bird when anew on the wing. [4-63-13b, 14a]

तस्य तत् वचनम् श्रुत्वा प्रतिसंहृष्ट मानसाः ।  
बभूवुः हरि शार्दूला विक्रम अभ्युदय उन्मुखाः ॥ ४-६३-१४

हरि शार्दूला	= monkeys, tigerly ones	तस्य तत्	= his [Sampaati's,] that, word, on hearing	प्रति संहृष्ट	= in turn, gladdened, at
विक्रम	= valour, inspired,	श्रुत्वा		मानसाः	hearts
अभ्युदय	proactive	बभूवुः	= they became.		
उन्मुखाः					

On hearing that word of Sampaati those tigerly monkeys are heartily gladdened and while their valour inspiring them they have become proactive towards their task. [4-63-14]

अथ पवन समान विक्रमाः  
प्लवग वराः प्रतिलब्ध पौरुषाः ।  
अभिजित् अभिमुखाम् दिशम् ययुः  
जनक सुता परिमार्गण उन्मुखाः ॥ ४-६३-१५

अथ	= then	पवन समान	= with air [gustily,] equal, in their gusto	प्रतिलब्ध	= redeemed, certitude
प्लवग वराः	= fly-jumpers, the best	अभिजित्	= abhijit, [an opportune time,] who are waiting towards	पौरुषाः	
उन् मुखाः	= forward, faced [pioneers]	अभिमुखाम्		जनक सुता	= Janaka's, daughter, in
		दिशम्	= to [southern] direction	परि मार्गण	search
				ययुः	= they journeyed on.

Those best fly-jumpers having redeemed their certitude, then with a gustily gusto waited for an opportune time called " लग्न and then journeyed on to the southern direction, as they are the pioneers in searching Seetha, the daughter of Janaka. [4-63-15]

The auspicious and opportune time in a day is called अभिजित् लग्न a little later to noon time. This is as said in astrology

सूर्यः च चतुर्धकम् लग्नम् अभिजित् परि कीर्तितम्।  
सर्व दोष हरम् चैव प्रशस्तम् शुभ कर्मसु ॥

The chapters from 59 to 63 are treated as interpolated ones and to support that statement, the action of Sampati in flying away without offering further cooperation to monkeys in the search for Seetha, is exemplified. 'As and when he got wings he flew away like any ordinary bird as it goes as-it-pleases. If Sampati were to be a true friend of Dasharatha and an admirer of Raama, he should have at least followed the monkeys up to seashore...' is the argument of those who hold these chapters as interpolated ones. But contradicting them, the others say, 'Sampati is given small wings for his locomotive purpose, but not to fly aggressively... further, his part ends as and when he informs about the direction of Seetha and Ravana, as the role of Swayamprabha ended when she brought the monkeys out of Black Hole... hence these chapters are not interpolated...' thus the debate continues, endlessly...

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे त्रि षष्ठितमः सर्गः ॥

Thus completes 63<sup>rd</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 64 Sarga 64 - चतुः षष्टितमः सर्ग

## Monkeys Arrive At Seashore

Introduction -

Monkeys on arriving at seashore are awestruck to have a glimpse of unnavigable ocean, which is tumultuous with many sea-creatures. Angada noticing the baffle of monkeys pacifies them and elicits information about each monkey capability to jump over the ocean.

आख्याता गृध्र राजेन समुत्प्लुत्य प्लवंगमाः ।  
संगताः प्रीति संयुक्ता विनेदुः सिंह विक्रमाः ॥ ४-६४-१

गृध्र राजेन = by eagle, king, those आख्याता who are informed - monkeys	सिंह विक्रमाः = lion [like,] courageous [lion-hearted]	प्लवन् गमाः = fly-jumpers
संगताः = in league	प्रीति संयुक्ता = gladness, associated with - gladly	समुत्प्लुत्य = jumped [and loped] सम् उत् प्लुत्य
विनेदुः = screamed.		

Those lion-hearted fly-jumpers who are informed thus by the kingly eagle Sampati have gladly jumped and loped and screamed in league [4-64-1]

संपातेः वचनम् श्रुत्वा हरयो रावण क्षयम् ।  
दृष्टाः सागरम् आजग्मुः सीता दर्शनं कान्क्षिणः ॥ ४-६४-२

हरयः = monkeys	संपातेः = Sampati words, on वचनम् hearing श्रुत्वा	दृष्टाः = becoming delighted
सीता दर्शनं = Seetha, a glimpse of, कान्क्षिणः longing for	रावण क्षयम् = [to go to] Ravana resi- dence	सागरम् = to ocean
आ जग्मुः = come, and went - they have arrived.		

On hearing the words of Sampati, the monkeys have delightedly come to the ocean to go to the residence of Ravana, longing for a glimpse of Seetha. [4-64-2]

अभिक्रम्य तु तम् देशम् ददृशुर् भीम विक्रमाः ।  
कृत्स्नम् लोकस्य महतः प्रतिबिम्बम् इव स्थितम् ॥ ४-६४-३

भीम विक्रमाः = superbly, venture- some ones	तम् देशम् = that, province, passing अभिक्रम्य across	महतः = of great, world लोकस्य
--	---	----------------------------------

कृत्स्नम् = entire

प्रति बिम्बम् = great, mirror-image,  
 इव स्थितम् like [appearing to be,]  
 समुद्रम् available [ocean]

ददृशुः = they saw.

Passing across that province those superbly venturesome monkeys have seen the ocean available there, appearing like a great mirror image of the world in its entirety. [4-64-3]

Here the word प्रतिबिम्ब is taken as entire ocean with its shores, and the ocean is said as a mirror, mirror framed by its shores. Thus, the ocean is said to contain all the items of entire world and it is becoming a world by itself, together with its own paraphernalia, from fishes to sharks, pebbles to diamonds etc. This is according to Govindaraja.

दक्षिणस्य समुद्रस्य समासाद्य उत्तराम् दिशम् ।  
 संनिवेशम् ततः चक्रुः सहिता वानर उत्तमाः ॥ ४-६४-४

वानर = among monkeys, the  
 उत्तमाः best ones  
 समासाद्य = on reaching

दक्षिणस्य = southern, ocean  
 समुद्रस्य  
 ततः = then

उत्तराम् = northern, side  
 दिशम्  
 सहिताः = collectively, camp,  
 संनिवेशम् they made.  
 चक्रुः

On reaching the northern side of southern ocean those best monkeys have collectively made a camp there. [4-64-4]

Here in this mms of Gorakhpur one verse is not given which is available in other versions. That verse is given here for an easy comprehension of the later verses.

सत्त्वैर्महद्भिर्विकृतैः क्रीडद्भिर्विविधैर्जले ।  
 व्यात्त आस्यैः सुमहा कायैर् ऊर्मिभिः च समाकुलम् ॥ extra verse

सत्त्वैः = with beings  
 क्रीडद्भिः = sporting

महद्भिः = gigantic ones  
 विविधैः जले = divers, in water  
 जले  
 ऊर्मिभिः च = with tides, also, up-  
 समाकुलम् roarious.

क्रीडद्भिर् = misshapen ones  
 व्यात्त आस्यैः = with largely opened,  
 mouths

That ocean is uproarious with its tides, and with its gigantic and misshapen beings that are sporting in water with their wide-opened mouths.

प्रसुप्तम् इव च अन्यत्र क्रीडन्तम् इव च अन्यतः ।  
 क्वचित् पर्वत मात्रैः च जल राशिभिः आवृतम् ॥ ४-६४-५

संकुलम् दानव इन्द्रैः च पाताल तल वासिभिः ।  
 रोम हर्ष करम् दृष्ट्वा विषेदुः कपिकुंजराः ॥ ४-६४-६



अन्यत्र	= somewhere the ocean is	प्र सुप्तम् इव	= well, slept, as though	अन्यतः	= somewhere else
क्रीडन्तम्	= sporting, as though	कचित्	= elsewhere	पर्वत मात्रैः	= mountain, as high as
इव		पाताल तल	= of netherworld, on	दानव इन्द्रैः	= with demonic, best being - demons living in
जल राशिभिः	= by water, heaps [tide-water,] overspread	वासिभिः	surface, residents	समुद्रम्	= ocean]
सम्कुलम्	= tumultuous with	रोम हर्ष	= hair, grin [raising,]	विषेदुः	= despaired.
दृष्ट्वा	= on seeing	करम्	= causer of		
		कपि कुन्जराः	= monkey, elephants		

Somewhere that ocean is as though sleeping well, and somewhere else it is as though sporting, elsewhere it is overspread with tidewaters as high as mountains, somewhere else it is tumultuous with the best demonic beings who are the residents on the plane of netherworld, and the elephantine monkeys despaired on seeing such a hair-raising ocean.. [4-64-5, 6]

आकाशम् इव दुष्पारम् सागरम् प्रेक्ष्य वानराः ।  
विषेदुः सहिता सर्वे कथम् कार्यम् इति ब्रुवन् ॥ ४-६४-७

सहिता सर्वे	= collectively [each to each,] all, vanara-s	आकाशम्	= sky [endless,] like, im-	सागरम्	= ocean, on seeing
वानराः		इव दुष्	possible, to navigate	प्रेक्ष्य	
		पारम्	[shoreless, hence un-	इति ब्रुवन्	= thus, saying.
विषेदुः	= despaired	कथम्	= how, to do [vault]		
		कार्यम्			

On seeing the shoreless ocean that is like an endless sky, hence unnavigable, the vanara-s are despaired and said each to each, how to vault this ocean? [4-64-7]

विषण्णाम् वाहिनीम् दृष्ट्वा सागरस्य निरीक्षणात् ।  
आश्वासयामास हरीन् भय आर्तान् हरि सत्तमः ॥ ४-६४-८

हरि सत्तमः	= monkey, the best [Angada]	सागरस्य	= at ocean, gazing	विषण्णाम्	= despaired, army [of
		निर्		वाहिनीम्	monkeys,] on seeing
भय आर्तान्	= by fear, anguished,	ईक्षणात्		दृष्ट्वा	
हरीन्	monkeys	आश्वासयामास	= started to inspirit.		

Then the best one among monkeys, Angada, started to inspirit the army of monkeys who are anguished by fear on their gazing at the ocean. [4-64-8]

न विषादे मनः कार्यम् विषादो दोषवत्तरः ।  
विषादो हन्ति पुरुषम् बालम् क्रुद्ध इव उरगः ॥ ४-६४-९

विषादे मनः = to dismay, heart [loosing]	न कार्यम् = not, workable	विषादः = dismaying, is detrimental
क्रुद्ध उरगः = vicious, viper, [innocent] child, like, [ruins]	पुरुषम् = person, dismay, ruins.	दोषवत्तरः =
बालम् इव हन्ति - a vicious viper unnecessarily ruins an innocent child]	विषादः हन्ति	

Loosing heart to dismay is an unworkability, because dismaying itself is detrimental, and dismay alone ruins a person, as a vicious viper unworkably ruins an innocent child... [4-64-9]

यो विषादो प्रसहते विक्रमे समुपस्थिते ।  
तेजसा तस्य हीनस्य पुरुष अर्थो न सिद्ध्यति ॥ ४-६४-१०

विक्रमे सम् उपस्थिते = [time for] venturesomeness, when verges on	यः विषादः प्रसहते = who, despair, readily tolerates [readily braces himself]	तेजसा हीनस्य तस्य = by vitality, one who is lacking, to him
पुरुष अर्थः = personal, purpose [individual achievement]	न सिद्ध्यति = not, achievable.	

Individual achievement will be unachievable to him who readily braces himself with despair when the time for venturesomeness verges on, because of the lacking of his own vitality... So said Angada and then the nightfall has occurred. [4-64-10]

These two sayings of Angada, and suchlike at other places, become precedent for the sayings of Krishna in Bhagavad Gita, esp., in the Ch. of अर्जुन विषादयोग Despair

तस्याम् रात्र्याम् व्यतीतायाम् अंगदो वानरैः सह ।  
हरि वृद्धैः समागम्य पुनर् मन्त्रम् अमन्त्रयत् ॥ ४-६४-११

तस्याम् रात्र्याम् व्यतीतायाम् समागम्य = that, night, while elapsing meeting with	अन्गदः = Angada	हरि वृद्धैः वानरैः सह = old, monkeys [golden-agers,] along with
	पुनः मन्त्रम् अमन्त्रयत् = again, deliberations, deliberated.	

While that night is elapsing into the wee hours of next day, Angada met all the golden-ager monkeys, and again deliberated with them. [4-64-11]

सा वानराणाम् ध्वजिनी परिवार्य अंगदम् बभौ ।  
वासवम् परिवार्य इव मरुताम् वाहिनी स्थिता ॥ ४-६४-१२

वानराणाम् = monkey	सा = she [that]	ध्वजिनी = the hoister of army-flag [army troops]
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अन्गदम्	= around Angada	परिवार्य	= encircling	स्थिता	= staying - stood around
वासवम्	= Indra, encircling	मरुताम्	= gods army, like	बभौ	= beamed forth.
परिवार्य		वाहिनी इव			

When those troops of monkey army stood encircling Angada, it beamed forth like the army of gods encircling Indra. [4-64-12]

को अन्यः ताम् वानरीम् सेनाम् शक्तः स्तम्भयितुम् भवेत् ।  
अन्यत्र वालि तनयात् अन्यत्र च हनूमतः ॥ ४-६४-१३

वालि	= than Vali son, differently - other than	हनूमतः	= than Hanuma, other than	अन्यः	= the other
तनयात्		अन्यत्र		स्तम्भयितुम्	= to consolidate, capable, he will be.
अन्यत्र		ताम्	= that, monkey army	शक्तः भवेत्	
कः	= who	वानरीम्			
		सेनाम्			

Who can capably consolidate that army of monkeys, other than Vali son Angada, or, other than Hanuma? None. Because that army itself is an army of fickly, tickly monkeys. [4-64-13]

Angada is the crown prince and Hanuma is [non-commissioned] commander-in-chief of monkey forces. It is usual in the military etiquette not to use high rankers in the first instance itself. Here also the same protocol is being followed. In this way, Duryodhana requests Bhishma to become his commander-in-chief:

अनेन सेन पतिः प्रबलः कर्तव्यम् इति सूचितम् ।  
तथा च उद्योगे भारते - भीष्मम् प्रति दुर्योधनः -  
भवानुशनसा तुल्यो हित एषी च सदा मम ।  
असम्हार्यः स्थितो धर्मे स नः सेनापतिः भव ॥ dk

Now, excepting Angada and Hanuma, some other vaulter is needed.

ततः तान् हरि वृद्धान् च तत् च सैन्यम् अरिन्दमः ।  
अनुमान्य अंगदः श्रीमान् वाक्यम् अर्थवत् अब्रवीत् ॥ ४-६४-१४

ततः	= then	अरिन्दमः	= enemy-subjugator	श्रीमान्	= illustrious, Angada
तान् हरि	= them, monkey, old-agers, also	तत् सैन्यम्	= that, army, even	अन्गदः	
वृद्धान् च		च		अनुमान्य	= on revering = paying respects
अर्थवत्	= meaningful, sentence,				
वाक्यम्	spoke.				
अब्रवीत्					

Then that enemy-subjugator and illustrious Angada, on revering the old-ager monkeys and paying due respects to the army of monkeys, spoke this meaningful sentence. [4-64-14]

क इदानीम् महातेजा लङ्घयिष्यति सागरम् ।  
कः करिष्यति सुग्रीवम् सत्य सन्धम् अरिन्दमम् ॥ ४-६४-१५

इदानीम्	= now	महातेजा	= great-resplendent one	कः	= who
सागरम्	= ocean, vaults over	कः	= who	अरिन्दमम्	= enemy-repressor, Sugreeva
लङ्घयिष्यति		करिष्यति	= , makes [facilitates.]	सुग्रीवम्	
सत्य सन्धम्	= truth [truthful word,] bounden				

Now, who is that great-resplendent one who can vault over the ocean and who is he who can facilitate the enemy-repressor Sugreeva to become truthful to his word... [4-64-15]

को वीरो योजन शतम् लङ्घयेत् प्लवङ्गमाः ।  
इमान् च यूथपान् सर्वान् मोचयेत् को महाभयात् ॥ ४-६४-१६

प्लवङ्गमाः	= oh, fly-jumpers	वीरः	= a brave one [hurdler]	कः	= who
योजन	= yojana-s [distance,]	इमान्	= these, [monkeys] commanders, all of them	महा भयात्	= from great fear [of Sugreeva]
शतम्	hundred, hurdles over	यूथपान्			
लङ्घयेत्		सर्वान्			
कः मोचयेत्	= who will, emancipate.				

Who is that brave hurdler who can hurdle over a hundred yojana distance, oh, fly-jumpers, who is he who can even emancipate all these monkey commanders from the great fear of Sugreeva... [4-64-16]

कस्य प्रसादात् दारान् च पुत्रान् चैव गृहाणि च ।  
इतो निवृत्ताः पश्येम सिद्ध अर्थाः सुखिनो वयम् ॥ ४-६४-१७

वयम्	= we	कस्य	= by whose, benignancy	सिद्ध अर्थाः	= on achieving, purpose
सुखिनः	= as rejoicers	प्रसादात्		निवृत्ताः	= on going back
दारान् च	= wives, also, sons, also	इतः	= from here	पश्येम	= we can see.
पुत्रान् चैव	thus	गृहाणि च	= houses [and homes,] even		

By whose benignancy we can rejoicingly see our wives, sons, houses and homes on going back from here after achieving the purpose of our task... [4-64-17]

कस्य प्रसादात् रामम् च लक्ष्मणम् च महाबलम् ।  
अभिगच्छेम संहृष्टाः सुग्रीवम् च महाबलम् ॥ ४-६४-१८

कस्य	= by whose, benevolence	संहृष्टाः	= gladly [trouble-free, unworriedly]	रामम् च	= to Raama, also
प्रसादात्		महाबलम्	= great-mighty one	अभिगच्छेम	= we can approach.
महा बलम्	= great-mighty one	सुग्रीवम् च	[here, ruthless one,] to Sugreeva, as well		
लक्ष्मणम् च	[irascible,] to Lakshmana, also				

By whose benevolence we can unworriedly approach Raama, or even that irascible Lakshmana, or ruthless Sugreeva, as well... [4-64-18]

यदि कश्चित् समर्थो वः सागर प्लवने हरिः ।  
स ददातु इह नः शीघ्रम् पुण्याम् अभय दक्षिणाम् ॥ ४-६४-१९

वः	= among you	कश्चित् हरिः	= someone, a monkey	सागर प्लवने	= ocean, to jump over
समर्थः यदि	= competent enough, if	सः	= he	इह	= now
नः	= to us	शीघ्रम्	= quickly	पुण्याम्	= solemn
अ भय	= not, fear [impunity]	दक्षिणाम्	= munificence	ददातु	= let him give.

If someone among you is competent enough to jump over the ocean, that monkey may now quickly give us all, a munificence, called a solemn impunity from Sugreeva... Angada addressed monkeys in this way. [4-64-19]

अंगदस्य वचः श्रुत्वा न कश्चित् किञ्चित् अब्रवीत् ।  
स्तिमिता इव अभवत् सर्वा सा तत्र हरि वाहिनी ॥ ४-६४-२०

अन्गदस्य	= Angada words, on	कश्चित्	= someone, something	न अब्रवीत्	= not, said
वचः श्रुत्वा	hearing	किञ्चित्		स्तिमिता इव	= standstill [dumb-
तत्र	= there [in the matter]	सर्वा सा हरि	= all, that, monkey,	अभवत्	founded,] as though,
		वाहिनी	troop		became.

On hearing Angada words there is none someone to say something in that matter, as the entire monkey troop is as though dumbfounded. [4-64-20]

पुनर् एव अंगदः प्राह तान् हरीन् हरि सत्तमः ।  
सर्वे बलवताम् श्रेष्ठा भवन्तो दृढ विक्रमाः ।  
व्यपदेश्य कुले जाताः पूजिताः च अपि अभीक्ष्णशः ॥ ४-६४-२१

हरि सत्तमः	= monkey, the best	अन्गदः	= Angada	तान् हरीन्	= to those, monkeys
पुनः एव प्राह	= again, thus, clearly said	भवन्तः सर्वे	= you, all of you, among	दृढ विक्रमाः	= determinedly, venturesome
		बलवताम्	the powerful, the best		
		श्रेष्ठा			
व्यपदेश्य वि	= flawless, family, born	अभीक्ष्णशः	= again and again,		
अप देश कुले	in	पूजिताः च	adored ones [for your		
जाताः		अपि	adventures,] also,		
			even.		

Again that best one among monkeys Angada clearly said to those monkeys thus, all of you are the best ones among powerful monkeys, you all are determinedly venturesome, born in flawless families and even adored again and again for your adventures... [4-64-21]

न हि वो गमने संगः कदाचित् अपि कस्यचित् भवेत् ।  
ब्रुवध्वम् यस्य या शक्तिः प्लवने प्लवगर्षभाः ॥ ४-६४-२२

वः	= among you	कस्यचित्	= to whomsoever	कदाचित्	= whensoever
गमने सन्नाः	= in going [jumping,]	प्लवगर्षभाः	= oh, best fly-jumpers	प्लवने	= in jumping - jump-leaping ocean
न भवेत् हि	barrier, not, will be there, isn't it				
यस्य या	= whose, what, capability - is there, that	ब्रुवध्वम्	= let it be said.		

There will be no barrier to whomsoever, whensoever he wanted essay wheresoever, isn't it! Hence, oh, best fly-jumpers, each one you may give an account as to which one has got which capability in jump-leaping the ocean. [4-64-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे चतुः षष्टितमः सर्गः ॥

Thus completes 64<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 65 Sarga 65 - पंच षष्ठितमः सर्ग

## Monkeys Fear To Jump The Ocean

Introduction -

Monkeys are perturbed to see ocean which is breadthwise a hundred yojana-s, say a thousand miles, as none can leap a. Every important monkey says that his capability is just lesser than that. Angada is again despaired as none is coming forward, nor he is allowed to go, in the name of his prospective kingship. But Jambavanta pacifies and starts to encourage and invigorate Hanuma to undertake the task of leaping the ocean.

अथ अंगद वचः श्रुत्वा सर्वे ते वानर उत्तमाः ।  
स्वम् स्वम् गतौ समुत्साहम् ऊचुः तत्र यथा क्रमम् ॥ ४-६५-१

गजो गवाक्षो गवयः शरभो गंधमादनः ।  
मैन्दः च द्विविदः चैव सुषेणो जांबवान् तथा ॥ ४-६५-२

अथ अंगद वचः श्रुत्वा	= then, Angada's, words, on hearing	गजः गवाक्षः गवयः शरभः गंधमादनः मैन्दः चैव जांबवान्	= Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda also thus Jambavanta	च	= also
द्विविदः तथा	= Dvividha like that	तत्र गतौ	= therein [matter of leaping,] in leaping	सुषेणः सर्वे ते वानर उत्तमाः स्वम् स्वम् समुत्साहम्	= Susheshana all, those, vanara, best ones one's own, one's own [individual,] ability
यथा क्रमम् ऊचुः	= according to, their turn said.				

Then on hearing the words of Angada those best vanara-s, anamely Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda and Dvividha, and Susheshana, and like that Jambavanta have individually said about their abilities in the matter of leaping the ocean according to their turn. [4-65-1]

आबभाषे गजः तत्र प्लवेयम् दश योजनम् ।  
गवाक्षो योजनानि आह गमिष्यामि इति विंशतिम् ॥ ४-६५-३

तत्र	= in that matter	गजः दश योजनम् प्लवेयम् आबभाषे	= Gaja, ten, yojana-s, I can fly, said	गवाक्षः विंशतिम् योजनानि गमिष्यामि	= Gavaaksha, twenty, yojana-s, I can go
इति आह	= thus, he said.				

In that matter Gaja said, "I can fly ten yojana-s..." and Gavaaksha said, "I can go over twenty yojana-s..." [4-65-3]

शरभो वानरः तत्र वानरान् तान् उवाच ह ।  
त्रिंशत् गमिष्यामि योजनानाम् प्लवंगमाः ॥ ४-६५-४

ऋषभो वानरः तत्र वानरान् तान् उवाच ह ।  
चत्वारिंशत् गमिष्यामि योजनानाम् न संशयः ॥ ४-६५-५

वानरान् तु महातेजा अब्रवीत् गंधमादनः ।  
योजनानाम् गमिष्यामि पंचाशत् तु न संशयः ॥ ४-६५-६

मैन्दः तु वानरः तत्र वानरान् तान् उवाच ह ।  
योजनानाम् परम् षष्टिम् अहम् प्लवितुम् उत्सहे ॥ ४-६५-७

ततः तत्र महातेजा द्विविदः प्रत्यभाषत ।  
गमिष्यामि न संदेहः सप्ततिम् योजनानि अहम् ॥ ४-६५-८

सुषेणः तु महातेजाः सत्त्ववान् कपि सत्तमः ।  
अशीतिम् प्रतिजाने अहम् योजनानाम् पराक्रमे ॥ ४-६५-९

तत्र	= in that matter	शरभः वानरः	= Sharabha, one vanara	तान्	= to them, monkeys
उवाच ह	= said, indeed	प्लवंगमाः	= oh, fly-jumpers	वानरान्	
				योजनानाम्	= yojana-s, up to thirty, I
				त्रिंशत्	can go
				गमिष्यामि	
तत्र	= there	ऋषभः	= Rishabha, vanara	तान्	= to them, monkeys,
		वानरः		वानरान्	said, indeed
				उवाच ह	
योजनानाम्	= yojana-s, up to forty, I	संशयः न	= doubt, is not there	महातेजा	= great-resplendent,
चत्वारिंशत्	can go			गन्धमादनः	Gandhamaadana
गमिष्यामि				संशयः न	= doubt, is not there
वानरान्	= to monkeys, said	योजनानाम्	= yojana-s, fifty, I can go		
अब्रवीत्		पञ्चाशत्			
		गमिष्यामि			
तत्र	= in that matter	मैन्दः वानरः	= Mainda, vanara, on his	तान्	= to them, monkeys,
		तु	part	वानरान्	said, indeed
				उवाच ह	
अहम्	= I	योजनानाम्	= yojana-s, sixty, up to	प्लवितुम्	= to jump, I venture
		षष्टिम् परम्		उत्सहे	
ततः	= then	महातेजा	= great-resplendent,	तत्र	= in that matter
		द्विविदः	Dvidida		
प्रत्यभाषत	= informed them	अहम्	= I, seventy, yojana-s,	सन्देहः न	= doubt, is not there
		सप्ततिम्	can go		
		योजनानि			
		गमिष्यामि			
महातेजाः	= great-resplendent one	सत्त्ववान्	= mightiest	सुषेणः तु	= Shushena



कपि सत्तमः	= monkey, the best - said	अहम् पराक्रमे	= I, in leaping	योजनानाम् अशीतिम् प्रतिजाने	= yojana-s, eighty, I promise.
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In that matter the vanara Sharabha said to the monkeys, "oh, fly-jumpers, I can indeed go up to thirty yojana-s..." The vanara Sharabha said, "I can go up to forty yojana-s, undoubtedly..." The great-resplendent Gandhamaadana said, "I can go up to fifty yojana-s, no doubt..." The vanara Mainda said the monkeys in that matter, "I venture to jump just sixty yojana-s..." Then the great-resplendent Dvidida informed, "I can go up to seventy yojana-s, no doubt..." But mighty Shushena, the best and the great resplendent monkey said, "I promise to jump eighty yojana-s..." [4-65-4]

तेषाम् कथयताम् तत्र सर्वान् तान् अनुमान्य च ।  
ततो वृद्धतमः तेषाम् जांबवान् प्रत्यभाषत ॥ ४-६५-१०

ततः	= then	तेषाम् वृद्ध तमः	= oldest, of all	जाम्बवान्	= Jambavanta
तेषाम् तत्र कथयताम्	= by them, in that matter, while saying so	तान् सर्वान् अनुमान्य	= them, all, on appreciating	प्रत्यभाषत	= to them said - in this way.

Jambavanta, the oldest one among all of them, appreciating them who are telling about their jumping capacities, has informed them in this way. [4-65-10]

पूर्वम् अस्माकम् अपि आसीत् कश्चित् गति पराक्रमः ।  
ते वयम् वयसः पारम् अनुप्राप्ताः स्म सांप्रतम् ॥ ४-६५-११

पूर्वम् अस्माकम् अपि वयम्	= previously, for us, even = we are	कश्चित् गति पराक्रमः आसीत् साम्प्रतम्	= some, traversal, adventurousness, was there = presently	ते वयसः पारम् अनुप्राप्ताः स्म	= such as we were = of age, other shore, reached, we are - I am.
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"Previously there was some traversal daredevilry even for us, such as we were, we are presently on the other shore of our age... [4-65-11] The use of the word 'us' is to mean 'for me...' as a kind of royal 'we'.

किम् तु न एवम् गते शक्यम् इदम् कार्यम् उपेक्षितम् ।  
यद् अर्थम् कपि राजः च रामः च कृत निश्चयौ ॥ ४-६५-१२

किम् तु कपि राजः च	= how, ever = monkey's, king, also	एवम् गते रामः च	= this, being so = Raama, even	यद् अर्थम् कृत निश्चयौ	= for which, purpose = decisively, decided - on getting their task solved
इदम् कार्यम्	= this, task	उपेक्षितम्	= for a non-observance - marginalize	न	= not

शक्यम् = possible.

"That being so, for which purpose the king of monkeys Sugreeva and even Raama are decisively decided on this task, it is impossible for us to marginalize this task... [4-65-12] Jambavanta is cautioning the monkeys, who are evasive on the issue of going to Ravana's Lanka. When Sugreeva sent the very same monkeys to all directions, he said 'you all have an unimpeded egress and no limits for your capabilities...' etc., but here, all the monkeys are telling their capacity is 'a little lesser than a hundred yojana long jump...' It is not exactly their lack of aptitude to 'just jump' but it is their 'fear for Ravana' that is deterring them. As such, here Jambavanta as the senior most member had to reprimand them with words like 'non-observance, heedlessness...' etc.

सांप्रतम् कालम् अस्माकम् या गतिः ताम् निबोधत ।  
नवतिम् योजनानाम् तु गमिष्यामि न संशयः ॥ ४-६५-१३

साम्प्रतम् कालम्	= in present, time - at this age	अस्माकम्	= for us [for me]	या गतिः ताम् निबोधत	= what, cruise, that, while I say [you understand]
योजनानाम् नवतिम् गमिष्यामि	= yojana-s, ninety, I [we] can go	संशयः न	= doubt, is not there.		

"While we say you may hear what cruise we have at this age... we can go up to ninety yojana-s, undoubtedly... [4-65-13]

तान् च सर्वान् हरि श्रेष्ठान् जांबवान् इदम् अब्रवीत् ।  
न खलु एतावत् एव आसीत् गमने मे पराक्रमः ॥ ४-६५-१४

सर्वान् तान् हरि श्रेष्ठान्	= to all of, those, to mon- key, best ones	जाम्बवान् इदम् च अब्रवीत्	= Jambavanta, this, also, said	मे गमने पराक्रमः	= to me, in [the stint of] going, capability
एतावत् एव	= thereunto, only	न आसीत् खलु	= not, is there [limited,] definitely.		

Jambavanta further said this to all of those best monkeys, "my capability in the stint of going was not definitely limited only thereunto... [4-65-14]

मया वैरोचने यज्ञे प्रभविष्णुः सनातनः ।  
प्रदक्षिणी कृतः पूर्वम् क्रममाणः त्रिविक्रमः ॥ ४-६५-१५

मय	= by me	पूर्वम्	= once	वैरोचने यज्ञे	= in Vairocana's lega- tee's [Emperor Bali's,] Vedic-ritual's - at the time of]
क्रममाणः	= when He was treading	प्रभविष्णुः	= Omnipresent	सनातनः	= Eternal [Vishnu]

त्रिविक्रमः	= [in the incarnation of]	प्रदक्षिणी	= circumambulation, He
Trivikrama		कृतः	was made by me.

"Once I have performed circumambulation around the Omnipresent and Eternal Vishnu in His incarnation as TrivikRaama, when He grandiosely increased His physique from that of a Divine-Dwarfish Brahman boy to that of an Omnidirectional Being, thus filling whole of the Universe to tread all the three worlds, during the time of Vedic-ritual of Emperor Bali, the legatee of Vairocana... [4-65-15]

स इदानीम् अहम् वृद्धः प्लवने मन्दविक्रमः ।  
यौवने च तदा आसीत् मे बलम् अप्रतिमम् परम् ॥ ४-६५-१६

इदानीम्	= presently, [I am] old	सः अहम्	= such as I am	प्लवने मन्द	= in fly-jumping,
वृद्धः	[decrepit]			विक्रमः	slow, soldier of
					[mis-]fortune
तदा यौवने	= then, in youth	मे बलम् अ	= my, energy was, un,	परम्	= unsurpassed
आसीत्	= it was.	प्रतिमम्	matched		

"Such as I was, I am presently old and decrepit and I have become slow jumping soldier of misfortune, though my energy in youth was unmatchable and unsurpassable. [4-65-16]

संप्रति एतावत् एव अद्य शक्यम् मे गमने स्वतः ।  
न एतावता च संसिद्धिः कार्यस्य अस्य भविष्यति ॥ ४-६५-१७

सम्प्रति	= in the present [at this age]	अद्य मे स्वतः	= now, for me, on my own, in going	एतावत् एव	= thereunto, only, is possible
एतावता	= by that much [endeavour]	अस्य	= that, task's, accomplishment	शक्यम्	
		कार्यस्य		न भविष्यति	= not, will be there.
		संसिद्धिः			

"Now, at this age it is possible for me to go on my own only thereunto... and by that much endeavour that task will be unaccomplished..." So said Jambavanta to monkeys. [4-65-17]

अथ उत्तरम् उदार अर्थम् अब्रवीत् अंगदः तदा ।  
अनुमान्य महाप्राज्ञो जांबवंतम् महाकपिम् ॥ ४-६५-१८

अथ	= later	तदा	= then	महाप्राज्ञः	= highly intelligent, Angada
महाकपिम्	= great monkey, Jambavanta, on reverencing	उदार अर्थम्	= with salutary, meaningful [words]	अन्गदः	
जाम्बवन्तम्				उत्तरम्	= reply
अनुमान्य					
अब्रवीत्	= said.				

Then on reverencing the great monkey Jambavanta, the highly intelligent Angada thereafter said these salutary words. [4-65-18]

Though Jambavanta is a bear he is reckoned as one with monkeys because bear's nature and behaviour 'nearly' equals that of gorillas, chimps, or even monkeys.

अहम् एतत् गमिष्यामि योजनानाम् शतम् महत् ।  
निवर्तने तु मे शक्तिः स्यात् न वा इति न निश्चितम् ॥ ४-६५-१९

अहम् = I	महत् एतत् = great [broadwise,] योजनानाम् this, yojana-s, शतम् hundred [ocean's breadth,]	गमिष्यामि = I can go [vault over]
निवर्तने = in returning, to me, ca- मे शक्तिः pability, is there स्यात् निश्चितम् न = definite, not.	न वा = not, or	इति = that

"I can vault over this ocean which is broadwise in a hundred yojana-breadth, but whether I am capable of coming back or not, it is indefinite... [4-65-19]

तम् उवाच हरि श्रेष्ठो जांबवान् वाक्य कोविदः ।  
ज्ञायते गमने शक्तिः तव हरि ऋक्ष सत्तम ॥ ४-६५-२०

वाक्य = sentence making, ex- कोविदः pert, Jambavanta जाम्बवान् हरि ऋक्ष = oh, among monkeys, सत्तम bears, best one - oh, Jambavanta	तम् हरि = him, to monkey, the श्रेष्ठः हरि best - Angada श्रेष्ठम् गमने तव = in traversal, your, ca- शक्तिः ज्ञायते pability, is known.	उवाच = said
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That expert in sentence making, Jambavanta said to the best one among monkeys namely Angada, "oh, Angada, the best one among monkeys and bears, I know about your capability in traversal... [4-65-20]

कामम् शत सहस्रम् वा न हि एष विधिः उच्यते ।  
योजनानाम् भवान् शक्तो गन्तुम् प्रतिनिवर्तितुम् ॥ ४-६५-२१

भवान् = you are	योजनानाम् = yojana-s	शत सहस्रम् = hundred, thousand, वा even
गन्तुम् = to go, return प्रतिनिवर्तितुम् न हि उच्यते = not, indeed, said [un- canonical.]	शक्तः = capable, if need be कामम्	एष विधिः = this, method

"Why a hundred, if need be you are capable to go up to a hundred thousand yojana-s and come back... but this method of our sending you is uncanonical... [4-65-21]

न हि प्रेषयिता तात स्वामी प्रेष्यः कथंचन ।  
भवता अयम् जनः सर्वः प्रेष्यः प्लवग सत्तम ॥ ४-६५-२२

तात	= oh, dear one	प्रेषयिता	= sender [assigner,] a	कथंचन	= in anyway
प्रेष्यः	= to be sent [be an assignee]	स्वामी	lord	प्लवग सत्तम	= oh, fly-jumper, the best - Angada
सर्वः अयम् जनः	= all, these, people - monkeys	न हि	= not, indeed		
		भवता प्रेष्यः	= by you, sendable [assignable.]		

"Oh, dear Angada, in anyway lord assigner cannot be an assignee, hence oh, best fly-jumper, all of these people are assignable by you... [4-65-22]

भवान् कलत्रम् अस्माकम् स्वामि भावे व्यवस्थितः ।  
स्वामी कलत्रम् सैन्यस्य गतिः एषा परंतप ॥ ४-६५-२३

परन्तप	= oh, enemy-inflamer	स्वामि भावे	= as lord, in notion of, established	भवान्	= you are
अस्माकम् कलत्रम्	= for us, you are to be protected	व्यवस्थितः		एषा गतिः	= this is, the method.
		स्वामी	= lord, for army, is to be		
		सैन्यस्य कलत्रम्	protected		

"You are notionally established as our lord and we have to become your protectionists and, oh, enemy-inflamer Angada, lord becomes the protectionist of army... this alone is the method... [4-65-23]

The word kalatra meaning 'that which need be protected,' has other meanings like 'wife, buttock...' etc.

अपि वै एतस्य कार्यस्य भवान् मूलम् अरिम् दम ।  
तस्मात् कलत्रवत् तात प्रतिपाल्यः सदा भवान् ॥ ४-६५-२४

तात	= oh, dear one	अरिम्दम	= oh, enemy-subjugator	एतस्य कार्यस्य	= of this, task
भवान् मूलम् अपि वै	= you are, linchpin, even, really	तस्मात्	= thereby	भवान्	= you are
कलत्रवत्	= protected like	सदा पाल्यः	= always, to be safe-guarded.		

"Oh, enemy-subjugator, really you are the linchpin to this mission, thereby oh, dear Angada, you are always to be protected like anything that needs safeguarding... [4-65-24]

मूलम् अर्थस्य संरक्ष्यम् एष कार्यविदाम् नयः ।  
मूले हि सति सिध्यन्ति गुणाः पुष्प फल उदयः ॥ ४-६५-२५

अर्थस्य	= of purpose [task,]	एष कार्य	= this is, task, master's,	मूले सति	= prime mover, if only it
मूलम्	prime mover, is to be	विदाम् नयः	byword		is there
संरक्ष्यम्	safeguarded				
फल उदयः	= fruits, yielding	सर्वे गुणाः	= all, endowments, will		
		सिध्यन्ति	accrue.		

"The prime mover of a task is to be safeguarded..." is the byword of the taskmasters, and indeed if only the prime mover is there, all the endowments are achievable that yield fruits... [4-65-25]

तद् भवान् अस्य कार्यस्य साधनम् सत्य विक्रमः ।  
बुद्धि विक्रम संपन्नो हेतुः अत्र परंतपः ॥ ४-६५-२६

सत्य विक्रमः	= oh, truth, valiant one	तद् भवान्	= thereby, you are, of	परंतपः	= oh, enemy-inflamer
		अस्य	this, task's, instrument		
		कार्यस्य			
		साधनम्			
अत्र	= in this [task of searching Seetha]	बुद्धि विक्रम	= sagacity, audacity,	हेतुः	= principle - you are the
		सम्पन्नः	privileged with		keystone.

"Thereby, oh, truth-valiant Angada, you are instrumental to this task and as you are privileged with sagacity and audacity, oh, enemy-inflamer, you are the keystone for this task of searching Seetha... [4-65-26]

गुरुः च गुरु पुत्रः च त्वम् हि नः कपि सत्तम ।  
भवन्तम् आश्रित्य वयम् समर्था हि अर्थ साधने ॥ ४-६५-२७

कपि सत्तम	= oh, monkey, the best	नः गुरु पुत्रः	= for us, respected one's	त्वम् गुरुः च	= you are, a respectable
		च	[Vali's,] son, too		one, also
वयम्	= we, by you, sheltered	अर्थ साधने	= objective [of our task,]		
भवन्तम्		समर्थाः हि	in achieving, we will		
आश्रित्य			be capable, indeed.		

"For us you are indeed a respectable one by yourself, and as the son of respected Vali too, and oh, best monkey, sheltered by you we are indeed capable of achieving the objective of our task..." So said Jambavanta to Angada. [4-65-27]

उक्त वाक्यम् महाप्राज्ञम् जांबवंतम् महाकपिः ।  
प्रत्युवाच उत्तरम् वाक्यम् वालि सूनुः अथ अंगदः ॥ ४-६५-२८

अथ	= then	महाकपिः	= great monkey	वालि सूनुः	= Vali's, son, Angada
				अंगदः	

उक्त वाक्यम् = to one who has said his sentence - to Jambavanta	महाप्राज्ञम् = to highly sagacious, to Jambavanta	उत्तरम् = answer, sentence वाक्यम्
प्रति उवाच = in reply, said.		

When that highly scholarly Jambavanta has said thus, the great monkey and the son of Vali Angada said this sentence in reply as an answer. [4-65-28]

यदि न अहम् गमिष्यामि न अन्यो वानर पुंगवः ।  
पुनः खलु इदम् अस्माभिः कार्यम् प्रायोपवेशनम् ॥ ४-६५-२९

अहम् न = I, not, to proceed, if गमिष्यामि यदि इदम् प्रायोपवेशनम् कार्यम् खलु = this, self-immolation, is to be undertaken, is it not.	अन्यः वानर पुनः गमिष्यसि = other, monkey, the best, not [does not go]	अस्माभिः पुनः = by us, again [then]
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"If I am not proceeding to Lanka, nor any other monkey is proceeding, then we have to undertake self-immolation once again, isn't it! [4-65-29]

न हि अकृत्वा हरि पतेः संदेशम् तस्य धीमतः ।  
तत्र अपि गत्वा प्राणानाम् न पश्यामि परिरक्षणम् ॥ ४-६५-३०

धीमतः तत्र अपि न पश्यामि = intellectual one [resolute one] to there [to Kishkindha,] on going, even not, I perceive.	तस्य हरि पतेः प्राणानाम् = of that, monkeys, husband's [king's] for [our] lives	सन्देशम् अ कृत्वा परिरक्षणम् = bidding, without, fulfilling secure protection
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"I do not perceive any secure protection for our lives on our going to Kishkindha without fulfilling the bidding of that resolute king of monkeys Sugreeva... [4-65-30]

स हि प्रसादे च अत्यर्थम् कोपे च हरिः ईश्वरः ।  
अतीत्य तस्य संदेशम् विनाशो गमने भवेत् ॥ ४-६५-३१

सः हरिः अत्यर्थम् ईश्वरः विनाशः भवेत् = he, that monkey - Sugreeva immoderately, a lord - will lord over doom, occurs	प्रसादे च तस्य सन्देशम् अतीत्य ओर् विनाशः = in forgiveness, also his, bidding, trespassing doom	कोपे च गमने गमने = in furiousness, also in going [to Kishkindha] entering into
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भवेत् = will be - it I as good  
as entering our own  
doom.]

"Sugreeva is a lord who shows either forgiveness or furiousness immoderately... and our going to Kishkindha trespassing his bidding is as good as our entering into our own doom... [4-65-31]

तत् तथा हि अस्य कार्यस्य न भवति अन्यथा गतिः ।  
तत् भवान् एव दृष्ट अर्थः संचिंतयितुम् अर्हति ॥ ४-६५-३२

तत् तथा हि	= that, that way, only - it will happen in that way only	अस्य कार्यस्य गतिः	= that, task's [our return to Kishkindha,] course - result	अन्यथा न भवति	= other way round, not, will become - it will not be other way round
तत्	= thereby	दृष्ट अर्थः	= envisioned, meaning [implications]	भवान् एव	= you, alone
समिचिन्तयितुम् अर्हति	= to deeply think, apt of you.				

"It will happen in that way only as our going back to Kishkindha results in no other way, thereby it will be apt of you to think deeply, as you can envision the implications..." Thus Angada said to Jambavanta. [4-65-32]

सः अंगदेन तदा वीरः प्रत्युक्तः प्लवगर्षभः ।  
जांबवान् उत्तमम् वाक्यम् प्रोवाच इदम् ततो अंगदम् ॥ ४-६५-३३

अंगदेन तदा प्रत्युक्तः	= by Angada, that way, who is replied [Jamba- vanta]	वीरः	= valiant one	प्लवगर्षभः	= fly-jumper, the best
सः जाम्बवान् उत्तमम् इदम् वाक्यम् प्रोवाच	= he, that Jambavanta  = best, this one, the sen- tence, spoke - advised.	ततः	= then	अंगदम्	= to Angada

When that best and valiant fly-jumper Jambavanta is said that way by Angada, then Jambavanta advised him in this best sentence to Angada. [4-65-33]

तस्य ते वीर कार्यस्य न किञ्चित् परिहास्यते ।  
एष संचोदयामि एनम् यः कार्यम् साधयिष्यति ॥ ४-६५-३४

वीर किञ्चित् न परिहास्यते एनम् समचोदयामि	= oh, brave Angada = in the least, not, be thwarted = him, I will motivate.	ते एष	= yours = this [me]	तस्य कार्यस्य कार्यम् यः साधयिष्यति	= of this, mission = mission, who, achieves success
--	--	----------	------------------------	---	---



"Oh, brave Angada, this mission of yours will not be thwarted in the least. I will motivate him who achieves success of this mission of searching Seetha... [4-65-34]

ततः प्रतीतम् प्लवताम् वरिष्ठम्  
एकांतम् आश्रित्य सुखोपविष्टम् ।  
संचोदयामास हरि प्रवीरो  
हरिप्रवीरम् हनुमंतम् एव ॥ ४-६५-३५

ततः	= then	हरि प्रवीरः	= among monkeys, outstanding one [Jambavanta]	प्रतीतम्	= at the distinguished one
प्लवताम्	= among fly-jumpers,	एकांतम्	= at lonely place, abiding	सुख	= comfortably, sitting
वरिष्ठम्	exceptional one [Hanuma]	आश्रित्य		उपविष्टम्	
हरि प्र वीरम्	= among moneys, marvellous one, Hanuma,	सम्वोदयामास	= started to motivate.		
हनुमन्तम्					
एव	alone				

Then Jambavanta, the outstanding one among monkeys started to motivate the exceptional fly-jumper, and a marvellous one among all the monkeys, and who by now is comfortably sitting abiding a lonely place, namely Hanuma. [4-65-35]

Here Hanuma is said to be sitting 'comfortably' far from the madding crowd of monkeys. When everybody is clamorous how can this monkey sit comfortably - is the doubt. In reply it is said, that he is apparently comfortable but in his heart of hearts the problem of vaulting over the ocean is churning. On one hand, Raama gave his golden ring to Hanuma in the presence of these very same monkey heroes, and on the other Angada is asking all the other monkeys to jump over the ocean. Hanuma is fully aware that all the other monkeys are somehow escaping the situation, not because they cannot jump just a hundred yojana ocean, but owing to the fear of Ravana. Hanuma neither fears Ravana nor cares his stooge-demons, but his concern himself with his duty. If somebody comes forward to leap, then it is well and good and Hanuma has to accompany that monkey as a standby, because he is handling the ring of Raama. If none comes forward, even in that event he has go to Lanka unaccompanied. In either case it is Hanuma who has to go, hence the 'comfortableness' is 'decisiveness' and thus he is decided of his duty. A verse from Skanda Puraana says this only:

नीलो अङ्गदो हनूमान् च जाम्बवान् अथ केसरी।  
समुद्र तीरम् आगम्य न शेकुः स्पन्दितुम् पदम्।  
रावणस्य बलम् ज्ञात्वा तीरे नद नदी पतेः। स्कान्द पुराण

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे पंच षष्ठितमः सर्गः ॥

Thus completes 65<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 66 Sarga 66 - षट्षष्टितमः सर्ग

## Legend Of Hanumaan's Birth

Introduction -

Legend of Hanuma's birth is eulogised together with his innate capabilities. Jambavanta familiarises Hanuma of his capabilities giving an account of his birth, rather what for he took birth, and extols his unready faculty. In the sixty-sixth chapter of Bala Kanda, Valmiki very concisely narrates the birth of Seetha. But here Valmiki elaborately informs about the birth of Hanuma through Jambavanta. Some information about Hanuma is included in the endnote.

अनेक शत साहस्रीम् विषण्णाम् हरि वाहिनीम् ।  
जांबवान् समुदीक्ष्य एवम् हनुमंतम् अथ अब्रवीत् ॥ ४-६६-१

जाम्बवान्	= Jambavanta	विषण्णाम्	= crestfallen	अनेक शत	= many, hundreds,
				साहस्रीम्	thousands [soldiers]
हरि	= monkey, soldiery	समुदीक्ष्य	= on overseeing	अथ	= then
वाहिनीम्					
हनुमन्तम्	= to Hanuma, this way,				
एवम्	said.				
अब्रवीत्					

On overseeing the crestfallen monkey-soldiery, which is with many hundreds and thousands of soldiers, then Jambavanta sad this way to Hanuma. [4-66-1]

वीर वानर लोकस्य सर्व शास्त्र विदाम् वर ।  
तूष्णीम् एकांतम् आश्रित्य हनुमन् किम् न जल्पसि ॥ ४-६६-२

वानर	= of vanara, world	वीर	= oh, valiant one	सर्व शास्त्र	= in all, scriptures,
लोकस्य				विदाम् वर	among scholars,
					eminent one
हनुमन्	= oh, Hanuma	तूष्णीम्	= calmly, loneliness, re-	किम् न	= why, not, mumble
		एकान्तम्	sorting to	जल्पसि	[something.]
		आश्रित्य			

"Oh, valiant one in the world of vanara-s, being an erudite scholar among all the scriptural scholars, Hanuma, why do not you mumble something, why do you resort to a calmly loneliness... [4-66-2]

हनुमन् हरि राजस्य सुग्रीवस्य समो हि असि ।  
राम लक्ष्मणयोः च अपि तेजसा च बलेन च ॥ ४-६६-३

हनुमन्	= oh, Hanuma	तेजसा च	= by brilliance, also, by brawn, as well	हरि राजस्य	= monkey's, king, Sugreeva's
राम	= to Raama, Lakshmana,	समः असि हि	= you match up to, you are, indeed.	सुग्रीवस्य	
लक्ष्मणयोः	also, even to				
च अपि					

"By your brilliance and brawn, oh, Hanuma, you match up to king of monkeys Sugreeva, or even to Raama and Lakshmana, as well... [4-66-3]

अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः ।  
गरुत्मान् इव विख्यात उत्तमः सर्व पक्षिणाम् ॥ ४-६६-४

अरिष्टनेमिनः	= Aristanemi, [another name of Kashyapa Prajapati,] son of	सर्व	= among all, birds, best	वैनतेयः	= son of Lady Vinata
पुत्रः		पक्षिणाम्	bird		
महाबलः	= superbly mighty one	उत्तमः			
		गरुत्मान्	= Garuda, thus, universally, renowned as -		
		इव इति विख्यात	such a bird is there.		

"The son of Kashyapa Prajapati and Lady Vinata is the best bird among all the birds who is superbly mighty and who is universally renowned as Garuda... [4-66-4]

बहुशो हि मया दृष्टः सागरे स महाबलः ।  
भुजगान् उद्धरन् पक्षी महावेगो महायशाः ॥ ४-६६-५

महा बलः	= he, great mighty	महा वेगः	= rapidly, speedy	महा यशाः	= highly, glorious
सः पक्षी	= that, bird	सागरे	= from ocean	भुजगान्	= reptiles, on upheaving
		उद्धरन्			
मया बहुशः	= by me, oftentimes, is				
दृष्टः हि	seen, indeed.				

"Indeed, I have oftentimes seen that highly glorious, rapidly speedy, great mighty bird Garuda, pecking up reptiles from ocean... [4-66-5]

पक्षयोः यत् बलम् तस्य तावत् भुज बलम् तव ।  
विक्रमः च अपि वेगः च न ते तेन अपहीयते ॥ ४-६६-६

तस्य पक्षयोः	= his, of wings, which,	तव भुज	= your, arms, strength	ते विक्रमः च	= by your, daring, also,
यत् बलम्	might - is there	बलम्	of, is that much	अपि	even
		तावत्			
वेगः च	= dash, too	तेन	= by him [his dash and dare]	न अपहीयते	= underwhelmed [unreprovable.]

"Whatever is the strength of his wings, that much is the strength of you arms, and even by the yardsticks of his dash and dare, yours too, are unprovable... [4-66-6]

बलम् बुद्धिः च तेजः च सत्त्वम् च हरि सत्तम ।  
विशिष्टम् सर्व भूतेषु किम् आत्मानम् न सज्जसे ॥ ४-६६-७

हरि सत्तम	= oh, monkey, forthright one your	बलम् बुद्धिः	= [your] force, faculty,	सर्व भूतेषु	= among all, beings
		च तेजः च	also, flair, also, forti-		
		सत्त्वम् च	tude, also		
विशिष्टम्	= is finest	आत्मानम्	= yourself, why, not,		
		किम् न	readying [yourself.]		
		सज्जसे			

"Oh, forthright monkey, you are the finest among all beings by the dint of your force, faculty, flair, and fortitude... why then is your unreadiness in this task of leaping ocean... [4-66-7]

अप्सर अप्सरसाम् श्रेष्ठा विख्याता पुंजिकस्थला ।  
अंजना इति परिख्याता पत्नी केसरिणो हरेः ॥ ४-६६-८

पुंजिकस्थला	= Punjikasthala	अप्सरसाम्	= among apsara-s, nicest	विख्याता	= renowned one
		श्रेष्ठा	one		
अंजना इति	= [yclept] Anjana, thus,	अप्सर	= such apsara	हरेः	= of a monkey, of Kesari,
परि ख्याता	made, known - known as			केसरिणः	wife of.
				पत्नी	

"Punjikasthala yclept Anjana is the nicest apsara among all apsara-s and she is the wife of Kesari, the monkey... [4-66-8]

विख्याता त्रिषु लोकेषु रूपेणा अप्रतिमा भुवि ।  
अभिशापात् अभूत् तात कपित्वे काम रूपिणी ॥ ४-६६-९

तात	= dear boy	रूपेणा अ	= by mien, [she] not,	त्रिषु लोकेषु	= in three, worlds, she is
		प्रतिमा	paralleled - as an un-	विख्याता	distinguished such as
			paralleled apsara		she is
अभिशापात्	= by a curse	भुवि	= on earth	काम रूपिणी	= by wish, form changer
कपित्वे	= with monkey-hood	अभूत्	= she became [took re-		
			birth.]		

"She who is distinguished for her unparalleled mien in the three worlds, oh, dear boy Hanuma, had to take a rebirth on earth as a monkey who can change her form by her wish, owing to a curse... [4-66-9]

दुहिता वानर इन्द्रस्य कुंजरस्य महात्मनः ।  
मानुषम् विग्रहम् कृत्वा रूप यौवन शालिनी ॥ ४-६६-१०

विचित्र माल्य आभरणा कदाचित् क्षौम धारिणी ।  
अचरत् पर्वतस्य अग्रे प्रावृड् अंबुद सन्निभे ॥ ४-६६-११

वानर इन्द्रस्य	= of monkey, chief's	महात्मनः	= great souled one	कुंजरस्य	= of Kunjara
दुहिता	= daughter, [on taking	रूप यौवन	= form [rarity of beauty],	कदाचित्	= at one time
आभूता	birth]	शालिनी	nubility, when shining forth with them		
मानुषम्	= human, physique, on	विचित्र माल्य	= amazing, garlands,	क्षौम धारिणी	= silken-clothes, dressed in
विग्रहम्	assuming	आभरणा	decorations having		
कृत्वा					
प्रावृड् अंबुद	= rainy season's, black-	अध्यधार	= streak of lightning,	=	mountain,
सन्निभे	cloud, similar in shine	एल्लिसिच्	like] parvatasya agre		on
		विद्युत् इव			top
अचरत्	= she ambled.				

"She who took birth as the daughter of great souled monkey chief Kunjara, on assuming a human physique, putting on caparisons of amazing garlands, dressed in silken clothing, and shining forth with rarity of her beauty and nubility, at one time ambled on the top of a mountain like a streak of lightning athwart a black-cloud of rainy season. [4-66-10, 11]

तस्या वस्त्रम् विशालाक्ष्याः पीतम् रक्त दशम् शुभम् ।  
स्थितायाः पर्वतस्य अग्रे मारुतो अपहरत् शनैः ॥ ४-६६-१२

पर्वतस्य अग्रे	= on mountain's, top,	विशाल	= of broad, eyed one	तस्याः	= hers
स्थितायाः	when she is staying [strolling]	अक्ष्याः			
पीतम्	= ochry, with red, hav-	मारुतः शनैः	= Air-god, slowly,		
रक्त दशम्	ing such rouches, aus-	अपहरत्	stolen [air-flown,		
शुभम्	picious, [silky] apparel		lifted up.]		
वस्त्रम्					

"When she is strolling on the mountaintop Air-god has slowly lifted up that broad-eyed lady's auspicious and ochry silk apparel with red rouches... [4-66-12]

स ददर्श ततः तस्या वृत्तौ ऊरू सुसंहतौ ।  
स्तनौ च पीनौ सहितौ सुजातम् चारु च आननम् ॥ ४-६६-१३

ततः सः	= then, he that Air-god	तस्या	= of her	वृत्तौ	= roundish
सु सम् हतौ	= well, twinned, thickset	ऊरू	= thighs	पीनौ सहितौ	= plumpish, paired off,
				स्तनौ	breasts
सु जातम्	= well, proportioned	चारु	= beautiful, face, also	ददर्श	= he beheld.
	[becomingly build]	आननम् च			

"Then the Air-god beheld her well-twinning, thickset, roundish thighs, and even the paired off plumpish breasts, and her beautiful face which is well proportioned in its build... [4-66-13]

ताम् बलात् आयत श्रोणीम् तनु मध्याम् यशस्विनीम् ।  
दृष्ट्वा एव शुभ सर्वान्गीम् पवनः काम मोहितः ॥ ४-६६-१४

बलात्	= one with - fatly	तनु मध्याम्	= body, medium	यशस्विनीम्	= gorgeous one
विशाल	[broad,] ample, pelvic		[slender-waisted]		
आयत	girdle				
श्रोणीम्					
शुभ सर्व	= pristine, by all, her	ताम्	= her	दृष्ट्वा एव	= catching sight of, just on
अन्गीम्	limbs				
पवनः	= Air-god	काम मोहितः	= by enamour, enamoured.		

"Just on catching the sight of that gorgeous one, whose pelvic-girdle is fat and ample and who is slender-waisted, and who by all her limbs is pristine, the Air-god is enamoured... [4-66-14]

स ताम् भुजाभ्याम् दीर्घाभ्याम् पर्यष्वजत मारुतः ।  
मन्मथ आविष्ट सर्वान्गो गत आत्मा ताम् अनिन्दिताम् ॥ ४-६६-१५

अ	= not, blameable [im-	ताम्	= towards her	गत आत्मा	= he who - lost, his heart
निन्दिताम्	maculate lady				
सः मारुतः	= he, that Air-god	मन्मथ	= by Love-god, ensor-	दीर्घाभ्याम्	= with long, arms
		आविष्ट सर्व	celled by, in all, limbs	भुजाभ्याम्	
		अन्गः			
ताम्	= her	पर्यष्वजत	= embraced.		

"He that Air-god who is ensorcelled by Love-god in all of his limbs, though he is limbless and existing in thin air, embraced that immaculate lady with both of his far-flung arms, as he lost his heart for her... [4-66-15]

सा तु तत्र एव संभ्रांता सुवृत्ता वाक्यम् अब्रवीत् ।  
एक पत्नी व्रतम् इदम् को नाशयितुम् इच्छति ॥ ४-६६-१६

तत्र	= therein [the matter of invisible hugging]	एव सम्भ्रान्ता	= just, perplexed	सु वृत्ता	= of good, principles [conscientious lady]
सा तु	= she, on her part	वाक्यम्	= sentence, said	इदम् एक	= this, single, wifehood,
		अब्रवीत्		पत्नी व्रतम्	vow - one-man-one-wife principle of mine
कः	= who, to despoil,				
नाशयितुम्	wishes to.				
इच्छति					

"But she that conscientious lady perplexedly said this sentence in that matter of invisible hugging, 'who wishes to despoil my vow of one-man-one-wife...' [4-66-16]

अंजनाया वचः श्रुत्वा मारुतः प्रत्यभाषत ।  
न त्वाम् हिंसामि सुश्रोणि मा भूत् ते मनसोऽभयम् ॥ ४-६६-१७

अन्जनाया	= Anjana's, words, on	मारुतः प्रति	= by Air-god, in reply,	सुश्रोणि	= oh, high-hipped one
वचः श्रुत्वा	listening	अभाषत	spoke		
त्वाम् न	= you, not, I assault [	ते मनसः	= to your, heart, fear, let		
हिंसामि	अर्चैच् = dishonour]	भयम् मा	not, be there.		
		भूत्			

"On listening the words of Anjana the Air-god spoke this in reply, 'oh, high-hipped one, I don't dishonour you, hence let there be no fear in your heart, for I am the all-permeating Air-god... [4-66-17]

मनसा अस्मि गतो यत् त्वाम् परिष्वज्य यशस्विनि ।  
वीर्यवान् बुद्धि संपन्नः पुत्रः तव भविष्यति ॥ ४-६६-१८

यशस्विनि	= oh, honourable lady	यत्	= by which reason	त्वाम्	= you, on embracing
मनसा गतः	= by sense [supersensory, ] entered [impregnate within you]	अस्मि	= I am by that reason	परिष्वज्य	
वीर्यवान्	= valiant one	बुद्धि सम्पन्नः	= intellect, endowed with	तव	= to you
				पुत्रः	= son, will be there
				भविष्यति	[takes birth.]

"By which reason I embraced you and impregnate myself within you, by that reason you are impregnated in a supersensory manner, thereby you will beget a valiant son endowed with intellect... [4-66-18]

महासात्त्वो महातेज महाबल पराक्रमः ।  
लङ्घने प्लवने चैव भविष्यति मया समः ॥ ४-६६-१९

महा सात्त्वः	= admirably, brave	महा तेज	= bravely [formal: splendid, spectacular - make a brave show,] dazzling	महा बल	= dazzlingly [intr. archaic [of eyes] be dazzled,] forceful
पराक्रमः	= [elliptic: forcefully] overpowering	लङ्घने प्लवने	= in fly off, jump off, also	पुत्रः	= a son]
मया समः	= with me, a coequal	चैव	thus		
		भविष्यति	= will be there.		

"An admirably brave, and a bravely dazzling, and a dazzlingly forceful, and a forcefully overpowering son will be there, also thus, he will be a coequal of mine in flying off and jumping up...' Thus, the Air-god said to Anjana. [4-66-19]

एवम् उक्त्वा ततः तुष्टा जननी ते महाकपेः ।  
गुहायाम् त्वाम् महाबाहो प्रजज्ञे प्लवगर्षभ ॥ ४-६६-२०



महाबाहुः	= oh, ambidextrous one	महाकपेः	= great [arcane,] mon- key - Hanuma	एवम् उक्ता	= that way, when she is said [by Air-god]
ते जननी तुष्टा	= your, mother, is grati- fied	ततः	= thereby	प्लवर्गर्षभ	= oh, fly-jumper, the best
त्वाम्	= you, in a cave	प्र जज्ञे	= very, well, divined [tr. discover by guessing, intuition, inspiration, or magic - not a uterine birth.]		
गुहायाम्					

"Oh, arcane monkey Hanuma, when Air-god said so to her, oh, ambidextrous one, your mother is gratified, and then, oh, bullish fly-jumpers, your mother very well divined you in a cave... [4-66-20]

अभ्युत्थितम् ततः सूर्यम् बालो दृष्ट्वा महा वने ।  
फलंचेतिजिघृक्षुस्त्वमुत्सृत्याभ्युत्पतोदिवम् - यद्वा -  
फलम् च इति जिघृक्षुः त्वम् उत्सृत्य अभिउत्पतो दिवम् ॥ ४-६६-२१

ततः	= thereafter	बालः	= [when you were a] boy	त्वम् महा	= you, in vast, forest
अभि	= just, risen, sun, on see- ing	फलम् च	= fruit, just, thus [think- ing]	वने	
उत्थितम्		इति		जिघृक्षुः	= thinking it to be a best catch
सूर्यम् दृष्ट्वा		दिवम्	= onto sky	अभि उत्	= towards, on, fell up -
उत् प्लुत्य	= up, hopped			पतः	flew up.

"Thereafter, when you were a boy you have see the just risen sun in the vast of forest, and deeming it to be a just ripen reddish fruit, and thinking it to be a best catch, you hopped up and flew towards sun on the sky... [4-66-21]

शतानि त्रीणि गत्वा अथ योजनानाम् महाकपे ।  
तेजसा तस्य निर्धूतो न विषादम् ततो गतः ॥ ४-६६-२२

महाकपे	= oh, brave monkey	अथ	= then	योजनानाम्	= yojana-s, three, hun- dreds, on going [on flying up]
तस्य	= his [sun's]	तेजसा	= by radiation, [though] puffed and blown down	ततः	= by it, into anguish
		निर्धूतः		विषादम् न	[scare,] not, you got into [you were inde- fatigably courageous.]
				गतः	

"Even on your flying up three hundred yojana-s, oh, brave monkey, and even when sun's radiation puffed and blown you down, you did not get into any anguish as were indefatigable... [4-66-22]

त्वाम् अपि उपगतम् तूर्णम् अंतरीक्षम् महाकपे ।  
क्षिप्तम् इन्द्रेण ते वज्रम् कोप आविष्टेन तेजसा ॥ ४-६६-२३

महाकपे	= oh, mighty monkey	तूर्णम्	= quickly	अन्तरीक्षम्	= to vault of heaven
उपगतम्	= coming near	त्वाम् अपि	= at you, even [on seeing you]	कोप	= one who with - anger,
इन्द्रेण	= by Indra	तेजसा	= by his effulgence	आविष्टेन	= captivated by
ते	= [at] you	क्षिप्तम्	= catapulted.	वज्रम्	= Thunderbolt

"Oh, mighty monkey, even on seeing you who are coming near the vault of heaven, Indra is captivated by anger and by his effulgence he catapulted his Thunderbolt at you... [4-66-23]

तदा शैलाग्र शिखरे वामो हनुर् अभज्यत ।  
ततो हि नाम धेयम् ते हनुमान् इति कीर्तितम् ॥ ४-६६-२४

तदा शैलाग्र	= then, on mountaintop,	वामः हनुः	= left, cheekbone [zygomatic arch,] broken	ततः	= thereupon
शिखरे	highest one [after your falling on it]	अभज्यत		हनु मान्	= cheekbone, one who has one who is having a broken left cheekbone, thus hanuumaan
ते	= your	नामधेयम्	= name-phrasing		
इति	= thus	कीर्तितम् हि	= averred to be, indeed.		

"Then, your left cheekbone, zygomatic arch, is broken when you fell down on a highest mountaintop, from thereupon your name-phrase is indeed averred as "[4-66-24]

The word hanu also means 'wisdom...' and Hanuma is one having an absolute wisdom. He is also addressed as "Hanuma and at certain places Valmiki terms him as "nectareous...

ततः त्वाम् निहतम् दृष्ट्वा वायुः गन्ध वहः स्वयम् ।  
त्रैलोक्यम् भृश संक्रुद्धो न ववौ वै प्रभञ्जनः ॥ ४-६६-२५

ततः	= then	गन्ध वहः	= scent, carrier	प्र भञ्जनः	= in their entirety, breaker - of trees etc., by his wind-storms, tempestuous Air-god
वायुः	= Air-god	त्वाम्	= you, mutilated, on observing	स्वयम्	= personally - physically
भृश संक्रुद्धः	= highly, infuriated	निहतम् दृष्ट्वा		न ववौ वै	= not, circulate, really.
		त्रैलोक्यम्	= in triad of worlds		

"Then on observing that you are mutilated, highly infuriated is that scent-wafer Air-god and that tempestuous Air-god has not physically circulated throughout the triad of worlds... [4-66-25]

संभ्रांताः च सुराः सर्वे त्रैलोक्ये क्षुभिते सति ।  
प्रसादयन्ति संक्रुद्धम् मारुतम् भुवनेश्वराः ॥ ४-६६-२६

त्रैलोक्ये	= triad of worlds, roiled,	भुवन ईश्वराः	= universe's, lords - ad-	सर्वे सुराः	= all, [such] gods
क्षुभिते सति	while being		ministrative gods		
संभ्रान्ताः	= are bewildered	संक्रुद्धम्	= enraged, Air-god,		
		मारुतम्	started to supplicate		
		प्रसादयन्ति	for grace.		

"When the triad of worlds is being roiled with breathlessness, all the administrative gods of universe are bewildered, and they started to supplicate the Air-god for his grace... [4-66-26]

प्रसादिते च पवने ब्रह्मा तुभ्यम् वरम् ददौ ।  
अशस्त्र वध्यताम् तात समरे सत्य विक्रम ॥ ४-६६-२७

समरे सत्य	= oh, one - in war,	तात	= oh, bear boy	पवने	= Air-god, while being
विक्रम	chivalric, warrior -			प्रसादिते	supplicated
	Hanuma				
ब्रह्मा	= Brahma	तुभ्यम्	= to you	अ शस्त्र	= not, by [any] missile,
				वध्यताम्	destructibility
वरम् ददौ	= boon, gave.				

"Oh, chivalric warrior at war, while the Air-god is being supplicated, oh, dear boy, Brahma gave you a boon decreeing your 'indestructibility by any missile...' [4-66-27]

वज्रस्य च निपातेन विरुजम् त्वाम् समीक्ष्य च ।  
सहस्र नेत्रः प्रीत आत्मा ददौ ते वरम् उत्तमम् ॥ ४-६६-२८  
स्वच्छन्दतः च मरणम् तव स्यात् इति वै प्रभो ।

प्रभुः	= oh, ablest Hanuma	सहस्र नेत्रः	= Thousand-eyed one -	वज्रस्य	= of Thunderbolt, falling
			Indra	निपातेन	- on you, hit by it
त्वाम्	= you	विरुजम्	= without, hurt	समीक्ष्य	= on scrutinising
प्रीत आत्मा	= glad, at heart [kind-	तव	= for you	स्वच्छन्दतः	= by volition, death, let
	heartedly]			मरणम्	there be
इति	= saying so	ते	= to you	स्यात्	
				उत्तमम्	= choicest, boon, he
				वरम् ददौ	gave.

"On scrutinising that you are unhurt even after hit by Thunderbolt, oh, ablest Hanuma, the Thousand-eyed Indra kind-heartedly gave you a choicest boon saying that your death occurs only by your own volition... [4-66-28, 29a]

स त्वम् केसरिणः पुत्रः क्षेत्रजो भीम विक्रमः ॥ ४-६६-२९  
 मारुतस्य औरसः पुत्रः तेजसा च अपि तत् समः ।  
 त्वम् हि वायु सुतो वत्स प्लवने च अपि तत् समः ॥ ४-६६-३०

भीम विक्रमः	= one who is - frightful, venturer [fist fighter - pugilist]	सः त्वम्	= such as, you are	केसरिणः	= Kesari's
क्षेत्र जः	= arable, born [wife's son, where wife is an arable land, and its crop is his son]	पुत्रः	= son	मारुतस्य	= Air-god's
औरसः पुत्रः	= direct-descendent, son	तेजसा	= by spiritedness [gusting]	तत् समः च	= his [Air-god,] selfsame, also
वत्स	= oh, dear boy	वायु सुतः	= [as] Air-god's, son	त्वम् प्लवने तत् समः हि	= in flying, his [Air-god's,] selfsame, in all respects.

"Such as you are, you are Kesari's son through his wife, oh, frightful pugilist, and you are the lineal son of Air-god, and even by your gusting you are selfsame to Air-god, and even by your flying also you are his selfsame to Air-god, in all respects... [4-66-29b, 30]

There used to be many systems to beget children in the bygone eras, called क्षेत्रज , one's own, औरस , in one's own wife but by other supernatural entities, नियोग , in one's own though other superior human beings or supernatural beings, and कृत्रिम , by artificial methods like the present day cloning or by 'test tube baby' methods, and by दत्त , adaptation etc. Here Hanuma is said to be both the क्षेत्रज as well as औरस where his औरस sonship is said for its गौण अर्थ latent and incidental meaning to endow him with the attributes of Air-god. Dharmakuutam narrates about these system and some of it is:

अत्र मारुत औरसत्वम् मारुत वीर्य उत्पन्नत्व मात्रेण गौणम् बोध्यम्। सङ्स्कृते स्व क्षेत्रे स्व वीर्यात् उत्पन्नस्य औरस शब्द मुख्य अर्थत्वात्। तथा च औरस आदि विभाग प्रतिपादनम् उपस्सरम् तल्लक्षणम् दर्शितानि मनुना - औरस क्षेत्रजः चैव दत्तः कृत्रिम एव च। गूढः ओत्पन्न अपविद्धः च दायासा बान्धवाः च षट्॥ - तेषाम् लक्षणानि अपि स एव आह - स्व क्षेत्रे सङ्स्कृतायाम् तु स्वयम् उत्पादितः च यः। तम् औरसम्विजानीयात् पुत्रम् प्रथम कल्पितम्॥ स्व धर्मेण नियुक्तायाम् क्षेत्रजः स्मृतः। सदृशम् प्रीति सम्युक्तम् स ज्ञेयः कृत्रिमः सुतः। मनु --

And these systems of begetting children is a taboo and banned for this Kali Yuga era:

एतेषु दत्त औरस व्यतिरिक्तानाम् पुत्रत्वे परिग्रः कलौ निषिद्धः। चन्द्रिक स्मृति अर्थ सार आदौ कलि युग धर्म मध्ये परिगणनात् - इति

And the verse 20 says that Anjana has 'divined Hanuma...' प्र ज ज्ञे = very, well, divined... [tr. discover by guessing, intuition, inspiration, or magic] but not 'delivered' manually through routine labour.

वयम् अद्य गत प्राणा भवान् अस्मासु सांप्रतम् ।  
दाक्ष्य विक्रम संपन्नः कपि राज इव अपरः ॥ ४-६६-३१

अद्य वयम् = now, we are [I am,] गत प्राणा gone, lives [as good as dead] अस्मासु = among us	भवान् = you दाक्ष्य विक्रम = competence, valiance, सम्पन्नः rife with	साम्प्रतम् = presently अपरः कपि = the other, monkey's, राज इव king [Sugreeva,] like.
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"Presently we are as good as dead, and among us presently you are the only one rife with competence and valiance, you are the other Sugreeva, the king of monkeys, to us... [4-66-31]

त्रिविक्रमे मया तात स शैल वन कानना ।  
त्रिः सप्त कृत्वः पृथिवी परिक्रान्ता प्रदक्षिणम् ॥ ४-६६-३२

तात = oh, dear boy पृथिवी = earth is प्रदक्षिणम् = circumambulations, परिक्रान्ता moved around.	त्रिविक्रमे = in TrivikRaama [dur- ing the period of incar- nation] मय = by me	स शैल वन = with, mountains, कानना forests, thickets त्रिः सप्त = three seven = twenty- one, times, on making कृत्वः - multiplying
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"During the period of TrivikRaama incarnation I have circumambulated the earth inclusive of its mountains, forests and thickets for twenty-one times, moving rightward around it... [4-66-32]

तथा च ओषधयो अस्माभिः संचिता देव शासनात् ।  
निर्मथ्यम् अमृतम् याभिः तदा तदानीम् नो महत् बलम् ॥ ४-६६-३३

तदा = then याभिः = by which [herbs] ओषधयः = herbal plants तदानीम् = then	तथा = that way अमृतम् = ambrosia, is to be निर्मथ्यम् churned अस्माभिः = by us [by me] नः बलम् = for us [to me, there महत् used to be] great, en- ergy.	देव = by gods, orders शासनात् = such] सन्चिताः = collected
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"Like that, by the order of gods we ourselves have collected those herbal plants with which ambrosia had to be churned from Milky Ocean, and in that way, then there used to be a great energy for us... [4-66-33]

The expressions 'we' and 'us' 'ourselves' are royal the 'we-s', 'us-s' and 'ourselves...'

स इदानीम् अहम् वृद्धः परिहीन पराक्रमः ।  
साम्प्रतम् कालम् अस्माकम् भवान् सर्व गुण अन्वितः ॥ ४-६६-३४

इदानीम् वृद्धः	= presently, an aged one	सः अहम्	= such as I am	परि हीन	= completely, lessened
पराक्रमः	= valiance	साम्प्रतम् कालम्	= at present, time	भवान् अस्माकम्	= you, among us
सर्वं गुणः अन्वितः	= with all, endowments, endowed with.				

"Such as I am, I am now aged and my valiance is completely lessened... but at the present time, you alone are endowed with all endowments among us... [4-66-34]

तत् विजृम्भस्व विक्रान्तः प्लवताम् उत्तमो हि असि ।  
त्वत् वीर्यम् द्रष्टु कामा इयम् सर्वा वानर वाहिनी ॥ ४-६६-३५

विक्रान्तः	= oh, vanquisher	तत्	= thereby	विजृम्भस्व	= give a jump-start - to leap ocean
प्लवताम् उत्तमः असि हि	= among fly-jumpers, the best, you are, indeed	सर्वा इयम् वानर वाहिनी	= entire, this, vanara, army	त्वत् वीर्यम्	= your, prowess
द्रष्टु काम	= to witness, is anxious.				

"Thereby oh, vanquisher Hanuma, you give a jump-start to leap the ocean. Indeed, you alone are the best one among all fly-jumpers, and this entire vanara army is anxious to witness your prowess... [4-66-35]

उत्तिष्ठ हरि शार्दूल लङ्घयस्व महा अर्णवम् ।  
परा हि सर्व भूतानाम् हनुमन् या गतिः तव ॥ ४-६६-३६

हरि शार्दूल महा अर्णवम् लङ्घयस्व	= oh, monkey, lion-like vast, ocean, you leap	हनुमन् तव	= oh, Hanuma your	उत्तिष्ठ या गतिः	= arise = which, cruise [escape velocity = the mini- mum velocity needed to escape from the gravitational field of a body] that is
सर्वं भूतानाम्	= all, beings - escape ve- locity of all beings	परा हि	= unlike / the other, in- deed.		

"Arise, oh, lion-like monkey, leap over this vast ocean, oh, Hanuma, your escape velocity is indeed unlike that of all the other beings... [4-66-36]

विषाण्णा हरयः सर्वे हनुमन् किम् उपेक्षसे ।  
विक्रमस्व महावेग विष्णुः त्रीन् विक्रमान् इव ॥ ४-६६-३७

हनुमन्	= oh, Hanuma	सर्वे हरयः विषाण्णा	= all, monkeys, are dispirited	किम् उपेक्षसे	= why, indolence of yours
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महावेग	= highly, speedy [speedier than sound, light and thought - supersonic, super-photic, super-cerebric ]	विष्णुः त्रीन्	= Vishnu, three [who trod the triad of worlds in a trice,]	वि क्रमस्व	= boldly, triumph over.
अदरार्थम्	= boldly, triumph over.	लोकान्			
पुनरुक्ति वि		विक्रमान्			
वृत्तामस्व		इव	trod, as with		

"Oh, Hanuma, all these monkeys are dispirited. Why this indolence of yours? You boldly triumph over the ocean as your speed is highest, supersonic, super-photic, super-cerebric is your celerity. As with Vishnu who trod the triad of worlds in a trice, you too triumph over..." Thus Jambavanta persuaded Hanuma to get ready for action. [4-66-37] The bracketed words are in remembrance of the regularly chanted eulogy of Hanuma:

मनोजवम् मारुत तुल्य वेगम् जितेन्द्रियम् बुद्धिमताम् वरिष्ठम्।  
वातात्मजम् वानर यूध मुख्यम् श्री राम दूतम् शिरसा नमामि ॥ स्पृह्यस्व

in that mano javam is 'speedier than thought...'

ततः कपीनाम् ऋषभेण चोदितः  
प्रतीत वेगः पवन आत्मजः कपिः ।  
प्रहर्षयन् ताम् हरि वीर वाहिनीम्  
चकार रूपम् महत् आत्मनः तदा ॥ ४-६६-३८

ततः	= thereafter, of mon-	प्रतीत वेगः	= familiar, one whose	पवन	= Air-god's, son, mon-
कपीनाम्	keys, bullish [Jambavanta] motivated		speed [coupled with his irresistible enterprise]	आत्मजः	key
चोदितः	by	प्र हर्षयन्	= to highly, gladden	कपिः	
ताम्	= her, monkey, army			तदा	= then
हरि वीर		रूपम्	= form - physique	महत् चकार	= enormously, made.
वाहिनीम्					
आत्मनः	= his own				

Thereafter, when the best monkey among monkeys, namely Jambavanta, the king of bears has motivated, then that son of Air-god, Hanuma, whose speed is familiar coupled with his irresistible enterprise, enormously increased his physique as though to gladden the army of monkeys. [4-66-38]

### Some parables of Hanuma

Apart from trying to snatch Sun-fruit, Hanuma childhood-rascaling was intolerable for some sages and hermits. Hanuma used to tease and tickle the sages by snatching away their personal belongings, by spoiling well arranged worship articles etc. Knowing that Hanuma is indomitable by the blessings of Brahma and Indra and all the celestials, and as a severe punishment is uncalled for, as he is simple little monkey, the sages

gave him a minor curse. That curse is does not remember his might on his own, but recollects it whenever others remind him about it... If Hanuma were to be aware of his own might, the course of Raamayana would have been otherwise. He would have simply enlarged his body and brought whole of Lanka island to Raama, as he has lifted सन्जिविनि mountain, to enliven Lakshmana in the war with Ravana son, Indrajit. So this was a necessary curse upon Hanuma. Hence Jambavanta had to harangue Hanuma.

The word कपि also means कम् = water पि = drinker, drinker of waters... the Sun. कपर्कयेभवानराः Sun, monkey, elephant are the meanings for कपि . As Sun drinks waters only to give rain Hanuma drinks राम रस अमृत to shower wisdom on anyone, may it be Sugreeva, Angada or Seetha. Hanuma is the student of a guru no less than Sun-god. On ascertaining that nobody is prepared to teach him scriptures, and fied him as a fickle monkey, he approaches Sun, as Sun is an all-knowing teacher, कर्म साक्षि , an eternal witness of all deeds. Hanuma raises his body to solar orbit and requests Sun to accept his studentship. Sun declines saying, I am ever on my wheels, where can I be standstill to teach you leisurely, I have my unending duty to perform... and thus continued His solar traversal. But Hanuma undeterred by Sun dismissing, still enhances his body, placing one leg on the eastern mountain range and the other on the western, face turned toward the travelling Sun. Hanuma again requested Sun in this posture saying, my face will always be towards you, in whichever orbit you go, but teach me...oh! God... quot Pleased by the pertinence of Hanuma, Sun teaches all the scriptures to Hanuma. So also Hanuma is a witness to all the happenings in Raamayana, like Sun, and also performing whatever duty assigned to him. Even today any student is asked to adore Hanuma, to obtain such a stubborn health, enduring education, and above all a reverential scholarship.

Hanuma is having a benefit of इच्छा मरणम् at his wish... but he is not yet dead, believably, for he is चिरन्जीवि entity on earth... When Raama is crowned as emperor, after his exile and eliminating Ravana, Raama and Seetha gave gifts to all of their friends. When it was turn to Hanuma to choose a gift, shunning the heavens or other higher planes or other things, he asks for living in this mortal world as long as the name रूअम is audible. Then Seetha blesses Hanuma with that gift saying Oh! Hanuma, wherever you are, there will be plenty of fruits and eatables, and further, in villages, public shelters, temples, houses, gardens, cowsheds, cities, and at riversides, crossroads, pilgrimages, water tanks, trunks of banyan trees, and on mountains, caves, peaks and wherever people stroll, your image will be installed, so that you can listen Raama name, uttered by the people from all corners of the earth... quot Thus Hanuma is believed to be still living, as the name of Raama is still audible. He is also called अन् ओळ् मोन्केय् living from ages till now, which is reflected in Maha Bharata, when



Bhima could not lift the tail of this old monkey, on his way in forests. Even today one can see huge images, statues of Hanuma at all these places, as said by Seetha, either installed ages ago, or recently.

Another parable is told that Hanuma is the first one to script Raamayana on claytablets, recording each and every detail of what Raama did. Having finished his writing he brought those claytablets to Raama, to bless that work. Raama humbly said to Hanuma, I have not done anything great to be recorded this laboriously... I have done my righteous duty...that all... quot Then Hanuma was upset. Dejected by the slighting away of great deeds as simple acts of duty by Raama, Hanuma brought those clay tablets to seashore, recited each verse, and broke each tablet on his knee and threw them into sea. This writing is called हनुमद् रामायणम् .

This work is unavailable from that time. But one tablet came to shore afloat on the sea, which is retrieved during the period of Mahakavi Kalidasa, and hung at a public place to be deciphered by scholars. On that tablet only one foot of a stanza is available. That foot says Oh! Ravana, those your ten heads, on which you lifted of Mt. Kailah, the abode of Shiva, are now bumped on battlefield by the claws of crows and eagles, know what has happened to your high-headed Decahedral pride, at the hands of virtue... Kalidasa deciphers this stanza and informs that it is from हनुमद् रमयन , recorded by Hanuma, but an extinct script. And Kalidasa salutes that clayplate for he is fortunate enough to see at least one stanza of हनुमद् रामायण . It is said that none can conclusively narrate about Hanuma, for he is many faceted. He is symbolic for unwavering dedication to righteousness, unstinting performance of entrusted duties, unfailing talents in service. So the tradition holds Hanuma dear...

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे षट्षष्टितमः सर्गः ॥

Thus completes 66<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 67 Sarga 67 - सप्त षष्ठितमः सर्ग

## Hanumaan Asserts His Capabilities To Leap The Ocean

Introduction -

Hanuma comes forward to leap the ocean at the repeated encouragement given by Jambavanta. Then he increases his physique, fit enough to take a leap, and starts declaring his capabilities, by which the other monkeys feel jubilant. Then Hanuma climbs Mt. Mahendra, by which whole of that mountain is put to turmoil. And he reaches Lanka, instinctually, as he has the speed of Air-god and of the Thought Process, i.e., "javam, maaruta tulya vegam...Thus, with this chapter this book of Kishkindha Kanda, 'The Empire of Holy Monkeys...' concludes.

तम् दृष्ट्वा जृम्भमाणम् ते क्रमितुम् शत योजनम् ।  
वेगेन आपूर्यमाणम् च सहसा वानरोत्तमम् ॥ ४-६७-१

सहसा शोकम् उत्सृज्य प्रहर्षेण समन्विताः ।  
विनेदुः तुष्टुवुः च अपि हनूमन्तम् महाबलम् ॥ ४-६७-२

शत	= hundred,	yojana	जृम्भमाणम्	= burgeoning	सहसा	= quickly
योजनम्	[ocean], to cross over					
क्रमितुम्			आ पूर्य	= filling up, also [stupendously maximising body]	वानर	= monkey, the best
वेगेन	= progressively		माणम् च		उत्तमम्	
महाबलम्	= staggeringly, mighty one		हनूमन्तम्	= at Hanuma	दृष्ट्वा	= on seeing
ते	= those [the other monkeys]		सहसा	= instantly, sadness, shunning off	प्रहर्षेण	= jubilation, along with
विनेदुः	= raved		उत्सृज्य		समन्विताः	[jubilantly]
			तुष्टुवुः च	= rhapsodize over, also, even.		
			अपि			

On seeing that best monkey Hanuma, who is burgeoning to cross over the hundred yojana-ocean and who is also quickly, progressively, and stupendously maximising his body, the other monkeys instantly shunning off their sadness, raved and rhapsodized over that staggeringly mighty monkey, Hanuma. [4-67-1, 2]

प्रहृष्टा विस्मिताः च अपि ते वीक्षन्ते समन्ततः ।  
त्रिविक्रम कृत उत्साहम् नारायणम् इव प्रजाः ॥ ४-६७-३

समन्ततः	= all over [available]	ते	= those [monkeys]	प्रहृष्टा	= altogether, buoyed up
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विस्मिताः च = utterly, astounded,  
अपि also, even

प्रजाः = [as with] people

त्रिविक्रम कृत = in TrivikRaama [incar-  
उत्साहम् nation,] made [when  
tri-world was trodden  
by Vishnu,] enthusias-  
tically [as with the en-  
thusiasm then shown  
by the people]

नारायणम् = at Narayana, as with,  
इव वीक्षन्ते [monkeys] are seeing  
[at Hanuma.]

Those monkeys available all over there are altogether buoyed up and utterly astounded, and as with the people who have enthusiastically seen Narayana when He maximised His physique to tread the triad of worlds in His TrivikRaama incarnation, these monkeys too are looking at Hanuma who is now maximising his body. [4-67-3]

संस्तूयमानो हनुमान् व्यवर्धत महाबलः ।  
समाविध्य च लांगूलम् हर्षात् बलम् उपेयिवान् ॥ ४-६७-४

महाबलः = [already an] outmatch-  
ing one in energy  
हर्षात् = by gladness [owing to  
extolling]  
समाविध्य = impetuously lashing  
सम् आ  
विध्

हनुमान् = Hanuma  
बलम् = [added] energy,  
उपेयिवान् [Hanuma] on accruing  
व्यवर्धत वि अ = outsized himself.  
वर्ध्

सम् = while being extolled  
स्तूयमानः  
लांगूलम् = tail

Hanuma who is already an outmatching monkey by way of his energy, has now accrued added energy obtained through the gladness derived by the way of extolment from other monkeys, and then he impetuously lashed his tail and oversized himself. [4-67-4]

तस्य संस्तूयमानस्य सर्वैः वनर पुंगवैः ।  
तेजसा आपूर्यमाणस्य रूपम् आसीत् अनुत्तमम् ॥ ४-६७-५

सर्वैः वनर = by all, monkey, chiefs  
पुंगवैः  
तस्य रूपम् = his, physique

संस्तूयमानस्य = while being eulogised  
अन् = not, surpassed, it be-  
उत्तमम् came.  
आसीत्

तेजसा = by resplendence, be-  
आपूर्यमाणस्य ing reinforced

His physique which is being reinforced with resplendence while all the monkey chiefs are eulogising him has become unsurpassed in its form. [4-67-5]

यथा विजृम्भते सिंहो विवृते गिरि गह्वरे ।  
मारुतस्य औरसः पुत्रः तथा संप्रति जृम्भते ॥ ४-६७-६

विवृते	= in wide-open [or, spacious]	गिरि गह्वरे	= in mountain's, in cave / den	सिंहः यथा	= a lion, as to how,
मारुतस्य	= Air-god's, lineal, son	सम्प्रति तथा	= now, like that, prancing around.	विजृम्भते	prances about
औरसः पुत्रः					

Hanuma, the lineal son of Air-god, is now prancing about as with a lion prancing around a wide-open den of a mountain. [4-67-6]

अशोभत मुखम् तस्य जृम्भमाणस्य धीमतः ।  
अंबरीष उपमम् दीप्तम् विधूम इव पावकः ॥ ४-६७-७

जृम्भमाणस्य	= while he is inflating, of	तस्य मुखम्	= his, face	दीप्तम्	= red hot
धीमतः	that clever one	वि धूम	= without, fumes,	अशोभत	= shone forth.
अम्बरीष	= frying-pan, in simile	पावकः इव	Ritual-fire, like		
उपमम्					

While he is inflating the face of that clever Hanuma shone forth like a red-hot frying pan and like the fumeless white-hot Ritual-fire. [4-67-7]

हरीणाम् उत्थितो मध्यात् संप्रहृष्ट तनू रुहः ।  
अभिवाद्य हरीन् वृद्धान् हनुमान् इदम् अब्रवीत् ॥ ४-६७-८

हरीणाम्	= from monkeys, from	सम् प्र हृष्ट	= highly gladdened	तनू रुहः	= from body, rose [hairs, hair-raising bodied, with a spine-tingling sensation in his body]
मध्यात्	the mid of, on bestirring himself				
उत्थितः					
हनुमान्	= Hanuma	वृद्धान्	= elderly, monkeys, on	इदम्	= this, said.
		हरीन्	reverencing	अब्रवीत्	
		अभिवाद्य			

On bestirring himself from among the monkeys, and on reverencing the elderly monkeys, Hanuma said this, with a spine-tingling sensation in his body. [4-67-8]

अरुजन् पर्वत अग्राणि हुताशन सखो अनिलः ।  
बलवान् अप्रमेयः च वायुः आकाश गोचरः ॥ ४-६७-९

हुताशन	= Fire-god's, friend	अप्रमेयः च	= inestimable, also	बलवान्	= formidable one [in formidableness]
सखः		अनिलः	= expeditious one	वायुः	= Air-god
आकाश	= in skies, meandering	गमन शीलः			
गोचरः	one				

पर्वत अग्राणि	= mountain,	tops,
अरुजन्	[while]	toppling
	down.	

"He who is an inestimable one in his formidableness, and an expeditious one in his meandering in the skies, that Air-god who is the friend of Fire-god will be toppling mountaintops..... [4-67-9]

तस्य अहम् शीघ्र वेगस्य शीघ्र गस्य महात्मनः ।  
मारुतस्य औरसः पुत्रः प्लवने च अस्मि तत् समः ॥ ४-६७-१०

शीघ्र वेगस्य	= high, speeded one	शीघ्र गस्य	= brisk, paced one	महा	= great-souled	[life-
				आत्मनः	sustainer]	
तस्य	= his	मारुतस्य	= of Air-god	प्राण रक्षकः		
अहम्	= such as I am	प्लवने तत्	= in flight, his [Air-god,]	औरसः पुत्रः	= lineal, son	
		समः अस्मि	coequal, I am.			

"I am the lineal son of that high-speeded, brisk paced, life-sustaining Air-god, hence I am a coequal to him in flights... [4-67-10] Hanuma narrates many of his capabilities to his fellow monkeys and on listening them Jambavanta blesses him to find Seetha. This is not a self-exaltation but self-assertion of his capabilities. Hence these are to be taken as expressions of strong assertions, rather than a self-eulogy or wishful thinking, and hence it is said here in 'shall I? Do you want me to?' fashion.

उत्सहेयम् हि विस्तीर्णम् आलिखन्तम् इव अंबरम् ।  
मेरुम् गिरिम् असंगेन परिगन्तुम् सहस्रशः ॥ ४-६७-११

विस्तीर्णम्	= broad	अम्बरम्	= [scribing on] sky	आलिखन्तम्	= scratching	[standing
				इव	like lofty scribe-pawl,]	
मेरुम्	= Meru, mountain	अ सन्गेन	= un, remitting - un-	सहस्रशः	= for thousands	[of
गिरिम्		रमित्ग	remittingly		times]	
परि गन्तुम्	= round, to go - circum-	उत्सहेयम्	= I venture to, indeed.			
abulate		हि				

"Indeed shall I venture to go round the Mt. Meru, which is standing like a broad and lofty scribe-pawl scribing on the sky, for thousands of times, that too, unremittingly... [4-67-11] Annex: 'As none has ventured to measure its circumference nor its height, so far...'

बाहु वेग प्रणुन्नेन सागरेण अहम् उत्सहे ।  
समाप्लावयितुम् लोकम् स पर्वत नदी हृदम् ॥ ४-६७-१२

अहम्	= I	बाहु वेग	= by [undulating] arm's,	प्रणुन्नेन	= skewing down	[for
			speed		spiralling waters up]	

सागरेण	= of ocean	स पर्वत नदी	= together with, moun-	लोकम्	= world
		हृदम्	tains, rivers, lakes		
समाप्लावयितुम्	= to completely inun-	उत्सहे	= I venture to.		
सम् आ प्लव	date				

" Or, shall I venture to skew down the ocean with the speed of my undulating arms to spiral up its waters, in order to completely inundate the world together with its mountains, rivers and lakes... [4-67-12]

Annex: 'As none has turned the table of ocean, nor the ocean swam beyond its shoreline in a fashion of mis-demeanour, all through the creation, shall I make it so, now...

मम ऊरु जन्घा वेगेन भविष्यति समुत्थितः ।  
समुत्थित महा ग्राहः समुद्रो वरुण आलयः ॥ ४-६७-१३

वरुण	= Rain-god's, abode,	मम ऊरु	= my, thighs, calves, by	सम्	= shoved up
आलयः	ocean	जन्घा वेगेन	speed of	उत्थितः	
समुद्रः					
समुत्थित	= shoved up, [will be	भविष्यति	= happens to be -		
महा ग्राहः	its,] great, capturers		spilling over.		
	[sharks and the like]				

"Shall I shove up the ocean, the abode of Rain-god, with the speed of my thighs and calves in order that its underwater beings like sharks, alligators and crocodiles will be shoved up and spilled all over... [4-67-13]

Annex: 'unheard is the fact that marine fauna has ever came out onto land... shall I make them come out of it now, and offer as an easy prey to Garuda... as Garuda helps a lot in the Great War with Ravana, in future...

पन्नग अशनम् आकाशे पतन्तम् पक्षि सेवितम् ।  
वैनतेयम् अहम् शक्तः परिगन्तुम् सहस्रशः ॥ ४-६७-१४

पन्नग	= viper, diner	पक्षि	= birds, one who is	आकाशे	= in sky, when fallen -
अशनम्		सेवितम्	adored by [lord of	पतन्तम्	flying on the sky
			birds]		
वैनतेयम्	= [around] Garuda	सहस्रशः	= for thousands of	परिगन्तुम्	= to circumambulate
			[times]		
अहम् शक्तः	= I am, capable.				

"Shall I make circumambulations for thousands of times around the Lord of Birds and the viper-diner, Garuda, while he is on the wing in the sky... [4-67-14] Annex: 'unknown is one who can dare to approach or trespass Garuda's flight path, and all the birds slide-slip if He comes into sight... shall I orbit Him now, as he is considerate of me...

उदयात् प्रस्थितम् वा अपि ज्वलन्तम् रश्मि मालिनम् ।  
अन् अस्तमितम् आदित्यम् अभिगन्तुम् समुत्सहे ॥ ४-६७-१५

ततो भूमिम् असंस्पृष्ट्वा पुनः आगन्तुम् उत्सहे ।  
प्रवेगेन एव महता भीमेन प्लवगर्षभाः ॥ ४-६७-१६

प्लवगर्षभाः	= oh, fly-jumpers, the best	वा अपि	= or, even	उदयात्	= from Mt. Udaya [Mt. Sunrise]
प्रस्थितम्	= started journeying	ज्वलन्तम्	= flaming	रश्मि	= [flaming] sunrays,
				मालिनम्	having as a garland of [corona]
आदित्यम्	= to Sun	अन्	= not, dusk [before sundown]	अभिगन्तुम्	= towards going
उत्सहे	= I venture	ततः	= then	भूमिम्	= land
अ संस्पृष्ट्वा	= without, touching	भीमेन	= with astounding [speed]	महता	= with astonishing
प्र वेगेन	= with high, speedily [impetuosity]	पुनः	= again - revolving around	आगन्तुम्	= to comeback
समुत्सहे	= I venture to.				

"Oh, best fly-jumpers, just by my astounding and astonishing impetuosity shall I venture to start with the Sun who starts his journey of the day from Mt. Sunrise, and shall I go to Mt. Dusk before Sun, and again shall I venture to comeback even before the sundown towards the same day's flaming Sun when he is garlanded with flaming sunrays around him in midday, that too without my touching the land... [4-67-15, 16]

उत्सहेयम् अतिक्रान्तुम् सर्वान् आकाश गोचरान् ।  
सागरम् शोषयिष्यामि दारयिष्यामि मेदिनीम् ॥ ४-६७-१७

आकाश गो	= sky, way, wayfarers	सर्वान्	= all of them	अतिक्रान्तुम्	= to overtake
चरान्					
उत्सहेयम्	= I venture to	सागरम्	= ocean, I wish to dry up	मेदिनीम्	= earth, I wish to pare off.
		शोषयिष्यामि		दारयिष्यामि	

"Shall I overtake all the wayfarers in skyway, or shall I parch down the ocean, or pare off the earth... [4-67-17]  
These capabilities of these vanara-s are already said in Bala Kanda, as their congenital capabilities as at 1-17-27:  
'They can also speedily agitate the Lord of Rivers, the Ocean...tear off the ground with their two feet, and can leap great oceans...'

पर्वतान् चूर्णयामि प्लवमानः प्लवंगमाः ।  
हरिष्यामि ऊरु वेगेन प्लवमानो महाअर्णवम् ॥ ४-६७-१८

प्लवंगमाः	= oh, fly-jumpers	प्लवमानः	= while fly-jumping	पर्वतान्	= mountains, I wish to
				चूर्णयामि	pulverise

प्लवमानः	= while I fly over	ऊरु वेगेन	= by my thigh's, speed	महार्णवम्	= great ocean
हरिष्यामि	= I wish to expropriate - wish to deplete.				

"Or, shall I pulverise the mountains while fly-jumping on them, or oh, fly-jumpers, shall I splash out the waters great ocean just by the speed of my thighs while I fly over it, by which all of its water will trail after my tail...

[4-67-18]

लतानाम् विविधाम् पुष्पम् पादपानाम् च सर्वशः ।  
 अनुयास्यति माम् अद्य प्लवमानम् विहायसा ॥ ४-६७-१९  
 भविष्यति हि मे पन्थाः स्वातेः पन्था इव अंबरे ।

अद्य	= now	विहायसा	= by sky, while I fly	माम्	= me
लतानाम्	= of [every] climbing	प्लवमानम्		पुष्पम्	= flower
पादपानाम्	plants, of trees, also	विविधाम्	= divers		
च					
सर्वशः	= from all over	अनुयास्यति	= straggle after me then	अम्बरे	= in sky
मे पन्थाः	= my, [flight] path will be like that of	स्वातेः पन्था इव	= Star Swati's, path, like	भविष्यति हि	= it will be, indeed.

"Or, shall I now let divers flowers of every climbing plant and tree straggle after me when I fly by the sky... then my flight path will become like that of Star Swati and its constellate stars twinkling in the sky... [4-67-19]

Annex: 'these flowers pay a floral tribute to my flight as a bon voyage... would you like to see it now...' The star Swati is Arcuturus, as forming the 13th and 15th lunar asterism, and esteemed as deity bringing fresh rains and thereby crops. Hence, this adventure of Hanuma will yield crops in finding Seetha.

चरन्तम् घोरम् आकाशम् उत्पतिष्यन्तम् एव च ॥ ४-६७-२०  
 द्रक्ष्यन्ति निपतन्तम् च सर्व भूतानि वानराः ।

वानराः	= oh, vanara-s	घोरम्	= in terrible [vast of,] sky	उत् पति	= falling up [ascent on
		आकाशम्		ष्यन्तम् एव	northern side,] even,
चरन्तम्	= while going [while I am in movement across the sky]	निपतन्तम्	= falling down [descent on southern side]	च	also
द्रक्ष्यन्ति	= shall see.	च		सर्व भूतानि	= all, beings

"Oh, vanara-s, shall I make all beings see my northerly ascent to the sky, my movement across the vast of sky, and my southerly descent from the sky... [4-67-20b, 21a]

महा मेरु प्रतीकाशम् माम् द्रक्ष्यध्वम् प्लवंगमाः ॥ ४-६७-२१  
 दिवम् आवृत्य गच्छन्तम् ग्रसमानम् इव अंबरम् ।



प्लवङ्गमाः = oh, fly-jumpers	महा मेरु = a prodigious one, to प्रतीकाशम् Mt. Meru, similar in shine - such as I am	दिवम् = sky, spanning on आवृत्य
गच्छन्तम् = while going [a propul- sive force]	अम्बरम् = sky, to swallow up, as ग्रसमानम् though इव	माम् = me, you shall see. द्रक्ष्यध्वम्

"Oh, fly-jumpers, shall I show you a prodigious me spanning the sky like massive Mt. Meru and flying with a propulsive force as though to swallow the sky... [4-67-21b, 22a] Annex: 'so far you have seen one massive Mt. Meru swallowing a bit of sky with its massy peak... but I will be a flying mountain and I will swallow all of the sky, not only with a mountainy peak but with a mountainous base, as well...'

विधमिष्यामि जीमूतान् कंपयिष्यामि पर्वतान् ।  
सागरम् शोषयिष्यामि प्लवमानः समाहितः ॥ ४-६७-२२

समाहितः = self-assuredly वि धमिष्यामि = verily, swipe at [helter-skelter]	प्लवमानः = while flying पर्वतान् = mountains, I wish to कम्प swirl, [topsy-turvy] यिष्यामि	जीमूतान् = clouds [cloudscape] सागरम् = ocean, I wish to sere. शोषयिष्यामि
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"While flying self-assuredly shall I swipe at the cloudscape helter-skelter, or shall I swirl the mountains topsy-turvy, or shall I sere the ocean pell-mell... [4-67-22b, 22c] Annex: 'all can be done not individually, but I do it all at a time, in my gustily alacritous single flight...

वैनतेयस्य वा शक्तिः मम वा मारुतस्य वा ।  
ऋते सुपर्ण राजानम् मारुतम् वा महाबलम् ।  
न तत् भूतम् प्रपश्यामि यत् माम् प्लुतम् अनुव्रजेत् ॥ ४-६७-२३

वैनतेयस्य वा = of Garuda, or	मारुतस्य वा = of Air-god, or	या शक्तिः = [which,] forcefulness - is there to them
सा मम = [that forcefulness,] I have [mine vies with them]	प्लुतम् माम् = while flying, me	यत् भूतम् = which, being
अनुव्रजेत् = follow up on	तत् = that - such a being	सुपर्ण = eagle's, king
महाबलम् = great mighty, Air-god, मारुतम् वा or	ऋते = except for - those two	राजानम् न प्रपश्यामि = not, I see [intangible.]

"Which forcefulness either the Divine Eagle, Garuda, or Air-god has, mine vies with that... and no being is tangible who can follow up on me to overtake while I am on the wing, excepting for the king of eagles, Garuda and the almighty Air-god... [4-67-23]

Here the anu vrjet 'follow up on me...' is not straggling after me...' but 'who can follow me to overtake me in

the race...' Hence 'many can follow me but it can be called, a treading after me, as none can surpass me in my speed...'

निमेष अन्तर मात्रेण निरालम्बनम् अम्बरम् ।  
सहसा निपतिष्यामि घनात् विद्युत् इव उत्थिता ॥ ४-६७-२४

घनात्	= from black-cloud, up-	विद्युत् इव	= electric-flash, as with	निमेष अन्तर	= a minute, within, just
उत्थिता	risen			मात्रेण	by [in a split-second]
सहसा	= in a trice	निर्	= without, support [sup-	निपतिष्यामि	= I wish to fall onto -
		आलम्बनम्	portless,] sky		such a sky.
		अम्बरम्			

"Shall I penetrate the supportless sky in a split-second, like an electric-flash rocketing from a black-cloud in a trice? [4-67-24]

भविष्यति हि मे रूपम् प्लवमानस्य सागरम् ।  
विष्णोः प्रक्रममाणस्य तदा त्रीन् विक्रमान् इव ॥ ४-६७-२५

सागरम्	= ocean, while jumping	मे रूपम्	= my, aspect	तदा	= then [in those days]
प्लवमानस्य	over				
त्रीन्	= with three, paces	प्र क्रम	= easily, pacing [three	अद्य	= now]
विक्रमान्		माणस्य	worlds,] Vishnu's, like		
		विष्णोः इव	that of		
भविष्यति हि	= will become, indeed.				

"When I am jumping over the ocean, now my aspect will indeed become like that of Vishnu who in those days easily paced the triad of worlds just in three paces... [4-67-25]

बुद्ध्या च अहम् प्रपश्यामि मनः चेष्टा च मे तथा ।  
अहम् द्रक्ष्यामि वैदेहीम् प्रमोदध्वम् प्लवंगमाः ॥ ४-६७-२६

प्लवंगमाः	= oh, fly-jumpers	अहम्	= I am	बुद्ध्या च	= by percipience, also,
				प्रपश्यामि	clearly perceiving
मे मनः चेष्टा	= by my, perspicacity's,	तथा	= is like that - similarly	अहम्	= I [avouch that I] will,
च	strokes [different		prognostic	द्रक्ष्यामि	descry, Vaidehi
	strokes like twitches			वैदेहीम्	
	of eyes and arms, etc.,				
	forebodings]				
प्रमोदध्वम्	= rejoice yourselves.				

"Oh, fly-jumpers, I am clearly perceiving by my percipience and the different strokes of my perspicacity are similarly prognostic... and I avouch that I will descry Vaidehi... hence, rejoice yourselves... [4-67-26]

मारुतस्य समो वेगे गरुडस्य समो जवे ।  
अयुतम् योजनानाम् तु गमिष्यामि इति मे मतिः ॥ ४-६७-२७

वेगे मारुतस्य = in speed, Air-god, समः equal to गमिष्यामि = I can traverse	जवे गरुडस्य = in fleetness, Garuda, समः coequal to इति मे मतिः = thus, my, certitude is.	योजनानाम् = yojana-s, ten- अयुतम् तु thousand, even
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"I who am a coequal of Air-god in speediness, and of Garuda in fleetness, can traverse ten-thousand yojana-s at a stretch... that is my certitude... [4-67-27]

वासवस्य स वज्रस्य ब्रह्मणो वा स्वयंभुवः ।  
विक्रम्य सहसा हस्तात् अमृतम् तत् इह आनये ॥ ४-६७-२८  
लंकां वा अपि समुत्क्षिप्य गच्छेयम् इति मे मतिः ।

विक्रम्य = on spring up  हस्तात् = from [their] hand इह आनये = to here, I fetch  गच्छेयम् = go away - I can bring	स वज्रस्य = one who is - with, वासवस्य Thunderbolt, of Indra - either सहसा = fleetly लंकां = Lanka [island itself]  इति मे मतिः = thus, my, mind [confidence.]	स्वयम् भुवः = Self-created, Brahma, ब्रह्मणः वा or अमृतम् = Elixir समुत्क्षिप्य = on upheaving - ex- सम् उप tracting it from ocean क्षिप्य
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"I will fetch that Elixir from the hands of Self-created Brahma, or from hands of Indra even if he is wielding his Thunderbolt just on fleetly triumphing over him... or, I can even bring isle of Lanka itself extracting it from the ocean... thus is my confidence..." So said Hanuma to other monkeys. [4-67-28]

तम् एवम् वानर श्रेष्ठम् गर्जन्तम् अमित प्रभम् ॥ ४-६७-२९  
प्रहृष्टा हरयः तत्र समुदैक्षन्त विस्मिताः ।

तत्र = therein [the matter of leaping the ocean] अमित प्रभम् = one with illimitable, resplendence प्रहृष्टा = extremely gladdened	एवम् = that way तम् वानर = at him, that vanara, the श्रेष्ठम् choicest one विस्मिताः = stunned	गर्जन्तम् = one who is roaring out [his capabilities] हरयः = monkeys समुदैक्षन्त = stared upward [for सम् उद् ईक्ष he increased his body enormously.]
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While that choicest vanara with illimitable resplendence, namely Hanuma, is roaring out his capabilities in the matter of leaping ocean on enormously increasing his physique, all the other monkeys are stunned to stare overhead at his aggrandized form and thus they are extremely gladdened.. [4-67-29b]

तत् च अस्य वचनम् श्रुत्वा ज्ञातीनाम् शोक नाशनम् ॥ ४-६७-३०  
उवाच परिसंहृष्टो जांबवान् प्लवगेश्वरः ।

अस्य	= his [Hanuma's]	तत्	= that	ज्ञातीनाम्	= kinsmen's, anguish,
				शोक	annihilating, word
				नाशनम्	[avouchment of
				वचनम्	Hanuma]
				जाम्बवान्	= Jambavanta
श्रुत्वा	= on hearing	प्लवगेश्वरः	= fly-jumper's, king		
परि सम्	= very, much, glad-	उवाच	= [and] said.		
दृष्टः	dened				

On hearing the avouchment of Hanuma, which itself is an annihilator of the anguish of his kinsmen, then the king of fly-jumpers Jambavanta is very much gladdened and said. [4-67-29b, 30a]

वीर केसरिणः पुत्र वेगवन् मारुत आत्मज ॥ ४-६७-३१  
ज्ञातीनाम् विपुलः शोकः त्वया तात प्रणाशितः ।

वीर	= oh, brave one	केसरिणः पुत्र	= oh, Kesari's, son	वेगवन्	= oh, speediest one
मारुत	= oh, Air-god's, son	तात	= oh, dear boy	त्वया	= by you
आत्मज					
ज्ञातीनाम्	= for kinsmen	विपुलः	= boundless, bother	प्रणाशितः	= entirely wiped out.
		शोकः			

"Oh, brave one, oh, son of Kesari, oh, son of Air-god, oh, dear boy, you have wiped out the boundless bother of your kinsmen in its entirety... [4-67-30b, 31a]

तव कल्याण रुचयः कपि मुख्याः समागताः ॥ ४-६७-३२  
मंगलम् कार्यं सिद्धिं अर्थम् करिष्यन्ति समाहिताः ।

तव कल्याण	= in your, blessed-	समागताः	= who forgathered	समाहिताः	= devoutly
रुचयः	ness [the enjoyment	कपि मुख्याः	[here,] monkey, lead-		
	of divine favour,]		ers		
	enamoured of				
कार्यं सिद्धिं	= object, for attainment,	मंगलम्	= benedictions [orisons,]		
अर्थम्	for the purpose of	करिष्यन्ति	they will do [they all		
			obsecrate.]		

"The monkey leaders forgathered here are enamoured of your blessedness, and for the purpose of your attainment of the object, they all obsecrate orisons, devoutly... [4-67-31b, 32a]

ऋषीणाम् च प्रसादेन कपि वृद्ध मतेन च ॥ ४-६७-३३  
गुरूणाम् च प्रसादेन प्लवस्व त्वम् महाअर्णवम् ।

ऋषीणाम्	= of sages, by compas-	कपि वृद्ध	= of monkey, elders, by	गुरूणाम्	= of [oracular] teachers,
प्रसादेन	sion	मतेन च	choice, also	प्रसादेन च	by consideration, also
त्वम्	= you, extensive, ocean,				
महाअर्णवम्	you leap.				
प्लवस्व					

"You will leap over the extensive ocean with the compassion of sages, choice of elderly monkeys, and with the consideration of our oracular teachers... [4-67-32b, 33a]

The course he adopts in jumping over ocean is that of सिद्ध-s चारन-s who are teacherly, and by these references of Jambavanta, Hanuma is going to perform a teacherly mission in teaching Seetha, about the relativity of soul-body-supreme, in Sundara Kanda.

स्थास्यामः च एक पादेन यावत् आगमनम् तव ॥ ४-६७-३४  
त्वत् गतानि च सर्वेषाम् जीवितानि वन ओकसाम् ।

तव	= your, arrival, until	एक पादेन	= on single, foot, we stay	सर्वेषाम् वन	= of all, forest, dwellers,
आगमनम्		स्थास्यामः	[here]	ओकसाम्	lives
यावत्				जीवितानि	
त्वत् गतानि	= at you, reached - they				
च	are following you, also.				

"Each of us will stay here on one's own single-foot till you arrive, as the lives of all the forest dwelling monkeys are following you..." Thus Jambavanta blessed Hanuma to initiate action. [4-67-33b, 34a]

Annex: 'we stand in a yogic posture of standing on a single-foot, as though in ascesis, awaiting your successful arrival, as all our lives are now accompanying you... and it is apt of you to comeback successfully and return our lives to us... so that we have a breather...'

ततः च हरि शार्दूलः तान् उवाच वन ओकसः ॥ ४-६७-३५  
को अपि लोके न मे वेगम् प्लवने धारयिष्यति ।

ततः	= then	हरि शार्दूलः	= monkey, the tiger [Hanuma]	तान् वन	= them, forest, dwellers,
				ओकसः	said to
				उवाच	
लोके प्लवने	= in world, in flying	मे वेगम्	= my, speed [brunt of bouncing]	कः अपि	= whosoever, even
न	= cannot, [possibly]				
धारयिष्यति	bear.				

Then that tigerly monkey Hanuma said to the forest dwelling monkeys, "Even so, in this world whosoever he might be, either animate or inanimate being, he cannot possibly bear the brunt of my bouncing... [4-67-34b, 35a]

This verse ordinarily means, 'who is he who can bear the brunt of my take-off...' It also means that 'there is someone who can bear it, he is Raama...' as per the analogy of a Vedic hymn that says, कस्मै देवाय हविषा विधेम 'to which god we oblate... as none is manifest...' For this Adi Shankara says एक अस्मै देवाय हविषा विधेम because this hymn misses one एग्रवे - एग्रवेकारत्व लोपेन 'to that single Almighty we offer oblations...' Here too Hanuma is

allusively referring to Raama, 'except for Raama who is other who can possibly do so...'

एतानि हि नगस्य अस्य शिला संकट शालिनः ॥ ४-६७-३६  
शिखराणि महेन्द्रस्य स्थिराणि च महान्ति च ।

शिला सन्कट शालिनः	= with boulders, altitudinal cliffs, beaming forth	अस्य	= of this	महेन्द्रस्य नगस्य	= of Mt. Mahendra, mountain's
एतानि शिखराणि	= these, crests	स्थिराणि च	= tough, also	महान्ति च हि	= towering, even, indeed.

"This Mt. Mahendra is beaming forth with boulders and altitudinal cliffs, and the crests of this mountain are indeed tough, and even towering... [4-67-35b, 36a]

येषु वेगम् गमिष्यामि महेन्द्र शिखरेषु अहम् ॥ ४-६७-३७  
नाना द्रुम विकीर्णेषु धातु निष्पन्द शोभिषु ।

नाना द्रुम विकीर्णेषु	= divers, trees, outspread with	धातु निष्पन्द शोभिषु	= from ores, transuded [from mountain's interstices,] shining forth	येषु महेन्द्र शिखरेषु	= in these, Mt. Mahendra's, in peaks
अहम् वेगम् गमिष्यामि	= I, into speed, I go [I gain speed for my kick-start.]				

"Diversely outspread are its trees, and divers are its transuding ores, thus this mountain is shining forth... hence, from the peaks of this Mt. Mahendra I will gain speed for my kick-start... [4-67-36b, 37a]

एतानि मम वेगम् हि शिखराणि महान्ति च ॥ ४-६७-३८  
प्लवतो धारयिष्यन्ति योजनानाम् इतः शतम् ।

इतः	= from here	योजनानाम् शतम्	= yojana-s, hundred	प्लवतः	= while [on the verge] to fly [in upstart]
मम	= of mine	वेगम्	= speed [impetus of kick start]	महान्ति च	= sturdy, also
एतानि शिखराणि	= these, crags	धारयिष्यन्ति हि	= can withstand, for sure.		

"On the verge of my upstart from here for a hundred yojana-s, these sturdy crags are sure to withstand the impetus of that kick-start... [4-67-37b, 38a] 'Are these monologues self-extolling or are they for encouraging the monkeys who are on the verge of self-ruin...' is an objection ex parte. For this it is said 'a combatant's self-eulogy is no self-eulogy at all, but what all said by him will come under the category of 'war whooping or battle crying...

'न अन्वत्र हनुमता आत्म स्तुतिः कृत इति प्रतिपादितम्। तच्च अनुपपन्नम् - आत्म प्रशङ्का पर गर्हाम् इति वर्जयेत् इति - आपस्तम्ब सूत्रेण आत्म स्तुतेः निषिद्धत्या महा पुरुषेण हनुमता तत् कारण सम्भवात् इति चेत् न - आत्म स्तुतेः वीर वादत्वेन अदोषतत्वात् - वीर वाद रूपया आत्म स्तुते अदोषत्वम् - इति वानरान् प्रोत्साहयन् बल मर्दिनो जनार्दन इव प्रवृद्ध कलेवरो हनुमान् अङ्गद जाम्बवभि अनुज्ञया रावण मन्दिर दर्शन कुतूहलेन महेन्द्र गिरिम् आरूरोह ॥ धर्माकूतम्

Thus Hanuma climbs Mt. Mahendra.

ततः तु मारुत प्रख्यः स हरिः मारुत आत्मजः ।  
आरूरोह नग श्रेष्ठम् महन्द्रम् अरिअर्दमः ॥ ४-६७-३९

वृतम् नाना विधैः पुष्पैः मृग सेवित शाद्वलम् ।  
लता कुसुम संबाधम् नित्य पुष्प फल द्रुमम् ॥ ४-६७-४०

सिंह शार्दूल चरितम् मत्त मातंग सेवितम् ।  
मत्त द्विज गण उद् धुष्टम् सलिल उत्पीड संकुलम् ॥ ४-६७-४१

ततः	= then	मारुत प्रख्यः	= Air-god, renowned as [as an alternative Air-god, selfsame to]	मारुत	= Air-god's, son
अरिअर्दमः	= enemy-subjugator	सः हरिः	= such as he is, that monkey - Hanuma	नाना विधैः	= diverse, kinds, of flowers
वृतम्	= hedged in [that mountain is]	मृग सेवित	= by deer, adored by [sweethearts,] pastures	लता कुसुम	= climber's, flowers of, constrictive
नित्य पुष्प फल द्रुमम्	= always [ever,] flowering, fruiting, trees - having	सिंह शार्दूल चरितम्	= lions, tigers, freely moving	मत्त मातन्ना सेवितम्	= ruttish, elephants, adore [love it]
मत्त द्विज गण उद् धुष्टम्	= lusty, bird, flights, up, roaring [tr. say, sing, or utter (words, an oath, etc.) in a loud tone uproarious]	सलिल	= waters	उत् पीड	= up, pent [pent-up with rapids]
संकुलम्	= clangourous [with rapids] such a	नग श्रेष्ठम्	= mountain, best [towering]	महेन्द्रम्	= Mt. Mahendra
आरूरोह	= he shinned up.				

Then that monkey who is the son of Air-god and a selfsame of Air-god shinned up that towering mountain Mahendra, as he is an enemy-subjugator about to subjugate the arch rival Ravana, where that mountain is hedged in with diverse flowers, its pastures are the sweethearts of deer, it is constrictive with diverse flowers of ever flowering, ever fruiting trees and with the flowers of climbers as well, and where lions and tigers are freely moving and ruttish elephants love it, and where the flights of birds are uproarious, and pent-up rapids are clangourous. [4-67-39, 40, 41]

महद्भिः उच्छ्रितम् शृङ्गैः महेन्द्रम् स महाबलः ।  
विचचार हरिश्रेष्ठो महेन्द्र साम विक्रमः ॥ ४-६७-४२

महेन्द्र साम	= [heavenly] Mahendra,	महाबलः	= highly energetic one	हरिश्रेष्ठः	= grand monkey
विक्रमः	equal, in valour				Hanuma
महद्भिः	= with loftiest, crags,	सः	= he / that / such a	महेन्द्रम्	= on Mahendra, ambled.
शृङ्गैः	towery		mountain	विचचार	
उच्छ्रितम्					

He who is equal in valour to the Paradisiacal Mahendra, that highly energetic and grand monkey Hanuma ambled on loftiest and towery crags of such a mountain. [4-67-42]

बाहुभ्याम् पीडितः तेन महाशैलो महात्मना ।  
ररास सिंह अभिहतो महान् मत्त इव द्विपः ॥ ४-६७-४३

महात्मना	= by high souled one	तेन	= by him that Hanuma	बाहुभ्याम्	= by both arms [and
				पीडितः	hands,] squeezed
महाशैलः	= lofty mountain	सिंह	= by lion, paw-hit	मत्त महान्	= brutish, elephantine,
		अभिहतः		द्विपः इव	elephant, as if
ररास	= trumpeted.				

When squeezed by both the arms and hands of that high souled Hanuma, that lofty mountain trumpeted, as if it is a lion-paw-hit brutish-elephantine-elephant. [4-67-43] Some mms use the word पद्भ्याम् 'by feet...' instead of बाहुभ्याम् 'by arms and hands...' where mountaineering is basically done firstly with hands, and where the foothold comes later. And this पद्भ्याम् can be ellipted in next verse.

मुमोच सलिल उत्पीडान् विप्रकीर्ण शिलौच्चयः ।  
वित्रस्त मृग मातंगः प्रकंपित महा द्रुमः ॥ ४-६७-४४

पद्भ्याम्	= by his foot-stepping]	विप्रकीर्ण	= virtually, widely, be-	शिल उच्चयः	= boulders, heaps of
			strewn		
वि त्रस्त मृग	= actually, scared, [all]	प्र कम्पित	= essentially, rocked, gi-	सलिल	= water [as waterfalls,]
मातंगः	animals, elephants	महा द्रुमः	gantic, trees	उत्पीडान्	of rapids, spouted out.
				मुमोच	

Virtually and widely bestrewn are the heaps of boulders, essentially scared are all the animals and elephants, and actually rocked are the gigantic trees, and its rapids and waterfalls have spouted out of that mountain by the impact of foot-stepping of Hanuma. [4-67-44]



नानागंधर्वमिथुनैर्पानसंसर्गकर्कशैः ।  
उत्पतद्भिर्विहंगैश्चविद्याधरगणैरपि - यद्वा -

नाना गन्धर्व मिथुनैः पान संसर्ग कर्कशैः ।  
उत् पतद्भिः विहंगैः च विद्याधर गणैः अपि ॥ ४-६७-४५

त्यज्यमान महा सानुः संनिलीन महा उरगः ।  
शैल शृन्गा शिला उत्पातः तदा अभूत् स महा गिरिः ॥ ४-६७-४६

तदा	= then	सः महा	= that, colossal, moun- giri: tain	महा सानुः	= lofty, cliffs
पान	= in drinking	संसर्ग	= indulged in	कर्कशैः	= inebriated
नाना गन्धर्व	= numerous, with	उत् पतद्भिः	= up, falling [put to flight]	विहंगैः च	= with birds, also
मिथुनैः	gandharva-s, with couples	त्यज्यमान	= being forsaken	सम् निलीन	= completely, slouched, spanking, snakes
विद्याधरा	= with vidyaadharaa,	शिला उत्	= stones, rising up,	महा उरगः	
गणैः अपि	with hordes of, even	पातः	falling down	अभूत्	= have become [deso- lated.]
शैल शृन्गा	= mountain's, tops				

Then, the numerous gandharva couples and the hoards of vidhyaadhara-s even, that are indulged in drinking and inebriated on that mountain are forsaking those lofty cliffs of that mountain, and even the birds are put to flight, spanking snakes are completely slouching, and rising up and falling down are the stones of that mountaintops to each step of Hanuma, and thus that colossal mountain is desolated. [4-67-45, 46]

निःश्वसद्भिस्तदातैतुभुजगैरर्धनिःसृतैः ।  
सपताकैवाभातिसतदाधरणीधरः ॥ - यद्वा -

निःश्वसद्भिः तदा तैः तु भुजगैः अर्ध निःसृतैः ।  
स पताक इव आभाति स तदा धरणी धरः ॥ ४-६७-४७

तदा	= then	सः धरणी	= he, earth, borne [Mt. धरः Mahendra]	निः श्वसद्भिः	= out, breathing [exhal- ing, hissing]
अर्ध निः	= half, out, came	तैः भुजगैः	= by those, with snakes	स पताक इव	= with, [flying] flags, ap- peared to be, gleam- ing, that way.
सृतैः	[popped up]			आभाति तदा	

With snakes popping up halfway through their snake-pits with their hoods swaying and tongues hissing that earth-borne mountain Mahendra appeared to be a gleaming mountain with flying flags. [4-67-47]

Vividly: The snakes popped up from the snake pit only with half of their body, ready to slither away if Hanuma treads them underfoot. The flutters of a flags are the hissings of snakes and swaying of hoods are the wav-  
ing flags, and numerous are those snaky-flags, and equally numerous are their colours, and with them the

mountain itself is with flying colours.

ऋषिभिर्त्राससंभ्रान्तैस्त्यज्यमानश्शिलोच्चयः - यद्वा -  
 ऋषिभिः त्रास संभ्रान्तैः त्यज्यमानः शिला उच्चयः ।  
 सीदन् महति कांतारे सार्थ हीन इव अध्व गः ॥ ४-६७-४८

त्रास	= by scare, bewildered,	त्यज्य मानः	= being forsaken	शिला उच्चयः	= mountain, towering
सम्भ्रान्तैः	by sages				
ऋषिभिः					
स अर्थ हीन	= with, one's associates, without [desolated]	महति	= in vast, of thick of for-	सीदन्	= wilting
अध्व गः इव	= way, farer [like,] appeared to be.	कान्तारे	est		

While the sages are forsaking that towering mountain as their own scare bewildering them, that mountain appeared to be one who is desolated by his associates in the vast of a thick of forest, as a wilting wayfarer.

[4-67-48]

स वेगवान् वेग समाहित आत्मा  
 हरि प्रवीरः पर वीर हन्ता ।  
 मनः समाधाय महाअनुभावो  
 जगाम लंकाम् मनसा मनस्वी ॥ ४-६७-४९

वेगवान्	= expeditious one	वेग समाहित	= in speediness, quite	पर वीर हन्त	= other [enemy,] stal-
		आत्मा	staid, with a soul		wart, eliminator
मनस्वी	= a conscientious one	महानुभावः	= highly, proficient one	सः	= he that
हरि प्र वीरः	= among monkeys, im-	मनः	= impulses, on stabilis-	मनसा	= instinctually, to
	importantly, brave one	समाधाय	ing	लंकाम्	Lanka, went to - made
	[Hanuma]			जगाम	headway.

And he who is an importantly brave monkey among all the monkeys, an eliminator of enemy stalwarts, that highly proficient, expeditious, and conscientious Hanuma, on stabilising his impulses and making soul is quite staid in speediness, he made head away to Lanka, instinctually. [4-67-49] - - - .

Why give credit to Hanuma's flight?

It may look oddish in narrating this chapter, only to eulogise the effort of Hanuma in taking a flight over the ocean, when the oldish-girlish-hottish Shurpanakha is easily taking flights across ocean with or without visa. Or even that stooge of Ravana, namely Akampana, who rushes to Ravana to carry the news of annihilation of Khara, Dushana and others, and he even comes to Ravana before Shurpanakha crossing ocean without difficulty. However, Ravana is the lone one who uses a chariot-like aircraft that brays like a supersonic jet. In such a case an objection is raised in questioning - 'are they not speedier than Hanuma? ' It is not so, it is

said, the effort and preparation of Hanuma are on the level of earthly beings, whereas the artifice of Ravana with tricks and trickery, with more tricky and technical aircrafts of demons, is an infra-mundane action, if not witchery and wizardry. No doubt, Ravana's machines and vehicles are the derivatives of Atharvana Veda, but they are all counterproductive, revulsive, and phobic to the wellbeing of society. Uncongenial to atmosphere and thus unwelcome stratagems. And here it is said by Hanuma, one to too many times 'I will do it by the speed of my arms, thighs and calves...' etc., which itself is reflective of his innate, inherent, personal traits, talents, and capabilities, than more technical or contrived paraphernalia of the demons. Hence, Hanuma is identified as a self-assured, self-active, self-propelling dedicatee to duty, and his flight is on a separate footing.

ॐ शान्तिः शान्तिः शान्तिः OM, Let Peace-Peace-Peace betide, one and all...

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्धकाण्डे सप्त षष्ठितमः सर्गः ॥

Thus completes 68<sup>th</sup> chapter in the Kishkindha Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.