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# 1 Sarga 01 - प्रथमः सर्ग

## Entering Dandaka Forest

### Introduction -

Raama, Sita, and Lakshmana enter the great forest called Dandaka Forest and adore the eminent sages, who are in penance and hermitages in that forest. This canto is named as Aranya Kanda not just to show that Raama roved over just forests. The forests, as per Indian tradition, are the treasure houses of knowledge, and they are the ultimate in Vedic culture.

Thus, until Ayodhya Kanda Raama's exile is in आर्यवर्त , the place of noblemen, from River Ganges to Greece. Now Raama is stepping into an area called जनस्थान ,meaning people place. This janasthana is the place where Raama eradicated certain negative aspects of the then anarchic individualised dominions where jungle law was the only recourse and brought all of them under one roof. Though people lived there about along with sages and demons as well, demonic influence is said to be predominant, as per Raamayana or other Purana-s. These demons are narrated to be man-eaters, but not cannibals who eat their own tribesmen.Recent discoveries revealed that the first humans were cannibals.

The Science magazine reported about the excavations at Neanderthals Neander Valley, Germany. In the words of Alban Defleur of the Universite de la Mediterranee at Masrseilles, France, The finding allows us for the first time to demonstrate the existence of the practice of cannibalism by European eanderthals. It is not clear from the excavations of Neanderthals, whether the cannibalism was practised for survival or as a ritual.And even at Alveston in the western English country of Gloucestershire, recently found are such human thighbones, which had been split down the middle to remove marrow. Archaeologists of Bristol University are saying that the evidence indicated the victims could have been disabled and deformed people in society. They have been murdered and eaten, and the radiocarbon dating suggests these finds are about 2000 years ago. This practice is attributed to some underworld cults during the later Iron Age. That being the situation in Europe, in the knowable history, in Raamayana that has happened in an unknown era, the rakshasa-s are narrated to be man-eaters, but not as cannibals.But the accounts given in Aranya Kanda and elsewhere, in ancient India the rakshasa-s ate up humans neither for their own survival nor for ritual but to exhibit their



tyranny and their barbaric supremacy. They never reported to have eaten their own clansmen, but have a palate for other breed. Hence it is not exactly cannibalism, but a barbaric act to exert savage scare. This is what the sages advise Raama, Sita and Lakshmana when departing towards Dandaka Aranya, and indirectly suggest eradicating such a savage atmosphere in peaceful forests.

When it comes to isms , it is said that the whole clash is between Vaishnavaites and Shaivites or Shaak-taites , because the raakshasa-s are invariably Shiva worshippers, where Vaishnavism is a later development. All the raakshasa-s or demons [in fact the term 'demon' do not suit them,] portrayed hereafter, are ardent worshippers of Shiva, and have every blessing from Shiva or Brahma. It is an ethnicity of its own which lived rich lives, pompous in attributes, wielded magical powers, and unabatedly performed anything that is beneficial for them. Their riches and glory will be reflected in Sundara Kanda, which will be burnt down by Hanuma, humbling this deleterious ethnicity, even before Rama's war with Ravana. Such an ethnic culture will be portrayed hereafter, in constant conflict with Rama, and Rama eradicating each and every member of such ethnicity that goes against any civility.

It is said that Raama performed दीन जन रक्षन in this Aranya Kaanda, Miserable People Protection and मित्र जन रक्षन in the next canto Kishkindha Kaanda, i.e., Friendly People Protection. The janasthana is the unexplored area by the then people of aaryavarta, where the raakshasa ethnicity prevailed and which certainly resisted any outside influences or culture, and which is why they are called raakshasa-s. The word रक्ष means protection, and they protect their own culture and ethnicity, and if any outsiders to join them, they shall be subservient. For e.g., Ravana does not tolerate the insult meted out by his sister Shuurpanakha at the hands of Lakshmana. Ravana, though persuaded by Maareecha not to encounter Raama, does not listen to any advises but wished to abduct Sita, because he wanted to possess that beautiful woman, like all other beautiful, pompous objects like Kubera wealth, Lanka, the golden city and Pushpaka aircraft etc. Ravana even baits Sita with queen-hood, if only she subjugates to him, and all these dictatorial aspects reveal the pride and vanity of Rakshasa culture. But the term demon used in paucity of equivalent term may not be taken to mean just as a wicked demon or a devil, but a powerful antagonistic culture or ethnic dominions of Rakshasas, in Janasthana.

Raama does much good in jansthana in wiping out those cultures of greedily dictatorial, magically overpowering, and ruinous to other forms of civility. In fact this Aranya Kanda is not explained in vivid terms by the ancient commentators, and if things are probed deeper in this book, Aranya Kanda, Raama did more

social work than miracles. Hence much can be explored into this Aranya Kaanda, the Book of Forest, in terms of sociological, demographically and ethnological pursuits of Raama to establish one great orderly civil empire under one emperor, that is what we call Raama Raajya. Further, it will be narrated that Raama killed these Rakshasas in thousands, which is objected by materialists as how can an archer eliminate so many thousands of Rakshasas, with just a bow and arrows. It may be remembered that Sage Viswamitra accords many kinds of missiles to Raama, after the killing of Tataka, the demoness, in Bala Kanda. It may not be surprising for this generation to know that a single trigger can create havoc of Hiroshima or Nagasaki, and then in all its probability Raama also might have triggered in the same way, with the missiles endowed by Sage Viswamitra.

ॐ शान्ति शान्ति शान्तिः

प्रविश्य तु महारण्यम् दण्डकारण्यम् आत्मवान् ।  
रामो ददर्श दुर्धर्ष तापस आश्रम मण्डलम् ॥ ३-१-१

आत्मवान्	=	courageous one	दुर्धर्ष	=	unassailable one	रामः	=	Raama
मह अरण्यम्	=	impenetrable, forest,	प्रविश्य	=	having entered	तापस	=	hermits , hermitages,
दण्डक		Dandaka forest				आश्रम		clusters
अरण्यम्						मण्डलम्		
ददर्श	=	seen.						

On entering the impenetrable Dandaka forest that courageous and unassailable Raama saw a clusters of hermitages of sages. [3-1-1]

The word आत्मवान् is the question Valmiki put to Narada at the start of the epic in Bala Kanda, as the first word of verse 1-1-4. The courage and invincibility are reflected in the opening verse of this canto, since Raama has to perform दीन जन or सज्जन रक्षण i.e., saving the helpless or goodly men, viz. in the present context, the sages. The sages are to be saved from the onslaught of demons, which requires, both courage and un-invincibility. Apart from the above आत्मवान् normally means sagacious one.

कुश चीर परिक्षिप्तम् ब्राह्म्या लक्ष्म्या समावृतम् ।  
यथा प्रदीप्तम् दुर्दर्शम् गगने सूर्य मण्डलम् ॥ ३-१-२

कुश चीर	=	darbha, [sacred grass,]	ब्राह्म्या	=	by brahminic [Vedic,]	यथा	=	like
परिक्षिप्तम्		jute cloths, overspread with	लक्ष्म्या		splendour, pervading			
प्रदीप्तम्	=	well, glowing	समावृतम्			गगने सूर्य	=	in sky, solar, arena.
			दुर्दर्शम्	=	not, seeable	मण्डलम्		

Overspread with Darbha, the sacred grass, and jute clothing, well pervaded with Vedic splendour and well

glowing like the un-seeable solar arena in the sky, with naked eye. [3-1-2]

This connotes Vedic import in saying that Supreme is far beyond from Solar orbit. In ईशावास्योपनिषद् , at hymn 15, we hear the following मन्त्र , hymn:

म् हिर्मयेण पात्रेण सत्यस्य अपिहितम् मुखम् ।  
त्वम् पूषन् अपावृणु सत्य धर्माय दृष्टये ॥

हिरण्मयेण	= by golden, disc like	s अत्यस्य	= of the truth	a पिहितम्	= closed
पात्रेण	vessel				
मुखम्	= face of	तत् त्वत्	= that, you, अपावृणु	=	slide aside
सत्य धर्माय	= I as truthful, righteous one	d दृष्टये	= to visualise, [that which is beyond you.]		

On looking at the rising red sun, the devotee is asking Oh! Pooshan! God Sun, nourisher of the universe, the trueness of the Supreme is covered by your golden disk like vessel, [i.e., your Solar disk,] slide it aside, for as a truthful and righteous devotee, I visualize [that which is beyond your golden Solar disc.]

This is said to be the coming of Supreme into lower abode of Solar orbit from His Supreme abode, say वैकुण्ठः . Now Raama and Sita are passing through this dazzling Solar-orbit like hermitage, to present themselves before the true devotees, and even to eradicate vice on earth. This appearance is without any prayers from the devotee, as contained in the above Vedic hymn. God reveals Himself

शरण्यम् सर्व भूतानाम् सु संमृष्ट अजिरम् सदा ।  
मृगैः बहुभिः आकीर्णम् पक्षि सन्धैः समावृतम् ॥ ३-१-३

शरण्यम्	= recourse, for all, living beings	सु सम् मृष्ट	= well, all over, tidied	अजिरम्	= thresholds [of hermitages]
सर्व					
भूतानाम्					
सदा	= always	मृगैः बहुभिः	= with deer, many,	पक्षि सन्धैः	= bird, groups
		आकीर्णम्	dense with		
सम्	= well, teemed with.				
आवृतम्					

Those hermitages have well-tidied thresholds on all sides, dense with many deer and teemed with many groups of birds, and they are the recourse for all living beings. [3-1-3]

पूजितम् च उपनृत्तम् च नित्यम् अप्सरसाम् गणैः ।  
विशालैः अग्नि शरणैः स्रुक् भाण्डैः अजिनैः कुशैः ॥ ३-१-४  
समिद्धिः तोय कलशैः फल मूलैः च शोभितम् ।  
आरण्यैः च महा वृक्षैः पुण्यैः स्वादु फलैर् वृतम् ॥ ३-१-५

अप्सरसाम् गणैः उपनृतम् च अजिनेः शोभितम् उपशोभितम्	= with apsarasa [celestial dancers,] groups of = they are dancing near by, also = with deerskins = beaming forth = enriched with.	पूजितम् च विशालैः अग्नि शरणैः कुशैः समिद्धिः तोय कलशैः अरण्यैः पुण्यैः स्वादु फलैः	= it is adored also = with broad, Holy Fire, places = with sacred grass, ritual fuels, water, vessels = of forests, sacred, palatable, with fruits	नित्यम् सुक् भाण्डैः फल मूलैः च महा वृक्षैः वृतम्	= always [continued] = with oblation items, vessels = with fruits, tubers, also = with giant, trees, surrounding [those hermitages are]
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Those hermitages are always adored by groups of apsarasa-s with their continued dancing, their Holy Fire-places are very broad, and are with oblation items, vessels, deerskins and sacred grass, and they are beaming forth with gigantic trees that yield sacred and palatable fruits, and with ritual fuels, and water vessels, tubers and fruits. [3-1-4, 5]

The Vedic ritual demands three Fireplaces called त्रेताग्नि , three fires. They are दक्षिण अग्नि = Southern Fire; गार्हपत्य अग्नि = Household Fire ; आहवनीय अग्नि Invocation Fire. These three are lit day in and day out, symbolising that the fire in living beings has continuity. Wherever a Vedic ritual takes place the celestials will come to take their share of oblations and the celestial dancers dance thereabout in praise of the ritual. The oblation vessels are of particular nature and a long spoon is made of particular wood, to oblate clarified butter or milk etc., into the Alter of Fire. The deerskin is the prescribed seat for meditation. The sacrificial grass is the essential item of even in domestic rituals, symbolising that the human kind shall prosper like the interlaced and intermingled grass, where the starting or the end point is intractable.

बलि होम अर्चितम् पुण्यम् ब्रह्म घोष निनादितम् ।  
पुष्पैः च अन्यैः परिक्षिप्तम् पद्मिन्या च स पद्मया ॥ ३-१-६

बलि होम अर्चितम् स पद्मया पद्मिन्या	= sacrifice, fire-oblation, being worshipped = with, lotuses, lotus-ponds	पुण्यम् वन्यैः च पुष्पैः परिक्षिप्तम्	= sacrosanct = of forests, also, with flowers, enwrapped with.	ब्रह्म घोष निनादितम्	= Brahma, sounds [Vedic sounds,] reverberating with
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Those hermitages are sacrosanct for Ritual fire is being worshiped with fire-oblations and sacrifices to the reverberating Vedic sounds, and they are enwrapped with lotus ponds with lotuses, and even with flowers of forest. [3-1-6]

फलमूल अशनैः दान्तैः चीर कृष्णाजिन अम्बरैः ।  
सूर्य वैश्वानर आभैः च पुराणैः मुनिभिर् युतम् ॥ ३-१-७

फल मूल = fruit, tuber, feeding on	दान्तैः = controlled senses	चीर = jute cloths
अशनैः		
क्रिश्ण = deerskin	अम्बरैः = clothed with	सूर्य वैश्वानर = Sun, Fire, in resplendence
अजिन		आभैः च
पुराणैः = age-old, saints, having in them [the hermitages.]		
मुनिभिः		
युतम्		

They have age-old saints with controlled senses who are clad in jute cloths and deerskin, and who subsist on fruits and tubers alone, ye their resplendence is like that that of the Sun-god or the Fire-god. [3-1-7]

This चीर is the Sanskrit word for the present day सरि and it is still called as चीर in some parts of India.

पुण्यैः च नियत आहारैः शोभितम् परम ऋषिभिः ।  
तत् ब्रह्म भवन प्रव्यम् ब्रह्म घोष निनादितम् ॥ ३-१-८

पुण्यैः च = holy, also, constrained, sustenance	शोभितम् = glistened forth, by	ब्रह्म भवन = Brahma, Abode, distinctive
नियत	परम	प्रव्यम्
आहारैः	ऋषिभिः	
ब्रह्म घोष नि = Brahma sounds, [Vedic chants,] well, reverberating	तत् = such a [hermitage	रामः ददर्श = Raama, has seen.]
नादितम्		

Raama has seen such a cluster of hermitages that is glistening forth just by the presence of holy saints whose sustenance is constrained, and that hermitage is distinctive like Brahma abode, reverberating with the sounds of that Brahma Vedic chants alone. [3-1-8]

ब्रह्म विद्भिः महा भागैः ब्राह्मणैः उपशोभितम् ।  
तत् दृष्ट्वा राघवः श्रीमान् तापस आश्रम मण्डलम् ॥ ३-१-९  
अभ्यगच्छत् महातेजा विज्यम् कृत्वा महद् धनुः ।

ब्रह्म विद्भिः = with Brahma, knowers of	महा भागैः = highly, blest ones, by Brahmins, graced	तत् तापस = that, hermits, hermitage, precincts
दृष्ट्वा = on seeing	उपशोभितम् = with	मन्दलम् = of
	स्त्रीमान् = glorious, great resplendent, Raama	मह धनुः = great, bow
वि ज्यम् = without, bowstring, on making it	राघवः	
कृत्वा	अभ्यगच्छत् = neared it [hermitage.]	

That glorious and great resplendent Raama on seeing those precincts of hermitage that is graced with highly blest Brahmins, the knowers of Brahma, neared it, unstringing the bowstring of his great bow. [3-1-9-10a]

दिव्य ज्ञान उपपन्नाः ते रामम् दृष्ट्वा महर्षयः ॥ ३-१-१०  
अभिजग्मुः तदा प्रीता वैदेहीम् च यशस्विनीम् ।

दिव्य ज्ञान = divine, knowledge, उपपन्नः = possessors of वैदेहीम् च = at Vaidehi [Sita,] also, यशस्विनीम् = the illustrious one तदा = then	ते महर्षयः = those, great saints दृष्ट्वा = on seeing अदाभि = towards, moved for- जग्मुः = ward [welcomingly.]	रामम् = at Raama प्रीता = gladdened
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Those great sages, the possessors of divine knowledge, are gladdened on seeing Raama and illustrious Sita, and they moved towards them welcomingly. [3-1-10-11a]

Indian archers fasten the bowstring only when that bow is to be put to use. Further there is a method described in धनुर्वेद as to how a bowstring is to be fastened to the other end of the bow. The Indian mythological bows are of six feet or two yards, in height. It is also a measure like horse length. The string, which so far is spiralled to the bow beam, is to be removed. Then the bottom end of the bow is to be kept pressed onto the ground with left foot big toe. Then with the right hand the edge of the string is handled and with left hand the other end of the bow is to be held and crouched, so that the string can be hooked or fastened there. After fastening, the stretch of the string is to be tested [like the occasional testing of the badminton or tennis racquet for the tension of its gut,] by pulling and leaving it, so that it makes a warring sound. By this sound of the bowstring, which is a signal to the opponent, the opponent comes to know as to who is handling which bow. Then if the archer is going to beam out an arrow, he shall pull the arrow on the bowstring up to his right ear and leave it, आकर्णान्त प्रयोग . Here, removing the bowstring from its fastening implies that this archer, namely Raama who is so far handling the stringed bow, for he is roaming in forests, and since he is entering the place of elderly saints now, unfastened the bowstring in all his humbleness to sages and saints.

ते तु सोमम् इव उद्यन्तम् दृष्ट्वा वै धर्मचारिणम् ॥ ३-१-११  
लक्ष्मणम् च एव दृष्ट्वा तु वैदेहीम् च यशस्विनीम् ।  
मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढ व्रताः ॥ ३-१-१२

ते = those sages धर्म = at that righteous, path चारिणम् = treader - Raama यशस्विनीम् = glorious one, also, at च वैदेहीम् = Sita	धृढ व्रताः = austere, committed vows दृष्ट्वा तु = having seen, but मङ्गलानि प्र = Vedic Blessings, ren- युञ्जानाः = dered	उद्यन्तम् इव = arising, like, moon सोमम् लक्ष्मणम् च = Lakshmana, also, like एव = that प्रत्यगृह्णन् = welcomed [the trio.]
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But those sages who are austere committed to vows, on their seeing Raama, the treader on the path of rectitude, and who is now arising like moon, and at Lakshmana and at glorious Sita as well, rendered Vedic blessings and welcomed the trio. [3-1-11a-12]

This context is also explained in the following ways:

ते	= they, the knowers of three-times, past, present and future	तम्	= them, [demons, to eliminate]	उद्यन्तम्	= rising, moon, like, he
or उद्यन्तम्	= arising, moon, like -	दृष्ट्वा	= on seeing	सोमम् इव	who is there - he that
सोमम् इव	like a new moon, arising in darkness of the thick cloudy forests			स्थितम्	Raama is here to remove darkness arising is the moon
मन्त्रालानि	= Vedic Blessings rendered			धर्मचारिनः	= virtue practisers, the sages
प्रयुञ्जनाः					

The sages rendered Vedic Blessings on seeing the rising moon to eradicate the darkness called demons, for Raama is their object of worship as a virtuous one and they themselves are the followers of virtue.

Or

The sages have physically seen that object of their worship, Raama the virtuous one, who they are so far seeing with their inner senses alone, and rendered Vedic Blessings.

Or

The sages rendered the Vedic Blessings on seeing the moon-like Raama emerging to eradicate the darkness called demons. But this Raama is having attributes like रूप संहननम् लक्ष्मीम् सौकुमार्यम् as visualised by the sages, as at verse 13. And to not to happen any untoward incident to this delicate, dainty, graceful young man at the hands of the ireful demons, the sages rendered Vedic Blessings as a precautionary measure, for the sages are धृढ व्रताः = determined in their vow, to eradicate the demons, through Raama. This is the rendering of गोविन्दरज .

ते	= they, the sages	मन्त्रालान्	= blessings, rendered	उद्यन्तम्	= emerging, moon-like
		प्रयुञ्जनाः		सोमम् इव	- gladdening all the world like a pleasant moon
tam	= him, that Raama	प्रत्यगृह्णान्	= received as their presiding deity of virtue.		

This is the rendering of Maheshvara Tiirtha.

ते = those sages ; उद्यन्तम् सोमम् इव = arising, moon-like - arising like the presiding deity of Brahmins. It is said in Veda-s तस्मात् सोम राजानो ब्राह्मणाः Moon shall be the deity of Brahmins - Vedic Scholars, for Veda is dharma, the virtue and the Vedic Brahmins are the preachers and practisers of that virtuosity. यशश्चिनीम् = glorious Sita,

for she is the principal cause in eradicating demons ; thus, by finding such protectors who have come hither to ameliorate the difficulties of sage, the sages rendered Vedic Blessings. This is तिलक or also known as Raam Tilaka.

रूप संहननम् लक्ष्मीम् सौकुमार्यम् सुवेषताम् ।  
ददृशुर् विस्मित आकारा रामस्य वन वासिनः ॥ ३-१-१३

वन वासिनः	= forest, dwelling sages	ददृशुः	= saw	रामस्य	= of Raama
रूप	= physical built	अक्ष्मीम्	= its augustness	सौकुमार्यम्	= gracefulness
संहननम्		विस्मित	= with astonished, pos-		
सु वेषताम्	= finely attired one	आकारा	tures.		

Those forest-dwelling sages saw the physical built, its augustness and gracefulness, and his fine attire remaining in astonished postures. [3-1-13]

Here रूप is the bodily shape that which, though undecorated, looks richly decorated. संहनन is beauty of the well arranged body parts with no dissimilarities, where the good old saying equality is the basis of beauty, and inequality is the basis of society... may be remembered. लक्ष्मीः is लावण्य i.e., self-luminous augustness. While सौकुमार्य is the delicacy, like that of a blooming flower. सुवेष is a neat and tidy outfit or suitable outfit. Raama, Sita and Lakshmana wear a particular dress, given by Queen Kaikeyi in Ayodhya. Those dresses are peculiar to themselves and not on par with the regular dress of hermits. This dress of these three itself is a confusing attire for onlookers, like demon Viradha, or monkey-chief Sugreeva, for these three do look like neither perfect sages nor perfect warriors. Even the demon Viradha scorns them in the next chapter, for the inconstancy in their attire and their wielding weapons.

वैदेहीम् लक्ष्मणम् रामम् नेत्रैर् अनिमिषैर् इव ।  
आश्चर्य भूतान् ददृशुः सर्वे ते वन वासिनः ॥ ३-१-१४

सर्वे ते वन वासिनः	= all, those, forest-dwellers	आश्चर्य भूतान्	= surprise, causers of [they cause surprise with their unannounced arrival]	वैदेहीम् लक्ष्मणम् रामम्	= at Vaidehi, Lakshmana, Raama
अ निमिषैः	= without, a wink [or, those that do not wink - the gods]	इव	= like, as though they are	नेत्रैः	= with Eyes
ददृशुः	= Saw				

The forest-dwellers saw Sita, Lakshmana and Raama, without a wink on their own eyes, as that trio is



causing surprise with their arrival.

Or

The forest-dwellers saw Raama, Sita, and Lakshmana without a wink on their own eyes [like celestial beings, who do not have the winking property on their eyes like living beings,] as their arrival is causing surprise.

Or

The forest-dwellers saw Raama, Sita, and Lakshmana without a wink on their own eyes [as though the Vishnu along with Goddess Lakshmi and Thousand headed-serpent, आदि शेष are coming from their abode वैकुण्ठ to this hermitage, for this hermitage is like Brahma abode, as already said, thus the sages lost their wink. And loosing any single wink will loose the sight of these divinities from वैकुण्ठ hence their unannounced arrival caused surprise in them, which further caused a wink-less state [3-1-14]

अत्र एनम् हि महाभागाः सर्व भूत हिते रताः ।  
अतिथिम् पर्णशालायाम् राघवम् संन्यवेशयन् ॥ ३-१-१५

सर्व भूत हिते	= in all, beings , welfare,	महा भागाः	= august sages	अत्र पर्ण	= into, hermitage
रतः	interested			शालायाम्	
अतिथिम्	= being the guest [guest a priori]	एनम्	= him, that Raama	संन्यवेशयन्	= accommodated, in-
		राघवम्		हि	deed.

Those august sages that are interested in the well being of all beings have indeed accommodated Raama in that hermitage, as Raama is their guest a priori. [3-1-15]

ततो रामस्य सत्कृत्य विधिना पावक उपमाः ।  
आजहुः ते महाभागाः सलिलम् धर्मचारिणः ॥ ३-१-१६

ततः	= then	पावक उपमा	= sacred fire, similar to	महाभागा	= august ones
ते धर्म	= they, the virtue, practisers -sages	विधिना	= procedurally, according	रामस्य	= for Raama, water, they
चारिणः		सत्कृत्य	ing guestship	सलिलम्	fetches.
				आजहुः	

Then those august sages who are similar to sacred fire in glow have procedurally accorded guestship to Raama, and fetched water for him. [3-1-17]

मंगलानि प्रयुञ्जाना मुदा परमया युता ।  
मूलम् पुष्पम् फलम् सर्वम् आश्रमम् च महात्मनः ॥ ३-१-१७  
निवेदयित्वा धर्मज्ञाः ते तु प्राञ्जलयोऽब्रुवन् ।

मन्त्रालानि	= Vedic Blessings,	ते तु	= they, but	धर्मज्ञाः	= virtuous ones
प्रयुञ्जाना	chanting				

परमया मुदा युता	= with great, delighted- ness, having	मूलम् पुष्पम् फलम्	= tubers, flowers, fruits	सर्वम् आश्रमम् च	= entire, the hermitage, too
महात्मनः	= to that great soul Raama	निवेदयित्वा	= on offering	प्राञ्जलः अब्रुवन्	= with adjoined palms, spoke.

On sounding out Vedic blessings those virtuous sages have offered flowers, fruits and tubers, and even the entire hermitage to that great soul Raama, and then with their palms adjoined. [3-1-17-18a]

धर्मपालो जनस्य अस्य शरण्यः च महायशः ॥ ३-१-१८  
पूजनीयः च मान्यः च राजा दण्डधरो गुरुः ।

राजा महा यशः मान्यः च गुरुः	= king is, with great renown = respectable one, also = revered one.	अस्य जनस्य धर्म पालः पूजनीयः च	= this, people, righ- teousness, ruler of = adorable one, also	शरण्यः च दण्ड धरः	= protector, also = stick [sceptre,] wield- ing one
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The king will have great renown for he is the ruler of the righteousness of these people, a protector, a respectable and adorable one, and as he wields the sceptre of justice, he is a revered one too... [3-1-18-19a]

इन्द्रस्य एव चतुर्भागः प्रजा रक्षति राघव ॥ ३-१-१९  
राजा तस्माद् वरान् भोगान् रंयान् भुङ्क्ते नमस्कृतः ।

राघव राजा तस्मात् नमस्कृतः	= oh, Raghava = king, thereby, hailed	इन्द्रस्य एव चतुर् भाग वरान् रम्यान् भोगान् भुङ्क्ते	= Indra, thus, fourth, part = best, delightful, for- tune, he enjoys.	प्रजा रक्षति	= people, protecting
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The fourth part of Indra is the protector of people, called the king, and hence Oh! Raghava, the king is hailed, and hence he enjoys best and delightful fortune... [3-1-19b-20a]

Here, Raama may be astonished as to why these forest dwelling sages eulogise him so much. The sages are not using unnecessary conversation and they are informing Raama what a king shall be, whether he is in the capital or in forests. The term Indra is an allusion to the Ruler . It refers to seven more rulers or ruler like associates of Indra, अष्ट दिक्पालक -s. It is said that:

अष्टाभिर् लोक पालानाम् मात्राभिः निर्मितो नृपः

A king is made with eight aspects of eight rulers of eight corners of the universe. Viz., इन्द्र वायु [Air,] यम Death-god सूर्य Sun, अग्नि Fire, वरुण Rain चन्द्र Moon, and कुबेर Wealth. When the earth is heading towards anarchy,

Brahma is said to have created the king with one fourth of resplendence of each of the eight rulers. Manu Srmriti states as below:

इन्द्र अनिल यम अर्कम् अग्नेश्च वरुणस्य च ।  
चन्द्र वित्तेश योः चैव मर्त्र निहृत्य शाश्वतेः ॥

Manu smriti also prescribes certain rules for the king called Vrata. Indra accords rains for four months to sprout the seeds, so the king shall sprout the people hopes. Sun evaporates earthly water slowly and insignificantly so as to give the next rain, so the king shall collect taxes and spend them again for the welfare of people सूर्य व्रत . Air pervades everywhere to enliven people, so the king shall pervade everywhere through his agents to watch out good and evil for his subjects मारुत व्रत . Yama, the God of Time, has no friends or foes and ends the lives of any one at the end of their time, and so shall the king in according punishments यम व्रत . Rain binds one and all and it is the livelihood of any living being, so is king to bind his subjects for a good livelihood वरुण व्रत . Moon is both a pleasant one and presiding deity for medicinal herbs, so shall the king be pleasant to his people and keep their health चन्द्र व्रत . Fire is fiery and burns down evil and the king shall be fiery to his enemies, either internal or external आग्नेय व्रत . The earthly earth sustains scholars and stupid, wealthy and poor, prosperous and pathetic alike, so shall the king bear with all of his subjects पृथ्वी व्रत

ते वयम् भवता रक्ष्या भवद् विषय वासिनः ।  
नगरस्थो वनस्थो वा त्वम् नः राजा जनेश्वरः ॥ ३-१-२०

बहवत् विशय वासिनः	= your, in kingdom, dwellers	ते वयम्	= they, what we are	भवता रक्ष्या	= by you, to be protected
त्वम्	= you	नगरस्थः वा वनस्थः	= be in the capital, ei- ther, be in forests	नः राजा	= you are, our, king
जन ईश्वर	= of people.				

You alone have to protect us as we are the subjects living in your kingdom..May you be in the capital... or in the forest...you are our king... [3-1-20b,c]

न्यस्त दण्डा वयम् राजन् जित क्रोधा जितेन्द्रियाः ।  
रक्षणीयाः त्वया शश्वद् गर्भ भूताः तपोधनाः ॥ ३-१-२१

वयम्	= we are	न्यस्त दण्डा	= gave up, punishing	राजन्	= oh! King
जित	= conquered, anger,	तपोधनाः	= ascetic, the only	रक्षणीयाः	= [we are to be] pro-
क्रोधा जित	conquered, senses		wealth [to us]	त्वया	ected, by you
इन्द्रियाः					
शश्वद् गर्भ	= [like] foetus, womb,				
भूत	inside.				

We gave-up punishments, either physically or by the power of curses, conquered are our anger and senses, and our asceticism is the only wealth of ours, thus oh! King, we are to be protected by you, like the foetus inside a womb... [3-1-21]

एवम् उक्त्वा फलैर् मूलैः पुष्पैर् अन्यैः च राघवम् ।  
वन्यैः च विविध आहारैः स लक्ष्मणम् अपूजयन् ॥ ३-१-२२

एवम् उक्त्वा	= thus, saying	राघवम्	= Raghava is	स लक्ष्मणम्	= along with, Lakshmana
फलैः मूलैः	= with fruits, tubers,	वन्यैः च	= of forest, also	विविध	= variety of, foods
पुष्पैः अन्यैः	flowers, and others,			आहारैः	
च	also				
अपूजयन्	= worshipped.				

Thus saying they worshipped Raghava along with Lakshmana, on giving fruits, tubers, flowers and other varieties of forest foods. [3-1-22]

तथाऽन्ये तापसाः सिद्धा रामम् वैश्वानर उपमाः ।  
न्याय वृत्ता यथा न्यायम् तर्पयामासुर् ईश्वरम् ॥ ३-१-२३

तथा	= thus	वैश्वानरः	= Sacred Fire, similar to	अन्ये न्याय	= other
		उपमा	[the sages]		
वृत्ता	= virtue, followers	तापसाः	= saints, sages	रामम्	= to Raama
		सिद्धाः		तर्पयामासुः	= adored.
यथा न्यायम्	= as per, the wont of custom	ईश्वरम्	= the king is		

Thus other saints and sages who are the followers of the virtue, and similar to the Sacred Fire adored Raama, the king, according to the wont of custom. [3-1-23]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे प्रथमः सर्गः ॥

Thus completes 1st chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 2 Sarga 02 - द्वितीयः सर्ग

## Confrontation With Viraadha

## Introduction -

Viradha the demon confronts Raama and others & tries to abduct Sita, and then Raama. The killing of this Viradha is the first act of Raama in eliminating negative forces in his empire to establish Raama Raajya. This killing is also a gift to Sage Sharabhanga, whom he meets later, as per the meaning of verse I-1-41 of Samkshepa Ramayana contained in Bala Kanda. Raama thus started to act freeing the saints and sages in forests, and the forests themselves, from the cruelties of demons. Viradha is a demon by curse and a devotee of Goddess Lakshmi, now incarnate as Sita. Hence this demon wanted to own his goddess and hence lifts Sita into his hands to abduct her away from Raama. But Raama and Lakshmana overpower and eliminate him, rescuing not only Sita, but also other saints and sages living thereabout.

कृत आतिथ्योऽथ रामस्तु सूर्यस्य उदयनम् प्रति ।  
आमन्त्य स मुनीन् तत् सर्वान् वनम् एव अन्वगाहत ॥ ३-२-१

अथ	= then	कृत	= on receiving, hospital-	सः रामः तु	= he, that Raama
सूर्यस्य	= sun, rise, before	आतिथ्यः	ity	वनम् एव	= into forests, thus, en-
उदयनम्		सर्वान्	= all, sages, bade	अन्वगाहतः	tered [the deep of for-
प्रति		मुनीन्	farewell		est.]
		आमन्त्य			

Then, on receiving the hospitality in that hermitage for that day, and on the next day before sunrise, Raama bade farewell to all of the sages, and thus entered the deep forests. [3-2-1]

नाना मृग गण आकीर्णम् ऋक्ष शार्दूल सेवितम् ।  
ध्वस्त वृक्ष लता गुल्मम् दुर्दर्श सलिलाशयम् ॥ ३-२-२

निष्कूजमाना शकुनि झिल्लिका गण नादितम् ।  
लक्ष्मण अनुचरोऽपि रामो वन मध्यम् ददर्श ह ॥ ३-२-३

लक्ष्मण	= Lakshmana, following	रामः	= Raama	नाना	= very many, animal,
अनुचरः				मृग गण	herds of, filled with
ऋक्ष शार्दूल	= bears, tigers, adored	ध्वस्त	= ruined are	आकीर्णम्	
सेवितम्	by [frequented by]	सलिल	= water, ponds	वृक्ष लता	= trees, creepers, bushes
दुर् दर्श	= unsightly	आशयम्		गुल्मम्	
				निस्ः	= not, singing, birds
				कूजमान	
				शकुनि	

झिल्लिका गण नादितम्	= crickets, whistling [deafen- ingly]	वन मध्यम्	= forest's, midst of	ददर्श ह	= has seen, indeed.
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Raama followed by Lakshmana has indeed seen that midst of the forest which is filled with very many animal herds, where the bears and tigers are frequenting, and whose trees, creepers, bushes are ruined, water ponds rendered unsightly, birds song-less, but where the swarms of crickets are whistling deafeningly. [3-3-2, 3]

सीताया सह काकुत्स्थः तस्मिन् घोर मृग आयुते ।  
ददर्श गिरि शृङ्ग आभम् पुरुषादम् महास्वनम् ॥ ३-२-४

तस्मिन्	= in there	सीताया सह	= Sita, along with,	ददर्श	= saw
घोर मृग	= horrendous, animals,	काकुत्स्थ	Raama	पुरुष आदम्	= man-eater
आयुते	among	गिरि शृङ्ग	= mountain, peak, akin		
महा स्वनम्	= lurid, voiced one.	आभम्	to		

Therein Raama has seen along with Sita, a lurid voiced man-eater who is akin to a mountain-peak, among horrendous animals. [3-2-4]

गम्भीर अक्षम् महावक्त्रम् विकटम् विकटोदरम् ।  
बीभत्सम् विषमम् दीर्घम् विकृतम् घोर दर्शनम् ॥ ३-२-५

गम्भीर अक्षम्	= deep, eyed	महा वक्त्रम्	= large, mouthed	विकटम्	= horrible
विकट	= monstrous, bellied	बीभत्सम्	= hideous	विषमम्	= misshapen
उदरम्		विकृतम्	= ugly	घोर दर्शनम्	= horrendous, look.
दीर्घम्	= very soaring				

Deep eyed, huge mouthed, horrible with a monstrous belly, hideously misshapen, and a very soaring one that demon is, an ugly one with a horrendous look. [3-2-5]

वसानम् चर्म वैयाघ्रम् वस आर्द्रम् रुधिरोक्षितम् ।  
त्रासनम् सर्व भूतानाम् व्यादितास्यम् इव अन्तकम् ॥ ३-२-६

वसानम्	= wearing, skin, of tiger	वस आर्द्रम्	= fat, wetted	रुधिरः	= blood, dampened
चर्म वैयाघ्रम्		व्यादित	= wide-open, mouth,	उक्षितम्	
त्रासनम् सर्व	= frightening, to all, be-	आस्यम् इव	like, Death.		
भूतानाम्	ings	अन्तकम्			

Wearing tiger's skin that is wetted with fat and dampened with blood, he is frightening to all beings like the wide-open mouth of Death. [3-2-6]

त्रीन् सिंहान् चतुरो व्याघ्रान् द्वौ वृकौ पृष्ठान् दश ।  
 सविषाणम् वसादिग्धम् गजस्य च शिरो महत् ॥ ३-२-७  
 अवसज्य आअयसे शूले विनदन्तम् महास्वनम् ।

त्रीन्	= three, lions	चरुरः	= four, tigers	द्वा वृकौ	= two, wolves
सिंहान्		व्याघ्रान्		वसा	= with fat, fouled
पृष्ठान् दश	= spotted deer, ten	स विषाणम्	= with, tusks	दिग्धम्	
महत् शिरः	= a big, head, of ele-	अवसज्य	= skewered onto, iron,	वि नदन्तम्	= verily, yelling
गजस्य च	phant, also	आयसे शूले	spear		
महा स्वनम्	= with blaring voice.				

He skewered three lions, four tigers, two wolves, ten spotted deer, and a big head of an elephant with tusks and fouled with fat on an iron spear, and he is yelling with his deafening voice. [3-2-7-8a]

स रामम् लक्ष्मणम् चैव सीताम् दृष्ट्वा च मैथिलीम् ॥ ३-२-८  
 अभ्य धावत् सुसंकुद्धो प्रजाः काल इव अन्तकः ।

सः	= he that demon	रामम्	= at Raama, Lakshmana,	दृष्ट्वा	= on seeing
		लक्ष्मणम् च	also, thus Sita, the		
		एव सीताम्	Maithili		
		च मैथिलीम्			
अभ्य धावत्	= towards, ran	सु सम्कुद्धः	= very, angrily	प्रजाः काल	= of people, Time, like,
				इव अन्तकः	eliminator.

He that demon on seeing Raama, Lakshmana and Sita ran towards them very angrily, like the Time, the Eliminator of people. [3-2-8b-9a]

स कृत्वा भैरवम् नादम् चालयन् इव मेदिनीम् ॥ ३-२-९  
 अङ्गेन आदाय वैदेहीम् अपक्रंय तदा अब्रवीत् ।

सः कृत्वा	= he, shouting, tremu-	चालयन् इव	= to tremor, as though,	अङ्गेन	= by arms, seizing,
भैरव नादम्	lous, blare	मेदिनीम्	the earth	आदाय	Vaidehi = Sita
				वैदेहीम्	
अप क्रम्य	= afar, gone	तदा	= then, said [this way.]		
		अब्रवीत्			

He shouted a tremulous blare, as though to tremor the earth, and seized Vaidehi with his arms and gone afar, and then said this way. [9b-10a]

युवाम् जटा चीर धरौ सभार्यौ क्षीण जीवितौ ॥ ३-२-१०  
 प्रविष्टौ दण्डकारण्यम् शर चाप असि पाणिनौ ।

युवाम्	= you two	जट चीर धरौ	= jute, cloths, wearers	क्षीण जीवितौ	= with dwindled, lives
			[like hermits]		

स भूयै	= with, wife	शर चाप = arrow, bow, sword, असि धारिणौ wielding [like war- riors]	दन्दक = Dandaka forests अरन्यम् entered. प्रविष्टौ
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"You two wear jute cloths like hermits, but handle arrows, bows and swords like warriors, yet entered Dandaka forest with your wife... your lives are on the wane... [3-2-10b-11a]

कथम् तापसयोः युवाम् च वासः प्रमदया सह ॥ ३-२-११  
अधर्म चारिणौ पापौ कौ युवाम् मुनि दूषकौ ।

कथम् = how, saintly, you are, तापसयोः also युवाम् च पापौ = sinful ones	वास प्रमदाय = living, with wife, सह withal कौ युवाम् = who [you are], you मुनि दूषकौ two, sainthood, insulters of.	अ धर्म = dishonest, you ways, चारिणौ are
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"How saintly are you while living with your wife? You sinful fellows dishonest are you ways... who are you... you insulters of sainthood? [3-2-11b-12a]

This demon Viradha could not comprehend their identity prima facie. By their physique and carrying the bows and arrows, knives etc., they look like warriors. By their dress, hairdo, pendants etc., they look like sages. He has so far not seen a warring sage, like Bhargava Raama or Parashu Raama. These two men dressed like sages but look like warriors and are moving in the deadly forests with a wife. विराध, means without, love, a loveless one, and in another context it means that वि = verily, राध = adoring Krishna like Raadha. He is said to adore Goddess Lakshmi before he is cursed to become a demon, and finding that goddess in Sita, he lifts her into his arms, like a baby. This demon while admonishing Raama and Lakshmana for flaunting the sainthood, for they are moving with weapons and a wife, he narrates about himself in next verses.

अहम् वनम् इदम् दुर्गम् विराघो नाम राक्षसः ॥ ३-२-१२  
चरामि सायुधो नित्यम् ऋषि मांसानि भक्षयन् ।

अहम् = I am नित्यम् = always, sage's, flesh, ऋषि मांसम् eating भक्षयन्	विराध नाम = Viradha, named, demon राक्षसः दुर्गम् = impassable, this, in इदम् वनम् forest, I rove. चरामि	स आयुधः = with, weapon
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"I am a demon named Viradha and I will be on the rove in this impassable forest with weapon, always eating the flesh of sages... [3-2-12b-13a]



इयम् नारी वरारोहा मम भार्या भविष्यति ॥ ३-२-१३  
युवयोः पापयोः च अहम् पास्यामि रुधिरम् मृधे ।

वरारोहा	= well waisted one	इयम् नारी	= this, woman	मम भार्या	= my, wife, she becomes
अहम् मृधे	= I will, in fight	पापयोः	= sinful ones	भविष्यति	
				युवयोः	= your, blood, I will
				रुधिरम्	drink.
				पास्यामि	

"This best waisted woman will be my wife, and I will drink your blood of you two sinful one in a fight with you... [3-2-13b-14a]

तस्य एवम् ब्रुवतो दुष्टम् विराधस्य दुरात्मनः ॥ ३-२-१४  
श्रुत्वा सगर्वितम् वाक्यम् संभ्रान्ता जनकात्मजा ।

एवम्	= that way	ब्रुवतः	= speaking	दुरात्मनः	= evil minded one
तस्य	= his, that Viradha's	स गर्वितम्	= with, pride	दुष्टम्	= in bad intent
विराधस्य		श्रुत्वा	= on hearing	जनक	= Janaka's daughter, is
वाक्यम्	= words			आत्मज	much panicked.
				संभ्रान्ता	

On listening those arrogant words spoken in bad intent by that evil minded Viradha, Sita, the daughter of Janaka, is much panicked. [3-2-14b-15a.]

Here Viradha said that Sita would become his भार्या which would translate into a 'wife' in routine manner. It is said that Viradha is a devotee of Goddess Lakshmi and it is not congruous for a devotee to say like that. Here, आस्चर्य रमयन , another version of Raamayana, defines भार्य as: भा luminous one अर्याः adorable. Hence his word should mean, "this luminary is my adorable one." Further he handles Sita like a baby, as in 3-2-16, she is said to be विराध अन्क गत , gone into the arm-fold of Viradha as babies would. The peevish ones like Viradha or Ravana grab her very quickly for she is Goddess Lakshmi, the presiding deity of wealth.

सीता प्रावेपिता उद्वेगात् प्रवाते कदली यथा ॥ ३-२-१५  
ताम् दृष्ट्वा राघवः सीताम् विराध अङ्कगताम् शुभाम् ।  
अब्रवीत् लक्ष्मणम् वाक्यम् मुखेन परिशुष्यता ॥ ३-२-१६

सीता उद्वेगात्	= in fear, pravaate kadali yathaa	= in प्रवेपित whirl- wind, plan- tain tree, like	= verily wig- gled
राघवः	= Raama	विराध अन्क गताम् शुभाम् मुखेन परि पुश्यता	= into Viradha's, arms, gone in, auspicious lady = with his face, fully, turning to pale.
अब्रवीत् लक्ष्मणम् वाक्यम्	= spoke, to Lakshmana, sentence		ताम् दृष्ट्वा सीथाम् = her, on seeing, at Sita

Sita in fear wiggled like a plantain tree in a whirlwind, and on seeing at the auspicious lady gone into the arms of Viradha, Raghava spoke this sentence to Lakshmana, with his face fully turning to pale. [3-2-15b-16]

पश्य सौम्य नरेन्द्रस्य जनकस्य अत्म संभवाम् ।  
मम भार्याम् शुभाचाराम् विराधाङ्के प्रवेशिताम् ॥ ३-२-१७  
अत्यन्त सुख संवृद्धाम् राजपुत्रीम् यशस्विनीम् ।

पश्य सौम्य	= see, oh gentle one [Lakshmana]	नरेन्द्रस्य जनकस्य आत्म सम्भवाम्	= emperor's, of Janaka, soul, born [daughter]	मम भार्याम्	= my, wife
शुभ आचाराम्	= auspiciously, tradi- tional	विराध अन्के प्रवेशिताम्	= Viraadha's, arm-fold, entered	अत्यन्त सुख संवृद्धाम्	= immense, in comfort, comfortably brought up
राज पुत्रीम् यशस्विनीम्	= king's, daughter, illus- trious one.				

"See! Gentle Lakshmana, see that illustrious princess Sita, the daughter of emperor Janaka, one who is brought up comfortably in immense comfort, and my auspiciously traditional wife... now gone into the wretched hands of a demon... [3-2-17-18a]

यत् अभिप्रेतम् अस्मासु प्रियम् वर वृत्तम् च यत् ॥ ३-२-१८  
कैकेय्यास्तु सुसंवृत्तम् क्षिप्रम् अद्य एव लक्ष्मण ।

लक्ष्मण	= oh, Lakshmana	अस्मासु यत् अभिप्रेतम्	= in our respect, which is, desired [to befall on us]	यत् वर वृत्तम् च	= which is, by boons, happened [concomi- tant to]
कैकेय्यः प्रियम्	= for Kaikeyi, choicest	अद्य एव क्षिप्रम् सुसंवृत्तम्	= today, only quickly, came to pass.		

"That which is desired to befall on us, and that which is the choicest desire of Kaikeyi, and that which is concomitant to her boons, oh, Lakshmana, that has come to pass quickly, and today only Lakshmana... [3-2-18b-19a]

या न तुष्यति राज्येन पुत्रार्थे दीर्घ दर्शिनी ॥ ३-२-१९  
 ययाऽहम् सर्वभूतानाम् प्रियः प्रस्थापितो वनम् ।  
 अद्य इदानीम् सकामा सा या माता मम मध्यमा ॥ ३-२-२०

या	= she who is diirgha dar-shanii	=	forपुत्रार्थे sighted lady	=	for her son
राज्येन न	= by kingdom, not,	यया	= by whom	अहम् सर्व	= I am, for all, beings,
तुष्यति	happy			भूताना प्रियः	dear one
प्रस्थापितः	= sent forth, to forest	या मम माता	= she, who is, my,	सा	= such she
वनम्		मध्यमा	mother, middle one		
अद्य	= today, now	स कामा	= with fulfilled, desire.		
इदानीम्					

"She who is a foresighted lady, she who is not happy with the kingdom for her son, she by whom I, a dear one to all beings, am sent to forests, and she is my middle mother, her desire is fulfilled today, nay now itself... [3-2-19b-20]

पर स्पर्शात् तु वैदेह्या न दुःखतरम् अस्ति मे ।  
 पितुर् विनाशात् सौमित्रे स्व राज्य हरणात् तथा ॥ ३-२-२१

सौमित्रि	= father's, by demise	तथा	= like that	स्व राज्य	= my, kingdom, than
पितुर्				हरणात्	grabbing away
विनाशात्					
पर स्पर्शात्	= others, touching,	न दुःख तरम्	= no, grief, higher, is, to		
वैदेह्या	Seetha	अस्ति मे	me.		

"To me, oh, Soumitri, the grief of others touching Sita is more, than father's demise or grabbing away my kingdom... [3-2-21]

Here Raama says that 'my' kingdom is grabbed away, and now the grabbing away of Sita is more painful, even somebody touching Sita, the most. Raama did not loose heart to regain his kingdom. He underwent the course of what his father ordered and is definite of return to Ayodhya to rule back his empire. In the next canto Kishkindha, Vali the monkey hero questions Raama, as who he is to enter Kishkindha. To that Raama replies, "All the Bharata continent belongs to us, the Ikshwaku-s, and presently the emperor is Bharata, and hence on behalf of my emperor Bharata I slay you." There he is again confident of returning to capital after

completing his exile. Hence claiming this kingdom as 'my' kingdom does not alter his status of emperor, though not now, but after the completion of exile he is to become one. Again Raama weighed the agony in terms of his father's death and grabbing away of his kingdom. Raajya Lakshmi, Kingdom Wealth is nothing before his wife, Wealth of Fortune, i.e. Bhaagya Lakshmi. Hence Raama is more bothered about his fortune wife than the retrievable kingdom, or the death of an aged father.

इति ब्रुवति काकुत्स्थे बाष्प शोक परिप्लुतः ।

अब्रवीत् लक्ष्मणः क्रुद्धो रुद्धो नाग इव श्वसन् ॥ ३-२-२२

इति ब्रुवति = thus, when said, by काकुत्स्थे Raama क्रुद्धः = in anger	लक्ष्मणः = Lakshmana रुद्धः नाग इव = forestalled, snake, like, श्वसन् hissing	बाष्प शोक = tears, in lament, over, परि प्लुत flooding अब्रवीत् = said.
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When said thus by Raama, Lakshmana said this with flooding tears of lament, and in his anger hissing like a forestalled snake. [3-2-22]

Such portrayal of Lakshmana as a fundamentally angry person, like a hissing snake, and a sharp tongued one etc., are attributed in mythology to the serpentine character of आदिशेष , the thousand headed serpent on which Vishnu reclines. The mythological derivation is that Lakshmana is the incarnation of that serpent, while Bharata and Shatrughna are the incarnations of the conch shell and disc that adorn the two upper hands of Vishnu.

अनाथ इव भूतानाम् नाथः त्वम् वासवोपमः ।

मया प्रेष्येण काकुत्स्थः किम् अर्थम् परितप्यसे ॥ ३-२-२३

काकुत्स्थ = oh, Raama त्वम् अनाथ = you, derelict, like इव	भूतानाम् = for all beings, lord नाथः प्रेष्येण मया = adherent, I am [with you]	वासव उपम = Indra, in similitude किम् अर्थम् = what for, you, worry परितप्यसे yourself.
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"Oh, Raama, you being the Indra like lord of all beings, and while you are being attended by an adherent like me, what for you worry yourself like a derelict? [3-2-23]

शरेण निहतस्य अद्य मया क्रुद्धेन रक्षसः ।

विराधस्य गत असोः हि मही पास्यति शोणितम् ॥ ३-२-२४

क्रुद्धेन मय = an enraged one, by me रक्षसः = demon, Viradha's, विराधस्य blood शोणितम्	अद्य श्रेण = now, by arrow, felled निहतस्य मही पास्यति = earth, drinks, indeed. हि	गत अशुः = gone are, his lives
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"He will now be felled with my arrow as I am enraged at him, and gone are his lives now, and indeed the earth shall drink his blood... [3-2-24]

राज्य कामे मम क्रोधो भरते यो बभूव ह ।  
तम् विराधे विमोक्ष्यामि वज्री वज्रम् इव अचले ॥ ३-२-२५

राज्य कामे = kingdom, in desiring, भरते on Bharata	मम यः क्रोधः = my, which, anger, was बभूव ह there, indeed	तम् = that, anger
वज्री वज्रम् = Indra, Thunderbolt अचले इव [released,] on the mountain, as with	विराधे वि = on Viradha, I will re- lease.	

"Indeed, that which anger was there to me on Bharata when he desired kingdom, that anger I will now release on Viradha, as Indra released his Thunderbolt on the mountain... [3-2-25]

मम भुज बल वेग वेगितः  
पततु शरोऽस्य महान् महोरसि ।  
व्यपनयतु तनोः च जीवितम्  
पततु ततः च महीम् विघूर्णितः ॥ ३-२-२६

मम भुज बल = by my, shoulder, strength	वेग वेगितः = by speed, accelerated	महान् शरः = ruinous, arrow
अस्य महा = on his, massive chest, उरशि पततु shall fall	तनोः = from body, life, shall जीवितम् decamp व्यपनयतु	ततः = then, whirling, on विघूर्णितः earth, shall fall. महीम् पततु

"Accelerated by my shoulder strength this ruinous arrow shall fall on his massive chest, thus life from his body shall decamp, and then he shall whirlingly fall onto the earth..." So said Lakshmana. [3-2-26]

### Dandaka aranya -Dandaka Forest

The forest

Dandaka Forest wherein Raama is trekking is a dominion of their kingdom, but a deserted forest. One named Danda, the last son of Ikshvaku, was performing all demonic activities in their kingdom. His father Ikshvaku received many a complaint about Danda's deeds from his subjects, and angered at his erring son Danda and banishes him from the kingdom.

Danda took refuge in Vindhya mountain range and built a kingdom and a beautiful capital for himself called Madhumanta. He rubbed shoulders with all the demons thereabout and thus became a disciple of Sage

Shukraachaarya, the guru of demons. One day when Sage Shukraachaarya is not in hermitage, Danda reaches there, and sees Arāja, the elder daughter of the sage Shukra, and molests her, in spite of her repeated protests. Later when Sage Shukraachaarya comes to know about it, gets enraged and curses Danda, to fall down along with his entire kingdom under a mud storm around that Madhumanta capital for a period of seven consecutive days.

Then there is a mud storm for seven days and entire kingdom went under mud, later to become a forest called Dandaka. The place to where the curse fearing people fled from that Madhunata to further south is called Jansthaana. At later time, when Raama's peregrination started, these two places, Dandaka forest and Janasthaana, are under the domain of Ravana, and Ravana made one demon named Khara, as the protector of this dominion Jansthaana.

This is the place where Raama built his hermitage Panchavati, at which Demoness Surpanakha arrives, and from where Ravana abducts Sita. When Raama asks the forest dwelling sages for a quiet place to live on, the sages in Dandaka forest, will make Raama constantly move southward, till he reaches Janasthana, indirectly directing Raama to eradicate the demonic influence over these places, which once belonged to Raama's kingdom.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे द्वितीयः सर्गः ॥

Thus completes 2nd chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic. poem of India.

## 3 Sarga 03 - तृतीयः सर्ग

## Viradha Attacks Sri Rama And Lakshmana

Introduction - Raama and Lakshmana enter into a dialogue with Viradha, the demon and shower arrows on him. Later, Viradha, the demon carries Raama and Lakshmana away from Sita.

अथ उवाच पुनर् वाक्यम् विराधः पूरयन् वनम् ।  
पृच्छतो मम हि ब्रूतम् कौ युवाम् क्व गमिष्यथः ॥ ३-३-१

अथ	= then afterwards	विराधः	= Viradha, forest, filling	पुनः वाक्यम्	= in turn, sentence said
पृच्छतः मम	= while I question, to	वनम्		उवाच	
ब्रूतम्	me, you reply	पूरयन्		क्व गमिष्यथः	= whereto, wish to go
हि	= really.	कौ युवाम्	= who, you two are		

Then in his turn that demon Viradha said this sentence filling the forest with his gruesome voice, I am asking you, really... tell me who you are and whereto you wish to go? [3-3-1]

तम् उवाच ततो रामो राक्षसम् ज्वलित आननम् ।  
पृच्छन्तम् सुमहातेजा इक्ष्वाकु कुलम् आत्मनः ॥ ३-३-२

ततः सुमहा	= highly, resplendent	पृच्छन्तम्	= questioner [who is insistent]	ज्वलित	= one with a blazing face
तेजा	one - Raama	आत्मनः	= of his, about Ikshvaku,	आननम्	
तम्	= to him, to demon	इक्ष्वाकु	dynasty	उवाच	= said
राक्षसम्		उलम्			

Then that highly resplendent Raama said about his Ikshvaku dynasty to the blazing faced demon who is insistent. [3-3-2]

क्षत्रियौ वृत्त संपन्नौ विद्धि नौ वनगोचरौ ।  
त्वाम् तु वेदितुम् इच्छावः कः त्वम् चरसि दण्डकान् ॥ ३-३-३

नौ	= us two	वृत्त सम्पन्नौ	= bearing, ennobled behaviour	क्षत्रियौ	= as Kshatriya-s
वनगोचरौ	= as forest, trekkers	विद्धि	= you know	त्वाम् तु	= about you, but, to
दण्डकान्	= in Dandaka, you move			वेदितुम्	know, we wish to
चरसि त्वम्	about, you, who.			इच्छावः	
कः					

Know us as Kshatriya-s with ennobled bearing, and we are trekking the forest...but we wish to know about you, who are you, that move about in Dandaka forest? [3-3-3]

तम् उवाच विराधः तु रामम् सत्य पराक्रमम् ।  
हन्त वक्ष्यामि ते राजन् निबोध मम राघव ॥ ३-३-४

तम् उवाच = to him, said, Viradha	रामम् सत्य = to Raama, truly valiant	हन्त = Ah!
विराधः तु	पराक्रमम् one	
वक्ष्यामि ते = am telling, to you,	नि बोध मम = well, know, me be in-	राघव = Raaghava.
राजन् king	formed of me	

Viradha said to that truly valiant Raama, Ah! I ll tell you, oh king, be informed of me, oh Raghava... [3-3-4]

पुत्रः किल जवस्य अहम् माता मम शतहृदा ।  
विराध इति माम् आहुः पृथिव्याम् सर्व राक्षसाः ॥ ३-३-५

अहम् = I am, Java, son, really	शतहृदा = Shatahrada	माता मम = is my, mother
जवस्य पुत्र		
किल		
पृथिव्याम् = on earth, all, demons	विराध इति = Viradha, thus, me,	
सर्व राक्षसा	माम् आहुः call.	

I am the son of Java indeed... my mother is Shatahradaa, and all the demons on earth call me Viradha... [3-3-5]

तपसा च अभि संप्राप्ता ब्रह्मणो हि प्रसादजा ।  
शस्त्रेण अवध्यता लोके अच्छेद्य अभेद्यत्वम् एव च ॥ ३-३-६

तपसा = by asceticism	ब्रह्मणः हि = Brahma, only, from	अभि सम्प्राप्ता = I have obtained [a
	प्रसाद ज = beneficence, derived	boon]
	of	
लोके शस्त्रेण = in world, by weapon,	अ च्छेद्य अ = not, be cut, not, to be	
अ वध्यता च not, to be killed, and	भेद्य च एव slit, also, thus.	
even		

On my undertaking asceticism I derived a boon from the beneficence of Brahma, by which I will neither be cut, nor slit, nor killed with a weapon in this world... [3-3-6]

उत्सृज्य प्रमदाम् एनाम् अनपेक्षौ यथा आगतम् ।  
त्वरमाणौ पलायेथाम् न वाम् जीवितम् आददे ॥ ३-३-७

उत्सृज्य = leave off, this, lady	अन् अपेक्षौ = without, yearning for	यथा = as came [hither]
एनाम्		आगतम्
प्रमदाम्		
त्वरमाणौ = expeditiously	पलायेथाम् = flee away	न वाम् = not, of you two, lives,
		जीवितम् taken off.
		आददे



Leave off this lady without any yearning for her, and you expeditiously flee-away as you have come, then your lives will not be snatched away... [3-3-7]

तम् रामः प्रति उवाच इदम् कोप संरक्त लोचनः ।  
राक्षसम् विकृत आकारम् विराधम् पाप चेतसम् ॥ ३-३-८

रामः प्रति	= Raama, in reply, said,	तम्	= to him	कोप सम्	= in anger, full, blood-
उवाच इदम्	this way			रक्त लोचनः	shot, eyes
विकृत	= monstrous, bodied	राक्षसम्	= to the ogre	विराधम् पाप	= to Viradha, evil one, in
आकारम्	one			चेतसम्	intent.

Raama in reply said this to that ogre Viradha, whose eyes are fully bloodshot in anger, who is monstrous in his body, and evil in intent... [3-3-8]

क्षुद्र धित्त्वाम् तु हीनार्थम् मृत्युम् अन्वेषसे ध्रुवम् ।  
रणे प्राप्स्यसि संतिष्ठ न मे जीवन् विमोक्ष्यसे ॥ ३-३-९

क्षुद्र धिक्	= knave, fie on you	हीन अर्थम्	= for meanly, measures,	रणे	= in war, you will get it
त्वाम्		मृत्युम्	death, you are in quest	सम्प्राप्यसि	
		अन्वेषसे	of, definitely		
		ध्रुवम्			
तिष्ठ	= stay	न मे जीवन्	= not, by me, to live, you		
		विमोक्ष्यसे	be let-off.		

You knave, fie upon you... you are in quest of you own death for your meanly measures, and definitely you will get it in this confrontation. Stay! I will not let you to live... [3-3-9]

ततः सज्यम् धनुः कृत्वा रामः सुनिशितान् शरान् ।  
सु शीघ्रम् अभिसंधाय राक्षसम् निजघान ह ॥ ३-३-१०

ततः सज्यम्	= then, with, string,	रामः	= Raama	सु निशितान्	= very, sharp, arrows
धनुः कृत्वा	the bow, made [bow			शरान्	
	stringed]				
सु शीघ्रम्	= very, quickly	अभि सन्धान	= well, aiming, at de-		
		राक्षसम्	mon, darted, indeed.		
		निजघान ह			

Then, stringing his bow Raama indeed darted very sharp arrows, very quickly and well aiming the demon... [3-3-10]

धनुषा ज्या गुणवता सप्त बाणान् मुमोचः ।  
रुक्म पुंखान् महावेगान् सुपर्ण अनिल तुल्य गान् ॥ ३-३-११

धनुषा ज्या = of bow, string, ideal गुण वता one, having [perfectly stringed bow]	सप्त बाणान् = seven, arrows, let off, मुमोचः really	रुक्म = golden, vanes, very, पुन्वान् महा fast ones वेगान्
सुपर्ण अनिल = Garuda, [the Divine Eagle, and] Air-god, तुल्य गान् equal, in flight.		

Indeed seven arrows are let off with perfectly stringed bow, which have golden vanes, and very fast ones that equal the flights of Garuda, the Divine Eagle and the Air-god. [3-3-11]

ते शरीरम् विराधस्य भित्त्वा बर्हिण वाससः ।  
निपेतुः शोणिता दिग्धा धरण्याम् पावकोपमाः ॥ ३-३-१२

पावक = inferno, akin to उपमाः विराधस्य = Viradha, body, on शरीरम् piercing भित्त्वा	ते = they the arrows शोणित = blood, smeared with दिग्धा	बर्हिण = peacock feather, वाससः dressed [as their fins] निपेतुः = fell, on ground. धरण्याम्
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But, they the arrows that are akin to infernos and dressed with peacock feathers as their fins, on piercing the body of Viradha they fell onto the ground besmirched with blood. [3-3-12]

स विद्धो न्यस्य वैदेहीम् शूलम् उद्यंय राक्षसः ।  
अभ्यद्रवत् सुसंकुद्धः तदा रामम् स लक्ष्मणम् ॥ ३-३-१३

द्धः सः = struck, he, that demon राक्षसः शूलम् = spear, hauling up उद्यम्य अभ्यद्रवत् = rushed.	तदा = then सुसंकुद्धः = very angrily	न्यस्य = placed [down,] वैदेहीम् Vaidehi रामम् स = towards Raama, and लक्ष्मणम् Lakshmana
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When that demon is thus struck, then he placed Vaidehi down from his arms, hauled up his spear, and very angrily rushed towards Raama and Lakshmana. [3-3-13]

स विनद्य महानादम् शूलम् शक्र ध्वज उपमम् ।  
प्रगृह्य अशोभत तदा व्यात्तानन इव अंतकः ॥ ३-३-१४

तदा = then शक्र ध्वज = Indra, Flagstaff similar उपमम् to व्यात्त आनना = [to eat] open mouthed इव अन्तक one, like, Death.	सः वि नद्य = he, blaringly, yelled, महा नादम् ghastly, shriek प्रगृह्य = on holding fast	शूलम् = spear अशोभत = shone forth
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And holding fast his spear that is similar to the Indra Flagstaff he blaringly yelled a ghastly shriek, and thus he shone forth like the wide-mouthed Death, ready-to-gulp. [3-3-14]

अथ तौ भ्रातरौ दीप्तम् शर वर्षम् ववर्षतुः ।  
विराधे राक्षसे तस्मिन् कालांतक अयम् उपमे ॥ ३-३-१५

अथ तौ = then, those, two brothers	काल अन्तक = lifetime, ending one,	तस्मिन् = on that, demon
भ्रातरौ = ers	अयम् उपमे = that one, similar to	राक्षसे
दीप्तम् = flaming, arrows, rain,		
शर वर्षम् = incessantly rained.		
ववर्षतुः		

Then with an effulgent arrow-rain those two brothers incessantly rained on demon Viradha, who is similar to the terminator of lifetime. [3-3-15]

स प्रहस्य महा रौद्रः स्थित्वा अजृम्भत राक्षसः ।  
जृम्भमाणस्य ते बाणाः कायात् निष्पेतुर् अशुगाः ॥ ३-३-१६

महा रौद्रः सः = highly horrendous	प्रहस्य = laughed at it	स्थित्वा = on staying [a while,]
राक्षसः = one, he, that demon		अजृम्भत = yawned
जृम्भमाणस्य = while he is yawning	ते अशुगाः = those, speedy, arrows	कायात् = from his body, spilled
	बानाः	निष्पेतुः = out.

He that highly horrendous demon laughed at that arrow-shower, and standing for a while he yawned, and on his yawning and stretching his limbs in fatigue those arrows that earlier have gone speedily, spilled out from his body that speedily. [3-3-16]

स्पर्शात् तु वरदानेन प्राणान् संरोध्य राक्षसः ।  
विराधः शूलम् उद्यंय राघवौ अभ्यधावत ॥ ३-३-१७

राक्षसः = demon, Viradha	वरदानेन = by the boon, given	स्पर्शात् तु = by the touch of [by the touch of luck owing to boon]
विराधः		
प्राणान् = lives, held back	शूलम् = spear, raising up	राघवौ = upon two Raghava-s
संरोध्य	उद्यम्य	
अभ्य धावत = quickly, ran.		

Demon Viradha held back his lives by the touch of boon, and raising up the spear he ran quickly at Raama and Lakshmana. [3-3-17]

तत् शूलम् वज्र संकाशम् गगने ज्वलन उपमम् ।  
द्वाभ्याम् शराभ्याम् चिच्छेद रामः शस्त्रभृताम् वरः ॥ ३-३-१८

तत् शूलम् वज्र सम्काशम् द्वाभ्याम् शराभ्यम् चिच्छेद्	= that, spear, Thunder- bolt, akin to  = by two, arrows, ripped apart.	गगने ज्वलन उपमम् Raama	= in the sky, blaze, like	शस्त्र भृताम् वरः	= weaponry, wielder, the best
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The best wielder of weaponry Raama ripped that spear apart, which is akin to the Thunderbolt of Indra, and that which is like a blaze in the sky, with two arrows in the sky itself. [3-3-18]

तत् राम विशिखैः छिन्नम् शूलम् तस्य आपतत् भुविः ।  
पपात अशनिना चिन्नम् मेरोर् इव शिला तलम् ॥ ३-३-१९

राम विशिखैः छिन्नम् अशनिना छिन्नम् मेरोः शिलातलम् इव पपात	= by Raama, blazing shafts, shattered = by Thunderbolt, shattered, Mt. Meru, boulder-mass, as with.	तत् शूलम् = that, spear	भुविः आपतत्	= on ground, fallen
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Shattered by Raama blazing shafts that spear fallen on ground like the boulder mass of Mt. Meru when it is shattered by Indra Thunderbolt. [3-3-19]

तौ खड्गौ क्षिप्रम् उद्यंय कृष्ण सर्पौ इव उद्यतौ ।  
तूर्णम् आपेततुः तस्य तदा प्रहारताम् बलात् ॥ ३-३-२०

तौ खड्गौ क्षिप्रम् उद्यम्य तदा प्रहारताम् बलात्	= they, swords, quickly, upraised  = then, battering, mightily.	कृष्ण सर्पौ इव उद्यतौ	= black, cobra, like, up swinging	तूर्णम् आपेततुः तस्य	= rapidly, crashed, on him
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They quickly upraised their swords and like a pair of up-swinging black-cobras they rapidly crashed on him, and then battered him mightily. [3-3-20]

स वध्यमान सुभृशम् भुजाभ्याम् परिगृह्य तौ ।  
अप्रकम्प्यौ नरव्याघ्रौ रौद्रः प्रस्थातुम् ऐच्छत ॥ ३-३-२१

सः वध्यमान सु भृशम् रौद्रः प्रस्थातुम् ऐच्छत	= he, [the demon,] being beaten, very firmly = furious one [the demon,] to getaway [to carry away,] he wished.	भुजाभ्याम् परि ह्य तौ	= with his arms, well grabbing, them two	अप्रकम्प्यौ नर व्याघ्रौ	= unwavering manly tigers
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He that demon thus beaten very firmly by Raama and Lakshmana, then on grabbing those unwavering ones and manly tigers with his arms, that furious demon wished to carry them away. [3-3-21]

तस्य अभिप्रायम् अज्ञाय रामो लक्ष्मणम् अब्रवीत् ।  
वहतु अयम् अलम् तावत् पथानेन तु राक्षसः ॥ ३-३-२२

तस्य	= his, thinking, on	रामः	= Raama, to Lakshmana,	अयम्	= this, demon
अभिप्रायम्	knowing	लक्ष्मणम्	spoke	राक्षसः	
अज्ञाय		अब्रवीत्			
अनेन पथ	= by his, way	अलम् वहतु	= easily, let him carry,		
		तावत् तु	up to there [any- where.]		

Knowing the thinking of the demon for sure, Raama spoke to Lakshmana, Let him easily carry us anywhere on his way... [3-3-22]

यथा च इच्छति सौमित्रे तथा वहतु राक्षसः ।  
अयम् एव हि नः पन्था येन याति निशाचरः ॥ ३-३-२३

राक्षसः	= demon	यथा इच्छति	= as, he wishes, that	निशा चरः	= night-walker, by
		तथा वहतु	way, let him carry	येन याति	which [way,] he goes
अयम् एव हि	= that, only, is our, way.				
नः पन्था					

Let this demon carry us as he wishes, and Saumitri, by which way this night-walker goes, that alone will be our way... [3-3-23]

Raama does not want to travel comfortably on the shoulders of the demon, but wants to examine what the demon wanted to do next, after carrying afar. The prince in Raama will not let the demon go rampant. Besides, the divine fury allows any sinister to tread his own way towards his own grave.

स तु स्व बल वीर्येण समुत्क्षिप्य निशाचरः ।  
बालाः इव स्कन्ध गतौ चकार अति बलोद्धतः ॥ ३-३-२४

अति बल	= muchly, by might, ar-	सः निशा चर	= he that, night walker,	स्व बल	= by his, might, courage
उद्धतः	rogant one	तु	but	वीर्येण	
समुत्क्षिप्य	= on lifting	बालाः इव	= babies, like	स्कन्द गतौ	= on shoulders, having
				चकार	gone on, made as.

But he that night-walker arrogant as he is by his might has uplifted Raama and Lakshmana like babies by that might and courage alone, and placed them on his shoulders as one would place babies. [3-3-24]

तौ आरोप्य ततः स्कन्धम् राघवो रजनी चरः ।  
विराधो विनदन् घोरम् जगाम अभिमुखो वनम् ॥ ३-३-२५

ततः	= then	रजनी चरः	= night, walker Viradha	तौ राघवौ	= them, Raghava-s, on
घोरम्	= very luridly, on			स्कन्धम्	shoulders, having
विनदन्	yelling gone, towards,			आरोप्य	mounted
जगाम	forest.				
अभिमुक्कम्					
वनम्					

That nightwalker Viradha on placing those two Raghava-s on his shoulders gone towards deeper forest yelling very luridly. [3-3-25]

वनम् महा मेघ निभम् प्रविष्टो  
द्रुमैः महद्भिः विविधैः उपेतम् ।  
नाना विधैः पक्षि कुलैः विचित्रम्  
शिव आयुतम् व्याल मृगैः विकीर्णम् ॥ ३-३-२६

महा मेघ	= great, dark cloud-like, in its sheen	महद्भिः	= with great massive,	नाना विधैः	= with numerous, bird,
निभम्		विविधैः द्रुमैः	variety of, with trees,	पक्षि कुलैः	flocks [overspread
शिव	= with wild jackals,	उपेतम्	containing	आयुतम्	with]
आयुतम्	[shiva, not to be con-founded with God Shiva,] infested with	व्याल मृगैः	= with predaceous, animals, sprawling	विचित्रम्	= baffling
वनम्	= forest, entered.	विकीर्णम्	around		
प्रविष्टः					

That demon entered into a baffling forest that is like a very dark cloud in its sheen, where a variety of massive trees are contained in, numerous flocks of vulturine birds are overspreading, and where wild jackals and other predaceous animals are sprawling around, along with Raama and Lakshmana. [3-3-26].

Shurya (or) Ikshvaku (or) Kakustha dynasty

Ikshvaku dynasty is of long lineage. This is Surya Vamsha, Solar dynasty of Kshatriya-s, of which Mahaa Kavi Kalidasa wondered as to how it can be narrated, for it is of a long lineage and he admires कः सूर्य प्रभवो वम्शः ॥ in his Raghu Vamsha Mahaa Kaavya, at 1-2 This dynasty may be known to understand why from Viradha to Ravana, wanted to die at the hands of Raama. The list of those kings is compiled in आनन्द रामयण and the same is being given hereunder... सूर्य - इक्ष्वाकु - काकुत्थस वङ्गनुक्रमणिक श्री महा विष्णु originated ब्रम्हा। From Brahma the lineage, one after the other, is मरीचि - कश्यप - सूर्य - स्वाद्ध देव वैवस्वत - इक्ष्वाकु - विकुक्षि सशाद - ककुत्थस - इन्द्रवाहु - अनेनस - विश्वरन्धि - चन्द्र - युवनाश्व - सावस्थ - बृहदश्व - कुवलयाश्व - धृढाश्व - हर्यश्व - निकुम्भ - बर्हणाश्व - कृताश्व - स्येनजित् - युवनाश्व - मान्धात - पुरुकुत्थस - त्रसद्दस्य २ - अनरण्य हर्यश्व - अरुण - त्रिवन्धन - सत्यव्रत् २ त्रिशन्कु - हरिश्चन्द्र or सत्य हरिश्चन्द्र - रोहित - हरित - चम्प - सुदेव - विजय - भरुक

- वृक - बाहुक - सगर - समञ्जस - अङ्गुमन्त - दिलीप - भगीरथ - श्रुत - नाभ - सिन्धुद्वीप - अयुतायु - रतुपर्ण - सुदासु र मित्रसह र कल्मषान्द्रि - by him अश्मक - मूलक अरीकवच - दशरथ - एडविद - विश्वसह - कद्वान्ग - धीर्घबाहु - This Deergha baahu is also known to be दिलिप and from that - दिलिप - रघु - अज - दशरथ - and दशरथ begot Vishnu again as राम

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे तृतीयः सर्गः ॥

Thus completes 3rd chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 4 Sarga 04 - चतुर्थः सर्ग

## Curse Of Viradha

## Introduction -

Raama and Lakshmana come to know about the curse of Viradha. Viradha desires to die in then hands of Raama according to the amendment given by the cursing authority, and thus he will be killed and relieved of his curse by Raama, and his elimination of negative forces starts with the elimination of Viradha. At the time of release from his curse, Viradha advises Raama to go to Sage Sharabhanga, who can advise Raama properly. It is said whenever a superior being is approached, he shall not be neared empty-handedly. So, the elimination of Viradha, first act of Raama to safeguard the दीनजन परिरक्षण in Dandaka forests is the gift that Raama takes to the Sage Sharabhanga in next chapter. This is not a separate chapter in Baroda edition. But in Gorakhpur and Eastern versions it is a separate one.

हियमाणौ तु काकुत्स्थौ दृष्ट्वा सीता रघूत्तमौ ।  
उच्चैः स्वरेण चुक्रोश प्रगृह्य सु महाभुजौ ॥ ३-४-१

सीता	= Sita	दृष्ट्वा	= on seeing	प्रगृह्य	= on grabbing
हियमाणौ सु	= being carried off, very	काकुत्स्थौ	= scions of Kakutstha,	उच्चैः स्वरेण	= in high-pitched voice,
महा भुजौ	great, shouldered ones	रघु उत्तमौ	the best ones from	चुक्रोश	screamed.
	[very dexterous ones]		Raghu dynasty Raama		
			and Lakshmana		

On seeing those two very dexterous scions of Kakutstha, and the best ones from Raghu dynasty, namely Raama and Lakshmana, grabbed and being carried off, Sita screamed in a high-pitched voice.[3-4-1]

एष दाशरथी रामः सत्यवान् शीलवान् शुचिः ।  
रक्षसा रौद्र रूपेण हियते सह लक्ष्मणः ॥ ३-४-२

सत्यवान्	= truth abiding one,	एष दाशरथी	= he that, Dasharatha,	सह लक्ष्मणः	= with Lakshmana
शीलवान्	virtuous one, flawless		Raama		
शुचिः	one				
रक्षसा रौद्र	= by demon ,with fero-				
रूपेण हियते	cious look, being car-				
	ried off.				

He that truth-abiding, virtuous, and the flawless Raama of Dasharatha is carried off along with Lakshmana by the demon with a ferocious look... [3-4-2]



माम् ऋका भक्ष इष्यन्ति शार्दूल द्वीपिनः तथा ।

माम् हरः उत्सृज्य काकुत्स्थौ नमस्ते राक्षसोत्तमः ॥ ३-४-३

माम् ऋका = me, wild-bears, like तथा शार्दूल that, tigers, panthers, द्वीपिनः भक्ष to eat, they aspire इष्यन्ति उत्सृज्य = release, Kakutstha-s काकुत्स्थौ	राक्षस उत्तमः = oh, demon, the best  नमस्ते - ते = to you, my salutation. नमः	माम् हरः = me, thief
--	--	----------------------

Wild bears, tigers and panthers aspire to eat me away... oh, best demon, thief me instead and release Kakutstha-s... Hail to thee... [Said Sita.] [3-4-3]

तस्याः तत् वचनम् श्रुत्वा वैदेह्याः राम लक्ष्मणौ ।

वेगम् प्रचक्रतुर् वीरौ वधे तस्य दुरात्मनः ॥ ३-४-४

वीरौ = valourous ones Raama and Lakshmana  तस्य = of that Viradha	तस्याः = her, Vaidehi, that, ut- वैदेह्याः तत् terance, on hearing वचनम् श्रुत्वा वधे वेगम् = in killing, speedily, प्रचक्रतुः busied themselves.	दुर आत्मनः = minded one
--	--	-------------------------

On hearing Vaidehi that utterance those valourous ones Raama and Lakshmana speedily busied themselves in eliminating that evil-minded demon Viradha. [3-4-4]

तस्य रौद्रस्य सौमित्रिः सव्यम् बाहुम् बभञ्ज ह ।

रामः तु दक्षिणम् बाहुम् तरसा तस्य रक्षसः ॥ ३-४-५

सौमित्रिः = Lakshman  तस्य रक्षसः = of that, demon	तस्य रौद्रस्य = that, ferocious one, सव्यम् left, arm, severed, बाहुम् indeed बभञ्ज ह	रामः तु = Raama, too  दक्षिणम् = with might, [rent]. बाहुम् right, shoulder, तरस बभञ्ज
--	--	--

Soumitri indeed severed the left arm of that ferocious one, while Raama rent the right arm of that demon with his might. [3-4-5]

सः भग्न बहुः संविग्नः पपात आशु विमूर्छितः ।

धरण्याम् मेघ संकाशो वज्र भिन्न इव अचलः ॥ ३-४-६

भग्न बाहुः मेघ = mutilated, arms, dark- सम्काशः सः = cloud, similar to, he that demon	सम्विग्नः = frustrated, fainted मूर्चितः	वज्र भिन्नः = by Thunderbolt, de- मोलिश, mountain, अचल इव like
आशु पपात = quickly, fell-down, धरण्या onto the ground.		

When his arms are mutilated that demon similar to a dark-cloud is frustrated, fainted, and fell onto ground, like the mountain demolished by the Thunderbolt of Indra. [3-4-6]

मुष्टिभिर् बाहुभिर् पद्भिः सूदयन्तौ तु राक्षसम् ।  
उद्यंयोद्यं च अपि एनम् स्थण्डिले निष्पिपेषतुः ॥ ३-४-७

राक्षसम् = that demon is	मुष्टिभिः = with fists, with hands, बाहुभिः with feet पद्भिः	सूदयन्तौ तु = battering, but [Raama and Lakshmana]
एनम् = him	उद्यम् उद्यम्य = heaving and heaving, च अपि also, even	स्थण्डिले = on ground, entirely, निष्पिपेषतुः pounded.

They battered that demon with their fists, hands and feet, and even by heaving and hurling him again and again they entirely pounded on him on the ground. [3-4-7]

स विद्धो बहुभिर् बाणैः खट्वाभ्याम् च परिक्षतः ।  
निष्पिष्टो बहुधा भूमौ न ममार स राक्षसः ॥ ३-४-८

सः = he is	बहुभिः बाणैः = by many, arrows, hurt विद्धः	खट्वाभ्याम् = by two swords, even, च परिक्षतः sheared off
बहुधा भूमौ = in many ways, on निसः ground, [though] पिष्टः entirely, pounded	सः राक्षस न = he, that demon, not, ममार killed.	

Though that demon is battered with many arrows, even sheared off with two swords, and even though he is entirely pounded on the ground he is not killed. [3-4-8]

तम् प्रेक्ष्य रामः सुभृशम् अवध्यम् अचल उपमम् ।  
भयेषु अभय दः श्रीमान् इदम् वचनम् अब्रवीत् ॥ ३-४-९

भयेषु अभय = in fear, shelter, be- दः stower [Raama]	श्रीमान् = sublime one	अचल = mountain, in simile उपमम्
तम् सु = very easily	अवध्यम् = not, eliminable	प्रेक्ष्य = on observing
भृशम्		
इदम् = this, sentence, spoke.		
वचनम्		
अब्रवीत्		

On observing that the mountain-similar demon is ineradicable that easily, then Raama, the sublime one, and the bestower of shelter in fear, spoke this sentence to Lakshmana. [3-4-9]

तपसा पुरुषव्याघ्र राक्षसोऽयम् न शक्यते ।  
शस्त्रेण युधि निर्जेतुम् राक्षसम् निखनावहे ॥ ३-४-१०

पुरुष व्याघ्रः	= manly tiger - Lakshmana	तपसा	= by penance	राक्षसः	= demon, this one
युधि शस्त्रेण	= in war, by weapons, to	न शक्यते	= not, possible to	अयम्	
निर्जेतुम्	overpower			राक्षसम्	= demon be, bury we
				निखनावहे	will.

Oh! Manly-tiger Lakshmana, it is impossible to overpower this demon with weapons in a confrontation, hence, let bury this demon... [3-4-10]

कुंजस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मण ।  
वने अस्मिन् सुमहद् श्वभ्रम् खन्यताम् रौद्रवर्चसः ॥ ३-४-११

लक्ष्मण	= Lakshmana	रौद्रस्य रौद्र	= for furious one, for ferocious, reprobate, for	कुंजरस्य इव	= for an elephant, as though
		कर्मणः अस्य	this, demon		
अस्मिन्	= in forest	राक्षस्य			
		सु महत्	= very, deep, pit, be dug.		
		श्वभ्रम्			
		खन्यताम्			

Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant... [3-4-11]

इति उक्त्वा लक्ष्मणम् रामः प्रदरः खन्यताम् इति ।  
तस्थौ विराधम् आक्रुंय कण्ठे पादेन वीर्यवान् ॥ ३-४-१२

वीर्यवान्	= valiant one Raama	लक्ष्मणम्	= to Lakshmana	प्रदर	= trench, shall be dug, thus
				खन्यताम्	
उक्त्वा	= having said	विराधम्	= Viradha is, with foot,	इति	
		पादेन कण्ठे	on the throat, over-		
		आक्रम्य	coming [repressing,]		
		तस्थौ	stood in readiness.		

On saying to Lakshmana that a trench shall be dug... then Raama repressively placed his foot on the throat of Viradha, and stood by. [3-4-12]

तत् श्रुत्वा राघवेण उक्तम् राक्षसः प्रश्रितम् वचः ।  
इदम् प्रोवाच काकुत्स्थम् विराधः पुरुषर्षभम् ॥ ३-४-१३

राक्षसः	= the demon - Viradha	तत् श्रुत्वा	= that, on hearing, what	पुरुषर्षभः	= man, the best, to
		राघवेण	by Raghava, said	काकुत्स्थम्	Kakutstha
इदम्	= this, humble, words	उक्तम्			
प्रश्रितम्		प्र उवाच	= well [sincerely,] spoke.		
वचः					

On hearing that said by Raghava, demon Viradha sincerely spoke these humble words to Raama, the finest one from Kakutstha dynasty. [3-4-13]

हतोऽहम् पुरुषव्याघ्रः शक्र तुल्य बलेन वै ।  
मया तु पूर्वम् त्वम् मोहान् न ज्ञातः पुरुषर्षभः ॥ ३-४-१४

पुरुष व्याघ्रः	= man, the tiger	शक्र तुल्य	= Indra, equalling, in	अहम् हतः	= I am, dead
		बलेन वै	strength, indeed [by you]		
पुरुषर्षभ	= oh, man, the best	मया मोहात्	= by me, fallaciously,	त्वम् पूर्वम्	= you are, earlier, [by
		तु	but	न ज्ञातः	me] unidentified.

Dead I am, oh! Manly-tiger and a coequal of Indra in your strength... I have fallaciously not identified you earlier... oh, best one among men... [3-4-14]

कौसल्या सुप्रजातः तात रामः त्वम् विदितो मया ।  
वैदेही च महाभागा लक्ष्मणः च महायशः ॥ ३-४-१५

तातः	= sire	त्वम्	= you are	कौसल्या	= Kausalya, son as
				सुप्रजा	Raama
मया विदितः	= by me, know to be	वैदेही च	= Vaidehi, also, propi-	लक्ष्मण च	= Lakshmana, too,
		महाभागा	tious one	महायशः	great, renowned one
					[are now known.]

Oh, sire, now I have known you to be Raama, the son of Kausalya... and even propitious Sita and greatly renowned one Lakshmana are now known to me... [3-4-15]

अभि शापाद् अहम् घोरम् प्रविष्टो राक्षसीम् तनुम् ।  
तुंबुरुः नाम गन्धर्वः शप्तो वैश्रवणेन हि ॥ ४-३-१६

अभिशापात्	= by curse	अहम्	= I, entered, ghoulish,	तुम्बुरुः नाम	= Tumburu, named, ce-
		प्रविष्टः	demon, body	गन्धर्व	lestial [I am]
		घोरम्			
		राक्षसीम्			
		तनुम्			
शप्तः	= cursed	वैश्रवणेन हि	= by Kubera, verily.		

By curse I had to enter this ghoulish demon body, but I am a celestial gandharva, named Tumburu and Kubera cursed me... [3-4-16]

प्रसाद्यमानः च मया सोऽब्रवीत् माम् महायशः ।  
यदा दाशरथी रमः त्वाम् वधिष्यति संयुगे ॥ ३-४-१७  
तदा प्रकृतिम् आपन्नो भवान् स्वर्गम् गमिष्यति ।

प्रसाद्यमानः	= entreated, he was,	महा यशः सः	= great, renowned one,	अब्रवीत्	= said, to me
च मया	also, by me		he, Kubera	माम्	
यदा दशरथी	= when, Dasharatha,	त्वाम्	= you, kills, in fight	तदा प्रकृतिम्	= then, natural state [ce-
रामः	Raama	वधिष्यति		आपन्नः	lestial body,] you at-
		संयुगे			tain
भवान्	= you, to heavens, can				
स्वर्गम्	go				
गमिष्यति					

When entreated by me, he that greatly renowned Kubera said to me, When Dasharatha Raama kills you in a fight... then you will attain your nature of celestial body and you will go to heavens... [3-4-17, 18a]

अनुपस्थीयमानो माम् स क्रुद्धो व्याजहार ह ॥ ३-४-१८  
इति वैश्रवणो राजा रंभ आसक्तम् उवाच ह ।

अनुपस्थीय	= not, presenting myself	माम्	= to me	स क्रुद्धः	= in anger, said verily
मानः				व्याजहारः ह	[cursed]
इति वैश्रवणः	= thus, by Vaishravana,	रंभ	= in Rambha, interested	उवाच ह	= said [this curse-
राजा	[Kubera,] the king	आसक्तम्			clearance,] indeed.

King Kubera thus cursed angrily me for not presenting myself in his service when I was interested in a celestial dancer Rambha, and indeed he alone said this curse-clearance to me... [3-4-18b, 19a]

तव प्रसादान् मुक्तो अहम् अभिशपात् सु दारुणात् ॥ ३-४-१९  
भुवनम् स्वम् गमिष्यामि स्वस्ति वोऽस्तु परंतप ।

तव प्रसादात्	= by your, grace	सु दारुणः	= utterly hideous one	अभि शापात्	= from the curse
मुक्तः अहम्	= released, I am	भुवनम्	= to heavens, mine,	स्वस्ति वः	= safe, you all, will be
		स्वम् गम	[now,] to go, I wish	अस्तु	
		इष्यामि			
परम् तप	= others [enemies ,] firestorm.				

And by your grace I am released from this utterly hideous cruse, and now I wish to go to my own heavenly abode, oh, firestorm of enemies, let safety betide you all... [3-4-19b, 20a]

The celestial beings are called सुर and their antagonists are अ-सुर . There are many sura beings living in heavens and netherworlds. To name a few, they are उरग गरुद गन्धर्व किम्पुरुश सिद्ध साध्य विद्याधर चारण अप्सर यक्ष गुह्यक भूत खेचर and the like. Of them gandharva-s are amiable beings for their expertise in performing arts. The apsara beings are the divine courtesans and among them are four apsara beings of high order. They are रम्भ उर्वशि मेनक & तिलोत्तम . These four are instrumental to Indra, to incite and allure sages from their austere penance, lest they may win over the ship on heavens from Indra. The present gandharva, namely Tumburu, in his courting with Rambha had belated his services to Kubera, the Chief Divinity for Wealth Management. Hence Kubera cursed this gandharva to become the demon called Viradha, but yet this Tumburu alias Viradha is the devotee of Goddess Lakshmi. The antagonists of sura are a-sura beings and all sorts of demons, monsters, etc., come under this category and they are not devils or Satan stooges, but they equal the capabilities of sura beings. Prof. Ranade observes that Dr. R.G. Bhandarkar, in an important article in the B.Br.A.S. Journal makes the following interesting suggestion. The Sanskrit equivalent of the word demon viz., Asurya may here refer to the Assyrian country. Assyrian and Asuryan being philologically identical, the y and the u being interchangeable as in Greek...

इतो वसति धर्मात्मा शरभङ्गः प्रतापवान् ॥ ३-४-२०

अध्यर्थं योजने तातः महर्षिः सूर्य संनिभः ।

तम् क्षिप्रम् अभिगच्छ त्वम् स ते श्रेयो अभिधास्यति ॥ ३-४-२१

तात	= sire	इतः अध्यर्थं योजने	= from here, after one and half, yojana-s	धर्मात्मा प्रतापवान्	= virtuous one, efficacious one, with sun-like resplendence
शरभङ्गः	= Sharabhanga, great,	त्वम्	= you, quickly, to him,	सूर्य संनिभः	= he, to you, opportune,
महर्षिः	saint, dwells	क्षिप्रम् तम्	approach	सः ते श्रेयः	= he, to you, opportune,
वसति		अभिगच्छ		अभिधास्यति	advises.

Oh, Sire, att one and half yojana-s of distance from here Sage Sharabhanga, a great saint of virtue, and an efficacious sage with sun-like resplendence dwells, you shall quickly approach him for he advises you opportunely... [3-4-20-21]

अवटे च अपि माम् राम निक्षिप्य कुशली व्रज ।

रक्षसाम् गत सत्त्वानाम् एष धर्मः सनातनः ॥ ३-४-२२

अवटे ये निधीयन्ते तेषाम् लोकाः सनातनाः ।

राम	= Raama	अवटे च अपि माम्	= in a pit, also, thus, me	प्रक्षिप्य	= bury
कुशली व्रज	= safely, you go	गत सत्त्वानाम्	= lost, vitality	रक्षसाम्	= to demons

एष धर्म = this is, custom, age-old  
सनातनः

अवटे ये = in pit, those, inhumed  
निधीयन्ते

तेषाम् = to them, worlds of  
लोकाः manes.  
सनातनः

Raama you go safely on burying me in a pit... this is the age-old custom for those demons that lost vitality... those that are inhumed in pit, to them there will be the worlds of manes... [3-4-22, 23a]

एवम् उक्त्वा तु काकुत्स्थम् विराधः शर पीडितः ॥ ३-४-२३  
बभूव स्वर्गं संप्राप्तो न्यस्त देहो महाबलः ।

एवम् उक्त्वा = thus, saying  
शर पीडितः = by arrows, hurt

काकुत्स्थम् = to Raama  
बभूव स्वर्गं = became, heavens,  
सम्प्राप्तः attained [heaven-  
worthy]

विराधः = Viradha  
न्यस्त देहः = on leaving, body, of  
महाबलः mighty, strength.

And on saying thus to Raama that Viradha who is hurt by arrows became heaven-worthy on leaving his body. [3-4-23b, 24a]

तत् श्रुत्वा राघवः वाक्यम् लक्ष्मणम् व्यादिदेश ह ॥ ३-४-२४  
कुंजरस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मण! ।  
वने अस्मिन् सुमहत् श्वभ्रम् खन्यताम् रौद्रकर्मणः ॥ ३-४-२५  
इति उक्त्वा लक्ष्मणम् रामः प्रदरः खन्यताम् इति ।  
तस्थौ विराधम् आक्रय कण्ठे पादेन वीर्यवान् ॥ ३-४-२६

राघवः तत् = Raghava, that, hearing  
श्रुत्वा  
व्यादिदेश ह = ordered, indeed O,  
Lakshmana

अस्मिन् = in forest

लक्ष्मणम् = to Lakshmana

विराधम् = Viradha is, with foot,  
पादेन कण्ठे on the throat, over-  
आक्रम्य coming [repressing,]  
तस्थौ stood in readiness.

वाक्यम् = words [of demon]  
रौद्रस्य रौद्र = for furious one, for fe-  
कर्मणः अस्य rocious, reprobate, for  
राक्षस्य this, demon  
सु महत् = very, deep, pit, be dug.  
श्वभ्रम्  
खन्यताम्  
प्रदर = trench, shall be dug,  
खन्यताम् thus  
इति

लक्ष्मणम् = to Lakshmana  
कुंजरस्य इव = for an elephant, as  
though  
वीर्यवान् = valiant one Raama  
[spoke thus to Laksh-  
mana]  
उक्त्वा = having said

And Raghava on hearing those words of the demon ordered Lakshmana, Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant... On saying to Lakshmana that a trench shall be dug... then Raama repressively placed his foot on the throat of Viradha, and stood by. [3-4-24b, 25 26]

ततः खनित्रम् आदाय लक्ष्मणः श्वभ्रम् उत्तमम् ।  
अखनत् पार्श्वतः तस्य विराधस्य महात्मनः ॥ ३-४-२७

ततः	= then, dig-tool, on tak-	लक्ष्मणः	= Lakshmana	उत्तमम्	= deep, pit, dug
खनित्रम्	ing			श्वभ्रम्	
आदाय				अखनत्	
पार्श्वतः तस्य	= beside of, that, of Vi-	महात्मनः	= the great soul.		
विरधस्य	radha,				

Then, on taking a digging tool Lakshmana dug a deep pit beside the great soul Viradha. [3-4-27]

तम् मुक्त कण्ठम् उत्क्षिप्य शङ्कु कर्णम् महास्वनम् ।  
विराधम् प्राक्षिपत् श्वभ्रे नदन्तम् भैरव स्वनम् ॥ ३-४-२८

तम् मुक्त	= him, on releasing, his	उत्क्षिप्य	= raised [to throw into	शङ्कु कर्णम्	= long eared one [like an
कण्ठम्	throat		grave]		ass]
महा स्वनम्	= one with lurid, voiced	विराधम्	= Viradha is	प्राक्षिपः	= ensconced
श्वभ्रे	= in the pit	नदन्तम्	= while he is still blaring	भैरव स्वनम्	= with horrific, voice.

On releasing his throat from the stamping of Raama, he that long eared, lurid voiced Viradha is ensconced in that pit while he is still blaring with his horrific voice. [3-4-28]

तम् आहवे दारुणम् आशु विक्रमौ  
स्थिरौ उभौ संयति राम लक्ष्मणौ ।  
मुदान्वितौ चिक्षिपतुर् भयावहम्  
नदन्तम् उत्क्षिप्य बिलेन राक्षसम् ॥ ३-४-२९

आशु विक्रमौ	= deftly, victorious ones	संयति	= in a fight, who com-	राम लक्ष्मणौ	= Raama, Lakshmana
		स्थिरौ	pose themselves		
उभौ	= both	मुद अन्वितौ	= gladness, with	आहवे	= in fight, a ghoulish one
			[gladly]	दारुणम्	
भयावहम्	= a terrifying one	तम्	= blaring one	राक्षसम्	= him, that blaring, de-
		नदन्तम्			mon
उत्क्षिप्य	= raising up, by might	चिक्षिपतुः	= hurled	अवटे	= into pit.]
बिलेन					

Those deftly victorious ones Raama and Lakshmana who compose themselves in a given fight, both have gladly raised that Viradha, a ghoulish one in fight, a terrifying demon who is still blaring, with all their might and hurled him into the pit. [3-4-29]

अवध्यताम् प्रेक्ष्य महासुरस्य तौ  
शितेन शस्त्रेण तदा नरर्षभौ ।  
समर्थ्य च अत्यर्थं विशारदौ उभौ  
बिले विरधस्य वधम् प्रचक्रतुः ॥ ३-४-३०



तदा	= then	नरर्षभौ	= best ones among men	अति अर्थ	= very, in skills, experts
तौ उभौ	= those, two	शितेन शस्त्रेण	= by any sharp, weapon	विशारदौ	[very expertly skilled]
अ वध्यताम्	= indestructibility, on	समर्थ्य च	= on thinking well, also	महा असुरस्य	= of great, demon, of
प्रेक्ष्य	observing			तस्य	that, Viradha
				विराधस्य	
				बिल् वधम्	= in pit, elimination,
				प्रचक्रतुः	they have undertaken.

On observing the indestructibility of that demon with any weapon, however sharp it might be, those two best ones among men that are very expertly skilled have thought over well and undertook the elimination of that great demon in a pit. [3-4-30]

स्वयम् विराधेन हि मृत्युम् आत्मनः  
प्रसह्य रामेण वधार्थम् ईप्सितः ।  
निवेदितः कानन चारिणा स्वयम्  
न मे वधः शस्त्र कृतो भवेत् इति ॥ ३-४-३१

विराधेन	= by Viradha, on his	प्रसह्य	= preferred	रामेण	= by Raama
स्वयम्	own, of his own death				
आत्मानः					
मृत्युः					
वधार्थम्	= to be killed	ईप्सितः	= desired for a long	कानन	= forest, walker
मे शस्त्र कृतः	= to me, weapon, ori-	स्वयम्	= he himself, apprised.	चारिण	
वधः न भवेत्	ented, killing, not,	निवेदितः			
इति	possible, thus as				

Viradha himself preferred his death at the hands of Raama and desired for a long to be killed by Raama and that forest walker himself appraised that, Killing me with any weapon is impossible... [3-4-31]

तदेव रामेण निशंय भाषितम्  
कृता मतिः तस्य बिल प्रवेशने ।  
बिलम् च तेन अति बलेन रक्षसा  
प्रवेश्यमानेन वनम् विनादितम् ॥ ३-४-३२

तत्	= that, said [by Viradha,]	रामेण तस्य	= by Raama, his, into pit,	बिलम्	= into pit, while being
भाषितम्	only, on listening	बिल प्रवेशने	entering [casting him,]	प्रवेश्यमानेन	entered [while flung
एव निशम्य		कृत मतिः	resolved, in mind		in to pit]
अति बलेन	= very, mighty one, by				
तेन राक्षसा	him, that demon, for-				
वनम्	est, is verily, blared.				
विनादितम्					

On listening to that which is said by Viradha, Raama resolved his mind to cast him into pit, and when that mighty demon is being flung into the pit the whole forest blared with that demon cries. [3-4-32]

प्रहृष्ट रूपौ इव राम लक्ष्मणौ  
 विराधम् उर्व्याम् प्रदरे निपात्य तम् ।  
 ननन्दतुः वीत भयौ महावने  
 शिलाभिः अन्तर् दधतुः च राक्षसम् ॥ ३-४-३३

प्रहृष्ट रूपः = very, happy, looking, इव like Raama, Lakshmana	तम् = him, Viradha is विराधम्	उर्व्याः प्रदरे = in earth, in pit
निपात्य = on burying ननन्दतुः = rejoiced	वीत भयः = gone is, the fear राक्षसम् = demon is, with boulders, within, concealed, also. अन्तर् दधतुः च	महा वने = in great forest

Raama and Lakshmana felt happy by way of their look in burying Viradha in the pit of the earth, and on burying him they two felt rejoiced for gone is the fear in that great forest, and within the pit they have also concealed him with boulders in order to make it a burial-chamber to the departed soul. [3-4-33]

Everywhere Raama patiently performs these funeral rites, whether it is demon, eagle or a monkey, if dead in his presence. Here also, Viradha grave is covered with stones and boulders, as a kind of Stonehenge.

ततः तु तौ काञ्चन चित्र कार्मुकौ  
 निहत्य रक्षः परिगृह्य मैथिलीम् ।  
 विजहतुः तौ मुदितौ महावने  
 दिवि स्थितौ चन्द्र दिवाकरौ इव ॥ ३-४-३४

ततः = then	काञ्चन चित्र = those having golden, कार्मुकौ dazzling, bows	तौ = then, they two
निहत्य रक्षः = on killing, the demon	परिगृह्य = took	मैथिलीम् = Maithili
मुदितौ = gladly	महा वने = in great, forests	दिवि स्थितौ = in skies, staying
तौ = two	चन्द्र = Moon, Sun, like दिवाकराः इव	विजहतुः = journeyed on.

Then they two who have dazzling golden bows have eliminated that demon and retrieved Sita, and they gladly journeyed on in that great forest like the two entities abiding on the skies, namely the Sun and Moon. [3-4-34]

The simile of sun and moon is of some importance. It will not be clear as to, who is compared with Sun and who with Moon, unless some ancient commentaries are touched. Raama is compared with Chandra, the Moon, because, Moon will not travel without his wives. All the celestial stars are the wives of the Moon, and they twinkle before the Moon arrival, in order to welcome him into the night. Hence Raama is suffixed with Chandra, compounding to Sri Raamachandra. On the other hand, Sun does not travel along with his wife, namely Chaya, the Shadow, but she always will be at his hind. We the living beings are in between the Sun and his wife Chaya. If we face Sun in the morning times, she will be at our back, and in the evenings, when the Sun is at our back, Chaya, shadow will be in front of us, reminding us of our lengthening shadow of life. Thus we are in between the light and shadow. The Sun is also called karma saakshi, [Witness of Deeds.] Our own shadow, shortens with the ascending Sun and lengthens as the dusk of our day or life increases. Hence Sun travel is wife-less one, and Lakshmana is thus compared with the Sun, for he does not have his wife travelling with him now. And Lakshmana is another karma saakshi [Witness of Events] in the Raamayana. In another way of commenting it is said that both of them are said to be moon-like in their appeasing personalities and sun-like in their radiant valour.

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### The Episode of Viradha

The episode of Viraadha assumes some importance in Hindu mythology. It may be observed that Viraadha drops down Sita, lifts and carries Raama and Lakshmana far away from Sita, where Raama and Lakshmana kill Viraadha. आध्यात्म रामायन which occurs in the chapter 61 of ब्रह्मानन्दपुराण also narrates this episode of Viradha as a one to one fight, herein Raama BramhanandaPuraan affronts and kills him straight. But in Valmiki Raamayana, Viradha takes away Sita first and then Raama and Lakshmana, too. A question arises as to why the demon should snatch Sita away and later carry Raama and Lakshmana to a distant place from Sita. It is part of the scheme that Raama kills no demon or sinner in the presence of Sita, including Ravana, for she is that benevolent one to all the sinners and pardons them if surrendered in faith at her feet, as an incarnation of Goddess Lakshmi. Our concern here is with स्कान्द पुराण , a Shiva Puraana, in which Viradha episode is explained detailedly. The स्कान्द पुराण puts it as:

सो पि ताम् जानकीङ् दृष्ट्वा शीघ्रङ् सञ्जातविक्रामः।  
 इयङ् परा महाशक्तिः सेयङ् स्वर्गस्य कारणङ् अस्या विबोधो मोक्षेपि कारणङ् बन्धनेपि च।  
 तस्मातिमाङ् भजिष्यमि दिष्ट्या प्राप्तङ् हि दर्शनम्।  
 इति दर्शन मात्रेण विमुक्ताम् औघ पञ्जरः।  
 भक्ति युक्तो जरहार एणङ् सीताङ् चैतन्य रूपिणीङ्।

On seeing Sita Viraaadha thought, She is the Supreme goddess through whom heavens can be obtained by salvation and also release from the bondage [of demon body ] On just seeing Her, relieved is this body cage, so with all my devotion, I steal Her . etc. Hence विराध meant to be verily, devout, like Radha of Krishna. When chased and hurt by Raama and Lakshmana, the demon releases Sita, but carries both the brothers away. For this distancing Raama and Lakshmana from Sita, it is said that Raama does not kill any demon in the presence of Sita, for she graciously condones the mischief of the demons, if they are true devotees.

Again in स्कान्द पुरान , at the end of this Viraaadha episode, the फल श्रुति [Fruit of Listening] it is narrated as:

यो विराध वधङ्गित्यङ् शृणोति श्रावयेति वा। तस्य पापानि सर्वाणि विनष्टानि न सङ्गयः ॥

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चतुर्थः सर्गः ॥

Thus completes 4th chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 5 Sarga 05 - पञ्चमः सर्ग

## Hermitage Of Sage Sharabhanga

Introduction - Raama after killing demon Viradha enters the hermitage of Sage Sharabhanga, as advised by the dying demon Viradha in the previous episode. Sage Sharabhanga refuses the invitation of Indra to come to heaven, but awaits the arrival of Raama to see him with his own eyes. After seeing Raama, Sita and Lakshmana, and also showing next course of their journey, that Sage enters the yogic fire and ascends to Brahma abode.

हत्वा तु तम् भीम बलम् विराधम् राक्षसम् वने ।  
ततः सीताम् परिष्वज्य समाश्वास्य च वीर्यवान् ॥ ३-५-१  
अब्रवीत् भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ।

वीर्यवान्	= courageous Raama	भीम बलम्	= stupendously, mighty,	ततः सीताम्	= then, Sita, on embrac-
		राक्षसम्	demon, that, Viradha,	परिष्वज्य	ing
		तम्	in forest, on killing		
		विराधम् वने			
		हत्वा			
समाश्वास्य	= comforting her, also	दीप्त तेजसम्	= to one beaming, with	लक्ष्मणम्	= , to Lakshmana, said.
च		भ्रातरम्	resplendence, to	अब्रवीत्	
			brother		

After killing that stupendously mighty demon Viradha in forest, then Raama comfortingly embraced Sita, and spoke to his brother Lakshmana who is beaming forth with resplendence. [3-5-1]

कष्टम् वनम् इदम् दुर्गम् न च स्मो वन गोचराः ॥ ३-५-२  
अभिगच्छामहे शीघ्रम् शरभङ्गम् तपो धनम् ।

इदम् दुर्गम्	= this, impassable, forest,	न च वन	= not, also, forest inhab-	शीघ्रम्	= quickly, in asceticism,
वनम्	est, is causing difficulties	गोचराः स्मः	itants, we are	तपः धनम्	wealthy, to Sharab-
कष्टम्				शरभङ्गम्	hanga, we will go.
				अभि	
				गच्छामहे	

Difficult is this impassable forest, nor we are forest inhabitants either... let go quickly to that ascetically rich sage Sharabhanga... [3-5-2b, 3a]

आश्रमम् शरभङ्गस्य राघवोऽभिजगामः ॥ ३-५-३  
तस्य देव प्रभावस्य तपसा भावित आत्मनः ।  
समीपे शरभङ्गस्य ददर्श महत् अद्भुतम् ॥ ३-५-४

राघवः	= Raama	शरभन्गान्त्य	= of Sharabhangā,	तस्य देव	= one who has divine,
		आश्रमम्	to hermitage, ap-	प्रभावस्य	effect
		अभिजगामः	proached, indeed		
तपसा	= by ascesis	भावित	= purified, soul	तस्य	= at his, [hermitage,]
		आत्मनः		शरभन्गान्त्य	nearby, great, wonder,
				समीपे महत्	has seen.
				अद्भुतम्	
				ददर्श	

On his approach at the hermitage of Sage Sharabhangā, a sage with a divine effect and the one with a purified soul, saw a great wonder at the nearby of that hermitage of Sharabhangā.[3-5-3b, 4]

विभ्राजमानम् वपुषा सूर्य वैश्वानर प्रभम् ।  
 रथ प्रवरम् आरूढम् आकाशे विबुध अनुगम् ॥ ३-५-५  
 असंस्पृशन्तम् वसुधाम् ददर्श विबुध ईश्वरम् ।  
 संप्रभ आभरणम् देवम् विरजो अंबर धारिणम् ॥ ३-५-६  
 तत् विधैः एव बहुभिर् पूज्यमानम् महात्मभिः ।

आकाशे	= in sky	रथ प्रवरम्	= chariot, the great,	अ	= without, touching,
		आरूढम्	mounted on	संस्पृशन्तम्	earth
विबुध वपुषा	= with body, radiant	सूर्य वैश्वानर	= Sun, Fire, in radiance	वसुधाम्	
विभ्राजमानम्		प्रभम्		अनुगम्	= divinities, attending him
सम् प्रभ	= one who has greatly,	वि रजः	= without, dirt [spot-	तत् विधिः	= that, sort of, only
आभरणम्	brilliant, ornaments	अम्बर	less,] cloths, clad	एव	
		धारिणम्	in	देवम् विबुध	= lord of three worlds,
बहुभिः	= many more	पूजमानाम्	= adored, by great souls	ईश्वरम्	Indra, is seen.
		महात्मभिः		ददर्श	

Raama has seen Indra, the lord of three worlds, with a radiant body that has the coupled radiance of Sun and Fire, mounted on a great chariot that does not touch the earth, wearing greatly brilliant ornaments and attired in spotless dress, while the other divinities are attending, and many more selfsame great-souls are worshipping him. [3-5-5 6 7a]

हरितैः वाजिभिर् युक्तम् अंतरिक्ष गतम् रथम् ॥ ३-५-७  
 ददर्श अदूरतः तस्य तरुण आदित्य संनिभम् ।  
 पाण्डुर अभ्र घन प्रख्यम् चन्द्र मण्डल संनिभम् ॥ ३-५-८

तस्य अ	= his, not, distantly	तरुण	= noontime, sun, like in	पाण्डुर अभ्र	= white, clouds, cluster,
दूरतः हरितैः	[very nearby,] green,	आदित्य	shine	घन प्रख्यम्	similar to
वाजिभिः	horses, yoked with	सन्निभम्			
युक्तम्					

चन्द्र मण्डल सन्निभम्	= moon, sphere, akin to	अन्तरिक्ष गतम् रथम्	= in firmament, travers- ing, chariot [of Indra] [raamaH]	ददर्श	= Raama, saw.
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Raama saw at his very nearby a chariot yoked with green horses that traverses in firmament, which in its splendour is either like the noontime sun, or a cluster of silver clouds, or like the silvern sphere of the moon. [3-5-7b, 8]

अपश्यत् विमलम् छत्रम् चित्र माल्य उपशोभितम् ।  
चामर व्यजने च अग्न्ये रुक्म दण्डे महाधने ॥ ३-५-९  
गृहीते वर नारीभ्याम् धूयमाने च मूर्धनि ।

अपश्यत्	= saw, without stain,	चित्र माल्य	= marvellously, with	चामर व्यजने	= chamara, [the royal
वि मलम्	parasol [imperial	उपशोभितम्	garlands, shining	च	fanning instruments,]
छत्रम्	umbrella]		forth		also
अग्न्ये	= exemplary	रुक्म दण्डे	= with golden, handles	महाधने	= invaluable ones
गृहीते वर	= taking [handling,]	धूमयाने च	= fanning, also	मूर्धनि	= at head side [of Indra.]
नारीभ्याम्	best, females				

He saw the stainless parasol of Indra, marvellously garlanded and shining forth, and the exemplary and invaluable royal fanning instruments with golden handles, which two best female celestials are handling and fanning at Indra head sides with them. [3-5-9, 10a]

Comment: The royal umbrella and fanning instruments of Hindu order are of particular type, in comparison with their European counterparts. These chamara instruments will be made from the bushy long, silver-white hair of chamara animal, a Himalayan beast, [Bos grunniens] and the hair will be studded into a golden or silver handle. These are not for actual air circulation but they are royal insignias.

गन्धर्व अमर सिद्धाः च बहवः परम ऋषयः ॥ ३-५-१०  
अन्तरिक्ष गतम् देवम् गीर्भिर् अग्न्याभिर् ऐडियन् ।

गन्धर्व अमर	= gandharva-s, amara-s,	बहवः परम	= many, great, sages	अन्तरिक्ष	= in firmament, staying,
सिद्धास् च	siddha-s, [the celestial	ऋषयः		गतम् देवम्	deity [ Indra]
	beings,] also				
गीर्भिः	= with hymns, best ones,				
अग्न्याभिः	extolling.				
ऐडियन्					

And the celestials like gandharva-s, amara-s, siddhaa-s and very many great sages as well are extolling Indra who is abiding in firmament. [3-5-10b, 11a]

सह संभाषमाणे तु शरभंगेन वासवे ॥ ३-५-११  
दृष्ट्वा शत क्रतुम् तत्र रामो लक्ष्मणम् अब्रवीत् ।

तत्र	= there	वासवे	= Indra	सह	= with, while talking to
शरभन्गेन	= with Sharabhanga	दृष्ट्वा शत	= on seeing, hundred,	सम्भाषमाणे	
		क्रतुम्	rituals, [ of, viz. Indra]	तु	
			Raama	लक्ष्मणम्	= to Lakshmana
अब्रवीत्	= spoke.				

On seeing Indra speaking there to sage Sharabhanga, Raama spoke to Lakshmana. [3-5-11b, 12a]

रामोऽथ रथम् उद्दिश्य भ्रातुर् दर्शयत अद्भुतम् ॥ ३-५-१२  
अर्चिष्मन्तम् श्रिया जुष्टम् अद्भुतम् पश्य लक्ष्मण ।  
प्रतपन्तम् इव आदित्यम् अन्तरिक्ष गतम् रथम् ॥ ३-५-१३

राम	= Raama	अथ	= then	रथम्	= then, chariot, on point-
अद्भुतम्	= his amazement, to	अर्चिष्मन्तम्	= effulgence, auspi-	उद्दिश्य	ing out
लक्ष्मणाय	Lakshmana, on show-	श्रिया जुष्टम्	ciousness, included,	प्रतपन्तम्	= highly luminous, like,
प्रदर्शयन्	ing oh, Lakshmana	अद्भुतम्	wonderful	इव	the Sun
अन्तरिक्ष	= in firmament, abiding,	पश्य	= you see.	आदित्यम्	
गतम् रथम्	that chariot				

Raama then on pointing out the chariot expressed his own amazement saying, Lakshmana see this wonderful chariot that includes effulgence and auspiciousness as well, and that abides in firmament, and highly luminous like the Sun... [3-5-12b, 13]

ये हयाः पुरु हूतस्य पुरा शक्रस्य नः श्रुताः ।  
अन्तरिक्ष गता दिव्याः ते इमे हरयो ध्रुवम् ॥ ३-५-१४

पुरु हूतस्य	= Chief, Invitee, [in ritu-	षक्रस्य	= of Indra	ये हयाः	= those, horses
नः श्रुता	= we, heard of	ते हरयोः	= those, green horses	अन्तरिक्ष	= in firmament, abiding
दिव्याः इमे	= divine, they,	ध्रुवम्	= definitely.	गता	

Of which horses we have earlier heard from our teachers telling that they belong to Indra, the Chief Invitee in Vedic rituals, they are these divinely green horses that now abide in the firmament, and definitely these must be Indra horses... [3-5-14]



इमे च पुरुष व्याघ्र ये तिष्ठन्ति अभितः दिशम् ।  
 शतम् शतम् कुण्डलिनो युवानः खड्ग पाणयः ॥ ३-५-१५  
 विस्तीर्ण विपुल उरस्काः परिघायत बाहवः ।  
 शोणांशु वसनाः सर्वे व्याघ्र इव दुरासदाः ॥ ३-५-१६  
 उरो देशेषु सर्वेषाम् हारा ज्वलन संनिभाः ।  
 रूपम् बिभ्रति सौमित्रे पञ्च विंशति वार्षिकम् ॥ ३-५-१७

पुरुष व्याघ्रः	= oh, manly-tiger	सौमित्रे	= Son of Sumitra Lakshman!	दिशम्	= quarters [here Indra -
ये शतम्	= those, hundreds, hun-	कुण्डलिनः	= with ear-ornaments,	अभितः	Indra is all quarters,]
शतम्	dreds	खड्ग पाणयः	swords, in hands	विस्तीर्ण	around
परिघ आयत	= round-club, shaped,	शोण अम्शु	= red, glimmering, gar-	विपुल	= wide, broad, chested
बाहवः	arms	वसना	ments	उरस्का	ones
इमे सर्वे	= these, all	व्याघ्र इव	= all, tiger, like	युवानः	= youths are there
सर्वेषाम्	= for all of them	उरः देशेषु	= on chest, place	दुर आसदा	= un-approachable ones
हाराः	= ornamental chains are	पञ्च	= five, and twenty, years	ज्वलन	= fire, in similitude
there		विंशति	of age	संनिभाः	
		वर्षिकम्		रूपम्	= that appearance, they
				बिभ्रति	[always] bear.

And oh, manly-tiger Lakshmana, those that are there in hundreds and hundreds around Indra, those youthful ones with their ear-ornaments and swords in hands, with wide and broad chests, with club shaped arms, and clad in glimmering red garments, all are like tigers, all are unapproachable, all of them are wearing ornamental chains on their chest-place that are akin to flaring fires, and in their appearance, Soumitri, they always bear a look of twenty-five-year-olds... [3-5-15,16, 17]

एतद्धि किल देवानाम् वयो भवति नित्यदा ।  
 यथा इमे पुरुष व्याघ्रा दृश्यन्ते प्रिय दर्शनाः ॥ ३-५-१८

प्रिय दर्शनः	= nice-looking	इमे पुरुष व्याघ्राः	= these, manly-tigers	यथा दृश्यन्ते	= as to how, they appear
एतत्	= this alone, for gods,				now
देवानाम्	age, constantly, re-				
वयः नित्यदा	mains, they say				
भवति किल					

[elliptic: for they are immortals and they will be ever young.] The age factor of gods remains constant at the age that appears for these nice-looking Tigerly-men, so they say... for gods are immortals and they will be ever young... [3-5-18]

इह एव सह वैदेह्या मुहूर्तम् तिष्ठ लक्ष्मण ।  
यावत् जानामि अहम् व्यक्तम् क एष द्युतिमान् रथे ॥ ३-५-१९

इह एव श = here, only, with वैदेह्या Vaidehi	मुहूर्तम् तिष्ठ = for a moment, stay Lakshmana	यावत् = until, know, I shall, जानामि clearly अहम् व्यक्तम्
कः एष = who is, such, a re- द्युतिमान् splendent one, on रथे chariot.		

Stay for a moment Lakshmana along with Vaidehi, until I know clearly about that resplendent one on that chariot... [3-5-19]

तम् एवम् उक्त्वा सौमित्रिम् इह एव स्थीयताम् इति ।  
अभिचक्राम काकुत्स्थः शरभंग ॥ ३-५-२०

इह एव = here, only, stay, thus स्थीयताम् इति शरभन्ग = hermitage, towards आश्रमम् प्रति	तम् = him, to Soumitri, thus, सौमित्रिम् on saying एवम् उक्त्वा अभिचक्राम = proceeded.	काकुत्स्थः = Kakustha scion, Raama
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On saying to Lakshmana stay there only... Raama proceeded towards the hermitage of Sage Sharabhanga.. [3-5-20]

ततः समभिगच्छन्तम् प्रेक्ष्य रामम् शची पतिः ।  
शरभंगम् अनुज्ञाप्य विबुधान् इदम् अब्रवीत् ॥ ३-५-२१

ततः = then, arriving there अभिगच्छन्तम् शरभन्गम् = by Sage Sharabhanga इदम् = this, spoke. अब्रवीत्	प्रेक्ष्य रामम् = on seeing, Raama अनुज्ञाप्य = bade farewell to	शची पतिः = Shachi husband [In- dra] विबुधान् = to celestials
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Then, on seeing Raama arriving there, Indra, bade farewell to Sage Sharabhanga and said this to the celestials attending him. [3-5-21]

इह उपयाति असौ रामो यावन् माम् न अभिभाषते ।  
निष्ठाम् नयत तावत् तु ततो मा द्रष्टुम् अर्हति ॥ ३-५-२२  
जितवन्तम् कृतार्थम् हि तदा अहम् अचिराद् इमम् ।  
कर्म हि अनेन कर्तव्यम् महत् अन्यैः सुदुष्करम् ॥ ३-५-२३

असौ रामः	= that, Raama	इह उपयाति	= here, he comes	यावत्	= until [before]
माम् न	= with me, not, going to	तावत्	= till then	निष्ठाम् न	= his vow, not, tried - not
अभिभाषते	talk			यत्	going to fructify
ततः	= there afterwards	मा	= me	द्रष्टुम् अर्हति	= to see, he is eligible
जितवन्तम्	= [when he becomes]	इमम्	= him	अहम्	= I will
कृत अर्थम्	victorious one, accomplished one				
अ चिरात्	= not, long after [very soon]	तदा	= then [I will see]	अनेन	= by him
महत्	= a great work	कर्म हि	= deed, indeed	कर्तव्यम्	= to be performed
अन्यैः	= by others	सु दुष्करम्	= highly, impossible.		

Here comes that Raama...before he talks to me, you lead him towards his vow, after completing the result of his incarnation, then only he is eligible to see me... Let him be a victorious and accomplished one, then I will see him very soon...for that will happen very soon... A great deed is to be verily performed by him that is highly impossible for others... [3-5-22, 23]

Comment: This verse in Gorakhpur version is said to be containing improper word placements thus confusing in its meaning. Some ancient manuscripts are said to contain this as,

कर्म हि अनेन कर्तव्यम् महद् देवैः सुदुष्करम्।  
निष्ट न यातो यावद्धि ताव न्न द्रष्टुम् अर्हसि॥

The same verse in Dharmaakuutam is like this,

कर्म हि अनेन कर्तव्यम् महद् अन्यैः सु दुष्करम्।  
निष्पदयित्वा तत् कर्म ततो माम् द्रष्टुम् अर्हसि॥

In any case, the import is this Now he that Raama can not talk to me, and after getting the results of his incarnation, i.e., elimination of Ravana, then only he can see me...

अथ वज्री तम् आमन्त्य मानयित्वा च तापसम् ।  
रथेन हय युक्तेन ययौ दिवम् अरिन्दमः ॥ ३-५-२४

अथ	= then	अरिन्दमः	= enemy-destroyer	वज्री	= then, Vajra wielder
तम्	= him	तापसम्	= the sage [Sharab-hanga]	आमन्त्य	[Indra,] him [that sage,] bade farewell
रथेन	= by chariot	हय युक्तेन	= horses, with	मानयित्वा च	= having adored, also
दिवम्	= to heavens.			ययौ	= travelled

Then that Enemy-destroyer Indra adoringly bade farewell to the sage, and travelled to heavens by the chariot with its green horses. [3-5-24]

Comment: Vishnu is said to have instructed all the divinities to not to talk to him during his human incarnation on earth as Raama. If any divine being comes into direct contact and conducts a dialogue, Raama identity as Vishnu is revealed, and Ravana will apprehend that and then revokes his boon of not to be killed by any divine being. As long as Ravana believes Raama to be a human being, so long he dares any human to confront, because he slighted humans when seeking his boon. Ravana can be ended only by Raama, but not by others. Hence, Indra departed from there before the arrival of Raama.

प्रयाते तु सहस्राक्षे राघवः सपरिच्छदः ।  
अग्नि होत्रम् उपासीनम् शरभंगम् उपागमत् ॥ ३-५-२५

प्रयाते तु = on transit of, सहस्र अक्षे Thousand-eyed [Indra]	स परि च्छदः = with, his [enclosures, attendants] adherents	राघवः = Raghava
उप आगमत् = nearby, came	अग्निहोत्रम् = fire-altar, nearby, sitting उप आसीनम्	शरभंग = Sage Sharabhanga.

On the transit of that Thousand-eyed Indra, Raghava with his adherents [namely Lakshmana and Sita,] came nearby the Sage Sharabhanga, who is sitting nearby the altar of fire. [3-5-25]

The word परिच्छद means, that which encloses anything, apart from its ordinary meaning, attendants, retinue etc. Here the enclosures for Raama are Sita and Lakshmana. As with any deity in a sanctum sanctorum, who is enclosed by impregnable walls and sanctimonious atmosphere, Raama is enclosed by that impregnable Lakshmana like a firewall, where the sanctimonious environ is the presence of Sita, near at Raama.

तस्य पादौ च संगृह्य रामः सीता च लक्ष्मणः ।  
निषेदुः तद् अनुज्ञाता लब्ध वासा निमंत्रिताः ॥ ३-५-२६

रामः सीता च = Raama Sita & Laksh- लक्ष्मणः mana	तस्य पादौ = his, feet, on taking to संगृह्य [touching]	लब्ध वासा = obtaining, shelter [say, for that day and for first time]
निमन्त्रितः = invited	समनुज्ञाता = permitted	निषेदुः = sat down.

Touching the feet of that Sage Sharabhanga Raama along with Sita and Lakshmana, and duly permitted and invited by that Sage Sharabhanga they sat there, as they obtained a shelter. [3-5-26]

ततः शक्र उपयानम् तु पर्यपृच्छत राघवः ।  
शरभंगः च तत् सर्वम् राघवाय न्यवेदयत् ॥ ३-५-२७

ततः = then	राघवः = Raghava	शक्र उप = about Indra, arrival, यानम् inquired after Sharab- परिपृच्छत hanga also न्यवेदयत् = narrated.
राघ्वाय = to Raghava	तत् सर्वम् = that, all	

Then, Raghava enquired with sage about the arrival of Indra and Sage Sharabhanga narrated all that to him. [3-5-27]

माम् एष वरदो राम ब्रह्म लोकम् निनीषति ।  
जितम् उग्रेण तपसा दुष्प्रापम् अकृत आत्मभिः ॥ ३-५-२८

O, Raama = boon-giver, this Indra वरदः एष दुष्प्रापम् = unattainable निनीषति = wishes to take.	उग्रेण तपसा = by arduous, asceticism, जितम् won over ब्रह्म लोकम् = to Brahma abode	अ कृत = by unconquered, आत्मभिः selves माम् = me
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Oh! Raama, that boon-giver Indra wishes to take me to Brahma abode, which is achieved by me by my arduous asceticism and that which is unattainable for them with their souls unconquered... [3-5-28]

अहम् ज्ञात्वा नर व्याघ्र वर्तमानम् अदूरतः ।  
ब्रह्म लोकम् न गच्छामि त्वाम् अदृष्ट्वा प्रिय अतिथिम् ॥ ३-५-२९

नर व्याघ्र = manly tiger	अहम् = I	प्रिय = dear, guest अतिथिम् वर्तमानम् = [you are] courting
ज्ञात्वा = on knowing अदूरतः = not, distantly	त्वाम् = you अ दृष्ट्वा = without seeing [you,] ब्रह्म लोकम् to Brahma abode, I am न गच्छामि [not wishing] to go.	

On knowing that you are course is nearby, oh! Manly-tiger, and without seeing my dear guest I do not wish to go to Brahma abode... [3-5-29]

Sage Sharabhanga, with his sixth sense came to know that Vishnu is coming this way and will become his dear guest. He thus is obliged to receive Raama in his hermitage. It is his first priority than escaping to Brahma abode. The sage with his own arduous penance attained that travel to Brahma heavens and he can go there anytime. But seeing Raama, who is now a human incarnate, with his own human eyes is prime ordeal to that Sage. Secondly, ascending to heavens with mortal body is an impracticable affair. Hence the mortal body is to be cast off here only. If that mortal body is cast off, as per the request of Indra, the sage mortal eyes cannot see Raama, for Raama leaves this earth after fulfilling his vow of eradicating evil, and equally, a Sage of high order like Sharabhanga, on going to Brahma abode will not return as an earthling. Hence seeing and receiving Raama is his priority now.

त्वया अहम् पुरुषव्याघ्र धार्मिकेण महत्मनाअ ।  
समागंय गमिष्यामि त्रिदिवम् च अवरम् परम् ॥ ३-५-३०

पुरुष व्याघ्र	= manly-tiger	अहम्	= I	धार्मिकेण	= virtuous one
महात्मनः	= great soul	त्वया	= with you	समागम्य	= having met
अ वरम्	= undesirable [lesser]	परम्	= higher heavens.	त्रि	= uppermost/Brahma
	heavens	दिवम्			abode
गमिष्यामि	= wish to go to.				

Having met with you, a virtuous one and a great soul as you are, oh, manly-tiger, I wish to go through undesirable lesser heavens to Brahma abode, the highest [3-5-30]

In Gorakhpur version it is अवरम् अवरम् . The translation will therefore be undesirable heavens/lesser heavens... If there is difference between paradise and heaven, this lesser one is paradise the ordinary स्वर्ग of Indra, where the departed soul merit is metered and count down starts with the enjoyment of heavenly comforts. As and when the accumulated merit neutralises there, that soul has to take rebirth in the karmic cycle. क्षीणे पुण्ये मर्त्यं लोकम् प्रविशन्ति॥ । This sage does not wish to go there, because he earned farthestest heavens like Brahma abode or त्रिदिव पथम् etc., by his penance. And those lesser heavens are as cited by Krishna in Bhagavad Gita आब्रह्म भवनाल्लोकाः पुनरावृत्ति न अर्जुन॥ । 8-16:-and here Krishna also says माम् उपेत्यतु॥ । In me repose yourself... This Me, is त्रिदिवम्॥ । and त्रिपाद्विबूति , as cited by पुरुष सूक्त n its hymn पादोस्य विश्वा भूतानि त्रिपादस्य अमृतम् दिवि॥ । etc. Dharmaakootam puts it as ब्रह्म लोकम् गमिष्यामि त्रिदिवम् देव सेवितम्॥ । without separating this concept into two kinds of heavens, namely paradise and Brahma abode. Hence there is nothing enjoyable in any of the said heavens, than having a glance at you. Maheshvara Tiirtha.

अक्षया नर शार्दूल जितालोका मया शुभाः ।  
ब्राह्म्याः च नाक पृष्ठ्याः च प्रतिगृह्णीष्व मामकान् ॥ ३-५-३१

नर शार्दूल	= manly-tiger	मया	= by me	शुभाः	= auspicious ones
ब्राह्म्याः	= relating to Brahma	नाक पृष्ठ्या च	= to paradise, yonder than, even	अक्षया	= non-diminishing
लोकाः	= abodes, achieved	मामकान्	= relating to me	लोकान्	= abodes]
जिताः					
प्रतिगृह्णीष्व	= you take them.				

Oh! Tigerly-man, non-diminishing are the abodes achieved by me either in Brahma abode or yonder than paradise...you take them all...that are mine achieved by me asceticism... So said Sage Sharabhanga to Raama. [3-5-31]

Comment: The sage is dedicating all his achievements of penance unto god, without any अहम्त्व बुद्धि , mine-ness. This is called फल समर्पण . The fruits of pious achievements are to be dedicated in the divine without the

concept I am the doer thus I shall enjoy... Even in the daily worship we are supposed to dedicate all that we have done, with oblation water saying करोमि यद् यत् सकलम् पस्मै नारायणायेति समर्पयामि ॥ । Whatever is done, in all its entirety, I dedicate it unto the Supreme... And Govindaraja observes, whatever that is acquired by the sage is his wealth. So the heavenly abodes are his only wealth as of now, and they all are surrendered to Raama, as guest-worship.

एवम् उक्तो नरव्याघ्रः सर्वं शास्त्रं विशारदः ।  
ऋषिणा शरभङ्गेन राघवो वाक्यम् अब्रवीत् ॥ ३-५-३२

ऋषिणा	= by the sage Sharab-	एवम् उक्तः	= thus, said	नर व्याघ्रः	= many-tiger
शरभङ्गेन	hanga				
सर्वं शास्त्रं	= all, scriptures, scholar	राघवः	= Raama said this sen-		
विशारदः		वाक्यम्	tence		
		अब्रवीत्			

Thus said by the Sage Sharabhanga to that Manly-tiger Raama, being the scholar in all the scriptures he spoke this sentence to that sage. [3-5-32]

अहम् एव आहरिष्यामि सर्वान् लोकान् महामुने ।  
आवासम् तु अहम् इच्छामि प्रदिष्टम् इह कानने ॥ ३-५-३३

महामुने	= oh! Great Saint	अहम् एव	= I, alone	सर्वान्	= all those worlds
आहरिष्यामि	= will gain/ or, snatch away	तु	= but	लोकान्	
इह	= here	कानने	= in forest	अहम्	= I
आवासम्	= dwelling place	इच्छामि	= I seek.	प्रदिष्टम्	= indicated by you

I alone can gain all those worlds, oh! Great Saint, I now seek a place to dwell here in this forest as indicated by you... [Apparent meaning.] [3-5-33] OR

I will however take all those worlds of yours, for you have waited for me and dedicated whatever you achieved by your penance at my tri-feet, as अतिथि सत्कार , honouring guests - leaving the doer and doing attachment, and without desire to enjoy the fruits of works, as a कर्म फल त्यागि . For now, show me a place to dwell in this forest like an ordinary human being - [Implicit meaning according to Govindaraja.]

OR

I will win-over all those worlds myself, as Kshatriya-s are not supposed to take any donations & they either have to won by them or acquire them for themselves, just show me a place to dwell - [Maheshvara Tirtha.]

OR

Everything merges in me alone, for I alone gave all these to you, and you also dedicated the same in me,

without the concept of doer and doing - [which again is reiterated in Bhagavad Gita - लभतेच ततः कामान् मयैव विहितान् ॥ 7-22 All the desires of the adherent like Brahma abode, immortality etc., are acquired at my grace. for now show me a place to live - [Another concept. tani sloki.]

Comment: Thus आहर means gaining, win-over, or snatching, stealing. Hence Raama as a king refutes that donation, telling that he alone will acquire those worlds, in an explicit meaning, that conceals Raama identity as Vishnu. Vishnu has Himself given those merits to this sage, as said in Bhagavadgita. Implicitly all the merits of earthly beings merge into that Absolute ultimately, and hence any fresh donation from the sage is negated. The dictionary meaning of आहर is provider, fetcher, and Vishnu Himself is the fetcher, provider. In another way, आहर is to take, or snatch away, or merge and thus Raama is said to express I snatch away everything and anything done by my true devotee...for he does not do it for his own sake... This is said to be God कर्म फल स्वीकार receiving of the fruits of work...

राघवेण एवम् उक्तः तु शक्र तुल्य बलेन वै ।  
शरभंगो महाप्राज्ञः पुनर् एव अब्रवीत् वचः ॥ ३-५-३४

राघवेण एवम् उक्तः तु महा प्राज्ञः	= by Raghava, thus, said   = supreme, intellectual	शक्र तुल्य बलेन वै  पुनः एव अब्रवीत् वचः	= Indra like, in strength, verily  = again, this way, spoke, sentence.	शरभंगो	= Sharabhanga
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Thus said by Raghava, who is like Indra in strength, that supremely intellectual Sage Sharabhanga again spoke this sentence this way. [3-5-34]

इह राम महातेजाः सुतीक्ष्णो नम धार्मिकः ।  
वसति अरण्ये नियतः स ते श्रेयो विधास्यति ॥ ३-५-३५

इह सुतीक्ष्णो वसति अरण्ये	= here = Suteekshna = lives, in forest	महा तेजा नाम नियतः	= great resplendent = named = self-disciplined one	राम धार्मिकः सः ते श्रेयः विदिश्यति	= Raama = virtuous one = he, to you, benignant, will do.
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Here, oh! Raama, a great resplendent sage named Suteekshna, lives in this forest...a virtuous and a self-disciplined one, and he will do something benignant to you... [3-5-35]

सुतीक्ष्णम् अभिगच्छ त्वम् शुचौ देशे तपस्विनम् ।  
रमणीये वनोद्देशे स ते वासम् विधास्यति ॥ ३-५-३६



सुतीक्ष्णम् अभि गच्छ तपस्विनम्	= Suteekshna, you ap- proach = of hermits	त्वम् रमणीय वनोद्देशे	= to you = in pleasant, woods	सुचौ देशे सः ते वासम् विधास्यति	= [in his] auspicious, place = he, to you, housing, ar- ranges.
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You approach Sage Suteekshna and to you he will arrange housing in his auspicious and dpleasant place woods of hermits... [3-5-36]

इमाम् मन्दाकिनीम् राम प्रतिस्रोतम् अनुव्रज ।  
नदीम् पुष्पोदुप वहाम् ततः तत्र गमिष्यसि ॥ ३-५-३७

पुष्प उदुप वहाम्	= flowers, ferries, carry- ing	इमाम् मन्दाकिनीम् नदीम् ततः	= this, Mandaakini river = then	प्रति श्रोतम् तत्र गमिष्यसि	= opposite, to its flow = there [to Suteekshna hermitage,] you can reach.
अनुव्रज	= you follow				

Following opposite to its flow you may follow this River Mandaakini that carries flower-ferries, then you can reach there at Sage Suteekshna hermitage... [3-5-37]

**Comment:** andaakini is the name of River Ganga, and hence any river with continuous flow is affectionately called Ganga, like Dakshina Ganga, Bhaagiirathi etc. So this name of Mandakini is to mean a river here, but not Ganga. Later in Kishkindha also River Pampa is called Mandakini, at times.

एष पन्था नरव्याघ्र मुहूर्तम् पश्य तात माम् ।  
यावत् जहामि गात्राणि जीर्णाम् त्वचम् इव उरगः ॥ ३-५-३८

एष पन्था नर व्याघ्र यावत् जीर्णाम् त्वचाम् जहामि	= this is, the way, manly-tiger = till, withered, skin = I forsake.	तात इव उरगः	= oh, sire = like, a snake moult [like snake cast skin]	मुहूर्तम् माम् पश्य गात्राणि	= for a moment, me, see = body parts
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This is the only way, oh, manly-tiger, and oh, sire, see me for a moment, till I forsake these body parts of mine, like a snake casting its withered moult... [3-5-38]

Sage Sharabhanga said, एष पन्था नरव्याघ्रः meaning that this is the only recourse, oh, manly-tiger. Here Raama asked Sage Sharabhanga to show a place to dwell. Sharabhanga hermitage itself will now become vacant after the sage ascension to heavens. But it is not shown to Raama to stay, instead yet another distant place is shown. All these Sages and Saints show only one path that Raama, Sita and Lakshmana have to travel, i.e., towards

Ravana, the evil on earth. From here they are directed to Sage Suteekshna hermitage, there from to Sage Agastya hermitage, and there from, to still deeper place in forests, called Panchavati. According to Kaikeyi banishment Raama need not travel this far, but could have resided in some near-about forests of River Ganga. But one after the other, either demons who became celestials or sages who are going to become divinities, all usher Raama southward, i.e., towards the dominions of demons, whom Raama has to eradicated from earth. If Raama were to enter into Panchavati, a powerful dominion of demons like Khara and Dushana, alleging their loyalties to Ravana, it is definite that an encounter will ensue and Raama will start eradicating one after the other, and ultimately ending with Ravana... this appears to be the logic of all the sages. As such Raama is asked to go on travelling towards the evil side of the earth, for all of the sages know about Raama destination

ततो अग्निम् सु समाधाय हुत्वा च आज्येन मन्त्रवित् ।  
शरभंगो महातेजाः प्रविवेश हुताशनम् ॥ ३-५-३९

ततः	= then	महातेजा	= great, radiant one	सः	= he that Sharabhanga
अग्निम्	= fire, well, invoked	आज्येन	= with clarified butter	मन्त्रवित्	= hymnist sage
सुसमाधाय					
हुत्वा च	= oblations, also, [of-fered]	हुताशनम्	= the sacred fire	प्रविवेश	= entered.

Then that hymnist on invoking the sacred fire and offering oblations with clarified butter into it, that radiant sage Sharabhanga entered that sacred fire. [3-5-39]

तस्य रोमाणि केशाम् च तदा वह्निः महात्मनः ।  
जीर्णम् त्वचम् तद् अस्थीनि यत् च मांसम् च शोणितम् ॥ ३-५-४०

तस्य	= of that, great soul	रोमाणि	= his, hair, head hair	अग्निः ददाह	= the fire, burnt them,
महात्मनः		केशाम् च	also		
जीर्णम्	= shrunk, skin	तथा	= thus	अस्थीनि	= bones
त्वचम्					
यत् च	= whatever, also, flesh,	ददाह	= burnt down.		
मांसम् च	and blood				
शोणितम्					

The fire burnt down that great soul Sharabhanga from head-hair to body hair and thus his shrunk skin, bones and whatever flesh and blood are there, they are also burnt completely. [3-5-40]

Then the question arises whether Sage Sharabhanga wilfully encompassed the sin of suicide or not? Not so, because it is said that his self-immolation is not in any mortal fire, but in some yogic fire, which he invoked and sanctified with hymns. If it were to be an ordinary pyre, the mortal body do not burn completely to ashes as the skull and vertebral bones remain, for immersion into holy waters after a while. Here it is said that nothing remained. Further scriptures lay it down that: Hence Sage Sharabhanga, having seen Raama, got that divine knowledge and there is nothing left for him to accomplish with his mortal body, and hence entered the holy fire. Those that are superior in character and virtue, even the of Fire, Agni Deva, cannot even touch,

rather provides a coolant condition in His lap. It is the same with Sita in Yuddha Kanda and it also happened with Queen ChandRaamati, the virtuous wife of Emperor Harishchandra, one of the forefathers of Raama. Thus said in Dharmaakuutam:

अनुष्टन असमर्थस्य वान प्रस्थस्य जीर्यतः। भृगुः अग्निः जलपातेन देह त्यगो विधीयते॥

Those who obtained divine knowledge about this mortal body, and those that cannot practice अनुष्ठान their daily chores, or with any incapability, and those that have left house as holder, and desiccated, could give up their mortal bodies into fire, waters or falling from mountain peaks.

These feats are for yogis, but not for commoners please!

स च पावक संकाशः कुमारः समपद्यत ।  
उत्थाय अग्निचयात् तस्मात् शरभंगो व्यरोचत ॥ ३-५-४१

सः	= he that sage	पावक	= Fire, in semblance	कुमारः	= youngster-like
सम्	= reappeared	संकाशः			
अपद्यतः		तस्मात्	= from that, fire altar, on		
		अग्नि चयात्	getting up, he shone		
		उत्थाय	forth.		
		व्यरोचत			

He that Sage Sharabhanga, then reappeared as an youngster in the semblance of Fire, oresurrecting from that altar of fire he shone-forth. [3-5-41]

**Comment:**he age of celestial is always constant like twenty-five-year-olds, as said above by Raama at 3-5-17/18.

स लोकान् आहिताग्नीनाम् ऋषीणाम् च महात्मनाम् ।  
देवानाम् च व्यतिक्रंय ब्रह्म लोकम् व्यरोहत ॥ ३-५-४२

सः	= he	आहित	= of fire-worshippers	महात्मनाम्	= of great souls, of
देवानाम् च	= divinities, also	अग्नीनाम्		ऋषीणाम् च	saints, also
ब्रह्म लोकम्	= Brahma abode	लोकान्	= worlds	व्यतिक्रम्य	= on transcending
		व्यरोहत	= ascended.		

He that Sage Sharabhanga, transcending the ethereal worlds of fire-worshippers, of saints, of great souls, and also of divinities, has ascended to Brahma abode. [3-5-42]

स पुण्य कर्मा भुवने द्विजर्षभः  
पितामहम् सानुचरम् ददर्श ह ।  
पितामहः च अपि समीक्ष्य तम् द्विजम्  
ननन्द सुस्वागतम् इति उवाच ह ॥ ३-५-४३

पुण्य कर्मा	= meritorious one	द्विजर्शभ	= Brahman, the best	सः	= he that sage
भुवने	= in heaven	पितामहम्	= grandfather [ Brahma]	ददर्श ह	= has seen, verily
पितामह च	= Brahma, also, even	समीक्ष्य	= seeing him	तम् द्विजम्	= that, Brahman
अपि					
ननद	= felt happy	सु स्वागतम्	= welcome, thus, spoke.		
		इति उक्त्वा			

He that meritorious and best Brahman Sharabhanga has seen Brahma in Brahma abode, and Brahma too, on seeing that Brahman happily spoke to him... Welcome... [3-5-43]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पञ्चमः सर्गः ॥

Thus completes 5th chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 6 Sarga 06 - षष्ठः सर्ग

## Approach Of Sages And Hermits

Introduction -

After the heavenward journey of Sage Sharabhanga, Raama is approached by others sages and hermits. They inform him about the atrocities of demons around that place. They all ask Raama to eradicate the menace and Raama avows to do so, in order to keep up the tranquillity of those hermitages, and also to obliterate the menace of demons from earth.

शरभङ्गे दिवम् प्राप्ते मुनि संघाः समागताः ।  
अभ्यगच्छन्त काकुत्स्थम् रामम् ज्वलित तेजसम् ॥ ३-६-१

शरभङ्गे	= Sage Sharabhanga,	मुनि संघाः	= sages, groups, assem-	अभ्यगच्छन्त	= approached
दिवम् प्राप्ते	heaven, on attaining	समागताः	bled		
काकुत्स्थम्	= the one from Kakut-	रामम्	= Raama	ज्वलित	= glowing with resplen-
	stha dynasty			तेजसम्	dence.

On Sage Sharabhanga attaining heaven, groups of sages assembled and approached Raama of Kakutstha dynasty, who is glowing with resplendence. [3-6-1]

वैखानसा वालखिल्याः संप्रक्षाला मरीचिपाः ।  
अश्म कुट्टाः च बहवः पत्र आहाराः च तापसाः ॥ ३-६-२

वैखानसा	= sages born out of the	वालखिल्याः	= born from Prajaapati's	सम्प्रक्षाला	= from His feet-wash
	nails of Prajaapati		hair		
मरीचि पाः	= rays of sun and moon,	अश्म कुट्टाः	= by stone, pound	बहवः	= many of them
	drinkers	च	grains, also		
पत्र आहाराः	= leave-eaters, also	तापसाः	= sages.		
च					

The sages called Vaikahanasa-s, [who are born out of the nails of Prajaapati, the first ruler of mankind,] also Vaalakhilyaa-s, [those born from His hair,] and those from the water of His feet-wash, and those that thrive on drinking rays of sun and moon alone, and those that pound with stones and others who thrive on leaves alone, are those sages... [3-6-2]

The सम्प्रक्षाल are kind of sages said be washing their interior body with water, a yogic measure called धौलि प्रक्रिय , and also otherwise attributed to wash their vessels after a meal, without preserving any food for the next meal, for god would automatically give their daily bread. The sages called अश्म कुट्ट , are that kind of sages who pound their bodies with stones, and thus they pound grain with stones.

दन्त उलूखलिनः च एव तथा एव उन्मज्जकाः परे ।

गात्र शय्या अशय्याः च तथा एव अनवकाशिकाः ॥ ३-६-३

दन्त	= teeth, grind-stones,	तथ एव	= like that	उन्मज्जकाः	= neck deep in water [they perform asceticism]
उलूखलिनः	like [use their own				
च एव	teeth to grind the				
	grain]				
परे	= others	गात्र शय्या	= sleeper on their own shoulders or chest	अशय्याः च	= no, beds, also
तथा एव	= like that	अन्	= sages without any re-		
		अवकाशिकाः	pose.		

Some of them use their own teeth to grid the grain they eat, and some who perform asceticism in neck-deep water, and some who sleep with their head resting on their shoulders or on chests without using any kind of bed, and some who do not use any kind of beds either, and some who meditate without any repose sitting in an enclosure without any leg-space. [3-6-3]

मुनयः सलिल आहारा वायु भक्षाः तथा अपरे ।

आकाश निलयाः च एव तथा स्थण्डिल शायिनः ॥ ३-६-४

मुनयः	= sages	सलिल	= water, as food	वायु भक्षाः	= air, as food
तथा	= like that	आहारा		आकाश	= in air, standing, also
		अपरे	= and some more	निलयाः च	
एव तथा	= thus, then	स्थण्डिल	= on ground, sleeping.		
		शायिनः			

And some sages whose food is water alone, or air alone to some, like that some who meditate staying in sky and some who sleep on bare ground itself. [3-6-4]

तथा ऊर्ध्व वासिनः दान्ताः तथा आर्द्र पट वाससः ।

स जपाः च तपो नित्याः तथा पंच तपोऽन्विताः ॥ ३-६-५

तथा	= thus	ऊर्ध्व	= high-peak, dwellers	दान्ताः	= controlled senses
		वासिनः		स जपाः च	= with, recitation, also
तथा	= thus	आर्द्र पट	= wet, cloths, wearers		
		वाससः		पञ्च तपः	= in five kinds of fire,
तपः नित्याः	= meditate, always	तथा	= like that	अन्विताः	meditating.

Thus some are dwellers on high-peaked places with their senses controlled, and some are wearers of wet cloths, always reciting name or hymn japa and like that some who meditate with five kinds of fire around them. [3-6-5]

सर्वे ब्राह्म्या श्रिया ज्युक्ता दृढ योग समाहिताः ।  
शरभंग आश्रमे रामम् अभिजग्मुः च तापसाः ॥ ३-६-६

सर्वे	= all	ब्राह्म्या	= of Brahma, i.e., of Vedic	श्रिया युक्ता	= resplendence, with
दृढ योग	= firm, yogic control,	शरभन्ग	= in Sharabhang hermitage	रामम्	= for Raama
समाहिताः	having	आश्रमे	= sages.		
अभिजग्मुः	= arrived, also	तापसाः			
च					

All have Vedic resplendence and firm yogic control, and they have arrived at the hermitage of Sage Sharabhang for Raama. [3-6-6]

अभिगंय च धर्मज्ञा रामम् धर्म भृताम् वरम् ।  
ऊचुः परम धर्मज्ञम् ऋषि संघाः समागताः ॥ ३-६-७

धर्मज्ञाः	= virtuous sages	ऋषि सन्धाः	= sage, groups	samaahitaaH	= coming together
धर्म भृताम्	= virtue beholder, the best, at Raama [also dharma	=	बभूवतम्	=	wielder
वरम्	= the best]	परम	= the supreme in virtue	रामम्	= at Raama
अभि गम्य च	= nearly approaching, also	धर्मज्ञम्			
		ऊचुः	= said		

Those virtuous sages coming together in groups neared Raama, the best beholder of virtue, and said to that supreme one in virtue. [3-6-7]

The word अभि गम्य is nearly approaching, coming nearby, at a destination that is Raama. The Omni-Luminescent, , emerged in Kakutstha dynasty as Raama. Knowing that, all the sages of higher knowledge have arrived at their 'destination' in this mortal world itself... Maheshvara Tirtha.

त्वम् इक्ष्वाकु कुलस्य अस्य पृथिव्याः च महारथः ।  
प्रधानः च अपि नाथः च देवानाम् मघवान् इव ॥ ३-६-८

महारथः	= being great charioteer in battlefields / Supreme Charioteer of Universe	त्वम् इक्ष्वाकु	= you are, Ikshvaku, dynasty, [not only] the protector	अस्य	= to this, earth, also
देवानाम्	= for gods, Indra, as	कुलस्य नाथः		पृथिव्याः च	
मघवान् इव	with	त्वम्	= you are]	प्रध्वत्	= leader / protector,
				अल्सो थे	shelterer, even, also.
				आनः अपि	
				च	

"You are the supreme charioteer born in Ikshvaku dynasty hence you are the protector of earth under your control. As with Indra, the ruler of divinities you are a similar ruler for us. [3-6-8]

ओर्

Though born in Ikshvaku dynasty you are the Supreme Charioteer, hence you are the same Supreme Charioteer of this Earth and earthlings too, as with Indra who protects divinities, you are our protector.

We have not heard of any chariot or horse being utilised by Raama, let alone in some episodes of his student days, because he is more a foot soldier than a horse/chariot rider. How these sages suddenly say that Raama is a speedy charioteer, is the question. This महा रथः concept is on the analogy of Krishna the charioteer in Bharata. In Vedanta, the human body is frequently referred as रथ , as in अश्व क्रान्ते रथः क्रान्ते विष्णुक्रान्ते वसुंधरा॥ । , Sec. I-37 Mahanaaraayano panishad: 'O, earth that is traversed by a horse [in Vedic rituals,] a chariot, [great souls, why they all when] Vishnu himself treaded on you as TrivikRaama... hence I pray you...' Hence the chariot, drawn by the five-senses as its horses, and the earth are also brought and said here by sages. Krishna-Arjuna's chariot too had five-horses. Here the sages with controlled senses, namely horses, are asking the one who chariots/spins the earth and earthlings, to take off the children of lesser gods, namely demons, far away from humans where humans are god controlled species.

विश्रुतः त्रिषु लोकेषु यशसा विक्रमेण च ।

पितृ व्रतत्वम् सत्यम् च त्वयि धर्मः च पुष्कलः ॥ ३-६-९

त्वम् = you are]	त्रिषु लोकेषु = in three, worlds, by यशसा your repute and val- विक्रमेण च our well, renowned विश्रुतः	त्वयि = in you
पितृ व्रतत्वम् = to father, devotion, सत्यम् च truthfulness, also	पुष्कलः = abounding	धर्मः च = righteousness, even [is there].

"You are well renowned in all the three worlds by your repute and valour, and in you abounding are the virtues like truthfulness and devotion to your father, and even righteousness too, is there. [3-6-9]

The above is the apparent meaning. The subtext is "Are you, the supreme charioteer of Ikshvaku dynasty alone, like Indra for celestial beings? And are you the supreme charioteer of this earth and earthlings alone? Not so...you are the Supreme of the whole Universe, therefore your reputation is well known in all the three worlds. Thus you the Omni-Luminescent entered in Ikshvaku dynasty in the form of Raama, to perform your duties like abiding by father's word, with your usual qualities like abounding virtuousness, safeguarding dharma in respect of your own creation/ maintenance..." Thus this is the confrontation-like- addressing of the enlightened sages. Maheshvara Tirtha.



त्वाम् आसाद्य महात्मानम् धर्मज्ञम् धर्म वत्सलम् ।  
अर्थित्वात् नाथ वक्ष्यामः तत् च नः क्षन्तुम् अर्हसि ॥ ३-६-१०

महात्मानम्	= great soul	धर्मज्ञम्	= knower of righteousness	धर्म	= virtue, patron of
त्वाम्	= you, like begging, on	वक्ष्यामः	= we can tell you [petition to you]	वत्सलम्	
अर्थित्वात्	getting at [we beg to			नाथ	= oh, protector
आसाद्य	state as we have come				
	across you]				
नः	= our	तत्	= that [special or personal] begging	क्षन्तुम्	= to pardon, will be apt
				अर्हसि	of you.

"You are the great-souled one, knower of righteousness and a patron of virtue... such as you are, on approaching you we beg to state something for which we may please be excused... [3-6-10]

Special supplication to god is a waste. His mercy has to flows on its own accord. Why beg him to perform his own duty? If by mistake, an appeal is made to god to alleviate a personal problem, his pardon may to be begged, but he is not be begged to do favours. Here the sages on one hand say that 'you have come here in the incarnation of Raama to eradicate evil...' At the same time, they say 'we have an appeal for the same...' This begging off, is as per social custom, made to the apparent ruler of the kingdom, not to the innate Divine.

अधर्मः सुमहान् नाथ भवेत् तस्य तु भूपतेः ।  
यो हरेत् बलि षड् भागम् न च रक्षति पुत्रवत् ॥ ३-६-११

नाथ	= oh, protector	यः	= which king	बलि	= cess
षट् भागम्	= sixth part	हरेत्	= who takes	पुत्र वत्	= like sons
न च रक्षति	= who does not, also, guard	तस्य मही	= to such a king	अ धर्मः	= non-virtue [wrongness,]
सु महान्	= very, great	पतेः			
		भवेत्	= will fall upon him.		

"Oh! , very great a-dharma, wrongness, will occur to that king who takes the sixth part of the country's produce as cess, but does not safeguard his subjects like his own sons... [3-6-11]

"Protection of subjects is but natural to all kings, but some kings do so for a particular reason, hence this appeal of ours" thus say the sages...Govindaraja. "Though you incarnated yourself to protect the entire universe, so you have to protect us too...but why a special appeal of ours when you are duty bound... that means, we with an unbearable angst of ours make this appeal according to the social custom, but not to harass you. Hence we remind you, Raama, of your kingly duties to safeguard us..." Maheshvara Tirtha.

युञ्जानः स्वान् इव प्राणान् प्राणैः इष्टान् सुतान् इव ।  
 नित्य युक्तः सदा रक्षन् सर्वान् विषय वासिनः ॥ ३-६-१२  
 प्राप्नोति शाश्वतीम् राम कीर्तिम् स बहु वार्षिकीम् ।  
 ब्रह्मणः स्थानम् आसाद्य तत्र च अपि महीयते ॥ ३-६-१३

सर्वान् विशय वासिनः नित्य युक्तः सदा रक्षन् शाश्वतीम् कीर्तिम्	= all, country, dwellers [subjects]  = always, endeavour- ing, always, protecting = permanent, renown	प्राणैः इष्टान् सुतान् इव सः बहु वार्षिकीम्	= than life, dearer, sons, like = he that king = lasting for many years	स्वान् प्राणान् युञ्जान् इव प्राप्नोति ब्रह्मणः स्थानम् आसाद्य	= his own, lives, give away, as though = will attain = in Brahma's abode, a place, on getting
तत्र च अपि महीयते	= there, also, even, will prosper.				

"A king shall treat all the subjects of kingdom as his own sons, and he shall protect them as though he is ready to save them at the cost of his own lives, and he who will always be endeavouring in that manner will attain permanent renown lasting for many for many years to come, and thereby he attains a prosperous place even in Brahma's abode... [3-6-12, 3]

यत् करोति परम् धर्मम् मुनिः मूल फल अशनः ।  
 तत्र राज्ञः चतुर् भागः प्रजा धर्मेण रक्षतः ॥ ३-६-१४

प्रजा धर्मेण रक्षतः मुनिः करोति	= people, virtuously, he who protects = sage = performs	राज्ञः यत् तत्र चतुर् भागः	= for that king = which = there [from sage,] to that king, fourth, part	मूल फल अशनः परम् धर्मम् लभति	= tubers, fruits, eater  = great, duty-bound deeds = he gets.]
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"He who righteously protects his subjects will get one fourth of the merit of great duty-bound deeds performed by each individual sage, say yajna-s, asceticism, meditation etc. performances. [3-6-14]

सो अयम् ब्राह्मण भूयिष्ठो वानप्रस्थ गणो महान् ।  
 त्वम् नाथो अनाथवत् राम राक्षसैः हन्यते भृशम् ॥ ३-६-१५

O, Raama त्वम् नाथः सः यम् राक्षसैः भृशम् हन्यते	= while you are, there as protector = that, this one [such- like] = by the demons, devas- tatingly, demolished.	ब्राह्मण भूयिष्ठः वानप्रस्थ गणः	= with Brahmans, are there numerous = hermitages, groups of	महान् अनाथ वत्	= most reverent ones = forsaken ones, as though
---	--	--	---	-------------------	---

"O, Raama, though you are there as protector for the hermitages, suchlike this one, where the most reverent Brahmins are there numerous, they look as though forsaken, for they are being demolished by demons, devastatingly... [3-6-15]

एहि पश्य शरीराणि मुनीनाम् भावित आत्मनाम् ।  
हतानाम् राक्षसैः घोरैः बहूनाम् बहुधा वने ॥ ३-६-१६

एहि पश्य	= come and see	वने घोरैः	= in forest, by ghastly,	मुनीनाम्	= of sages, contempla-
		राक्षसैः बहुधा	demons, variously,	भावित	tive, souls
		हतानाम्	killed	आत्मनाम्	
बहूनाम्	= many of them	शरीराणि	= bodies.		

"Come and see many of the bodies of the sages, the contemplative souls, that are variously killed by ghastly demons in the forest... [3-6-16]

पंपा नदी निवासानाम् अनुमन्दाकिनीम् अपि ।  
चित्रकूट आलयाणाम् च क्रियते कदनम् महत् ॥ ३-६-१७

पम्पा नदी	= Pampa, riverside,	अनु	= along, Mandakini	चित्रकूट	= at Mt.Chitrakuuta, sur-
निवासानाम्	dwelling	मन्दाकिनीम्	river, even	आलयाणाम्	rounds, also
		अपि		च	
क्रियते	= does, warfare, hideous				
कदनम्	one.				
महत्					

"At Pampa riverside, and alongside of River Mandakini, and at the surroundings of Mt. Chitrakuta also, this hideous warfare is being done... [3-6-17]

एवम् वयम् न मृष्यामो विप्रकारम् तपस्विनाम् ।  
क्रियमाणम् वने घोरम् रक्षोभिः भीम कर्मभिः ॥ ३-६-१८

एवम् वयम्	= thus, we, not able to	विप्रकारम्	= not, orderliness [injus-	तपस्विनाम्	= for sages
न मृष्यामः	tolerate		tice]		
क्रियमाणम्	= being executed by,	रक्षोभिः भीम	= by demons, with		
वने घोरम्	in forest, in a ghastly	कर्मभिः	fiendish, deeds.		
	manner				

"Thus. we are not able to tolerate this injustice to the sages, being executed in this forest by the demons with fiendish deeds, in a ghastly manner... [3-6-18]

ततः त्वाम् शरणार्थम् च शरण्यम् समुपस्थिताः ।  
परिपालय नः राम वध्यमानान् निशाचरैः ॥ ३-६-१९

ततः	= therefore O, Rama	शरण्यम्	= a protecting one, a	सम्	= we present before you
		त्वाम् शरण	you, for protection, for	उपस्थिताः	
		अर्थम्	the purpose of		
निशा चरैः	= by night-walkers	वध्यमानान्	= being killed	नः परि	= protect us, you safe-guard.
				पालय	

"Therefore we present ourselves before you as you are our protector, for the purpose of your protecting us that are being killed by nightwalkers... please safe guard us... [3-6-19]

It is said as 'you are the only refuge' because there is no pre or post verbs for this शरण्यम् , thus you are the protector of all worlds. शरण अर्थम् is taken as to 'place us at our appropriate place,' namely in the abode after total salvation सम् उपस्थिता ओर् सम् उपागमा as in other versions, we have come here with विश्वास , faithfulness, शरणागति , servitude, कैन्कर्य , surrender etc. नः परिपालय protect us and with this word, it is again repeated in next verse as परिपालय नः and later in the verse the request - from what to be protected is said. That is अनिष्ट निवृत्ति रूप फल प्रार्थन , 'removal of that which is undesirable.' That is to say: 'we better be given total salvation rather than killed by these demons, which is half way through our exercise to attain total salvation.' is the subtext of the speech of sages.

परा त्वत्तः गतिः वीर पृथिव्यम् न उपपद्यते ।  
परिपालय नः सर्वान् राक्षसेभ्यो नृपात्मजः ॥ ३-६-२०

वीरः	= oh! Valiant one	त्वत्तः	= than you	परा गतिः	= other, way out
पृथिव्यम् न	= on the earth, not, de-	नृप अत्मजः	= king's, son oh, prince	परिपालय नः	= protect us
उपपद्यते	ducible				
सर्वान्	= all	राक्षसेभ्यः	= from demons.		

"Other than you, oh, valorous Raama, no way-out is deducible on this earth, hence oh, prince, protect all of us from the demons... [3-6-20]

There is no way-out on this earth, for that matter of fact in all the universe, when the 'earth' becomes उपलक्षण for all worlds. This is in consonance with the scripture's saying, न अन्यः पन्था विद्यते अयनाय ॥ । पुरुष सूक्त R.V. X-90 and thus those sages say 'we are contaminated with limited fruition of our practices परिमित फलत्व , and other suchlike limitations. But you are evident here...before our naked eyes...so protect us from the demons...' where the demons, राक्षसेभ्यः comes to mean सर्व अनिष्टाः , all earthly undesirables. Again coupled with the vocation of 'Oh Prince...' it is said as: "you have come here like a prince of Ayodhya, unlike a wild boar, or a fish or a man-lion, your earlier incarnations, so remember us and give us salvation...

एतत् श्रुत्वा तु काकुत्स्थः तापसानाम् तपस्विनाम् ।  
इदम् प्रोवाच धर्मात्मा सर्वान् एव तपस्विनः ॥ ३-६-२१

धर्मात्मा = virtuous soul	काकुत्स्थः = Kakutstha scion Raama	तापसानाम् = of great penance
एतत् श्रुत्वा = all that, on hearing तु	तपस्विनाम् = sages	इदम् प्रोवाच = this, said
सर्वान् एव = all of the, thus, sages. तपस्विनः		

On hearing all that is said by the sages of great penance, he that virtue souled Raama said this unto all of the sages. [3-6-21]

न एवम् अर्हथ माम् वक्तुम् आज्ञाप्यः अहम् तपस्विनाम् ।  
केवलेन स्व कार्येण प्रवेष्टव्यम् वनम् मया ॥ ३-६-२२

एवम् माम् = this way, to me, to वक्तुम् न speak, not, apt of you अर्हथ	अहम् = I, sages, can be or- तपस्विनाम् dered आज्ञाप्यः	केवलेन = just for, personal pur- आत्म कार्येण pose, by me, forest had स्व कार्येण to be entered. मया वनम् प्रवेष्टव्यम्
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"Unapt is this way of speaking to me...command me, for I am at your behest... just for my personal purpose I had to enter the forests.... [3-6-22]

विप्रकारम् अपाक्रष्टुम् राक्षसैः भवताम् इमम् ।  
पितुः तु निर्देशकरः प्रविष्टो अहम् इदम् वनम् ॥ ३-६-२३

अहम् = I am	राक्षसैः = owing to demons	भवताम् = in your respect
इमम् = all this	वि प्रकारम् = unconscionable state	अपाक्रष्टुम् = to obliterate
पितुः तु = by father	निर्देशकरः = as ordered	इदम् वनम् = this forest
प्रविष्टः = entered.		

"I entered this forest as ordered by my father and even to obliterate the unconscionable state of yours owing to the misdeeds of demons. [3-6-23]

Raama's saying that 'I am at your command, oh sages...' is indicative of his nature of भक्त जन वश्य ... in the control of his ardent devotees, so no special prayer for salvation is needed. In the expression केवलेन आत्मस्व कार्येण ... the word केवल is not a केवल पद ... just a word... it indicates a radical sense, like 'for that purpose only' meaning to eradicate demonic menace only, I entered the forest...' Because the शेषिन् has to come to the rescue of शेषि, the servant. So 'safeguarding my own servants is my own responsibility and also pleasure, that is why I entered the forests, where my father's orders are निमित्त, a concomitant factor, and not that I entered these forest due to my karma, or misfortune...' Govindaraja. According to Maheshvara Tirtha 'My coming to forests at the orders of my father is a fact but concomitant factor in this forest trek is your request to eliminate the

demons, which I will do...' This is evident meaning. The latent one is "I have entered these forests only at my own desire to eradicate demons, for they are doing wrong to you, my servants शेषिन् -s, and I abide by you, my devotees...' c.f., Griffit's Translit: I wait the hests of all of you. / I by mine own occasion led / This mighty forest needs must tread, / And while I keep my sire's decree / Your lives from threatening foes will free.

भवताम् अर्थ सिद्ध्यर्थम् आगतोऽहम् यदृच्छया ।

तस्य मे अयम् वने वासो भविष्यति महाफलः । ३-६-२४

अहम् = I	भवताम् = for your, purpose, अर्थ achievement	यदृच्छया = perchance
आगतः = have come	सिद्ध्यर्थम् तस्य मे = such as I am, for me	अयम् वने = in this forest, dwelling वासः
महा फलः = immensely, fruitful	भविष्यति = it will be.	

"Perchance I have come for the achievement of your purpose, such as I am, dwelling in this forest will immensely be fruitful to me... [3-6-24]

तपस्विनाम् रणे शत्रून् हन्तुम् इच्छामि राक्षसान् ।

पश्यन्तु वीर्यम् ऋषयः सः ब्रातुर् मे तपोधनाः ॥ ३-६-२५

तपस्विनाम् = of sages, enemies, शत्रून् demons, in war, to राक्षसान् eliminate, I wish to रणे हन्तुम् इच्छामि	तपः धनाः = by penance, rich, sages ऋषयः	पश्यन्तु = may behold
स भ्रातुः मे = with, brother, my, val- वीर्यम् our.		

"I wish to eliminate demons, the enemies of sages, in war... let the sages behold my valour, and my brother's valour in doing so..." Thus Raama promised the sages. [3-6-25]

दत्त्वा अभयम् च अपि तपो धनानाम्

धर्मे धृष्ट आत्मा सह लक्ष्मणेन ।

तपो धनैः च अपि सह आर्य दत्तः

सुतीक्ष्णम् एव अभिजगाम वीरः ॥ ३-६-२६

धर्मे धृत = in virtue, one who is आत्मा firm, soulfully दत्त्वा = on giving, aegis अभयम् सह = along with	वीरः = valiant Raama सह लक्ष्मणेन = with, Lakshmana आर्य दत्त = by Arya, given [by honourable Janaka given - Sita]	तपः = to sages धनानाम् तपोधनैः च = sages, also अपि सुतीक्ष्णम् = to Sage Suteekshna एव अभि alone, journeyed जगाम forward.
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Thus giving his aegis to the sages, that valiant Raama who is firmly virtue-souled, journeyed towards Sage Suteekshna with Lakshmana and the sages, and along with the one given by Honourable Janaka, namely Sita.  
[3-6-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे षष्ठः सर्गः ॥

Thus, this is the 6h chapter in Aranya of Valmiki Raamayana, the First Epic poem of India.

## 7 Sarga 07 - सप्तमः सर्ग

## Hermitage Of Sage Suteekshna

## Introduction -

Raama arrives at the hermitage of Sage Suteekshna, as directed by Sage Sharabhangha in the previous chapter and asks the sage to show a place to dwell. Suteekshna asks Raama to stay at his own hermitage, which has no other problems than the wild animals that come in herds and make blaring noises. Raama wishes to kill those animals that hamper the tranquillity of hermits living therein, but having observed the kindness of Suteekshna towards those wild animals, however disturbing they may be, Raama refrains to kill them, and would like to go to any other place than this. They spend that night there.

रामः तु सहितः भ्रात्रा सीतया च परंतपः ।  
सुतीक्ष्णस्य आश्रम पदम् जगाम सह तैः द्विजैः ॥ ३-७-१

परम् तपः = others [enemies,] रामः तु scorcher, Raama, but सुतीक्ष्णस्य = Sage Suteekshna, आश्रम पदम् hermitage, threshold, जगाम gone towards.	भ्राता सीथ्या = Raama, with brother, च सहितः Sita, also, along with	तैः द्विजैः सह = those, Brahmins, along with
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Raama, the enemy-scorcher, has gone towards the threshold of the hermitage of Sage Suteekshna along with his brother Lakshmana and Sita, also along with those Brahmins who accompanied him all the way. [4-7-1]

स गत्वा दीर्घम् अध्वानम् नदीः तीर्त्वा बहु उदकाः ।  
ददर्श विमलम् शैलम् महा मेरुमिव उन्नतम् ॥ ३-७-२

सः = he that Raama	दीर्घम् = long, way, having अध्वानम् gone on गत्वा	बहु उदकाः = with plenty, of waters, नदीः तीर्त्वा rivers, on crossing
महा मेरुम् = great, Mt. Meru, like, इव उन्नतम् towering	विमलम् = tranquil mountain शैलम्	ददर्श = has seen

He travelling on a long way, and on crossing rivers with plenty of waters has seen a tranquil mountain towering like great Mt. Meru. [3-7-2]

ततः तद् इक्ष्वाकु वरौ सततम् विविधैः द्रुमैः ।  
काननम् तौ विविशतुः सीतया सह राघवौ ॥ ३-७-३

ततः इक्ष्वाकु = then, of Ikshvaku-s, वरौ those, best ones	तौ राघवौ = those, Raghava-s	सीतया सह = along with Sita
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सततम् विविधैः द्रुमैः	= always, with divers, tress	तत् काननम् विविशतुः	= that, forest, they, en- tered.
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Then those best ones from Ikshvaku dynasty, those two Raghava-s along with Sita have entered the forest which will always be full with diverse trees. [3-7-3]

प्रविष्टः तु वनम् घोरम् बहु पुष्प फल द्रुमम् ।  
ददर्श आश्रमम् एकान्ते चीर माला परिष्कृतम् ॥ ३-७-४

प्रविष्टः तु वनम् घोरम् एकान्ते	= entering, forest, per- ilous one = in a reclusive place	बहु पुष्प फल द्रुमम् चीर माला परिष्कृतम्	= with many, flower and fruit bearing trees = jute cloths, garlanded, adorned with.	ददर्श आश्रमम्	= have seen, hermitage
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Entering that perilous forest with its many a flower and fruit bearing trees, they have seen the hermitage in a reclusive place adorned with rows of jute cloths as though garlanding it. [3-7-4]

तत्र तापसम् आसीनम् मल पङ्कज धारिणम् ।  
रामः सुतीक्ष्णम् विधिवत् तपोधनम् अभाषत ॥ ३-७-५

तत्र तपः धनम् विधिवत्	= there Raama = ascetically wealthy one = dutifully	मल पङ्कज धारिणम् तापसम् सुतीक्ष्णम् अभाषत	= soiled, [lotus-like] blotches bearing = ascetic, Suteekshna = spoke to.	आसीनम् दृष्ट्वा	= one who is sitting = having seen]
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There on seeing the ascetically rich Sage Suteekshna sitting in yogic posture with his body bearing lotus-like blotches of soil, Raama dutifully spoke to him. [3-7-5]

Here it is said the soil on the sage body has taken lotus-like blotches. Certain yogic methods do not care outward bathing of body. Usually the bath is prescribed three times a day, but hermits of a sort leave away that bodily bathing, because the sweat and soil recurs immediately after each bath on this impure body. So they stop taking outward bath and concentrate on cleansing the inner space.

अपवित्रो वा पवित्रो वा सर्व अवस्थाम् गतो अपि वा ।  
यः स्मरेत् पुण्डरीकाक्षम् स बाह्य अभ्यन्तरः शुचिः ॥

रामोऽहम् अस्मि भगवन् भवन्तम् द्रष्टुम् आगतः ।  
तत् मा अभिवद धर्मज्ञ महर्षे सत्य विक्रम ॥ ३-७-६

भगवन् तत्	= oh god = therefore	अहम् रामः अस्मि धर्मज्ञ	= I am Raama = O, virtue-knower	भवन्तम् द्रष्टुम् आगतः महर्षे	= you, to see, have come = great sage
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सत्य विक्रम	= truthfulness, having as your courage	मा अभि वद	= to me, you talk.
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Oh! godly sage I am Raama, I have come to see you, hence oh, knower of virtue, oh, great sage, oh, one with truthfulness as your courage, please talk to me... [3-7-6]

स निरीक्ष्य ततः धीरो रामम् धर्मभृताम् वरम् ।  
समाश्लिष्य च बाहुभ्याम् इदम् वचनम् अब्रवीत् ॥ ३-७-७

ततः	= then	धीरः सः	= highly learned one, he that sage	निरीक्ष्य	= having seen
भृताम् वरम्	= virtue, proponent, the best one, at Raama	बाहुभ्याम्	= with both hands, well embracing, also	इदम्	= this, sentence, said.
रामम्		सम्		वचनम्	
		आश्लिष्य च		अब्रवीत्	

Then that sage having seen that brave and best proponent of virtue, Raama, embraced him with both of his hands, and spoke this sentence. [3-7-7]

स्वागतम् ते रघु श्रेष्ठ राम सत्यभृताम् वर ।  
आश्रमो अयम् त्वया आक्रान्तः सनाथ इव सांप्रतम् ॥ ३-७-८

स्वागतम् ते	= welcome, to you,	सत्य भृताम्	= truth, patron, the best	साम्प्रतम्	= presently
रघु श्रेष्ठ	Raghu, the best Raama	वर			
त्वया	= by you, caught unpre- pared [treaded upon]	अयम्	= this, hermitage	स नाथ इव	= [as if] with, a husband one, like - well-lorded one
आक्रान्तः		आश्रमः			
बभूव	= became.				

Welcome to you Raama, best of Raghu dynasty and the best patron of truth, and when you presently caught this hermitage unprepared this has become a well-lorded one... [3-7-8]

प्रतीक्षमाणः त्वाम् एव न आरोहे अहम् महायशः ।  
देव लोकम् इतो वीर देहम् त्यक्त्वा महीतले ॥ ३-७-९  
चित्रकूटम् उपादाय राज्य भ्रष्टो असि मे श्रुतः ।

महा यशः	= greatly renowned	वीर	= brave one	अहम् त्वाम्	= I, for you, only
प्रतीक्षमाणः	= while awaiting	देहम् त्यक्त्वा	= body, casting off, on mahi tale	एव	
राज्य भ्रष्टः	= from kingdom, repu- diated, at Chitrakuta,	मही तले		इतः देव	= from here, gods
चित्रकूटम्	arrived, you are	[iti	= thus a]	लोकम् न	world [heavens,] not,
उपादाय				आरोहे	ascended
असि				मे श्रुतः	= I heard thus.

I am awaiting for you only, oh, greatly renowned one, without my ascent to heavens by casting off this body on the earth plane, oh, brave one, for I have heard that you have arrived at Chitrakuta after you are repudiated from your kingdom... [3-7-9]

This heaven देव लोक heaven is negated for total salvation. Total salvation is at your tri-feet, त्रिदिव . So I have not ascended to heavens, which causes rebirth after the decline of merit, thus I am waiting for your arrival for Total Salvation, moksha... So said the sage to Raama. Govindaraja. You birthed in Raghu dynasty for the elimination of Ravana, and also foregone your kingdom and you are coming this way. So I am waiting for your graceful look, without going to heavens leaving the body. Should I leave the body and go to heavens, I cannot see परम पुरुष , The Absolute, in you... so I did not cast off this body... Thus said the sage to Raama. Maheshvara Tirtha.

इह उपयातः काकुत्स्थः देवराजः शततक्रतुः ॥ ३-७-१०  
उपागंय च मे देवो महादेवः सुर ईश्वरः ।  
सर्वान् लोकान् जितान् आह मम पुण्येन कर्मणा ॥ ३-७-११

काकुत्स्थः	= Raama	शत क्रतुः	= one with hundred rituals, deities, king, here, he came	महादेवः सुर ईश्वरः	= great god, celestials
देवः	= such Indra	उपागम्य	= on approaching	मम पुण्येन कर्मणा	= by my, meritorious, deeds
सर्वान् लोकान् जितान्	= all, worlds, conquered [ by me]	माम् आह	= [thus] to me, he said.		

The king of gods and the chief invitee in hundred sacrifices Indra approached me, and that great deity said me that I have conquered all the worlds by my meritorious deeds... [3-7-10, 11]

तेषु देव ऋषि जुष्टेषु जितेशु तपसा मया ।  
मत् प्रसादात् स भार्यः त्वम् विहरस्व स लक्ष्मणः ॥ ३-७-१२

मया तपसा जितेषु देव ऋषि जुष्टेषु स लक्ष्मणः	= by me, by asceticism, won over, by gods and sages, cherished with, Lakshmana	तेषु	= in them [those conquered worlds]	स भार्यः	= with, your wife
		त्वम् मत् प्रसादात् विहरस्व	= you, by my, bequeathal, you enjoy.		

Let me bequeath those worlds that are cherished by gods and sages alike, but which are won over by me by my asceticism, and you enjoy in them with your wife and with your brother Lakshmana... [3-7-12]

This sage Suteekshna too is dedicating all his merit accrued by his penance at the feet of Vishnu. This is the same effort of dedication, which Sage Sharabhanga offered, to Raama at 3-5-33 of this canto. Any thing accrued by human effort and energy, if dedicated at the feet of god, is doubly meritorious and establishes a selflessness of the devotee. Even in any daily worship it will be concluded with a saying, ये तत् फलम् परमेश्वर अर्पणमस्तु ॥ i.e., whatever is the result of this worship it is dedicated in the Supreme...

तम् उग्र तपसम् दीप्तम् महर्षिम् सत्य वादिनम् ।  
प्रत्युवाच आत्मवान् रामो ब्रह्माणम् इव वासवः ॥ ३-७-१३

अत्मवान्	= self-respecting one	उग्र तपसा	= by intense, asceticism,	तम्	= him
	Raama	दीप्तम्	radiant one		
महर्षिम्	= to great sage	सत्य	= truth, advocate of	प्रति उवाच	= in turn, said
		वादिनम्			
ब्रह्माणम् इव	= to Brahma, like, Indra.				
वासवः					

That self-respecting Raama replied the radiant sage with intense asceticism, a great soul and an advocate of truth by himself, as Indra would reply to Brahma. [3-7-13]

अहम् एव आहरिष्यामि स्वयम् लोकान् महामुने ।  
आवासम् तु अहम् इच्छामि प्रदिष्टमिह कानने ॥ ३-७-१४

महामुने	= oh, great saint	अहम् एव	= I, alone, will gain, my-	लोकान्	= all worlds
		आहरिष्यामि	self		
आवासम् तु	= dwelling place, only	स्वयम्			
		अहम्	= I seek	प्रदिष्टम् इह	= indicated [by you,]
		इच्छामि		कानने	here, in this forest.

I alone can gain all those worlds, oh, great saint, I now seek a place to dwell here in this forest as indicated by you... [3-7-14]

This is the same situation with Sage Sharabhanga in the 5th chapter of this canto. This is an allusive saying by Raama. cf. 3-5-33.

भवान् सर्वत्र कुशलः सर्वभूत हिते रतः ।  
आख्यातः शरभंगेन गौतमेन महात्मना ॥ ३-७-१५

भवान् सर्वत्र	= you are, in all affairs,	सर्व भूत	= all, beings, welfare, in-	आख्यातः	= said by, great soul,
कुशलः	expert	हिते रतः	interested in	महात्मना	Sharabhanga, belong-
				शरभंगेन	ing to sage Gautama
				गौतमेन	dynasty.

You are an expert in all affairs, and you are interested in the welfare of all the beings, so said the great souled Sage Sharabhanga of Sage Gautama dynasty... [So said Raama to the sage.] [3-7-15]

एवम् उक्तः तु रामेण महर्षिः लोक विश्रुतः ।  
अब्रवीत् मधुरम् वाक्यम् हर्षेण महता युतः ॥ ३-७-१६

रामेण एवम्	= by Raama, that way,	लोक विश्रुतः	= world, renowned,	महता हर्षेण	= with great, joy, having
उक्तः	when said	महर्षिः	sage	युतः	
अब्रवीत्	= spoke, sweet worded,				
मधुरम्	sentence.				
वाक्यम्					

When said thus by Raama, that great sage with world renown spoke sweet worded sentence with great pleasure. [3-7-16]

अयम् एव आश्रमो राम गुणवान् रंयताम् इति ।  
ऋषि संघ अनुचरितः सदा मूल फलैर् युतः ॥ ३-७-१७

राम	= Raama	ऋषि सन्ध	= sage, groups, well,	सदा मूल	= always, tubers, fruits,
		अनु चरितः	moving about	फलैः युतः	containing in
अयम्	= this, hermitage, alone,	व्य यो	= delight here, thus.		
आश्रमः एव	fully featured one	रम्यताम्			
गुणवान्		इति			

You can take delight in this good featured hermitage alone, for groups of sages will always be moving here, and this always contains tubers and fruits... Thus said Sage Suteekshna. [3-7-17]

इमम् आश्रमम् आगंय मृग संघा महीयसः ।  
अहत्वा प्रतिगच्छन्ति लोभयित्वा अकुतोभयाः ॥ ३-७-१८

इमम्	= to this hermitage, hav-	मृग सन्घा	= deer, herds, large ones	अ हत्वा प्रति	= without killing, return
आश्रमम्	ing come	महीयसः		गच्छन्ति	they go
आगम्य					
लोभयित्वा	= luring us	अ कुतः	= not, from anyone, fear-		
		भयाः	ing [fearing none.]		

But herds of very large animals will be coming to this hermitage, they return after scaring us, of course without killing anyone, and they fear none... [3-7-18]

There is something in this verse. Some translations read मृग as deer, while some others read it as animals. If they are just deer, the word अ हत्वा , without killing, is of no use, for deer is not a carnivorous animal to kill someone. In other versions, this verse is a complete recast telling that herds of great size animals come and blare, but do not kill or fear any one. Even if it were so, this sage has got a tolerance for them too. And if some

latent meaning is picked up, the large herds of deer, moving as they like in this hermitage, are said to be luring the sages, लोभयित्वा . A presumption arises here. This must be the same lure Sita got on seeing Golden Deer. But Raama raises his bow and arrow to kill these animals that disturb tranquillity of hermitage, whether it be deer or other blaring wild animals. So Raama fury must be at the luring deer , say Golden Deer, but not at ordinary deer. Thus this usage of deer and lure may be taken as लक्षण for लक्षित of Raamayana.

ना अन्यो दोषो भवेत् अत्र मृगेभ्यः अन्यत्र विद्धि वै ।  
तत् श्रुत्वा वचनम् तस्य महर्षेः लक्ष्मणाग्रजः ॥ ३-७-१९  
उवाच वचनम् धीरो विगृह्य स शरम् धनुः ।

विद्धि वै	= you know, thus in-deed	अत्र मृगेभ्यः	= here, from animals,	धीरः	= couraeous one, Laksh-
		अन्यत्र अन्य	other than, other,	लक्ष्मण	mana, elder - Raama
		दोषः ना	problem, will not, be	अग्रजः	
		भवेत्	there	उवाच	= said, sentence.
तस्य महर्षेः	= of that, great sage,	स शरम्	= with, arrow, bow, on	वचनम्	
तत् वचनम्	that, sentence, on	धनुः वि गृह्य	taking		
श्रुत्वा	hearing				

Know that no other problem is there other than the animals... So said the sage. On hearing those words of that great sage, that brave elder brother of Lakshmana taking bow and arrow said this sentence. [3-7-19, 20a]

तान् अहम् सुमहाभाग मृगसंघान् समागतान् ॥ ३-७-२०  
हन्याम् निशित धारेण शरेण नत पर्वणा ।

सु महा भागः	= oh, greatly, blessed one	समागतान्	= that collective come,	शरेण निशित	= arrows, having sharp
		तान् मृग	animal, herds	धारेण नत	edges, curved, ends
		सन्धान्		पर्वणा	
अहम्	= I will, eradicate.				
हन्याम्					

I will eradicate them, oh, greatly blessed one, those animals that will come collectively in herds with sharp edged, curve-end arrows... [3-7-20b, 21a]

भवान् तत्र अभिषज्येत किम् स्यात् कृच्छ्र तरम् ततः ॥ ३-७-२१  
एतस्मिन् आश्रमे वासम् चिरम् तु न समर्थये ।

तत्र भवान्	= in them, you may be,	ततः कृच्छ्र	= than that, more	एतस्मिन्	= in this, hermitage, for
अभिषज्येतः	interested [mercifully]	तरम् किम्	painful, what, will be,	आश्रमे	a long, staying, not,
		स्यात्	there [therefore]	चिरम्	befitting [thus I deem.]
				वासम् न	
				समर्थये	

But you may be more interested in those animals mercifully, then what will be there more painful to you, hence I deem our staying in this hermitage for along will be unbefitting... So said Raama. [3-7-21b, 22a]

तम् एवम् उक्त्वा उपरमम् रामः संध्याम् उपागमत् ॥ ३-७-२२  
 अन्वास्य पश्चिमाम् संध्याम् तत्र वासम् अकल्पयत् ।  
 सुतीक्ष्णस्य आश्रमे रये सीतया लक्ष्मणेन च ॥ ३-७-२३

राम	= Raama	तम् एवम्	= to him [to sage,] thus,	उप रमम्	= paused
सन्ध्याम् उप	= twilight, nearly, came	उक्त्वा	on saying	सीतया	= with Sita, with Laksh-
आगमत्	by	अन्वास्य	= worshipped, the west-	लक्ष्मणेन च	mana, too
सुतीक्ष्णस्य	= Suteekshna, her-	पश्चिमाम्	ward, vesperal time		
आश्रमे रम्ये	mitage, delightful	सन्ध्याम्			
one		तत्र वासम्	= there, stay, arranged		
		अकल्पयत्	for himself.		

On saying thus to the sage then Raama came by the twilight, and he paused at it. On worshipping the westward vesperal time, Raama arranged a stay for himself along with Sita and Lakshmana, there in that delightful hermitage of Sage Suteekshna. [3-7-22b, 23]

ततः शुभम् तापस अन्नम्स्वयम् सुतीक्ष्णः पुरुषर्षभाभ्याम् ।  
 ताभ्याम् सुसत्कृत्य ददौ महात्मासंध्या निवृत्तौ रजनीम् समीक्ष्य ॥ ३-७-२४

ततः	= then	महात्मा	= great souled, Suteek-	रजनीम्	= nightfall, on observing
		सुतीक्ष्णः	shna, evening rituals,	अवेक्ष्य	
		सन्ध्या	on completing		
		निवृत्तौ			
ताभ्याम्	= to two of them, men,	सु सत्कृत्य	= well, looking after	शुभम् तापस	= auspicious one, sage,
पुरुषर्षभाभ्याम्	best among		[courteously]	अन्नम्	food
स्वयम्	= himself	ददौ	= gave [served.]		

Then the great soul Sage Suteekshna on completing his evening rituals and on observing the fall of night he himself courteously served food that is auspicious and worthy of sages to two of the best men, Raama and Lakshmana. [3-7-23]

It may not be construed that Sita is served with no food, by taking the wording that two of best men are served food by the sage. It is usual for the Indian women to take food after their husbands or other dependents take it first, then all womenfolk in the house join together to have their meal, [for a long time...of course, with their unending chit-chatting...].

End Note In आस्चर्य रामयन , another traditional rendering of this epic, it is said that Raama, while staying at this hermitage when night advanced, went out of the hermitage and killed all those animals. Not the above

mentioned deer, but very big, blaring animals. The thrust of his arrows made the carcasses of those massive animals fall before the demon Kabandha. Kabandha is a cursed angle and will be released of his curse later by Raama. This Kabandha has no body parts below his chest, but has long hands with which he captures his prey that comes within the ambit of his long and strong hands. Kabandha is thus fed upon the kill of Raama, because Kabandha is a keynote character in giving information to Raama, and he is to be kept alive till such time. But all this is unknown to other in-mates of the hermitage, including Sita. The next morning Raama, in a personal conversation with Sita, reveals what he has done during the previous night, to her surprise and praise.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्तमः सर्गः ॥

Thus completes 7th chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 8 Sarga 08 - अष्टमः सर्ग

## Dialogue With Sage Suteekshna

Introduction -

Raama and others, having spent that night in the hermitage of Sage Suteekshna, start to go from there on the next day morning, duly taking permission from the sage. While bidding farewell to Raama and others, Sage Suteekshna explains concern about the forests, which are rich natural gifts to human kind and tranquil abodes of hermits, and implicitly suggests to Raama, to somehow safeguard them from the demonic activities in this Dandaka Aranya, by whom these forests are rendered into graveyards, not even honourable graveyards, but stockyards for heaps of dead bodies, bones and skulls, for no faulty reason of the saints and sages.

रामः तु सह सौमित्रिः सुतीक्ष्णेन अभिपूजितः ।  
परिणाम्य निशाम् तत्र प्रभाते प्रत्यबुध्यत ॥ ३-८-१

रामः सह = Raama, with, Soumitri	सुतीक्ष्णेन = by sage Suteekshna,	परिणाम्य = spent, night, there
सौमित्रि	अभि पूजितः = well, revered	निशाम् तत्र
प्रभाते प्रति = in morning, again, got		
अबुध्यत up [awoken.]		

Raama along with Soumitri is well revered by Sage Suteekhsna, spent that night there and awoken in the morning. [3-8-1]

उत्थाय च यथा कालम् राघवः सह सीतया ।  
उपस्पृश्य सु शीतेन तोयेन उत्पल गन्धिना ॥ ३-८-२

राघवः = Raaghava	सह सीतया = with Sita	यथा कालम् = according to time, got
सु शीतेन = finely cool, with lotus,	तोयेन = water,	उत्थाय up =
उत्पल fragrance		उपस्पृश्य = having touched [took
गन्धिना		morning bath, and
		readied to go.]

Raama got up according to time along with Sita and touched finely cool water with lotus-fragrance for morning bath. [3-8-2]

अथ ते अग्निम् सुराम् च एव वैदेही राम लक्ष्मणौ ।  
काल्यम् विधिवत् अभ्यर्च्य तपस्वि शरणे वने ॥ ३-८-३  
उदयन्तम् दिनकरम् दृष्ट्वा विगत कल्मषाः ।  
सुतीक्ष्णम् अभिगंय इदम् श्लक्ष्णम् वचनम् अब्रुवन् ॥ ३-८-४

अथ	= then Vaidehi, Raama, Lakshmana	ते	= they all	काल्यम्	= at appropriate time
अग्निम्	= to sacred fire, to	तपस्वि शरणे	= sage, shelter, in forest	विधिवत्	= dutifully, on worship-
सुराम् च एव	deities, also, thus	वने		अभ्यर्च्य	ping
उदयन्तम्	= dawning, Sun, on see-	विगत	= cleared, of blemishes	सुतीक्ष्णम्	= Suteekshna, on ap-
दिनकरम्	ing	कल्मशाः		अभिगम्य	proaching
दृष्ट्वा					
श्लक्ष्णम्	= gently, this, sentence,				
इदम्	spoke.				
वचनम्					
अब्रुवन्					

Then they all, Vaidehi, Raama and Lakshmana, on worshipping sacred fire and deities dutifully in the shelter of the sages in that forest and on seeing the dawning sun, they are reft of their blemishes, and then they approached Sage Suteekshna speaking this sentence gently. [3-8-3, 4]

सुखोषिताः स्म भगवन् त्वया पूज्येन पूजिताः ।  
आपृच्छामः प्रयास्यामो मुनयः त्वरयन्ति नः ॥ ३-८-५

सुख उषिताः	= happily, stayed, we	भगवन्	= oh, god	त्वया पूज्येन	= by you, venerable one,
स्म	are			पूजिताः	venerated
आ पृच्छामः	= we come, to ask [per-	प्रयास्यामः	= we journey on	मुनयः	= sages, are hastening,
mission]				त्वरयन्ति नः	us.

We stayed here happily, oh, god, venerated by a venerable one like you, and here we come to ask your permission as we wish to journey on, as the sages are hastening us... [3-8-5]

त्वरामहे वयम् द्रष्टुम् कृत्स्नम् आश्रम मण्डलम् ।  
ऋषीणाम् पुण्य शीलानाम् दण्डकारण्य वासिनाम् ॥ ३-८-६

वयम्	= we are	पुण्य	= with meritorious,	दण्डक	= Dandaka forest, living
		शीलानाम्	selves	अरण्य	in
ऋषीणाम्	= of the sages, entire,	द्रष्टुम्	= to see	वासिनाम्	
कृत्स्नम्	hermitage, habitats			त्वरामहे	= we make haste.
आश्रम					
मन्दलम्					

We make haste to see the habitats of hermitages in their entirety, and even wish to see the sages with meritorious selves living in Dandaka forest... [3-8-6]

अभ्यनुज्ञातुम् इच्छामः सह एभिः मुनिपुङ्गवैः ।  
धर्म नित्यैः तपो दान्तैः विशिखैः इव पावकैः ॥ ३-८-७

धर्म नित्यैः = virtuousness, ever abiding ones	तपः दान्तैः = by asceticism, self-controlled ones	वि शिखैः = veritable tongues, of sacred fire, as though looking
एभिः = by these, eminent	अभ्यनुज्ञातुम् = permission, we aspire.	
मुनिपुङ्गवैः सह	इच्छामः	

We wish to have your permission, and that of these eminent sages, who are ever virtuous, self-controlled by their asceticism, and who look like the veritable tongues of sacred fire... [3-8-7]

अविषह्य आतपो यावत् सूर्यो न अति विराजते ।  
 अमार्गेण आगताम् लक्ष्मीम् प्राप्य इव अन्वय वर्जितः ॥ ३-८-८  
 तावत् इच्छामहे गन्तुम् इति उक्त्वा चरणौ मुनेः ।  
 ववन्दे सह सौमित्रिः सीतया सह राघवः ॥ ३-८-९

अन्वय वर्जितः = lineage, one with an improper	अ मार्गेण = by wrong route	लक्ष्मीम् आगताम् = wealth, which came by
प्राप्य इव = having attained, as if	सूर्यः यावत् = sun, in which time,	न अति = not, too much, flares up
	न अविषह्य = not, intolerable he becomes, in his glare	विराजिते
तावत् = before that time	आतपः इच्छामहे = we wish to, go	इति उक्त्वा = thus, said
Raghava सह =	गन्तुम् with मुनेः=	at sage,
सौमित्रिः	Soumitri, चरणौ	feet, ven-
सीतया	with Sita ववन्दे	erated.
सह		

We wish to proceed before sun attains an intolerable glare, like an unworthy person of unworthy lineage attains wealth in an improper way with much glare... saying so Raama with Sita and Lakshmana venerated at the feet of that sage Suteekshna. [3-8-8, 9]

तौ सम् स्पृशन्तौ चरणौ उत्थाप्य मुनिपुङ्गवः ।  
 गाढम् आश्लिष्य सस्नेहम् इदम् वचनम् अब्रवीत् ॥ ३-८-१०

मुनि पुङ्गवः = sage, the eminent	चरणौ सम् = feet, who are touching	तौ = them
उत्थाप्य = lifted up	स्पृशन्तौ = tightly, embracing	स स्नेहम् = in friendship
इदम् = this, sentence, said.	गाढम् आश्लिष्य	
वचनम्		
अब्रवीत्		

That eminent sage lifted them that are touching his feet, embraced them tightly, and said this sentence in all his friendliness. [3-8-10]

अरिष्टम् गच्छ पन्थानम् राम सौमित्रिणा सह ।  
सीतया च अनया सार्धम् छाये एव अनुवृत्तया ॥ ३-८-११

राम	= Raama,	Soumitri,	छायया	= shadow like, closely,	अरिष्टम्	= invulnerable, on way,
सौमित्रिणा	along with		इव अनु	following you, with	पन्थानम्	you may go.
सह			वृत्तया अनया	this Sita	गच्छ	
			सीतया सा			
			अर्धम् च			

Proceed in an invulnerable way, Raama, along with Lakshmana, and with this Sita while she follows you closely like a shadow... [3-8-11]

पश्य आश्रम पदम् रंयम् दण्डकारण्य वासिनाम् ।  
एषाम् तपस्विनाम् वीर तपसा भावित आत्मनाम् ॥ ३-८-१२

वीर	= oh, valiant one	दण्डकारण्य	= Dandaka, forest,	तपसा भावित	= by asceticism, consecrated,
एषाम्	= these, of the sages	वासिनाम्	dwellers	आत्मनाम्	souls
तपस्विनाम्		रंयम्	= pleasant, hermitage,		
		आश्रम	thresholds, you see.		
		पदम् पश्य			

See the pleasant thresholds of the hermitages of the dwellers in the forests of Dandaka, oh! Valiant one, whose souls are consecrated just by their asceticism... [3-8-2]

सुप्राज्य फल मूलानि पुष्पितानि वनानि च ।  
प्रशस्त मृग यूथानि शान्त पक्षि गणानि च ॥ ३-८-१३  
फुल्ल पंकज खण्डानि प्रसन्न सलिलानि च ।  
कारण्डव विकीर्णानि तटाकानि सरांसि च ॥ ३-८-१४  
द्रक्ष्यसे दृष्टि रंयाणि गिरि प्रस्रवणानि च ।  
रमणीयानि अरण्यानि मयूर अभिरुतानि च ॥ ३-८-१५

सु प्राज्य फल	= well grown, fruits, tu-	पुष्पितानि	= flowered ones	प्रशस्त मृग	= with best, animal,
मूलानि	bers	वनानि च	= woodlands, also	यूथानि	herds
शान्त पक्षि	= with peaceful, bird,	कारण्डव	= by water-birds,	फुल्ल पंकज	= bloomed, lotuses,
गणानि च	flocks, also	विकीर्णानि	spread-over, pools	खण्डानि	clusters
प्रसन्न	= tranquil, waters, too	तटाकानि		सरांसि च	= lakes, also
सलिलानि च		गिरि	= mountain, rapids, also	मयूर अभि	= by peacocks, with
दृष्टि रंयाणि	= eye, pleasing ones	प्रस्रवणानि च		रुतानि च	heartly screams loaded
		द्रक्ष्यसे	= you can see.		with [forests]
रमणीयानि	= pleasant, forests				
अरण्यानि					

See the well-flowered woodlands with well-grown fruits and tubers, with herds of best animals and peaceful bird flocks... tranquil waters with spreading clusters of bloomed lotuses and water-birds in the pools and lakes... eye-pleasing rapids from mountains and you can see pleasant forests loaded with the hearty screams of pre-cooks... [3-8-13, 14, 15]

गंयताम् वत्स सौमित्रे भवान् अपि च गच्छतु ।  
आगन्तव्यम् च ते दृष्ट्वा पुनः एव आश्रमम् प्रति ॥ ३-८-१६

गम्यताम्	= you may go, my dear	सौमित्रे	= Soumitri	भवान् अपि	= you, too, also, may go
वत्स				च गच्छतु	
दृष्ट्वा	= having seen	पुनः एव	= again, thus, her-	ते	= to you [you shall]
		आश्रमम्	mitage, towards [this]		
		प्रति			
आ	= come, and go you				
गन्तव्यम् च	may.				

My dear Raama, you may go and Soumitri you too also may go... but come again towards this hermitage after seeing all of them... [3-8-16]

एवम् उक्तः तथा इति उक्त्वा काकुत्स्थः सह लक्ष्मणः ।  
प्रदक्षिणम् मुनिम् कृत्वा प्रस्थातुम् उपचक्रमे ॥ ३-८-१७

एवम् उक्तः	= thus, said	काकुत्स्थः	= Raama	सह लक्ष्मणः	= with, Lakshmana
तथा इति	= like that only	उक्त्वा	= having said	मुनिम्	= to sage, circumam-
				प्रदक्षिणम्	bulations, having
				कृत्वा	performed
प्रस्थातुम्	= to journey, started on.				
उपचक्रमे					

Thus said by the sage, Raama in his turn said to him, so be it... and having performed circumambulations around the sage he started to journey on. [3-8-17]

ततः शुभतरे तूणी धनुषी च आयतेक्षणा ।  
ददौ सीता तयोः भ्रात्रोः खड्गौ च विमलौ ततः ॥ ३-८-१८

ततः	= then	आयतेक्षणा	= broad eyed, Sita	तयोः भ्रात्रोः	= to those two, brothers
शुभतरे तूणी	= auspicious, quivers,	सिता		विमलौ खड्गौ	= unstained, swords, too
धनुषी च	bows, also	ततः	= then	च	
ददौ	= gave				

Then the broad eyed Sita gave auspicious quivers and bows to those brothers and then spotless swords too. [3-8-18]

आबध्य च शुभे तूणी चापे च आदाय सस्वने ।  
निष्क्रान्तौ आश्रमात् गन्तुम् उभौ तौ राम लक्ष्मणौ ॥ ३-८-१९

तौ उभौ राम लक्ष्मणौ चापे च	= those, both, Raama and Lakshmana = bows, also	शुभे तूणी आ बध्य च आदाय	= beautiful, quivers, on tying = on taking	स स्वने आश्रमात् गन्तुम् निष्क्रान्ता	= with, sound [twangy] = from hermitage, to go, exited.
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Both of those two Raama and Lakshmana tied their beautiful quivers well on their backs, and took the twangy bows and exited from that hermitage to go on their way. [3-8-19]

शीघ्रम् तौ रूपसंपन्नौ अनुज्ञातौ महर्षिणा ।  
प्रस्थितौ धृत चापा असी सीतया सह राघवौ ॥ ३-८-२०

रूप सम्पन्नौ धृत चापा असी प्रस्थितौ	= appearance, exquisite - handsome princes = wielding, bows, swords = set out.	तौ राघवौ सीतया सह	= those, Raghava-s = Sita, along with	अनुज्ञातौ महर्षिणा शीघ्रम्	= permitted by, august sage = swiftly
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Those two Raghava-s, the handsome princes, have swiftly set out when permitted by that august sage, wielding bows and swords, and along with Sita. [3-8-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे अष्टमः सर्गः ॥

Thus completes 8th chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 9 Sarga 09 - नवमः सर्ग

## Seetha Concerned About Sri Rama's Vow To Kill Demons

Introduction -

Sita foresees danger in Raama decision to eliminate the demons in Dandaka forest, without any provocation from their side, at the request of some sages. She narrates an old episode about a sage who in possession of a weapon became violent and cruel.

सुतीक्ष्णेन अभ्यनुज्ञातम् प्रस्थितम् रघु नन्दनम् ।  
हृद्यया स्निग्धया वाचा भर्तारम् इदम् अब्रवीत् ॥ ३-९-१

सुतीक्ष्णेन	= by Suteekshna, well	प्रस्थितम्	= who started, to her	वैदेही	= Vaidehi, with friendly,
अभि	permitted	भर्तारम् रघु	husband, to Raghu,	स्निग्धया	words
अनुज्ञातम्		नन्दनम्	son, Raama	वाचा	
इदम्	= this, spoke.				
अब्रवीत्					

To Raama, the scion of Raghu and her husband, who started out when permitted by Sage Suteekshna, Vaidehi spoke this with friendly words. [3-9-1]

Sita addresses Raama with this percept. Wielding weaponry you are entering into an area where the demons are dense, and you intolerantly embark to kill them, thereupon we two get separated, which in turn is intolerable to you. So let us leave weapons back at hermitage and go to forests to see sages - Govindaraja. The promise made to sages in eradicating demons is हिंसात्मक , injurious; they can be won over by अहिम्स , non-injurious methods also. None can avert Raama to make a promise, nor ask him to deviate from it. Aware of this stubbornness of Raama, her heart felt a foreboding, and that love-blind Sita started telling in a friendlily manner, in view of her friendship with Raama, that may disrupt soon.

अधर्मम् तु सुसूक्ष्मेण विधिना प्राप्यते महान् ।  
निवृत्तेन च शक्यो अयम् व्यसनात् कामजाद् इह ॥ ३-९-२

महान् अ	= gross injustice	सु सूक्ष्मेण	= very, abstruse, way	प्राप्यते	= will be attained
धर्मः		विधिना		निवृत्तेन	= to one who fends it off.
अयम्	= this, by indulgence, by	इह शक्यः	= in this world, it is pos-		
कामजात्	desire		sible		
व्यसनात्					

Gross unjust will accrue to any in an abstruse way if his indulgence is enkindled merely by his own desire, and in this world it is possible to fend them off, to have a recourse to justness... [3-9-2]

For the first word अधर्म of Gorakhpur version, there are other words available in other mms like यस्तु धर्मम् तु and अयम् धर्म . The critical editions and also Dharmaakuutam puts it as अयम् धर्मः सुसूक्स्मेण विधिना प्राप्यते महान्॥ । Instead of अधर्म अयम् धर्म is there, which changes the negative attitude to positive Then this अयम् धर्मः translates as this dharma, the duty of a prince, which you are going to take-up in the wake of promise given to sages, i.e., killing demons, without a valid reason, that which is righteous to you, can be performed in a different way...

त्रीणि एव व्यसनानि अत्र कामजानि भवन्ति उत ।  
मिथ्या वाक्यम् तु परमम् तस्मात् गुरुतरा उभौ ॥ ३-९-३  
पर दार अभिगमनम् विना वैरम् च रौद्रता ।

अत्र	= in there, in this world	कामजानि	= desire produced,	उत भवन्ति	= there, they will be
		व्यसनानि	self-gratifications, are		
		त्रीणि एव	three, only		
मिथ्या	= fallacious, utterances,	पर दार अभि	= other, wife, towards,	विना वैरम्	= without, enmity,
वाक्यम् तु	is but, highest [worse]	गमनम्	drawing [fascination]	रौद्रता	also, furiousness [cruelness]
परमकम्					
उभौ तस्मात्	= than, from the two				
गुरुतरौ	above, weighty [worst.]				

Only three self-gratifications, the definite products of desire, are there: one is speaking fallacious utterances, which itself is worse, and worst than the other two malefic self-gratifications, where the other two are the fascination for other wife, and the cruelty without enmity... [3-9-3, 4a]

Sita is foretelling the triggering points in the course of Raamayana. The addictions or self-gratifying acts are defined as:

मृग याक्षा दिवा स्वप्नः परि वादः स्त्रियो मदः । तौर्य त्रिकम्बुधा अट्या च कामजः दशको गुणः ॥ मनु स्मृति

मृगयाक्षा	= hunting game	दिवा स्वप्नः	= day dreaming - sleeping in daytime	परि वाद	= abusing others
स्त्रियमदः	= indulgence in women	तौर्य त्रिकम्	= artistic impulses, three of them	ऋथा अट्या	= wasteful wandering,
कामस्पन्	= desire produced	दशको गुणः	= ten, traits.	च	also
चलस्तत्तज्ज्पन्अः					

Hunting, sleeping in daytime, abusing others, indulgence in women, three artistic impulses namely music, dance and dRaama, wasteful wandering, are the ten desire. Manu smriti.

मिथ्या वाक्यम् न ते भूतम् न भविष्यति राघव ॥ ३-९-४  
कुतो अभिलषणम् स्त्रीणाम् परेषाम् धर्म नाशनम् ।



मिथ्या = fallacious, [habit of ] वाक्यम् न ते telling, not, to you, it भूतम् was there अभिलषणम् = desiring, other, प्रेषाम् women स्त्रीणाम्	न भविष्यति = nor, it will be in future कुतः = wherefrom [it will be there to you.]	धर्म = virtue, ruinous नाशनम्
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The habit of telling specious words is not there with you in the past nor it will be there in future, oh, Raghava, then wherefrom the virtue-ruining desire for other women can be there... [3-9-4b, 5a]

तव नास्ति मनुष्येन्द्र न च आभूत् ते कदाचन ॥ ३-९-५  
मनस्यपि तथा राम न च एतत् विद्यते क्वचित् ।  
स्व दार निरतः च एव नित्यम् एव नृपात्मज ॥ ३-९-६

मनुष्य इन्द्र = men, king न अस्ति = in you, not, is there [so far] तथा मनसि = like that, [in any corner] of your heart, अपि क्वचित् even, not, observable न विद्यते नित्यम् = always, thus, in your एव स्व दार own, wife, interested, निरतः च alone.	तव = to you कदाचन न = earlier, nor, it was आभूत् there नृप अत्मज = oh, king, son - oh, prince	एतत् = all this [desiring other woman] राम = Raama त्वम् = you
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Oh, king, earlier this vile desire for other women is absent in you, nor it is there now, unobserved is such a desire in any corner of your heart oh, prince, for you are always interested in your own wife... [3-9-5, 6]

धर्मिष्ठः सत्य सन्धः च पितुः निर्देश कारकः ।  
त्वयि धर्मः च सत्यम् च त्वयि सर्वम् प्रतिष्ठितम् ॥ ३-९-७

धर्मिष्ठः सत्य = righteous, truth, ad- सन्धः च herent of, also सर्वम् त्वयि = all, in you, are estab- प्रतिष्ठितम् lished.	पितुः निर्देश = father, orders, obligor कारकः	त्वयि धर्म च = in you, is virtue, truth, सत्यम् च also
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You are conscientious, adherent of truth, and obliging father orders, and in you virtue and truth, nay everything is established in you... [3-9-7]

तच्च सर्वम् महाबाहो शक्यम् वोढुम् जितेन्द्रियैः ।  
तव वश्य इन्द्रियत्वम् च जानामि शुभदर्शन ॥ ३-९-८

तत् च = that, also, all सर्वम्	महाबाहुः = dextrous one	जित इन्द्रियैः = controlled, senses
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बोद्धुम् = to shoulder	शक्यम् = is possible	शुभ दर्शन = oh, graceful, to gaze at
तव वश्य = your, control, on	च जानामि = also, I know.	
इन्द्रियत्वम् = senses		

Oh, dextrous one, all this can possibly be shouldered by one with controlled senses, and oh, graceful one for a gaze, I am also aware of your sense control... [3-9-8]

The compound महाबाहोशक्यम् is also cleaved as महा बाहो अ शक्यम् , meaning that your attributes are impossible to be known even by the self-controlled sages, but they are known to me... so says Sita.

तृतीयम् यद् इदम् रौद्रम् पर प्राण अभिहिंसनम् ।  
निर्वैरम् क्रियते मोहात् तत् च ते समुपस्थितम् ॥ ३-९-९

निर्वैरम् = without, enmity	यत् इदम् = that which, this, dangerous	पर प्राण अभिहिंसनम् = other, lives, torturing
क्रियते = will be done, unwarily	तत् च = that, even, the third	
मोहात्	तृतीयम् [tendency,] to you,	
	व्यसनम् ते [suddenly] chanced	
	समुपस्थितम् before you.	

That third tendency to torture others lives without enmity, that which will usually be effectuated unwarily, has now suddenly chanced before you... [3-9-9]

प्रतिज्ञातः त्वया वीर दण्डकारण्य वासिनाम् ।  
ऋषीणाम् रक्षणार्थाय वधः संयति रक्षसाम् ॥ ३-९-१०

वीर = o, valiant one	दण्डक अरण्य वासिनाम् = Dandaka, forest, dwellers	ऋषीणाम् = of sages
रक्षण अर्थाय = safeguarding, intending to	संयति रक्षसाम् वधः = in a fight, of demons, elimination	त्वया प्रतिज्ञातः = by you promised.

Intending to safeguard the sages you have promised the dwellers in Dandaka forest, oh, valiant one, that you would eliminate demons in a fight... [3-9-10]

एतन् निमित्तम् च वनम् दण्डका इति विश्रुतम् ।  
प्रस्थितः त्वम् सह भ्रात्रा धृत बाण शरासनः ॥ ३-९-११

एतत् निमित्तम् च = in this, respect, only	त्वम् धृत बाण शरासनः = you, wielding, arrows, bow	सह भ्रात्रा = along with, your brother
दण्डका इति विश्रुतम् = Dandaka, thus, well known	वनम् = forest	प्रस्थितः = started to.

Only in this respect you have started towards the well-known Dandaka forest along with your brother, and wielding bow and arrows...[3-9-11]

ततः त्वाम् प्रस्थितम् दृष्ट्वा मम चिन्त आकुलम् मनः ।  
त्वत् वृत्तम् चिन्तयन्त्या वै भवेत् निःश्रेयसम् हितम् ॥ ३-९-१२

ततः त्वाम् = then, you, on starting, प्रस्थितम् on seeing दृष्ट्वा भवेत् निः = will be, no, beneficial, श्रेयसम् good. हितम्	मम मनः = my, mind, with appre- चिन्त hension, is upset आकुलम्	त्वत् वृत्तम् = your, bearing, on re- चिन्तयन्त्या flecting, verily वै
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Then on seeing your starting my mind is apprehensively upset, on verily reflecting about your bearing there appears to be no beneficial good for you... [3-9-12]

This last compound of second foot where निःश्रेयसम् हितम् is available in Gorakhpur version. In Eastern version it is भवेन् निःश्रेयसम् हि तत् and in other older scripts it is: त्वाम् चैव प्रस्थितम् दृष्ट्वा राम चिन्तालुम मनः। सर्वतः चिन्तयन्त्या मे तव निःश्रेयसम् नृप॥ Dharmaakuutam puts this wording as: निःश्रेयसम् महत्। It is similar in critical editions also भवेन् निःश्रेयसं हितम् Dharmaakuutam defines this expression as, अनेन भर्तु हितकारिण्या भार्यया श्रेयो भवतीति सूचितम्॥ In any way, Sita contemplation is, you abide by your oath given to sages, and thus kill the demons. But without a cause you do not proceed to eliminate. If a cause for quarrel is to be there, that will be due to me. If I become the cause and depart you, you cannot survive without me, for you are not a polygamist. So how all these factors like your promise, monogamy, and eliminating demons, can be resolved by you? Thus I am thinking along with the associated troubles which you are going to undergo...

न हि मे रोचते वीरः गमनम् दण्डकान् प्रति ।  
कारणम् तत्र वक्ष्यामि वदन्त्याः श्रूयताम् मम ॥ ३-९-१३

वीरः = oh, brave one	दण्डकान् = Dandaka, towards, प्रति गमनम् going, not, verily, to न हि मे me, delightful रोचते	कारणम् तत्र = cause, in that respect, I वक्ष्यामि tell
वदन्त्याः = as I tell, you may lis- श्रूयताम् मम ten, of my [talk.]		

Oh, brave one, your going towards Dandaka forest is not delightful to me, I tell the cause for that and listen to it as I tell...[3-9-13]

त्वम् हि बाण धनुष्पाणिः भ्रात्रा सह वनम् गतः ।  
दृष्ट्वा वन चरान् सर्वान् कञ्चित् कुर्याः शर व्ययम् ॥ ३-९-१४

त्वम् हि बाण = you [with,] indeed, ar- धनुः पाणिः rows, bow	भ्रात्रा सह = brother, along with	वनम् गतः = forest, on entering
दृष्ट्वा वन = on seeing, forest, ram- चरान् blers	सर्वान् = all of them	कच्चित् = something, you do isn कुर्याः t it
शर = arrow	व्ययम् = depletion.	

Indeed on entering the forest along with your brother, and wielding bow and arrows, seeing the forest ramblers there, won t you deplete arrows on all of them... [3-9-14]

क्षत्रियाणाम् इह धनुर् हुताशस्य इन्धनानि च ।  
समीपतः स्थितम् तेजो बलम् उच्छ्रयते भृशम् ॥ ३-९-१५

क्षत्रियाणाम् = for Kshatriya-s	समीपतः = in within the reach, स्थितम् available, bow धनुः	हुताशस्य = for a burning fire
इन्धनानि च = fuel, even उच्छ्रयते = enhances	तेजः = luminosity भृशम् = immensely.	बलम् = strength

The bow of warrior and the fuel of a burning fire if available within their reach, they immensely enhance their strength... [3-9-15]

पुरा किल महाबाहो तपस्वी सत्य वाक् शुचिः ।  
कस्मिन् चित् अभवत् पुण्ये वने रत मृग द्विजे ॥ ३-९-१६

महाबाहुः = oh dextrous one	पुरा = once	पुण्ये रत मृग = in a merited [forest,] द्विजे wonted by, animals, birds
कस्मिन्चित् = in some, forest वने	सत्य वाक् = true, worded, pious, शुचिः sage, was there, in- तपस्वी deed. अभवत् किल	

Once upon a time, oh, dextrous one, there was a pious and true worded hermit in some merited forest that was wonted by animals and birds... [3-9-16]

तस्य एव तपसो विघ्नम् कर्तुम् इन्द्रः शचीपतिः ।  
खड्ग पाणिः अथ आगच्छहत् आश्रमम् भट रूप धृक् ॥ ३-९-१७

अथ = then	शचीपतिः = Indra	तस्य एव = his, that, ascetic, hin- तपसः drance, to cause विघ्नम् कर्तुम्
भट रूप धृक् = soldier, guise, on don- ning	खड्ग पाणिः = sword, handling	आगच्छत् = came, to hermitage. आश्रमम्

Then Indra came to that hermitage handling a sword, and donning a soldier guise, to cause hindrance to that hermit ascetic... [3-9-17]

तस्मिन् तत् आश्रम पदे निहितः खड्ग उत्तमः ।  
स न्यास विधिना दत्तः पुण्ये तपसि तिष्ठतः ॥ ३-९-१८

तस्मिन् तत् आश्रम पदे	= there, in that, hermitage	पुण्ये तपसि तिष्ठतः	= in asceticism, to sage, one lasting in	सः खड्ग उत्तमः निहितः	= he, that best, sword, kept with sage
न्यास विधिना दत्तः	= in a redeemable, basis, it is given.				

Indra gave that best sword to store, there in that hermitage to that sage who is lasting in his asceticism, on a redeemable basis... [3-9-18]

स तत् शस्त्रम् अनुप्राप्य न्यास रक्षणं तत्परः ।  
वने तु विचरति एव रक्षन् प्रत्ययम् आत्मनः ॥ ३-९-१९

सः तु	= he, but	तत् शस्त्रम् अनुप्राप्य	= he, that, weapon, on receiving	रक्षन् प्रत्ययम् आत्मनः	= to safeguard, confidence reposed, in him
न्यास रक्षणं तत्परः विचरति एव	= entrustment, guarding, dutiful one moved about, thus.	वने तु	= in forest, but	स आयुधः	= with weapon

On receiving that sword, he who is dutiful in guarding the entrustment, moved about in the forest always handling the sword, to safeguard the confidence reposed in him... [3-9-19]

यत्र गच्छति उपादातुम् मूलानि च फलानि च ।  
न विना याति तम् खड्गम् न्यास रक्षणं तत्परः ॥ ३-९-२०

न्यास रक्षणं तत्परः	= entrustment, to guard, one who is dedicated to	उपादातुम् मूलानि च फलानि च	= to obtain, tubers, even, fruits, too	तम् यत्र गच्छति	= he, wherever, goes
न खड्गम् विना	= not, sword, without	याति	= goes, he.		

Wherever that dedicated guardian of that entrustment goes, even to obtain tubers or fruits, he did not go without that sword... [3-9-20]

नित्यम् शस्त्रम् परिवहन् क्रमेण स तपोधनः ।  
चकार रौद्रीम् स्वाम् बुद्धिम् त्यक्त्वा तपसि निश्चयम् ॥ ३-९-२१

नित्यम् शस्त्रम् परिवहन् चकार रौद्रीम् स्वाम् बुद्धिम्	= always, sword, on carrying = made, infuriated, own, faculty	क्रमेण त्यक्त्वा तपसि निश्चयम्	= slowly = losing, in penance, determination.	सः तपः धनः	= he, [by ascetic rich one] that hermit
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Carrying that sword always, that hermit slowly made his own faculty infuriated, losing determination in asceticism... [3-9-21]

ततः स रौद्र अभिरतः प्रमत्तो अधर्म कर्षितः ।  
तस्य शस्त्रस्य संवासात् जगाम नरकम् मुनिः ॥ ३-९-२२

ततः सः मुनिः जगाम नरकम्	= then = he, that sage = went to, hell.	तस्य शस्त्रस्य संवासात् प्रमत्तः	= with that, weapon, constant association = inadvertent	रौद्र अभिरतः अधर्म कर्षितः	= in cruelty, delighted = un-virtue, smitten by
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Then with the constant association of that weapon that sage gradually became inadvertent, and smitten by vice he went to hell... [3-9-22]

एवम् एतत् पुरा वृत्तम् शस्त्र संयोग कारणम् ।  
अग्नि संयोगवत् हेतुः शस्त्र संयोग उच्यते ॥ ३-९-२३

पुरा एतत् शस्त्र संयोग	= once, all this = with weapon, association	शस्त्र संयोग कारणम् अग्नि संयोगवत् हेतुः	= by weapon, [constant] association, reason of - falling in to hell = with fire, associating, sequel of	वृत्तम् उच्यते	= happened = said to be [as good as.]
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Thus, all this happened earlier, only owing the reason of associating with a weapon constantly, and the sequel of constant association with weapon is as good as constant association with fire... [3-9-23]

स्नेहात् च बहुमानात् च स्मारये त्वाम् न शिक्षये ।  
न कथंचन सा कार्या गृहीत धनुषा त्वया ॥ ३-९-२४  
बुद्धिः वैरम् विना हन्तुम् राक्षसान् दण्डक आश्रितान् ।  
अपराधम् विना हन्तुम् लोको वीर न कामये ॥ ३-९-२५

स्नेहात् च बहुमानात् च	= in affinity, also = in respect, also	स्मारये त्वाम्	= reminding you
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न शिक्षये	= not, tutoring	गृहीत धनुषा	= wielding, bow, by you	विना वैरम्	= without, enmity
दण्डक	= Dandaka forest,	त्वया		सा बुद्धिः	= that, thought
आश्रितान्	dwellers, demons	हन्तुम्	= to kill		
राक्षसान्		न कार्या	= not, to be done [improper]	वीर	= brave one
कथम्वचन	= in anyway	लोकान्	= people, to kill, not, desirable.		
अपराधम्	= offence, without	हन्तुम् न			
विना		कामये			

In affinity and in respect I am reminding but not tutoring you, and in anyway improper is that thought of yours to wield your bow to kill the demons dwelling in Dandaka without any enmity, oh, brave one, undesirable is the killing of offenceless... [3-9-24, 25]

क्षत्रियाणाम् तु वीराणाम् वनेषु नियतात्मनाम् ।  
धनुषा कार्यम् एतावत् आर्तानाम् अभिरक्षणम् ॥ ३-९-२६

वनेषु नियत	= in forests, who are inclined, heartily	वीराणाम्	= for valiant, Kshatriya-s	आर्तानाम्	= sufferers, safeguarding
आत्मनाम्		क्षत्रियाणाम्		अभिरक्षणम्	
एतावत्	= to this point	धनुषा	= of bow, is the purpose.		
		कार्यम्			

For the valiant Kshatriya-s who are inclined in forests heartily, the purpose of the bow is this much safeguarding the sufferers... [3-9-26]

There are some conflicting reviews on this stanza. It is said in the first foot वनेषु नियत आत्मनाम् But older mms contain स्व धर्मेषु निरत आत्मनाम् will be found, while Dharmaakuutam and Eastern versions have it as वनेषु निरत only. This Gorakhpur version and critical editions are having as वनेषु नियत The meaning in other versions is that Kshatriya-s should delight in their class-oriented righteousness, even when in forests. Thus Sita thinking is that they should live like hermits in forests, without resorting to the warring attributes of Kshatriya class. In the second foot she says that the function of bow is limited to safeguard the suffering lot... In the next chapter at 3-10-3, Raama retorts with the same expression in answering Sita.

क च शस्त्रम् क च वनम् क च क्षात्रम् तपः क च ।  
व्याविद्धम् इदम् अस्माभिः देश धर्मः तु पूज्यताम् ॥ ३-९-२७

क च शस्त्रम्	= where, the weapon	क च वनम्	= where, the forest	क च क्षात्रम्	= where, Kshatriya principles
तपः क च	= where, the sageness	व्याविद्धम्	= inconsistent, is this	अस्माभिः	= by us
देश धर्मः तु	= country order, alone	इदम्			
		पूज्यताम्	= be esteemed.		

Where that weapon? Where this forest? Where the principles of Kshatriya? And where is sagesness? All this is inconsistent... let us esteem the laws of the land... [3-9-27]

तदार्यं कलुषा बुद्धिः जायते शस्त्र सेवनात् ।  
पुनर् गत्वात् तत् अयोध्यायाम् क्षत्र धर्मम् चरिष्यसि ॥ ३-९-२८

शस्त्र सेवनात्	= weapon, who admire	बुद्धिः कदार्यं कलुषा जायते	= mind, with avaricious- ness, maligned, it be- comes	पुनः गत्वात् अयोध्यायाम्	= again, on going, to Ay- odhya
क्षत्र धर्मम् चरिष्यसि	= Kshatriya, tenets, you can follow.				

Weapon admiring mind becomes maligned with avariciousness, you may therefore follow the tenet of Kshatriya-s on going to Ayodhya again... [3-9-28]

अक्षया तु भवेत् प्रीतिः श्वश्रू श्वशुरयोः मम ।  
यदि राज्यम् हि संन्यस्य भवेत् त्वम् निरतो मुनिः ॥ ३-९-२९

अ क्षया तु भवेत् प्रीतिः मम	= un, diminishing, will be, satisfaction of mine	श्वश्रू यदि राज्यम् परित्यज्य	= to father-in-law even if, kingdom, is forfeit	श्वशुरयोः त्वम् भवेत् निरतः मुनिः	= to mothers-in-law you have, become, de- vout, sage.
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Everlasting satisfaction will be there to my father-in-law and mothers-in-laws, on your becoming a devout sage even after forfeiture of kingdom... [3-9-29]

धर्मात् अर्थः प्रभवति धर्मात् प्रभवते सुखम् ।  
धर्मेण लभते सर्वम् धर्म सारम् इदम् जगत् ॥ ३-९-३०

धर्मात् अर्थः प्रभवति	= from virtuousness, prosperity, emanates	धर्मात् प्रभवते सुखम्	= from righteousness, originates, happiness	धर्मेण लभते सर्वम्	= by honourableness, achieved, are all
धर्म सारम् इदम् जगत्	= probity, essence, this universe is.				

From virtuousness prosperity emanates, from righteousness happiness, and by honourableness all are achieved, and this universe is the essence of probity... [3-9-30]

आत्मानम् नियमैः तैः तैः कर्षयित्वा प्रयत्नतः ।  
प्राप्यते निपुणैः धर्मो न सुखात् लभते सुखम् ॥ ३-९-३१

निपुणैः नियमैः	= by experts principles	आत्मानम् प्रयत्नतः	= their own selves making efforts	तैः तैः कर्षयित्वा	= with those, those by exhausting
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धर्मः	= dharma - sublimity	प्राप्यते	= will be realized	न सुखात्	= not, by pleasuring,
				लभ्यते	achievable, is plea-
				सुखम्	sure.

Experts will make efforts to exhaust their own selves with those and those principles, thus they realise sublimity... unachievable is pleasure by pleasuring alone... [3-9-31]

नित्यम् शुचि मतिः सौम्य चर धर्मम् तपो वने ।  
सर्वम् हि विदितम् तुभ्यम् त्रैलोक्यम् अपि तत्त्वतः ॥ ३-९-३२

सौम्य	= oh, gentle one	नित्यम् शुचि	= always, with pure,	तपः वने	= in sagely, forests
धर्मम् चर	= righteousness, tread	मतिः	mind	तुभ्यम्	= to you, in its nuances,
		त्रैलोक्यम्	= about three worlds,	तत्त्वतः	known.
		सर्वम् अपि	all, even	विदितम्	

Always tread along the righteousness with a pure mind, oh, gentle one, and specially in these sagely forests... you know everything in all the three worlds, in all its nuances... [3-9-32]

स्त्री चापलात् एतत् उदाहृतम् मेधर्मम् च वक्तुम् तव कः समर्थः ।  
विचार्य बुद्ध्या तु सह अनुजेन यत् रोचते तत् कुरु म अचिरेण ॥ ३-९-३३

स्त्री	= women, wavering, all	धर्मम् च	= of righteousness, to	कः समर्थ	= who is, capable
चापलात्	this, cited, by me	वक्तुम् तव	speak, to you		
एतत्					
उदाहृतम्					
मे					
विचार्य बुद्ध्या	= ponder, mindfully	सह अनुजेन	= with, your brother	यत् रोचते	= what, appropriate
तत् कुरु	= that, you do	म अचिरेण	= not, belatedly.		

I cite all this with my womanly waver, and who is capable to talk to you about dharma? Ponder mindfully along with your brother, and what that is appropriate, you do it...but not belatedly... [3-9-33]

### Sheet's dilemma

This particular chapter is an interesting juncture in Raamayana, where Sita reminds about the question of triggering cause for Raama waging a war against demons. Sita doubt is well explained in Dharmaakuutam, the encyclopaedic commentary on Raamayana. A number of pages are allotted there for this chapter, and it is said there, that if Sita is said to be self-contradictory in telling Raama that bow and arrows are a must to Kshatriya-s to protect the helpless when saying afeguard the sufferers, then only Kshatriya-s should use their bow... as at verse 3-9-26 above, and also questioning immediately at 3-9-27, where the Kshatriya dharma, where the hermit way of living... etc., dharmaakuutam says not so. She is not contradicting herself in her statements, but asking Raama to have a cause, without resorting to weaponry against those demons, in a straightforward way.

अतः तद् रक्षणाय आयुधम्न ग्राह्यम् इति एतद् अभिप्रायकत्वात्॥

She is inquisitive to know why Raama alone shall raise the bow and arrows against some demons hurting some sages. These sages are having super powers and Indra like celestial chiefs are coming to these sages to take them to heaven with their mortal bodies. Can t they eliminate these demons? But these super hermits are not going to heaven, which is the minimum ambition of any penance, but requesting Raama to protect them from demons. And Raama obligingly started to wage this unilateral war, where any war requires a triggering point. Can t the super sages eliminate these demons, with their powers acquired by their penances? This is the question of Sita. For this, Raama replies so convincingly in the next chapter, saying that the sages cannot issue forth a curse at the demons, in the course of their penance.

Sage Vishvamisra, though being a furious sage, once sought the help of Raama to counter the Demoness Tataka. And Raama rendered it. Now also these sages do not waste their powers at the mischievous demons, but ask Raama to safeguard their interests, for Raama is the king, whether he may be in capital or in forests.

Secondly, Raama is subjected to the throne of Ayodhya, now being held by his brother Bharata, and as a loyalist to that throne, Ram should act in accordance with the rules of his kingdom. This area Dandaka forests is under the ambit of their own kingdom. So Raama has to perform the deeds suitable to their kingdom. When killing Vali, Raama speaks to Vali -- all this area is under our kingdom, now held by Bharata, and it is my duty to act in accordance with the decree of that throne...

Regarding the cause, Sita doubt comes true and she alone becomes the ultimate cause for Raama, to wage the final war with Ravana.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे नवमः सर्गः ॥

Thus completes 9<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 10 Sarga 10 - दशमः सर्ग

## Sri Raama's Reply To Seeta

Introduction -

Raama replies Sita enquiry as to why he should wage war to eliminate the demons. He says that it is only to protect the land from the atrocities of demons, and for safeguarding the decrepit sages under his scheme of protecting the helpless.

वाक्यम् एतत् तु वैदेह्या व्याहृतम् भर्तृ भक्त्या ।  
श्रुत्वा धर्मे स्थितो रामः प्रत्युवाच जानकीम् ॥ ४-१०-१

भर्तृ भक्त्या	= husband, in adoration of	वैदेह्या	= by Vaidehi, said	एतत्	= all, words, but
श्रुत्वा	= on hearing	व्याहृतम्		वाक्यम् तु	
		धर्मे स्थितः	= by virtue, abides,	प्रति उवाच	= in turn, said [replied,]
		रामः	Raama	जानकीम्	to Janaki.

On hearing all of the words said by Vaidehi, in adoration of her husband, he who abides by virtue alone that Raama replied Janaki. [4-10-1]

हितम् उक्तम् त्वया देवि स्निग्धया सदृशम् वचः ।  
कुलम् व्यपदिशन्त्या च धर्मज्ञे जनक आत्मजे ॥ ४-१०-२

देवि	= oh, lady	धर्मज्ञे जनक	= oh, virtue-knower,	कुलम्	= familial [greatness,]
		आत्मजे	Janaka, daughter	व्यपदिशन्त्या	that speak of
स्निग्धया	= friendlily, by you, ben-			वि अप दिश	
त्वया हितम्	eficial words, befitting			च	
सदृशम्	to your [disposition] is				
वचः उक्तम्	said.				

You have said beneficial, friendlily words that are seemlier to your disposition, oh, lady, which are apt to speak of your familial brought up, for you are the daughter of virtue-knowing Janaka. [4-10-2]

किम् नु वक्ष्यामि अहम् देवि त्वया एव उक्तम् इदम् वचः ।  
क्षत्रियैः धार्यते चापो न आर्त शब्दो भवेद् इति ॥ ४-१०-३

देवि	= o, lady	अहम् किम्	= I, what [more,] verily,	आर्त शब्दः	= wailer, yowl, shall not,
		नु वक्ष्यामि	can I say	न भवेत् इति	be there, thus [mis-
					ery tears shall cease to
					flow -- Griffith]

क्षत्रियैः	= Kshatriya-s, handle,	इदम् वचः	= this, word, by you,
धार्यते चापः	bow	त्वया एव	alone [perhaps,] said
		उक्तम्	[iterated.]

What more shall I say, oh, lady, since it is said that a warrior handles a bow so that misery tears cease to flow... and this saying is iterated even by you... [4-10-3]

ते च आर्ता दण्डकारण्ये मुनयः संशित व्रताः ।  
माम् सीते स्वयम् आगम्य शरण्याः शरणम् गताः ॥ ४-१०-४

सीते	= oh! Sita	संशित व्रताः	= sages, resolute, in practises	शरण्याः	= those that are shelterable, in Dansaka forest, those sages
आर्ता	= sombrely, on ap-	माम्	= my, refuge, they have		
स्वयम्	proaching	शरणम्	gone in [came into.]		
आगम्य		गताः			

Oh! Sita, those shelterable sages of Dandaka forest have approached me sombrely on their own, and thus they came into my refuge... [4-10-4]

वसन्तः काल कालेषु वने मूल फल अशनाः ।  
न लभन्ते सुखम् भीरु राक्षसैः क्रूर कर्मभिः ॥ ४-१०-५

मूल फल	= tubers, fruits, eaters of	वसन्तः काल	= living, time, after	क्रूर कर्मभिः	= with invidious, deeds,
अशनाः		कालेषु वने	times [in all times,] in forest	राक्षसैः भीरु	by demons, scared
सुखम्	न = quietude, not getting.				
लभन्ते					

Subsisting on fruits and tubers, living at all the time in forests those sages are not getting quietude, as they are scared by the demons with invidious deeds... [4-10-5]

भक्ष्यन्ते राक्षसैः भीमैः नर मांसोपजीविभिः ।  
ते भक्ष्यमाणा मुनयो दण्डकारण्य वासिनः ॥ ४-१०-६  
अस्मान् अभ्यवपद्य इति माम् ऊचुर् द्विज सत्तमाः ।

मुनयः	= sages, in Dandaka forest, dwellers	भीमैः नर	= fiendish, on human,	राक्षसैः	= by demons, are being
दण्डकारण्य		मांसोपजीविभिः	felsh, that subsist	भक्ष्यन्ते	eaten
वासिनः		द्विज सत्तमाः	= Brahmans, the eminent ones	अस्मान्	= us, [to take possession
ते भक्ष्यमाणा	= they, while being eaten			अभ्यवपद्य	of us] come to rescue
		माम् ऊचुर्	= to me, said.	अभि अव	
इति	= thus as			पद्	

The sages dwelling in Dandaka forest are being eaten away by fiendish demons that subsist on human flesh, and while being eaten away like that those eminent Brahmins have said to me, please come to our rescue... [4-10-6,7a]

मया तु वचनम् श्रुत्वा तेषाम् एवम् मुखात् च्युतम् ॥ ४-१०-७  
 कृत्वा वचनं शुश्रुषाम् वाक्यम् एतत् उदाहृतम्।  
 प्रसीदन्तु भवन्तो मे ह्रीः एषा तु मम अतुला ॥ ४-१०-८  
 यद् ईदृशैः अहम् विप्रैः उपस्थेयैः उपस्थितः ।

एवम् तेषाम् मुखात् च्युतम् वचनम् श्रुत्वा वाक्यम् एतत् उदाहृतम् उपस्थेयैः ईदृशैः विप्रैः	= this way, from their, mouth, fel, words, on hearing  = sentence, this one, avouched  = those that are to be served, this kind of, [eminent] Brahmins	मया तु  प्रसीदन्तु मे भवन्तः  उपस्थितः	= by me, but  = be gracious, to me, you all  = they came to my fore	कृत्वा वचनम् शुश्रुषाम्  अहम् यत् कारणात्  एषा मम अतुला ह्रीः हि	= on making, vocal, vassalage - comforting them verbally  = I am, by which [rea- son]  = this, for me, immense, shame/dishonour, in- deed.
---	---	---	--	--	---

This way when I have heard the words voiced by them, I comforted them verbally and avouched this way, Be gracious to me... you all... by which reason I am being addressed this way by this kind of eminent Brahmins, whom I should have actually addressed my self, this indeed is a dishonour for me... [4-10-7b, 8, 9a]

किम् करोमि इति च मया व्याहृतम् द्विज संनिधौ ॥ ४-१०-९  
 सर्वैः एव समागम्य वाक् इयम् समुदाहृता ।

किम् करोमि इति च  वाक् इयम् सम् उदाहृता	= what, I shall do, thus, also  = word, this, spoke out.	मया व्याहृतम् द्विज संनिधौ	= by me, said, in Brah- mins, in front of	सर्वैः एव समागम्य	= all, thus, thronging
--	---	----------------------------------	--	----------------------	------------------------

Then I said before the Brahmins, what shall I do? All of them thus thronged and spoke this word. [4-10-9b, 10a]

राक्षसैः दण्डकारण्ये बहुभिः काम रूपिभिः ॥ ४-२०-१०  
 अर्दिताः स्म भृशम् राम भवान् नः तत्र रक्षतु ।

राम	= oh! Raama	दण्डकारण्ये	= in Dandaka forest,	भृशम्	= outrightly, tortured,
		बहुभिः काम	many of the, guise-	अर्दिताः स्म	we are
		रूपिभिः	changing, demons		
		राक्षसैः			
भवान् तत्र	= you, us, there in that,				
रक्षतु नः	context protect, us.				

Many of the guise changing demons are outrightly torturing us in Dandaka forest, hence in that context you shall protect us... [4-10-10b, 11a]

होम काले तु संप्राप्ते पर्व कालेषु च अनघ ॥ ४-१०-११  
धर्षयन्ति सुदुर्धर्षा राक्षसाः पिशित अशनाः ।

अनघ	= oh, merited one	सु दुर् धर्षा	= highly, resistless ones	पिशित	= flesh, eating [carnivo-
	Raama			अशनाः	rous]
राक्षसाः	= demons	होम काले तु	= at oblation, times, but	पर्व कालेषु च	= on propitious, times, also
सम्प्राप्ते	= chancing, descend on	धर्षयन्ति	= they will be persecut-		
			ing.		

Those resistless carnivorous demons, oh, merited Raama, will descend exactly at the time of fire oblations, or on propitious times like full or new moons to persecute us... [4-10-11b, 12a]

राक्षसैः धर्षितानाम् च तापसानाम् तपस्विनाम् ॥ ४-१०-१२  
गतिम् मृगयमाणानाम् भवान् नः परमा गतिः ।

राक्षसैः	= by demons, being as-	तापसानाम्	= aggrieved, ascetics	गतिम् मृगय	= recourse, search-
धर्षितानाम्	saulted, too	तपस्विनाम्		माणानाम्	ing, those that are
च					searching
भवान्	= you are	नः	= for us	परमा गतिः	= ultimate, course [we
					chanced on you.]

We the ascetics being assaulted thus are aggrieved, and when we searched for a recourse you chanced as our ultimate course... [4-10-12b, 13a]

कामम् तपः प्रभावेण शक्ता हन्तुम् निशाचरान् ॥ ४-१०-१३  
चिरार्जितम् न च इच्छामः तपः खण्डयितुम् वयम्

वयम् तपः	= we are, by our asceticism,	हन्तुम्	= to eradicate, demons,	कामम् शक्ता	= surely, we are capable
प्रभावेण	efficacy of	निशाचरान्			of
तु	= but	चिर	= for a long time, earned,	न च इच्छामः	= not, also, we wish, to
		अर्जितम्	asceticism [ the effect of]	खण्डयितुम्	cut short, waste
		तपः			

We by the efficacy of our asceticism are surely capable to eradicate those demons, but we do not wish to shorten the effect of our long earned merit of asceticism... [4-10-13b, 14a]

बहु विघ्नम् तपो नित्यम् दुःश्रमम् चैव राघव ॥ ४-१०-१४  
तेन शापम् न मुंचामो भक्ष्यमाणाः च राक्षसैः

राघव	= Raghava	तपः नित्यम्	= asceticism, always, with	दुःश्रमम् च	= impracticable, also,
		बहु विघ्नम्	many hurdles	एव	like that
तेन	= by the reason of it	राक्षसैः	= though being eaten	शापम् न	= thus, curse, not, is-
		भक्ष्यमाणाः	away, by demons	मुंचामः	sued.

Many hurdles are always there in our practice of asceticism, and even the asceticism have become impracticable, oh, Raghava, thus though being eaten away by the demons we are not issuing any curse... [4-10-14b, 15a]

तद् अर्घ्यमानान् रक्षोभिः दण्डकारण्य वासिभिः ॥ ४-१०-१५  
रक्ष नः त्वम् सह भ्रात्रा त्वम् नाथा हि वयम् वने ।

तद्	= thereby	दण्डकारण्य	= Dandaka forest,	अर्घ्यमानान्	= being persecuted
		वासिभिः	dwelling, by demons		
नः	= us	रक्षोभिः		वयम् वने	= we, in forest, you, as
		सह भ्रात्रा	= with, brother you, pro-	त्वम् नाथा	protector, we have
		त्वम् रक्ष	tect	हि	you isn't it.

Thereby, you along with your brother protect us that are being persecuted by the demons dwelling in Dandaka forest as you alone are the protector of ours in these forests...o said sages to me... [4-10-15b, 16a]

मया च एतत् वचः श्रुत्वा कात्स्न्येन परिपालनम् ॥ ४-१०-१६  
ऋषीणाम् दण्डकारण्ये संश्रुतम् जनकात्मजे ।

जनक	= Janaka, daughter - oh,	मया च एतत्	= by me, also, all these,	दण्डकारण्ये	= in Dandaka forests, to
आत्मजे	Sita	वचः श्रुत्वा	words, on hearing	ऋषीणाम्	sages
कात्स्न्येन	= complete, protection,				
परिपालनम्	promised.				
संश्रुतम्					

On hearing all those words, oh, Sita, I promised complete protection to the sages of Dandaka forests... [4-10-16b, 17a]

संश्रुत्य न च शक्यामि जीवमानः प्रतिश्रवम् ॥ ४-१०-१७  
मुनीनाम् अन्यथा कर्तुम् सत्यम् इष्टम् हि मे सदा ।

संश्रुत्य	= having promised	जीवमानः	= while alive	मुनीनाम्	= to sages, what that is
				प्रति श्रवम्	promised

अन्यथा कर्तुम् न शक्यामि	= otherwise, to imple- ment, not, capable of	मे सदा = always, truth, is सत्यम् dearer, to me, isn t it. इष्टम् हि
--------------------------------	---	--

Having promised to the sages it is incapable of me to implement it otherwise while I am alive... truth is dearer to me, isn t it... [4-10-17b, 18a]

अपि अहम् जीवितम् जह्याम् त्वाम् वा सीते स लक्ष्मणाम् ॥ ४-१०-१८  
न तु प्रतिज्ञाम् संश्रुत्य ब्राह्मणेभ्यो विशेषतः ।

सीते	= Sita	अहम्	= I, life, even	स लक्ष्मणाम्	= with, Lakshmana
जीवितम्		जह्याम्	= I leave off	तु	= but
त्वाम् वा	= you, either	विशेषतः	= especially, to Brah-	संश्रुत्य	= having promised
प्रतिज्ञाम्	= promise	ब्राह्मणेभ्यः	mans		
न तु	= never [I will never go back.]				

I may forfeit my life, forgo Lakshmana, or even forsake you but not a promise, that too especially made to Brahmans, and having promised I can never go back... [4-10-18b, 19a]

तत् अवश्यम् मया कार्यम् ऋषीणाम् परिपालनम् ॥ ४-१०-१९  
अनुक्तेन अपि वैदेहि प्रतिज्ञाय कथम् पुनः ।

वैदेहि	= oh, Vaidehi	तत्	= by that reason	अन् उक्तेन	= not, asked [by sages,]
ऋषीणाम्	= of sages , safeguarding	मया	= by me, definitely, to be	अपि	even if
परि पालनम्		अवश्यम्	done	प्रतिज्ञाय	= having, how, then [to
		कार्यम्		कथम् पुनः	not to do.]

By that reason, oh, Sita, even if I am unasked, safeguarding sages is definitely to be done by me, how then it is undone when given a promise... [4-10-19b, 20a]

मम स्नेहात् च सौहार्दात् इदम् उक्तम् त्वया वचः ॥ ४-१०-२०  
परितुष्टो अस्मि अहम् सीते न हि अनिष्टो अनुशास्यते ।

सीते	= oh, Sita	मम स्नेहात्	= in my, friendship,	इदम् वचः	= this, word, is said, by
		सौहार्दात् च	good-heartedness, also	उक्तम् त्वया	you
परितुष्टः	= contented, I am	अन् इष्टः न	= uninterested ones, not,		
अस्मि अहम्		अनुशास्यते	forewarns, indeed.		
		हि			



With your friendship and good-heartedness you say these words, oh, Sita, I am contented... uninterested ones do not forewarn, indeed... [4-10-20b, 21a]

सदृशम् च अनुरूपम् च कुलस्य तव शोभने ।  
सधर्म चारिणी मे त्वम् प्राणेभ्यो अपि गरीयसी ॥ ४-१०-२१

तव कुलस्य	= for your, bloodline,	सदृशम्	= appropriate, seemly,	मे स धर्म	= with me, virtue, wife
च शोभने	oh, graceful one	अनुरूपम् च	also	चारिणी	the pursuer
त्वम्	= you are, by [my] lives,				
प्राणेभ्यः	even, loftier one.				
अपि					
गरीयसी					

Appropriate and seemly is your word of caution to your bloodline, oh, graceful Sita, you are the co-pursuer in dharma with me, hence you are loftier to me than my own lives... So said Raama to Sita. [4-10-21b, c]

इति एवम् उक्त्वा वचनम् महात्मासीताम् प्रियाम् मैथिल राज पुत्रीम् ।  
रामो धनुष्मान् सह लक्ष्मणेन जगाम रम्याणि तपो वनानि ॥ ४-१०-२२

महात्मा	= exalted-soul	रामः	= Raama	प्रियाम्	= to dear one, Mithila,
				मैथिल राज	king, daughter, to Sita
				पुत्रीम्	
				सीताम्	
इति एवम्	= thus, that way, on say-	धनुष्मान्	= bow-wielder	सह लक्ष्मणेन	= with, Lakshmana
उक्त्वा	ing, words				
वचनम्					
रम्याणि	= to picturesque, her-				
तपो वनानि	mits, woodlands,				
जगाम	went to.				

That exalted soul Raama on saying those words to Sita, his dear wife and the daughter of Janaka, wielding his bow proceeded further with Lakshmana to the picturesque woodlands of hermits. [4-10-22]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे दशमः सर्गः ॥

Thus completes 10<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 11 Sarga 11 - एकादशः सर्ग

## Stories Of Sages Mandakarani And Agastya

## Introduction -

Raama comes across lake from which divine music is heard. Surprised at the musical notes from beneath the waters of the lake he enquires with the sage who is following, and that sage narrates the episode of Sage Mandakarni. Then Raama proceeds on wondering at that lake, and he visits all the hermitages about there and thus elapsed are ten years. Again Raama returns to the hermitage of Sage Suteekhsna, and after staying there for some time, takes leave of that sage and proceeds to see Sage Agastya. And on the way he visits the brother of Sage Agastya also. Raama, on the way narrates about the great deeds done by Sage Agastya in protecting humans from demons, and also depicts the propitious nature of Agastya hermitage.

अग्रतः प्रययौ रामः सीता मध्ये सुशोभना ।

पृष्ठतः तु धनुष्पाणिः लक्ष्मणः अनुजगामः ॥ ४-११-१

अग्रतः प्रययौ	= ahead,	travelled,	सीता मध्ये	= Sita, in middle, very,	पृष्ठतः तु	= rear
रामः	Raama		सु शोभना	glorious one	धनुष् पाणिः	
लक्ष्मणः	= Lakshmana, but, bow,	wielding	अनु जगाम	= following on, jour- neyed, verily.		

Raama travelled ahead while the glorious Sita in middle, and wielding bow Lakshmana followed them on the rear. [4-11-1]

This verse is commented specially by the ancient narrators. It is said that म् प्रणव is reflected in this verse. The Om is the compound of three letters अ उ म , and the first letter in the verse is अ , in अ ग्रतः . The second letter of Om, i.e., उ is उ in सु सोभना . Other versions may read this as सु मध्यमा , even then this उ is there. The letter before last word : is म , as in जगा म . These three letters put together are Om. So the three, Raama, Lakshmana, Sita are compared with these three letters of Om.

अकारोच्यते विष्णुः सर्व लोकैक नायकः ।

उकारेण उच्यते लक्ष्मी मकारो दास वाचकः ॥

Vishnu/Raama is in letter अ and he is coursing ahead, अग्रतः प्रययौ , followed by उ , Lakshmi/Sita, who is an embodiment of the Absolute करुण , benevolence, as said at लक्ष्म्या कारुण्य रूपया And she is the illusory aspect of that Absolute, Maya, यामा ये म् , and being so, she will be the veil in between that Absolute and Innate Soul. The last letter म is मकारो जीव वाचक मकारो दास वाचक , is the sign for the servitude of the Innate Soul to the Absolute. That is what Lakshmana is.

अकारो विष्णुरित्युक्तो मकारो जीव वाचकः ।  
तयोः तु नित्य सम्बन्ध उकारेण प्रकीर्तितः ॥

And अनु जगाम means that which follows without any I-ness or Mine-ness as a total surrender, कैन्कर्य . This अग्रतः प्रययौ रामः is said to be the leadership quality of Soul, or Raama, where he does it himself without preaching, like Krishna. Previously when they entered forests, Lakshmana was leading and showing the way, as a dutiful servant. During next phase all three walked in line. Now, Raama wanted to wage war with demons, thus he leads the way, keeping Sita in centre, followed and guarded by Lakshmana. This is the view point of the sages following them, for they the sages always meditate about that Absolute, in terms of म् , and these three appeared as the three letters of Om.

तौ पश्यमानौ विविधान् शैल प्रस्थान् वनानि च ।  
नदीः च विविधा रम्या जग्मतुः सह सीतया ॥ ४-११-२

तौ	= those two, Raama and Lakshmana	विविधान्	= diverse, mountain, ter-	वनानि च	= forests, also
विविधा	= rivers, too	शैल प्रस्थान्	races	सीतया सह	= Sita, along with, they
रम्याः नदीः		पश्यमानौ	= while seeing	जग्मतुः	proceeded.
च					

They proceeded while seeing diverse mountain terraces, forests, and diversely enchanting rivers too, along with Sita. [4-11-2]

सारसान् चक्रवाकां च नदी पुलिन चारिणः ।  
सरांसि च सपद्मानि युतानि जलजैः खगैः ॥ ४-११-३

नदी पुलिन	= on rivers, sandbanks, moving	सारसान्	= saarasa water-birds,	स पद्मानि	= with, lotuses
चारिणः		चक्रवाकाम्	chakrvaka water-		
जल जैः	= water, born, birds,	च	birds, also		
खगैः युतानि	having	सरांसि च	= lakes, also.		

Beholding the rivers that have water-birds like saarasa, chakravaaka that move on their sandbanks, and also the lakes that contain lotuses and water born birds, they moved on. [4-11-3]

यूथ बद्धाम् च पृषतान् मद उन्मत्तान् विषाणिनः ।  
महिषाम् च वराहाम् च गजाम् च द्रुम वैरिणः ॥ ४-११-४

यूथ बद्धाम्	= in herds, banded, also	पृषतान्	= spotted deer	मद	= by virility, maddened
च		वराहाम् च	= wild boars	उन्मत्तान्	
विषाणिनः	= large horned, buffaloes, also			गजाम् च	= elephants, too, that are
महिषाम् च				द्रुम वैरिणः	trees, animals.

The moved on watching spotted deer banded in herds, the wild boars, large horned buffaloes maddened in virility, and the ruttish elephants rending trees like their enemies. [4-11-4]

ते गत्वा दूरम् अध्वानम् लम्बमाने दिवाकरे ।  
ददृशुः सहिता रंयम् तटाकम् योजन आयुतम् ॥ ४-११-५  
पद्म पुष्कर संबाधम् गज यूथैः अलंकृतम् ।  
सारसैः हंस कादम्बैः संकुलम् जल जातिभिः ॥ ४-११-६

सहिताः	= together, they, far	लम्बमाने	= while dangling, sun	पद्म पुष्कर	= with red lotuses,
ते दूरम्	way, on way, having	दिवाकरे	[sun while hanging in western sky]	सम् बाधम्	white lotuses, fully,
अध्वानम्	gone				overloaded
गत्वा					
गज यूथैः	= with elephant, herds,	जल	= with other, water born	सारसैः हंस	= sarasa birds, swans,
अलम्कृतम्	bedecked [over-sported]	जातिभिः	birds	कादम्बैः	kaadamba water-
योजन	= one yojana, in width	रम्यम्	= charming, lake	संकुलम्	fowls, flurried
आयुतम्		तटाकम्		ददृशुः	= saw.

On going far on their way, and when the sun is dangling in the western sky, together they saw a charming lake of one yojana width fully overloaded with red and white lotuses, overspread with sporting elephants, and over-flurried with waterfowls like saarasa birds, kaadamba birds, swans and with others kinds too. [4-11-5, 6]

प्रसन्न सलिले रम्ये तस्मिन् सरसि शुश्रुवे ।  
गीत वादित्र निर्घोषो न तु कश्चन दृश्यते ॥ ४-११-७

प्रसन्न सलिले	= tranquil, waters, en-	तस्मिन्	= in that, lake	गीत वादित्र	= singing, instrumental,
रम्ये	chanting ones	सरसि		निर्घोषः	melodies
शुश्रुवे	= became audible	न तु कश्चन	= not, but, anyone, is		
		दृश्यते	visible.		

Out of the tranquil and enchanting waters of that lake audible are the melodies of singing and musical instruments, but none is visible. [4-11-7]

ततः कौतूहलात् रामो लक्ष्मणः च महारथः ।  
मुनिम् धर्मभृतम् नाम प्रष्टुम् समुपचक्रमे ॥ ४-११-८

ततः	= then	रामः	= Raama	लक्ष्मणः च	= Lakshmana, also, the
कौतूहलात्	= then, inquisitively	धर्मभृतम्	= Dharmabhrita, named	महा रथः	great, charioteer
प्रष्टुम् सम्	= to ask about, started	नाम		मुनिम्	= to sage
उपचक्रमे	to.				

Then Raama and also Lakshmana, the great charioteer, inquisitively started to ask the Sage named Dharmabhrita about it. [4-11-8]

इदम् अत्यद्भुतम् श्रुत्वा सर्वेषाम् नो महामुने ।  
कौतूहलम् महत् जातम् किम् इदम् साधु कथ्यताम् ॥ ४-११-९

महा मुने	= oh, great saint	इदम् अति	= this, greatly, amazing,	सर्वेषाम् नः	= for all of, us
		अद्भुतम्	on hearing		
कौतूहलम्	= inquisitiveness,	श्रुत्वा		साधु	= clearly, tell us.
महत्	tense, is created	किम् इदम्	= why, this	कथ्यताम्	
जातम्					

On hearing this greatly amazing music from lake, oh, great saint, intensive inquisitiveness is created in all of us, why this, please tell us clearly about it. Thus Raama asked. [4-11-9]

तेन एवम् उक्तो धर्मात्मा राघवेण मुनिः तदा ।  
प्रभावम् सरसः क्षिप्रम् आख्यातुम् उपचक्रमे ॥ ४-११-१०

तदा तेन	= then, by him, by	धर्मात्मा	= virtuous, sage	सरसः	= of lake
राघवेण	Raghava, thus, said	मुनिः			
एवम् उक्तः		क्षिप्रम्	= quickly, started to.		
प्र भावम्	= efficacy, to tell	उपचक्रमे			
आख्यातुम्					

Thus said by that Raghava then that virtuous sage quickly started to tell about the efficacy of that lake. [4-11-10]

इदम् पञ्च अप्सरो नाम तटाकम् सार्व कालिकम् ।  
निर्मितम् तपसा राम मुनिना माण्डकर्णिना ॥ ४-११-११

राम	= Raama	इदम्	= this one, by Man-	मुनिना	= by sage
		माण्डकर्णिना	dakarni		
तपसा	= by ascetic power, built	सार्व	= an all-time lake	पञ्च	= this one is, five apsara,
निर्मितम्		कालिकम्		अप्सरः नाम	named, lake.
				तटाकम्	

Oh, Raama, this is an all-time lake built by the ascetic power of the sage Mandakarni, known as Five Apsara Lake. [4-11-11]

स हि तेपे तपः तीव्रम् माण्डकर्णिः महामुनिः ।  
दश वर्ष सहस्राणि वायु भक्षो जलाशये ॥ ४-११-१२

महामुनिः सः = great saint, he that, माण्डकर्णः Mandakarni तीव्रम् तपः = rigorously, asceticism, he तेपे हि practiced, indeed.	वायु भक्षः = air, while consuming, जल आशये in lake	दश वर्ष = ten, years, thousands सहस्राणि
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He that great saint Mandakarni practiced rigorous asceticism for ten thousand years staying in the waters of the lake, and consuming air alone. [4-11-12]

ततः प्रव्यथिताः सर्वे देवाः स अग्नि पुरोगमाः ।  
अब्रुवन् वचनम् सर्वे परस्पर समागताः ॥ ४-११-१३

ततः प्र = then, verily, worried व्यथिताः	सर्वे देवाः = all, gods अब्रुवन् = conversed, words, all वचनम् सर्वे of them.	परस्पर = together, meeting समागताः
स अग्नि = with, Fire, at helm of पुरोगमाः affairs		

Then all the gods are worried and met together with Fire-god at the helm of affairs, and they all conversed among themselves. [4-11-13]

अस्मकम् कस्यचित् स्थानम् एष प्रार्थयते मुनिः ।  
इति संविग्न मनसः सर्वे तत्र दिवौकसः ॥ ४-११-१४

एष मुनिः = this, sage is  सर्वे = all, heaven-dwellers, दिवौकसः in that matter, are तत्र संविग्न perturbed, at heart. मनसः	अस्मकम् = among us, someone, कस्यचित् place, he is praying for स्थानम् प्रार्थयते	इति- = thus
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This sage is praying for someone place among us, thus all of those heaven-dwellers are perturbed at heart. [4-11-14]

ततः कर्तुम् तपो विघ्नम् सर्व देवैः नियोजिताः ।  
प्रधान अप्सरसः पञ्च विद्युत् चलित वर्चसः ॥ ४-११-१५

सर्व देवैः = by all, gods  विद्युत् = lighting like, sprint, in चलित shine वर्चसः	ततः = then  प्रधान = important, apsaras-s, अप्सरसः five of them पञ्च	कर्तुम् तपः = to effectuate, in asce- विघ्नम् sis, hindrance नियोजिताः = are assigned.
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Then all gods assigned five important Apsara-s, the celestial courtesans, whose shine is like the sprint of the

lightning, to effectuate hindrance in that sage ascetic. [4-11-15]

अप्सरोभिः ततः ताभिः मुनिः दृष्ट परावरः ।  
नीतो मदन वश्यत्वम् देवानाम् कार्य सिद्धये ॥ ४-११-१६

ततः	= then	दृष्ट परावरः	= sage, who discerned,	ताभिः	= by them, by five of the
		मुनिः	other, and this world [knows worldly and heavenly matters,] sage	अप्सरोभिः	celestials
देवानाम्	= for gods , function, to	मदन	= towards love, restraint	नीतः	= he is led on.
कार्य सिद्धये	achieve	वश्यत्वम्			

Then those five celestial beauties have led that sage astray who discerned the nature of this and the other world, or good and bad, or the nature of Absolute-Soul and Body- bound Soul, towards the passionate restraint by, as though to achieve god task.

ताः चैव अप्सरसः पञ्च मुनेः पत्नीत्वम् आगताः ।  
तटाके निर्मितम् तासाम् तस्मिन् अन्तर्हितम् गृहम् ॥ ४-११-१७

ताः चैव पञ्च	= they, also thus, five of	मुनेः	= sage, wifehood, came	तासाम्	= for them, house
अप्सरसः	them, celestials	पत्नीत्वम्	about	गृहम्	
तस्मिन्	= in there, in lake	आगताः		निर्मितम्	= is built.
तटाके		अन्तर्हितम्	= inside concealed		

Also thus, those five celestial apsara-s attained wifehood of that sage, and for them he built a house in there, concealed inside that lake. [4-11-17]

तत्र एव अप्सरसः पञ्च निवसन्त्यो यथा सुखम् ।  
रमयन्ति तपोयोगात् मुनिम् यौवनम् आस्थितम् ॥ ४-११-१८

तत्र एव	= there, alone, apsara-s,	निवसन्त्यः	= while living in	तपो योगात्	= by asceticism, power
अप्सरसः	five of them				
पञ्च		मुनिम्	= the sage is	यथा सुखम्	= as for, his delight, they
यौवनम्	= youthfulness, which			रमयन्ति	are gratifying.
आस्थितम्	has come upon				

While those five celestial apsara-s are living in there, they are gratifying that sage according to his delight as youthfulness came upon that sage owing to his power of asceticism. [4-11-18]

तासाम् संक्रीड मानानाम् एष वादित्र निःस्वनः ।  
श्रूयते भूषण उन्मिश्रः गीत शब्दः मनोहरः ॥ ४-११-१९

सम् क्रीड = while they are reveling मानानाम्	तासाम् = their, playing instru- एष वादित्र ments, sounds they निःस्वनः are	भूषण = with ornaments [tin- उन्मिश्रः kling,] mingled with
मनोहरः गीत = delightful, singing, of शब्दः श्रूयते melodies, being heard.		

These musical sounds we hear are emerging out as played on their instruments, mingled with the tinkling of their ornaments, and mixed with their delightful singing of melodies. So said sage Dharmabhrita to Raama. [4-11-19]

आश्चर्यम् इति तस्य एतद् वचनम् भावितात्मनः ।  
राघवः प्रतिजग्राह सह भ्रात्रा महा यशाः ॥ ४-११-२०

महा यशाः = of highly renown, राघवः Raghava	सह भ्रात्रा = with, brother	भावित अ = of that contem- अत्मनः plative soul [sage Dharmabhrita]
तस्य एतत् = his [sage,] that, word वचनम्	आश्चर्यम् = amazing, is this saying इति	प्रति जग्राह = received [exclaimed.]

That highly renowned Raghava together with his brother acknowledged the sage Dharmabhrita account, exclaiming it as amazing is this... [4-11-20]

एवम् कथयमानः स ददर्श आश्रम मण्डलम् ।  
कुश चीर परिक्षिप्तम् ब्राह्म्या लक्ष्म्या समावृतम् ॥ ४-११-२१  
प्रविश्य सह वैदेह्या लक्ष्मणेन च राघवः ।

एवम् = thus, saying Raama कथयमानः	कुश चीर = sacred grass, jute परिक्षिप्तम् cloths, encircled with	ब्राह्म्या = Brahma [Vedic,] लक्ष्म्या सम् solemnness, well, आवृतम् encompassing
आश्रम = hermitages, cluster of मण्डलम्	स राघवः = he, that Raghava, hav- ददर्श ing seen	प्रविश्य = entered, with Vaidehi, सह वैदेह्या Lakshmana, also, लक्ष्मणेन च

While saying thus Raghava has seen a cluster of hermitages nearby, encircled with sacred grass, jute cloths, and even encompassed with Vedic solemnness, and he entered that hermitage along with Sita and Lakshmana. [4-11-21, 22a]

तदा तस्मिन् स काकुत्स्थः श्रीमति आश्रम मण्डले ॥ ४-११-२२  
उषित्वा स सुखम् तत्र पूज्यमानो महर्षिभिः ।  
जगाम च आश्रमान् तेषाम् पर्यायेण तपस्विनाम् ॥ ४-११-२३  
येषाम् उषितवान् पूर्वम् सकाशे स महास्रवित् ।



सः काकुत्स्थः	= he, that Raama	तदा तस्मिन् श्रीमति आश्रम मण्डले	= then, in that august, hermitage, cluster of	उषित्वा स सुखम्	= resided, with, happi- ness
तत्र पूज्यमानः महर्षिभिः	= there, venerated by, great saints	महा अस्त्र वित्	= great, missiles, expert of - Raama	सः	= he
पूर्वम् येषाम् सकाशे उषितवान्	= earlier, with whom, in nearness, he resided	तेषाम् तपस्विनाम् आश्रमान्	= to their, sages , to her- mitages	पर्यायेण जगाम	= for another round, he went.

Raama happily stayed in that august cluster of hermitages duly venerated by those great saints for sometime, and then that expert in great missiles Raama went to the hermitages of those sages with whom he stayed earlier, for another round. [4-11-22, 23, 24a]

क्वचित् परिदशान् मासान् एक संवत्सरम् क्वचित् ॥ ४-११-२४  
क्वचित् च चतुरो मासान् पंच षट् च परान् क्वचित् ।  
अपरत्र अधिकान् मासान् अध्यर्धम् अधिकम् क्वचित् ॥ ४-११-२५  
त्रीन् मासान् अष्ट मासान् च राघवोन्यवसत् सुखम् ।

राघवः	= Raghava	क्वचित् परि दशान् मासान् मासान्	= in some [hermitages,] nearly, ten, months	क्वचित् एक संवत्सरम्	= elsewhere, one, year
क्वचित् चतुरः मासान्	= at some place, also, four months	क्वचित् पञ्च अपरान्	= somewhere, five months, some more	षट् च अपरत्र	= six, also, at other where
मासात् अपि अधिकम् क्वचित्	= more than month, much time, some- where else	अधि अर्धम् अधिकान् त्रीन् मासान्	= one and half, more than, three, months	अष्ट मासान् च	= eight, months, also
न्यवसत् सुखम्	= lived, comfortably.				

Raama stayed there for nearly ten months at some place, elsewhere for one year, at somewhere else for four months, and for five, and six months at elsewhere, even at somewhere else for more than a month, and for more than one and half months elsewhere. [4-11-24, 25, 26a]

तत्र संवसतः तस्य मुनीनाम् आश्रमेषु वै ॥ ४-११-२६  
रमतः च आनुकूल्येन ययुः संवत्सरा दश ।

तत्र सम् वसतः	= there, verily staying	तस्य मुनीनाम् आश्रमेषु वै	= of them, the sages, her- mitages, indeed	रमतः	= when taking delight
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आनुकूल्येन = smoothly, elapsed  
ययुः

सम्बत्सरा = years, ten.  
दश

While Raghava stayed comfortably taking delight in those hermitages of sages, indeed ten years have smoothly elapsed. [4-11-26b, 27a]

As per the above the count of months comes to sixty months, i.e., five years. But it is said that ten years are elapsed comfortably. There are a good number of arguments counting the months said above and the point of ten years, said finally. Dharmaakuutam puts it as ten years only: ततः पर्यायेण निखिल मुनि जन निलयेषु नीत्वा दश सम्बत्सरान् पुनरागम्य तीक्ष्णतपसः सुतीक्ष्णम्॥ Thus ten full years are spent only in around these hermitages, peregrinating from one to the other. The total period of exile is fourteen years. Here it is said that ten years are completed. In Chitrakuta two years are spent. Then the search for Sita and final war should happen in two year span.

परिसृत्य च धर्मज्ञः राघवः सह सीतया ॥ ४-११-२७  
सुतीक्ष्णस्य आश्रमम् श्रीमान् पुनर् एव आजगामः ।

धर्मज्ञः = virtue-knower, glorious one, Raghava	सीतया सह = along with, Sita, on going around	पुनः एव = again, thus
श्रीमान्		
राघवः		
सुतीक्ष्णस्य = to sage Suteekshna,		
आश्रमम् hermitage, went to,		
आजगामः indeed.		

Thus that virtue-knowing glorious Raama on going around those hermitages along with Sita indeed went to the hermitage of Sage Suteekshna again. [4-11-27b, 28a]

स तम् आश्रमम् आगम्य मुनिभिः परिपूजितः ॥ ४-११-२८  
तत्र अपि न्यवसत् रामः कंचित् कालम् अरिन्दमः ।

अरिन्दमः सः = enemy-destroyer, he, that Raama	तम् = at that, hermitage, on coming	मुनिभिः परि = by sages, verily, adored
रामः	आश्रमम्	पूजितः
	आगम्य	
तत्र अपि = there, even, for some time, resided.		
कंचित्		
कालम्		
न्यवसत्		

On coming at that hermitage that enemy destroyer is adored by sages, and he resided there for some time. [4-11-28b, 29a]

अथ आश्रमस्थो विनयात् कदाचित् तम् महामुनिम् ॥ ४-११-२९  
उपासीनः स काकुत्स्थः सुतीक्ष्णम् इदम् अब्रवीत् ।

अथ आश्रम = then, in hermitage, स्थः while staying, Raama काकुत्स्थः कदाचित् = on one day	इदम् = this, said अब्रवीत् तम् महा = to that, great, saint, to मुनिम् Suteekshna, who is sit- सुतीक्ष्णम् ting nearby. उपासीनः	विनयात् = submissively
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Then on one day while staying in that hermitage Raama submissively said this to that sage Suteekshna who is sitting nearby. [4-11-29b, 30a]

अस्मिन् अरण्ये भगवन् अगस्त्यो मुनिसत्तमः ॥ ४-११-३०  
वसति इति मया नित्यम् कथाः कथयताम् श्रुतम् ।

भगवन् = godly, saint the emi- मुनि सत्तमः nent, Agastya अगस्त्यः मया = by me	अस्मिन् = in this, forest, lives, अरण्ये thus as वसति इति श्रुतम् = heard.	नित्यम् = always, narratives, कथाः narrated [about him, कथयताम् thus]
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I have always heard through the narratives narrated by other sages that the godly and eminent sage Agastya is residing in this forest. [4-11-30b, 31a]

न तु जानामि तम् देशम् वनस्य अस्य महत्तया ॥ ४-११-३१  
कुत्र आश्रम पदम् पुण्यम् महर्षेः तस्य धीमतः ।

तु = but धीमतः तस्य = that astute one, of that, महर्षेः sage	अस्य वनस्य = this, forest, extensive महत्तया area पुण्यम् = pious, hermitage, आश्रम where is. पदम् कुत्र	तम् देशम् = that, place, not, I know न जानामि
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But due to the vastness of this forest I have not known that place, where is the pious hermitage of that astute sage? [4-11-31b, 32a]

प्रसाद अर्थम् भगवतः सानुजः सह सीतया ॥ ४-११-३२  
अगस्त्यम् अभिगच्छेयम् अभिवादयितुम् मुनिम् ।

प्रसाद अर्थम् = graciousness, desir- भगवतः ing, of that godly sage अभिवादयितुम् = to venerate, I wish to अभि approach. गच्छेयम्	स अनुजः = with, brother, along सह सीतया with Sita	मुनिम् = that sage, to Agastya अगस्त्यम्
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I wish to approach that sage seeking that godly sage graciousness, along with my brother and Sita to

venerate him. [4-11-32b, 33a]

मनोरथो महान् एष हृदि परिवर्तते ॥ ४-११-३३  
यदि अहम् तम् मुनिवरम् शुश्रूषेयम् अपि स्वयम् ।

तम् मुनिः = that, sage, supreme वरम् = this, high, ambition मनोरथः	स्वयम् = personally, I will [can अहम् I] मे हृदि परि = in my, heart, it is recur- वर्तते ring.	शुश्रूषेयम् = can I propitiate अपि यदि
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Can I personally propitiate that supreme sage -- is my high ambition, and it is recurrent in my heart. So said Raama to Suteekshna. [4-11-33b, 34a]

इति रामस्य स मुनिः श्रुत्वा धर्मात्मनो वचः ॥ ४-११-३४  
सुतीक्ष्णः प्रत्युवाच इदम् प्रीतो दशरथात्मजम् ।

सः मुनिः = he that, sage Suteek- सुतीक्ष्णः shna	धर्म अत्मनः = virtue-minded one, रामस्य Raama	इति वचः = this kind of, words श्रुत्वा [that particular re- quest of Raama,] on hearing
प्रीतः = is gladdened	दशरथ = to Dasharatha, son अत्मजम्	इदम् उवाच = this, said.

Sage Suteekshna on hearing that particular request of that virtue-minded Raama is gladdened and said this to him. [4-11-34b, 35a]

अहम् अपि एतद् एव त्वाम् वक्तु कामः स लक्ष्मणम् ॥ ४-११-३५  
अगस्त्यम् अभिगच्छ इति सीतया सह राघव ।

राघव = Raghava	अहम् अपि = I, even	त्वाम् स = to you, with Laksh- लक्ष्मणम् mana, with Sita सह सीतया वक्तु कामः = to say, wished to.
अगस्त्यम् = to Agastya, approach, अभिगच्छ thus इति	एतत् एव = that, only	

Oh, Raghava, even I wished to say this to you, that you may approach Agastya along with Lakshmana and Sita. [4-1-35b, 36a]

दिष्ट्या तु इदानीम् अर्थे अस्मिन् स्वयम् एव ब्रवीषि माम् ॥ ४-११-३६  
अयम् आख्यामि ते राम यत्र अगस्त्यो महामुनिः ।

दिष्ट्या तु = providentially, but	इदानीम् = now, in this, import / अस्मिन् topic अर्थे	स्वयम् एव = yourself, alone, to me, माम् ब्रवीषि you are speaking
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राम यत्र = where, Agastya, great  
अगस्त्यो sage is there  
महामुनिः

अयम् ते = that, I tell, you.  
आख्यामि

But providentially you alone raised this topic with me, Raama, I will tell you where that great sage Agastya is. [4-11-36b, 37a]

योजनानि आश्रमात् तात याहि चत्वारि वै ततः ।  
दक्षिणेन महान् श्रीमान् अगस्त्य भ्रातुर् आश्रमः ॥ ४-११-३७

आश्रमात् = from this hermitage	चत्वारि योजनानि याहि = four, yojana-s, you go	तात = oh, dear one
ततः दक्षिणेन = then on west side	अगस्त्य = Agastya	भ्रातुः = brother
महान् = great	श्रीमान् = glorious, hermitage [is there.]	

On your going four yojana-s from this hermitage, oh, dear Raama, there is the great and glorious hermitage of Agastya brother on the southern side. [4-11-37b, c]

स्थली प्राय वनोद्देशे पिप्पली वन शोभिते ।  
बहु पुष्प फले रम्ये नाना विहग नादिते ॥ ४-११-३८

पिप्पली वन शोभिते = pippali with trees [long pepper,] thickets, adorned with	बहु पुष्प फले = with many, flowers, fruits	रम्ये = spectacular
नाना विहग नादिते = with various, birds, reechoed	स्थली प्राय = land, high [plateau]	वनात् देशे = in forest, place [that hermitage is there.]

That hermitage is there on a plateau in a spectacular place of that forest which is adorned with many flowers and fruits, thickets of long pepper, and reechoed with the callings of various birds. [4-11-38]

पद्मिन्यो विविधाः तत्र प्रसन्न सलिल आशयाः ।  
हंस कारण्डव आकीर्णाः चक्रवाक उपशोभिताः ॥ ४-११-३९  
तत्र एकाम् रजनीम् व्युष्य प्रभाते राम गम्यताम् ।

तत्र = there are	प्रसन्न सलिल आशयाः = with tranquil, waters, receptacles	हम्स कारण्डव आकीर्णाः = with swans, francolin partridges, teeming with
चक्रवाक उप शोभिताः = with ruddy gees, beautified with	विविधाः पद्मिन्यः = diverse, lakes [will be there]	राम = Raama
तत्र एकाम् रजनीम् व्युष्य = there, one, night, staying	प्रभाते = in morning	गम्यताम् = be gone.

There are diverse lakes that are receptacles for tranquil waters, that are teeming with swans and partridges, beautified with ruddy geese, and Raama staying there for a night you may proceed in the next morning. [4-11-39, 40a]

दक्षिणाम् दिशम् आस्थाय वन षण्डस्य पार्श्वतः ॥ ४-११-४०  
तत्र अगस्त्य आश्रम पदम् गत्वा योजनम् अन्तरम् ।

वन षण्डस्य पार्श्वतः	= forest, clump, on side of	दक्षिणाम् दिशम् आस्थाय	= southern, direction, on taking course	योजनम् अन्तरम् गत्वा	= one yojana, afterward - beyond, on going
तत्र अगस्त्य आश्रम पदम्	= there, Agastya, her- mitage, [you will find.]				

On going one yojana beyond, taking the southward course on the side of the forest clump you will find Agastya hermitage. [4-11-40b, 41a]

रमणीये वनोद्देशे बहु पादप शोभिते ॥ ४-११-४१  
रंस्यते तत्र वैदेही लक्ष्मणः च त्वया सह ।  
स हि रम्यो वनोद्देशो बहु पादप संयुतः ॥ ४-११-४२

रमणीये बहु पादप शोभिते	= pleasant, with divers, trees, adorned with	तत्र वनोद्देशे वैदेही लक्ष्मणः च त्वया सह रम्यते	= in that, woodlands, Vaidehi, Lakshmana, also, you, along with, will enjoy	बहु पादप संयुतः	= with divers, trees, abounding in
सः वनोद्देशः रम्यः हि	= that, woodland, is de- lightful, isn't it.				

Sita and Lakshmana will enjoy those woodlands adorned with diverse pleasant trees, as the woodlands abounding with diverse trees will naturally be delightful, isn't it. [4-11-41b, 42]

यदि बुद्धिः कृता द्रष्टुम् अगस्त्यम् तम् महामुनिम् ।  
अद्य एव गमने बुद्धिम् रोचयस्व महामते ॥ ४-११-४३

महा मते	= oh, great, ingenious Raama	यदि बुद्धिः कृता	= if, mind, is made up	द्रष्टुम् अगस्त्यम् तम् महामुनिम्	= to see, Agastya, that, great sage
अद्य एव गमने	= today, only, in going	बुद्धिम् रोचयस्व	= thinking, resolve.		

If your mind is made up to see that great sage Agastya, oh, great ingenious Raama, resolve your thinking in going only today. So said Sage Suteekshna to Raama. [4-11-43]

इति रामो मुनेः श्रुत्वा सह भ्रात्रा अभिवाद्य च ।  
प्रतस्थे अगस्त्यम् उद्दिश्य सानुगः सह सीतया ॥ ४-११-४४

रामः	= thus, Raama	मुनेः इति	= of sage, that is said, on listening	सह भ्रात्रा	= with, brother, revered, also
स अनु गः	= with, follower [Lakshmana,] with Sita	प्रतस्थे	= journeyed, aiming at.	अभिवाद्य च	
सह सीतया		अगस्त्यम्			
		उद्दिश्य			

On listening that which is said by the sage, Raama revered that sage along with his brother, and then he journeyed with Sita and his follower Lakshmana aiming to reach Agastya. [4-11-44]

पश्यन् वनानि चित्राणि पर्वतां च अभ्र संनिभान् ।  
सरांसि सरितः चैव पथि मार्गं वश अनुगतान् ॥ ४-११-४५  
सुतीक्ष्णेन उपदिष्टेन गत्वा तेन पथा सुखम् ।  
इदम् परमं संहृष्टो वाक्यम् लक्ष्मणम् अब्रवीत् ॥ ४-११-४६

पश्यन्	= on viewing	चित्राणि	= beautiful, forests	अभ्र	= to clouds, similar, mountains, also
सरांसि	= lakes	वनानि		संनिभान्	
मार्गं वश	= walkway, along, following -- that are flowing	सरितः च एव	= rivers, also, thus	पर्वताम् च	
अनु गतान्		सुतीक्ष्णेन	= by Suteekshna, indicated	पथि	= on pathway
सुखम् गत्वा	= happily, on going	उपदिष्टेन		तेन पथा	= by that, path
		परमं सम्	= very highly gladdened	लक्ष्मणम्	= to Lakshmana, this, sentence, spoke.
		हृष्टः		इदम्	
				वाक्यम्	
				अब्रवीत्	

While viewing beautiful forests, cloud-like mountains, lakes, and rivers that are flowing following the pathways, Raama happily journeyed on the pathway indicated by sage Suteekshna, then he gladly spoke this sentence to Lakshmana. [4-11-45, 46]

एतद् एव आश्रम पदम् नूनम् तस्य महात्मनः ।  
अगस्त्यस्य मुनेर् भ्रातुर् दृश्यते पुण्य कर्मणः ॥ ४-११-४७

एतद् एव	= this, alone is	महा	= of great souled one, with pious deeds	अगस्त्यस्य	= of Agastya, brother
तस्य मुनेः	= of that, sage, hermitage	आत्मनः		भ्रातुः	
आश्रम पदम्		पुण्य कर्मणः	= that appears	नूनम्	= must be.
		दृश्यते			

Definitely this alone appears to be the hermitage of Sage Agastya brother, one with great soul and pious deeds. [4-11-47]

यथा हि इमे वनस्य अस्य ज्ञाताः पथि सहस्रशः ।  
संनताः फल भरेण पुष्प भारेण च द्रुमाः ॥ ४-११-४८

पथि फल = on way, by fruit, भरेण पुष्प weight, by flower, भारेण च weight, too	सम् नताः = much, bowed	द्रुमाः = of trees
सहस्रशः = in thousands	अस्य वनस्य = of this, forest	यथा हि इमे = as to how, to me
ज्ञाताः = known [seen]		

As how thousands of trees are bowing under the weight of flowers and fruit on the pathway, thereby I perceive it to be the hermitage of Agastya bother. [4-11-48]

पिप्पलीनाम् च पक्वानाम् वनाद् अस्माद् उपागतः ।  
गन्धो अयम् पवन उत्क्षिप्तः सहसा कटुकोदयः ॥ ४-११-४९

सहसा = suddenly	पवन उत् = by wind, upraised	कटुकोदयः = sour-smell
पक्वानाम् = ripened	क्षिप्तः	
अस्मात् = from this, forest, came	पिप्पलीनाम् = of pippali fruits	अयम् गन्धः = this, aroma
वनात् उप closer.		
अगतः		

Upraised by the wind the sour-smell of pippali fruits is suddenly coming closer from the forest. [4-11-49]

तत्र तत्र च दृश्यन्ते संक्षिप्ताः काष्ठ संचयाः ।  
लूनाः च परिदृश्यन्ते दर्भा वैदूर्य वर्चसः ॥ ४-११-५०

तत्र तत्र = there, there	सम् = heaped up, firewood, क्षिप्ताः काष्ठ heaps	दृश्यन्ते = are visible
लूनाः = snapped	सम्चयाः	
परि दृश्यन्ते = all over, can be seen.	वैदूर्य वर्चसः = Lapis Lazuli-like [gemlike,] in tinge	दर्भा = sacred grass

Here and there visible are the well heaped heaps of firewood, and all over appearing is the sacred grass snapped at its top and gemlike in its tinge. [4-11-50]

एतत् च वन मध्यस्थम् कृष्ण अभ्र शिखर उपमम् ।  
पावकस्य आश्रमस्थस्य धूमाग्रम् संप्रदृश्यते ॥ ४-११-५१

आश्रमस्थस्य = inside hermitage	पावकस्य = ritual fire	कृष्ण अभ्र = black, cloud, vertex, in शिखर similarity
वन = forest, in midst of	एतत् धूम = this, smoke, vertex	उपमम्
मध्यस्थम्	अग्रम्	सम् प्र = very, clearly, visible. दृश्यते



From inside the hermitage in the midst of this forest the vertex of smoke from ritual fire is clearly visible as high as the vertex of a black rainy cloud. [4-11-51]

विविक्तेषु च तीर्थेषु कृत स्नाना द्विजातयः ।  
पुष्प उपहारम् कुर्वन्ति कुसुमैः स्वयम् आर्जितैः ॥ ४-११-५२

विविक्तेषु तीर्थेषु	= sacred, also, in streams	कृत स्नाना द्विजातयः	= on performing, bath, twice-born ones [Brah- mans]	स्वयम् आर्जितैः कुसुमैः	= personally, collected, with flowers
पुष्प उपहारम् कुर्वन्ति	= flower, offering, mak- ing.				

On performing bathing in sacred streams the Brahmans are making flower offerings to gods, called पुष्प बलि , with the flowers that are personally collected by them. [4-11-52]

If flowers for worship are taken from someone else, half of the merit of that worship goes to the one who gave those flowers. Hence the flowers are to be plucked by the worshipper alone, that too from his flower garden. They are not to be stolen, begged, carried in palms, or in upper cloth, but to be carried in a big size leaf.

उत्तमम् स्वार्जितम् पुष्पम् मध्यमम् वन्यम् उच्यते।  
अधमम् तु क्रय क्रीतम् पारक्यम् तु अधमाधमम् ॥

Best are the flowers brought personally, medium is the forest-born, purchased are the worse, and those that are brought by others, the worst.

ततः सुतीक्ष्णस्य वचनम् यथा सौम्य मया श्रुतम् ।  
अगस्त्यस्य आश्रमो भ्रातुर् नूनम् एष भविष्यति ॥ ४-११-५३

सौम्य	= oh, gentle Lakshmana	ततः सुतीक्ष्णस्य वचनम्	= thus, by Suteekshna, words	यथा मया श्रुतम्	= as, by me, heard
एष नूनम् अगस्त्यस्य भ्रातुः आश्रमः	= this, definitely, Agastya, brother, hermitage	भविष्यति	= shall be.		

Thus by the words of Sage Suteekshna as I have heard, oh, gentle Lakshmana, this hermitage shall definitely be that of Sage Agastya brother. [4-11-53]

निगृह्य तरसा मृत्युम् लोकानाम् हित काम्यया ।  
यस्य भ्रात्रा कृता इयम् दिक् शरण्या पुण्य कर्मणा ॥ ४-११-५४

यस्य भ्रात्रा	= whose, brother is	पुण्य कर्मणा	= of meritorious deeds -- of Agastya	लोकानाम्	= for world, well-being,
तरसा निगृह्य	= by his efficacy, con-	इयम् दिक्	= this, region, liveable	हित काम्यया	wishing for
मृत्युम्	trolling, death	शरण्या		कृता	= is made.

Whose brother is Sage Agastya with meritorious deeds, who wishing well-being of the world controlled death by his efficacy, and who made this southern region a liveable region, this must be the hermitage of such a sage, such Agatya brother. [4-11-54]

इह एकदा किल क्रूरो वातापिः अपि च इल्वलः ।  
भ्रातरौ सहितौ आस्ताम् ब्राह्मणघ्नौ महा असुरौ ॥ ४-११-५५

एकदा इह	= once, here, Brahman,	क्रूरः वातापिः	= cruel ones, Vaataapi,	भ्रातरौ	= brothers, dreadful
ब्राह्मणघ्नौ	killers of	अपि च	even, also, Ilvala	महा असुरौ	demons, together,
		इल्वलः		सहितौ	they were here, they
				आस्ताम्	say.
				किल	

Once upon a time verily cruel demon brothers Vaataapi and Ilvala were here together, and they the dreadful demons, they say, used to be BhRaaman-killers. [4-11-55]

धारयन् ब्राह्मणम् रूपम् इल्वलः संस्कृतम् वदन् ।  
आमन्त्रयति विप्रान् स श्राद्धम् उद्दिश्य निर्घृणः ॥ ४-११-५६

धारयन्	= disguising, BhRaa-	इल्वलः	= Ilvala	सम् संस्कृतम्	= sophisticatedly,
ब्राह्मणम्	man, semblance			वदन्	speaking
रूपम्				निर्घृणः	= pitiless ones.
आमन्त्रयति	= invite, Brahman	स श्राद्धम्	= obsequial ceremony,		
विप्रान्		उद्दिश्य	purpose of		

Disguising in BhRaaman semblance and speaking sophisticatedly that Ilvala used to invite Brahman for the purpose of obsequial ceremonies, where Brahman are fed after usual ceremony to appeases their manes. [4-11-56]

Here the word सम् संस्कृत is another point for discussion for commentators saying that the demon Ilvala used to speak in chaste Sanskrit. This is one version. The other is as above speaking sophisticatedly. But as could be seen all the raakshasa-s are Vedic pundits and thus there is no oddity in their speaking chaste Sanskrit. Hence their luring or sophisticated talk to entice Brahman is taken valid. The following verse also has the

same word, meaning refinement.

भ्रातरम् संस्कृतम् कृत्वा ततः तम् मेष रूपिणम् ।  
तान् द्विजान् भोजयामास श्राद्ध दृष्टेन कर्मणा ॥ ४-११-५७

ततः	= then	मेष रूपिणम्	= in ram, form	तम्	= that, brother
सम् संस्कृतम्	= perfecting, made to	ततः श्राद्ध	= then, according to	भ्रातरम्	[Vaataapi,] is
कृत्वा	[cooked deliciously]	दृष्टेन कर्मणा	obsequial rites, and	तान्	= them, Brahman, he
			deeds	द्विजान्	was feeding.
				भोजयामास	

Then Ilvala used to make his brother Vaataapi into a ram, perfect that ram meat into deliciously cooked food, and used to feed Brahmins according to obsequial rites and deeds. [4-11-57]

ततो भुक्तवताम् तेषाम् विप्राणाम् इल्वलो अब्रवीत् ।  
वातापे निष्क्रमस्व इति स्वरेण महता वदन् ॥ ४-११-५८

ततः तेषाम्	= then, those, Brahmins,	इल्वलः	= Ilvala, with loud voice,	वातापे निष्	= oh, Vaataapi, you exit,
विप्राणाम्	when surfeited	महता स्वरेण	shouting	क्रमस्व इति	thus, he said [use to
भुक्तवताम्		वदन्		अब्रवीत्	say]

When those Brahmins are surfeited with that ram meat, then Ilvala used to shout loudly, oh, Vaataapi, you may come out. [4-11-58]

ततो भ्रातुर् वचः श्रुत्वा वातापिः मेषवत् नदन् ।  
भित्त्वा भित्त्वा शरीराणि ब्राह्मणानाम् विनिष्पतत् ॥ ४-११-५९

ततः वातापिः	= then, Vaataapi,	नदन् मेष	= bleating, like, a ram	भित्त्वा भित्त्वा	= tearing, tearing
भ्रातुः वचः	brother, words, on	वत्			
श्रुत्वा	listening				
शरीराणि	= bodies, of Brahman	वि निष्	= used to lunge out.		
ब्राह्मणानाम्		पतत्			

Then on listening his brother words Vaataapi used to lunge out bleating like a ram, tearing and rending the bodies of those Brahmins. [4-11-59]

ब्राह्मणानाम् सहस्राणि तैः एवम् काम रूपिभिः ।  
विनाशितानि संहृत्य नित्यशः पिशित अशनैः ॥ ४-११-६०

तैः ताभ्याम्	= by those two brothers	पिशित	= raw meat, eaters	काम रूपिभिः	= them, thus, guise-changers
ओर् पिशित	= for flesh, greedy ones]	अशनैः		एवम् वि	= this way, are ruined,
आशया		ब्राह्मणानाम्	= Brahman, thousands	नाशितानि	together, always.
		सहस्राणि		संहृत्य	
				नित्यशः	

This way they the guise changing demons always ruined thousands of Brahmans together, greedy for raw-flesh as they are. [4-11-60]

Some say that the wording तैः they, is plural ad it is not accommodative, and some ancient text of unknown reference contained these words, ताभ्याम् एवम् परम्तप पिशित अशया by them two, that way, Lakshmana, for पिशित आशया raw meat, avaricious as they are, they used to kill.

अगस्त्येन तदा देवैः प्रार्थितेन महर्षिणा ।  
अनुभूय किल श्राद्धे भक्षितः स महा असुरः ॥ ४-११-६१

तदा	= then	देवैः प्रार्थितेन	= by gods, one who is prayed	महर्षिणा	= by great sage, Agastya
श्राद्धे अनुभूय	= in obsequial rites, having relished	सः महा	= that, fiendish demon,	अगस्त्येन	
		असुरः	is devoured, they say		
		भक्षितः किल	so.		

Then by Sage Agastya, whom gods have prayed to end this demonic menace, and whom demon Ilvala invited to feast during obsequial rites, he that Agastya having relished the fiendish demon in the form of ram, they say, had finished him off. [4-11-61]

ततः संपन्नम् इति उक्त्वा दत्त्वा हस्ते अवनेजनम् ।  
भ्रातरम् निष्क्रमस्व इति च इल्वलः समभाषत ॥ ४-११-६२

ततः	= then	इल्वलः	= Ilvala	सम्पन्नम्	= whether [ obsequial
				इति उक्त्वा	rites are] fulfilled?,
हस्ते अव	= in palms, lateral,	निष् क्रमस्व	= come out, thus	भ्रातरम्	= with brother, con-
नेजनम्	hand-wash, having	इति		समभाषत	versed.
दत्त्वा	given				

Then Ilvala while giving lateral hand wash into the palms of Agastya entered in the routine conversation of obsequies asking, Is this rite fulfilled... and he furthered it in calling his brother to come out. [4-11-62]

स तदा भाषमाणम् तु भ्रातरम् विप्र घातिनम् ।  
अब्रवीत् प्रहसन् धीमान् अगस्त्यो मुनि सत्तमः ॥ ४-११-६३

धीमान्	= wise one, sage, the em-	भ्रातरम् तदा	= with brother, that way,	विप्र	= to Brahman, killer,
मुनि सत्तमः	inent, Agastya	भाषमाणम्	one who is conversing,	घातिनम्	to that Ilvala, spoke,
अगस्त्यः		तु	but	सः अब्रवीत्	mockingly.
				प्रहसन्	

Then that wise and eminent sage Agastya spoke mockingly to Ilvala who is conversing that way to his

brother to come out. [4-11-63]

कुतो निष्क्रमितुम् शक्तिर् मया जीर्णस्य रक्षसः ।  
भ्रातुः ते मेष रूपस्य गतस्य यम सादनम् ॥ ४-११-६४

मया जीर्णस्य = by me, digested, in मेष रूपस्य ram, form, demon is रक्षसः कुतः शक्तिः = where is, energy, to निष्क्रमितुम् come out.	गतस्य यम = one who has gone सादनम् [sent to,] to Terminator, residence	ते भ्रातुः = to your, brother
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Where is the energy for that ram shaped demon brother of yours to come out as I digested and sent him to the hellish residence of Terminator. [4-11-64]

This saying of Agastya has remained as an epigram till date. That demon Ilvala called out, Vaataapi... for which Agastya replied जीर्णम् digested... and after repeating this exchange for some time, these questions and answers are combined to form this sentence: जीर्णम् जीर्णम् वातापि जीर्णम् meaning that Vaataapi is digested... In traditional upbringing, mothers used to say after feeding babies with milk or other nourishments, giving a mild exercise, जीर्णम् जीर्णम् आतापि जीर्णम् for many times. It means that mothers wished their babies should digest any indigestible or food ruinous to health, as has been digested by Sage Agastya. It is said Agastya prohibited any kind of meat to Brahmans, as meat food will be shearing their stomachs with it ram horns from then on. He is also said to have cursed Brahmans to be diverse, ब्राह्मणानाम् अनेकत्वम् as none will concur with the other.

अथ तस्य वचः श्रुत्वा भ्रातुर् निधन संश्रितम् ।  
प्रधर्षयितुम् आरेभे मुनिम् क्रोधात् निशा चरः ॥ ४-११-६५

अथ = then क्रोधात् = in fury, night-walker निशा चरः	भ्रातुः निधन = brother, demise, af- सम् श्रितम् firming मुनिम् प्र = at the sage, to assault, धर्षयितुम् commenced to. आरेभे	तस्य वचः = his [sage,] words, on श्रुत्वा hearing
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Then on hearing the words of sage Agastya affirming brother demise, that night-walking demon furiously commenced to assault the sage. [4-11-65]

सो अभ्यद्रवत् द्विजेंद्रम् तम् मुनिना दीप्त तेजसा ।  
चक्षुषा अनल कल्पेन निर्दग्धो निधनम् गतः ॥ ४-११-६६

सः = he [demon]	द्विज इन्द्रम् = to BhRaaman, the best, अभ्य द्रवत् towards, rushed [at- tempted to kill]	तम् मुनिना = by him, by the sage, दीप्त तेजसा glowing, by his reful- gence
चक्षुषा अनल = with eyes, fire, कल्पेन निर् equalling, fully, दग्धः burnt down	निधनम् = doom, went into. गतः	

When that demon rushed towards that best BhRaaman to kill, he that sage glowing with his own refulgence burnt him down just by his flame-like eyes and doomed him to death. [4-11-66]

तस्य अयम् आश्रमो भ्रातुः तटाक वन शोभितः ।  
विप्र अनुकंपया येन कर्म इदम् दुष्करम् कृतम् ॥ ४-११-६७

तटाक वन = with, lakes, woods, शोभितः embellishing with	अयम् = this - hermitage	येन = by whom
विप्र अनु = on Brahmans, with कम्पया compassion	इदम् दुष् = feat, this, impossible, करम् कृतम् deed, is done	तस्य भ्रातुः = his, brother, hermitage आश्रमः is this.

This hermitage embellishing with lake and woods belongs to the brother of Sage Agastya who has done this impossible deed just by his compassion towards Brahmans. So said Raama to Lakshmana and Sita about Agastya. [4-11-67]

एवम् कथयमानस्य तस्य सौमित्रिणा सह ।  
रामस्य अस्तम् गतः सूर्यः संध्या कालो अभ्यवर्तत ॥ ४-११-६८

तस्य रामस्य = to that, Raama	सौमित्रिणा = Lakshmana, with सह	एवम् = that way, while narrat- कथयमानस्य ing
सूर्यः अस्तम् = sun, to dusk, went गतः	सन्ध्या कालः = vesperal, time, came अभ्य वर्तत close of.	

While Raama narrated that way to Lakshmana sun went into dusk and the vesperal time came close of him. [4-11-68]

उपास्य पश्चिमाम् संध्याम् सह भ्रात्रा यथा विधि ।  
प्रविवेश आश्रम पदम् तम् ऋषिम् च अभ्यवादयत् ॥ ४-११-६९

सः = he that Raama	सह भ्रात्रा = with brother	यथा विधि = as per, custom
उपास्य = worshipping, western, पश्चिमाम् sunset	प्रविवेश = entered, hermitage, आश्रम threshold	तम् = that, sage is, also, ऋषिम् च greeted.
सन्ध्याम्	पदम्	अभ्यवादयत्

Worshipping sunset along with brother as per custom, Raama entered that hermitage and greeted that sage. [4-11-69]

सम्यक् प्रतिगृहीतः तु मुनिना तेन राघवः ।  
न्यवसत् ताम् निशाम् एकाम् प्राश्य मूल फलानि च ॥ ४-११-७०

राघवः	= Raghava is	तेन मुनिना	= by him, by sage, duly,	प्राश्य मूल	= on dining, tubers,
		सम्यक् प्रति	well received	फलानि	fruits
		गृहीतः			
ताम् एकाम्	= that, one night, [there]				
निशाम्	he spent.				
न्यवसत्					

Raghava spent one night there when that sage received him well and when they dined on tubers and fruits.

[4-11-70]

तस्याम् रात्र्याम् व्यतीतायाम् उदिते रवि मण्डले ।  
भ्रातरम् तम् अगस्त्यस्य आमन्त्रयत् राघवः ॥ ४-११-७१

तस्याम्	= that, night, on passing	उदिते रवि	= risen, is Sun, in solar	राघवः	= Raghava
रात्र्याम्	by	मण्डले	orbit		
व्यतीतायाम्					
भ्रातरम्	= brother, that one, of	आमन्त्रयत्	= took leave of.		
तम्	Agastya				
अगस्त्यस्य					

Raghava spent that night there and when sun rose in solar orbit he took leave of the brother of Sage Agastya saying the following. [4-11-71]

अभिवादये त्वाम् भगवन् सुखम् स्म उष्यतो निशाम् ।  
आमन्त्रये त्वाम् गच्छामि गुरुम् ते द्रष्टुम् अग्रजम् ॥ ४-११-७२

भगवन्	= oh, godly sage	निशाम्	= night, comfortably,	अभिवादये	= I make an obeisance, to
		सुखम्	stayed, we have	त्वाम्	you
		उष्यतः स्म			
आमन्त्रये	= I bid farewell, to you	ते गुरुम्	= your, mentor, elder		
त्वाम्		अग्रजम्	brother, to see, I		
		द्रष्टुम्	proceed.		
		गच्छामि			

Oh, godly sage, we stayed in the night comfortably, I now make an obeisance and bid farewell to you, as I wish to proceed to see your mentor and elder brother Agastya. [4-11-72]

गम्यताम् इति तेन उक्तो जगाम रघु नन्दनः ।  
यथा उद्दिष्टेन मार्गेण वनम् तत् च अवलोकयन् ॥ ४-११-७३

गम्यताम् = you may go, thus, by इति तेन him, one who is said उक्तः यथा उद्दिष्टेन = as, directed, of way मार्गेण	रघु नन्दनः = Raghu, such legatee Raama जगाम = he journeyed on.	तत् वनम् = that, forest, on observ- अवलोकयन् ing
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When the brother of Agastya said, you may go, Raama the legatee of Raghu journeyed on the pathways as directed by Suteekshna, and on observing those woodlands. [4-11-73]

The name of this brother of Agastya is Sudarshana. But none calls him by that name and he is just called अगस्त्य भ्रातृ, Agastya brother.

नीवारान् पनसान् सालान् वन्जुलान् तिनिशान् तथा ।  
चिरि बिल्वान् मधूकान् च बिल्वान् अथ च तिन्दुकान् ॥ ४-११-७४

अवलोकयन् = on observing]	नीवारान् = wild grain grass, Jack- पनसान् fruit trees [Artocarpus सालान् integrifolia,] sala [Pen- tapetra arjuna,]	वन्जुलान् = Asoka [Janosia asoka,] तिनिशान् lemon trees [Dalbergia तथा Oujeinensis]
चिरि = saplings of bilva [Ea- ग्ले मर्मेलोस] बिल्वान् तिन्दुकान् = tinduka trees [Diospy- ros tomentosa.]	मधूकान् च = Madhuuka [Bassia lat- ifolia]	बिल्वान् अथ = bilva trees, then, also च

On observing the wild grass that grows on its own giving wild grain, Jack-fruit trees, sala trees, Ashoka trees, lemons trees, saplings of bilva trees and also madhuka and bilva trees he journeyed. [4-11-74]

पुष्पितान् पुष्पित अग्राभिर् लताभिर् उपशोभितान् ।  
ददर्श रामः शतशः तत्र कान्तार पादपान् ॥ ४-११-७५  
हस्ति हस्तैः विमृदितान् वानरैः उपशोभितान् ।  
मत्तैः शकुनि सन्धैः च शतशः प्रति नादितान् ॥ ४-११-७६

रामः = Raama	हस्ति हस्तैः = by elephant, trunk, विमृदितान् verily, battered	वानरैः उप = with monkeys, well, शोभितान् adorned
मत्तैः शतशः = lusty, hundreds of, शकुनि सन्धैः with birds, folks, also, च नादितान् reverberated	पुष्पितान् = flowered, hundreds शतशः of, forest, trees कान्तार पादपान्	पुष्पित = flowered, with अग्राभिः climbers, well, en- लताभिः उप riched by शोभितान्
अनुवेष्टितान् = whorling the trees]	ददर्श = he saw.	

Raama has seen hundreds of flowered forest trees that are battered by the trunks of elephants, that are adorned with monkeys, reverberated by hundreds of lusty bird folks, and that are enriched by the flowered climbers whorled around them. [4-11-75, 76]



ततो अब्रवीत् समीपस्थम् रामो राजीव लोचनः ।  
पृष्ठतो अनुगतम् वीरम् लक्ष्मणम् लक्ष्मिवर्धनम् ॥ ४-११-७७

ततः	= then	रामः राजीव	= Raama, the lotus-eyed	पृष्ठतः	= at behind, following
वीरम् लक्ष्म	= valiant one, glory-	लोचनः	one	अनुगतम्	
वर्धनम्	enriching one	समीपस्थम्	= near, at hand, to Lak-	अब्रवीत्	= said.
		लक्ष्मणम्	shmana		

Then the lotus-eyed Raama said this to his follower Lakshmana who is a valiant and glory-enriching one and who is near at hand. [4-11-77]

स्निग्ध पत्रा यथा वृक्षा यथा क्षान्ता मृग द्विजाः ।  
आश्रमो न अतिदूरस्थो महर्षेर् भावित आत्मनः ॥ ४-११-७८

वृक्षा यथा	= trees, as to how, have	मृग द्विजाः	= animals, birds, as how,	भावित	= one with
स्निग्ध पत्रा	velvety, leaves	यथा क्षान्ता	unwearied [gauging by this]	आत्मनः	contemplative-soul, of
आश्रमः न	= hermitage, not, very,			महर्षेः	great sage
अति दूर स्थः	far, it is situated.				

As to how the trees are appearing with velvety leaves, and as to how the animals and birds appear unwearied, thus gauging by this it appears that the hermitage of that contemplative soul Agastya is situated not very far from here. [4-11-78]

अगस्त्य इति विख्यातो लोके स्वेन एव कर्मणा ।  
आश्रमो दृश्यते तस्य परिश्रान्त श्रम अपहः ॥ ४-११-७९

स्वेन कर्मणा	= by his own, deed, only	अगस्त्य इति	= Agastya, thus	विख्यातः	= he who is renowned,
एव				लोके	in world
तस्य परि	= his, wearied one,	आश्रमः	= hermitage, it appears		
श्रान्त श्रम	weary, alleviates	दृश्यते	to be.		
अपहः					

He who by his own deed is renowned in the world as Agastya, the stopper of mountain, it appears to be his hermitage that alleviates the weary of wearied ones. [4-11-79]

The name Agastya is cleavable like अग स्थ mountain, who stayed, stopped from excessive growth.

प्राज्य धूम आकुल वनः चीर माला परिष्कृतः ।  
प्रशान्त मृग यूथः च नाना शकुनि नादितः ॥ ४-११-८०

प्राज्य धूम	= huge, with smoke,	चीर माला	= jute cloths, garlands,	प्रशान्त मृग	= peaceful, deer, herds,
आकुल वनः	overrun by, forest	परिष्कृतः	overstuffed with	यूथः च	also overcrowded
	[nearby hermitage]				with

नाना शकुनि = divers, birds, sonority  
नादितः [overloaded with.]

The forest nearby this hermitage is overrun by huge smoke from altars of fire, overstuffed with the garlands of jute cloth, overcrowded with the herds of peaceful deer, and also overloaded with sonority of the birds. [4-11-80]

निगृह्य तरसा मृत्युम् लोकानाम् हित काम्यया ।  
दक्षिणा दिक् कृता येन शरण्या पुण्य कर्मणा ॥ ४-११-८१

निगृह्य तरसा = impeding, by might, मृत्युम् death	लोकानाम् = for worlds, well-being, हित काम्यया wishing	दक्षिणा दिक् = southern, extent
कृता येन = made, by whom, live- शरण्या able	पुण्य कर्मणा = pious, deeds.	

He who impeding death by his yogic might and wishing well-being for worlds made this southern extent a liveable province by his pious deeds, his hermitage is this. [4-11-81]

There is some problem in copying. These stanzas of verse have already appeared above at 4-11-54.

तस्य इदम् आश्रम पदम् प्रभावाद् यस्य राक्षसैः ।  
दिक् इयम् दक्षिणा त्रासाद् दृश्यते न उपभुज्यते ॥ ४-११-८२

यस्य = whose	प्रभावात् = by influence	राक्षसैः = by demons, this, इयम् southern, quarter
त्रासात् = appallingly, is seen दृश्यते [behold]	न उप भुज्यते = not, enjoyed [even they fear to live here]	दक्षिणा दिक् इदम् तस्य = this one, his Agastya, आश्रम पदम् hermitage.

Under whose influence the demons behold this southern quarter appallingly, and they do not even venture to live here, such a sage Agastya hermitage is this. [4-11-82]

यदा प्रभृति च आक्रान्ता दिग् इयम् पुण्य कर्मणा ।  
तदा प्रभृति निर् वैराः प्रशान्ता रजनी चराः ॥ ४-११-८३

यदा प्रभृति = when, from	पुण्य कर्मणा = pious, deeded one	इयम् दिक् = this, quarter, is taken आक्रान्ता possession
तदा प्रभृति = from, then	रजनी चराः = night, walkers, with- निर् वैराः out, feud, they calmed प्र शान्ताः down. अभवत्	

And from when that pious deeded Agastya took possession of this quarter, from then on the night walkers are calmed down and remained without feud. [4-11-83]

नाम्ना च इयम् भगवतो दक्षिणा दिक् प्रदक्षिणा ।  
प्रथिता त्रिषु लोकेषु दुर्धर्षा क्रूर कर्मभिः ॥ ४-११-८४

प्र दक्षिणा	= verily, worthiest one [ दक्षिण also means योग्य निपुण कुशली - expert, be-fitting one, dextrous one]	इयम्	= this, southern, quarter	भगवतः	= of godly-saint
प्रथिता त्रिषु लोकेषु	= is known, in three, worlds	दक्षिणा दिक्		नाम्ना	Agastya, in the name of
		क्रूर कर्मभिः	= for those with cruel deeds	दुर् धर्षा	= remained unattack-able.

This very worthy southern quarter is known in the name of that godly saint Agastya and this remained unattackable to the demons with cruel deeds. [4-11-84]

मार्गम् निरोद्धुम् सततम् भास्करस्य अचल उत्तमः ।  
संदेशम् पालयन् तस्य विन्ध्य शैलो न वर्धते ॥ ४-११-८५  
अयम् दीर्घ आयुषः तस्य लोके विश्रुत कर्मणः ।  
अगस्त्यस्य आश्रमः श्रीमान् विनीत मृग सेवितः ॥ ४-११-८६

श्रीमान्	= glorious one	वि नीत मृग	= well, behaved, by	अयम्	= this hermitage
भास्करस्य	= sun, path, always, to	जन सेवितः	animals [by people,] adored by	यस्य	= whose, directive, com- plying
मार्गम्	obstruct [wishing]	अचल	= mountain, highest, Vindhya, mountain	संदेशम्	
सततम्		उत्तमः		पालयन्	
निरोद्धुम्		विन्ध्य शैलः		लोके वि श्रुत	= in world, one with
न वर्धते	= not, heightening	तस्य	= of his [of Agastya]	कर्मणः	renowned, deeds
दीर्घ आयुषः	= long, aged one	अयम्	= this one is ]	अगस्त्यस्य	= Agastya, hermitage.
				आश्रमः	

Complying which sage directive Mt. Vindhya ceased to heighten in order not to obstruct the path of the sun, such sage hermitage is this who is renowned in the world by his deeds and whose longevity is inestimable, hence this glorious hermitage is adored by well-behaved animals and humans as well. [4-11-85, 86]

The name Agastya is derived from a famous act of this Sage. Mt. Meru is the highest peak on earth. By its nature it grows day by day, and stands first to be saluted by the rising sun in east every day. Jealous of this Mt. Meru, Mt. Vindhya started to rise to exceed the height of Mt. Meru, thus obstructing the sun path. Then the day changed for night and the travel of Sun and Moon, the performance of Vedic rituals, which are bound by the solar lunar movement, went topsy-turvy. Then the gods prayed Agastya to do something to decrease the height of Mt. Meru. Agastya and his wife then were coming to Mt. Vindhya and seeing its height, he requested Mt. Vindhya, Oh, Mountain King Vindhya, myself and my wife are going southward, and we are

not able to climb this much height... kindly lower yourself, so that we old people climb you and go to the other side... Mt. Vindhya being an ardent worshipper of sages and saints immediately lowered his height to the ground level, so that the old couple need not climb but just walk over him. Agastya and his wife on coming to the southern side of the mountain again requested Mt. Vindhya to be at this height only, for they will be returning soon to north. Mt. Vindhya readily agreed for that also, and it is lying like that even today. Because Agastya did not return to north on coming to south Mt. Vindhya is still believed to be at ground level. Thus the solar and lunar movement, seasons revolve, Vedic calendars etc. are again put to normalcy. Thus the name Agastya, अग स्थ mountain, stopper, अगम् स्थास्यति or, स्तभ्नाति इति अगस्त्यः . He played an important role in uplifting southern regions of India, namely Dravidian cultures. His wife is Lopaamudra, the saintly lady will be quoted in Lalitha Sahasra Naamaavali. The thousand name of Mother Universe.

एष लोक अर्चितः साधुः हिते नित्यम् रतः सताम् ।  
अस्मान् अधिगतान् एष श्रेयसा योजयिष्यति ॥ ४-११-८७

लोक अर्चितः = by world, esteemed	साधुः = gentle one	एष सताम् = he, in respect of sagacious ones, always, interested
अधि गतान् = when we go to him, for us, beneficence, he accords.		
अस्मान्		
श्रेयसा योजयिष्यति		

He that gentle sage who is always interested in the respect of sagacious ones is thus an esteemed one in the world, and for us when we approach him he accords beneficence. [4-11-87]

आराधयिष्यामि अत्र अहम् अगस्त्यम् तम् महामुनिम् ।  
शेषम् च वन वासस्य सौम्य वत्स्यामि अहम् प्रभो ॥ ४-११-८८

प्रभो = oh, adept one Lakshmana	अहम् अत्र = I, there, him, the great sage, Agastya, I wish to worship	सौम्य = oh, gentle one
वन वासस्य = forest, dwelling, remainder of, I, [here]	तम् महा मुनिम् अगस्त्यम् आराधयिष्यामि	
शेषम्		
अहम्		
वत्स्यामि		

Oh, adept Lakshmana, I wish to worship that great saint Agastya therein that hermitage, and oh, gentle one, I think of living the remainder of forest living here only. [4-11-88]

अत्र देवाः सगन्धर्वाः सिद्धाः च परम ऋषयः ।  
अगस्त्यम् नियत आहाराः सततम् पर्युपासते ॥ ४-११-८९

अत्र देवाः	= there, gods	स गन्धर्वाः	= with, gandharva-s,	परम ऋषयः	= exalt, sages
नियत	= controlled, dietary	सिद्धाः च	siddha-s, also	सततम्	= always
आहाराः	habits [by which he gained a regulatory self-discipline	अगस्त्यम्	= at Agastya		
परि उपासते	= they worship.				

There gods with gandharva-s, siddha-s, exalted sages will be worshipping Agastya who is self-regulating self-disciplinary. [4-11-89]

न अत्र जीवेत् मृषावादी क्रूरो वा यदि वा शठः ।  
नृशंसः पाप वृत्तो वा मुनिः एष तथा विधः ॥ ४-११-९०

मृषा वादी	= lie, teller [liar]	क्रूरः वा	= cruel one, either	यदि वा	= or, else
शठः	= deceiver	नृ शम्सः	= man, torturer	पप वृत्तः वा	= sinful, in behaviour, either
अत्र न	= there, not, he will be	एष मुनिः	= this, sage is, of that,		
जीवेत्	able to live	तथा विधः	nature.		

There no liar can live, nor a savage, nor even a deceiver, nor a man-torturer, nor one with sinful behaviour, for that sage is of that nature. [4-11-90]

अत्र देवाः च यक्षाः च नागाः च पतंगैः सह ।  
वसन्ति नियत आहारा धर्मम् आराधयिष्णवः ॥ ४-११-९१

अत्र देवाः	= there, gods, yaksha-	वसन्ति	= live	नियत	= with controlled, di-
च यक्षाः च	s [celestials,] naagaa-			आहारा	etary
नागाः च	s [reptiles,] pataga-s				
पतंगैः सह	[birds,] together				
धर्मम्	= of dharma	आराध	= worship, wishing to.		
		यिष्णवः			

There the gods, celestials, reptiles, birds live together wishing to worship the Absolute with self-discipline. [4-11-91]

अत्र सिद्धा महात्मानो विमानैः सूर्य सन्निभैः ।  
त्यक्त्वा देहान् नवैर् देहैः स्वर् याताः परम ऋषयः ॥ ४-११-९२

अत्र सिद्धा	= there, accomplished,	विमानैः सूर्य	= by aircrafts, sun, simi-	त्यक्त्वा	= relinquishing, [mor-
महात्मानः	great souls	सन्निभैः	lar to	देहान्	tal] bodies

नवैः देहैः	= with new, [celestial] bodies	स्वर् याताः	= to heavens, rode on	परम ऋषयः	= blest, sages.
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There the blest and great souls of accomplished asceticism rode to heavens by aircrafts similar to sun in splendence, on relinquishing their mortal bodies here and on obtaining new bodies. [4-11-92]

यक्षत्वम् अमरत्वम् च राज्यानि विविधानि च ।  
अत्र देवाः प्रयच्छन्ति भूतैः आराधिताः शुभैः ॥ ४-११-९३

शुभैः	= by auspicious beings,	यक्षत्वम्	= state of celestials	अमरत्वम् च	= immortality
भूतैः अत्र	there, worshipped,				
आराधिताः	gods				
देवाः					
राज्यानि	= realms, many a, also	प्र यच्छन्ति	= they will endow.		
विविधानि च					

There gods will endow the state of celestials or immortals, or many realms of divine living to those auspicious beings that worship them. [4-11-93]

आगताः स्म आश्रम पदम् सौमित्रे प्रविश अग्रतः ।  
निवेदय इह माम् प्राप्तम् ऋषये सह सीतया ॥ ४-११-९४

सौमित्रे	= oh, Soumitri	आगताः स्म	= arrived at, we are, at	प्रविश अग्रतः	= you enter, firstly
माम् सीतया	= me, Sita, along with,	आश्रम पदम्	hermitage, threshold		
सह इह	here, arrived	निवेदय	= you submit	ऋषये	= to Sage
प्राप्तम्					

We arrived at the threshold of the hermitage, oh, Soumitri, you enter firstly and submit to Sage Agastya about my arrival at this place along with Sita. [4-11-94]

This is an important point of Raama speaking to Lakshmana for a protocol to enter the hermitage. Earlier all the three used to enter together, releasing bowstrings and in all their submissiveness. But here Raama wants to follow an imperial protocol to announce his arrival there. Raama is said to have asked Lakshmana to inform the sage that कर्तृ subject to eliminate - himself and the object, or the instrument to eliminate Ravana, namely Sita have come. Raama says in above verses that he would like to spend rest of the exile here in this hermitage. But Sage Agastya later asks him to proceed to Panchavati, i.e., towards the dominions of demons. For that and for keeping the sage informed about the arrival of time to eradicate Ravana, Raama seeks this protocol.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकादशः सर्गः ॥

Thus completes 11<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 12 Sarga 12 - द्वादशः सर्ग

## Entering The Hermitage Of Sage Agastya

## Introduction -

Raama, Lakshmana, and Sita enter the hermitage of Sage Agastya. Sage Agastya is also waiting to receive Raama for along time, and now receives them with all honours, sagaciously perceiving Raama as Vishnu incarnate. Sage Agastya gives a divine bow of Vishnu, two quivers with ever replenishing with arrows, and a golden sword in a golden sheath to Raama, saying that with the very same armoury Vishnu once eradicated evil on earth.

स प्रविश्य आश्रम पदम् लक्ष्मणो राघव अनुजः ।  
अगस्त्य शिष्यम् आसाद्य वाक्यम् एतद् उवाचः ॥ ३-१२-१

राघव अनुजः	= Raghava, younger	आश्रम पदम्	= hermitage, threshold,	अगस्त्य	= Agastya, disciple, on
सः लक्ष्मणः	brother, he, that	प्रविश्य	on entering	शिष्यम्	reaching
	Lakshmana			आसाद्य	
वाक्यम्	= sentence, this one,				
एतत्	spoke.				
उवाचः					

On entering the hermitage Lakshmana, the younger brother of Raghava, reached Agastya disciple and spoke this sentence to him. [3-12-1]

राजा दशरथो नाम ज्येष्ठः तस्य सुतो बली ।  
रामः प्राप्तो मुनिम् द्रष्टुम् भार्यया सह सीतया ॥ ३-१२-२

दशरथः नाम	= Dasharatha, named,	तस्य ज्येष्ठः	= - his, eldest, son	बली	= dynamic one
राजा	king was there	सुतः		मुनिम्	= sage, to see has ar-
रामः	= Raama	भार्यया	= his wife, Sita, along	द्रष्टुम् प्राप्तः	rived.
		सीतया सह	with		

A king named Dasharatha was there, his eldest son and the dynamic one, Raama has arrived along with his wife Sita to see the sage. [3-12-2]

लक्ष्मणो नाम तस्य अहम् भ्राता तु अवरजो हितः ।  
अनुकूलः च भक्तः च यदि ते श्रोत्रम् आगतः ॥ ३-१२-३

अहम् तु	= I am, but	तस्य	= his, laterer, younger	लक्ष्मणः नाम	= Lakshmana, named,
		अवरजः	one	भ्राता	brother



हितः अनुकूलः च	= loyal, adherent one, also	भक्तः च	= dedicated one, also	ते श्रोत्रम् आगतः यदि	= to your, ear, has come, if at all [if ever you have heard.]
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I am his loyal, dedicated, and adherent younger brother named Lakshmana, if ever you have heard of us. [3-12-3]

ते वयम् वनम् अत्युग्रम् प्रविष्टाः पितृ शासनात् ।  
द्रष्टुम् इच्छामहे सर्वे भगवन्तम् निवेद्यताम् ॥ ३-१२-४

ते	= such as we are	वयम् पितृ शासनात्	= we, by our father de- cree	अति उग्रम् वनम् प्रविष्टाः निवेद्यताम्	= entered, awful, forests   = let it be informed.
सर्वे भगवन्तम्	= all, godly sage	द्रष्टुम् इच्छामहे	= we wish to see		

Such as we are, we entered the awful forest at the decree of our father, and we wish to see the godly sage, let this be informed to him. Said Lakshmana to the disciple of Agastya. [3-12-4]

तस्य तद् वचनम् श्रुत्वा लक्ष्मणस्य तपोधनः ।  
तथा इति उक्त्वा अग्नि शरणम् प्रविवेश निवेदितुम् ॥ ३-१२-५

तपः धनः	= ascetically, rich [disci- ple of Agastya]	तस्य लक्ष्मणस्य तत् वचनम् श्रुत्वा	= his, Lakshmana, that, word, on hearing	तथा इति उक्त्वा	= like that, thus, saying
अग्नि शरणम् प्रविवेश निवेदितुम्	= fire, sanctum, entered, to submit to sage.				

On hearing that sentence of Lakshmana that disciple who is ascetically rich replied agreed, and he entered the sanctum of Ritual-fire to submit the same to Agastya. [3-12-5]

This sanctum where the Altar of Fire is established will be well deep inside these hermitages. One arrives at the Altar of Fire after passing through many places designated to particular deities, where fire oblations are conducted. These places of worship occurring before the hall of homa are listed in the coming verses.

स प्रविश्य मुनिश्रेष्ठम् तपसा दुष्प्रधर्षणम् ।  
कृत अञ्जलिः उवाच इदम् राम आगमनम् अञ्जसा ॥ ३-१२-६  
यथा उक्तम् लक्ष्मणेन एव शिष्यः तस्य अगस्तस्य संमतः ।

अगस्तस्य सम्मतः शिष्यः	= to Agastya, agreeable, disciple	सः अञ्जसा प्रविश्य	= he, quickly, entered	कृत अञ्जलिः	= on making palm-fold
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लक्ष्मणेन यथा उक्तम् एव राम आगमनम्	= by Lakshmana, as said, that, alone  = about Raama, arrival	तपसा दुष् प्र धर्षणम् इदम् उवाच	= by asceticism, irrefutable sage - to Agastya = this, said.	मुनि श्रेष्ठम्	= to sage, the eminent
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He that agreeable disciple of sage quickly approached the irrefutable sage by his asceticism, made palm-fold and said this to the eminent sage about about the arrival of Raama, exactly as said by Lakshmana. [3-12-6, 7a]

पुत्रौ दशरथस्य इमौ रामो लक्ष्मण एव च ॥ ३-१२-७  
प्रविष्टौ आश्रमपदम् सीतया सह भार्यया ।

रामः लक्ष्मण एव च प्रविष्टौ आश्रमपदम्	= Raama, Lakshmana, thus, also = entered, hermitage, threshold.	दशरथस्य इमौ पुत्रौ	= Dasharatha, these, sons	भार्यया सीतया सह	= wife, Sita, with
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Sons of King Dasharatha, Raama and also thus Lakshmana have entered the threshold of hermitage along with the wife of Raama, namely Sita. [3-12-7b, 8a]

द्रष्टुम् भवन्तम् आयातौ शुश्रूषार्थम् अरिन्दमौ ॥ ३-१२-८  
यद् अत्र अनन्तरम् तत् त्वम् आज्ञापयितुम् अर्हसि ।

अरिन्दमौ अत्र यत् अनन्तरम्	= enemy-destroyers those Raama and Lakshmana = there [in this regard,] what, next is to be done	भवन्तम् द्रष्टुम् तत् त्वम् आज्ञापयितुम् अर्हसि	= you, to see  = that, you, to order, apt of you.	शुश्रूषार्थम् आयातौ	= to serve you, for the purpose of, they have come
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Those two enemy-destroyers have come cherishing to see and serve you, hence it will be apt of you to order what next is to be done in this regard. Said disciple to the sage. [3-12-8b, 9a]

ततः शिष्यात् उपश्रुत्य प्राप्तम् रामम् स लक्ष्मणम् ॥ ३-१२-९  
वैदेहीम् च महाभागम् इदम् वचनम् अब्रवीत् ।

ततः शिष्यात् वैदेहीम् च महाभागम्	= then, from disciple  = Vaidehi, also, highly, fortunate one	स लक्ष्मणम् रामम् प्राप्तम् इदम् वचनम् अब्रवीत्	= with, Lakshmana, Raama, has come  = this, word, said.	उपश्रुत्य	= on hearing
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Having heard from the disciple that Raama has arrived with Lakshmana and with highly fortunate Sita

the sage said this to him. [3-12-9b, 10a]

दिष्ट्या रामः चिरस्य अद्य द्रष्टुम् माम् समुपागतः ॥ ३-१२-१०  
मनसा कांक्षितम् हि अस्य मया अपि आगमनम् प्रति ।

दिष्ट्या	= providentially	रामः	= Raama	चिरस्य माम्	= after a long, me, to see
अद्य सम्	= today, he came my	अस्य	= his, arrival, towards	द्रष्टुम्	
उप अगतः	nearby	आगमनम्		मया मनसा	= by me, by heart,
		प्रति		कांक्षितम्	yearned for, indeed.
				हि	

My heart is indeed yearning for his arrival, and after this long a time Raama providentially came to see me. [3-12-10b, 11a]

गम्यताम् सत्कृतो रामः स भार्यः सह लक्ष्मणः ॥ ३-१२-११  
प्रवेश्यताम् समीपम् मे किम् असौ न प्रवेशितः ।

गम्यताम्	= go forth	रामः स भार्यः	= Raama be, with, wife,	सत् कृतः	= make welcome
		सह लक्ष्मणः	with, Lakshmana		
मे समीपम्	= in my, proximity, be	किम् असौ न	= why, he is, not, en-		
प्रवेश्यताम्	entered	प्रवेशितः	tered [as yet.]		

Go forth and make welcome to Raama, Lakshmana and to Sita, and they be entered here, why you have not invited them as yet? [3-12-11b, 12a]

Agastya is waiting for long to receive Raama to handover a great bow, quivers and sword. Agastya himself an eliminator of demons and Raama mission is also the same. Therefore, on hearing that Raama arrived his ears are said to have received an ear-pleasing experience, कर्ण आनन्द अनुभव . Maheshvara Tirtha.

एवम् उक्तः तु मुनिना धर्मज्ञेन महात्मना ॥ ३-१२-१२  
अभिवाद्य अब्रवीत् शिष्यः तथा इति नियत अञ्जलिः ।

धर्मज्ञेन	= by virtue-knower	महात्मना	= , by great soul, by sage	एवम् उक्तः	= thus, one who is said
		मुनिना		तु	
शिष्यः	= disciple	नियत	= having done, with	तथा इति	= thus it will be done , he
		अञ्जलिः	palm-fold, having	अब्रवीत्	said.
		अभिवाद्य	adored		

Thus said by the great-souled sage and the knower of virtue, the disciple adored him with palm-fold saying that as you say. [3-12-12b, 13a]

तदा निष्क्रम्य सञ्चान्तः शिष्यो लक्ष्मणम् अब्रवीत् ॥ ३-१२-१३  
क्व असौ रामो मुनिम् द्रष्टुम् एतु प्रविशतु स्वयम् ।

तदा शिष्यः = then, disciple, a little सम् भ्रान्तः perplexed असौ रामः क = this, Raama, where is he	निष् क्रम्य = on going out मुनिम् = sage, to see, let him द्रष्टुम् एतु come	लक्ष्मणम् = to Lakshmana, said अब्रवीत् प्रविशतु = enter, on his own. स्वयम्
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Then that disciple went out with a little perplexity and said this to Lakshmana, Where is this Raama? He may come to see the sage and let him enter hermitage on his own. Said that disciple to Lakshmana. [3-12-13b, 14a]

ततो गत्वा आश्रम पदम् शिष्येण सह लक्ष्मणः ॥ ३-१२-१४  
दर्शयामास काकुत्स्थम् सीताम् च जनकात्मजाम् ।

ततः लक्ष्मणः = Lakshmana, disciple, शिष्येण सह along with जनकात्मजाम् = at Janaka daughter, सीताम् च Sita, also	गत्वा आश्रम = having gone, of her- पदम् mitage, exterior दर्शयामास = started to show.	काकुत्स्थम् = at Raama
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Then on going out to the exterior of that hermitage along with that disciple, Lakshmana has shown him Raama and Janaka daughter Sita. [3-12-14b, 15a]

तम् शिष्यः प्रश्रितम् वाक्यम् अगस्त्य वचनम् ब्रुवन् ॥ ३-१२-१५  
प्रावेशयत् यथा न्यायम् सत्कार अर्ह सुसत्कृतम् ।

शिष्यः = disciple सु सत्कृतम् = well, receiving	प्रश्रितम् = obliging [words,] अगस्त्य Agastya, word of, वचनम् while telling [repeat- ब्रुवन् ing] प्रावेशयत् = entered, as per, proce- यथा न्यायम् dure.	सत्कार = reception, worthy अर्हम्
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While that disciple repeated the obliging words of Agastya entered that reception-worthy Raama into hermitage on receiving him well. [3-12-15b, 16a]

प्रविवेश ततो रामः सीतया सह लक्ष्मणः ॥ ३-१२-१६  
प्रशान्त हरिण आकीर्णम् आश्रमम् हि अवलोकयन् ।

ततः रामः = then, Raama, Sita, सीतया सह with, Lakshmana लक्ष्मणः प्रविवेश = Entered	प्रशान्त = docile, deer, over- हरिण spread with आकीर्णम्	आश्रमम् = hermitage, on looking अवलोकयन् over
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And then Raama entered the hermitage with Sita and Lakshmana looking over it which is overspread with docile deer. [ 3-12-16b, 17a]

स तत्र ब्रह्मणः स्थानम् अग्नेः स्थानम् तथैव च ॥ ३-१२-१७  
विष्णोः स्थानम् महेन्द्रस्य स्थानम् चैव विवस्वतः ।  
सोम स्थानम् भग स्थानम् स्थानम् कौबेरम् एव च ॥ ३-१२-१८  
धातुर् विधातुः स्थानम् च वायोः स्थानम् तथैव च ।  
स्थानम् च पाश हस्तस्य वारुणस्य महात्मनः ॥ ३-१२-१९  
स्थानम् तथैव गायत्र्या वसूनाम् स्थानम् एव च ।  
स्थानम् च नागराजस्य गरुड स्थानम् एव च ॥ ३-१२-२०  
कार्तिकेयस्य च स्थानम् धर्म स्थानम् च पश्यति ।

सः तत्र = he [Raama,] therein, ब्रह्मणः Brahma, sanctum स्थानम् विष्णोः = Vishnu, sanctum स्थानम् विवस्वतः = Vivasvat [Sun] स्थानम् = sanctum, of Kubera, कौबेरम् एव like that, also च वायोः = Vaayu [Air-god,] sanc- स्थानम् tum स्थानम् = sanctum, also like that, तथैव of Gayatri गायत्र्या गरुड = GaruDa [Divine Eagle] स्थानम् एव sanctum of, also च पश्यति = saw.	तथैव च = like that, also महेन्द्रस्य = Mahendra sanctum स्थानम् सोम स्थानम् = Soma [Moon] sanctum धातुः = Dhaata, Vidhaata विधातुः sanctums, also स्थानम् च स्थानम् च = sanctum, also, of पाश हस्तस्य Noose-wielder वसूनाम् = Vasu-s, sanctum, also स्थानम् एव च कार्तिकेयस्य = Kaartikeya, also, sanc- च स्थानम् tum	अग्नेः = Fire, sanctum स्थानम् चैव = also, like that भग स्थानम् = Bhaga, sanctum तथैव च = like, that also वारुणस्य = of Rain-god, great soul महात्मनः स्थानम् च = sanctum, of cobra, नाग राजस्य king [aadi sheSa] धर्म स्थानम् = Dharma, sanctum, च also
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Raama entered inside the hermitage and saw therein the sanctus of Brahma, Fire-god, Vishnu, Indra, Vi-vasvat - the Sun-god, Soma - the Moon-god, Bhaga - one among the twelve Suns, and the sanctusms of Kubera, [Wealth-Management-god, are seen and passed by the three of them, sanctums of Dhaata, Vidhaata - Vedic deities created by Brahma to help Svayambhuu Manu, santucm of Vaayu - the Air-god, and also like that the sanctum of great-soloed VaruNa - the Rain-god who also wields noose, and the sanctum of Gayatri - the presiding deity of gnosis, sanctum of Vasus - eight of them, and the sanctum of cobra king - aadi sheSa, the divine Thousand-headed serpent that bears this globe on its head, and on which Vishnu reclines, and even the sanctum of GaruDa - the Divine Eagle and the vehicle of Vishnu, and the half brother of aadi sheSa, and the sanctum of Kaartikeya - chief of gods army, second son of Shiva, and the sanctum of Dharma - Dharmaraaja, presiding deity of Virtue-Vice-Time of living beings, in-charge of the hell. [17b, 18, 19, 20, 21a]

These sanctums are particular holy places in hermitages where those designated deities will be invoked

for worship. These will be seventeen in general, as said in Vedic doctrine, यो वै सप्त दश - Defined by seventeen letters. On passing through all these places, the place of होम कुण्ड , Altar of Fire will come. Hence, usually none will be allowed inside the hermitages, and all are supposed to stay in आश्रम पदम् , the hermitage threshold, a porch or portico minus its roofing. As such Raama wanted an entry in to hermitage.

ततः शिष्यैः परिवृतो मुनिर् अपि अभिनिष्पतत् ॥ ३-१२-२१  
तम् ददर्श अग्रतो रामो मुनीनाम् दीप्त तेजसम् ।

ततः शिष्यैः परि वृतः	= then, by disciples, en- circled	मुनिः अपि अभि निष्पतत्	= sage, even, came out quickly	रामः दीप्त तेजसम् मुनीनाम् अग्रतः	= Raama, he who is glowing, brilliant, sages, before
तम् ददर्श	= him [sage,] has seen.				

Then encircled by disciples the sage Agastya came out quickly, and Raama saw him who is glowing brilliant before all the other sages. [3-12-21b, 22a]

In the list of sanctums said above no place is said for Shiva, on which earlier commentators discussed much. Of them Govindaraja stated, Shiva has no worshipfulness in Vaishnavite way, hence his sanctum is unsaid:

अत्र पूज्य दैवतेषु रुद्रस्य अनुपादानात् अ-पूज्यत्वम् उक्तम्।  
अधुना कैश्चित् पूज्य मानता तु तामस शास्त्र अनुरोधनेति बोध्यम्॥

Others contradicted this, saying that when Shiva son, Kaartikeya is adorable, why not his Father? Raama Tilaka states अग्निरत्र रुद्रः The naming of Agni, Fire-god, as in 17th verse itself is Rudra, namely Shiva. ShiromaNi commentary also puts in the same way तत्र अग्नि शब्देन शम्भुः उच्यते By the nomenclature of Fire, Shiva is to be construed.

अब्रवीत् वचनम् वीरो लक्ष्मणम् लक्ष्मिवर्धनम् ॥ ३-१२-२२  
बहिर् लक्ष्मण निष्क्रामति अगस्त्यो भगवान् ऋषिः ।  
औदार्येण अवगच्छामि निधानम् तपसाम् इमम् ॥ ३-१२-२३

वीरः	= bold one Raama	लक्ष्मणम् लक्ष्मि वर्धनम्	= to Lakshmana, for- tune, fortifier	अब्रवीत् वचनम्	= said, sentence
लक्ष्मण	= oh, Lakshmana	अगस्त्यः भगवान् ऋषिः	= Agastya, godly, sage	बहिः निष्क्रामति	= to outside, exiting
औदार्येण इमम् तपसाम् निधानम् इति	= by eminence, him, for all ascesis, depository, [thus]	अव गच्छामि	= I am comprehending.		

On seeing the brilliantly glowing sage among those sages, he that bold Raama said this sentence to Lakshmana, the fortifier of fortune, Here comes the godly sage, Lakshmana, by his eminence I comprehend him as a depository of all ascesis. [3-12-22b, 23]

एवम् उक्त्वा महाबाहुः अगस्त्यम् सूर्य वर्चसम् ।  
जग्राह आपतत् तस्य पादौ च रघुनन्दन ॥ ३-१२-२४

महाबाहुः	= great-armed [dexterous] one Raama	अगस्त्यम्	= of Agastya, of sun, radiance	एवम् उक्त्वा	= thus, saying
तस्य पादौ च	= his [Agastya,] feet,	जग्राह	= taken [touched reverentially,] on falling.		
रघुनन्दन	also, Raghu descendent	आपतत्			

That dexterous Raama on saying about that sun-like radiant sage Agastya, he that descendent of Raghu fell on the feet of Agastya touching them reverentially. [3-12-24]

अभिवाद्य तु धर्मात्मा तस्थौ रामः कृताञ्जलिः ।  
सीतया सह वैदेह्या तदा रामः स लक्ष्मणः ॥ ३-१२-२५

तदा रामः	= then, he who is a delight to onlookers, that Raama	वैदेह्या	= Videha princess, Sita,	अभिवाद्य तु	= addressing himself,
कृत	= palms-adjoined	सीतया सह	along with, and with	धर्मात्मा	but, noble-hearted one
अञ्जलिः		स लक्ष्मणः	Lakshmana		
		तस्थौ	= stood aside.		

Then he who is a delight to the on lookers that noble-hearted Raama on revering the sage along with Lakshmana and Sita, the princess from Videha, stood aside with his palms adjoined. [3-12-25]

प्रतिगृह्य च काकुत्स्थम् अर्चयित्वा आसन उदकैः ।  
कुशल प्रश्नम् उक्त्वा च आस्यताम् इति सोऽब्रवीत् ॥ ३-१२-२६

अर्चयित्वा	= offering, seat, water	काकुत्स्थम्	= Raama, is received	कुशल प्रश्नम्	= well-being, inquiries,
आसन		प्रति गृह्य		उक्त्वा च	spoke, also [exchanging pleasantries]
उदकैः					
आस्यताम्	= be seated , thus, he				
इति सः	[sage,] said.				
अब्रवीत्					

Offering seat and water that sage received Raama, and even on exchanging pleasantries that sage said to him, please be seated. [3-12-26]

अग्निम् हुत्वा प्रदाय अर्घ्यम् अतिथिन् प्रतिपूज्य च ।  
वानप्रस्थेन धर्मेण स तेषाम् भोजनम् ददौ ॥ ३-१२-२७

सः अग्निम् हुत्वा	= he [the sage,] fire, hav- ing worshipped [for himself]	प्रदाय अर्घ्यम्	= having offered, water	अतिथिम् प्रति पूज्य च	= guest, having wor- shipped [with other formalities,] also
वानप्रस्थेन धर्मेण	= by hermit, obser- vances	तेषाम् भोजनम् ददौ	= for them, food, he gave.		

Having completed his personal worship to Fire-god, and having offered water and other formalities to guest, that sage gave viands to guests according to his hermitic observances. [3-12-27]

The hermit observances include the ritual to Fire-god before food. In some case one has to personally light the fire, cook his own food to the chanting of hymns, like Agastya which is an observances called विश्व देवम्. Even now these are observed by some Vedic Brahmins.

प्रथमम् च उपविश्य अथ धर्मज्ञो मुनिपुंगवः ।  
उवाच रामम् आसीनम् प्राञ्जलिम् धर्मकोविदम् ॥ ३-१२-२८

अथ धर्म ज्ञः मुनि पुंगवः	= then, well, informed one -shrewd, sage, em- inent	प्रथमम् उपविश्य	= at the outset, taking a seat	आसीनम्	= one who took seat [later]
प्राञ्जलिम्	= one with adjoined palms	धर्म कोविदम्	= one who in arts of virtue, proficient - well-advised, prudent	रामम्	= to Raama
उवाच	= spoke to.				

Then that eminent and shrewd sage Agastya in righteousness took his seat at the outset, and spoke to prudent Raama of righteousness itself, and who by now is sitting with his palms adjoined. [3-12-28]

अग्निम् हुत्वा प्रदाय अर्घ्यम् अतिथिम् प्रतिपूजयेत् ।  
अन्यथा खलु काकुत्स्थ तपस्वी समुदाचरन् ।  
दुःसाक्षी इव परे लोके स्वानि मांसानि भक्षयेत् ॥ ३-१२-२९

अग्निम् हुत्वा	= fire is, worshipping	प्रदाय अर्घ्यम्	= giving, water	अतिथिम् प्रतिपूजयेत्	= guest is, worshipped
काकुत्स्थ	= oh, Raama	अन्यथा समुदाचरन् तपस्वी	= otherwise, if practices, a hermit	दुः साक्षी इव	= false, deponent, like
परे लोके	= in other, world	स्वानि मांसानि भक्षयेत्	= own, flesh, eats.		

Worshipping the fire, giving water and worshipping the guest a hermit should receive a guest and feed him, and if a hermit practices contrarily, oh, Raama, he is destined to eat his own flesh like a false deponent



in other world say, hell. [3-12-29]

A guest is one who enables the host to go to heavens.

इष्टो वा यदि वा द्वेष्यो मूर्खः पण्डित एव वा ।  
सम्प्राप्ते वैश्वदेव अन्ते सो अतिथि स्वर्ग सङ्क्रमः ॥

May he be dear one or despised, stupid or scholar, one who comes at the end of fire worship before meals, he leads the host to heavens - पराशर सूत्र . Any false deponent giving a false witness not only goes to hell but also is destined to eat his own flesh there. Same is the case with the host, who does not perform his daily chores to entertain his guest.

राजा सर्वस्य लोकस्य धर्मचारी महारथः ।  
पूजनीयः च मान्यः च भवान् प्राप्तः प्रिय अतिथिः ॥ ३-१२-३०

राजा सर्वस्य	= king, of all, world	धर्म चारी	= righteousness, treader	महा रथः	= great, charioteer
लोकस्य			in the path of		
पूजनीयः च	= venerable, also	मान्यः च	= estimable, also	प्रिय अतिथिः	= as dear, guest
भवान् प्राप्तः	= you, have arrived.				

You are the king of all the world, the treader in the path of righteousness, great charioteer of probity, and you are the venerable and estimable one, and you have arrived as my dear guest. [3-12-30]

The other way of rendering is: राजा सर्वस्य लोकस्य ruler, of all, three worlds, hence you are Vishnu ; महा रथः great, charioteer of mortal souls through karmic cycles, thus Narayana ; पूजनीय venerable one even in daily worship, hence Vishnu ; मान्यः credible one by those who aspire salvation, Narayana ; प्रिय अतिथि much desired guest than the routine sage/mortal guests, hence god. Thus, it is said that Sage Agastya realised Raama as Vishnu and eulogised Raama incarnation. Even the daily पूज worship is conducted in a manner of treating the deity as a symbolic guest in the household. Here that deity himself is the real guest, i.e., Narayana.

एवम् उक्त्वा फलैः मूलैः पुष्पैः च अन्यैः च राघवम् ।  
पूजयित्वा यथा कामम् ततो अगस्त्यः तम् अब्रवीत् ॥ ३-१२-३१

एवम् उक्त्वा	= thus, saying	राघवम्	= Raghava is	फलैः मूलैः	= with fruits, tubers,
				पुष्पैः च	flowers, also, others,
				अन्यैः च	also
पूजयित्वा	= adored, as desired, ac-	ततः	= then, Agastya, him [to		
यथा कामम्	cording to his ardency	अगस्त्यः	Raama,] said.		
		तम्			
		अब्रवीत्			

Saying thus, Agastya adored Raghava well with fruits, tubers, flowers and others according to his ardency, and then he said this to Raama. [3-12-31]

इदम् दिव्यम् महत् चापम् हेम वज्र विभूषितम् ।  
 वैष्णवम् पुरुषव्याघ्र निर्मितम् विश्वकर्मणा ॥ ३-१२-३२  
 अमोघः सूर्य संकाशो ब्रह्मदत्तः शर उत्तमः ।

पुरुषव्याघ्र	= oh, manly-tiger	हेम वज्र	= gold, diamonds, decorated with	दिव्यम्	= sacred, great, this,
		विभूषितम्		महत् इदम्	bow
वैष्णवम्	= Vishnu [pertains to]	निर्मितम्	= crafted by,	चापम्	
		विश्वकर्मणा	Vishvakarma	सूर्य	= sun, equalling in blaze
अमोघः शर	= unwasteful, arrows,	ब्रह्म दत्तः	= by Brahma, gifted by.	संकाशः	
उत्तमः	best				

This sacred bow that is decorated with gold and diamonds is crafted by the divine architect Vishvakarma pertains to Vishnu, and these unwasteful arrows equalling sun in their blaze are the gift of Brahma. [3-12-32, 33a]

दत्तो मम महेन्द्रेण तूणी च अक्षय सायकौ ॥ ३-१२-३३  
 संपूर्णौ निशितैः बाणैः ज्वलद्भिः इव पावकैः ।  
 महा रजत कोशो अयम् असिः हेमविभूषितः ॥ ३-१२-३४

अ क्षय	= un, exhausted, those	निशितैः	= with sharp	ज्वलद्भिः इव	= blazing, like, Ritual-
सायकौ	that have arrows			पावकैः	fire
बाणैः	= with arrows	सम्पूर्णौ	= packed with	तूणी च	= quivers, also
मम महेन्द्रेण	= to me, by Indra, [two	महा रजत	= in excellent, golden,	अयम् हेम	= this one, gold, deco-
दत्तौ	in number] are given	कोशः	sheath	विभूषितः	rated with, sword
				असिः	
मम महेन्द्रेण	= to me, by Indra,				
दत्तः	given.]				

Also these two inexhaustible quivers packed with arrows that have the blaze of Ritual-fire, and this sword decorated in gold together with its sheath made up of excellent golden are once given to me by Indra. [3-12-33b, 34]

अनेन धनुषा राम हत्वा संख्ये महासुरान् ।  
 आजहार श्रियम् दीप्ताम् पुरा विष्णुर् दिव ओकसाम् ॥ ३-१२-३५

राम	= oh, Raama	पुरा विष्णुः	= once, Vishnu, in war	अनेन धनुषा	= by this, bow
		संख्ये			
हत्वा	= killed, horrible	दिव	= in heavens, for	दीप्ताम्	= radiant, fortune, he
महासुरान्	demons	ओकसाम्	dwellers	श्रियम्	fetches.
				आजहार	

By this bow, oh, Raama, once Vishnu eliminated horrible demons in war and brought back radiant prosperity to the celestials. [3-12-35]

तत् धनुः तौ च तूणि च शरम् खड्गम् च मानद ।  
जयाय प्रतिगृहीष्व वज्रम् वज्रधरो यथा ॥ ३-१२-३६

मान द	= grace, accorder of - Raama	तत् धनुः तौ	= that, bow, those two, च तूणि also, quivers	शरम्	= arrow, sword, also
वज्र धरः	= by Thunderbolt,	जयाय	= for triumph, you re-	खड्गम् च	
वज्रम् यथा	wielder [Indra,] Thun- derbolt, as with	प्रतिगृहीष्व	ceive them.		

The bow, these two quivers, arrows, and the sword, oh, Raama, the endower of grace, receive and wield them to triumph over the demons as Indra would wield Thunderbolt. [3-12-36]

एवम् उक्त्वा महा तेजाः समस्तम् तत् वर आयुधम् ।  
दत्त्वा रामाय भगवान् अगस्त्यः पुनर् अब्रवीत् ॥ ३-१२-३७

महातेजाः	= great resplendent,	एवम् उक्त्वा	= thus, on saying	समस्तम्	= all of, them, best,
भगवान्	godly-sage, Agastya			तत् वर	weapons
अगस्त्यः				आयुधम्	
दत्त्वा रामाय	= having given, to Raama	पुनः	= again, said.		
		अब्रवीत्			

On saying thus that great resplendent and godly sage Agastya, gave all of those best weapons to Raama, and again spoke to Raama [3-12-37]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे े द्वादशः सर्गः ॥

Thus completes 12<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 13 Sarga 13 - त्रयोदशः सर्ग

## Sage Agastya Directs Sri Raama To Panchavati

## Introduction -

Raama requests Sage Agastya to indicate a place in the forest to make a residence during the days of exile. Sage Agastya foresees the next course of Raamayana, and orients his conversation around womanhood and Sita. Then that sage informs Raama to proceed to Panchavati where Sita will be delightful of its surroundings.

राम प्रीतो अस्मि भद्रम् ते परितुष्टो अस्मि लक्ष्मण ।  
अभिवादयितुम् यन् माम् प्राप्तौ स्थः सह सीतया ॥ ३-१३-१

राम प्रीतः = oh, Raama, delighted, अस्मि I am अस्मि = I am, Lakshmana लक्ष्मण अभिवादयितुम् = to pay respects, ar- प्राप्तौ स्थः rived, you have.	भद्रम् ते = safe, you be यत् = by which reason	परि तुष्टः = well, contented सीतया सह = with, Sita, me माम्
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"I am delighted Raama, safe you be, oh Lakshmana, well-contented I am for you have come to pay respects to me along with Sita. [3-13-1]

अध्व श्रमेण वाम् खेदो बाधते प्रचुर श्रमः ।  
व्यक्तम् उत्कण्ठते वा अपि मैथिली जनक आत्मजा ॥ ३-१३-२

अध्व श्रमेण = pathway, strain of, प्रचुर श्रमः much, strain  व्यक्तम् उत् = evident, above, necks. कण्ठते	वाम् बाधते = you two, it is painful	जनक = Janaka's, daughter, आत्मजा Maithili, or, even मैथिली वा अपि
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"The well-worn trail of yours on pathway is strenuousness and painful for you two, and it is evident from the sweat above your necks, even much more for Janaka's daughter, Maithili. [3-13-2] The word उत्कण्ठ is interpreted in two ways. One is उत् कण्ठ above neck, sides of face the other being the anxiousness to get some rest. Thus, they are either wet with sweat or also anxious to get rest after a long trek in woods.

एषा च सुकुमारी च खेदैः च न विमानिता ।  
प्राअज्य दोषम् वनम् प्रप्ता भर्तु स्नेह प्रचोदिता ॥ ३-१३-३

सुकुमारी च = delicate one, also भर्तु स्नेह प्र = husband's, friendship, चोदिता well, motivated by	खेदैः च न = by distresses, also, not, विमानिता discomfoted प्राअज्य दोषम् = highly, detrimental, वनम् प्रप्ता forests, she came to.	एषा = she is
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"She is delicate and not discomforted by such distresses earlier, yet motivated by her friendship she came to these highly detrimental forests. [3-13-3]

यथा एषा रमते राम इह सीता तथा कुरु ।  
दुष्करम् कृतवती एषा वने त्वाम् अभिगच्छती ॥ ३-१३-४

राम	= Raama	एषा सीता इह	= this, Sita, here, as to	तथा कुरु	= that way, make hap-
एषा वने	= she, in forest, you, fol-	यथा रमते	how, she takes delight		pen
त्वाम्	lowing	दुष् करम्	= not, possible [impos-		
अभिगच्छती		कृतवती	sible,] [deed] she has		
			done.		

"In which way Seetha takes delight in these forests, Rama, that you may ensure to her, for she has done an impossible deed in following you to forests, an impossible deed for womenfolk, in general. [3-13-4]

एषा हि प्रकृतिः स्त्रीणाम् आसृष्टे रघुनन्दन ।  
समस्थम् अनुरजंते विषमस्थम् त्यजन्ति च ॥ ३-१३-५

रघुनन्दन	= oh, Raghu's, scion	आ सृष्टे	= [from the] beginning of, creation	स्त्रीणाम्	= woman's, nature, in-
सम स्थम्	= [husbands] in good	विषम स्थम्	= in ill fortune, leave off.	प्रकृतिः हि	deed, is this way
अनुरजन्ते	fortune, they devote	त्यजन्ति च		एषा	

"From the beginning of creation the nature of women is this way only, oh scion of Raghu, they devote themselves to their men in good fortune, but they leave them off in ill fortune. [3-13-5]

शत हृदानाम् लोलत्वम् शस्त्राणाम् तीक्ष्णताम् तथा ।  
गरुड अनिलयोः शैद्यम् अनुगच्छन्ति योषितः ॥ ३-१३-६

योषितः	= women	शत	= with hundred, flow's,	शस्त्राणाम्	= with weapon's, inci-
		हृदानाम्	dangling [with the	तीक्ष्णताम्	siveness
		लोलत्वम्	mercuriality of hun-		
			dreds of dangling		
			streaks of lightning]		
तथा गरुड	= likewise, eagle, gust of	अनुगच्छन्ति	= they string along.		
अनिलयोः	wind, speediness of				
शैद्यम्					

"With the mercuriality of hundreds of streaks of thunderbolt and with the incisiveness of a weapon, and with the speediness of an eagle or the gusty wind, the women are conformable. [3-13-6] The flashes of thunderbolts are famous for their mercuriality and so capricious are the women's hearts with the speed of lightning, and razor sharp will be their attitude to cut-off the age-old friendship, if they are ill at ease, and they sever relations

with the speediness of an eagle or a gust.

इयम् तु भवतो भार्या दोषैर् एतैर् विवर्जिताः ।  
श्लाघ्या च व्यपदेश्या च यथा देवी हि अरुन्धती ॥ ३-१३-७

भवतः भार्या	= your, wife	इयम् तु	= she is, but	एतैः दोषैः वि	= with these, stigmas,
देवी	= lady, Arundhati, like	श्लाघ्या च	= exemplary, also, es-	वर्जिताः	devoid of
अरुन्धती		व्यपदेश्या वि	timable, also.		
यथा		अप दिश् च			

"But she this wife of yours is devoid of all those stigmas, an exemplary and an estimable lady, like Lady Arundhati. [3-13-7] Lady Arundhati is the wife of Sage Vashishta, an exemplary lady in devotion to her husband and she has become a star in the sky by virtue of that devotion. Even today in marriages, at the close of all observances, this star in skies is shown to the bride imbuing a sense of devotion to her bridegroom, may it be in noontime.

अलंकृतो अयम् देशः च यत्र सौमित्रिणा सह ।  
वैदेह्या च अनया राम वत्स्यसि त्वम् अरिदम् ॥ ३-१३-८

अरिन्दम राम	= oh, enemy-destroyer, Rama	सौमित्रिणा सह	= Soumitri, along with	अनया वैदेह्या च	= with this, Vaidehi, also
यत्र त्वम्	= where, you will, live	अयम् देशः	= that, province, is also,		
वत्स्यसि		च अलंकृतः	glorified.		

"Where you wish to put up along with Lakshmana and with this Sita, oh, enemy-destroyer Raama, that province shall be glorified." So said Sage Agastya to Raama." [3-13-8]

एवम् उक्तः तु मुनिना राघवः संयत अञ्जलिः ।  
उवाच प्रश्रितम् वाक्यम् ऋषिम् दीप्तम् इव अनलम् ॥ ३-१३-९

एवम् उक्तः	= thus, said, by sage	राघवः	= Raghava	संयत	= adjoining, palms
तु मुनिना		ऋषिम्	= to sage	अञ्जलिः	
दीप्तम् इव	= he who is glowing,			उवाच	= spoke, amiable, sen-
अनलम्	like, ritual-fire			प्रश्रितम्	tence.
				वाक्यम्	

Thus said by the sage, Raghava spoke amiable this sentence adjoining his palms to the sage who is glowing like a ritual-fire. [3-13-9]

धन्योस्मि अनुगृहीतोस्मि यस्य मे मुनि पुंगवः ।  
गुणैः सभ्रातृ भार्यस्य गुरुः नः परितुष्यति ॥ ३-१३-१०

स भ्रातृ = with, brother's, wife's, भार्यस्य गुणैः by virtues परितुष्यति = is well-pleased; by that	यस्य मे = to him, such as me धन्यः अस्मि = privileged, I am	नः गुरुः मुनि = my, mentor, sage, the पुन्नावः eminent अनु गृहीतः = blessed, I am. अस्मि
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"I am privileged and blessed as my mentor and the eminent age is well pleased with the virtues of my brother and wife which are non-dissimilar to mine. [3-13-10]

किन्तु व्यादिश मे देशम् स उदकम् बहु काननम् ।  
यत्र आश्रम पदम् कृत्वा वसेयम् निरतः सुखम् ॥ ३-१३-११

किन्तु = but  देशम् = place व्यादिश [वि = be directed, be shown. आ दिश]	यत्र आश्रम = where, hermitage's, पदम् कृत्वा threshold, on erecting  स उदकम् = with, water	निरतः = self-composedly, hap- सुखम् pily, I can reside; such वसेयम् a बहु काननम् = many, forests
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"But a place with water and many forests may please be shown, where I can reside happily and self-composedly on erecting a hermitage." Thus Rama asked the Sage Agastya. [3-13-11]

ततो अब्रवीत् मुनि श्रेष्ठः श्रुत्वा रामस्य भाषितम् ।  
ध्यात्वा मुहूर्तम् धर्मात्मा धीरो धीरतरम् वचः ॥ ३-१३-१२

ततः = then मुनि श्रेष्ठः = sage, the eminent  धीर तरम् = intellectual वचः [ideational,] more, अब्रवीत् word, said.	धर्मात्मा = virtuous one रामस्य = Rama's, said, saying, भाषितम् on hearing वचः श्रुत्वा	धीरः = confident one ध्यात्वा = contemplated, a while मुहूर्तम्
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Then that eminent sage Agastya on contemplating a while about what Raama has said, that virtuous and confident sage spoke more ideational word to Raama. [3-13-12] Raama wanted a place with 'many forests,' which is non-conditional to his exile. Some versions contain after धर्म आत्मा , and said ततो वाच वचः सुभम् . This will not appear in critical or eastern recessions. For this दीरः धीर तरम् वचः , is there. It is said, that sage Agastya contemplated for a while, and envisioning the future of Sita's abduction and Raama's elimination of Ravana etc by his yogic power, he said to Raama to stay at Panchavati. This is because, he himself is courageous sage in eliminating the demons, trusting that Raama also will do the same, he has shown a place which has many forests' around it, that too as Raama desired.

इतो द्वि योजने तात बहु मूल फल उदकः ।  
देशो बहु मृगः श्रीमान् पंचवटि अभिविश्रुतः ॥ ३-१३-१३

तात	= oh, dear	बहु मूल फल	= with many, tubers, fruits, waters	बहु मृगः	= with many, deer
श्रीमान्	= a prosperous one	पंचवटि	= well, renowned as, the place	इतो द्वि	= from here, two yo-janas.
		अभि		योजने	
		विश्रुतः देशः			
		अन्ववति			

"A most prosperous place called Panchavati is there at a distance of two yojana-s from here, oh, dear Raama, which is abundant with tubers, fruits, water, and many deer." Thus Agastya started to tell. [3-13-13]

तत्र गत्वा आश्रम पदम् कृत्वा सौमित्रिणा सह ।  
रमस्व त्वम् पितुर् वाक्यम् यथा उक्तम् अनुपालयन् ॥ ३-१३-१४

त्वम्	= you, there, Soumitri,	आश्रम पदम्	= hermitage, on erecting	यथा उक्तम्	= as, decreed, father's,
सौमित्रिणा	along with, on going,	कृत्वा		पितुः	sentence [order], com-
सह तत्र गत्वा	there			वाक्यम्	plying with
				अनुपालयन्	
रमस्व	= you take delight.				

"On your going there along with Saumitri, and on erecting a hermitage you may take delight in there complying the decreed order of your father. [3-13-14]

विदितो हि एष वृत्तांतो मम सर्वः तव अनघ ।  
तपसः च प्रभावेण स्नेहाद् दशरथस्य च ॥ ३-१३-१५

अनघ	= oh, merited one	तपसः	= by [my asceticism,] ability	स्नेहात्	= by my friendship,
तव एष सर्वः	= your, this, all of,	प्रभावेण	of	दशरथस्य च	with Dasharatha, also
वृत्तान्तः	episode	विदितः	= hi known, indeed.		

"Indeed all of this episode of yours is known to me, oh, merited one, by the ability of my asceticism, and also by my friendship with Dasharatha. [3-13-15]

हृदयस्थः च ते छहन्दो विज्ञातः तपसा मया ।  
इह वासम् प्रतिज्ञाय मया सह तपो वने ॥ ३-१३-१६  
अतः च त्वाम् अहम् ब्रूमि गच्छह पंचवटीम् इति ।

ते हृदयः स्थः	= your, in heart, abided,	मय तपसा	= by me, by asceticism,	अतः	= thereby
च छन्दः	certitude	विज्ञातः	is known		



मय सह इह = me, along with, in as- तपः वने cetic, woods	वासम् = dwelling, I said [it is प्रतिज्ञाय explicitly unsaid by Agastya that Rama may stay here, but deemed to have been said by commentators]	पञ्चवटीम् = to Panchavati, you go, गच्छ इति thus as, to you, I am, त्वाम् अहम् telling [advising.] ब्रूमि
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"I am in the know of your heartfelt certitude by my ascetic, thereby I wish to advise you to go to Panchavati, though I said that you may dwell in these ascetic-woods along with me. [3-13-16, 17a]

स हि रम्यो वनोद्देशो मैथिली तत्र रंस्यते ॥ ३-१३-१७  
स देशः श्लाघनीयः च न अतिदूरे च राघव ।

राघव = oh, Raghava	सः वनोद्देशः = that, woodland, are रम्यः हि delightful, isn't it	सः देशः = that, place, is praise- श्लाघनीयः च worthy, also [because it is]
न अति दूरे च = not, very, far off, also	मैथिली तत्र = Maithili, therein, can रम्यते take delight.	

"That woodland will be delightful, isn't it Raghava, for it is praiseworthy and not very far off from here, and Sita can take delight in there. [3-13-17b, 18a]

गोदावर्याः समीपे च मैथिली तत्र रंस्यते ॥ ३-१३-१८  
प्राज्य मूल फलैः चैव नाना द्विज गणैर् युतः ।  
विविक्तः च महाबाहो पुण्यो रम्यः तथैव च ॥ ३-१३-१९

मैथिली तत्र = Maithili, there, at Go- गोदावर्याः davari, nearby, takes समीपे delights रम्यते	प्राज्य मूल = bounteous, tubers, फलैः चैव fruits, also	नाना द्विज = various, bird, flocks गणैः युतः
महा बाहुः = great, dexterous Raama	वि विक्तः च = verily, reclusive, too	पुण्यः तथा = meritorious, like that, एव च even, also
रम्यः = appealing one.		

"There Maithili will take delight nearby River Godavari, and it is with abundant tubers, fruits, various are its bird flocks, and it is very reclusive too, oh, great dextrous Raama, further it is meritorious and appealing. [3-13-18b, 19]

भवान् अपि सदाचारः च शक्तः च परिरक्षणे ।  
अपि च अत्र वसन् राम तापसान् पालयिष्यसि ॥ ३-१३-२०

भवान् अपि = you are, even, with सत् आचारः good, bearing अत्र वसन् = there, while residing	परि रक्षणे = to safeguard, you are शक्तः capable राम = Raama	अपि च = even also तापसान् = hermits, you can pro- पालयिष्यसि tect.
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"Even you, Raama, with your good deportment are capable to safeguard the hermits while residing there.

[3-13-20]

एतत् आलक्ष्यते वीर मधूकानाम् महत् वनम् ।  
उत्तरेण अस्य गन्तव्यम् न्यग्रोधम् अपि गच्छता ॥ ३-१३-२१

वीर	= oh, brave one	एतत्	= this, Madhuuka	अस्य उत्तरेण	= by its, north
		मधूकानाम्	[bassia latifolia, flow-		
		महत् वनम्	ers of which are used		
		आलक्ष्यते	to distil liquor] trees,		
			great, forest, that seen		
न्यग्रोधम्	= banyan tree, also, on				
अपि गच्छता	advancing towards,				
गन्तव्यम्	you have to proceed.				

"Oh, brave one, you see this great forest of flower-liquor trees, you have to proceed north of it and advance towards a banyan tree. [3-13-21]

ततः स्थलम् उपारुह्य पर्वतस्य अविदूरतः ।  
ख्यातः पञ्चवटी इति एव नित्य पुष्पित काननः ॥ ३-१३-२२

ततः स्थलम्	= then, upland, on	पर्वतस्य अवि	= from mountain, not,	पञ्चवटी इति	= Panchavati, thus, that
उप आरुह्य	climbing up	दूरतः	far away	एव ख्यातः	way, renowned
नित्य पुष्पित	= ever, blooming, forest				
काननः	[is there.]				

"Then on climbing up an upland a mountain is seen, that which is also not far away, and that renowned Panchavati is there in an ever-blooming forest in the valley of that mountain." Said Sage Agastya to Raama.

[3-13-22]

अगस्त्येन एवम् उक्तः तु रामः सौमित्रिणा सह ।  
सत्कृत्य आमन्त्रयामास तम् ऋषिम् सत्य वादिनम् ॥ ३-१३-२३

अगस्त्येन	= by Agastya, thus, said,	रामः	= Raama, Soumitri,	सत्य	= truth, advocator
एवम् उक्तः	but	सौमित्रिणा	along with	वादिनम्	
तु		सह			
तम् ऋषिम्	= That sage is	सत् कृत्य	= well venerated, bade		
		आमन्त्रयामास	farewell.		

When thus said by Sage Agastya, Raama along with Soumitri venerated and bade farewell to that truth advocator sage Agastya. [3-13-23]

तौ तु तेन अभ्यनुज्ञातौ कृत पाद अभिवन्दनौ ।  
तम् आश्रमम् पञ्चवटीम् जग्मतुः सह सीतया ॥ ३-१२-२४

तेन अभि = by him [Agastya, अनुज्ञातौ well, bidden सह सीतया = with, Sita पञ्चवटीम् = to Panchavati	तौ = those two Raama and Lakshmana तम् = to that, hermitage आश्रमम् जग्मतुः = proceeded.	कृत पाद = who have made, of- अभि वन्दनौ fered, veneration तत् आश्रम = from that hermitage of पदात् Agastya]
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Thus well bidden by Sage Agastya those two Raama and Lakshmana have offered their veneration at the feet of that sage and proceeded to their prospective hermitage at Panchavati along with Sita. [3-12-24]

गृहीत चापौ तु नराधिप आत्मजौ  
विषक्त तूणी समरेषु अकातरौ ।  
यथा उपदिष्टेन पथा महर्षिणा ।  
प्रजग्मतुः पञ्चवटीम् समाहितौ ॥ ३-१३-२५

समरेषु अ = in war, not, fearful कातरौ ones विषक्त तूणी = braced up, quivers पञ्चवटीम् = to Panchavati, pro- प्र जग्मतुः ceeded.	नर अधिप = people's, king, sons आत्मजौ [princes] समाहितौ = resolutely	गृहीत चापौ = taken, bows, also तु महर्षिणा यथा = by great sage, as, ap- उपदिष्टेन prised, on route पथा
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Those princes that are dauntless in war took up their bows and braced up their quivers, and resolutely proceeded to Panchavati on the route apprised by that great sage Agastya. [3-13-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे त्रयोदशः सर्गः ॥

Thus completes 13<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 14 Sarga 14 - चतुर्दशः सर्ग

## Sri Rama's Contact With Jatayu

## Introduction -

Raama and the other two on their way to Panchavati come into contact with Jatayu, the mighty eagle. When Raama questions about its identity, Jatayu narrates the creation of animal species along with humans, and informs Raama that he is a friend of King Dasharatha and would like to help Raama in exile.

अथ पंचवटीम् गच्छन् अन्तरा रघुनन्दनः ।  
आससाद् महाकायम् गृध्रम् भीम पराक्रमम् ॥ ३-१४-१

अथ	= then	रघुनन्दनः	= Rahu descendent, to	अन्तरा	= in midway
		पञ्चवटीम्	Panchavati, while pro-		
		गच्छन्	ceeding		
महा कायम्	= with mammoth, bod-	गृध्रम्	= an eagle he reached,		
भीम	ied, with marvellous,	आससाद्	came across.		
पराक्रमम्	might				

Then while proceeding to Panchavati that Rahu descendent came across a mammoth eagle with marvellous might in midway. [3-14-1]

तम् दृष्ट्वा तौ महाभागौ वनस्थम् राम लक्ष्मणौ ।  
मेनाते राक्षसम् पक्षिम् ब्रुवाणौ को भवान् इति ॥ ३-१४-२

महाभागौ तौ	= highly privileged,	वनस्थम्	= in forest [वटस्थम् = on	तम् पक्षिम्	= him, that bird, on see-
राम लक्ष्मणौ	those two, Raama,		tree]	दृष्ट्वा	ing
	Lakshmana				
कौ भवान्	= who, you are, thus	ब्रुवाणौ	= saying	राक्षसम्	= demon, they pre-
इति				मेनाते	sumed.

On seeing such an eagle in the forest those two highly privileged brothers Raama and Lakshmana questioned it asking, Who you are? presuming it to be a demon. [3-14-2]

स तौ मधुरया वाचा सौम्यया प्रीणयन् इव ।  
उवाच वत्स माम् विद्धि वयस्यम् पितुर् आत्मनः ॥ ३-१४-३

सः	= he, that eagle	तौ मधुरया	= to them, with sweet,	उवाच	= spoke, pleasing them,
		सौम्यया	soft, with words	प्रीणयन् इव	as though
		वाचा			

वत्स	= oh boy Raama	माम्	= me, of your, father,
		आत्मनः	friend , thus you
		पितुः	know.
		वयस्यम्	
		विद्धि	

But that eagle with sweet ad soft words spoke to them as though to please them, oh boy Raama know me as your father's friend. [3-14-3]

स तम् पितृ सखम् मत्वा पूजयामास राघवः ।  
स तस्य कुलम् अव्यग्रम् अथ पप्रच्छह नाम च ॥ ३-१४-४

सः	= he that	राघवः	= Raghava	तम्	= that bird
पितृ सखम्	= him, as father, friend,	अथ सः	= then, he [Raama,]	तस्य कुलम्	= its, lineage, name,
मत्वा	accepting, revered	अव्यग्रम्	without haste	नाम च	also, asked for.
पूजयामास				पप्रच्छ	

Accepting that bird as his father friend Raghava revered it, and he that Raama then asked for that eagle name and lineage. [3-14-4]

रामस्य वचनम् श्रुत्वा कुलम् आत्मानम् एव च ।  
आचक्षे द्विजः तस्मै सर्वभूत समुद्भवम् ॥ ३-१४-५

द्विजः	= that bird	रामस्य	= Raama, words, on	सर्व भूत सम्	= reg. all, beings, over-
		वचनम्	hearing	उद्भवम्	all, genesis
कुलम्	= ancestry, himself,	श्रुत्वा			
आत्मानम्	thus, also	आचक्षे	= said, to them.		
एव च		तस्मै			

On hearing Raama words that bird said about his ancestry and himself, and in doing so, that eagle also narrated the overall genesis of all beings. [3-14-5]

पूर्वकाले महाबाहो ये प्रजापतयो अभवन् ।  
तान् मे निगदतः सर्वान् आदितः शृणु राघव ॥ ३-१४-६

पूर्व काले	= once, upon a time,	ये प्रजा	= those, people, lords,	तान् सर्वान्	= of them, all
महाबाहुः	oh dextrous one	पतयः	were there		
	Raaghava	अभवन्			
मे निगदतः	= from me, while I nar-	आदितः	= from beginning	शृणु	= you may listen.
	rate				

Once upon a time there were lords of people, oh dextrous Raghava, and you may listen all about them from the beginning, while I narrate [3-14-6]

कर्दमः प्रथमः तेषाम् विकृतः तद् अनन्तरम् ।  
 शेषः च संश्रयः चैव बहु पुत्रः च वीर्यवान् ॥ ३-१४-७  
 स्थाणुर् मरीचिर् अत्रिः च क्रतुः चैव महाबलः ।  
 पुलस्त्यः च अंगिराः चैव प्रचेताः पुलहः तथा ॥ ३-१४-८  
 दक्षो विवस्वान् अपरो अरिष्टनेमिः च राघव ।  
 कश्यपः च महातेजाः तेषाम् आसीत् च पश्चिमः ॥ ३-१४-९

तेषाम्	= among them	कर्दमः प्रथमः	= Kardama, the first one	विकृतः तत्	= Vikrita, then, after-
शेषः च	= Sesha, also,	बहु पुत्रः च	= with many, children,	अनन्तरम्	wards
संश्रयः चैव	Samshtaya, also	वीर्यवान्	also, vigorous one	स्थाणुः	= Sthanu, Mariichi, Atri,
	thus			मरीचिः	also
क्रतुः चैव	= Kratu, also thus, great	पुलस्त्यः च	= Pulasthya, also,	अत्रिः च	
महाबलः	mighty one	अंगिराः	Angiira, also thus,	दक्षः	= Daksha, Vivaswan,
		चैव प्रचेताः	Pracheta, Pulah, then	विवस्वान्	then, Arishtanemi
		पुलहः तथा		अपरः	
				अरिष्टनेमिः	
				च	
राघव	= oh Raghava	कश्यपः च	= Kashyapa, also, great	तेषाम्	= of them, was there, the
		महातेजाः	resplendent	आसीत्	last one.
				पश्चिमः	

Of them Kardama was there at first, and afterwards Sesha, and later Samshtaya was there with many children and a vigorous one he was. Then Sthaanu, Mariichi, Atri, the great mighty one Kratu, Pulasthya, Angira, Pracheta and Pulah were there. And oh, Raghava, Daksha, Vivaswan were while the other name of Vivasvan is Arishtanemi, and lastly the great resplendent Kashyapa, was there as Prajapati. [3-14-9] [3-14-7]

प्रजापतेः तु दक्षस्य बभूवुर् इति विश्रुतम् ।  
 षष्टिर् दुहितरो राम यशस्विन्यो महायशः ॥ ३-१४-१०

महा यशः	= oh, highly, glorious,	प्रजापतेः	= people lord, for Dak-	षष्टिः दुहितरः	= sixty, daughters
राम	Raama	दक्षस्य	sha		
यशस्विन्यः	= highly renowned ones	बभूवुः इति वि	= were there, thus, we		
		श्रुतम्	hear.		

Oh glorious Raama, there were sixty highly renowned daughters to Daksha, thus we hear. [3-14-10]

कश्यपः प्रतिजग्राह तासाम् अष्टौ सुमध्यमाः ।  
 अदितिम् च दितिम् चैव दनूम् अपि च कालकाम् ॥ ३-१४-११  
 ताम्राम् क्रोध वशाम् चैव मनुम् च अप्य् अनलाम् अपि ।

कश्यपः	= Kashyapa	तासाम्	= from them	अदितिम् च	= Aditi, also, Diti, like
				दितिम् चैव	that

दनूम् = Danu	अपि च = even, also	कालकाम् = Kaalakaa Taamra, ताम्राम् Krodhavasha, also क्रोधवशाम् thus चैव
मनुम् = Manu, also, even, च अपि Anala, also अनलाम् अपि	अष्टौ सु = eight, slender, waisted मध्यमाः प्रति ones, has accepted. जग्राह	

Of them Kashyapa accepted eight slender-waisted daughters of Daksha Prajapati, namely Aditi, Diti, Danu, Kaalakaa and Taamra, Krodhavasha, also thus Manu and even Anala also as wives. [3-14-11, 12a]

ताः तु कन्याः ततः प्रीतः कश्यपः पुनर् अब्रवीत् ॥ ३-१४-१२  
पुत्रामः त्रैलोक्य भर्तृन् वै जनयिष्यथ मत् समान् ।

ततः प्रीतः = then, gladdened, कश्यपः Kashyapa is	ताः कन्याः = to them, girls young पुनः wives, in turn, said अब्रवीत्	त्रै लोच्य = three, worlds, sustain- भर्तृन् वै ers of, indeed
मत् समान् = sons, to me, similar, पुत्राम् you deliver. जनयिष्यथ		

Then Kashyapa is gladdened and said to those young wives, You all shall deliver sons similar to me and who can sustain the three worlds. [3-14-12b, 13a]

अदितिः तन् मना राम दितिः च दनुर् एव च ॥ ३-१४-१३  
कालका च महाबाहो शेषाः तु अमनसो अभवन् ।

अदितिः तन् = Aditi, that, agreed मना दितिः च दनुः = Diti, also, Danu, even, एव च also	राम = Raama कालका च [ = Kaalakaa, also, मना ] [agreed]	महाबाहुः = oh, dextrous one शेषाः तु = others, but, not, heed- अ मनसः ful, they became . अभवन्
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Oh, dextrous Raama, Aditi, Diti, Kaalakaa and Danu have agreed for that, but others became unheedful of Kashyapa words. [3-14-13b, 14a]

अदित्याम् जज्ञिरे देवाः त्रयः त्रिंशत् अरिदम ॥ ३-१४-१४  
आदित्या वसवो रुद्रा अश्विनौ च परंतप ।

अरिन्दम = oh enemy-destroyer परन्तप = oh enemy-oppressor.	अदित्याम् = from Aditi, Aadityaa- देवाः s, Vasu-s, two आदित्या Ashvini-s वसवः रुद्रा अश्विनौ च	त्रयः = thirty three, gods, are त्रिंशत् born देवाः जज्ञिरे
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Aditi gave birth to twelve Aditya-s, the Sun-gods, eight Vasu-s, the Terrestrials-gods, eleven Rudraa-s, the Fury-gods, and two Ashvini, the medicine-gods, total thirty-three of them. [3-14-14b, 15a]

दितिः तु अजनयत् पुत्रान् दैत्याम् तात यशस्विनः ॥ ३-१४-१५  
तेषाम् इयम् वसुमती पुरा आसीत् स वन अर्णवा।

तात	= oh, boy	दितिः तु = Diti, but, well-known यशस्विनः = ones, Daitya-s [so- दैत्याम् = called demons,] as पुत्रान् = sons, gave birth to अजनयत्	स वन अर्णवा = with, forests, oceans
इयम् वसुमती तेषाम् पुरा आसीत्	= this, earth, theirs, ear- lier, was there.		

Oh, boy Raama, Diti gave birth to well-known Daitya-s, the so-called demons, and earlier this earth with forests and oceans belonged to them. [3-14-15b, 16a]

दनुः तु अजनयत् पुत्रम् अश्वग्रीवम् अरिन्दम् ॥ ३-१४-१६  
नरकम् कालकम् चैव कालका अपि व्यजायत ।

अरिन्दम्	= oh, enemy- destroyer Raama	दनुः = Danu, to Ashvagriiva अश्वग्रीवम् = or Hayagriiva, the son, पुत्रम् = gave birth to अजनयत्	नरकम् = Naraka, Kaalaka, also कालकम् = thus चैव
कालका अपि व्यजायत	= Kaalakaa, even gave birth to.		

And oh, enemy-destroyer Raama, Danu gave birth to son Ashvagriiva or also called Hayagriiva, Horse-headed god, and Kaalakaa gave birth to Naraka and Kaalaka. [3-14-16b, 17a]

क्रौन्चीम् भासीम् तथा श्येनीम् धृतराष्ट्रीम् तथा शुकीम् ॥ ३-१४-१७  
ताम्रा तु सुषुवे कन्याः पञ्च एता लोकविश्रुताः ।

ताम्रा तु	= Taamraa, but	क्रौन्चीम् = to Krounchi, Bhaasii, भासीम् तथा = then, to Shyenii, Dhri- श्येनीम् = taraashtrii, like that, to धृतराष्ट्रीम् = Shukii तथा शुकीम्	एता = these [above men- tioned]
लोक विश्रुताः पञ्च कन्याः सुषुवे	= world, renowned, to five, girls, gave birth.		

But Taamraa gave birth to five world renowned girls namely, Krounchi, Bhaasii, Shyenii, Dhritaraashtrii,



and Shukii. [3-14-17b, 18a]

उलूकान् जनयत् क्रौन्ची भासी भासान् व्यजायत ॥ ३-१४-१८  
 श्येनी श्येनाम् च गृध्राम च व्यजायत सुतेजसः ।  
 धृतराष्ट्री तु हंसाम् च कलहंसाम् च सर्वशः ॥ ३-१४-१९

क्रौन्ची उलूकान् जनयत्	= Kraunchii, given birth, to Uluukaa-s [owls]	भासी व्यजायत भासान्	= Bhaasii, gave birth to, Bhaasaa-s [vultures]	श्येनी व्यजायत सु तेजसः श्येनाम् गृध्राम च कलहंसाम्	= Shyenii, gave birth to, very sharp, eagles, fal- cons [or, raptors as the case may be] [other graceful water- birds.]
तु	= but [in contrast]	धृतराष्ट्री हंसाम् च सर्वशः कल हंसाम् च	= Dhritaraashtrii, [gave birth to] swans, also, all of the,		

And from each of the five daughters of Taamraa in turn emanated are the other avian species, where Kraunchii gave birth to Uluuka-s, the owls, Bhasii-s gave birth to Bhaasaa-s, the vultures, and Shyenii gave birth to very sharp eagles and falcons, and then Dhritaraashtrii gave birth to swans and all other kinds of graceful water-birds. [3-14-18b, 19]

चक्रवाकाम् च भद्रम् ते विजज्ञे सा अपि भामिनी । शुकी नताम् विजज्ञे तु नताया विनता सुता ॥ ३-१४-२०

सा भामिनी चक्रवाकाम् च अपि विजज्ञे	= she, that lady, Chakravaaka birds, also, even, gave birth to	भद्रम् ते नतायाः सुता विनता	= safe, you be Raama Nata, daughter, is Vinata.	शुकी विजज्ञे नताम् तु	= Shukii, gave birth, to Nata
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Dhritaraashtrii gave birth even to Chakravaaka water-birds, and Shukii gave birth to a daughter Nata, and Nata daughter is Vinata. [3-14-20]

दश क्रोधवशा राम विजज्ञे अपि आत्मसंभवाः ।  
 मृगीम् च मृगमन्दाम् च हरीम् भद्रमदाम् अपि ॥ ३-१४-२१  
 मातङ्गीम् अथ शार्दूलीम् श्वेताम् च सुरभीम् तथा ।  
 सर्व लक्षण संपन्नम् सुरसाम् कद्रुकाम् अपि ॥ ३-१४-२२

राम मृगीम् भद्रमदाम् श्वेताम्	= Raama = Mrigi = BhadrRaamanda = shweta	क्रोधवशा मृगमन्दाम् मातङ्गीम् सुरभीम्	= by Krodhavasha = Mrigamanda = maatangii = Surabhi	विजज्ञे अपि हरीम् शार्दूलीम् सर्व लक्षण सम्पन्नम् सुरसाम्	= given birth, even = Hari = shadruulii = all, giftedness, pos- sessing, Surasa
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कद्रुकाम् अपि	= Kadruva, even to	आत्म सम्भवाः दश	= self-same, ten [daugh- ters.]
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Oh, Raama, Krodhavasha gave birth to ten of her self-same daughters namely Mrigi, Mrigamanda, Hari, BhadRaamanda, Maatangii, Sharduulii, Shweta, Surabhii, and like that to Surasa, who is embodied with all giftedness, and even to Kadruva. [3-14-21, 22]

अपत्यम् तु मृगाः सर्वे मृग्या नरवरोत्तम ।  
ऋक्षाः च मृगमन्दायाः सृमराः चमराः तथा ॥ ३-१४-२३

नर वर उत्तम	= oh, best of the best men Raama	सर्वे मृगाः	= all of the, deer	मृग्याः	= Mrigi, progeny
मृगमन्दायाः अपत्यम्	= Mrigamanda, children are	ऋक्षाः	= bears, Srimara-s, a	अपत्यम्	
		सृमराः	kind of antelopes, yak	तथा	= like that.
		चमराः	like oxen		

Children Mrigi are all of the the deer, oh best of the best-men, Raama, and Mrigamnda progeny is Riksha-s, Bears, a kind of antelope, and like that the Himalayan yak like species.[3-14-23]

ततः तु इरावतीम् नाम जज्ञे भद्रमदा सुताम् ।  
तस्याः तु ऐरावतः पुत्रो लोकनाथो महागजः ॥ ३-१४-२४

ततः	= then	भद्रमदा जज्ञे	= BhadRaamanda, gave birth to	इरावतीम्	= to Iravati, named,
तस्याः पुत्रः	= her, son is, Airavata	महा गजः	= great, elephant	नाम सुताम्	daughter
ऐरावतः				लोक नाथः	= world, protector.

Then BhadRaamanda gave birth to the girl named Iravati and her son is elephant the great, Airaavata, the protector of world. [3-14-24]

हर्याः च हरयो अपत्यम् वानराः च तपस्विनः ।  
गोलांगूलाः च शार्दूली व्याघ्राम् च अजनयत् सुतान् ॥ ३-१४-२५

हरयोः	= lions	तपस्विनः	= mighty [tapasvinaH	=	sagely, gen- tle]
वानराः	= monkeys	हर्याः	= [lady] Hari, offspring	शार्दूली	= [lady] Sharduulii,
		अपत्यम्		अजनयत्	gave birth, to sons
गोलान्गूलाः	= baboons, tigers			सुतान्	
व्याघ्राम्					

And Hari offspring are lions and sagely/mighty monkeys, while Sharduulii gave birth to baboons and tigers. [3-14-25]

मातंग्याः तु अथ मातंगाअपत्यम् मनुज ऋषभ ।  
दिशागजम् तु श्वेत काकुत्स्थ श्वेता व्यजनयत् सुतम् ॥ ३-१४-२६

मनुजर्षभ	= oh, the best man Raama	अथ	= then	मातन्ग्याः	= Maatangi, children,
काकुत्स्थ	= oh, Raama	श्वेत	= Shweta, gave birth, to	आपत्यम्	are elephants
		व्यजनयत्	sons, at quarters, ele-	मातन्गः	
		सुतान् दिशा	phants		
		गजाम्			

Then Maatangi children are elephants, oh, best one among men, Raama, and Shweta gave birth to eight elephants that are at eight quarters of world, sustaining the world on their head. [3-14-26]

ततो दुहितरौ राम सुरभिर् द्वे वि अजायत ।  
रोहिणीम् नाम भद्रम् ते गन्धर्वीम् च यशस्विनीम् ॥ ३-१४-२७

ततः	= then	सुरभिः	= Surabhi	रोहिणीम्	= Rohini, named, illus-
गन्धर्वीम् च	= Gandharvii, also	वि अजायत	= gave birth, to two,	नाम	trious one
यशस्विनीम्		द्वे दुहितरौ	daughters	यशस्विनीम्	
noted				भद्रम् ते	= safe, you be
one.					

Then, oh Raama, Surabhi gave birth to two daughters, one is named as illustrious Rohini, safe you be, and the other is Gandharvi. [3-14-27]

रोहिणि अजनयद् गावो गन्धर्वी वाजिनः सुतान् । सुरसा अजनयन् नागान् राम कद्रूः च पन्नगान् ॥ ३-१२४-२८

रोहिणि	= Rohini, gave birth, to	गन्धर्वी	= Gandharvii, [gave	सुरसा	= Surasa, gave birth,
अजनयत्	cows	अजनयत्	birth] to sons, the	अजनयन्	many headed serpents
गावः		सुतान्	horses	नागान्	
राम	= oh, Raama	वाजिनः			
		कद्रूः च	= Kadru, also, to [ordi-		
		पन्नगान्	nary] serpents.		

Rohini gave birth to cows and other livestock, while Surasa gave birth to Naagaa-s, viz., many headed serpents, while Kadru gave birth to ordinary serpents. [3-124-28]

मनूर् मनुष्यान् जनयत् कश्यपस्य महात्मनः ।  
ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्राम् च मनुजर्षभ ॥ ३-१४-२९

मनुजर्षभ	= man, the best among, Raama	मनुः	= [lady] Manu	कश्यपस्य	= [wife] of Sage
ब्राह्मणान्	= Brahman-s,	मनुष्यान्	= procreated, humans.	महात्मनः	Kashyapa, the great-soul
क्षत्रियान्	s, Vaishyaa-s,	जनयत्			
वैश्यान्	Shuudraa-s, also				
शूद्रान् च					

Oh, the best among men Raama, the wife of great-soul Kashyapa, lady Manu procreated humans, Brahman-s, Kshatriya-s, Vyasya-s, and Shudra-s. [3-14-29]

मुखतो ब्राह्मणा जाता उरसः क्षत्रियाः तथा ।  
ऊरुभ्याम् जज्ञिरे वैश्याः पद्भ्याम् शूद्रा इति श्रुतिः ॥ ३-१४-३०

मुखतः	= from face, Brahman-s,	उरसः	= from chest, Kshatriya-	ऊरुभ्याम्	= from two thighs, came
ब्राह्मणा	came	क्षत्रियाः तथा	s, likewise	जज्ञिरे वैश्याः	out, Vyasya-s
जाता		इति श्रुतिः	= thus, we hear from		
पद्भ्याम् शूद्रा	= from two feet,		scriptures [Veda-s.]		
	shuudraa-s				

The Brahman-s emerged from face, the Kshatriya-s from chest, the Vyasya-s from two thighs, and the Shudra-s from two feet, thus we hear from the scriptures viz., Veda, i.e., Rig Veda Purusha Shuukta. [3-14-30]

सर्वान् पुण्य फलान् वृक्षान् अनला अपि व्यजायत ।  
विनता च शुकी पौत्री कद्रूः च सुरसा स्वसा ॥ ३-१४-३१

अनला अपि	= [lady] Anala, even	व्यजायत	= gave birth to	पुण्य फलान्	= merited ones, fruit-
				सर्वान्	bearing, all, trees
				वृक्षान्	
विनता च	= Vinata, also, Shuki,	कद्रूः च	= Kadru, also, Surasa,		
शुकी पौत्री	grand daughter	सुरसा स्वसा	sister I will narrate.		
दौहित्रि	[daughter daughter]				

All the merited fruit-bearing trees are given birth by Anala, and now I will narrate about Vinata, the daughter daughter of Shukii, and about Kadru, the sister of Surasa. [3-14-31]

कद्रूर् नाग सहस्रम् तु विजज्ञे धरणीधरन् । द्वौ पुत्रौ विनतायाः तु गरुडो अरुण एव च ॥ ३-१४-३२

कद्रूः	= [lady] Kadru	सहस्रम्	= thousand faced	धरणी धरन्	= earth, bearer -- one
		सहस्र			who can bear the earth
		आस्यम्			
नाग नागम्	= to serpent, gave birth	विनतायाः तु	= of Vinata, but	गरुडः अरुण	= Garuda and AruNa,
विजज्ञे				एव च	also, like that
द्वौ पुत्रौ	= two, sons [took birth.]				

Kadru gave birth to a thousand-headed serpent who is the bearer of this earth, and Vinata gave birth to two sons namely Garuda and Aruna. [3-14-32]

Garuda is the eagle-vehicle of Lord Vishnu, while Aruna, also called Anuuru, for he is a thigh-less being, is the charioteer of Sun seven-horse chariot. The seven horses of Sun chariot are the seven colours in vibgyor as in a rainbow. Aruna and Garuda are of avian origination and attributed to be the speediest propellers, and Jatayu and Sampati belong to that lineage.

तस्मात् जातो अहम् अरुणात् संपातिः च मम अग्रजः ।  
जटायुर् इति माम् विद्धि श्येनी पुत्रम् अरिदम् ॥ ३-१४-३३

अरिन्दम्	= oh enemy destroyer Raama	अहम्	= I am	तस्मात्	= from that lineage
जातः	= took birth	सम्पातिः मम	= Sampati, is my, elder	अस्मात्	/ from him, from
माम्	= me	अग्रजः	brother	अरुणात्	Aruna/Anuura
		जटायुः इति	= Jatayu, thus as, know	श्येनी पुत्रम्	= Shyeni, son
		विद्धि	me.		

Oh enemy-destroyer Raama, I took birth from that Aruna, the charioteer of Sun, and my elder brother Sampati too, hence know me as Jatayu, the son of Shyeni. [3-14-33]

सो अहम् वास सहायः ते भविष्यामि यदि इच्छुहसि ।  
दम् दुर्गम् हि कान्तारम् मृग राक्षस सेवितम्सीताम् ।  
च तात रक्षिष्ये त्वयि याते सलक्ष्मणे ॥ ३-१४-३४

सः अहम्	= such as I am	इच्छसि यदि	= you wish, if	ते वास	= your, at residence, as
दुर्गम् इदम्	= impassable, this one,	मृग राक्षस	= by predators, demons,	सहायः	helpmate, I can be
कान्तारम्	forest is	सेवितम् हि	beloved to, isn't it	भविष्यामि	
स लक्ष्मणे	= with Lakshmana, on	सीताम्	= Sita, I wish to protect.	तात	= oh boy
त्वयि याते	your, going out	रक्षिष्ये			

Such as I am, I can be your helpmate at your residence if only you wish me to... oh, boy, this impassable forest is a beloved one to predators and demons, isn't it... as such I can take care of Sita if you and Lakshmana go out... Thus Jatayu said to Raama. [3-14-34]

जटायुषम् तु प्रतिपूज्य राघवोमुदा परिष्वज्य च सन्नतो अभवत् ।  
पितुर् हि शुश्राव सखित्वम् आत्मवान् जटायुषा संकथितम् पुनः पुनः ॥ ३-१४-३५

राघवः	= Raghava	जटायुषम्	= at Jatayu, in turn,	मुदा	= gladly, on hugging
		प्रतिपूज्य	revering	परिष्वज्य च	

सन्नतः अभवत्	= bowed down, he [Raama] became	आत्मवान्	= kind-natured one [Raama]	जटायुषा पुनः पुनः सम् कथितम्	= by Jatayu, again, again well, narrated
पितुः सखित्वम् शुश्राव हि	= father, friendship, heard of [he is regard- ful,] indeed.				

Raghava revered Jatayu in his turn by gladly hugging and stood by him with his head bent, and that kind-natured Raama is indeed regardful of the friendship of his father with Jatayu that is repeatedly said by Jatayu. [3-14-35]

स तत्र सीताम् परिदाय मैथिलीम्सह एव तेन अतिबलेन पक्षिणा ।  
जगाम ताम् पंचवटीम् सलक्ष्मणोरिपून् दिधक्षन् शलभान् इव अनलः ॥ ३-१४-३६

सः मैथिलीम् सीताम् परिदाय अनलः शलभान् इव जगाम	= he that Raama, Maithili, Sita, on taking = as fire, for grasshop- pers, like = proceeded.	स लक्ष्मणः रिपून् दिधक्षन्	= with Lakshmana = enemies, to incinerate	अति बलेन तेन पक्षिणा सह एव ताम् पञ्चवटीम्	= very, mighty one, with that, bird, along with, thus = to that, Panchavati
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He that Raama took the princess from Mithila Sita, and proceeded to Panchavati along with that very mighty bird and Lakshmana, as though to incinerate enemies, like fire that burns down grasshoppers. [3-14-36]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चतुर्दशः सर्गः ॥

Thus completes 14<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 15 Sarga 15 - पंचदशः सर्ग

## The Panchavati

Introduction -

Raama entrusts the construction work of a पर्ण शाल , straw-cottage in Panchavati, nearby river Godavari. Lakshmana with all his expertise constructs a cosy cottage and they enter it after the ritual of house-entering ceremony. Raama admires Lakshmana for his construction work and as a thanksgiving he embraces Lakshmana and expresses his heart felt feeling about Lakshmana concern towards Raama.

ततः पंचवटीम् गत्वा नाना व्याल मृगायुताम् ।  
उवाच भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ॥ ३-१५-१

ततः	= then	रामः	= Raama	नाना व्याल मृग अयुताम्	= many, serpents, predators, having
पंचवटीम् गत्वा	= then, to Panchavati, on going	दीप्त तेजसम् भ्रातरम् लक्ष्मणम् उवाच	= to one who is splendidly, brilliant, to brother, to Lakshmana, said.		

Then on going to Panchavati which is full with many serpents and predators, Raama said to splendidly brilliant Lakshmana. [3-15-1]

आगताः स्म यथा उद्दिष्टम् यम् देशम् मुनिः अब्रवीत् ।  
अयम् पंचवटी देशः सौम्य पुष्पित काननः ॥ ३-१५-२

सौम्य	= oh, gentle Lakshmana	यथा उद्दिष्टम्	= as, indicated	यम् देशम् मुनिः अब्रवीत्	= which, place, by sage, said
आगताः स्म	= arrived at, we have	पुष्पित काननः अयम् देशः पंचवटी	= with flowered, forests, this, region is, Panchavati.		

We arrived at the place as indicated by the sage, oh, gentle Lakshmana, this region with its flowered forests is Panchavati. [3-15-2]

सर्वतः चार्यताम् दृष्टिः कानने निपुणो हि असि ।  
आश्रमः कतर अस्मिन् नः देशे भवति सम्मतः ॥ ३-१५-३

कतरस्मिन् देशे नः आश्रमः सम्मतः भवति	= in which, place, to us, hermitage, agreeable [to our liking,] it will be; [for that]	कानने सर्वतः दृष्टिः चार्यताम्	= in forest, everywhere, your sight, be cast about for	निपुणः असि हि	= expert, you are, in- deed.
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In which place we have to situate our hermitage for our liking, for that cast your sight all over the forest, and indeed you are an expert in such matters. [3-15-3]

रमते यत्र वैदेही त्वम् अहम् चैव लक्ष्मण ।  
तादृशो दृश्यताम् देशः संनिकृष्ट जलाशयः ॥ ३-१५-४  
वन रामण्यकम् यत्र जल रामण्यकम् तथा ।  
संनिकृष्टम् च यस्मिन् तु समित् पुष्प कुश उदकम् ॥ ३-१५-५

यत्र वैदेही रमते	= where, Vaidehi, takes delight	त्वम् अहम् चैव	= you, me, also thus	यत्र वन रामण्यकम्	= where, woodland, delightfulness [will be there]
तथा जल रामण्यकम्	= like that, waters, en- joyability	ओर् स्थल रामण्यकम्	= place, enjoyability will be there]	यस्मिन् तु समित् पुष्प कुश उदकम्	= wherein, ritual fire- wood, flowers, darbha grass, water
सम् निकृष्टम् च	= [will be] in proximity, also	तादृशः	= that type of	सम् निकृष्ट जल अशयः	= very, nearby, water, receptacle [will be there]
लक्ष्मण	= oh, Lakshmana	सुच् अ देशः दृश्यताम्	= a place, be seen.		

In which place Vaidehi, likewise you and me too can take delight, where the woodland is scenic and the water is pleasurable, and where a water lake, ritual-firewood, flowers, and the sacred grass are available in proximity, oh, Lakshmana, such a place may be searched out. [3-15-4, 5]

Other versions read the जल रामण्यकम् as स्थल रामण्यकम् . Raama desires a place that shall be scenic with flower gardens where Sita can easily pluck flowers in those gardens. And it shall be a pleasurable garden for him to recline, or take his bath etc., and thirdly it shall contain the ritual paraphernalia within the reach of Lakshmana, so that Lakshmana can provide them to Raama in time, with his obedient service.

एवम् उक्तः तु रामेण लक्ष्मणः संयत अंजलिः ।  
सीता समक्षम् काकुत्स्थम् इदम् वचनम् अब्रवीत् ॥ ३-१५-६

रामेण एवम् उक्तः तु लक्ष्मणः	= by Raama, thus, one who is said, Laksh- mana	संयत अंजलिः	= adjoining, palms	सीता समक्षम्	= Sita, presence of
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काकुत्स्थम्	= to Raama, this, sen-
इदम्	tence, spoke.
वचनम्	
अब्रवीत्	

When thus said by Raama, Lakshmana adjoined his palms and said this sentence to Raama in the presence of Sita. [3-15-6]

परवान् अस्मि काकुत्स्थ त्वयि वर्ष शतम् स्थिते ।  
स्वयम् तु रुचिरे देशे क्रियताम् इति माम् वद ॥ ३-१५-७

काकुत्स्थ	= oh, Raama	त्वयि वर्ष	= you, years, hundred	पर वान्	= dependent [adherent
		शतम् स्थिते	[innumerable,] while	अस्मि	to you,] I am
स्वयम्	= you yourself	रुचिरे देशे	= in delightful, place	क्रियताम्	= be done, thus
माम् वद	= to me, you tell.			इति	

I am but a dependent, as long as you are there, may it be for innumerable years, I am your adherent, Raama, therefore you yourself tell me to build hermitage in such and such delightful place. [3-15-7]

Lakshmana is an ever adherent of the Supreme Vishnu as he is the thousand-headed serpent namely आदि शेष , on which Vishnu reclines. Even in this incarnation of Raama, Lakshmana says he is the same adherent. Thus Lakshmana wants Raama not to say you do it your way but to order you do it my way. Further, Lakshmana is saying this in presence of Sita, सीता समक्षे , because if she is not going to accept that place, Raama rejects it. Hence, it firstly is the choice of Sita on which Raama approval will be automatic. Thus the question of agreeability or disagreeability of Lakshmana does not arise. Even in this incarnation in the dynasty of Kakutstha as Raama, I am still subservient to you, as I was in वैकुण्ठ , as आदि शेष . And this त्वयि वर्ष शतम् स्थिते : शत is lexically a hundred but also used in its infinitude, thus I am anytime servant of yours. स्वयम् तु रुचिरे देशे : Your choice of place is but my pleasure. This is to portray the self-denial of Lakshmana, apart from any individual identity let alone the devotee status, total dedication कैन्कर्य , to the Supreme. This is according to Govindaraja.

अनेनपितुरन्तरम् यावत् ज्येष्ठो जीवति तावत् कनिष्ठस्य न स्वातन्त्र्यम् इतिसूचितम्।  
तथा च मनुः पितेव पालयत् सुतान् ज्येष्ठ भ्राता यवीयसः।  
पुत्रवत् च अपि वर्तेरन् ज्येष्ठो भ्रातरि धर्मतः ॥ धर्माकृतम्।

Adherent nature of Lakshmana is also like that of a younger brother towards his elder brother, for the elder brother becomes father-like after the demise of their father.

सुप्रीतः तेन वाक्येन लक्ष्मणस्य महाद्युतिः ।  
विमृशन् रोचयामास देशम् सर्व गुण अन्वितम् ॥ ३-१५-८

महा द्युतिः = by the great, resplendence, Lakshmana, by लक्ष्मणस्य तेन वाक्येन that, wording Raama	सुप्रीतः = gladdened  देशम् = a place, started to like रोचयामास [to select.]	विमृशन् = exploring, all, at- सर्व गुण tributes, comprising अन्वितम्
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Raama is gladdened by those words of that great resplendent Lakshmana, and he selected a place that comprised of all the attributes. [3-15-8]

स तम् रुचिरम् आक्रम्य देशम् आश्रम कर्मणि ।  
हस्ते गृहीत्वा हस्तेन रामः सौमित्रिम् अब्रवीत् ॥ ३-१५-९

सः रामः = he that, Raama  आक्रम्य = while pacing	तम् = that, beautiful, place रुचिरम् देशम् हस्तेन = by hand, Soumitri, सौमित्रिम् hand, on taking हस्ते गृहीत्वा	आश्रम कर्मणि = hermitage, works [construction]  अब्रवीत् = spoke to.
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On taking Lakshmana hand by his hand Raama paced that beautiful place intended for the construction of hermitage up and down and spoke to Soumitri this way. [3-15-9]

अयम् देशः समः श्रीमान् पुष्पितैर् तरुभिर् वृतः ।  
इह आश्रम पदम् सौम्य यथावत् कर्तुम् अर्हसि ॥ ३-१५-१०

सौम्य = oh, gentle one  श्रीमान् = propitious [place too]	पुष्पितैः = with flowered, trees, तरुभिः वृतः surrounded इह यथावत् = here, traditionally, आश्रम hermitage, to erect, पदम् कर्तुम् apt of you. अर्हसि	अयम् देशः = this, place, is evenly समः
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This is an evenly and propitious place surrounded with flowered trees and it is apt of you to erect hermitage here, traditionally. [3-15-10]

इयम् आदित्य संकाशैः पद्मैः सुरभि गंधिभिः ।  
अदूरे दृश्यते रम्या पद्मिनी पद्म शोभिता ॥ ३-५-११

पद्म शोभिता	= with lotuses, beaming forth	रम्या इयम् पद्मिनी	= pleasing, this, lotus lake	आदित्य सम्काशैः पद्मैः	= sun, similar to, with lotuses
सुरभि गन्धिभिः	= scented, fragrantly	अ दूरे दृश्यते	= not, very far [adjacent,] is seen.		

This pleasing lake is seen here adjacently, beaming forth with its lotuses that are similar to sun in resplendence, and that are scented fragrantly. [3-5-11]

The Lake is beaming with lotuses that have the resplendence of Sun. Sun is Vishnu another aspect, सूर्य नारायण , and hence that Vishnu is here in the form of lake. The lotus is the abode of Goddess Lakshmi and the lake is full with such lotuses, which are in the heart of the lake. As such Goddess Lakshmi is in the lotuses, which again are situated in the heart of Vishnu, and hence this is a propitious lake to have Vishnu and Lakshmi together.

यथा आख्यातम् अगस्त्येन मुनिना भावितात्मना ।  
इयम् गोदावरी रम्या पुष्पितैः तरुभिर् वृता ॥ ३-१५-१२  
हंस कारण्डव आकीर्णा चक्रवाक उपशोभिता ।

यथा आख्यातम्	= as, said like that	भावित आत्मना मुनिना अगस्त्येन	= by contemplated soul, by sage, Agastya	रम्या पुष्पितैः तरुभिः वृता	= beautiful, with blooming, trees, surrounded
हम्स कारण्डव आकीर्णा	= swans, kaarandava birds, spread out	चक्रवाक उपशोभिता	= with chakravaa birds, beautified with	इयम् गोदावरी	= this, river Godavari is [also seen from here.]

This River Godavari is also seen from here, surrounded by blooming trees, spread over with swans, and beautified with kaarandava, and chakravaaka birds, as that contemplated soul sage Agastya had said. [3-15-12]

न अतिदूरे न च आसन्ने मृग यूथ निपीडिता ॥ ३-१५-१३  
मयूर नादिता रम्याः प्रांशवो बहु कंदराः ।  
दृश्यन्ते गिरयः सौम्य फुल्लैः तरुभिर् आवृताः ॥ ३-१५-१४

सौम्य	= oh gentle Lakshmana	मृग यूथ निपीडिता	= animal, herds, flurried by	मयूर नादिता	= by peacocks, sounded
रम्याः	= are beautiful	प्रांशवः बहु कन्दराः	= soaring, with many, caves	फुल्लैः तरुभिः आवृताः	= flowered, trees, surrounded by
गिरयः दृश्यन्ते	= mountains are appearing.	न अति दूरे	= not, very, far-off	न च आ सने	= not, also, very, nearby

Those soaring mountains are appearing beautiful with many caves, surrounded by flowered trees, flurried by animal herds, sounded by peacocks, and they are neither far-off nor very nearby. [3-15-13, 14]

सौवर्णै राजतैः ताम्रैः देशे देशे च धातुभिः ।  
गवाक्षिता इव आभान्ति गजाः परम भक्तिभिः ॥ ३-१५-१५

सौवर्णै	= golden, silvery, cop-	देशे देशे च	= at places, places, [here and there]	गव अक्षिता	= like eyes [ventilators]
राजतैः ताम्रैः	pery, with ores				
धातुभिः					
परम	= with superbly, paint	गजाः इव	= elephants, like, shin-		
भक्तिभिः	on [elephants]	आभान्ति	ing forth.		

Here and there are the golden, silvery and coppery ores on the mountains, and they are shining forth like cow-eye ventilators on walls and also like the superb paintings on elephants. [3-15-15]

The गव अक्ष is cow-eye, meaning the cow-eye shaped ventilators of walls. The भक्ति is the name for coloured graphical drawings on the body of elephants. Apart from the howdah and other ornamentations, the elephants are richly painted in colours during ceremonial occasions, even today. As such Raama is visualising the ore deposits on the mountains as cow-eye like ventilators on walls, and as superb streaks of paintings on the bodies of elephants.

सालैः तालैः तमालैः च खर्जूरैः पनसैः द्रुमैः ।  
नीवारैः तिनिशैः चैव पुन्नागैः च उपशोभिताः ॥ ३-१५-१६  
चूतैर् अशोकैः तिलकैः केतकैर् अपि चंपकैः ।  
पुष्प गुल्म लता उपेतैः तैः तैः तरुभिर् आवृताः ॥ ३-१५-१७  
स्यन्दनैः चंदनैः नीपैः पर्णासैः लकुचैः अपि ।  
धव अश्वकर्ण खदिरैः शमी किंशुक पाटलैः ॥ ३-१५-१८

सालैः तालैः	= with Saala, Palmyra,	खर्जूरैः	= with Date Palms, Jack-	नीवारैः	= Niivaara [wild grain,]
तमालैः च	Tamaala, also	पनसैः द्रुमैः	fruit, trees	तिनिशैः चैव	Tinisha [Dolbergia
					Oujeinesis,] also thus
पुन्नागैः च	= with Punnaaga [Rot-	चूतैः	= Chuuta [sweet	केतकैः अपि	= with Ketaka, Cham-
	terla tinctoria], also	अशोकैः	Mango,] Ashoka,	चम्पकैः	paka even
		तिलकैः	Tialaka [trees]		
पुष्प गुल्म	= flowered, shrubs,	तैः तैः	= those, those, trees, en-	स्यन्दनैः	= Syandana, Sandal-
लता उपेतैः	climbers, along with	तरुभिः	twined	चंदनैः नीपैः	wood, Niipa
		आवृताः			
पर्णासैः	= Paarnaasa, Lakucha,	धव अश्वकर्ण	= Dhava, Ashvakarna,	शमी	= Kimshuka, Paatala
लकुचैः अपि	even	खदिरैः	Khadira	किंशुक	
				पाटलैः	
उपशोभिताः	= brightening with.				

These mountains are brightening with trees of Saala, Palmyra, Tamaala, Date Palms, Jackfruit and also thus with Punnaagaa. With Chuuta - Sweet Mango; Ashoka, Tialaka, even with Ketaka, Champaka trees, And even with Syandana, Sandalwood, Niipa, Paarnasa, Lakuch, dhava, Ashwakarna, Khadira, Shamii, Kimshuka, Paatala trees, and entwined are those and those trees with flowered shrubs, and along with climbers, and thus they brighten the mountains. [3-15-16, 17, 18]

इदम् पुण्यम् इदम् रम्यम् इदम् बहु मृग द्विजम् ।  
इह वत्स्याम सौमित्रे सार्धम् एतेन पक्षिणा ॥ ३-१५-१९

इदम्	= this, is holy, this, is de-	इदम् बहु	= this [has,] many, ani-	इह वत्स्याम	= here, we reside,
पुण्यम्	lightful	मृग द्विजम्	mals, birds	सौमित्रे	Soumitri
इदम् रम्यम्					
सार्धम् एतेन	= along with, this one,				
पक्षिणा	bird [Jatayu.]				

This place is holy, this is delightful and this is with many animals and birds, hence Soumitri, let us reside here along with this bird Jatayu. Thus said Raama to Lakshmana. [3-15-19]

एवम् उक्तः तु रामेण लक्ष्मणः परवीरहा ।  
अचिरेण आश्रमम् भ्रातुः चकार सुमहाबलः ॥ ३-१५-२०

एवम् उक्तः	= thus, who is said, by	लक्ष्मणः पर	= Lakshmana, foe, val-	सुमहाबलः	= very, great, mighty
रामेण	Raama	वीर हा	our, remover		one [Lakshmana]
अचिरेण	= without, delay	आश्रमम्	= hermitage	भ्रातुः	= for brother
	[briskly]				
चकार	= made - erected.				

Thus said by Raama to that remover of foe valour and one with very great might, namely Lakshmana, he briskly erected a hermitage for his brother. [3-15-20]

पर्णशालाम् सुविपुलाम् तत्र संघात मृत्तिकाम् ।  
सुस्तम्भाम् मस्कुरैर् दीर्घैः कृत वंशाम् सुशोभनाम् ॥  
३-१५-२१ शमी शाखाभिः आस्तीर्य धृढ पाशावपाशितम् ।  
कुश काश शरैः पर्णैः सुपरिच्छादिताम् तथा ॥ ३-१५-२२  
समीकृत तलाम् रम्याम् चकार सुमहाबलः ।  
निवासम् राघवस्य अर्थे प्रेक्षणीयम् अनुत्तमम् ॥ ३-१५-२३

सु महा बलः	= very, great, mighty	तत्र	= there	सम् घात	= well, dug up, clay rais-
	one Lakshmana			मृत्तिकाम्	ing platform
सु स्तम्भाम्	= strongly, pillared	दीर्घैः मस्कुरैः	= with long, bamboos	कृत वंशाम्	= made, rafters
सु शोभनाम्	= very, excellent	शमी	= with Shamii trees,	धृढ पाश	= firmly, by twines,
		शाखाभिः	branches, spread out	अवपाशितम्	twined
		आस्तीर्य			

तथा	= like that	कुश काश	= Kusha, Kaasha, grass	सु परि	= well, over, covered --
		शरैः पर्णैः	blades [Saccharum spontaneum], leaves	च्छादिताम्	roofed
समीकृत	= levelled off, surface	रम्याम्	= beautiful one	सु विपुलाम्	= very, spacious one
तलाम्					
पर्ण शालाम्	= straw, cottage	राघवस्य अर्थे	= for Raghava, purpose of	प्रेक्षणीयम्	= sightly one [feast to
निवासम्	= residence, he made.			अनुत्तमम्	eye,] the best one
चकार					

Lakshmana built a very spacious straw-cottage there levelling and raising the clay for raised floor of the cottage, strongly pillared with long bamboos, thereupon on those pillars excellent rafters are made, and the branches of Shamii trees are spread out, twined firmly with twines of jute strands, and with the cross-laid bamboos for thatching, and over that blades of Kusha grass and leaves of Kaasha are spread and well over-covered for the roof, and thus that very great mighty Lakshmana made that best and very spacious straw-cottage with a levelled surface for residence of Raghava in the interests of Raghava alone, and it resulted as a feast to the eye. [3-15-21, 22, 23]

स गत्वा लक्ष्मणः श्रीमान् नदीम् गोदावरीम् तदा ।  
स्नात्वा पद्मानि च आदाय सफलः पुनर् आगतः ॥ ३-१५-२४

सः श्रीमान्	= he, noble one, Laksh-	तदा	= then	गत्वा	= on going to
लक्ष्मणः	mana				
नदीम्	= to river, Godavari	स्नात्वा	= bathed	पद्मानि च	= lotuses, also, gathered
गोदावरीम्				आदाय	
स फलः पुनः	= with, fruits, again,				
आगतः	came.				

On his going to River Godavari that noble Lakshmana bathed and on gathering lotuses and fruits he returned to the cottage. [3-15-24]

ततः पुष्प बलिम् कृत्वा शान्तिम् च स यथाविधि ।  
दर्शयामास रामाय तद् आश्रम पदम् कृतम् ॥ ३-१५-२५

ततः	= then	सः	= he	पुष्प बलिम्	= flower, offering, on
				कृत्वा	making
शान्तिम् च	= peace invocations also	कृतम् तत्	= that which is built,	दर्शयामास	= started to show, to
यथाविधि	procedurally on mak-	आश्रम पदम्	that, hermitage	रामाय	Raama.
	ing				

Then making flowery offerings and peace-invocations also procedural to गृह प्रवेश , entering a new house,] started to show the constructed hermitage to Raama. [3-15-25]

स तम् दृष्ट्वा कृतम् सौम्यम् आश्रमम् सह सीतया ।

राघवः पर्णशालायाम् हर्षम् आहारयत् परम् ॥ ३-१५-२६

सः राघवः = he, Raama, along with, सह सीतया Sita	तम् कृतम् = that, constructed, सौम्यम् beautiful, hermitage, आश्रमम् on seeing दृष्ट्वा	पर्णशालायाम् = regarding straw- cottage
परम् हर्षम् = high, gladness, ho got. आहारयत्		

On seeing the beautifully constructed hermitage along with Sita, Raama is highly gladdened in respect that straw-cottage. [3-15-26]

सुसंहृष्टः परिष्वज्य बाहुभ्याम् लक्ष्मणम् तदा ।

अति स्निग्धम् च गाढम् च वचनम् च इदम् अब्रवीत् ॥ ३-१५-२७

तदा = then	सु सम् हृष्टः = very, highly, glad- dened	लक्ष्मणम् = Lakshmana is, with बाहुभ्याम् both arms, tightly, on गाढम् embracing परिष्वज्य
अति = very, friendly, words स्निग्धम् वचनम्	इदम् = this, spoke. अब्रवीत्	

Then Raama very highly gladdened Raama embraced Lakshmana tightly by both of his hands, and spoke these friendly words to him. [3-15-27]

प्रीतो अस्मि ते महत् कर्म त्वया कृतम् इदम् प्रभो ।

प्रदेयो यन् निमित्तम् ते परिष्वङ्गो मया कृतः ॥ ३-१५-२८

प्रभो = oh, masterful one	त्वया महत् = by you, a great, deed, कर्म कृतम् is done ते प्रदेयः = to you, to be given	ते प्रीतः = about you, I am, अस्मि happy परिष्वङ्गाः = hugging, by me, made मया कृतः [given.]
यत् = for which, reason निमित्तम्		

Oh, masterful one, I am very happy about you for you have done a great deed, for that reason I am giving what I have to give to you a hugging. [3-5-28]

भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण ।

त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम ॥ ३-१५-२९

भाव ज्ञेन = you are sensibilities, knower	कृत ज्ञेन = skills, knower	धर्म ज्ञेन च = righteousness, knower, also
लक्ष्मण = Lakshmana	त्वया = having you	पुत्रेण = as son

मम धर्मात्मा = my, virtue-souled, fa-  
पिता न ther, is not, gone and  
सम्वृत्तः forgotten.

You are the knower of others feelings, knower of many skills, and the knower of what is right and honest, oh, Lakshmana, such as you are, being with you I deem that my virtue-souled father is not gone and forgotten. [3-15-29]

The word भावज्ञः means here as the knower of other feelings. Lakshmana is well aware of such things while talking with sages, his brothers, his mothers and his ministers like Hanuma and other subjects. Here also Lakshmana knew the feelings of Raama as to how the cottage is envisioned by Raama, with due privacy to Raama and Sita, with a porch, worship-room, and an accommodation for himself. कृतज्ञ is masterly craftsmanship and flair for doing all deeds of sublime nature, but not faithful in routine sense. धर्मज्ञः is knower of honesty. Though he himself is a prince, Lakshmana did not construct the cottage for his comfort, but the convenience of Raama and Sita are counted firstly. The word धर्मात्मा, virtue souled one, can also be prefixed to Dasharatha like धर्मात्मा मम पिता virtue-souled, my, father, meaning that the virtue-souled Dasharatha has left you behind him for my sake, because you are arranging all the things for me, as a father would naturally do for his son. The word सम् वृत्तः in the observation of Dr. Satya Vrat in his book The Raamayana - A Linguistic Study is:-- This word has been found used in a rather remarkable sense [in Raamayana.] It is to die. सम् वृत्तः means dead. Ordinarily सम्वृत्तः has quite the opposite sense, viz., born, i.e., father Dasharatha took rebirth as Lakshmana, to provide for the needs of Raama.

And Dharmaakuutam says that,

अनेन मृते अपि पिताधार्मिकेण पुत्रेण अमृत इति सूचितम्।  
तथा च वाजसनेय ब्राह्मण्डः-- अपुत्रेण एव अस्मिन् लोके प्रतितिष्ठति -- इति।  
स च पिता स्वयम् मृते अपिधार्मिकस्य पुत्रस्य शरीरेण  
एव अस्मिन् लोके यथा शास्त्रम् कर्म कुर्वन् तिष्ठतीति अर्थम्॥ धमाकूतम्

Hence Raama said in this concept also that - my father is though dead, but born again in you, Lakshmana.

एवम् लक्ष्मणम् उक्त्वा तु राघवो लक्ष्मिवर्धनः ।  
तस्मिन् देशे बहु फले न्यवसत् स सुखम् सुखी ॥ ३-१५-३०

लक्ष्मिवर्धनः	= magnificence, enhancer of	सुखी वशी	= contented one [one who controlled his senses, Raama]	राघवः	= Raghava
लक्ष्मणम् एवम् उक्त्वा	= to Lakshmana, thus, on saying	तस्मिन् देशे बहु फले	= in that, province, with many, fruits	न्यवसत् स सुखम्	= resided, with, comfort [or, contently.]



On saying thus to Lakshmana, Raghava, the enhancer of magnificence comfortably resided in that province which is with many a fruit. [3-15-30]

The last word सुखी is read as वशी in other mms meaning that Raama with his senses controlled lived there. That is to suggest the overcoming of the enchantment of Suurpanakha.

कंचित् कालम् स धर्मात्मा सीतया लक्ष्मणेन च ।  
अन्वास्यमानो न्यवसत् स्वर्ग लोके यथा अमरः ॥ ३-१५-३१

धर्मात्मा सः	= that righteous one, he that Raama	सीतया लक्ष्मणेन च	= by Sita, by Laksh- mana, also	अन्वास्यमानः	= while devoting them- selves to him
स्वर्ग लोके	= in heaven, divinity,	कंचित्	= for some, time, he		
अमरः यथा	like	कालम्	resided there.		
		न्यवसत्			

While Sita and Lakshmana devoted themselves to that righteous Raama, he resided in Panchavati like a Divinity in heavenly world for sometime to come. [3-15-30]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचदशः सर्गः ॥

Thus completes 15<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 16 Sarga 16 - षोडशः सर्ग

## Lakshmana's Description Of Vasanta Season

Valmiki Raamayana - Aranya Kanda - Sarga 16 Introduction

On one day before the sunrise Raama proceeds to River Godavari for daily bath along with Sita and Lakshmana. On the way looking at the nature around Lakshmana eulogises winter season. In doing so he casts aspersions on queen Kaikeyi, and Raama reproves it.

वसतः तस्य तु सुखम् राघवस्य महात्मनः ।  
शरद् व्यपाये हेमन्तऋतुर् इष्टः प्रवर्तत ॥ ४-१६-१

महात्मनः	= noble-souled, that,	सुखम्	= comfortably, while	शरत्	= autumn, season, on
तस्य	Raghava	वसतः	staying	व्यपाये	passing off
राघवस्य					
इष्टः हेमन्तः	= pleasant, pre-winter,	प्रवर्तते	= set in.		
ऋतुः	season				

Pleasant हेमन्तऋतु , pre-winter season has set in after the passage of शरत् ऋतु , post-rainy season at Panchavati where the noble souled Raama is staying comfortably. [4-16-1]

स कदाचित् प्रभातायाम् शर्वर्याम् रघुनन्दनः ।  
प्रययाव अभिषेकार्थम् रम्यम् गोदावरीम् नदीम् ॥ ४-१६-२

कदाचित्	= on some day	सः रघु	= he Raghu, legatee	शर्वर्याम्	= night, when becoming
		नन्दनः	Raama	प्रभातायाम्	day at dawn
रम्यम्	= to delightful, Go-	अभिषेक	= bath, for purpose of,		
गोदावरीम्	davari, river	अर्थम्	started.		
नदीम्		प्रययाव			

On some day when night faded into dawn Raama started for the delightful River Godavari for a bath. [4-16-2]

प्रहः कलश हसतः तम् सीतया सह वीर्यवान् ।  
पृष्ठतो अनुव्रजन् भ्राता सौमित्रिर् इदम् अब्रवीत् ॥ ४-१६-३

भ्राता	= with brother, valorous	प्रहः	= humbly	कलश हसतः	= with vessel, in hand
वीर्यवान्	one [Lakshmana]				
सौमित्रिः	= Saumitri	पृष्ठतः	= at back	सीतया सह	= Sita, along with
अनुव्रजन्	= while following	इदम्	= this, spoke.		
		अब्रवीत्			

His valorous brother Saumitri following him humbly with a handy vessel, along with Sita, spoke this to Raama. [4-16-3]

अयम् स कालः संप्राप्तः प्रियो यः ते प्रियंवद ।

अलंकृत इव आभाति येन संवत्सरः शुभः ॥ ४-१६-४

प्रियम् वद	= oh, pleasant, conversationalist	यः ते प्रियः	= by which, to you, is pleasant	सः अयम्	= that, this one, is the
संवत्सरस्य	= of the year]	सम्प्राप्तः	= has set in	कालः	time
शुभः	= propitious - promising,	अलंकृत इव	= is adorned, as though,	येन	= by which
संवत्सरः	ing, year	आभाति	bright.		

Adorned by which season the promising year will be bright, oh, pleasant conversationalist, and which season will also be pleasant to you, that hemanta season has set in. [4-16-4]

नीहार परुषो लोकः पृथिवी सस्य मालिनी ।

जलानि अनुपभोग्यानि सुभगो हव्य वाहनः ॥ ४-१६-५

लोकः	= world [people]	नीहार परुषः	= by dew, [bodies] harsh	पृथिवी सस्य	= earth is, crops, has on
जलानि अनुपभोग्यानि	= waters, not, enjoyable	हव्य वाहनः	= oblation, carrier	मालिनी	it
		सुभगः	[the fire,] delightful [warmish.]		

These days the dew is harsh to the bodies of people, earth is overlaid with crops, water is unenjoyable, but fire is delightful. [4-16-5]

नव आग्रयण पूजाभिर् अभ्यर्च्य पितृ देवताः ।

कृत आग्रयणकाः काले सन्तो विगत कल्मषाः ॥ ४-१६-६

सन्तः	= righteous persons	नव आग्रयण	= in new [northern,] solstice, with worships	पितृ देवताः	= ancestral, deities [manes]
अभ्यर्च्य	= having appeased	काले कृत	= in time, performing,	विगत	= becoming free of,
		आग्रयणकाः	solstitial rituals	कल्मषाः	evils.

On appeasing manes with worships during northern solstice and even on performing solstitial rituals in time, the righteous people are becoming free from evils. [4-16-6]

The ritual अग्रयण is a हविस् , oblation performed after the arrival of harvest at home from fields and before the start of its usage. Usually this is the time of Makara Sankranti, the starting day of northern solstice. न अन्विष्ट आग्रयणे न आहिताग्नि नवस्य अश्नीयात् व्रीहीनाम् यवानाम् श्यामकानाम् इति अग्र पाकस्य यजेत -- आपस्थम्ब सूत्र

प्राज्यकामा जनपदाः संपन्नतर गो रसाः ।

विचरन्ति महीपाला यात्र अर्थम् विजिगीषवः ॥ ४-१६-७

सम्पन्नतर गो रसाः	= affluent, higher, with cows, dairy	जनपदाः	= rural, areas villagers	प्राज्यकामा	= ample, desires [self-satisfied]
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मही पाला	= earth, rulers kings	वि जिगीषवः	= wishing to vanquish [other kings]	यात्र अर्थम्	= campaigns, for the purposes of
विचरन्ति	= making moves.				

Amplly fulfilled are the desires of the villagers with the affluence of milch cows and dairy, and the vanquishing kings are make moves for the purposes of their further vanquishes. [4-16-7]

सेवमाने दृढम् सूर्ये दिशम् अन्तक सेविताम् ।  
विहीन तिलका इव स्त्री न उत्तरा दिक् प्रकाशते ॥ ४-१६-८

सूर्ये	= by sun	अन्तक	= by time-god, attended	दृढम्	= steadfastly, while at-
		सेविताम्	by, direction [namely	सेवमाने	tending
		दिशम्	south]		
उत्तरा दिक्	= in northern, direction	विहीन	= lost, Tilaka [vermilion	न प्रकाशते	= not, brilliant.
		तिलका स्त्री	mark on fore head,]		
		इव	woman, like		

While the sun is steadfastly attending the direction of Time-god Yama, namely southern horizon, the north-ern direction is not brilliant like a woman who lost the vermilion mark on her forehead. [4-16-8]

The तिलक is the vermilion mark of सिन्दूर , vermilion-red powder specially made out of turmeric and lime-juice and other ingredients and called as कुंकुम . This is sacred and used in daily worships and applied as a mark on forehead at a place where the Third Eye, ज्ञान नेत्र is said to exist. For the women this mark is for their glorification of womanhood by virtue of the existence of her husband. Should she become a widow this mark is made no more and her face will become dullish for she is without a husband. So also the sun is such a mark on the forehead of the woman called horizon. Without him no quarters glitter.

प्रकृत्या हिम कोश आढ्यो दूर सूर्याः च सांप्रतम् ।  
यथार्थ नामा सुव्यक्तम् हिमवान् हिमवान् गिरिः ॥ ४-१६-९

प्रकृत्या	= by nature	हिम कोश	= snow, depository, full	साम्प्रतम्	= presently
		आढ्यः	of which is known to be the full depository of snow - Himalayas		
दूर सूर्याः च	= distanced, from sun	हिमवान्	= Himalayan, moun-	हिमवान्	= is snowy
		गिरिः	tains		
सु व्यक्तम्	= very, obviously	यथार्थ नामा	= true to it, name.		

By their very nature Himalayas are the depositories of snow, and presently distanced from the sun they are very obviously snowy true to their name. [4-16-9]

अत्यन्त सुख संचारा मध्याह्ने स्पर्शतः सुखाः ।  
दिवसाः सुभग आदित्याः छ्हाया सलिल दुर्भगाः ॥ ४-१६-१०

मध्याह्ने स्पर्शतः सुखाः सुभग आदित्याः	= in midday, by way of touch, will be comfort- able = are with genial, sun	अत्यन्त सुख सम्चारा छाया सलिल	= very much, comfort- able, for rambling = shades, waters	दिवसाः दुर् भगाः	= day times = are not, genial.
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By the way of touch the mid days are comfortable and in these days the daytime is very much comfortable for sauntering, thus the sun in daytimes is genial and ungenial are the shades and waters. [4-16-10]

मृदु सूर्याः सनीहाराः पटु शीताः समारुताः ।  
शून्य अरण्या हिम ध्वस्ता दिवसा भान्ति सांप्रतम् ॥ ४-१६-११

साम्प्रतम् मृदु सूर्याः स मारुताः	= presently = are with soft, sun = with, [wintry] breezes	हिम ध्वस्ता स नीहाराः शून्य अरण्या	= by snow, over- whelmed = with, mist = bleak, forests	दिवसा पटु शीताः भान्ति	= day times = bitterly, cold = shining forth.
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Overwhelmed by snow presently the noontimes are with soft sun, with bitter cold, with mists and wintry breezes, and with them the forests too are bleak in their sheen. [4-16-11]

निवृत्त आकाश शयनाः पुष्यनीता हिम अरुणाः ।  
शीता वृद्धतर आयामः त्रि यामा यान्ति सांप्रतम् ॥ ४-१६-१२

साम्प्रतम् हिम अरुणाः त्रि यामा यान्ति	= presently = fog, brownish-grey = three, three watches, slipping away.	निवृत्त आकाश शयनाः शीता	= precluded is, [under] sky, reclining = chilly	पुष्य नीता वृद्ध तर आयामः	= Pushya constellation [in Cancer,] led by = prolonged, much, lengths [of nights]
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Precluded is the reclining under open sky as the nights are led by the Pushya constellation, they will now be with brownish-grey fog and chilly, and prolonged are the lengths of nights whereby the three watches of night will be quickly slipping away.

The three यामा -s or प्रहरः -s, are three hours or three watches, where each याम , is three hours. The commentators said that निवृत्त आकाश शयनाः : precluded are troubles to those that are reclining in heavens i.e., divine beings; वृद्ध तर त्रि यामा : prolonged are the nightly activities of demons. पुष्य आनीता , where पुष्य also means Kali, the doom, and the demons are brining it up. Thus Lakshmana is said to have reminded Raama about the purpose of his incarnation, where the gods are precluded from a restful reclining, the nightly activities of demons are on the increase, and the demons are bringing doom time, so Raama has to quicken their eradication.

रवि संक्रान्त सौभाग्यः तुषार अरुण मण्डलः ।

निःश्वास अन्ध इव आदर्शाः चंद्रमा न प्रकाशते ॥ ४-१६-१३

रवि सम्क्रान्त = by sun, transgressed, सौभाग्यः is the destiny [of moon]	तुषार अरुण = fog, flush, sphere मण्डलः	निःश्वास = by suspire, blinded, अन्ध इव like, mirror आदर्शाः
चन्द्रमा न = moon, not, lustrous. प्रकाशते		

Transgressed is the destiny of moon by the sun as moon lost the chance of keeping people happy with his lustrousness in these days, thus the lustreless moon remained in a blushing sphere with fog, just like a mirror blinded by the fog of a suspire. [4-16-13]

ज्योत्स्ना तुषार मलिना पौर्णमास्याम् न राजते ।

सीता इव च आतप श्यामा लक्ष्यते न तु शोभते ॥ ४-१६-१४

पौर्णमास्याम् = on full moon day	तुषार मलिना = by mist, blemished	ज्योत्स्ना न = moonlight, not, shiny राजते
आतप = by sun heat, blackened श्यामा - swarthy	सीता इव = Sita, like, appearing लक्ष्यते	न तु शोभते = not, but, bright.

Even on a full moon day the moonlight is unbright blemished by mist, and it is appearing like brightly Sita becoming swarthy by sun heat, but not brightly. [4-16-14]

प्रकृत्या शीतल स्पर्शो हिम विद्धाः च सांप्रतम् ।

प्रवाति पश्चिमो वायुः काले द्वि गुण शीतलः ॥ ४-१६-१५

प्रकृत्या = by nature, cool, for शीतल touch स्पर्शः	साम्प्रतम् = presently	हिम विद्धाः = by snow, marred [charged with]
पश्चिमः वायुः = western, breeze	काले कल्यम् = in time [in early द्विगुण hours,] twofold, chilly शीतलः	प्रवाति = wafting.

The western breeze by itself will be cool to touch, but presently charged with snow it is wafting doubly chilly in the early hours. [4-16-15]

The vernal breeze will be cool by its nature and so is the Omnipotent. Now the snowy dew enriches the breeze coolness. So also the Omnipotent, namely Raama, is doubly cool by the coolness of the prayers of divinities and the sages as well. Govindaraja.

बाष्प च्छहन्नानि अरण्यानि यव गोधूमवंति च ।

शोभन्ते अभ्युदिते सूर्ये नदद्भिः क्रौन्च सारसैः ॥ ४-१६-१६

बाष्प	= dew, covered,, forests	यव	= having barley, wheat,	शोभन्ते	= glistening, at rise of,
च्छन्नानि		गोधूमवन्ति	also	अभ्युदिते	sun
अरण्यानि		च		सूर्ये	
नदद्भिः	= callings, of krauncha,				
क्रौन्च	saarasa [waterfowls.]				
सारसैः					

Covered with the dew the forests that already covered with crop fields of barley and wheat are beaming forth, together with the callings of waterfowls, at the rise of the sun. [4-16-16]

The sun now risen is Raama. The word बाष्प also means tears. The fertile lands are shedding tears in fear of Ravana. Again बाष्पः is vapour that spreads. Raama benevolence is spreading like vapour. The forests are with full crops. The lands are full with asceticism and Vedic practices to receive the mercy of Raama. The birds callings are the echoing of Vedic sonority. Govindaraja. The यव grains are not exactly western barley grains as usually shown in lexicons. It is called locally as जोव् धान् and is used in fire oblations, . It is a dietary prescription to diabetics nowadays.

खर्जूर पुष्प आकृतिभिः शिरोभिः पूर्ण तण्डुलैः ।  
शोभन्ते किञ्चिद् आलम्बाः शालयः कनक प्रभाः ॥ ४-१६-१७

कनक प्रभाः	= golden, in lustre,	खर्जूर पुष्प	= date-fruit, flowers, in	पूर्ण तण्डुलैः	= full with, grain
शालयः	paddy fields	आकृतिभिः	shape		
शिरोभिः	= at heads corn cobs	किञ्चित्	= a little, bent down	शोभन्ते	= gleaming forth.
		आलम्बाः			

The paddy crops in fields are gleaming forth with golden lustre, and their heads full with grain and a little bent down are shapely like the flowers of date-fruit. [4-16-17]

The heads of crops are a little bent down by weight of corn, like the heads of sages who bow down with the weight of knowledge before the Absolute. Thus their age-old golden hair is gleaming at the first rays of sun. Govindaraja.

मयूखैः उपसर्पद्भिः हिम नीहार संवृतैः ।  
दूरम् अभ्युदितः सूर्यः शशाङ्क इव लक्ष्यते ॥ ४-१६-१८

हिम नीहार	= with snowy, mist, be-	उपसर्पद्भिः	= though spreading	सूर्यः दूरम्	= sun, distantly, [up on
संवृतैः	sieging	मयूखैः	around, are sunbeams	अभ्युदितः	sky,] came up
शशाङ्क इव	= moon, to be, appear-				
लक्ष्यते	ing to be.				

Though he came up long back, and though his beams are spreading around, besieged by snowy mist the sun is appearing as moon. [4-16-18]

The sun again is Raama. Though you have risen in the vast of forests long back and avowed to eradicate demons, has your radiance decreased like the vernal sun, while the demons are still radiant by their activities... is the question of Lakshmana. Govindaraja.

अग्राह्य वीर्यः पूर्वाह्ने मध्याह्ने स्पर्शतः सुखः ।  
संरक्तः किञ्चिद् आपाण्डुः आतपः शोभते क्षितौ ॥ ४-१६-१९

पूर्वाह्ने अ = in mornings, not, ग्राह्य वीर्यः = usurped / inappreciable, valour [warmth of sun]	मध्याह्ने = at noontime, for touch, स्पर्शतः = comfortable सुखः	संरक्तः = reddish, a little, palish किञ्चित् आपाण्डुः
क्षितौ आतपः = on earth, sun-warmth, शोभते radiating.		

Inappreciable is the warmth of sun in the mornings, but comfortable for touch at noontimes, since the reddish but a little palish sunshine is radiating on earth. [4-16-19]

The warmth of the sun is his valour which is usurped by the snowy mist. Raama valour is usurped or inappreciable by his taciturnity. Then Lakshmana is deemed to have said, The demons are dominating the nature with their cold-blooded activities like coldish snow, oh, Raama, sustaining them with kind of cool profile of yours is inapt of you... Govindaraja.

अवश्याय निपातेन किञ्चित् प्रक्षिन्न शाद्वला ।  
वनानाम् शोभते भूमिर् निविष्ट तरुण आतपा ॥ ४-१६-२०

अवश्याय = by dewdrops, falling निपातेन	किञ्चित् = a little, moistened, are प्रक्षिन्न pasturelands शाद्वला	निविष्ट तरुण = radiance, tender, sun- आतपा warmth
वनानाम् = of forests, lands, are भूमिः शोभते enlivened.		

The pasturelands are a little moistened with the fall of dewdrops, but the fields of forest are enlivened by the radiance of tender sun warmth. [4-16-20]

The pastureland are like the serene sages who are wetting their faces with droplets of merciful tears by the activities of the demons. And now the warmth of the tender sun / valour of Raama, is radiating on the countenances of pasturelands/sages which will be furious henceforth. Govindaraja.

स्पृशन् तु सुविपुलम् शीतम् उदकम् द्विरदः सुखम् ।  
अत्यन्त तृषितो वन्यः प्रतिसंहरते करम् ॥ ४-१६-२१



अत्यन्त = intensely, thirsty	वन्यः द्विरदः = forest, elephant	सु विपुलम् = with very, broad [trunk]
तृषितः		
ओर् = very clear water]	शीतम् = cold, water, easily, on	करम् प्रति = trunk, in turn, backs
सुविमलम्	उदकम् touching	सम्हरते away [taking back.]
	सुखम्	
	स्पृशन्	

On easily touching very clear and cold water with its very broad trunk that intensely thirsty wild elephant is backing away its trunk for the water is that cold. [4-16-21]

Gods are withdrawing to touch pleasurable items that are usually enjoyable to them, fearing Ravana. Govindaraja

एते हि समुपासीना विहगा जलचारिणः ।  
न अवगाहन्ति सलिलम् अप्रगल्भा इव आवहम् ॥ ४-१६-२२

समुपासीना = nearby sitting	एते जल = these, water, movers	विह गा = sky, going birds wa- terfowls
अ प्रगल्भा = not, courageous ones cowards	चारिणः	
	आवहम् इव = into battle, like	सलिलम् न = water not, going in. अवगाहन्ति

These waterfowls that are sitting nearby are not entering into waters like cowards not entering battlefields. [4-16-22]

The waterfowls are compared with the sages. The sages though staying nearby asceticism, like birds sitting on riverbanks, are not able to enter into its enjoyable main realm, namely समाधि, concentration. Another way is oh Raama, though you are an expert in warfare why you are backing away for a war with demons? Why not jump to it? Are you like these fearing waterfowls?

अवश्याय तमो नद्धा नीहार तमसा आवृताः ।  
प्रसुप्ता इव लक्ष्यन्ते विपुष्पा वन राजयः ॥ ४-१६-२३

अवश्याय = by snowy, darkness,	नीहार तमसा = by mist, gloom, en-	वि पुष्पा = without, flowers
तमः नद्धा subdued	आवृताः closed	
वन आजयः = forest, ranges	प्र सुप्ता इव = well-slept, like, ap- pearing.	
	लक्ष्यन्ते	

Subdued by snowy darkness, enclosed in misty gloom, and reft of flowers these forest ranges appear like those that are asleep. [4-16-23]

Mantled by darkness and dewdrops dribbling, the leaves and leaflets are crouched and look like sleeping

ones. Further blanketed by the mist they are appearing as those that are sleeping covering a blanket. Flowers are not blooming like the closed eyes of a sleeper. Thus the woodlands are asleep. Govindaraja.

For those who are asleep it is a double darkness. One is the darkness of sleep, while the other is the darkness of night. They not only crouch in themselves with the inner darkness, but as they are also enfolded by the external darkness of night, they further crouch in. Maheshvara Tiirtha. By this sleep attribute, the dormant disposition of sages is made evident.

बाष्प संचन्न सलिला रुत विज्ञेय सारसाः ।  
हिमाअर्द्र वालुकैः तीरैः सरितो भान्ति सांप्रतम् ॥ ४-१६-२४

साम्प्रतम्	= now	बाष्प	= mist, covered, waters	रुत विज्ञेय	= by calling, perceptible,
		समच्छन्न		सारसाः	saarasa water birds
सरितः	= rivers	सलिला		वालुकैः तीरैः	= with sandbanks, de-
		हिम आर्द्र	= by mist, wet		clivities - shores
भान्ति	= they glisten.				

Now the rivers are imperceptible as their water is overspread with dewdrops, but their water-birds are perceptible only by their callings, thus making that river perceptible, and such rivers are now glistening with moist sandbanks and shores. [4-16-24]

By rivers the sages are denominated and they are all enshrouded by the mist called the fear of demons, and they are perceptible just by their groaning. They are unable to come out of that misty climate, as good as waterfowls dependent on rivers.

तुषार पतनात् चैव मृदुत्वात् भास्करस्य च ।  
शैत्यात् अग अग्रस्थम् अपि प्रायेण रसवत् जलम् ॥ ४-१६-२५

तुषार	= snow, by fall, also thus	भास्करस्य	= of sun	मृदुत्वात्	= softness, coldness
पतनात् चैव				शैत्यात्	
रसवत्	= tasty, water	अग	= on mountain, peak,	प्रायेण	= generally
जलम्		अग्रस्थम्	even [deep down,		
		अपि	or, even in wells]		
		अगाथ			
		स्तहम् अपि			
अपेयम्	= drinkable				

Owing to the fall of snow, further owing to the softness and coldness of sun, the water deep down the wells is generally agreeable for drinking. [4-16-25] This falling of the snow is indicative of the falling of demons upon

sages, and sun softness is with the soft attitude of Rama. Tiirtha

जरा जर्जरितैः पत्रैः शीर्ण केसर कर्णिकैः ।  
नाल शेषा हिम ध्वस्ता न भान्ति कमलाकराः ॥ ४-१६-२६

कमल	= lotus, lakes	जरा	= with aged, withered,	शीर्ण केसर	= with decrepit, fibrils,
आकराः		जर्जरितैः	petals [lotuses]	कर्णिकैः	carpels
नाल शेषा	= peduncles, remnant	पत्रैः पद्मैः		न भान्ति	= not, glowing.
		हिम ध्वस्ता	= by cold, impaired		

Lotus lakes are left alone with stalks of lotuses as their petals are aged and withered, decrepit are the fibrils and carpels, thus impaired by cold they are ungracious in look. [4-16-26] When the demons destroy the lake-like hermitages and their inmates, aged and withered sages and their lotus-petal like austerities are shattered by the hostilities of demons, and the remaining hermits are just like the stalks of lotuses left behind.

अस्मिन् तु पुरुषव्याघ्र काले दुःख समन्वितः ।  
तपश्चरति धर्मात्मा त्वत् भक्त्या भरतः पुरे ॥ ४-१६-२७

अस्मिन् तु	= during this, but, time	पुरुषव्याघ्र	= manly-tiger Rama	हर्मात्मा	= noble-souled, Bharata
काले		त्वत् भक्त्या	= in you, with adoration	भरतः	
दुःख	= anguish, along with			पुरे तपः	= in city, ascetic, he un-
समन्वितः				चरति	dertakes.

But during this time, oh, manly-tiger, ushered by anguish that virtue souled one Bharata must be practising asceticism in city with adoration to you. [4-16-27]

त्यक्त्वा राज्यम् च मानम् च भोगांश्च विविधान् बहून् ।  
तपस्वी नियताहारः शेते शीते महीतले ॥ ४-१६-२८

राज्यम् च	= kingdom, as well,	विविधान्	= pleasures, varied, var-	त्यक्त्वा	= on forsaking
मानम्	pride	बहून्	ious ones, also		
तपस्वी	= in self-denial	भोगान् च		शीते मही	= chilly, on earth, sur-
		नियत	= regulated, in food	तले शेते	face, sleeping.
		आहारः			

On forsaking kingdom and pride of becoming the king of Ayodhya as well, and varied and various pleasures too, he is in self-denial, and with his food regulated he sleeps on chilly surface of earth. [4-16-28] So far Lakshmana spoke about spring season indicating the sufferings of saints and sages by the chill and icy effects of demons indirectly. Now his broodings are turning to Bharata, for Bharata is avowed to self-immolate if Rama were not to come after a fixed time, and Rama is lingering here.

सोऽपि वेलाम् इमाम् नूनम् अभिषेक अर्थम् उद्यतः ।  
वृतः प्रकृतिभिर् नित्यम् प्रयाति सरयूम् नदीम् ॥ ४-१६-२९

सः अपि	= he, even	इमाम्	= at this, time	अभिषेक	= taking bath, for the
		वेलाम्		अर्थम्	purpose of, got up
				उद्यतः	
नित्यम्	= always	प्रकृतिभिः	= by ministers, sur-	सरयूम्	= to Sarayu, river, he
		वृतः	rounded	नदीम्	proceeds
				प्रयाति	
नूनम्	= definitely.				

Even he might always be getting up at this time of the day and proceeding to River Sarayu for a bath surrounded by ministers, definite is that. [4-16-29]

अत्यन्त सुख संवृद्धः सुकुमारो हिमार्दितः ।  
कथम् तु अपर रात्रेषु सरयूम् अवगाहते ॥ ४-१६-३०

अत्यन्त सुख	= very much, in comfort,	सुकुमारः	= delicate one	अ पर रात्रेषु	= not, in post, of night
संवृद्धः	he is brought up				[in small hours]
हिम आर्दितः	= by cold, wet, in Sarayu	कथम्	= how	अवगाहते	= he enters.
सरयूम्					

But how can he who is brought up in high comfort, a delicate one too, enter the cold-wet waters of River Sarayu, in these small hours. [4-16-30] The compound अत्यन्त सुख संवृद्धः brought up in comfort is but natural to a prince, but it is in its princely loftiness. But our father King Dasharatha has made it loftier. And you by your brotherly caring, you also looked Bharata. अत्यन्त सुकुमारः by his feelings he is a delicate one who cannot tolerate your absence. In other mms it is सुखोचित in place of हिम आर्द्र which means one who is habituated to pleasures of a younger prince, but not to become a monk in these early years of his youth. So you should relieve him of his vow. This is the import of Lakshmana address to Rama.

पद्मपत्रेक्षणः श्यामः श्रीमान् निरुदरो महान् ।  
धर्मज्ञः सत्यवादी च ह्री निषेधो जितेन्द्रियः ॥ ४-१६-३१  
प्रियाभिभाषी मधुरो दीर्घबाहुः अरिन्दमः ।  
संत्यज्य विविधान् भोगान् आर्यम् सर्वात्मना आश्रितः ॥ ४-१६-३२

पद्म पत्र	= one with lotus, petal,	श्यामः	= blue-black [by com-	श्रीमान्	= imposing one
एक्षणः	eyes		plexion]		
निर् उदरः	= without, stomach	महान्	= noble one	धर्म ज्ञः	= dharma, knower of
	[slender waisted lion]				
सत्य वादी च	= truth, advocate also	ह्री निषेधः	= ignominy, intolerant	जितेन्द्रियः	= sense-restrained one
			of		
प्रिय अभि	= dearly, talking	मधुरः	= sweetly [talking]	दीर्घ बाहुः	= long, armed one - dex-
भाषी					trous

अरिन्दमः	= enemy-destroyer such as Bharata is	विविधान् भोगान् सम्त्यज्य आश्रितः	= various, pleasures, on foregoing devoted to.	सर्व आत्मना	= in any way
आर्यम्	= adorable one [you alone are]				

That lotus-petal eyed one with blue-black complexion is an imposing one with lion-like waist, being the noblest he is knower of dharma thus an advocate of truth, and thus intolerant of ignominy, and as a self-restrained one he talks dearly and sweetly, and he is dextrous and an enemy-destroyer, such as he is, that Bharata on forgoing all of his various pleasures he is devoted to you, as you alone are his adorable brother. [4-16-31, 32] Stomachless is not to say that Bharata is without a stomach but has a palm-like concave stomach, but not a potbelly to stomach the kingdom of Ayodhya that is easily usurped through his mother Kaika.

जितः स्वर्गः तव भ्रात्रा भरतेन महात्मना ।  
वनस्थम् अपि तापस्ये यः त्वाम् अनुविधीयते ॥ ४-१६-३३

यः	= he who is	वनस्थम् अपि तव भ्रात्रा	= in forests, even though your brother	त्वाम् अनुविधीयते महात्मना भरतेन	= you, following by great souled
तापस्ये	= in the practise of austerities such a				
जितः स्वर्गः	= conquered [here, refused,] heaven.				

Even though you are in forests far away from him, he is following you in the practise of austerities, and such a brother of yours, that great-souled Bharata has refused ascent to heaven. [4-16-33] Bharata though staying in kingdom he is observing asceticism following the trend of Rama. By grief Bharata might have been dead, like King Dasharatha, and ascended to heavens. But Bharata going to heavens is a hindrance in getting a glimpse of Rama after return from exile. So Bharata refusing the heavens is said to be his conquering heavens. Lakshmana is quickening Rama thinking to take some action to complete his mission in eradicating the demonic atrocities and quickly return to Ayodhya, lest time slips by and Bharata may self-immolate. After these many thoughts, now Lakshmana starts to move the eye of the needle towards Kaikeyi, the root cause for all miseries.

न पितृयम् अनुवर्तन्ते मातृकम् द्विपदा इति ।  
ख्यातो लोक प्रवादो अयम् भरतेन अन्यथा कृतः ॥ ४-१६-३४

द्वि पदा	= two, footed, [bipeds, humans]	पितृयम् इति ख्यातः	= father [nature] thus, known as	न अनुवर्तन्ते अयम् लोक प्रवादः	= will not, follow - derive this, in world, well, saying [epigram]
मातृकम्	= [but] mother [nature they follow]				
भरतेन अन्यथा कृतः	= by Bharata, otherwise, made [rendered.]				

Humans do not derive father attitude but they take of their mothers is the well-know maxim in the world, but Bharata rendered it otherwise. [4-16-34] This is a proverbial saying that humans inherit mother characteristics but not father. But Bharata renders it otherwise for he has not inherited the mean and sordid nature of Kaikeyi. This proverbial saying is still in use in all languages in India, with a little change. In Marathi it is खाना तशी माती व जाती तशी पोती after Dr. Satya Vrat. This stems up from the Sanskrit धन्या पितृ मुखी कन्या धन्या मातृ मुखः सुतः Blest is father-like daughter, blest is mother-like son.

भर्ता दशरथो यस्याः साधुः च भरतः सुतः ।  
कथम् नु सा अम्बा कैकेयी तादृशी क्रूरदर्शिनी ॥ ४-१६-३५

यस्याः	= she to whom	दशरथः भर्ता	= Dasharatha is, hus- band	साधुः भरतः	= gentle, also, Bharata, the son, also
सा अम्बा	= such, [our] mother	कैकेयी	= Kaikeyi	ता दृशी	= that, sort of, cruel, in mien - disposition,
				क्रूर दर्शिनी	
				कथम् नु	how, indeed.

Whose husband is Dasharatha and whose son is gentle Bharata, how then can she, our mother Kaikeyi, is with this sort of cruel disposition, indeed Thus Lakshmana spoke to Rama on their way to River Godavari. [4-16-35] Rama uses the same wording for Kaikeyi as our middle mother at 3-2-19b-20

इति एवम् लक्ष्मणे वाक्यम् स्नेहात् वदति धर्मिके ।  
परिवादम् जनन्यः तम् असहन् राघवो अब्रवीत् ॥ ४-१६-३६

धर्मिके	= by upright, by Laksh- mana, out of fondness	इति एवम्	= this, way, sentences, while saying	राघवः	= Raghava, about
लक्ष्मणे		वाक्यम्		जनन्यः	mother
स्नेहात्	[to Rama and Sita]	वदति		अब्रवीत्	= spoke.
तम् परि	= against, telling [slan- derous talking]	अ सहहन्	= not, tolerating		
वादम्					

When that upright Lakshmana is speaking those words that way out of his fondness towards Rama, Raghava spoke to Lakshmana, intolerant of that slanderous talk about their mother. [4-16-36]

न ते अम्बा मध्यमा तात गर्हितव्या कथंचन ।  
ताम् एव इक्ष्वाकु नाथस्य भरतस्य कथाम् कुरु ॥ ४-१६-३७

तात	= oh, dear Lakshmana	मध्यमा	= middle [second, an- other,] mother	कथम्वचन	= in any way
ते न	= by you, not, de- plorable	अम्बा		ताम् कथाम्	= those, stories [topics,] alone, you make [you tell.]
गर्हितव्या		इक्ष्वाकु	= Ikshvaku-s, king,	एव कुरु	
		नाथस्य	Bharata		
		भरतस्य			

In any way, dear Lakshmana, you are not supposed to deplore another mother of ours, but you go on telling

the topics of Bharata, the king of Ikshvaku-s. [4-16-37]

निश्चिता एव हि मे बुद्धिः वन वासे दृढ व्रता ।  
भरत स्नेह संतप्ता बालिशी क्रियते पुनः ॥ ४-१६-३८

मे बुद्धिः = my, mind, set upon, निश्चिता एव that way, indeed हि	वन वासे दृढ = in forest, dwelling, व्रता firmly, avowed	अपि = even then
भरत स्नेह = for Bharata, fellow- सन्तप्ता ship, well, burning [yearning for]	पुनः बालिशी = again, boyishness [fas- क्रियते cination,] is made [re- curs.]	

My mind is indeed set to dwell only in forest, and it is firmly avowed, but while yearning for Bharata fellow-ship my fascination to reunite with him is recurring again. [4-16-38]

संस्मरामि अस्य वाक्यानि प्रियाणि मधुराणि च ।  
हृद्यानि अमृत कल्पानि मनः प्रह्लादानि च ॥ ४-१६-३९

प्रियाणि = genial, sweet, heartily, मधुराणि ambrosia, equal to हृद्यानि अमृत [ambrosial] कल्पानि	मनः = heart, gladdening प्रह्लादानि च [heartening words]	अस्य = his, words वाक्यानि
संस्मरामि = I am reminiscing.		

I reminisce his words well, that are genial, sweet, heartily, ambrosial and that will gladden the heart. [4-16-39]

कदा हि अहम् समेष्यामि भरतेन महात्मना ।  
शत्रुघ्नेन च वीरेण त्वया च रघुनन्दन ॥ ४-१६-४०

रघु नन्दन = oh, Lakshmana	अहम् = I, with great-souled, महात्मना Bharata भरतेन	वीरेण = with valorous, Sha- शत्रुघ्नेन trughna
त्वया च = with you [Laksh- mana,] also	कदा हि = when, really, I reunite. समेष्यामि	

When can I really reunite, oh, Lakshmana, with great-souled Bharata, valorous Shatrughna, and with you and Sita. Thus said Rama to Lakshmana. [4-16-40] Usually the word च means also, and. In compound त्वया च रघुनन्दन it is said to indicate Sita.

इति एवम् विलपन् तत्र प्राप्य गोदावरीम् नदीम् ।  
चक्रे अभिषेकम् काकुत्स्थः सानुजः सह सीतया ॥ ४-१६-४१

काकुत्स्थः = Rama	तत्र = there	इति एवम् = thus, that way, worry- विलपन् ing
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गोदावरीम् नदीम् प्राप्य चक्रे अभिषेकम्	= Godavari, river, hav- ing reached = performed, bathing,	सअनुज	= with younger brother	स सीतया	= with, Sita
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Thus worrying that way while proceeding, there Rama reached River Godavari and performed bathing with his younger brother Lakshmana and along with Sita. [4-16-41]

तर्पयित्वा अथ सलिलैः तैः पितृन् दैवतानि च ।  
स्तुवन्ति स्म उदितम् सूर्यम् देवताः च तथा अनघाः ॥ ४-१६-४२

अथ	= then	तैः	= by them	सलिलैः	= with water
पितृन्	= to manes, to gods, also	तर्पयित्वा	= having offered obla- tions	उदितम्	= uprisen, sun
दैवतानि च		अनघाः	= sinless trinity [Rama, Lakshmana, Sita]	सूर्यम्	
देवताः च	= gods, also			स्तुवन्ति स्म	= extolled, they are.

Then on offering water oblations to manes and gods that impeccant trinity extolled the rising sun and gods likewise. [4-16-42]

कृताभिषेकः स रराज रामः  
सीता द्वितीयः सह लक्ष्मणेन ।  
कृत अभिषेको तु अग राज पुत्न्या  
रुद्रः स नन्दिः भगवान् इव ईशः ॥ ४-१६-४३

सीता द्वितीयः	= Sita, as second-half [along with]	सः रामः	= that, Rama	कृत	= on making [having taken,] river bath
सह लक्ष्मणेन	= with Lakshmana	अग राज पुत्न्या	= with mountain, king, daughter [Paarvati]	कृत	= making [having taken,] sacred bath, but
स नन्दिः	= one with Nandi, the Holy Bull	ईशः	= all-controlling, god, Rudra [Shiva in fury,]	रराज	= shone forth.
		भगवान्			
		रुद्रः इव	like		

On taking bath in the river along with Sita and Lakshmana, Rama shone forth like All-controlling god Rudra, who will be radiant on taking bath along with his consort Paarvati and with his follower Nandi, the Holy Bull. [4-16-43]

The similitude between Rama and Shiva suggests that Rama is about to start destruction of demons.

Extolling seasons in epics

The portrayal of seasons in epics with all their delicacies is a disputed topic. Ramayana also deals much on these descriptions of seasons. Whether an epic avowed to reflect the Vedic import, as said at 1-4-6, वेदोपबृहणार्थाय



, and that which is pious and merited पुण्यम् वेदैस्च सममतम् at 1-1-98, should have accounts on seasons is the question. For this is said that relating niceties of season time and again, is in perfect accord with Veda, for the season and time are subservient to all Veda-s as per the ancillary of Veda, the Astrology, वेद-अन्ग ज्योतिष्य . Veda-s themselves say that the year is the soul of the horse of Ashvamedha. उषा वा अश्वस्य मेधस्य शिरः। सङ्घत्सर आत्माश्वस्य मेधस्य। -- यजुर्वेद बृहदारण्यक Hence time and season are the mind and soul of all Veda-s. Like this we find beautification of four seasons at four places, for e.g., हेमन्त spring is narrated in starting of Kishkindha. And वसन्त post autumnal season is described in Kishkindha 43rd chapter, when Hanuma and others are in search for Sita, and after their exit from the cave of Swayamprabha. वर्ष rainy season is portrayed in 28th chapter of Kishkindha. At every possible occasion, all the rituals, daily routines that are time oriented, do explain the importance of time than the importance of ritual or daily routine. It is said: वेदोपबृहणार्थम् प्रवृत्ते अस्मिन् ग्रन्थे वेद विहित कर्म अपेक्षित काल विशेष निर्णायकत्वात् काल साधारण लक्षण प्रतिपादनम् एव तत् तत् ऋतु वर्णन व्याजेन कृतम् इति धर्मोपयोग सम्भवात्। -- सायम् कालादि चिह्न प्रतिपादनम् इति एतत् सर्वम् कर्म अनुष्ठान उपयुक्त काल ज्ञापनार्थम् एव कृतम् इति धर्म पर्यवसानम् सम्भवति एव -- धर्माकृतम् Thus dharma is upheld in all these narratives about the season and time, which aspect is upheld by the commentators and they too comment lengthily whenever a season or time factor occurs

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे षोडशः सर्गः ॥

Thus completes 16<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 17 Sarga 17 - सप्तदशः सर्ग

## Surpanakha's Entry Into Legend

Introduction -

Shuurpanakha, the problem demoness of Raamayana enters here. She approaches the cottage of Raama and offers her wifehood to Raama. She is the sister of Ravana and her husband Vidyut Jihva was murdered by Ravana alone, rendering his own sister a widow. She being an age-old demoness wants Raama to marry her, leaving Sita off.

कृत अभिषेको रामः तु सीता सौमित्रि एव च ।  
तस्मात् गोदावरी तीरात् ततो जग्मुः स्वम् आश्रमम् ॥ ३-१७-१

कृत	= on taking, bath,	सीता	= Sita, Soumitri, thus,	ततः	= then
अभिषेकः	Raama, but	सौमित्रिः एव	also		
रामः तु		च			
तस्मात्	= from that, Godavari,	जग्मुः स्वम्	= went, to his own, her-		
गोदावरी	from bank	आश्रमम्	mitage.		
तीरात्					

On taking bath Raama with Sita and Soumitri, then went to his own hermitage from that bank of River Godavari. [3-17-1]

आश्रमम् तम् उपागम्य राघवः सह लक्ष्मणः ।  
कृत्वा पौर्वाहिकम् कर्म पर्णशालाम् उपागमत् ॥ ३-१७-२

सह लक्ष्मणः	= with, Lakshmana,	तम्	= that, hermitage, on	पौर्व	= early, morning, ritu-
राघवः	Raghava	आश्रमम्	nearing	आह्निकम्	als, on performing
पर्णशालाम्	= cottage, reached.	उपागम्य		कर्म कृत्वा	
उपागमत्					

Nearing that hermitage Raghava along with Lakshmana performed early morning rituals and then reached the cottage. [3-17-2]

उवास सुखितः तत्र पूज्यमानो महर्षभः ।  
स रामः पर्ण शालायाम् आसीनः सह सीतया ॥ ३-१७-३  
विरराज महाबाहुः चित्रया चन्द्रमा इव ।  
लक्ष्मणेन सह भ्रात्रा चकार विविधाः कथाः ॥ ३-१७-४

सः रामः	= he, that Raama	महर्षभः	= by eminent sages,	तत्र सुखितः	= there, comfortably,
		पूज्यमानः	being adored [when	उवास	stayed he who is
			within their reach]		spending time

पर्णशालायाम् = in hermitage, Sita, सीतया सह along with, sitting आसीनः	सह भ्रात्रा = with, brother, Laksh- लक्ष्मणेन mana	चकार = narrating, many, leg- विविधाः ends कथाः
महाबाहुः वि = that dexterous one, र राज shone forth	चित्रया = with Chitra star- चन्द्रमा इव constellation, Moon, like.	

There Raama comfortably spent time while being adored by eminent sages when he is with them, and narrating many a narrative while sitting in hermitage along with Sita and his brother Lakshmana, thus he shone forth like the moon when with Chitra constellation. [3-1-7-3, 4]

The Chitra star is with clearest whiteness against the sky-blue background and thus it is said चित्र मौक्तिकम् एकम् Chitra star and a pearl are one in colour. Thus sky-blue coloured Raama is the moon while pearl white Sita is pearl white Chitra star.

तदा आसीनस्य रामस्य कथा संसक्त चेतसः ।  
तम् देशम् राक्षसी काचिद् आजगाम यदृच्छया ॥ ३-१७-५

रामस्य कथा = Raama is, narrative, सम्सक्त absorbed in, with such चेतसः a heart यदृच्छया = fortuitously, at that, तम् देशम् place, arrived. आजगाम	तदा = thus, sitting in her- आसीनस्य mitage	काचित् = some, demoness राक्षसी
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At one time when Raama is sitting in hermitage and heartily absorbed in telling narratives some demoness arrived at that place, fortuitously. [3-17-5]

सा तु शूर्पणखा नाम दशग्रीवस्य रक्षसः ।  
भगिनी रामम् आसाद्य ददर्श त्रिदश उपमम् ॥ ३-१७-६

रक्षसः दश = demon, ten, faced one ग्रीवस्य [Ravana,] sister भगिनी	शूर्पणखा = Shuurpanakha, नाम named	सा तु = she, but
त्रिदश = paradisiacal being, उपमम् who is like	रामम् = Raama, on reaching आसाद्य	ददर्श = she saw him.

She is but the sister of ten-faced demon Ravana, Shuurpanakha by her name and she has seen him on reaching the paradisiacal being like Raama. [3-17-6]

दीप्तास्यम् च महाबाहुम् पद्म पत्रायत ईक्षणम् ।  
 गज विक्रांत गमनम् जटा मण्डल धारिणम् ॥ ३-१७-७  
 सुकुमारम् महासत्त्वम् पार्थिव व्यंजन अन्वितम् ।  
 रामम् इन्दीवर श्यामम् कन्दर्प सदृश प्रभम् ॥ ३-१७-८  
 बभूव इन्द्रोपमम् दृष्ट्वा राक्षसी काम मोहिता ।

दीप्त आस्यम् = radiant, faced	महाबाहुम् = lengthy armed	पद्म पत्र = lotus, petal, long, eyed one
गज विक्रान्त गमनम् = elephant, in pacing, in walk [imposingly pacing]	जटा मण्डल धारिणम् = hair-tuft, bunches, wearing	ईक्षणम् सुकुमारम् महासत्त्वम् = delicate, greatly vigorous
पार्थिव व्यंजन अन्वितम् = kingly, aspects, one having them	इन्दीवर श्यामम् = blue-lotus-like, deep-blue coloured	कन्दर्प सदृश प्रभम् = Love-god, similar, in his brilliance
इन्द्र उपमम् = Indra, in simile	रामम् = at Raama	दृष्ट्वा = having seen
राक्षसी काम मोहिता = demoness, love, sickened	बभूव = she [Shurpanakha] became.	

He whose face is radiant, arms lengthy, eyes large like lotus petals, stride like that of an elephant, wearing bunches of hair-tufts, delicate yet greatly vigorous, possessor of all kingly aspects, complexion deep-blue like blue lotus, similar to Love-god in brilliance and in simile to Indra, the demoness has seen such a Raama and became lovesick. [3-17-7, 8, 9a]

सुमुखम् दुर्मुखी रामम् वृत्त मध्यम् महोदरी ॥ ३-१७-९  
 विशालाक्षम् विरूपाक्षी सुकेशम् ताम्र मूर्धजा ।  
 प्रियरूपम् विरूपा सा सुस्वरम् भैरव स्वना ॥ ३-१७-१०  
 तरुणम् दारुणा वृद्धा दक्षिणम् वाम भाषिणी ।  
 न्याय वृत्तम् सुदुवृत्ता प्रियम् अप्रिय दर्शना ॥ ३-१७-११  
 शरीरज समाविष्टा राक्षसी रामम् अब्रवीत् ।

दुर् मुखी = unpleasing, faced one [Shurpanakha]	सु मुखम् = with pleasing, faced one [at Raama]	महा उदरी = pot-bellied one [Shurpanakha]
वृत्त मध्यम् = with slim, waisted one [Raama]	विरूप अक्षी = wry, eyed one [Shurpanakha]	विशाल अक्षम् = with broad-eyed [Raama]
ताम्र मूर्धजा = coppery, haired one [Shurpanakha]	सु केशम् = with neatly, tressed [Raama]	विरूपा = ugly, featured one [Shurpanakha]
प्रिय रूपम् = with charming, featured one [Raama]	भैरव स्वना = brassy, voiced one [Shurpanakha]	सु स्वरम् = gentle, voiced one [Raama]
दारुणा = deplorably	वृद्धा = oldish one [Shurpanakha]	तरुणम् = youngish [Raama]
वाम भाषिणी = crooked, talker [Shurpanakha]	दक्षिणम् = with pleasant speaking [Raama]	सु दुर् वृत्ता = very, ill, mannered one [Shurpanakha]

न्याय वृत्तम् = rightful one, in behaviour [Raama]	अ प्रिय = un, pleasant one, to दर्शना look at [abominable one - Shuurpanakha]	प्रियम् = with pleasant one [to look on, amiable one - Raama]
सा = she [Shuurpanakha]	रामम् = at Raama	शरीर ज = by Love-god, besieged समाविष्टा
राक्षसी = demoness, to Raama, रामम् spoke. अब्रवीत्		

She that demoness who is facially unpleasant one with that pleasant faced one, pot bellied one with the slim-waisted one, wry-eyed one with the broad-eyed one, coppery-haired one with the neatly tressed one, ugly featured one with the charming featured one, brassy voiced one with the gentle voiced one, deplorably oldish one with the youngish one, crooked talker with the pleasant talker, ill-mannered one with the well-mannered one, uncouth one with couth, abominable one with amiable Raama spoke, besieged by Love-god. [3-17-9b, 11, 12a]

जटी तापस रूपेण सभार्यः शर चाप धृक् ॥ ३-१७-१२  
 आगतः त्वम् इमम् देशम् कथम् राक्षस सेवितम् ।  
 किम् आगमन कृत्यम् ते तत् त्वम् आख्यातुम् अर्हसि ॥ ३-१७-१३

त्वम् = you are	जटी = one with matted hair [ascetic]	स भार्यः = with, wife
शर चाप धृक् = arrows, bows, handling	तापस रूपेण = in sage, in aspect	राक्षस = by demons, frequented by
इमम् देशम् = this, province	कथम् = what for, you have आगतः come	ते आगमन = your, coming [here,] कृत्यम् purpose of, what is किम्
तत् त्वम् = that, you	तत्त्वम् = in actuality	आख्यातुम् = to tell, apt of you.. अर्हसि

You are an ascetic yet with a wife, handling bow and arrows yet in the appearance of a sage what for you have come to this province frequented by demons it will be apt of you to tell the purpose of your coming here, in actuality [3-17-12b, 13]

एवम् उक्तः तु राक्षस्या शूर्पणख्या परंतपः ।  
 ऋजु बुद्धितया सर्वम् आख्यातुम् उपचक्रमे ॥ ३-१७-१४

राक्षस्या = by demoness, by Shuurpanakha	एवम् उक्तः = thus, one who is spoken	परंतपः = enemy, scorcher, Raama
शूर्पणख्या = straight, at mind बुद्धितया straightforwardly	सर्वम् = all of it, to narrate [inform,] started to. उपचक्रमे	

Thus asked by demoness Shuurpanakha that enemy-scorcher Raama started to inform all about it, straight forwardly. [3-17-14]

आसीत् दशरथो नाम राजा त्रिदश विक्रमः ।  
तस्य अहम् अग्रजः पुत्रो रामो नाम जनैः श्रुतः ॥ ३-१७-१५

त्रिदश विक्रमः	= godlike, in valour	दशरथः नाम राजा आसीत्	= Dasharatha, named, king, was there	अहम् तस्य अग्रजः पुत्रः	= I am, his, eldest, son
रामः नाम जनैः श्रुतः	= Raama, by name, by people, heard.				

A king named Dasharatha was there with his godlike valour, I am his eldest son, and people hear of me by name Raama. [3-17-15]

भ्राता अयम् लक्ष्मणो नाम यवीयान् माम् अनुव्रतः ।  
इयम् भार्या च वैदेही मम सीतेति विश्रुता ॥ ३-१७-१६

अयम् लक्ष्मणः नाम वैदेही	= he is, Lakshmana, by name [daughter of Videha king] Vaidehi	यवीयान् भ्राता इयम् मम भार्या	= younger, brother [my,] wife	माम् अनु व्रतः सीत इति विश्रुता	= me, follows, in devo- tion Sita, thus, well- known.
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He is Lakshmana by his name, my younger brother and a devoted follower of mine, and she is my wife, daughter of Videha king, well-known as Sita. [3-17-16]

नियोगात् तु नरेन्द्रस्य पितुर् मातुः च यंत्रितः ।  
धर्मार्थम् धर्मकांक्षी च वनम् वस्तुम् इह आगतः ॥ ३-१७-१७

नरेन्द्रस्य नियोगात् तु धर्म अर्थम् च	= by king by directive, but probity, for the sake of, also	पितुः यन्त्रितः इह वस्तुम् वनम् आगतः	= by father I am directed by here, to live, to forests, I came.	मातुः च धर्म कांक्षी	= by mother, also probity, desiring
--	---	--	--	-------------------------	--

Desiring to implement the probity in following father orders and for the sake of establishing probity in living an ascetic life I have come here to forests to dwell, as enjoined by the directives of the king and my father, and by my mother, as well. [3-17-17]

त्वाम् तु वेदितुम् इच्छामि कस्य त्वम् का असि कस्य वा ।  
त्वम् हि तावन्मनोज्ञाङ्गी राक्षसी प्रतिभासि मे ॥ ३-१७-१८

त्वाम् = you, to know, I wish to वेदितुम् इच्छामि	कस्य = whose [wife]	त्वम् = you are
का = what [your name]	असि = is there	कस्य = whose [daughter]
वा = either	त्वम् = you are, indeed	तावात् = by the way
मनोज्ञ अङ्गी = enthralling, with body	राक्षसी = demoness, you are ap- प्रतिभासि मे peering, to me, in- deed.	

I too wish to know about you. Whose wife are you? What is your name? Or, whose daughter are you? By the way, you are with a most enthralling personality, and then you must be a demoness. [3-17-18]

So far the handsomeness of Shuurpanakha is not narrated in these verses. But Raama addressing her as a handsome woman is for fun sake, so some commentators say. The episode Shuurpanakha is considered to have हास्य रस, comic relief. Refusing the unnecessarily joking of Raama some say that Shuurpanakha came there with an exquisite form. And what all said negatively about her in preceding verses is the implicit idea of the poet. Taking the entrance of Shuurpanakha with a beautiful personality every cinema that is shot on Raamayana gives a cabaret dance with inciting song to Shuurpanakha at this situation.

In some other mms there are a few more verses that contain a situation where Jatayu comes to Raama to take leave of him to go and see his relatives and bird-friends, after Raama returns from the river. Then, knowing that Jatayu is not there Shuurpanakha enters the cottage area with a guise of winsome beauty. No demon or demoness can approach that cottage of Raama, as long as Jatayu is there - is the point for establishment. While the difference in mms/texts is between one or two letters like, न हि तावत् मनोज्ञ अङ्गी and त्वम् हि तावत् मनोज्ञ अङ्गी, whether the poet entered Shuurpanakha in a fashionable getup or as an old female is another point that remained inconclusive.

इह वा किम् निमित्तम् त्वम् आगता ब्रूहि तत्त्वतः ।  
सा अब्रवीत् वचनम् श्रुत्वा राक्षसी मदन अर्दिता ॥ ३-१७-१९

इह किम् = here, what, for, you, निमित्तम् came, either त्वम् आगता वा	तत्त्वतः ब्रूहि = actually, you tell	वचनम् = said words, on hearing श्रुत्वा
मदन अर्दिता = by love, wetted	सा राक्षसी = she that, demoness, अब्रवीत् spoke.	

What for you have come, either, you tell in actuality... Thus Raama asked her. On hearing the words of Raama she that demoness wetted with love said these words. [3-17-19]

श्रूयताम् राम वक्ष्यामि तत्त्वार्थम् वचनम् मम ।  
 अहम् शूर्पणखा नाम राक्षसी कामरूपिणी ॥ ३-१७-२०  
 अरण्यम् विचरामि इदम् एका सर्व भयंकरा ।

श्रूयताम् राम	= let it be heard, Raama	तत्त्व अर्थम् मम वचनम्	= truth, meaning, my. words [my words are truthful]	वक्ष्यामि	= I will say [or, what all I say is truth, nothing but truth]
अहम् शूर्पणखा नाम	= I am, Shuurpanakha, named	राक्षसी	= demoness	काम रूपिणी	= by wish, guise- changer
एका	= lonely	सर्व भयम् करा	= to all, fear, causing [unnerving]	इदम् अरण्यम् वि चरामि	= in this, forest, am freely moving.

I will tell you truth, Raama, nothing but truth, I am a guise-changing demoness named Shuurpanakha, and I will be freely moving in this forest in a solitary manner and unnerving all. [3-17-20, 21a]

रावणो नाम मे भ्राता यदि ते श्रोत्रम् आगतः ॥ ३-१७-२१  
 वीरो विश्रवसः पुत्रो यदि ते श्रोत्रम् आगतः ।

वीरः रावणः मे भ्राता	= valorous, Ravana, is my, brother	यदि ते श्रोत्रम् आगतः	= if ever, by you, to ears, has come [if ever you have heard of him]	विश्रवसः पुत्रः	= Vishravasa, son of
यदि ते श्रोत्रम् आगतः बलीयान् राक्षस ईश्वरः	= If you ever heard, [or, mighty one, demons, king.]				

My brother is valorous and mighty Ravana, the king of demons and the son of Vishravasa, if ever you have heard of him. [3-17-21b, 22a]

प्रवृद्ध निद्रः च सदा कुम्भकर्णो महाबलः ॥ ३-१७-२२  
 विभीषणः तु धर्मात्मा न तु राक्षस चेष्टितः ।  
 प्रख्यात वीर्यो च रणे भ्रातरौ खर दूषणौ ॥ ३-१७-२३

सदा	= always	प्रवृद्ध निद्रः	= one with intensified - profound, sleep	महाबलः	= mighty one
कुम्भकर्णः च	= Kumbhakarna, is also [my brother]	धर्मात्मा विभीषणः	= virtue-souled one, Vibheeshana [is also my brother]	तु	= but
राक्षस चेष्टितः	= with demon, conduct	न	= he is not	रणे प्रख्यात वीर्यो	= in war, renowned, braving ones
खर दूषणौ	= Khara, Dushana	भ्रातरौ	= are two brothers.		



And the mighty Kumbhakarna who will always be in profound sleep is my brother, and the virtue-souled Vibheeshana too is my brother, but he does not behave like a demon, and two more bothers of mine are Khara and Duushana who are renowned for their bravery in war. [3-17-22b, 23]

तान् अहम् समतिक्रान्ता राम त्वा पूर्वं दर्शनात् ।  
समुपेता अस्मि भावेन भर्तारम् पुरुषोत्तमम् ॥ ३-१७-२४

राम	= oh, Raama	अहम्	= I am	तान्	= them
सम् अति	= I an excel [them with	पूर्वं दर्शनात्	= firstly, on seeing	पुरुष	= of men, the best one
क्रान्ता	my bravery]			उत्तमम्	
त्वा	= you	भर्तारम्	= as husband, with the	सम् उपेता	= neared
		भावेन	notion of		
अस्मि	= I am.				

I can excel all of them by my bravery, oh, Raama, and on seeing you for the first time I had a notion that you being the choicest among men you alone are my husband, hence I neared you. [3-17-24]

अहम् प्रभाव संपन्ना स्वच्छन्दं बल गामिनी ।  
चिराय भव भर्ता मे सीतया किम् करिष्यसि ॥ ३-१७-२५

अहम् प्रभाव	= I am, preponderance,	स्वच्छन्दं बल	= with independent,	चिराय मे	= for a long time, to me,
सम्पन्ना	endowed with	गामिनी	might, goer [I operate]	भर्ता	husband
भव	= you be [by the way]	सीतया किम्	= with Seetha, what, you		
		करिष्यसि	do [bring off.]		

I am endowed with such preponderances and I can operate with my independent might, as such you become my everlasting husband by the way, what can you bring off with Sita. [3-17-25]

विकृता च विरूपा च न सा इयम् सदृशी तव ।  
अहम् एव अनुरूपा ते भार्या रूपेण पश्य माम् ॥ ३-१७-२६

विकृता च	= unlovely one, also	विरूपा च	= unshapely one, also	सा इयम्	= she, this one [such as she is]
तव न सदृशी	= to you, not, appropriate [unworthy wife]	ते अहम् एव	= to you, I, alone, appropriate [worthy wife]	माम् भार्या	= me, wife, in manner of,
		अनुरूपा		रूपेण पश्य	see, me [treat me as your wife.]

Unlovely and unshapely is this one, such as she is, this Sita is unworthy to be your wife, and I am the lone one worthy to be your wife, hence treat me as your wife. [3-17-26]

इमाम् विरूपाम् असतीम् करालाम् निर्णत उदरीम् ।  
अनेन सह ते भ्रात्रा भक्षयिष्यामि मानुषीम् ॥ ३-१७-२७

विरूपाम्	= without shape disfigured one	अ सतीम्	= not, good one - dishonest	करालाम्	= diabolical one
निर्णत	= hallow-stomached	इमाम्	= this, human female	अनेन	= with him
उदरीम्		मानुषीम्			
ते भ्रात्रा सह	= your, brother, along with	भक्षयिष्यामि	= I wish to eat up [shall I eat them up without a later time botheration to you.]		

Shall I eat up this disfigured, dishonest, diabolical human female with a hallow stomach along with him, that brother of yours to make you free.

Lakshmana will use the very same wording in the next chapter when retorting Shuurpanakha.

ततः पर्वत शृंगाणि वनानि विविधानि च ।  
 पश्यन्सहमयाकामीदण्डकान्विचरिष्यसि - यद्वा -  
 पश्यन् सह मया कामी दण्डकान् विचरिष्यसि ॥ ३-१७-२८

ततः	= afterwards	विविधानि	= various	पर्वत	= mountain, tops [in sky]
वनानि च	= forests [on earth,] also	पश्यन्	= while seeing experiencing, enjoying	मय सह	= me, along with
कामी	= lustily	दण्डकान् वि चरिष्यसि	= Dandaka forest, well, ramble about.		

Afterwards, you can lustily ramble about Dandaka forest along with me while enjoying yourself on various mountaintops in the sky and in forests on the earth. So Shuurpanakha said to Raama. [3-17-28]

इति एवम् उक्तः काकुत्स्थः प्रहस्य मदिर ईक्षणाम् ।  
 इदम् वचनम् आरेभे वक्तुम् वाक्य विशारदः ॥ ३-१७-२९

इति एवम् उक्तः	= thus, that way, who is said	वाक्य विशारदः	= in words, expert	काकुत्स्थः प्रहस्य	= Kakutstha Raama, chuckled
मदिर ईक्षणाम्	= one with besotted, eyes Shuurpanakha [in lovesickness]	इदम् वचनम् वक्तुम् आरेभे	= this, sentence, to tell, started.		

When he is said that way Raama chuckled and that wordsmith started to reply her who eyes are besotted in lovesickness with this sentence. [3-17-29]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्तदशः सर्गः ॥

Thus completes 17<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 18 Sarga 18 - अष्टादशः सर्ग

## Lakshmana Punishes Surpanakha

## Introduction -

Raama averts Shuurpanakha advances toward him and asks her to seek Lakshmana instead. Lakshmana uses wordplay in retorting her in her own words. But she takes the apparent meaning of Lakshmana words and rushes to eat away Sita. Lakshmana defaces her and she noisily runs away from there, only to report to her brother Khara, a violent demon. This is the triggering situation of another round of troubles to Raama and Raamayana.

ताम् तु शूर्पणखाम् रामः काम पाश अवपाशिताम् ।  
स्वच्छया श्लक्ष्णया वाचा स्मित पूर्वम् अथ अब्रवीत् ॥ ३-१८-१

रामः	= Raama	काम	= by, lust, noose, teth-	ताम्	= to her, Shuurpanakha
		पाश अव	ered down	शूर्पणखाम्	
स्वच्छया	= clearly, softly, with	पाशिताम्		अथ	= then, said.
श्लक्ष्णया	voice	स्मित पूर्वम्	= smile, preceded by	अब्रवीत्	
वाचा					

Raama then voicing clearly and softly spoke to her, whom the noose of lust has tethered down, with a smile preceding his words. [3-18-1]

कृत दारो अस्मि भवति भार्या इयम् दयिता मम ।  
त्वत् विधानाम् तु नारीणाम् सुदुःखा ससपत्नता ॥ ३-१८-२

भवति	= oh, honourable one	कृत दारः	= made, married, I am	इयम् मम	= this is, my, dear, wife
त्वत्	= to your, sort of [fe-	अस्मि		दयिता भार्या	
विधानाम् तु	males,] but	नारीणाम्	= females	स सपत्नता	= [living] with, co-wife
सुदुःखा	= will be distressing.				

Oh, honourable one, I am married and this is my dear wife, thus it will be distressing for your sort of females to live with a co-wife. [3-18-2]

अनुजः तु एष मे भ्राता शीलवान् प्रिय दर्शनः ।  
श्रीमान् अकृत दारः च लक्ष्मणो नाम वीर्यवान् ॥ ३-१८-३

लक्ष्मणः नाम	= Lakshmana, named	एष अनुजः मे	= he is, younger one,	शीलवान्	= with good conduct
		भ्राता	my, brother		

प्रिय दर्शनः	= good looking one	श्रीमान्	= promising one	वीर्यवान्	= valiant one
अकृतदारः च	= not, made, wife nearly, not with a wife.				

He is my younger brother named Lakshmana, he is with a good conduct, good looking, a promising and valiant one, and he is without a wife. [3-18-3]

Raama is punning here. In punning apparent meaning will be different than the latent and the apparent appears to an untruth. Then if it is questioned whether Raama tells a lie while joking or punning, it is not so: न्याय - गुरूणम् अपि समम् हास्यम् कर्तव्यम् कुतिलम् विना even with teachers one can be humorous, if it is not fraudulent. According to धर्माकृतम् which quotes गौतम सूत्र विवाह मैथुन नर्म आत्र संयोगेषु अदोषककमेके अनृतम्; and in आपद् धर्म सूत्र न नर्म युक्तम् अनृतम् हि न अस्ति न स्त्रीषु राजन् न विवाह काले at the time of marriage or copulation or with women talking untruth [or with innuendo, or punning,] is not wrong.

Again if it be asked whether Raama really said in jocular way or in real sense, it is said that he has not joked. नवेवमपि राम वचनम् परिहास रूपमिति कथम् निश्चितमिति चेत् न for this Raama words at 3-18-19 will suffice, सौमित्रे परिहासः कथंचन Lakshmana.... no joking with this kind of beings please... dharmakuutam.

Raama is known to be a jovial talker, न वितथा परिहास कथहस्वपि Here for the word अ कृत दारः apparently means not, made, wife = wife not available. But Lakshmana is married and Raama says here he is unmarried. Then Raama must have bluffed! Not so, that compound is in its subtext means: one who did not make his wife to come along, hence there is no wife. Govindaraja.

In another way, the word अ in अ कृते also means अन्तःपुर according to the thesaurus of अ and it is said as: अकारो ब्रह्म विश्णु ईश कमठेष्वाङ्गणे गौरवे अन्तःपुरे palace-chambers of queens ; and thus the meaning is as: one who left behind his wife in palace-chambers, hence he has no wife.

अपूर्वी भार्यया च अर्थी तरुणः प्रिय दर्शनः ।  
अनुरूपः च ते भर्ता रूपस्य अस्य भविष्यति ॥ ३-१८-४

अपूर्वी	= without, a wife	भार्यया च	= for wife, also, in need	तरुणः	= youthful one
प्रिय दर्शनः	= good, looking	अर्थी	of	अनु रूपः	= fitly, husband
भविष्यति	= he becomes.	ते रूपस्य	= by your, features, that	भर्ता	
		अस्य	kind of		

He is without a wife and in need of a wife he is youthful, good-looking and he can become a fitly husband of yours, fit enough to your kind of features. [3-18-4]

The word अपूर्वि means in the viewpoint of Raama one who has been missing the company of wife for a long but in Shuurpanakha view it is one who is missing the company of ANY wife for a long... The word भार्या च अर्थी is from Raama view desiring his own wife, Urmila but in Shuurpanakha view desiring ANY woman as wife and the word ते भर्ता is declined as तेऽभर्ता ते अ भर्ता unfit to be your husband because of your रूपस्य अस्या by your aspect, your repulsive aspect. Govindaraja.

In another way अकृत दारः already a married man अपूर्वी one who does not have the comfort from wife so भर्त्या च अर्थी अ पूर्व भार्याया च अर्थी for a new wife, also, desiring one ; one who is desiring new wife ; thus you are a fitly wife for him by your aspect, अनुरूपस्त्वे . This is on jocular side of the statement परिहास अनुकूल प्रातीतिक अर्थ . The implicit meaning is अकृत दारः one without a wife now or one who does not take another wife. अपूर्व भार्याया by first wife alone, अर्थी he is desired ; शीलवान् एक पत्नी व्रत शील वन्तः an abider in the syndrome of one-man-one-wife. प्रिय दर्शनः in dear ones, tend towards ; tending towards his dear ones. तेऽभन्ता ते अ भर्ता for you, no, husband ; he is no husband of yours, he can never be your husband. अनु रूपः fit for his own wife. अस्य रूपस्य योग्य भविष्यति with this kind of, aspect of yours for you with such a notorious aspect, will he be eligible to become your husband? No, he will not. Maheshvara Tiirtha.

The word अपूर्वि is categorised under rare and unfamiliar words. It is said that as per rock edicts it is a traveller, ब्रह्मचारि celibate, who is studying अपूर्व namely Veda-s. As मिमाम्सिका-स् tell us that अपूर्व is divineness, results from Vedic knowledge. Here the celibate state of Lakshmana is said to have been referred, though he is having his wife Urmila, he is undergoing celibacy. And further In Gorresio text it is there as तरुणो भार्याया च अर्थी where तरुण is youthfulness. Raama is also youthful. So Raama expression of अपूर्वी is just to indicate Lakshmana as a ब्रह्मचारि a celibate, though he has a wife and youthful also. After Prof. Satya Vrat. Unchained is he by nuptial bands: is Griffith wording.

एनम् भज विशालाक्षि भर्तारम् भ्रातरम् मम ।  
असपत्ना वरारोहे मेरुम् अर्क प्रभा यथा ॥ ३-१८-५

विशालाक्षि	= oh, broad-eyed one	वर आरोहे	= great, waisted one	एनम् मम	= him, my, brother
अर्क प्रभा	= sun, shine, on Mt.	अ सपत्ना	= without, a co-wife	भ्रातरम्	
मेरुम् यथा	Meru, like			भर्तारम्	= as husband

भज = you pray you woo.

You woo him, oh, board-eyed [bulged-eyed] one, this brother of mine as your husband like sunshine seeking the Mt. Meru, then oh, great-waisted [pot-bellied] one, you will be without a co-wife So said Raama to that demoness. [3-18-5]

The sunshine seeking Mt. Meru will spread over it, and on going at its behind, the sun disappears along with his shine. Such a massive mountain is that. Thus Mt. Meru is an absolver निवृत्ति प्रदात of sunshine. So also you reach Lakshmana and become absolved in him / by him. Govindaraja. Secondly, you adore Lakshmana like भर्तारम् a husband, a Providence of all in the universe. Maheshvara Tiirtha.

इति रामेण सा प्रोक्ता राक्षसी काम मोहिता ।  
विसृज्य रामम् सहसा ततो लक्ष्मणम् अब्रवीत् ॥ ३-१८-६

रामेण इति = by Raama, this way, प्रोक्ता प्र उक्ता [when] clearly told	राक्षसी काम = demoness, in lust, मोहिता dazed	सहसा = quickly, discarding, रामम् Raama विसृज्य
ततः सा = then, she, to Laksh- लक्ष्मणम् mana, spoke. अब्रवीत्		

When Raama clearly told that way to that demoness dazed in lust, discarding Raama quickly then she spoke to Lakshmana. [3-18-6]

अस्य रूपस्य ते युक्ता भार्या अहम् वरवर्णिनी ।  
मया सह सुखम् सर्वान् दण्डकान् विचरिष्यसि ॥ ३-१८-७

ते अस्य = your, for this, with as- रूपस्य pect [meetly to your charm]	वर वर्णिनी = best, complexioned one	अहम् = I am, a deserving, wife युक्ताता भार्या
मया सह = with me, along, hap- सुखम् pily	सर्वान् = all of, Dandaka, well, दण्डकान् वि move about [take a चरिष्यसि jaunt.]	

I with my best complexion will be your deserving wife meetly to you charm, you can happily take a jaunt all over Dandaka forest along with me. So Shuurpanakha ran after Lakshmana. [3-18-7]

एवम् उक्तः तु सौमित्री राक्षस्या वाक्य कोविदः ।  
ततः शूर्पणखीम् स्मित्वा लक्ष्मणो युक्तम् अब्रवीत् ॥ ३-१८-८

राक्षस्या = by demoness, thus, एवम् उक्तः said, but तु	वाक्य = sentence making, ex- कोविदः pert	सौमित्री = Soumitri son
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लक्ष्मणः = Lakshmana	ततः स्मित्वा = then, smiled	शूर्पणखीम् युक्तम् अब्रवीत् = to Shuurpanakha, reasonable [words,] said.
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Thus said by the demoness that meaningful sentence maker Lakshmana, the son of Sumitra, then smiled and appropriately replied Shuurpanakha. [3-18-8]

कथम् दासस्य मे दासी भार्या भवितुम् इच्छहसि ।  
सो अहम् आर्येण परवान् भ्रात्रा कमल वर्णिनी ॥ ३-१८-९

कमल वर्णिनी = oh, [black] lotus, coloured one	दासस्य मे भार्या = servant, me like, wife	दासी भवितुम् कथम् इच्छसि परवान् पर आधीन भ्रात्रा = female servant, to become, how, you wish
सः अहम् = such as, I am	आर्येण = by adorable one [Raama]	

How you wish to become a female servant, oh, [black] lotus-coloured one, by becoming the wife of a servant like me? I am just a vassal of my adorable brother. [3-18-9]

समृद्ध अर्थस्य सिद्धार्था मुदित अमल वर्णिनी ।  
आर्यस्य त्वम् विशालाक्षि भार्या भव यवीयसी ॥ ३-१८-१०

विशाल अक्षि = oh, broad-eyed [goggle-eyed] one	अ मल वर्णिनी = un, blemished, complexioned one	[or, if = filthy complexioned disconnected one, nothing more is there to blemish] as: मुदिता मल वर्णिनि
त्वम् = you	समृद्ध अर्थस्य = abounding, in means [is Raama]	आर्यस्य = to adorable one [to Raama]
यवीयसी भार्या = younger, wife on becoming	सिद्ध अर्था मुदित भव = achieving, your means, be happy.	

Oh, goggle eyed one, befitting to your complexion that is un-stainable further you better become the wife of my brother Raama who is abounding in means, and on becoming the younger wife of that adorable one, you too will achieve your means and thus you will be happy. [3-18-10]

The word समृद्ध अर्थ is abounding in the means of salvation. अर्थोभिधेयैः वस्तु प्रयोजन निवृत्तेषु निवृत्ति Raama will accord salvation to you, should you adore him as your ultimate husband, thereby your means too are achieved and you can be happy. The compound मुदित अमल वर्णिनी when declined as अ मुदित मल वर्णिनी will mean: you have no happiness, filthy is your complexion. यवीयसी भार्या ; you are an unhappy creature with a filthy complexion and you will become a worst possible wife of Raama... do you wish to become at least that worst wife? No, never you can. Maheshvara Tiirtha.



एनाम् विरूपाम् असतीम् करालाम् निर्णत उदरीम् ।  
भार्याम् वृद्धाम् परित्यज्य त्वाम् एव एष भजिष्यति ॥ ३-१८-११

एष	= he this Raama	विरूपाम्	= without shape disfig- ured one	असतीम्	= not, good one - dishon- est
करालाम्	= deleterious one	निर्णत उदरीम्	= hallow-stomached	वृद्धाम्	= old one
एनाम् भार्याम् परित्यज्य	= this, wife, on discard- ing	त्वाम् एव भजिष्यति	= leaving off, you, alone, he adores.		

On discarding her who is disfigured, dishonest, diabolically deleterious old wife with a hallow stomach that Raama will adore you alone. [3-18-11]

Lakshmana tolerates anything but lets no fly to fly over Sita. He may defy his brother Raama, but never tolerates belittlement of Sita, and lets none to insult her. Now he is retorting Shuurpanakha in the same words she used in last chapter when she was speaking about Sita.

Here Govindaraja says, विरूपाम् असतीम् करालाम् निर्णततोदरीम् वृद्धाम् त्वाम् परित्यज्य एनाम् भार्याम् एव एष oh, Shuurpanakha you are un-shapely, unworthy etc., so Raama will leave you off, and adores his own wife, Sita only... Govindaraja.

Next, Maheshvara Tirtha says the same verse with reference to Sita, it is: विरूपाम् विशेष रूपाम् त्रि लोक सुन्दरीम् with a particular excellence in her beauty in all three worlds ; असतीम् न अन्य पतिव्रता स्यात् समम् वा अधिकम् none, equalling or better in husband-adoration ; करालाम् करालो दंतुरे तुन्नो दारुणे अपि च tallish ; निर्णत उदरीम् hallow-stomached, slender-waisted, the first attribute a comely lady should have ; वृद्धाम् ज्ञान शील गुण संद्धि abounding with intellect, character, conduct etc., not just years of age...

**Comment:** ita is one with a particular excellence in her beauty in all three worlds, none is equalling or higher to her in husband-adoration, a tallish lady, slender-waisted and in her enriched are intellect, character and conduct... how can she be left off for your sake? This is the innuendo of Lakshmana wording. Maheshvara Tirtha.

को हि रूपम् इदम् श्रेष्ठम् संत्यज्य वरवर्णिनि ।  
मानुषेषु वरारोहे कुर्यात् भावम् विचक्षणः ॥ ३-१८-१२

वर वर्णिनि	= oh, best, complexioned one	वर अरोहे	= best, waisted one	विचक्षणः	= differentiating man, wiseacre
कः हि	= who, indeed	श्रेष्ठम् इदम् रूपम्	= best, this sort of, personality	सम् त्यज्य	= completely, discarding
मानुषेषु भावम् कुर्यात्	= in human females, an intent, makes who will prefer.				

Oh, best complexioned one with best waist, is there any wiseacre to simply discard your kind of best personality, indeed, in preference to human females? Lakshmana said so to Shuurpanakha. [3-18-12]

इति सा लक्ष्मणेन उक्ता कराला निर्णतोदरी ।  
मन्यते तत् वचः सत्यम् परिहास अविचक्षणा ॥ ३-१८-१३

लक्ष्मणेन इति उक्ता	= by Lakshmana, thus, said	कराला निर्णतोदरी	= despicable, one with slouching stomach	परिहास अविचक्षणा	= equivoque, not, differentiating one equivocal
सा	= she	तत् वचः	= that, word	सत्यम् मन्यते	= truthful, presumed.

Thus said by Lakshmana that despicable one with slouching stomach Shuurpanakha presumed those words to be truthful, for she is equivocal of that equivoque. [3-18-13]

सा रामम् पर्णशालायाम् उपविष्टम् परंतपम् ।  
सीतया सह दुर्धर्षम् अब्रवीत् काम मोहिता ॥ ३-१८-१४

काम मोहिता	= by lust, one fuddled by	सा	= she	सीतया सह पर्णशालायाम् उपविष्टम्	= Sita, along with, in cottage, one who is sitting
परम् तपम् अब्रवीत्	= enemy-scorcher said.	दुर्धर्षम्	= unassailable one	रामम्	= to Raama

She who is fuddle by lust said to that unassailable enemy scorcher Raama who is sitting in the cottage along with Sita. [3-18-14]

इमाम् विरूपाम् असतीम् करालाम् निर्णतोदरीम् ।  
वृद्धाम् भार्याम् अवष्टभ्य न माम् त्वम् बहु मन्यसे ॥ ३-१८-१५

विरूपाम् असतीम् करालाम् निर्णतोदरीम्	= disfigured, dishonest, diabolical, hallow-stomached one	इमाम् वृद्धाम् भार्याम् अवष्टभ्य	= her, old one, wife, tenacious of	त्वम् माम् न बहु मन्यसे	= you, me, not, highly, regarding.
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Tenacious of her who is disfigured, dishonest, diabolical, hallow-stomached old wife of yours you are not regarding me high. [3-18-15]

अद्य इमाम् भक्षयिष्यामि पश्यतः तव मानुषीम् ।  
त्वया सह चरिष्यामि निःसपत्ना यथा सुखम् ॥ ३-१८-१६

तव पश्यतः	= you, while seeing	अद्य इमाम्	= now, her, the human	भक्षयिष्यामि	= I wish eat up
निः स पत्ना	= without [botheration of,] co, wife	मानुषीम्	female	यथा सुखम्	= as per, cheerfulness - blithely.
		त्वया सह	= with you, along, I ram-		
		चरिष्यामि	ble [make merry]		

Now I wish to eat up this human female right before your very eyes, and then I can blithely make merry along with you, without the botheration of a co-wife. Said Shuurpanakha to Raama. [3-18-16]

इति उक्त्वा मृगशावाक्षीम् अलात सदृश ईक्षणा ।  
अभ्यधावत् सुसंकुद्धा महा उल्का रोहिणीम् इव ॥ ३-१८-१७

अलात सदृश	= half burnt wood stick, [torche-like,] equal, eyed Shuurpanakha	इति उक्त्वा	= thus, speaking	सु सम् कुद्धा	= very, highly, exasperated
ईक्षणा		मृगशाव	= towards deer, eyed	अभ्यधावत्	= dashed.
महा उल्का	= great, meteor, towards	अक्षीम्	[Sita]		
रोहिणीम्	Rohini [a brightest star				
इव	in sky,] like				

Speaking that way she that torch-eyed Shuurpanakha dashed towards the deer-eyed Sita in high exasperation as a great meteor would dash towards Rohini, the brightest star in the sky. [3-18-17]

ताम् मृत्यु पाश प्रतिमाम् आपतन्तीम् महाबलः ।  
विगृह्य रामः कुपितः ततो लक्ष्मणम् अब्रवीत् ॥ ३-१८-१८

महाबलः	= greatly, energetic,	कुपितः	= took umbrage	आ पतन्तीम्	= coming, falling - swooping
रामः	Raama	ताम् वि गृह्य	= her, on checking	ततः	= to Lakshmana, said.
मृत्यु पाश	= death, noose, like			लक्ष्मणम्	
प्रतिमाम्				अब्रवीत्	

By that the great-energetic Raama took umbrage and checking her who is like the noose of death swooping down on Sita said to Lakshmana. [3-18-18]

क्रूरैः अनार्यैः सौमित्रे परिहासः कथंचन ।  
न कार्यः पश्य वैदेहीम् कथंचित् सौम्य जीवतीम् ॥ ३-१८-१९

सौम्य	= oh, gentle one	सौमित्रे	= Soumitri	क्रूरैः	= with brutish ones
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अन् आर्यैः	= with un, civilised ones - base	कथम्चन	= in any event	परिहासः न	= punning, not, be made
कथम्चित्	= somehow, surviving,			कार्यः	= inapposite
जीवतीम्	at Vaidehi, see.				
वैदेहीम्					
पश्य					

Punning in any way with the base and brutish is inapposite, oh, gentle Saumitri, mark note of Vaidehi, somehow surviving [3-18-19]

इमाम् विरूपाम् असतीम् अतिमत्ताम् महोदरीम् ।  
राक्षसीम् पुरुषव्याघ्र विरूपयितुम् अर्हसि ॥ ३-१८-२०

पुरुष व्याघ्र	= oh, manly-tiger	विरूपाम्	= freakish	असतीम्	= knavish
अति मत्ताम्	= overtly, ruttish	महा उदरीम्	= big, bellied	इमाम्	= this, demoness be
वि	= without, shape [to de-			राक्षसीम्	
रूपयितुम्	face,] apt of you.				
अर्हसि					

She is freakish, knavish and overtly ruttish, oh, tigerly man, it will be apt of you to deface this paunchy demoness Thus Raama said to Lakshmana. [3-18-20]

इति उक्तो लक्ष्मणः तस्याः क्रुद्धो रामस्य पश्यतः ।  
उद्धृत्य खड्गम् चिच्छेद कर्ण नासम् महाबलः ॥ ३-१८-२१

इति उक्तः	= thus, said, great-	क्रुद्धः	= infuriated	रामस्य	= while Raama, is seeing
महाबलः	mighty, Lakshmana			पश्यतः	
लक्ष्मणः					
उद्धृत्य	= taking up [drawing,]	तस्याः कर्ण	= her, ears, nose,		
खड्गम्	sword	नासम्	chopped off.		
		चिच्छेद			

Thus said to that mighty Lakshmana he infuriately drew sword and chopped off her ears and nose before the very eyes of Raama. [3-18-21]

निकृत्त कर्ण नासा तु विस्वरम् सा विनद्य च ।  
यथा आगतम् प्रदुद्राव घोरा शूर्पणखा वनम् ॥ ३-१८-२२

घोरा सा	= ghastly one, she, Shu-	निकृत्त कर्ण	= hewed off, ears, nose,	वि स्वरम् वि	= discordantly, she,
शूर्पणखा	urpanakha	नासा तु	but	नद्य च	highly, blared
यथा	= as has come	वनम्	= into forest	प्रदुद्राव प्र दु	= very, speedily, fled.
आगतम्				द्राव	

On hewing off her ears and nose she that ghastly Shuurpanakha blared highly and discordantly, and very speedily fled into forest as she came. [3-18-22]

सा विरूपा महाघोरा राक्षसी शोणित उक्षिता ।  
ननाद विविधान् नादान् यथा प्रावृषि तोयदः ॥ ३-१८-२३

वि रूपा	= defaced	महा घोरा	= very ghastly one	शोणित	= blood, wetted
सा राक्षसी	= she, that demoness	प्रावृषि	= in cloudburst, cloud,	उक्षिता	= blaring, many a,
		तोयदः यथा	as with	ननाद	blared like, cloud.
				विविधान्	
				नादान्	

She that very ghastly demoness when defaced is wetted by blood and blared many a blare like a cloud in cloudburst. [3-18-23]

सा विक्षरंती रुधिरम् बहुधा घोर दर्शना ।  
प्रगृह्य बाहू गर्जन्ती प्रविवेश महावनम् ॥ ३-१८-२४

घोर दर्शना	= gruesome, in appear-	बहुधा	= in many way - foun-	बाहू प्रगृह्य	= arms, clutching --
सा	ance, she	रुधिरम् वि	tained, blood, pro-		clapsed herself
		क्षरन्ती	fusely, exuding		
गर्जन्ती	= thundering, great				
महा वनम्	[gruesome,] forest,				
प्रविवेश	entered.				

She that gruesome one in her appearance clasped herself and thunderously entered similarly gruesome forest while her blood fountained and profusely exuded. [3-18-24]

ततः तु सा राक्षस संघ सम्बृतम्बरम् जन स्थान गतम् विरूपिता ।  
उपेत्य तम् भ्रातरम् उग्र तेजसम् पपात भूमौ गगनाद् यथा अशनिः ॥ ३-१८-२५

ततः	= then	सा विरूपिता	= she who is, disfigured	राक्षस सन्ध	= demons, band of, sur-
जनस्थान	= in Janasthaana, one	उग्र तेजसम्	= one with violent,	सम्बृतम्	rounded by
गतम्	abiding in		vigour	भ्रातरम्	= at her brother
तम् खरम्	= that, Khara	उपेत्य	= neared	गगनात्	= from sky, thunderbolt,
				अशनिः यथा	as with
भूमौ पपात	= on ground, fell down.				

Then she who is deformed neared her brother Khara who possess violent vigour, who is abiding in Janasthaan and who is presently surrounded by his band of his hench-demons, and before him she that Shuurpanakha fell onto ground like a thunderbolt from the sky. [3-18-25]

ततः सभार्यम् भय मोह मूर्चितासलक्ष्मणम् राघवम् आगतम् वनम् ।  
विरूपणम् च आत्मनि शोणित उक्षिता शशंस सर्वम् भगिनी खरस्य सा ॥ ३-१८-२६

ततः	= then	खरस्य	= Khara, sister, she who	भय मोह	= by fear, fluster, con-
शोणित	= by blood, wetted	भगिनी सा	is	मूर्चिता	vulsed
उक्षिता		वनम्	= to forest, arrived	स भार्यम्	= with, wife
स लक्ष्मणम्	= with Lakshmana,	आगतम्		सर्वम्	= all, reported.
राघवम्	about Raghava	आत्मनि	= of her, misshaping,	शशम्स	
		विरूपणम्	also		
		च			

Then that sister of Khara who is convulsed in the fluster of fear and her body wetted with blood reported to her brother Khara, all about Raama arrival in forest with his wife and Lakshmana, and even about his misshaping her. [3-18-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे अष्टादशः सर्गः ॥

Thus completes 18<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 19 Sarga 19 - एकोनविंशः सर्ग

## Surpanakha's Reporting To Her Brother Khara

## Introduction -

Shuurpanakha narrates her woeful story to her brother Khara ncriminating Sita in particular. She wants Khara to wage a war so that she could drink Sita blood. Khara in order to appease his sister sends fourteen demons to eliminate Raama.

ताम् तथा पतिताम् दृष्ट्वा विरूपाम् शोणित उक्षिताम् ।  
भगिनीम् क्रोध संतप्तः खरः पप्रच्छ राक्षसः ॥ ३-१९-१

तथा	= then	पतिताम्	= she who fell [before Khara]	विरूपाम्	= misshapen
शोणित उक्षिताम्	= by blood, soaked	ताम् भगिनीम् दृष्ट्वा	= that, sister, on seeing	राक्षसः खरः	= demon, Khara
क्रोध संतप्तः	= by anger, well, burnt	पप्रच्छ	= asked.		

On seeing her who fell before him in a misshapen and blood-soaked condition, demon Khara is all stewed up and asked her. [3-19-1]

उत्तिष्ठ तावत् आख्याहि प्रमोहम् जहि संभ्रमम् ।  
व्यक्तम् आख्याहि केन त्वम् एवम् रूपा विरूपिता ॥ ३-१९-२

उत्तिष्ठ	= rise up	आख्याहि तावत्	= tell, firstly	प्रमोहम् संभ्रमम् जहि	= fluster, flurry, put away
त्वम् केन एवम् रूपा विरूपिता	= you, by whom, this way, by form, disfigured	व्यक्तम् आख्याहि	= clearly, tell.		

Rise up, first tell me clearly putting away your flurry and fluster, who disfigured your form in this way. [3-19-2]

कः कृष्ण सर्पम् असीनम् आशी विषम् नागसम् ।  
तुदति अभिसमापन्नम् अङ्गुलि अग्रेण लीलया ॥ ३-१९-३

अभि आपन्नम्	= nearby, well, available - that has chanced in close proximity	आशी विषम्	= in fangs, with venom	अन् आगसम्	= without, offence - inoffensive
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असीनम् = sitting - slouched  
down

कृष्ण सर्पम् = black, cobra

कः लीलया = who, for sport, by fin-  
अङ्गुलि ger, tip, poking.  
अग्रेण तुदति

Who for sport is poking his fingertip at a venomously fanged black-cobra that has chanced in his close proximity but slouching down inoffensively. [3-19-3]

काल पाशम् समासज्य कण्ठे मोहात् न जानते ।

यः त्वाम् अद्य समासाद्य पीतवान् विषम् उत्तमम् ॥ ३-१९-४

यः अद्य = who, now

त्वाम् = you, having reached -  
समासाद्य on harrowing you

उत्तमम् = best [deadly,] poison,  
विषम् gulped

कः = who is he]

कण्ठे = around neck, bracing

समासज्य

काल पाशम् = Time, noose

न जानते = not, [he is able to]  
know - heedless.

पीतवान् = foolishly

मोहात्

Who on harrowing you is now heedless about his gulping a deadly poison, or about his foolish bracing the noose of Time around his own neck. [3-19-4]

बल विक्रम संपन्ना कामगा काम रूपिणी ।

इमाम् अवस्थाम् नीता त्वम् केन अंतक समा गता ॥ ३-१९-५

बल विक्रम = boldness, braveness,  
सम्पन्ना gifted with  
अन्तक समा = Terminator, coequal

काम गा = whim, goer - a whim-  
sical rover  
गता = having gone

काम रूपिणी = by wish, guise changer

केन इमाम् = by whom, this kind of,  
अवस्थाम् plight, you are, lead  
त्वम् नीता into.

You are gifted with boldness and braveness, a whimsical rover, a guise changer by your wish, a coequal of Terminator, but to whom you have gone and by whom you are led into this kind of plight. [3-19-5]

देव गन्धर्व भूतानाम् ऋषीणाम् च महात्मनाम् ।

को अयम् एवम् महावीर्यः त्वाम् विरूपाम् चकार ह ॥ ३-१९-६

देव गन्धर्व = among gods, celes-  
भूतानाम् tials, other beings,  
ऋषीणाम् च sages, even, high-  
महात्मनाम् souled ones

कः अयम् = who, is he, that kind  
एवम् महा of, highly intrepid in-  
वीर्यः dividual

त्वाम् = you, shapeless, ren-  
विरूपाम् dered into, indeed.  
चकार ह

Who is that kind of highly intrepid warper, either from gods, or from celestials or from high-souled sages who indeed rendered you shapeless. [3-19-6]

न हि पश्यामि अहम् लोके यः कुर्यात् मम विप्रियम् ।

अमरेषु सहस्राक्षम् महएन्द्रम् पाकशासनम् ॥ ३-१९-७



लोके यः मम विप्रियम् कुर्यात्	= in world, who, to me, displeasure, he who causes such a one	अमरेषु सहस्र अक्षम् महन्द्रम् पाक शासनम्	= among divinities, thousand, eyed one, Indra, Paaka [demon] controller	अहम् न हि पश्यामि	= I, do not, indeed, see - find.
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Indeed, I do not find anyone who causes displeasure to me in this world, even among divinities including the thousand eyed Indra, the controller of demon Paaka. [3-19-7]

अद्य अहम् मार्गणैः प्राणान् आदास्ये जीवितांतगैः ।  
सलिले क्षीरम् आसक्तम् निषिबन् इव सारसः ॥ ३-१९-८

अद्य अहम्	= now, I	सलिले आसक्तम् क्षीरम्	= in water, mingled with, milk	निषि पिबन् सारसः इव	= drinking to dregs, swan, as with
जीवित अन्तगैः मार्गणैः	= life, terminating, with arrows	प्राणान् आदास्ये	= lives [of that miscre- ant,] take away.		

Now, I will take away the lives of that miscreant with my arrows that are terminators of lives, as a swan would drink milk to dregs even if it is mingled in water, duly separating milk from water. [3-19-8]

निहतस्य मया संख्ये शर संकृत्त मर्मणः ।  
सफेनम् रुधिरम् कस्य मेदिनी पातुम् इच्छसि ॥ ३-१९-९

मया सन्ख्ये निहतस्य	= by me, in combat, he who is drop dead	शर संकृत्त मर्मणः	= by arrows, totally cut- off, having crucial or- gans	कस्य	= whose
स फेनम् रुधिरम्	= with, froth, blood	मेदिनी पातुम् इच्छसि	= earth, to quaff, wishes to.		

Whose frothy blood is it that the earth wishes to quaff when I cut off his crucial organs by my arrows and drop him dead in a combat. [3-19-9]

कस्य पत्ररथाः कायात् मांसम् उत्कृत्य संगताः ।  
प्रहृष्टा भक्षयिष्यन्ति निहतस्य मया रणे ॥ ३-१९-१०

मया रणे हतस्य	= by me, in war, who is slain	कस्य कायात्	= whose, from body	पत्र रथाः संगताः	= winged, chariots [birds,] pressing round
प्र हृष्टा भक्षयिष्यन्ति	= gladly wish to eat.	मांसम्	= flesh	उत् कृत्य	= up, lifting - rip to pieces

Whose body is it from which birds pressing round gladly wish to wring flesh to pieces for eating when I slay him in war. [3-19-10]

तम् न देवा न गन्धर्वा न पिशाचा न राक्षसाः ।  
मया अपकृष्टम् कृपणम् शक्ताः त्रातुम् इह आहवे ॥ ३-१९-११

इह	= now	आहवे मया	= in battle, by me, easily	तम्	= that, villain
त्रातुम्	= to redeem	अपकृष्टम्	hailed [on ground]	कृपणम्	
गन्धर्वा न	= celestials, not	देवाः न	= gods, not, capable	पिशाचा न	= evil spirits, not
		शक्ताः			
		राक्षसाः न	= demons, not.		

Now, when I haul him easily on the ground in a battle that villain will be unredeemable either by gods, celestials, evil spirits, or by demons. [3-19-11]

उपलभ्य शनैः संज्ञाम् तम् मे शंसितुम् अर्हसि ।  
येन त्वम् दुर्विनीतेन वने विक्रम्य निर्जिता ॥ ३-१९-१२

दुर् विनीतेन	= by bad, mannered one [miscreant]	येन त्वम्	= by whom [which,] you are	विक्रम्य वने	= on attacking, in forest,
त्वम् शनैः	= you, slowly, sensitivity, on regaining	मे शंसितुम्	= to me, to tell, apt of you.	निर् जिता	won out - worsted
संज्ञाम्		अर्हसि			
उपलभ्य					

It will be apt of you to gather your sensitivity slowly and tell me as to which miscreant attacked and worsted you in the forest. Thus Khara spoke to Shuurpanakha. [3-19-12]

इति भ्रातुर् वचः श्रुत्वा क्रुद्धस्य च विशेषतः ।  
ततः शूर्पणखा वाक्यम् सबाष्पम् इदम् अब्रवीत् ॥ ३-१९-१३

भ्रातुः	= brother	विशेषतः	= especially, of that one who is rancorous	इति वचः	= this kind of, words, on
ततः	= then, Shuurpanakha	क्रुद्धस्य		श्रुत्वा	hearing
शूर्पणखा		स बाष्पम्	= with, tears	इदम्	= this, sentence, said.
				वाक्यम्	
				अब्रवीत्	

On hearing this kind of words of her brother, especially who is rancorous, then Shuurpanakha spoke these words, tearfully. [3-19-13]

तरुणौ रूप संपन्नौ सुकूमारौ महाबलौ ।  
पुण्डरीक विशालाक्षौ चीर कृष्ण अजिन अंबरौ ॥ ३-१९-१४  
फल मूल अशिनौ दान्तौ तापसौ ब्रह्मचारिणौ ।  
पुत्रौ दशरथस्य आस्ताम् भ्रातरौ राम लक्ष्मणौ ॥ ३-१९-१५

तरुणौ रूप	= in adulthood, look, enriched [good-looking]	सुकुमारौ	= gentle, great-mighty	पुण्डरीक	= lotus like, broad, eyed
सम्पन्नौ		महाबलौ		विशाल अक्षौ	
चीर कृष्ण	= jute-cloths, deerskin, dressed in	फल मूल	= fruits, tubers, eaters	दान्तौ तापसौ	= composed, sagacious
अजिन		अशिनौ	[subsistent]		
अम्बरौ					
ब्रह्मचारिणौ	= celibate [righteousness, followers of]	पुत्रौ	= sons, of Dasharatha	राम लक्ष्मणौ	= Raama, Lakshmana
धर्म चारिणौ		दशरथस्य			
भ्रातरौ	= brothers	आस्ताम्	= are there.		

Those two are in adulthood, good-looking, gentle yet greatly mighty, eyes broad like lotuses, dressed in jute-cloths and deerskin, subsistent on fruits and tubers, composed, sagacious and celibate, and they are the sons of Dasharatha, namely Raama and Lakshmana. [3-19-14,15]

Here, when asked by Khara who mutilated you? Shuurpanakha should have normally reported that, sons of some king Dasharatha namely Raama and Lakshmana did this But not telling so she starts her narration with an odd appreciation of Raama aspects. Some of them are as below:

तरुणौ रूप सम्पन्नौ Though they scarred her on her nose and ears she did not lose her heart for them. This तरुणौ रूप सम्पन्नौ is in accordance with Raama aspect which will be सदैव प्रिय दर्शनः the same pleasant persona at any time as in Bala Kanda at 1-1-16, as said by Sage Narada to Valmiki. This is the same situation with Hanuma when Sita asks him to indicate some aspects of Raama so as to believe Hanuma. There Hanuma starts with रामः कमल पत्र अक्षः सर्व सत्त्व मनोहरः - सुन्दर ३५-

Raama is lotus-petal eyed one Further people in sleep, intoxicated or infuriated conditions, will speak their heart सुप्रमत्त कुपितानाम् भाव ज्ञानम् दृष्टः So Shuurpanakha who is also in a sleep like daze, she came out with her soulful feelings about Raama.

This narration has threefold meaning.

1. Through the eyes of a lustful female
2. To belittle Raama and Lakshmana prowess only to extol Kara pride
3. To deride Khara valour so that he gets incited to fight Raama and Lakshmana.

1] Through the eyes of a lustful female:

तरुणौ came of age. कन्याम् वरयते रूपम् Women first criterion towards a man is age. But this wording is in द्विवचन in dual number so it belongs to both Raama and Lakshmana. Then the question comes is she leaning towards

both of them? Yes. She makes eyes at both. First she approached Raama, but he advised her to approach Lakshmana. Lakshmana in turn advises her to approach Raama, thus she got interest in both. This is as per अन्योन्य सदृशौ वीरौ those darers are similar to one another. Raama and Lakshmana may be different among themselves, but to the onlookers they appear as one reality. Further, she has hate-thinking for both of them also. She says that this situation occurred due to both of them as at 3-19-18. How can she fall after both at a time? She can, with either-or-single-or-both syndrome because she is a demoness, and unseen are such brothers with their glorious aspects, so far by her.

रूप सम्पन्नौ their aspects are ravishing The syndrome is that अन्गात् अन्गात् सम्भवसि offshoots derive parent aspects. So Manmatha, the Love-God derived all his aspects from Vishnu. Then it is imaginable how much more that Vishnu might be in his lovely aspect. So Raama is with निरतिशय रूप समृद्धि ublime features, endowed with that which can be borrowed even by Manmatha.

सुकुमारौ delicate like flowers. Raama is said to equal a delicate flower. असीत पुष्प सम्काशम् Raama body itself is a flower that which can be cherished by all. Or सु = excellent कु = of earth मारौ = Manmatha-s two Manmatha-s on earth Manmatha, is only one god of love and without any form or body parts, but these two are having excellent forms and are evident on earth before eyes as per the attribute of कन्दर्प इव मूर्तिमान् he has a form like that of Love-god

Then her bother Khara may ask then why we demons shall hanker after some flimsy, fragile, feeble creatures? For that she says महा बलौ greatly vigorous. They have un-depleting vigour of manhood, which is what required by an aged demoness.

पुण्डरीक विशाल अक्षौ white-lotus, broad, eyed Their eyes are not like ours while our eyes are सम्रक्त नयना घोरा bloodshot eyes of terrible look

Or, unlike तमो गुण उद्रेक ever persisting with stolid constituent of nature and unlike रजो गुणोद्रेक ever energetic with sprightly constituent of nature -- their eyes are सत्त्व गुण सम्पन्न erene with the pure constituent of nature Though Raama says that he आत्मानाम् मानुष्यम् मन्ये in my soul I consider I am human but as per श्रुति / scripture, यथाकप्यासम् पुण्डरीकम् एवम् अक्षिणी though his outward aspect is hiding his real Being, his eyes are telling the truth of His supernal nature , hence Raama is other-worldly.

Or his white broad eyes are comparable with क्षीर समुद्र Milky-ocean, his abode, with its unfathomable depths, so is his heart.

Or महा बलौ पुण्डरीक विशाल अक्षौ Great mighty and white broad eyed ones who by their great might annihilate vice and if the evildoer submits himself, their white eyes alone give salvation with a broad-mind. सुकुमारौ पुण्डरीक विशाल अक्षौ Manmatha-like, white, broad eyed

If it is said that these two are Love-gods on earth, then it may be asked where are the flowery arrows of that Love-god to these two? But the arrows of these earthly Love-gods are their eyes and glances. The lotus is but one among the five arrows of Manmatha. Even Sita under her direly distressed situation in Lanka says that gods, celestials, great-souls et al are sanctified with the look of this lotus-petal eyed one

धन्या देवाः स गन्धवाः सिद्धाः च परमर्ष्यः।  
मम पश्यन्ति ये नाधम रामम् राजीव लोचनम्॥ सुन्दर २६-

This verse takes its place in गयत्रि रमयण as its 14th verse out of total 27 verses.

Further they are excelling only by their nature but not by their dressings and outfits for they are just clad in चीर कृष्ण अजिन धरौ jute-cloths, deerskin wearers of Mahaakavi Kalidasa says in his अभिज्ञान शाकुन्तलम् says इयम् शकुन्तल अधिक मनोज्ञा वल्कलेन अपि तन्वी that, this Shakuntala is pleasant though clad in jute-cloths किमवहि मधुराणाम् मण्डननम् न अकृतीनाम् nothing can beautify beautiful people etc. Though not adorned by any extra special ornamentation they by their nature are attractive, as discerned by sages at 3-1-13 of Aranya Kanda रूप सम्हनम् लक्ष्मीम् सौकुमार्य सुवेषतम् as well by this Shuurpanakha or even by Ravana in part II of Yuddha Kanda, in 99th chapter 12th verse, who also extols these lotus eyes and the aspect of Raama on his first sight at Raama as पद्म पत्र विशाल अक्षम् दीर्घ बाहुम् अरिन्दमम्

2] To belittle Raama and Lakshmana's prowess only to extol Khara's pride. Should Khara ask in fear who is that great-mighty one who mutilated a sister of a great demon like me? Thereby my fear is growing about my own existence. Then Shuurpanakha reply is like this, in order to remove Khara fear of Raama

तरुणौ youngsters, boys for his own father Dasharatha tells Vishvamitra that these are ऊन षोडश वशी न युद्ध योग्यतम् अस्य अपश्यामि in Bala Kanda. Shuurpanakha that way tells Khara brother Khara... these two Raama and Lakshmana are boyish you need not care them, Further यौवने विषयैसिणाम् boys in young age bother more for

enjoyment -- they are bothered to enjoy life and are not yet fit for a war, so you can war with them

रूप सम्पन्नौ just by getups they are brilliant, but lack in courage to confront you कन्या कामयेत् रूपम् girls cherish charming ones They fall after girls only with their charming aspects that are unworthy to withstand war, so you can war with them

सुकुमारौ delicate or fragile, or flimsy, because they are sons of some king, grown up in palace chambers, unlike us who grow in ravines and they eat nonsensically delectable food, unlike us who happily eat raw-flesh. So, wherefrom they can tolerate your bloodshot glances, let alone your arrows...

महाऽबलु महा अ बलौ very, without, strength very weak fellows

furthermore महा अबलौ महती रक्षणीया अबला ययोस्तु a lady, namely Sita, is to be protected by them. She has become a string fastened around their necks. Then how do they, the sentinels of a woman, can fight you...

पुण्डरीक विशला अक्षौ paled, broadened, eyed Their eyes paled and wide-open awaiting the results of their scarring my nose and ears, and their eyes popped up in daze, then what can they do to you...

Then Khara may ask, it is good you have said that they are hapless etc., but they may now muster up some army and fight me back then what?

For this she says, चीर कृशण अजिन धरौ wearers of jute-cloths and deerskin And furthering her argument she says, how can they afford an army for they themselves have nothing special to wear. That too one of those items, namely the jute-cloth, is begged from a tree that is sessile, and the other, the deerskin, is begged from a deer, that is mobile. They themselves are shuttling in between mobile and sessile how can they confront you.

Further, this god, say this Raama, has no other special work or duty, except shuttling between mobile or sessile beings or matter, begging their produce, and beg them to recognise him.

3] To deride Khara's valour so that he can be incited to fight.

Her words also extol the capabilities of Raama and Lakshmana in warring and said to have addressed Khara this way in order to enhance his self-pride.

तरुनौ यौवने विजिगीसुणाम् youthful ones are interested in triumphs Because they are the seekers of triumphs, they will definitely triumph over you, you better do not go there and get defeated रूप सम्पन्नौ रूप्यते अनेन असाधारण निरतिशय रूप विशेषत्वात् with an unimaginable stance They are known for their stance from their childhood in

eliminating Tataka, Subaahu etc., गत्वा सौमित्रि सहितो ना विजित्य इवर्तते on going with Lakshmana, he [Raama] does not return without conquering यशसः च एक भाजनम् - Tara in Kishkindha, 14-20 for glory [Raama is] the only resort. So many praises are said about them and hence they fight you out, better do not go

If Khara asks, how can they fight me, such a mighty one?

For this she says, सुकुमारौ they are dextrous with their dexterity they easily eliminate you महा बलौ greatly mighty Raama is mightily by his shoulder-strength and also by the use of महत् शब्द his might is by his tenacity of mind and ideation to eliminate foes. Or महा बलौ greatly sturdy. Though he wars for a long his vigour does not deplete for he uses two विद्य-स् बल अतिबल by the twin principles taught by Vishvamitra his strength does not deplete.

पुण्डरीक विशाल अक्षौ white-lotus, broad, eyed His broad white-lotus like eyes does neither contract in anger nor expand in exclamation, as usually happen to anyone who sees an object of interest with unnecessary widening of eyes प्रीति विस्फारित ईक्षणम्

Next if it be asked are they ready for a fight for which she says they are already clad in चीर कृष्ण अजिन धरौ jute-cloth, deerskin, clad in They have tightened their girdle-cloths and are armoured in shield like deerskin. Further they also have arrows and knives with which I am scarred so better not to go there and get your throat slit like my nose and ears, for you are a shameless, incapable demon still sitting here as I go on narrating the incident like a story

गन्धर्व राज प्रतिमौ पार्थिव व्यन्जन अन्वितौ ।

देवौ वा दानवौ - मानुषौ - वा तौ न तर्कयितुम् उत्सहे ॥ ३-१९-१६

गन्धर्व राज = gandharva [celestial], प्रतिमौ kings, equalling	पार्थिव = kingly, aspects, hav- व्यन्जन ing अन्वितौ	तौ = those two
देवौ वा = gods, or, demons [ hu- दानवौ - mans] or मानुषौ - वा	तर्कयितुम् न = to differentiate, not, I उत्सहे am disposed to.	

Having all the aspects of kings they equal the kings of gandharva celestials, and I am ill-disposed to differentiate whether they two are gods or demons. [3-19-16]

Some mms have this दानवौ demons as मानुषौ , humans. While Khara, sending his demons to eliminate the

brothers, says that they are just humans as at verse 22 in this chapter itself. So Shuurpanakha evasively told a lie to his brother that she could not distinguish between their own race and that of others. Khara for his part believes that neither demons nor gods can hurt his race.

तरुणी रूपसंपन्ना सर्वाभरणभूषिता ।

दृष्टा तत्र मया नारी तयोर् मध्ये सुमध्यमा ॥ ३-१९-१७

तत्र	= there	तयोः मध्ये	= them two, between	तरुणी	= ripely [beauty]
रूप सम्पन्ना	= comeliness, rich in	सर्व आभरण	= a lot of, ornaments,	सु मध्यमा	= well-waisted one - cur-
नारी मया	= lady, by me, is seen.	भूषिता	decorated with		vaceous
दृष्टा					

I have seen a curvaceous lady between those two, a ripely beauty, rich in comeliness, adorned with lots of ornaments. [3-19-17]

She is baiting Khara with the beauty of Sita. But this does not incite Khara like Ravana. She also plays the same card there with Ravana after the failure of this Khara and other brothers.

ताभ्याम् उभाभ्याम् संभूयप्रमदाम् अधिकृत्य ताम् ।

इमाम् अवस्थाम् नीता अहम् यथा अनाथा सती तथा ॥ ३-१९-१८

ताम्	= that, lady, owing to	ताभ्याम्	= by them, the two	संभूय	= together
प्रमदाम्		उभाभ्याम्			
अधिकृत्य		अ नाथा सती	= without, protector /	तथा	= likewise
अहम्	= I am	यथा	husband, [insecure]		
			female, as with		
इमाम्	= this sort of, situation,				
अवस्थाम्	led into.				
नीता					

Owing to that woman I am led into this sort of situation, together by those two, as with an insecure female. [3-19-18]

The escapist words may be observed. She is not telling that she alone went to eat away Sita, but she is holding Sita responsible for all this and she is evasive to show any action of Sita as the cause of trouble. She is simply twisting the episode towards her side.

तस्याः च अनृजु वृत्तायाः तयोः च हतयोर् अहम् ।

सफेनम् पातुम् इच्छामि रुधिरम् रण मूर्धनि ॥ ३-१९-१९

अहम् रण	= I, in the van, of war	अनृजु	= not, straight, behaving	तस्याः च	= her [Sita]
मूर्धनि		वृत्तायाः	one - guileful one		



हतयोः तयोः = killed, of those two च [Raama , Lakshmana,] also	स फेनम् = with, froth, blood रुधिरम्	पातुम् = to drink, I wish to. इच्छामि
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Staying in the van of war I wish to drink the frothy blood of that guileful Sita along with that of those two, Raama and Lakshmana, when they are killed in war. [3-19-19]

एष मे प्रथमः कामः कृतः तत्रत्वया भवेत् ।  
तस्याः तयोः च रुधिरम् पिबेयम् अहम् आहवे ॥ ३-१९-२०

एष मे प्रथमः = thus, my, prime, long- कामः ing	त्वया तत्र = by you, in there [that कृतः भवेत् matter,] be done, it shall be [fulfilled]	अहम् = I, in war, of her [Sita] आहवे तस्याः
तयोः च = two of theirs, also, रुधिरम् blood, let me drink. पिबेयम्		

I shall drink her blood and also that of those two in war, this being my prime longing let it be fulfilled by you.  
Thus wailed Shuurpanakha before her brother Khara. [3-19-20]

इति तस्याम् ब्रुवाणायाम्चतुर् दश महाबलान् ।  
व्यादिदेश खरः क्रुद्धो राक्षसान् अंतकोपमान् ॥ ३-१९-२१

तस्याम् इति = by her, like that, while ब्रुवाणायाम् saying	खरः क्रुद्धः = Khara, vengefully	महा बलान् = great, mighty ones, अन्तक Terminator, similar उपमान्
चतुर् दश = four, ten, [fourteen,] राक्षसान् demons, summoned. व्यादिदेशः		

While she is saying like that Khara vengefully summoned fourteen great mighty demons that are similar to the Terminator. [3-19-21]

मानुषौ शस्त्र संपन्नौ चीरकृष्ण अजिन अंबरौ ।  
प्रविष्टौ दण्डकारण्यम् घोरम् प्रमदया सह ॥ ३-१९-२२

शस्त्र सम्पन्नौ = weapons, possessors of	चीर कृष्ण = jute-cloths, black, अजिन deerskin, clothed in अम्बरौ	मानुषौ = two humans
प्रमदया सह = young woman, along with	घोरम् = ghastly, Dandaka, for- दण्डक est, got into. अरण्यम् प्रविष्टौ	

Wielding weapons and wearing jute-cloths and deerskin two humans have got into ghastly forest of Dandaka

along with a woman of age. Thus Khara is ordering the fourteen demons. [3-19-22]

तौ हत्वा ताम् च दुर्वृत्ताम् उपावर्तितुम् अर्हथ ।  
इयम् च रुधिरम् तेषाम् भगिनी मम पास्यति ॥ ३-१९-२३

तौ	= them two	दुर्वृत्ताम्	= with bad, conduct	हत्वा	= on killing
उप	= nearby, turning back,	ताम् च	[treacherous,] her,	तेषाम्	= their, blood, she
आवर्तितुम्	you shall [you shall re-	ममैयम्	= my, this, sister	रुधिरम्	drinks.
अर्हथ	turn]	भगिनी		पास्यति	

You shall return to me only on killing those two and also that treacherous woman, and their blood this sister of mine will drink. [3-19-23]

मनोरथो अयम् इष्टो अस्या भगिन्या मम राक्षसाः ।  
शीघ्रम् संपद्यताम् गत्वा तौ प्रमथ्य स्व तेजसा ॥ ३-१९-२४

राक्षसाः	= oh, demons	स्व तेजसा	= by own, vigour	तौ शीघ्रम्	= them two, quickly, on
अस्या मम	= her, my, sister	अयम् इष्टः	= that, fanciful, heart,	प्रमथ्य	stamping out
भगिन्या		मनः रथः	desire	गत्वा सम्	= having gone, let it be
				पद्यताम्	achieved.

Oh, demons, on going there swiftly stamp them out by you own vigour, thus let the fanciful hearty desire of my sister be achieved. [3-19-24]

On these 23, 24 verses Maheshvara Tiirtha says: इयम् भगिनी this my sister प्रमथ्य killing me मम रुधिरम् पास्यति my blood she drinks तेषाम् समीपम् गत्वा to them, you nearing स्व तेजसा शीघ्रेण by your own valour, quickly तौ to them Raama and Lakshmana दुर्वृत्ताम् Sita of impossible, behaviour [to be followed by others] हत्वा हन हिम्सा गत्योः knowing her: because हन indicates knowing also so you know that Sita, meaning be absolved by her अपावर्तितुम् अर्हथ return, you may to heavens, as all these demons are celestials earlier to their curse.

युष्माविः निर्हतो दृष्ट्वा तौ उभौ भ्रातौ रणे ।  
इयम् प्रहृष्टा मुदिता रुधिरम् युधि पास्यति ॥ ३-१९-२५

युष्माविः	= by you	तौ उभौ भ्रातौ	= them, two, brothers, in	निर्हतः	= flatly, finished off, on
इयम् प्रहृष्टा	= she, well, gladdened	रणे	war	दृष्ट्वा	seeing
रुधिरम्	= blood, will drink.	युधि	= in war	मुदिता	= amusingly
पास्यति					

On seeing your finishing those two brothers flatly in a war she this sister of mine will be gladdened, and then she drinks their blood in war, amusingly. [3-19-25]

This sister of mine would like to drink my blood. So you go to Raama and Lakshmana and then know that Sita, who has an impossible behaviour. And be absolved by her for all of our sins. And then you may return. Not to Khara but their return is to heavens. The endnote may please be seen. Maheshvara Tiirtha.

इति प्रतिसमादिष्टा राक्षसाः ते चतुर् दश ।  
तत्र जग्मुः तया सार्धम् घना वातेरिताः यथा ॥ ३-१९-२६

इति	= in this way	प्रति	= ordered	ते चतुर् दश	= they, four, ten - four-
तया सार्धम्	= her [Shuurpanakha,] along with	समादिष्टा		राक्षसाः	teen, demons
		वात ईरिताः	= by gale, called	तत्र जग्मुः	= there, went.
		घना यथा	[glided,] dark-clouds, as with		

In this way when Khara ordered those fourteen demons, they have gone to Panchavati along with Shuurpanakha like black-clouds glided by gales. [3-19-26]

ततस्तु ते तम् समुदुर्ग तेजसम्तथापि तीक्ष्ण प्रदरा निशाचरा ।  
न शेकुर् एनम् सहसा प्रमर्दितुम्वनद्विपा दीप्त्वम् इव अग्निम् उथितम् ॥ ३-१९-२७

ततः तथा	= then, thus	ते निशा चरा	= those, nightwalkers	तीक्ष्ण प्रदराः	= with sharp, arrows
वन द्विपाः	= forest, elephants	उथितम्	= uprisen, blazing, fire,	समुत् अर्ग	= one who has uprisen,
		दीप्त्वम्	like	तेजसम्	peaking, resplendence
तम् एनम्	= that, him Raama	अग्निम् इव		न शेकुः	= not, capable.
		सहसा प्र	= quickly, to completely,		
		मर्दितुम्	trounce		

But then, though the nightwalker wielding sharp arrows have become ineffectual to trounce Raama like the wild elephants which will become ineffectual to overcome the blazingly uprising wildfire. [3-19-27]

This last verse is mismatching with the episode. This is not found in some publications of Gorakhpur versions but found in others and even in the Eastern recension. The import of this verse is that though the demons have gone to Raama but they could not assault him, which actually happens in next episode. However this verse is also included here as per the text of Chaukambha Vidya Bhavan, Ksashi, and according to Eastern recension.

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The curse of Khara and Duushana

Maheshvara Tiirtha notes that God Shiva cursed Khara and pardoned saying that he will be released from curse by Raama of Dasharatha. तस्माद्यः क्रूर रूपेण देहेन हरता अमृतम्। विष्णुर् दाशरथिर् भूत्वा मोक्षयिष्यति सुव्रत। In the शेष धर्म of Maha Bharata in the discourse between Bhiishma and Yudhistira it is said that sage Yajnavalkya has three sons. They are Chandrakanta, Mahaamedha and Vijaya. These three Brahmans became Khara, Duushana, and

Trishira by the curse of Shiva. The first one Chandrakanta is Khara. And the disciples of the three Brahman scholars are fourteen and they also became Brahma-demons, who are now being sent. On listening Shuurpanakha Khara came to know that Vishnu arrived in the form of Raama and thus Khara wanted to get release from the curse by Raama, and hence firstly he sends the fourteen demon-disciples, and later he and his brother also follow the suit.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकोनविंशः सर्गः ॥

Thus completes 19<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 20 Sarga 20 - विंशः सर्ग

## Rama Eliminates Khara's Demons

Introduction -

The fourteen demons arrive at Raama cottage guided by Shuurpanakha and they wage a war with Raama in which Raama destructs all their weaponry and eliminates them all. Seeing this defeat Shuurpanakha rushes back to her brother to report the defeat.

ततः शूर्पणखा घोरा राघव आश्रमम् आगता ।  
रक्षसान् आचक्षे तौ भ्रातरौ सह सीतया ॥ ३-२०-१

ततः घोरा = then, ghastly, Shuur- शूर्पणखा panakha	राघव = Raghava, hermitage, आश्रमम् on arriving आगता	रक्षसान् = to [fourteen] demons
सह सीतया = with, Sita	भ्रातरौ तौ = brothers, them two, आचक्षे said - has shown.	

Then on arriving at Raghava hermitage that ghastly Shuurpanakha has shown the brothers, Raama and Lakshmana, along with Sita to the fourteen demons. [3-20-1]

ते रामम् पर्ण शालायाम् उपविष्टम् महाबलम् ।  
ददृशुः सीतया सार्धम् लक्ष्मणेन अपि सेवितम् ॥ ३-२०-२

ते = they the demons	सीतया = with Sita, along सार्धम्	लक्ष्मणेन = by Lakshmana, even, अपि attended by सेवितम्
पर्ण = in thatched leaf, cot- शालायाम् tage	उपविष्टम् = sitting, great mighty महाबलम्	रामम् = Raama , they saw. ददृशुः

They have seen the great-mighty Raama seated in the thatched cottage along with Sita and Lakshmana attending to him. [3-20-2]

ताम् दृष्ट्वा राघवः श्रीमान् आगताम् ताम् च राक्षसीम् ।  
अब्रवीत् भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ॥ ३-२०-३

श्रीमान् = magnificent one, of राघवः Raghava dynasty दृष्ट्वा = on seeing	आगताम् = those demons, who ar- ताम् rived, them दीप्त तेजसम् = to radiantly, brilliant, भ्रातरम् brother, to Lakshmana लक्ष्मणम्	ताम् च = her, the demoness, राक्षसीम् also रामः = Raama , said. अब्रवीत्
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On seeing the arrival of the demons, and the demoness Shuurpanakha too, that magnificent Raama of Raghava dynasty said to the radiantly brilliant Lakshmana. [3-20-3]

मुहूर्तम् भव सौमित्रे सीतायाः प्रत्यनंतरः ।  
इमान् अस्या वधिष्यामि पदवीम् आगतान् इह ॥ ३-२०-४

सौमित्रे	= oh, Soumitri	मुहूर्तम्	= for a moment	सीतायाः	= with Sita
प्रति	= towards, non-	भव	= you be	अस्याः	= her [Shuurpanakha]
अनन्तरः	distantly [close by]				
पदवीम्	= way - trailing her path	इह	= here, those that have	इमान्	= these [demons,] I wish
		आगतान्	come	वधिष्यामि	to eliminate.

Oh, Soumitri, briefly tarry at the close of Sita as I wish to eliminate these demons who have trailed the path of that demoness to here. [3-20-4]

वाक्यम् एतत् ततः श्रुत्वा रामस्य विदित आत्मनः ।  
तथा इति लक्ष्मणो वाक्यम् रामस्य प्रत्यपूजयत् ॥ ३-२०-५

ततः लक्ष्मणः	= then, Lakshmana	विदित	= clearly knowing,	रामस्य	= Raama , that, word, on
		आत्मनः	souled - nimble-souled	एतत्	hearing
				वाक्यम्	
				श्रुत्वा	
तथा इति	= so be it, thus	रामस्य	= Raama , sentence, in		
		वाक्यम् प्रति	turn, adored - hon-		
		अपूजयत्	oured.		

On hearing that word of Raama, then the nimble-souled Lakshmana honoured the word of Raama saying so be it. [3-20-5]

राघवो अपि महत् चापम् चामीकर विभूषितम् ।  
चकार सज्यम् धर्मात्मा तानि रक्षांसि च अब्रवीत् ॥ ३-२०-६

धर्मात्मा	= virtue-souled,	चामीकर	= gold, decorated with	महत्	= awful, bow
राघवः अपि	Raghava, even	विभूषितम्		चापम्	
स ज्यम्	= with, bowstring, made	तानि रक्षांसि	= them, to demons,		
चकार	[stringed bowstring]	अब्रवीत् च	spoke [as forewarn-		
			ing,] even.		

On taking up his awful bow that is decorated with gold Raghava stringed it with bowstring and even spoke the demons as a forewarning. [3-20-6]

पुत्रौ दशरथस्य आवाम् भ्रातरौ राम लक्ष्मणौ ।  
प्रविष्टौ सीतया सार्धम् दुश्चरम् दण्डका वनम् ॥ ३-२०-७

आवाम् पुत्रौ = we are, sons, of दशरथस्य Dasharatha दुः चरम् = not, passable, Dan- दण्डका daka, forest, we वनम् प्रविष्ट entered.	भ्रातरौ राम = brothers, Raama, Lak- लक्ष्मणौ shmana	सीतया = Sita, along with सार्धम्
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We the sons of Dasharatha are brothers named Raama and Lakshmana, and we entered the impenetrable forests Dandaka along with Sita. [3-20-7]

फल मूल अशनौ दांतौ तापसौ धर्म चारिणौ ।  
वसन्तौ दण्डकारण्ये किम् अर्थम् उपहिंसथ ॥ ३-२०-८

फल मूल = fruits, tubers, eaters अशनौ दण्डक = in Dandaka, forest, अरण्ये residents वसन्तौ उप हिंसथ = you outrage us.	दान्तौ = dispassionate तापसौ = being sages	धर्म चारिणौ = virtue, treaders in किम् अर्थम् = what, for
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We the dispassionate subsist on fruits and tubers treading in the path of virtue, and we being the sages resident in Dandaka forest what for you outrage us. [3-20-8]

युष्मान् पाप आत्मकान् हंतुम् विप्रकारान् महाहवे ।  
ऋषीणाम् तु नियोगेन प्राप्तो अहम् सशर आसनः ॥ ३-२०-९

पाप = evil, souled ones आत्मकान् स शर = with, arrows, bow आसनः प्राप्तः = chanced [here.]	वि प्रकारान् = not, righteous ones ऋषीणाम् तु = by sages, but, assigned नियोगेन	युष्मान् महा = you, in a crucial clash, अहवे हन्तुम् to eliminate अहम् = I
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As assigned by the sages I chanced here with bow and arrows to decimate you evil-souled and unrighteous beings in a crucial clash. [3-20-9]

तिष्ठत एव अत्र संतुष्टा न उपवरितितुम् अर्हथ ।  
यदि प्राणैः इह अर्थो वो निवर्तध्वम् निशा चराः ॥ ३-२०-१०

निशा चराः = oh, night, walkers वा यदि = else, if	सन्तुष्टाः = be satisfied [very समृष्टाः अत्र abominable ones,] एव तिष्ठत there, only, stay प्राणैः अर्थः = with lives, purpose [if you desire your lives]	उपावरितितुम् = to return, not, fit - im- न अर्हथ possible to return इह = now, return. निवर्तध्वम्
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Stay there obligingly or you should not be able to return, else if you desire your lives, oh, nightwalkers, you may return now. [3-20-10]

तस्य तद् वचनम् श्रुत्वा राक्षसाः ते चतुर्दश ।  
 ऊचुर् वाचम् सुसंकुद्धा ब्रह्मघ्नः शूल पाणयः ॥ ३-२०-११  
 संरक्त नयना घोरा रामम् रक्तांत लोचनम् ।  
 परुषा मधुर आभाषम् हृष्टाः अदृष्ट पराक्रमम् ॥ ३-२०-१२

तस्य तत् = his [Raama,] that, sentence, on hearing	ब्रह्म घ्नः = Brahman, slayers	शूल पाणयः = spears, handlers
श्रुत्वा		
ते चतुर् दश = those, fourteen, demons	घोरा = ghoulish ones	सम् रक्त = highly, bloodshot, eyed
सु सम् क्रुद्धा = very, highly, infuriated	परुषा = with harsh [words]	रामम् = to Raama, blood streaks, at ends, eyed
मधुर = to sweet, talker	अ दृष्ट = un, seen, [whose] val-	हृष्टः = happily [self-
आभाषम्	पराक्आमम् = our [is, of Raama]	confidently, demons]
वाचम् ऊचुः = words, said.		

On hearing that sentence of Raama they the fourteen ghoulish demons who are the slayers of Brahman and handlers of spears have become highly infuriated, and they with their bloodshot eyes and with harsh words said these words to Raama, whose eyes are with blood streaks at their ends, and who also is a sweet talker, and whose valour is yet unseen by those fourteen demons. [3-20-11, 12]

क्रोधम् उत्पाद्य नो भर्तुः खरस्य सुमहात्मनः ।  
 त्वम् एव हास्यसे प्राणान् अद्य अस्माभिर् हतो युधि ॥ ३-२०-१३

नः भर्तुः = to our, lord	सु मह = a very, highly, souled one, to Khara	क्रोधम् = fury, on inciting
	आत्मनः	उत्पाद्य
अद्य = now, by us, in war, when dead	खरस्य	
युधि हतः	त्वम् एव = you, alone	हास्यसे = release, lives.
		प्राणान्

Killed in conflict by us you alone will set your lives loose as an inciter of fury in our highly great souled lord Khara. [3-20-13]

का हि ते शक्तिर् एकस्य बहूनाम् रण मूर्धनि ।  
 अस्माकम् अग्रतः स्थातुम् किम् पुनर् योद्धुम् आहवे ॥ ३-२०-१४

बहूनाम् = many, of us, before	रण मूर्धनि = in forefront, of war, to	एकस्य ते का = for lone one, to you,
अस्माकम्	स्थातुम् = stay	शक्तिः हि = what, capability, in-
अग्रतः		deed



आहवे = in battle, [ability] to  
योद्धुम् किम् battle against, why,  
पुनः again.

Indeed, what capability you have as a lone one to stand against many of us in the forefront of war, and why tell again about your battling ability in a given battle. [3-20-14]

एभिः बाहु प्रयुक्तैः नः परिघैः शूल पट्टिशैः ।  
प्राणाम् त्यक्ष्यसि वीर्यम् च धनुः च कर पीडितम् ॥ ३-२०-१५

एभिः नः बाहु प्रयुक्तैः	= by these, by our, arms, projected - launched by our might	परिघैः शूल पट्टिशैः	= by maces, spears, broad blade swords	प्राणाम् वीर्यम् च	= lives, mettle, also
कर पीडितम् धनुः च	= by hand, clasped, bow, also	त्यक्ष्यसि	= you will forgo.		

When we launch maces, spears and swords by our might you will forgo your lives, mettle, and even the bow now clasped in your hand. So said the demons to Raama. [3-20-15]

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For the three verses the above meaning is the textual meaning. For them there is another import.

सु महात्मनः	= oh, Supreme Person	भर्तुः खरस्य	= our lord, to Khara	क्रोधम् उत्पाद्य	= anger, infusing
अस्माभिः हतः त्वम् प्राणान् न हास्यसे एव	= by us, killed, you, Spirits, not, leaves, thus...				

Oh! Supreme Person, we have come here because you incited anger in our lord Khara, and by us killed will you let go your lives, mettle and spirits? No. Never it will happen. The reason for not happening of that event is explained:

अण मूर्धन्	= in war, van	एकस्य ते अग्रतः स्थातुम्	= lone one, you, before, to stand	बहूनाम् अस्माकम् अपि	= many, we are, though
का शक्तिः	= where is, capability for us				

Though you are a lone being, and we are many, where is the capability for us to stand before you in the van of war?

Thus they say that they have come only at the behest of their lord but not to kill Raama.

बाहुः युक्तैः = though equipped with परिधैः our paraphernalia like शूल पट्टिसैः maces, spears, swords उपलक्षितानाम् etc., एहि = come... give us salva- tion.	अध्याहार = our अस्माकम्	प्राणान् = lives, vitality, we loose वीर्यम् त्यक्षसि
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Though we are equipped with much paraphernalia like maces, spears, swords etc., we lose our lives and vitality at your hand, so come on, take them away, and accord salvation and release from our curse. It is better to die at your hand than returning to Khara and dying a merciless death at the hand of Khara.

It may be remembered that these fourteen are the cursed Vedic-scholarly disciples of Chandrakanta, now in an accursed form namely Khara and other demons. Maheshvara Tiirtha.

इति एवम् उक्त्वा संख्या राक्षसाः ते चतुर्दश ।  
उद्यत आयुध निस्त्रिंशा रामम् एव अभिदुद्रुवुः ॥ ३-२०-१६  
चिक्षिपुः तानि शूलानि राघवम् प्रति दुर्जयम् ।

संख्या ते = clamorously, they, चतुर्दश fourteen, demons राक्षसाः	इति एवम् = thus, that way, saying उक्त्वा	निस्त्रिंशा = unhesitatingly, आयुध उद्यत weapons, on up- raising
रामम् एव = to, Raama, alone, to- अभिदुद्रुवुः wards, rushed राघवम् प्रति = Raghava, towards	तानि शूलानि = them, the spears चिक्षिपुः = they hurled.	दुर्जयम् = un, conquerable

Thus saying that way clamorously they the fourteen demons, upraising their weapons they unhesitatingly rushed towards Raama alone, and they hurled lances towards that unconquerable Raghava. [3-20-16, 17a]

तानि शूलानि काकुत्स्थः समस्तानि चतुर्दश ॥ ३-२०-१७  
तावद्भिः एव चिच्छहेद शरैः कांचन भूषितैः ।

काकुत्स्थः = Raama	चतुर्दश तानि = fourteen, those, lances शूलानि	समस्तानि = all of them
तावद्भिः एव = as many of them, only	कांचन = in gold, adorned भूषितैः	शरैः = with arrows
चिच्छेद = shredded.		

Raama in turn shredded all of those fourteen lances only with as many arrows that are adorned in gold. [3-20-17b, 18a]

ततः पश्चात् महातेजा नाराचान् सूर्य संनिभान् ॥ ३-२०-१८  
जग्राह परम क्रुद्धः चतुर्दश शिल अशितान् ।

ततः पश्चात् = there after	महातेजा = great resplendent Raama	पराम क्रुद्धः = highly, wrathfully one
शिल = on stone, sharpened अशितान् ones	सूर्य = sun, equalling in daz- सन्निभान् zle	चतुर्दश = fourteen, iron bolts नाराचान् [like arrows,] took up. जग्राह

Next that great resplendent Raama in high wrath took up fourteen iron bolt like arrows that are whetted on whetstone and equalling the sun in their dazzle. [3-20-18b, 19a]

गृहीत्वा धनुः आयम्य लक्ष्यान् उद्दिश्य राक्षसान् ॥ ३-२०-१९  
मुमोच राघवो बाणान् वज्रान् इव शतक्रतुः ।

राघवः धनुः = Raghava, bow, on tak- गृहीत्वा ing	आयम्य = arched [the bow]	लक्ष्यान् = targets, demons, aim- राक्षसान् ing at उद्दिश्य
शतक्रतुः = Indra [releasing,] वज्रान् इव thunderbolt, like	बाणान् = arrows, released. मुमोच	

Then Raghava took up his bow, arched it, and aiming at the targeted demons released arrows as Indra would release his Thunderbolts. [3-20-19b, 20a]

ते भित्त्वा रक्षसाम् वेगात् वक्षांसि रुधिर आप्लुताः ॥ ३-२०-२०  
विनिष्पेतुः तदा भूमौ वल्मीकात् इव पन्नगाः ।

ते वेगात् = they, by the [force of] speed	रक्षसाम् = demons, in chests, on वक्षाम्सि goring भित्त्वा	रुधिर = with blood, bedaubed आप्लुताः
तदा = then	विनिष्पेतुः वि = swiftly coming out निष् पेतुः	भूमौ = into earth [nyama- jjanta = subsided, penetrated into earth]
पन्नगाः = snakes, from snake pit, वल्मीकात् as with. इव		

And by the force of their speed those arrows gored the chests of those demons, and then on coming out bedaubed with blood they swiftly penetrated into earth like snakes into snake pit. [3-20-20b, 21a]

तैः भग्न हृदया बूमौ छिन्न मूला इव द्रुमाः ॥ ३-२०-२१  
निपेतुः शोणित स्नाता विकृता विगत असवः ।

तैः भग्न हृदया = with them [arrows,] burst, hearts	शोणित स्नाता = in blood, bathed	विकृता = verily, mangled
वि गत = verily, gone, lives असवः	छिन्न मूला = cut down, at base द्रुमाः इव [rooted out], trees, like	बूमौ निपेतुः = on earth, fell.

Those arrows bursting their hearts they are blood bathed, mangled, and utterly dead, and like the uprooted trees they fell onto the ground. [3-20-21b, 22a]

तान् भूमौ पतितान् दृष्ट्वा राक्षसी क्रोध मूर्च्छिर्हता ॥ ३-२०-२२  
उपगम्य खरम् सा तु किञ्चित् संशुष्क शोणिता ।  
पपात पुनः एव आर्ता सनिर्यासा इव वल्लरी ॥ ३-२०-२३

भूमौ	= on ground, fallen,	राक्षसी क्रोध	= demoness, in rage,	किञ्चित्	= a little, well, dried
पतितान्	them, on seeing	मूर्च्छिता	convulsed	सम् शुष्क	out, blood [blanched
तान् दृष्ट्वा				शोणिता	aspect]
स निर्यासा	= with, exuded - with resin	वल्लरी इव	= creeper, like	सा तु	= she, but
आर्ता	= agonised	खरम्	= to Khara, going nearby	पुनः एव	= again, like that, fell [as
		उपगम्य		पपात	before.]

On seeing the demons falling onto ground that demoness Shuurpanakha is convulsed in rage, and she with a blanched aspect returned to the near of Khara in an agonising manner like a creeper exuding resin on incision, and fell before him as before. [3-20-22b, 23]

भ्रातुः समीपे शोक आर्ता ससर्ज निनदम् महत् ।  
सस्वरम् मुमोच बाष्पम् विवर्ण वदना तदा ॥ ३-२०-२४

तदा शोक	= then, by anguish, afflicted	भ्रातुः समीपे	= brother, presence	ससर्ज	= discharged, outcry,
आर्ता				निनदम्	great [outcry]
वि वर्ण वदना	= without, colour, faced [bloodless face]	स स्वरम्	= with, tune [attuning with the strains of a whiner]	महत्	
				बाष्पम्	= tears, released.
				मुमोच	

Then she in the presence of her brother Khara discharged a great outcry, and with a bloodless face she spilled tears attuning the strains of a whiner. [3-20-24]

निपातितान् प्रेक्ष्य रणे तु राक्षसान्प्रधाविता शूर्पणखा पुनः ततः ।  
वधम् च तेषाम् निखिलेन रक्षसाम् शशंस सर्वम् भगिनी खरस्य सा ॥ ३-२०-२५

शूर्पणखा रणे	= Shuurpanakha, in	राक्षसान्	= demons, having seen	पुनः ततः	= again, from there
नि पातितान्	war, felled down	प्रेक्ष्य		तेषाम्	= those, of demons, de-
प्र धाविता	= quickly, fled	भगिनी सा	= sister, she [she being]	रक्षसाम्	struction
सर्वम्	= all about, in entirety	खरस्य	= to Khara, reported.	वधम्	
निखिलेन		शशम्स			

Shuurpanakha having seen the fall of demons quickly fled from Panchavati of Raama to trikanTaka, the capital of Khara, and she being the sister of Khara she reported to Khara all about the destruction of those demons, in its entirety. [3-20-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे विंशः सर्गः ॥

Thus completes 20<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 21 Sarga 21 - एकविंशः सर्ग

## Surpanakha Reports Demons Death To Khara

Introduction -

Shuurpanakha comes again to her brother Khara to report that all the fourteen demons sent by him are slain by Raama. She persuades him to wage a war against Raama and Lakshmana and annihilate them for they intruded into Dandaka and there is every possibility of onslaught by them on demons.

स पुनः पतिताम् दृष्ट्वा क्रोधात् शूर्पणखाम् खरः ।  
उवाच व्यक्ता वाचा ताम् अनर्थं अर्थम् आगताम् ॥ ३-२१-१

सः खरः	= he, Khara	पुनः	= again, fallen - before	अनर्थं	= calamity, for the purpose of, came back - to
		पतिताम्	him, Shuurpanakha,	अर्थम्	wreck havoc on
		शूर्पणखाम्	on seeing	आगताम्	
		दृष्ट्वा		क्रोधात्	= furiously, said.
ताम्	= to her	व्यक्ता वाचा	= in clear, words	उवाच	

On seeing Shuurpanakha who came back only to wreck havoc on demonic race and again fell before him as before, Khara spoke this sentence to her in clear terms in all his fury. [3-21-1]

मया तु इदानीम् शूराः ते राक्षसा पिशित अशनाः ।  
त्वत् प्रियार्थम् विनिर्दिष्टाः किम् अर्थम् रुच्यते पुनः ॥ ३-२१-२

मया	= by me	त्वत् प्रिय	= your, wish, to fulfill	इदानीम्	= just now
पिशित	= flesh, eating, demons	अर्थम्		ते राक्षसा	= those, demons are
अशनाः		शूराः	= fearless ones		
विनिर्दिष्टाः वि	= very, clearly, directed]	पुनः किम्	= again, what, for, it is		
निर् दिष्टाः	commanded	अर्थम् रुच्यते	wept - you howl.		

What for your are howling again when I have just now commanded those fearless flesh eating demons in order to fulfill your wish? [3-21-2]

भक्ताः चैव अनुरक्ताः च हिताः च मम नित्यशः ।  
हन्यमाना अपि न हन्यन्ते न न कुर्युः वचो मम ॥ ३-२१-३

भक्ताः चैव	= admirers, also, adherers, also	नित्यशः मम	= always, of mine, well-wishers	हन्यमाना	= being killed, even, not,
अनुरक्ताः च		हिताः च		अपि न	killable
				हन्यन्ते	

मम वचः	= my, word [order]	न न कुर्युः	= no, not, doers - no question of not accomplishing my order.
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Those demons are my admirers, adherers and they always remained my well-wishers, hence there is no question of their non-accomplishment of my orders. [3-21-3]

किम् एतत् श्रोतुम् इच्छामि कारणम् यत् कृते पुनः ।  
हा नाथ इति विनर्दन्ती सर्पवत् चेष्टसे क्षितौ ॥ ३-२१-४

यत् कृते	= what, owing to	हा नाथ इति	= ha, lord, thus	वि नर्दन्ती	= verily, bawling
पुनः सर्प	= again, serpent, as with	क्षितौ चेष्टसे	= on ground, gesturing -	एतत्	= for this, reason
वत्		लुठसि	wriggling	कारणम्	
किम्	= what is it	श्रोतुम्	= to listen, I wish to.		
		इच्छामि			

Owing to what you are highly bawling by saying, haa, lord and wriggle on the ground like a snake? I would like to know the reason for all this, what is it? [3-21-4]

अनाथ वत् विलपसि किम् नु नाथे मयि स्थिते ।  
उत्तिष्ठोत्तिष्ठ मा मैवम् वैक्लव्यम् त्यज्यताम् इति ॥ ३-२१-५

नाथे मयि	= one who cares for, I	माम्	= to me	किम् नु	= why, really
स्थिते	am, when I am available				
अ नाथ वत्	= un, cared-for, like, you	उत्तिष्ठ उत्तिष्ठ	= get up, get up	एवम्	= this sort, perplexity,
विलपसि	cry out			वैक्लव्यम्	ward off, thus
				त्यज्यताम्	
इति	= thus he said.				

I am here to take care of you, then why should you really cry out like an uncared-for being, get up...get up, and ward off this sort of perplexity. Thus Khara said to Shuurpanakha. [3-21-5]

इति एवम् उक्ता दुर्धर्षा खरेण परिसान्त्विता ।  
विमृज्य नयने स अस्त्रे खरम् भ्रातरम् अब्रवीत् ॥ ३-२१-६

इति एवम्	= thus, that way, she is	खरेण परि	= by Khara, wholly,	दुर् धर्षा	= un, assailable one -
उक्ता	said	सान्त्विता	pacified		here, unassuageable
					one, Shuurpanakha
स अस्त्रे नयने	= with, tears, eyes	विमृज्य	= on dabbling	भ्रातरम्	= to brother, Khara, she
				खरम्	spoke.
				अब्रवीत्	

She that Shuurpanakha who is otherwise an unassuageable one is wholly pacified when Khara spoke to her thus that way, and she on dabbling her tearful eyes then spoke to her brother Khara. [3-21-6]

अस्मि इदानीम् अहम् प्रप्ता हत श्रवण नासिका ।  
शोणित ओघ परिक्लिन्ना त्वया च परिसमन्विता ॥ ३-२१-७

हत श्रवण = having chopped, ears, नासिका = nose इदानीम् = now - just a while back	अहम् = I प्रप्ता अस्मि = came here, I am	शोणित ओघ = gushes, blood, fully, परि क्लिन्ना = wetted with त्वया = by you, completely, परिसमन्विता = comforted, also - isn't परि = it. समन्विता च
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I came to you just a while back with my ears and nose chopped off and wet with gushes of blood, and you too have comforted me, isn't it. [3-21-7]

प्रेषिताः च त्वया शूरा राक्षसाः ते चतुर् दश ।  
निहन्तुम् राघवम् घोराम् मत् प्रियार्थम् स लक्ष्मणम् ॥ ३-२१-८

शूरा = oh, valiant one स लक्ष्मणम् = with, Lakshmana	त्वया = by you घोरम् = atrocious, Raghava, to राघवम् = eliminate निहन्तुम्	मत् प्रिय = to my, delight, for the अर्थम् = reason of ते चतुर् = by you, fourteen, दश राक्षसाः = demons, sent, isn't it. प्रेषिताः च
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Oh, valiant brother, for my delight you too have sent fourteen demons to eliminate that atrocious Raama along with Lakshmana, isn't it? [3-21-8]

ते तु रामेण सामर्षाः शूल पट्टिस पाणयः ।  
समरे निहताः सर्वे सायकैः मर्म भेदिभिः ॥ ३-२१-९

स अमर्षाः = with, envious anger रामेण = by Raama	शूल पट्टिस = spears, bolts, in hands पाणयः मर्म भेदिभिः = crucial-parts, cleavers, सायकैः = with arrows	ते सर्वे = they, all समरे निहताः = in war, killed.
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But they all who handled their spears and bolts along with an envious anger are killed in a fight with Raama by his arrows that cleave the crucial parts of his opponents. [3-21-9]

तान् भूमौ पतितान् दृष्ट्वा क्षणेन एव महाजवान् ।  
रामस्य च महत् कर्म महान् त्रासो अभवन् मम ॥ ३-२१-१०

क्षणेन एव = in a trice तान् = them, the demons	भूमौ = on earth, fallen पतितान् रामस्य = Raama, unusual, deed, महत् कर्म = also च	महा जवान् = highly impetuous ones दृष्ट्वा = on seeing
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मम = to me

महान् त्रासः = great, alarm, became -  
अभवत् fell upon me.

On seeing those highly impetuous demons falling to earth in a trice, and even on seeing the unusual deed of Raama in felling them, I am highly alarmed. [3-21-10]

सा अस्मि भीता समुद्विग्ना विषण्णा च निशाचर ।

शरणम् त्वाम् पुनः प्राप्ता सर्वतो भय दर्शिनी ॥ ३-२१-११

इशाचर = oh, nightwalker  
[Khara]

विषण्णा च = despaired, also

पुनः त्वाम् = again, you, for refuge,  
शरणम् I sought.  
प्राप्ता

सा = such as I am

अस्मि = I became

भीता सम् = scared, fully, frenzied  
उद्विग्ना  
सर्वतोः भय = from everywhere,  
दर्शिनी dread, beholding

Oh me! I am alarmed, fully frenzied, and even despaired, oh, nightwalker Khara, and beholding dread everywhere again I have come seeking your refuge. [3-21-11]

विषाद नक्र अध्युषिते परित्रास ऊर्मि मालिनि ।

किम् माम् न त्रायसे मग्नम् विपुले शोक सागरे ॥ ३-२१-१२

विषाद नक्र = despair, [called]  
अध्युषिते crocodile, pervasiveपरित्रास = overly frightening,  
ऊर्मि waves, undulation - a  
मालिनि roller= a  
long  
swelling  
wave

विपुले शोक = vast, sorrow

सागरे = [called] ocean,  
मग्नम् drownedमाम् किम् = me, why, not, rescue.  
न त्रायसे

Why do not you rescue me when I am drowned in a vast ocean called grief, wherein each pervasive crocodile is despair and each swelling wave is fright. [3-21-12]

एते च निहता भूमौ रामेण निशितैः शरैः ।

ये च मे पदवीम् प्राप्ता राक्षसाः पिशित अशनाः ॥ ३-२१-१३

पिशित = flesh, eaters

अशनाः

एते च = they, also

निशितैः शरैः = with sharp, arrows,  
निहता felled [adding to my  
problems, for which I  
have a contrite spirit.]

ये राक्षसाः = which, demons

रामेण = by Raama

मे पदवीम् = my, on path, treaded -  
प्राप्ता followed me  
भूमौ = on earth

Besides, those flesh-eating demons that have followed me are also felled by Raama with his sharp arrows, for whom I have a contrite heart. [3-21-13]

मयि ते यदि अनुक्रोशो यदि रक्षःसु तेषु च ।  
रामेण यदि शक्तिः ते तेजो वा अस्ति निशा चर ॥ ३-२१-१४  
दण्डकारण्य निलयम् जहि राक्षस कण्टकम् ।

निशा चर	= oh, night, walker Khara	ते मयि	= to you, on me	तेषु रक्षःसु च	= on those, demons, also
अनुक्रोशः	= mercy, is there, if	ते रामेण	= to you, with Raama [to fight]	शक्तिः	= ability
अस्ति यदि		अस्ति यदि	= is there, if	दण्डक	= in Dandaka, forest,
तेजोः वा	= animation, or			अरण्य	dwellers of
				निलयम्	
राक्षस	= for demons, a thorn	जहि	= kill.		
कण्टकम्					

If you have mercy on me, and even on those dead demons, and if ability and animation are still left in you to cope with Raama, oh, nightwalker, kill that Raama who is a thorn in the side of demons dwelling in Dandaka forest. [3-21-14, 15a]

यदि रामम् अमित्रघ्नम् न त्वम् अद्य वधिष्यसि ॥ ३-२१-१५  
तव चैव अग्रतः प्राणान् त्यक्ष्यामि निरपत्रपा ।

अमित्र घ्नम्	= un, friendly ones, de- stroyer	रामम् त्वम्	= Raama, you, now itself	न वधिष्यसि	= not, going to kill, if
निरपत्रपा	= lexically: without, sham here - unhesitat- ingly	अद्य		यदि	
		तव अग्रतः	= in your, before, thus -	अद्य	= now itself]
		चैव	that too		
प्राणान्	= lives, I leave off.				
त्यक्ष्यामि					

If you are not going to kill that enemy destroyer Raama now itself, I will give up my life unhesitatingly, that too in your fore, that too now itself.

Or

If you are not going to kill that enemy destroyer Raama now itself, now itself I will give up my life than living a shameless life with these lopped ears and nose. [3-21-15b, 16a]

बुद्ध्या अहम् अनुपश्यामि न त्वम् रामस्य संयुगे ॥ ३-२१-१६  
स्थातुम् प्रति मुखे शक्तः स बलो अपि महा रणे ।  
शूरमानी न शूरः त्वम् मिथ्या आरोपित विक्रमः ॥ ३-२१-१७

त्वम् = you	स बलः अपि = with, forces, even सम्युगे with, on battlefield	महा रणे = in a crucial, war
रामस्य प्रति = Raama, opposite faced मुखे स्थातुम् [affront,] to stay	न शक्तः = not, capable thus	शूरमानी = as valiant one, you assert
न शूरः = valiant one, [but you are] not	मिथ्या = dubiously, imposed, आरोपित valour [vainglorious] विक्रमः	अहम् बुद्ध्या = I, with my perception, अनुपश्यामि I am discerning - instinctually perceiving.

I can perceive instinctually that you are incapable of affronting Raama in a given crucial battle, even if your are with all your forces on the battlefield, and you assert yourself a valiant, but you are just vainglorious.

[3-21-16b, 17]

अपयाहि जन स्थानात् त्वरितः सह बान्धवः ।  
जहि त्वम् समरे मूढान् यथा तु कुलपांसन ॥ ३-२१-१८  
मानुषौ तौ न शक्नोषि हन्तुम् वै राम लक्ष्मणौ ।  
निःसत्त्वस्य अल्प वीर्यस्य वासः ते कीदृशः तु इह ॥ ३-२१-१९

त्वम् समरे = you, kill, in war जहि	मानुषौ तौ = who are just humans, राम लक्ष्मणौ those two, Raama, Lakshmana if	हन्तुम् न = to kill, [if] you are not, शक्नोषि वै capable, really
निः सत्त्वस्य = with trivial, stamina	अल्प वीर्यस्य = trifling, sinews	ते इह वासः = your, here, living, but, तु कीदृशः what for
कुल पाप्मन = clan, blemisher, as मूढान् यथा like, a stupid fellow	त्वरितः = instantly, from जनस्थानात् Janasthaana, be gone - अपयाहि get out	सह बान्धवः = with, relatives [hench- demons.]

Kill those two, Raama and Lakshmana, as they are just humans, or else, if you are incapable of doing so, really what for is your stay here in Janasthaana with your trivial stamina and trifling sinews like a stupid blemishing his clan, then get out of this Janasthaana at once along with your hench-demons. [3-21-18, 19]

The order of the verses from 16 to the last varies with versions and verbatim meanings differ. This is a kind of intimidation Shuurpanakha hurling at Khara. Besides being her brothers, Khara, Trishira and Dushana are the provincial governors of Janasthaana, nominated by Ravana. If they do not come to the rescue of Shuurpanakha, or to that matter of fact should they not eliminate intruders into Janasthaana, there is every possibility of their ouster from their posts by Ravana, because Shuurpanakha has more access to Ravana.

राम तेजो अभिभूतो हि त्वम् क्षिप्रम् विनशिष्यसि ।  
स हि तेजः समायुक्तो रामो दशरथात्मजः ॥ ३-२१-२०

त्वम् = you	राम तेजः = by Raama, resplendence, subjugated अभिभूतः	क्षिप्रम् वि = quickly, completely नशिष्यसि हि vanish, indeed
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दशरथ	= Dasharatha, son, he,	तेजः	= resplendence, pos-	हि	= in effect.
आत्मजः सः	that Raama	समायुक्तः	sesses		
रामः					

You will completely and quickly evanish, indeed, subjugated by resplendence of Raama, for that Dasharatha son Raama possess that kind of resplendence, in effect. [3-21-20]

भ्राता च अस्य महा वीर्यो येन च अस्मि विरूपिता ।  
 एवम् विलाप्य बहुशो राक्षसी प्रदरोदरी ॥ ३-२१-२१  
 भ्रातुः समीपे शोक आर्ता नष्ट संज्ञा बभूव ह ।  
 कराभ्याम् उदरम् हत्वा रुरोद भृश दुःखिता ॥ ३-२१-२२

येन	= by whom	विरूपिता	= misshapen, I am such	अस्य भ्रात च	= his, brother, too
महा वीर्यः	= highly, vigorous one	अस्मि		शोक आर्ता	= by affliction, an-
		एवम्	= this way	गुished	
प्रदर उदरी	= cave like, bellied, de-	भ्रातुः समीपे	= in brother, presence,	बहुशः	= variously, on bawling
राक्षसी	moness			विलाप्य	
कराभ्याम्	= with both hands, on	रुरोद भृश	= cried out, loudly, in	नष्ट संज्ञा	= lost, awareness, she
उदरम् हत्वा	paunch, hitting	दुःखिता	her distress	बभूव ह	became - swooned, re-
					ally.

And, by whom I am misshapen that brother of Raama too is a highly vigorous one... in this way on saying Shuurpanakha bawled variously in the presence of her brother, Khara, and then anguished by her own affliction that demoness with a cave like belly started hitting her paunch with both of her hands, and what is more, she swooned. [3-21-21, 22]

The name Khara also stands for a he-ass

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकविंशः सर्गः ॥

Thus completes 21<sup>st</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 22 Sarga 22 - द्वाविंशः सर्ग

## Khara's Army Marches To Rama.

Introduction -

Khara, the brother of Shuurpanakha starts out to wage war with Raama with fourteen thousand demons and with their unusual arsenal. This is the first major move of demons towards Raama that leads to the ultimate battle at the end of epic.

एवम् आधर्षितः शूरः शूर्पणख्या खरः ततः ।  
उवाच रक्षसाम् मध्ये खरः खरतरम् वचः ॥ ३-२२-१

ततः	= then	शूर्पणख्या	= by Shuurpanakha	एवम्	= this way, demons,
				रक्षसाम्	among, disparaged
				मध्ये	
शूरः खरः	= valiant, Khara	खरः	= infuriated one	आधर्षितः	
उवाच	= spoke.			खर तरम्	= hurtful, highly, words
				वचः	

Thus when Shuurpanakha disparaged that valiant Khara amidst demons he is infuriated and spoke these highly hurtful words. [3-22-1]

तव अपमान प्रभवः क्रोधो अयम् अतुलो मम ।  
न शक्यते धारयितुम् लवण अंभ इव उल्बणम् ॥ ३-२२-२

तव अपमान	= your, disgrace, originating from	मम अतुलः	= my, limitless, this, fury	उल्बणम्	= highly [bitter,] salt,
प्रभवः		अयम् क्रोधः		लवण अम्भ	water, like
				इव	
धारयितुम् न	= to contain, not, possible.				
शक्यते					

This fury of mine originating from the disgrace brought on you is like the highly bitter salt water that is impossible to contain when ingested. [3-22-2]

न रामम् गणये वीर्यान् मानुषम् क्षीण जीवितम् ।  
आत्म दुश्चरितैः प्राणान् हतो यो अद्य विमोक्ष्यति ॥ ३-२२-३

मानुषम्	= human, one with	वीर्यान् न	= by [his] valour, not, I	यः	= which Raama
क्षीण	dwindled, lifetime,	गणये	do not reckon - I do not		
जीवितम्	Raama will be		care		
रामम्					

आत्म दुः = by his own, bad, do- चरितैः ings	हतः = slain	अद्य प्राणान् = now, lives, is going to वि मोक्षयति give up.
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I do not care the valour of that Raama for he is a human with dwindled lifetime, now going to give up his life slain by his own misdoings. [3-22-3]

बाष्पः संधार्यताम् एष संभ्रमः च विमुच्यताम् ।  
अहम् रामम् सह भ्रात्रा नयामि यम सादनम् ॥ ३-२२-४

एष बाष्पः = these, tears, hold back	संधार्यताम् = hold back	संभ्रमः च = despair, too, cast of विमुच्यताम्
अहम् = I, Raama, brother, रामम् भ्रात्रा along with सह	नयामि यम = send, to Terminator, सादनम् abode.	

Control your tears and cast off your despair too, for I will send Raama to the abode of the Terminator along with his brother. [3-22-4]

परश्वध हतस्य अद्य मन्द प्राणस्य भू तले ।  
रामस्य रुधिरम् रक्तम् उष्णम् पास्यसि राक्षसि ॥ ३-२२-५

राक्षसी = oh, demoness परश्वध = by axe, hew down हतस्य	अद्य = now मन्द प्राणस्य = one who is with slowed down, lives - short-lived Raama	भू तले = to earth, surface रामस्य = Raama, red, hot, blood रक्तम् उष्णम् रुधिरम्
पास्यसि = you will swill.		

Now, you demoness, you will swill that Raama red hot blood when that short-lived one is hewed down to earth with an axe. So Khara assured Shuurpanakha. [3-22-5]

सा प्रहृष्टा वचः श्रुत्वा खरस्य वदनात् च्युतम् ।  
प्रशशंस पुनर् मौख्यात् भ्रातरम् रक्षसाम् वरम् ॥ ३-२२-६

सा खरस्य = she, frm Khara, face - वदनात् mouth, fallen च्युतम् मौख्यात् = by stupidity	वचः श्रुत्वा = words, on hearing भ्रातरम् = about brother	प्र हृष्टा = very, gladdened रक्षसाम् = among demons, [you वरम् are] the best
पुनः प्र = again - further, highly शशम्स praised.		

On hearing the words plunged from the mouth of Khara she is very much gladdened and in all her stupidity she further praised her brother highly saying, you are the best among all the demons... [3-22-6]

तया परुषितः पूर्वम् पुनर् एव प्रशंसितः ।  
अब्रवीत् दूषणम् नाम खरः सेना पतिम् तदा ॥ ३-२२-७

तया पूर्वम् = by her, earlier, de-	पुनः एव = again, thus, praised	खरः = Khara [is overjoyed]
परुषितः nounced	प्रशंसितः	
तदा = then	दूषणम् नाम = Duushana, named, to	अब्रवीत् = said - ordered.
	सेना पतिम् army, commander	

Though she denounced him earlier she alone praised him now for which Khara is overjoyed, and then he ordered his army commander, namely Duushana. [3-22-7]

चतुर्दश सहस्राणि मम चित्त अनुवर्तिनाम् ।  
रक्षसाम् भीम वेगानाम् समरेषु अनिवर्तिनाम् ॥ ३-२२-८

मम चित्त = my, will, followers of	भीम = of frightful, hustle	समरेषु = in combats
अनुवर्तिनाम्	वेगानाम्	
अनि = not, return, coming	रक्षसाम् = demons	चतुर् दश = four, ten, thousand
वर्तिनाम् [unretreating] such of those		सहस्राणि [fourteen thousand] are there.

Those who are the followers of my will, whose hustle will be frightful and who will be unretreating in combats, such of those demons are there in fourteen thousand numbers, aren't they. [3-22-8]

नील जीमूत वर्णानाम् लोक हिंसा विहाराणाम् ।  
सर्व उद्योगम् उदीर्णानाम् रक्षसाम् सौम्य कारय ॥ ३-२२-९

मम चित्त = my, will, followers of	भीम = of frightful, hustle	समरेषु = in combats
अनुवर्तिनाम्	वेगानाम्	
अनि = not, return, coming	रक्षसाम् = demons	चतुर् दश = four, ten, thousand
वर्तिनाम् [unretreating] such of those		सहस्राणि [fourteen thousand] are there.

And oh, gentle Duushana, those domineering demons are with dark-clouds like complexions, and they are the pamperers of genocide, as such, cause them for a belligerency, all at once. [3-22-9]

The very sight of these black cloud like demons will be murderous to humans, as Raama exclaimed about Tataka. If the on looking humans are not dead at first sight of these demons, then these demons can pamper in killing humans

उपस्थापय मे क्षिप्रम् रथम् सौम्य धनूषि च ।  
शरान् च चित्रान् खड्गान् च शक्ती च विविधाः शिताः ॥ ३-२२-१०

सौम्य = oh, gentle one	मे = for me	रथम् = chariot
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धनुष्मि शरान् च	= bows, arrows, also	चित्रान् खड्गान् च	= amazing, swords, also	वि विधाः शिताः शक्ती च	= diverse, sharp, power bolts, also
क्षिप्रम् उप स्थापय	= promptly, before me, be positioned.				

For me, oh, gentle one, promptly position my chariot before me along with bows and arrows, amazing swords and diverse sharp power bolts. [3-22-10]

अग्रे निर्यातुम् इच्छामि पौलस्त्यानाम् महात्मनाम् ।  
वधार्थम् दुर्विनीतस्य रामस्य रण कोविद ॥ ३-२२-११

रण कोविद	= oh, war, expert Du- ushana	दुर्विनीतस्य	= of evil, minded one	रामस्य वध	= Raama, for elimina- tion, purpose of
महात्मनाम् पौलस्त्यानाम्	= great-souled ones, of all Paulastya clansmen [demon race]	अग्रे	= ahead of	इच्छामि	= to start, I wish to.

Oh, war pert Duushana, I wish to start ahead of all the demons of ours, who are the clans-demons of the great souled Paulastya, for the purpose of elimination of that evil-minded Raama. So said Khara to Duushana. [3-22-11]

For this Maheshvara Tiirtha says: रामस्य अग्रे पौलस्त्यानाम् राक्षसानाम् वधार्थम् निर्यातुम् इच्छामि which gives meaning: Before Raama I wish to present all the demonic clansmen of Sage Paulastya, for the purpose of elimination, for which I am starting ahead as a starter of this elimination process...

इति तस्य ब्रुवाणस्य सूर्य वर्णम् महारथम् ।  
सत् अश्वैः शबलैः युक्तम् आचचक्षे अथ दूषणः ॥ ३-२२-१२

तस्य	= his, Khara	इति	= thus, while saying	अथ दूषणः	= then, Duushana
सूर्य वर्णम्	= sun, coloured [dazzle,]	ब्रुवाणस्य		सत् अश्वैः	= very good, horses,
महा रथम्	great, chariot	शबलैः	= variegated in colours	युक्तम्	along with [yoked]
आचचक्षे	= informed - heralded.				

While Khara is saying thus Duushana heralded saying, Here comes the great chariot with sun dazzle, yoked with very good horses of variegated colours. [3-22-12]



तम् मेरु शिखर आकारम् तप्त काञ्चन भूषणम् ।  
हेम चक्रम् असंबाधम् वैदूर्यमय कूबरम् ॥ ३-२२-१३  
मत्स्यैः पुष्पैः द्रुमैः शैलैः चन्द्र सूर्यैः च काञ्चनैः ।  
माङ्गल्यैः पक्षि सम्घैः च ताराभिः च समावृतम् ॥ ३-२२-१४  
ध्वज निस्त्रिंश संपन्नम् किङ्किणी वर भूषितम् ।  
सत् अश्व युक्तम् सः अमर्षात् आरुरोह खरः तदा ॥ ३-२२-१५

सः खरः	= he, that Khara	मेरु शिखर	= like Mt. Meru, ridge,	तप्त काञ्चन	= molten, gold, embel-
हेम चक्रम्	= golden, wheeled	आकारम्	in shape	भूषणम्	lished in
		अ सम्	= not, verily, inconve-	वैदूर्यमय	= with studded-gems,
		बाधम्	nient [not congested,	कूबरम्	shaft of yoke
			having enough room,		
काञ्चनैः	= with golden [with	मत्स्यैः पुष्पैः	= with fishes, flowers,	चन्द्र सूर्यैः च	= moon, sun, also
	artefacts of gold, like]	द्रुमैः शैलैः	trees, mountains		
माङ्गल्यैः	= auspicious one, bird,	ताराभिः च	= with stars, also	सम् आ	= all over, encompassed
पक्षि सम्घैः	flocks			वृतम्	
च					
ध्वज	= flags, swords, en-	किङ्किणी वर	= jingle-bells, best ones,	सत् अश्व	= best, horses, yoked
निस्त्रिंश	dowed with	भूषितम्	decorated with	युक्तम्	with
सम्पन्नम्					
रथम्	= chariot	तदा	= then	अमर्षात्	= with rancour,
				आरुरोह	mounted.

That chariot which has a roomy cabin with its rooftop like that of the ridge of Mt. Meru, body embellished in gold, wheels golden, gem-studded yoke-to-carriage shaft, all around encompassed with golden artefacts like fishes, flowers, trees, mountains, sun, moon, and auspicious birds flocks and stars, and even decorated with jingle-bells, endowed with flags, swords, and best horses, and such as it is, Khara embarked on it with all his rancour. [3-22-13, 14, 15]

खरः तु तान् महत् सैन्याम् रथ चर्म आयुध ध्वजान् ।  
निर्यात इति अब्रवीत् प्रेक्ष्य दूषणः सर्व राक्षसान् ॥ ३-२२-१६

खरः तु	= Khara, but	महत्	= great, army	रथ चर्म	= which has - chari-
		सैन्याम्		वर्म आयुध	ots, skins, [shields,]
तान् सर्व	= them, all, demons	प्रेक्ष्य दूषणः	= on seeing - on oversee-	ध्वजान्	weaponry, flags
राक्षसान्			ing, Duushana	निर्यात इति	= proceed, thus as
अब्रवीत्	= said - charged.				

On overseeing that great army with chariots, skins shields, weaponry and flags, and even at Duushana too, Khara charged all those demons saying proceed. [3-22-16]

ततः तद् राक्षसम् सैन्यम् घोर चर्म आयुध ध्वजम् ।  
निर्जगाम जन स्थानात् महानादम् महाजवम् ॥ ३-२२-१७

ततः	= then	घोर चर्म	= having ghoulish,	तत्	= that, demonic, force
		वर्मन् आयुध	skins, [shields]	राक्षसम्	
		ध्वजम्	weaponry, flags	सैन्यम्	
महा नादम्	= with blatant, blare	महा जवम्	= with hasty, foray	जनस्थानात्	= from Janasthaana, is-
				निर्जगाम	sued forth.

Then that demonic force with their ghoulish skin shields, weaponry and flags, issued forth from Janasthaana, blaring blatantly and foraying dashingly. [3-22-17]

मुद्गरैः पट्टिशैः शूलैः सुतीक्ष्णैः च परश्वधैः ।  
खड्गैः चक्रैः च हस्तस्थैः भ्राजमानैः स तोमरैः ॥ ३-२२-१८  
शक्तिभिः परिघैः घोरैः अतिमात्रैः च कार्मुकैः ।  
गदा असि मुसलैः वज्रैः गृहीतैः भीम दर्शनैः ॥ ३-२२-१९  
राक्षसानाम् सुघोराणाम् सहस्राणि चतुर्दश ।  
निर्यातानि जन स्थानात् खर चित्त अनुवर्तिनाम् ॥ ३-२२-२०

गृहीतैः	= taken	हस्त स्थैः	= in hands, carrying [wielding]	मुद्गरैः पट्टिशैः	= maces, dart-bolts,
सु तीक्ष्णैः च	= very, [razor-] sharp ones, also	परश्वधैः	= axes, swords, discs,	शूलैः	spears
		खड्गैः चक्रैः	also	भ्राजमानैः	= flashing ones, power-
		च		तोमरैः	darts, with power-
घोरैः परिघैः	= dreadful ones, iron-maces	अति मात्रैः	= un, usual ones, bows	शक्तिभिः	bolts
भीम दर्शनैः	= that are calamitous, in look	कार्मुकैः		गदा असि	= clubs, scimitars,
सु घोराणाम्	= very, fiendish one	वज्रैः	= with thunderbolt [like weapons]	मुसलैः	pounding-shafts
		राक्षसानाम्	= of demons	खर चित्त	= Khara, whim, follow-
				अनुवर्तिनाम्	ers
जनस्थानात्	= from Janasthaana,			चतुर् दश	= four, ten, thousand,
निर्यातानि	started out.			सहस्राणि	[army of fourteen thousand]

Wielding maces, dart-bolts, and spears, and also razor-sharp axes, swords and discs, and dreadful power-darts and power-bolts that are flashing, iron maces, unusual bows, clubs, scimitars and pounding-shafts, and even thunderbolt like weapons that are calamitous in look, that army which comprises fourteen thousand fiendish demons that are the followers of Khara whim, has started from Janasthaana. [3-22-18, 19, 20]

Earlier batch which was sent against Raama consisted fourteen demons and now it is an army of fourteen thousand demons.

तान् तु निर्धावतो दृष्ट्वा राक्षसान् भीम दर्शनम् ।  
खरस्य अथ रथः किञ्चित् जगाम तत् अनन्तरम् ॥ ३-२२-२१

निर् धावतः	= out, rushing	भीम दर्शनम्	= of diabolic, appearance	तान्	= thgem, demons, on
किञ्चित्	= a little, that, after - at	अथ	= then	राक्षसान्	seeing
तत्	their behind			दृष्ट्वा	
अनन्तरम्				खरस्य रथः	= Khara, chariot, proceeded.
				जगाम	

On seeing the outrush of those demons of diabolic appearance, then Khara chariot also proceeded a little later at their behind. [3-22-21]

ततः तान् शबलान् अश्वान् तप्त काञ्चन भूषितान् ।  
खरस्य मतम् आज्ञाय सारथिः पर्यचोदयत् ॥ ३-२२-२२

ततः	= then	सारथिः	= charioteer	तप्त काञ्चन	= molten [polished]
शबलान्	= colourful, them,	खरस्य	= Khara, notion, know-	भूषितान्	golden, adorned with
तान्	horses	मतम्	ing [according to]	परि	= set spurs to horses -
अश्वान्		आज्ञाय		अचोदयत्	speedily charioted.

Then the charioteer set spurs on those colourful horses that are adorned in polished gold according to the notions of Khara. [3-22-22]

संचोदितो रथः शीघ्रम् खरस्य रिपु घातिनः ।  
शब्देन आपूरयामास दिशः स प्रदिशः तथा ॥ ३-२२-२३

तथा	= that way	रिपु घातिनः	= enemy, destroyer	खरस्य	= of Khara
शीघ्रम्	= quickly - impetuously,	सः रथः	= that, chariot	दिशः	= quarters
चोदितः	driven	शब्देन	= with noise, started to		
स प्रदिशः	= with, inter, quarters	आपूरयामास	swell.		

When the chariot of enemy destroyer Khara is driven that impetuously, it has started to swell earth four cardinal quarters and inter-quarters with turbulence. [3-22-23]

प्रवृद्ध मन्युः तु खरः खर स्वरेरिपोः वध अर्थम् त्वरितो यथा अंतकः ।  
अचूचुदत् सारथिम् उन्नदन् पुनर्महाबलो मेघ इव अश्म वर्षवान् ॥ ३-२२-२४

प्र वृद्ध मन्युः	= speedily, escalating, rancour	खर स्वरे	= having harsh - thunderous, voice	खरः	= Khara
रिपोः वध	= enemy, killing, intending to	अन्तकः यथा	= Terminator, as with	त्वरितः	= hastening
अर्थम्					

अश्म	= having stones, storm	महा बलः	= overwhelming	मेघ इव	= a cloud, like
वर्षवान्					
सारथिम्	= at charioteer	पुनः	= again - repeatedly	उत् नदन्	= loudly, shouting at
अचूचुदत्	= hurried up.				
[अ चू चुदत्					
]					

He whose voice is thunderous and whose rancour escalated speedily, and who is hastening forward like the Terminator intending to destroy his enemy, that Khara repeatedly hurried the charioteer shouting at him loudly like a overwhelming cloud that is going to storm stones. [3-22-24]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे द्वाविंशः सर्गः ॥

Thus completes 22<sup>nd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 23 Sarga 23 - त्रयोविंशः सर्ग

## Khara's Army Face Bad-Omens

## Introduction -

On the starting out of Khara demonic forces to wage a war with Raama, many bad omens are foreboded by vultures, animals, and even by nature. Though in the know of the portent evil, Khara proceeds with his army vaingloriously messaging his army that he can overcome these auguries or even Indra, and Raama is nothing before him.

तत् प्रयातम् बलम् घोरम् अशिवम् शोणित उदकम् ।  
अभ्यवर्षत् महा मेघः तुमुलो गर्दभ अरुणः ॥ ३-२३-१

गर्दभ अरुणः	= ass-like [greyish,] in colour	तुमुलः	= tumultuous	महा मेघः	= massy, cloud
प्रयातम्	= advancing that,	अ शिवम्	= ill-omened	शोणित	= blood, waters
तत् घोरम्	fiendish, army of			उदकम्	
बलम्	Khara				
अभ्यवर्षत्	= rained.				

A massy and tumultuous ass-coloured cloud rained ill-omened bloody water while that fiendish force is advancing. [3-23-1]

निपेतुः तुरगाः तस्य रथ युक्ता महाजवाः ।  
समे पुष्पचिते देशे राजमार्गे यदृच्छया ॥ ३-२३-२

रथ युक्ता	= to chariot, paired	महा जवाः	= highly, speedy, his, horses	राज मार्गे	= royal, road [high way]
पुष्प चिते	= with flowers, over-spread	तस्य तुरगाः		यदृच्छया	= in a trice, fallen [tottered.]
		समे देशे	= on even [surface,] at places	निपेतुः	

The highly speedy horses paired to Khara chariot have tottered in a trice, even though that place on the high-way is with even surface and spread with flowers. [3-23-2]

श्यामम् रुधिर पर्यन्तम् बभूव परिवेषणम् ।  
अलात चक्र प्रतिमम् प्रतिगृह्य दिवाकरम् ॥ ३-२३-३

दिवाकरम्	= sun	प्रति गृह्य परि	= on capturing	श्यामम्	= blackish
रुधिर	= blood-red, at edges - a	गृह्य		परि वेषणम्	= a nest nested around
पर्यन्तम् परि	corona	अलात चक्र	= fireball, circle of, in		
अन्तम्		प्रतिमम्	shape		
बभूव	= became - formed.				

Capturing the sun a blackish corona with blood-red outer circle has formed and nested around it like the fiery ring formed by circling a fireball. [3-23-3]

This sort of corona can be seen during the total eclipse of sun where a black corona with red tinged glow forms around the eclipsed sun. This circling of fireball handheld on a sling is there even today, and it is performed before marriage processions or such other events as a daring sport.

ततो ध्वजम् उपागम्य हेम दण्डम् समुच्छिहतम् ।  
समाक्रम्य महाकायः तस्थौ गृध्रः सुदारुणः ॥ ३-२३-४

ततः	= then	महा कायः	= massive, bodied	सु दारुणः	= very, awful, eagle
हेम दण्डम्	= golden, shaft	सम्	= very, lofty one	गृध्रः	
हेम दण्डम्	= golden shaft]	उच्छिहतम्		ध्वजम्	= flag, nearing at
		सम् आक्रम्य	= well, occupying	उपागम्य	
				तस्थौ	= seated.

Then, nearing the golden shaft of the flag of the chariot with a very lofty flagstaff, an awful eagle with massive body occupied and perched atop of that golden shaft. [3-23-4]

जनस्थान समीपे च समाक्रम्य खर स्वनाः ।  
विस्वरान् विविधान् च चक्रुः मांस आदा मृग पक्षिणः ॥ ३-२३-५

खर स्वनाः	= cacophonous, voiced ones	मांस आदा	= flesh, eating - carnivorous	मृग पक्षिणः	= animals [predators,] birds - vultures
जनस्थान	= Janasthaana, nearby,	वि विधान्	= many, kinds of	वि स्वरान्	= out of, tune - raucous sounds
समीपे सम्	took over				
आक्रम्य					
चक्रुः	= made.				

Cacophonous and carnivorous predators and vultures took over the nearby places of Janasthaana and they made raucous sounds of many kinds. [3-23-5]

व्याजहुः च पदीप्तायाम् दिशि वै भैरव स्वनम् ।  
अशिवा यातुधानानाम् शिवा घोरा महास्वनाः ॥ ३-२३-६

घोरा महा	= fearsome, loud,	अभि	= very, [by sun]	भैरव स्वनम्	= [emitting] awful, sounds
स्वनाः शिवा	noised, jackals	पदीप्तायाम्	scorched, in direc-		
		दिशि	tion, towards that stretch		
यातुधानानाम्	= to demons	अ शिवा	= not, auspicious, made		
		व्याजहुः	know - they howled.		

Turning towards the stretch scorched by the sun, fearsome and loud noised jackals have howled emitting awful sounds, that which is inauspicious to the demons. [3-23-6]

प्रभिन्नगजसंकाशतोयशोणितधारिणः । - यद्वा -

प्रभिन्न गज संकाश तोय शोणित धारिणः ।

आकाशम् तत् अनाकाशम् चक्रुः भीम अंबु वाहकाः ॥ ३-२३-७

प्रभिन्न गज गिरि सम्काश	= verily, bursting, elephant [mountain,] similar - burst mountains, or, elephants coving the sky	तोय शोणित धारिणः	= waters, bloodlike, carrying	भीमाः अम्बु वाहकाः	= frightening, water, carriers [clouds]
तदा	= then	आकाशम्	= that, sky	अन् आकाशम् चक्रुः	= less, leeway, made as.

Then frightening clouds similar to bursting mountains carrying bloodlike water have rendered the firmament less of leeway. [3-23-7]

बभूव तिमिरम् घोरम् उद्धतम् रोम हर्षणम् ।

दिशो वा प्रदिशो वा अपि सुव्यक्तम् न चकाशिरे ॥ ३-२३-८

घोरम् उद्धतम् रोम हर्षणम् दिश वा प्रदिशः वा अपि	= abominable, upheave - cataclysmic, hair, raising in milieus, or, inter, milieus, or, even	तिमिरम् सु व्यक्तम् न चकाशिरे	= darkness very, clearly, not, brightened.	बभूव	= became
--	--	-------------------------------------	---	------	----------

There chanced an abominable, cataclysmic, hair-raising darkness whereby the milieus or inter-milieus are not very clearly brightened. [3-23-8]

क्षतज आर्द्र सवर्णाभा संध्या कालम् विना बभौ ।

खरम् च अभिमुखम् नेदुः तदा घोरा मृगाः खगाः ॥ ३-२३-९

कंक गोमायु गृध्राः च चुक्रुशुः भय संशिनः ।

कालम् विना	= time, without - untimely	क्षतज आर्द्र स वर्ण अभा	= blood, drenched, similar, in colour, with hue of - similar to the hue and colour of blood wet object	सन्ध्या	= eventide
बभौ खगाः	= glistened = birds	तदा खरम् अभि मुखम्	= then = at Khara, towards, facing	घोरा मृगाः नेदुः	= horrendous, brutes = clamoured

कन्क गोमायु = vultures, jackals, eagles, also  
गृध्राः च

भय सम्भिः = danger, portending,  
चुकुशुः screamed.

An untimely eventide glistened with a colour similar to the one drenched in blood, and then horrendous brutes and birds have clamoured facing Khara directly, and the vultures, jackals and eagles too have screamed portending danger. [3-23-9, 10a]

नित्या अशिव करा युद्धे शिवा घोर निदर्शनाः ॥ ३-२३-१०  
नेदुः बलस्य अभिमुखम् ज्वाल उद्गारिभिः आननैः ।

युद्धे	= in war	नित्या अशिव करा	= always, not, auspicious, causers of - agents of	घोर निदर्शनाः	= calamities, demonstrable for [foretellers]
शिवा	= [female] jackals	ज्वाल उद्गारिभिः	= blazes, spewing, with snouts	बलस्य अभिमुखम्	= forces, in front of, howled.
		आननैः		नेदुः	

Jackals, that too female jackals, are always the agents of inauspiciousness in wars with demonstrable calamities brought forth by their portending howling, and such jackals have now howled in front of Khara army with their snouts spewing blazes. [3-23-10]

कबन्धः परिघ आभासो दृश्यते भास्कर अंतिके ॥ ३-२३-११  
जग्राह सूर्यम् स्वर्भानुः अपर्वणि महाग्रहः ।  
प्रवाति मारुतः शीघ्रम् निष्प्रभो अभूत् दिवाकरः ॥ ३-२३-१२

भास्कर अंतिके	= sun, near at is revealed	परिघ आभासः	= club like - spherical object, in shape	कबन्धः	= human trunk
दृश्यते		महा ग्रहः	= great, planet	स्वर्भानुः	= Rahu, [the eclipsing planet]
जग्राह सूर्यम्	= captured, the sun	मारुतः शीघ्रम्	= wind, swiftly, blew - frantically whirled	दिवाकरः	= sun, without, shine, became.
		प्रवाति		निष्प्रभः	
				अभूत्	

A spherical object like that of a human trunk is revealed near at the sun, while the sun is rendered shineless as though Rahu, the great eclipsing-planet, has eclipsed him inopportunely, and the wind too whirled frantically. [3-23-11b, 12]

उत्पेतुः च विना रात्रिम् ताराः खद्योतन प्रभाः ।  
संलीन मीन विहगा नलिन्यः शुष्क पंकजाः ॥ ३-२३-१३  
तस्मिन् क्षणे बभूवुः च विना पुष्प फलैः द्रुमाः ।



ख द्योतन = sky, illuminators, with प्रभाः brilliance of - with the brilliance equalling that of fire-flies	ताराः = stars	विना रात्रिम् = without, night night- fall
उत्पेतुः = sprang up - seen	तस्मिन् क्षणे = it that, moment	संलीन मीन = merged - stood still, विहगा fishes, waterfowls - that have
नलिन्यः = lakes	शुष्क = with dried-up, lotuses पङ्कजाः - they became	द्रुमाः विना = trees, without, fruits, पुष्प फलैः flowers, became - बभूवुः dropped of from trees.

Stars sprang up with the brilliance of fireflies though it is not night, and at that moment fishes and waterfowls stood still in lakes, lotuses have dried up, flowers and fruits have dropped from trees as though it is night. [3-23-13, 14a]

उद्धूतः च विना वातम् रेणुः जलधर अरुणः ॥ ३-२३-१४  
चीची कूचि इति वाश्यन्तो बभूवुः तत्र सारिकाः ।

विना वातम् = without, wind [puff- ing]	जल धर = water, carrier [like the अरुणः colour of such clouds,] reddish-brown	रेणुः = dust
उद्धूतः = is shoved up	तत्र = there	सारिकाः = Sharika birds [Maina, Gracula Reliosa]
ची ची कू ची = cii, cii, kuu, cii	इति = thus as	वाश्यन्तः = twittering, they बभूवुः became - they are confused.

Without any puffing of wind dust in brownish-red colour is heaved up, and there the songbirds like Maina started to twitter as cii cii kuu cii . [3-23-14b, 15a]

The expression ची ची कू ची is an onomatopoetic expression for the twittering of birds.

उल्काः च अपि स निर्घोषा निपेतुः घोर दर्शनाः ॥ ३-२३-१५  
प्रचचाल मही च अपि स शैल वन कानना ।

घोर दर्शनाः = horrible, in look	स निर्घोषा = with, outgoing, sound - thunderously	उल्काः च = meteors, also, even अपि
निपेतुः = fell down	स शैल वन = with, mountains, कानना woods, forests	सर्वा मही च = [entire] earth, also, अपि even
प्रचचाल प्र च = verily, shakily, चाल quaked.		

Meteors horrible in their look have fallen down thunderously, and even the earth together with its mountains, woods and forests quaked shakily. [3-23-15b, 16a]

खरस्य च रथस्थस्य नर्दमानस्य धीमतः ॥ ३-२३-१६  
प्राकंपत भुजः सव्यः स्वरः च अस्य अवसज्जत ।

रथ स्थस्य	= in chariot, staying	नर्दमानस्य	= while raving, clever	खरस्य	= of Khara
सव्यः भुजः	= left, shoulder	धीमतः	one	अस्य स्वरः	= his, voice, also
अव सज्जत	= down, slacked - quavered.	प्रा कम्पत	= excessively, thrilled	च	

He who is raving while sitting in his chariot that clever Khara left shoulder thrilled excessively, and his voice too quavered. [3-23-16b, 17a]

स अस्त्रा संपद्यते दृष्टिः पश्यमानस्य सर्वतः ॥ ३-२३-१७  
ललाटे च रुजो जाता न च मोहात् न्यवर्तत ।

सर्वतः	= everywhere, while	अस्य	= his]	दृष्टिः	= sight - eyes
पश्यमानस्य	seeing	ललाटे च	= on forehead, also	रुज जाता	= ache, is born - occurred
स अस्त्रा	= is with, tears, obtained	न च	= not, also	निवर्तत नि	= back, towards, proceeded]
सम्पद्यते	[eyes spawned tears]			आ वर्तत	= he did not turn back.
मोहात्	= owing to imprudence - by vanity				

While he is seeing everywhere his eyes spawned tears for no good reason, his forehead ached, but he did not retrace his steps owing to his own vanity. [3-23-17b, 18a]

तान् समीक्ष्य महोत्पातान् उत्थितान् रोम हर्षणान् ॥ ३-२३-१८  
अब्रवीत् राक्षसान् सर्वान् प्रहसन् सखरः तदा ।

सः खरः	= he, that Khara	तदा	= then - at that moment,	तान् रोम	= them, hair, raising
महा	= worst, auguries	उत्थितान्	stemmed up	हर्षणान्	ones
उत्पातान्		समीक्ष्य	= observing	प्रहसन्	= laughing off
सर्वान्	= to all, demons, said.				
राक्षसान्					
अब्रवीत्					

On observing those worst auguries stemming up at that moment with hair-raising nature, Khara laughed them off and said this to all of the demons. [3-23-18b, 19a]

महा उत्पातान् इमान् सर्वान् उत्थितान् घोर दर्शनान् ॥ ३-२३-१९  
न चिंतयामि अहम् वीर्यात् बलवान् दुर्बलान् इव ।

उत्थितान् = uprisen - cropped up	घोर दर्शनान् = horrible, appearing [in their nature]	इमान् महा = these, awful, auguries
सर्वान् = all of them	अहम् = I	उत्पातान् वीर्यात् = owing to [my own] valour
बलवान् दुर्बलान् इव = mighty one [is unworried of,] not, mighty one [mightless one,] as with	न चिन्तयामि = I am not, thinking - I am unbothered.	

These awful auguries with their horrible nature have arisen, but owing to my own valour I am unbothered about all of them as with a mighty one unworried of the mightless. [3-23-19b, 20a]

तारा अपि शरैः तीक्ष्णैः पातयेयम् नभः तलात् ॥ ३-२३-२०  
मृत्युम् मरण धर्मेण संक्रुद्धो योजयामि अहम् ।

अहम् = I	तारा अपि = stars, even	शरैः तीक्ष्णैः = with arrows, excruciating
नभः तलात् पातयेयम् = from sky, plane, make to fall [strike to fall - hurtle]	सम् क्रुद्धः = highly, infuriated	मृत्युम् = to Death
मरण धर्मेण = with death, disposition with mortality	योजयामि = I can enjoin.	

With the excruciating arrows of mine I can hurtle stars from the face of sky, and if highly infuriated, I can even enjoin mortality to Death himself. [3-23-20b, 21a]

राघवम् तम् बल उत्सिक्तम् भ्रातरम् च अस्य लक्ष्मणम् ॥ ३-२३-२१  
अहत्वा सायकैः तीक्ष्णैः न उपावर्तितुम् उत्सहे ।

बल उत्सिक्तम् = by might, enthused - haughty	तम् राघवम् = that, Raghava	अस्य भ्रातरम् लक्ष्मणम् च = his, brother, Lakshmana, too
तीक्ष्णैः सायकैः = with incisive, arrows	अ हत्वा = without, killing	उपावर्तितुम् = to return
न उत्सहे = not, enthusiastic - reluctant.		उप आ वर्तितुम्

I am reluctant to return without killing that Raama, a haughty one by his might, together with his brother Lakshmana, with my incisive arrows. [3-23-21b, 22a]

यन् निमित्तम् तु रामस्य लक्ष्मणस्य विपर्ययः ॥ ३-२३-२२  
सकामा भगिनी मे अस्तु पीत्वा तु रुधिरम् तयोः ।

रामस्य लक्ष्मणस्य स मे भगिनी	= Raama, Lakshmana = she, [my] sister	वि पर्ययः तयोः	= mis, behaviour - per- verse of them = of those two	यत् निमित्तम् रुधिरम् पीत्वा	= in whose [Shuur- panakha,] respect = blood, on drinking
स कामा अस्तु	= fulfilled, desire - con- tented, let her be.				

In whose respect both Raama and Lakshmana behaved perversely, let that sister of mine be contented in drinking the blood of those two. [3-23-22b, 23a]

न क्वचित् प्राप्त पूर्वो मे संयुगेषु पराजयः ॥ ३-२३-२३  
युष्माकम् एतत् प्रत्यक्षम् न अनृतम् कथयामि अहम् ।

मे सम्युगेषु अहम् अन् ऋतम्	= to me, in combats = I am, un, truth	क्वचित् पराजयः न प्राप्तः पूर्वः न कथयामि	= anywhere, defeat, not, chanced, earlier = not, telling.	एतत् युष्माकम् प्रत्यक्षम्	= that is, to you all, obvi- ous
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No defeat has chanced on me in combats at anytime and anywhere, that to you all is obvious and I tell no untruth. [3-23-23b, 24a]

देव राजम् अपि क्रुद्धो मत्त ऐरावत गामिनम् ॥ ३-२३-२४  
वज्र हस्तम् रणे हन्याम् किम् पुनः तौ च मानुषौ ।

क्रुद्धः देव राजम् अपि किम् पुनः	= if I am in fury = god, king [Indra,] even = why, [speak of] again.	मत्त ऐरावत गामिनम् रणे हन्याम्	= ruttish, Iravata ele- phant, going on - treks = in war, I kill	वज्र हस्तम् तौ च कु मानुषौ	= Thunderbolt, wielder = those two, are but, [base] humans
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If I am infuriated I can eliminate even the king of gods, wielder of Thunderbolt and a trekker on ruttish elephant Iravata, namely Indra in a war, then why talk about these two humans. Thus Khara addressed his troops. [3-23-24b, 25a]

सा तस्य गर्जितम् श्रुत्वा राक्षसाअनाम् महा चमूः ॥ ३-२३-२५  
प्रहर्षम् अतुलम् लेभे मृत्यु पाश अवपाशिता ।

मृत्यु पाश अव पाशिता अ तुलम्	= death, by noose, tied, down = not, comparable	सा महा चमूः राक्षसानाम् प्रहर्षम् लेभे	= that, sizable, army, of demons = rejoice, they obtained.	तस्य गर्जितम् श्रुत्वा	= his [Khara,] thundered [speech,] on hearing
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On hearing that thundering speech of Khara that sizeable army of demons which is tied down by the noose of death obtained an incomparable rejoice. [3-23-25b, 26a]

समेयुः च महात्मानो युद्ध दर्शन कांक्षिणः ॥ ३-२३-२६  
ऋषयो देव गन्धर्वाः सिद्धाः च सह चारणैः ।

महा	= great souls	ऋषयः देव	= sages, gods,	सिद्धाः च सह	= siddha-s, also, with,
आत्मानः		गन्धर्वाः	= gandharva-s	चारणैः	= carana-s
युद्ध दर्शन	= war, see, desiring to	समीयुः	= came together [in firmament.]		
कांक्षिणः					

Then desiring to see the war of Khara with Raama, great-souls like sages, gods, gandharva-s along with carana-s and siddha-s have come together in firmament. [3-23-26b, 27a]

समेत्य च ऊचुः सहिताः ते अन्यायम् पुण्यकर्मणः ॥ ३-२३-२७  
स्वस्ति गो ब्राह्मणेभ्यो अस्तु लोकानाम् ये च सम्मताः ।

पुण्य कर्मणः	= of pious, deeds	ते	= those	समेत्य	= gathering at a place
अन्यः	= other, to other [with one another]	सहिताः	= on meeting	गो	= for cows, Brahmins
ये	= those, who by people, are respected to them	स्वस्ति अस्तु	= God may betide	ब्राह्मणेभ्यः	
लोकानाम्				ऊचुः	= Said
सम् मताः					

On gathering at a place those great souls met one another and said, let good betide cows, Brahmins and those that are held respectful by the people at large. [3-23-27b, 28a]

जयताम् राघवो युद्धे पौलस्त्यान् रजनी चरान् ॥ ३-२३-२८  
चक्रहस्तो यथा विष्णुः सर्वान् असुर सत्तमान् ।

चक्र हस्तः	= dic, handler, Vishnu	युद्धे सर्वान्	= in war, all, demons, mighty ones	यथा	= as with, as Vishnu dealt with demons
विष्णुः		असुर सत्तमान्			
राघवः	= Raghava [sankhye = in war]	रजनी चरान्	= [these] night walkers, belonging to Pulastya dynasty	जयताम्	= shall triumph over.
		पौलस्त्यान्			

Let Raghava triumph over these mighty night walkers from the lineage of Pulastya, as with Vishnu who once conquered all the mighty demons in war. So said celestials to one another. [3-23-28]

एतत् च अन्यत् च बहुशो ब्रुवाणाः परम ऋषयः ॥ ३-२३-२९  
जात कौतूहलात् तत्र विमानस्थाः च देवताः ।  
ददृशुर् वाहिनीम् तेषाम् राक्षसानाम् गत आयुषाम् ॥ ३-२३-३०

एतत् च = this, also, other, also, a अन्यत् च = good many topics बहुशः देवताः च = gods, also तेषाम् = their, of demons राक्षसानाम्	ब्रुवाणाः परम = while speaking, great, ऋषयः = sages जात = originated, inquisi- कौतूहलात् = tiveness वाहिनीम् = [flow of] army, they ददृशुः = saw.	तत्र विमान = there, in aircrafts, स्थाः = abiding in गत = those with lapsed - be- आयुषाम् = yond hope, longevity
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While the great sages are speaking about this and many other topics, they and the gods abiding in their aircrafts have inquisitively seen the flow of army of demons, whose longevity is now beyond hope. [3-23-29, 30]

रथेन तु खरो वेगात् सैन्यस्य अग्रात् विनिःसृतः ।  
श्येनगामी पृथुग्रीवो यज्ञशत्रुः विहंगमः ॥ ३-२३-३१  
दुर्जयः करवीराक्षः परुषः कालकार्मुकः ।  
हेममाली महामाली सर्पास्यो रुधिराशनः ॥ ३-२३-३२  
द्वादश एते महावीर्याः प्रतस्थुः अभितः खरम् ।

खरः रथेन = Khara, by chariot's, वेगात् = speed	सैन्यस्य = to army's, van of, अग्रात् = bolted out one addi- विनिःसृतः = tional foot	तम् दृष्ट्वा = him, on seeing, the राक्षसम् = demon Khara, then, भूयो = demons, also, rushed राक्षसाश्च = out.] विनिःसृताः हेममाली = Hemamaali, Mahaa- महामाली = maali, Sarpaasya, सर्पास्यः = Rudhiraaksha रुधिराशनः द्वादश = two, ten [twelve demons]
श्येनगामी = Shyenagaami, पृथुग्रीवः = Prithugviira, Yaj- यज्ञशत्रुः = nashatu, Vihamgama विहङ्गमः महा वीर्याः = great, vigorous ones	दुर्जयः = Durjaya, Karavi- करवीराक्षः = iraaksha, Parusha, परुषः = Kaalakaarmuka कालकार्मुकः एते = these are	
खरम् = Khara, around - in a अभितः = semicircle, cruised. प्रतस्थुः		

Khara speedily bolted in his chariot to the van of his legions, and on seeing that demon Khara going in front other important demons too rushed to fore. They are Shyenagaami, Prithugviira, Yajnashatru, Vihamgama and also Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahaamaali, Sarpaasya, Rudhiraaksha. These twelve highly valorous demons cruised in a semicircle around Khara. [3-23-31]

महाकपालः स्थूलाक्षः प्रमाथी त्रिशिराः तथा ।  
चत्वार एते सेना अग्रे दूषणम् पृष्ठतो अन्वयुः ॥ ३-२३-३३

महाकपालः = Mahakapaala, Stuu- स्थूलाक्षः = laaksha, PRaamaathii, प्रमाथी = Trishira, likewise त्रिशिराः तथा	एते चत्वार = these, four	सेना अग्रे = forces, at fore [army सेनान्यः = commanders]
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दूषणम्	= Duushana, at behind,
पृष्ठतः	followed.
अन्वयुः	

Likewise Mahakapaala, Stuulaaksha, PRaamaathii, Trishira are the four commanders of demonic forces and they followed Duushana marching at his behind. [3-23-33]

सा भीम वेगा समर अभिकांक्षिणीसुदारुणा राक्षस वीर सेना ।  
तौ राज पुत्रौ सहसा अभ्युपेतामाला ग्रहाणाम् इव चन्द्र सूर्यौ ॥ ३-२३-३४

भीम वेगा	= infernally, speedy	समर अभि	= for battle, readily, in-	सु दारुणा	= highly, execrable
		कांक्षिणी	terested in		
सा राक्षस वीर	= that, demonic, valiant	सहसा	= quickly	ग्रहाणाम्	= of planets, festoon, as
सेना	ones , army of			माला इव	if
चन्द्र सूर्यौ	= to Moon, Sun	तौ राज पुत्रौ	= at them two, princes,		
		अभि उपेता	towards, rushed.		

That army of valiant demons which is highly execrable, infernally speedy, and readily inspirited for a battle quickly rushed towards those two princes, Raama and Lakshmana, as though a festoon of planets would rush towards the Moon and Sun so as to put them to rout. [3-23-34]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे त्रयोविंशः सर्गः ॥

Thus completes 23<sup>rd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 24 Sarga 24 - चतुर्विंशः सर्ग

## Rama's Readiness To War With Khara

Introduction -

Raama perceives good omens of victory, but to safeguard Sita he sends her away with Lakshmana to take shelter in a mountain cave till the war is over. Then he adopts a furious nature to annihilate demons. Gods and divinities watch from heavens as to how a war can occur between one against fourteen thousand demons.

आश्रमम् प्रति याते तु खरे खर पराक्रमे ।  
तान् एव औत्पातिकान् रामः सह भ्रात्रा ददर्श ह ॥ ३-२४-१

खर पराक्रमे = of fierce, valour, Khara	आश्रमम् = hermitage, towards,	रामः भ्रात्रा = Raama, brother, along
खरे	प्रति याते तु started, while	सह with
औत्पातिकान् = auguries	तान् एव = them, only [those that appeared to Khara]	ददर्श ह = seen, indeed.

While fiercely valorous Khara proceeded towards Raama hermitage, Raama along with his brother Lakshmana has indeed seen the very same auguries which have earlier appeared to Khara. [3-24-1]

तान् उत्पातान् महाघोरान् रामो दृष्ट्वा अति अमर्षण ।  
प्रजानाम् अहितान् दृष्ट्वा वाक्यम् लक्ष्मणम् अब्रवीत् ॥ ३-२४-२

महा घोरान् = very, gruesome, them,	रोम हर्षणान् = hair raising ones]	दृष्ट्वा = on seeing - perceiving
तान् at bad omens, on look-		प्रजानाम् अ them, for people, to be
उत्पातान् ing at		हितान् un, propitious to Lak-
दृष्ट्वा		shmana,
अति = in high, resent	रामः = Raama, sentence, said	
अमर्षणः	लक्ष्मणम् to.	
	वाक्यम्	
	अब्रवीत्	

On looking at those very gruesomely bad omens, and perceiving them to be unpropitious to people, Raama spoke this sentence to Lakshmana. [3-24-2]

इमान् पश्य महाबाहो सर्व भूत अपहारिणः ।  
समुत्थितान् महा उत्पातान् संहर्तुम् सर्व राक्षसान् ॥ ३-२४-३

महाबाहुः = oh, dextrous brother	सर्व भूत = all, beings, that can an-	सर्व = all, demons
सम् हर्तुम् = complete, to eliminate	अपहारिणः annihilate	राक्षसान्
	समुत्थितान् = arisen	इमान् महा = these, great, indica-
पश्य = you see.		उत्पातान् tions



Oh, dextrous Lakshmana, for the complete elimination of all the demons these great indications have arisen, as though betokening the annihilation of all beings. See them. [3-24-3]

अमी रुधिर धाराः तु विसृजन्तो खर स्वनाः ।  
व्योम्नि मेघा निवर्तन्ते परुषा गर्दभ अरुणाः ॥ ३-२४-४

रुधिर धाराः	= blood, streams, but	वि सृजन्तः	= copiously showering	खर स्वनाः	= with braying, thunderous
परुषा गर्दभ अरुणाः	= stark, ass-like, in reddish-grey tint	अमी मेघा तु	= these, clouds, on their part	व्योम्नि नि वर्तन्ते	= in skies, clouds, moving - hovering.

On their part these clouds are hovering on the sky with stark reddish-grey tint, thunderously braying and copiously showering streams of blood. [3-24-4]

स धूमाः च शराः सर्वे मम युद्ध अभिनन्दिताः ।  
रुक्म पृष्ठानि चापानि विचेष्टन्ते विचक्षण ॥ ३-२४-५

युद्ध अभि नन्दिताः	= war, towards, ecstatic	सर्वे मम शराः	= all, my, arrows	स धूमाः च	= with, fumes, too - incensed to fuming
महा युद्ध अभिनन्दिनः		विचक्षण	= telling apart	वि चेष्टन्ते	= verily, gesturing - incessantly spurring.
रुक्म पृष्ठानि चापानि	= golden plated, at their backside, bows				

All my arrows too are incensed to fuming in an ecstasy towards a war, and dorsally gold-plated bows of mine are incessantly spurring to hook up those arrows, telling apart the impending conflict. [3-24-5]

यादृशा इह कूजन्ति पक्षिणो वन चारिणः ।  
अग्रतो नः भयम् प्राप्तम् संशयो जीवितस्य च ॥ ३-२४-६

इह	= here	वन चारिणः	= forest, moving, birds	या दृशाः	= in which sort of [birds]
कूजन्ति	= [that are] shrieking by that	नः अग्रतः भयम् प्राप्तम्	= for us, up ahead, danger, is coming on	जीवितस्य संशयः च	= of lives, uncertainty, too.

Judging by the kind of wild birds that are shrieking here, danger is up ahead and coming upon us, along with uncertainty of our lives. [3-24-6]

संप्रहारः तु सुमहान् भविष्यति न संशयः ।  
 अयम् आख्याति मे बाहुः स्फुरमाणो मुहुर् मुहुः ॥ ३-२४-७  
 सन्निकर्षे तु नः शूर जयम् शत्रोः पराजयम् ।  
 सुप्रभम् च प्रसन्नम् च तव वक्त्रम् हि लक्ष्यते ॥ ३-२४-८

सु महान् = very, great - critical riotous, conflict, for its part, will occur	न संशयः = no, doubt	शूर = oh, brave one
मुहुः मुहुः = again, again	स्फुरमाणः = throbbing	अयम् मे = this, my, arm
सन्निकर्षे = in the vicinity	नः जयम् = our, victory	बाहुः = for enemies, defeat
आख्याति = telling	तव वक्त्रम् = your, face	पराजयम् = well, glowing, also, brightened, also
		लक्ष्यते हि = appearing, for sure.

This right hand of mine is indicating by its repeated throbbing that a critical and riotous conflict is going to occur, no doubt, but oh brave one, our victory and defeat to the enemies are also in vicinity, and for sure, your face is also appearing brightish and aglow, which itself is a good omen. [3-24-8] [3-24-7, 8]

उद्यतानाम् हि युद्धार्थम् येषाम् भवति लक्ष्मणः ।  
 निष्प्रभम् वदनम् तेषाम् भवति आयुः परिक्षयः ॥ ३-२४-९

लक्ष्मणः = Lakshmana	युद्धार्थम् हि = for conflict, purpose of, indeed, who are poised for	येषाम् वदनम् = whose, face
निष्प्रभम् भवति = without, lustre, it becomes	तेषाम् = their	आयुः परिक्षयः भवति = longevity, completely, dwindle, it will be - death looms large on their longevity.

If the faces of those that are poised for a conflict loose lustre, deem that the death is looming large on their longevity too. [3-24-9]

रक्षसाम् नर्दताम् घोरः श्रूयते अयम् महाध्वनिः ।  
 आहतानाम् च भेरीणाम् राक्षसैः क्रूर कर्मभिः ॥ ३-२४-१०

नर्दताम् = uproar, of demons	राक्षसैः क्रूर कर्मभिः = by demons, with fiendish, activities	आहतानाम् च भेरीणाम् = drumming, war-drums, also
घोरः = horrible - ear-splitting	अयम् = this	महा ध्वनिः श्रूयते च = great - nasty, noise is audible, also.

This nasty noise which we hear pertains to the uproar of demons, and even to the drumming of war drums by the demons of fiendish activities, and this is ear-splitting. [3-24-10]

एवम् उक्त्वा	= thus, on saying	आलोक्य च	= on seeing, at each	पुनः प्र ऊचुः	= again, they well, said
भीम	= of fiendish, deeds,	परस्परम्	other	धर्मात्मा	= virtue-souled, Raama,
कर्मणाम्	demons [force is]	चतुर् दश	= four, ten, thousand	रामः च एकः	also, one [only]
रक्षसाम्		सहस्राणि	[fourteen thousand]		
युद्धम्	= war, how, results in.				
कथम्					
भविष्यति					

Thus speaking they also well-said again, looking at each other the demons of fiendish deeds are fourteen thousand in number and this virtue-souled Raama is solitary... what would be the result of this war! Thus the sages discussed among themselves. [3-24-22b, 23]

इति राजर्षयः सिद्धाः स गणाः च द्विजर्षभाः ।  
जात कौतूहलात् तस्थुर् विमानस्थाः च देवता ॥ ३-२४-२४

राज र्षयः	= kingly-sages	स गणाः	= with, assemblages,	द्विज र्षभाः	= Brahman, the emi-
विमान स्थाः	= on aircraft, staying,	सिद्धाः	siddha-s		nent ones
देवताः च	gods, also	जात	= originated, inquis-		
		कौतूहलात्	itiveness, tarried		
		तस्थुः	there.		

Thus the assemblages of kingly-sages, siddha-s and the eminent Brahman, along with gods that are staying in their aircrafts, tarried there in the firmament peering inquisitively at Raama. [3-24-24]

आविष्टम् तेजसा रामम् संग्राम शिरसि स्थितम् ।  
दृष्ट्वा सर्वाणि भूतानि भयात् विव्यथिरे तदा ॥ ३-२४-२५

तदा	= then	संग्राम	= war, head of [fore-	तेजसा	= by aura ]of invinci-
		शिरसि	front,] standing up to	आविष्टम्	bility,] immured, at
		स्थितम्		रामम्	Raama
दृष्ट्वा	= on seeing	सर्वाणि	= all, beings	भयात्	= by dread, verily, in
		भूतानि		विव्यथिरे वि	throes of.
				व्यथिरे	

Immured in an aura of invincibility Raama is standing up to the war in its vanguard, and then on seeing at him all beings went into the throes of dread. [3-24-25]

रूपम् अप्रतिमम् तस्य रामस्य अक्लिष्ट कर्मणः ।  
बभूव रूपम् क्रुद्धस्य रुद्रस्य इव महात्मनः ॥ ३-२४-२६

अ क्लिष्ट	= without, causing diffi-	तस्य रामस्य	= that, Raama	अ प्रतिमम्	= un, equalling [none-
कर्मणः	culties, lone with such			रूपम्	such,] aspect
	deeds - Raama with				
	unharmful deeds				

क्रुद्धस्य = infuriated

महात्मनः = supreme-souled

रुद्रस्य = Rudra, aspect, as with

बभूव = became.

रूपम् इव

That none such aspect of Raama whose deeds are unharful to any, has become the aspect of wrathful supreme-souled Rudra. [3-24-26]

The wrathful aspect of Rudra at the time of era ending has chanced on Raama to start the elimination of demonic clan and this is as observed by चारणा-स् in firmament. चारणा-स् are those divine beings that journey in heavens in their auspicious paths. Hanuma while jumping the ocean to Lanka treads the path of चारणा-स् because their footpath is so auspicious. For this स्कान्द पुराण has something to tell:

रुद्र तेजो विलसितम् दृष्ट्वा राम कलेबरम्।  
सङ्क्षम् चक्र शूलम् च पिनाकम् खेटम् एव च।  
खट्वाम् च घन्टाम् डमरु बाण पाश अन्कुशम् तथा।  
चापम् वज्रम् खड्गम् च परशुम् त्रास कारणम्।  
जय श्रियम् च गङ्गाम् च ददृशुः सिद्ध चारणाः। - स्कान्द पुराण

According to Maheshvara Tiirtha.

इति संभाष्यमाणो तु देव गन्धर्व चारणैः ।  
ततो गम्भीर निर्हादम् घोर चर्म आयुध ध्वजम् ॥ ३-२४-२७  
अनीकम् यातुधानानाम् समन्तात् प्रत्यदृश्यत ।  
वीर आलापान् विसृजताम् अन्योन्यम् अभिगच्छताम् ॥ ३-२४-२८  
चापानि विस्फुरयताम् जृम्भताम् च अपि अभीक्ष्णशः ।  
विप्रघुष्ट स्वनानाम् च दुन्दुभीम् च अपि निघ्नताम् ॥ ३-२४-२९

इति सम् = thus, while conversing, but	देव गन्धर्व = by gods, gandharva-s,	ततः = then
भाष्यमाणः	चारणैः carana-s	
तु		
गम्भीर = with boisterous, noise	घोर वरम् = having grisly, [shields]	यातुधानानाम् = of demons, legions, all
निर्हादम्	चर्म आयुध skin [shields,]	अनीकम् over
	ध्वजम् weaponry, war-flags	समन्तात्
प्रत्यदृश्यत = are seen [by gods]	वीर = bravo, cries, spouting	अन्योन्यम् = at each other, rushing
	आलापान् out	अभिगच्छताम् [bawling]
	विसृजताम्	अभिगर्जताम्
चापानि = with bows, making	अभीक्ष्णशः = too much for	जृम्भताम् च = jumping by leaps and
विस्फुरयताम् brassy noise		अपि bounds, also, even
दुन्दुभीम् च = drums, also, even	निघ्नताम् = while drumming	वि प्र घुष्ट = with verily, loud, clamorous
अपि		
स्वनानाम् च = with noise, also [filled the area.]		

While gods, gandharva-s, carana-s are conversing thus, then they have seen there the legions of the demons arriving from all over with boisterous noises, spouting cries of bravo, handling their grisly skins, shields, weaponry and war-flags, and onrushing at each other in disarray. With brassy twanging of bows, with the

drumming of war drums, and even by their jumping, leaping and bouncing that area is filled with very loud and clamorous noise. [3-24-27, 28, 29]

तेषाम् सुतुमुलः शब्दः पूरयामास तद् वनम् ।  
तेन शब्देन वित्रस्ताः श्वापदा वन चारिणः ॥ ३-२४-३०  
दुद्रुवुः यत्र निःशब्दम् पृष्ठतो न अवलोकयन् ।

तेषाम् सु	= their, highly, brutish,	तत् वनम्	= that, forest, started to	तेन शब्देन वि	= by that, noise, verily,
तुमुलः शब्दः	noise	पूरयामास	fill	त्रस्ताः	panicked
वन चारिणः	= forest, ranging	श्वापदा	= brutes	यत्र	= where
निः शब्दम्	= without, noise - silence	पृष्ठतः न	= at back, not, looking	दुद्रुवुः	= dashed off.
	is there to there	अवलोकयन्			

When highly brutish cacophony of demons started to fill the forest, that jangling even panicked the brutes ranging in that forest, and those beasts dashed off to other places where silence prevailed, without looking back. [3-24-30, 31a]

तत् च अनीकम् महावेगम् रामम् समनुवर्तत ॥ ३-२४-३१  
घृत नाना प्रहरणम् गंभीरम् सागरोपमम् ।

महा वेगम्	= highly, speedy - temerarious	घृत नाना	= taking, many, assault	गम्भीरम्	= unfathomable - un-
		प्रहरणम्	weapons	सागर	navigable [tumul-
				उपमम्	tuous,] ocean, in
					simile
तत्	= that, army	रामम्	= towards Raama	सम् अनु	= well, near to, steered.
अनीकम्				वर्तत सम्	
				उप सर्पत	

And that foolhardy army of demons which in simile is like an unnavigable ocean steered towards Raama handling many assault weapons. [3-24-31b, 32a]

रामो अपि चारयन् चक्षुः सर्वतो रण पण्डितः ॥ ३-२४-३२  
ददर्श खर सैन्यम् तत् युद्ध अभिमुखो गतः ।

रण पण्डितः	= war, expert - Raama	रामः अपि	= Raama, even	चक्षुः सर्वतः	= eyes [sight,] all over,
युद्ध अभि	= war, towards, going -	तत् खर	= that, Khara, army,	चारयन्	spreading - casting
मुखः गतः	lunging at	सैन्यम्	[Raama] has seen.		
		ददर्श			

Casting his sight all-over even that war-expert Raama has seen that army of Khara lunging at a conflict. [3-24-32b, 33a]

वितत्य च धनुर् भीमम् तूण्याः च उद्धृत्य सायकान् ॥ ३-२४-३३  
क्रोधम् आहारयत् तीव्रम् वधार्थम् सर्व रक्षसाम् ।

भीमम् धनुः = awesome, bow, on वितत्य च stretching, also	तूण्याः = from quiver, arrows, सायकान् on whipped out उद्धृत्य च	सर्व रक्षसाम् = all, demons, to elimi- वधार्थम् nate
तीव्रम् = extreme, wrath, he क्रोधम् called forth - [adopted आहारयत् a mask.]		

Raama stretched his awesome bow to examine the taut of bowstring, and even whipped arrows out of quiver, and then adopted a mask of extreme wrath to eliminate all the demons. [3-24-33]

Raama has no built-in feature of ire or wrath. He has to whip it up at times to show divine fury as a mask. From the start Vishnu is changing get-ups and when Milky Ocean was churned, He became Mohini, and from then on his role-play is continuous in all the incarnations. As said in Bala Kanda 1-1-18: कालाग्नि सदृशः क्रोधे resembles like fierce fire in anger... thus it is a resemblance, not an actuality, even that is unbearable for a glance. अथ युद्ध समुद्यत यातुधानानिधानाय सत्वरम् उदग्र कोपम् आविष्टस्य प्रचण्ड अनिल दोधूयमान ज्वालाकलाप युगान्त अनल कल्पस्य सकल जन दुष्प्रेक्ष्यस्य - - धर्माकृतम् Even now, on seeing Raama unsightly aspect, should these demons fall prostrate before him, there would no loss to their lives. But Khara, as his name itself indicates that he has an asinine mentality, will not yield.

दुष्प्रेक्ष्यश्चाभवत्क्रुद्धोयुगान्ताग्निरिवज्वलन् - यद्वा -  
दुष्प्रेक्ष्यः च अभवत् क्रुद्धो युगान्त अग्निः इव ज्वलन् ॥ ३-२४-३४  
तम् दृष्ट्वा तेजसा आविष्टम् प्राव्यथन् वन देवताः ।

क्रुद्धः = one who is enraged that Raama	ज्वलन् = while blazing	युग अन्त = era, ending, Fire, like, अग्निः इव blazing
दुष् प्रेक्ष्यः = un, sightly - frightful- looking	अभवत् च = he became, also	तेजसा = by conflagration, आविष्टम् when pervaded
तम् दृष्ट्वा = at him [Raama,] on seeing	वन देवताः = pastoral, deities	प्राव्यथन् = very much, annoyed.

And when he is enraged and blazing he became frightful-looking like the blazing Fire at the end of era, and on seeing such a Raama when he is pervaded with conflagration like anger, the pastoral deities are very much annoyed. [3-24-34]

तस्य रुष्टस्य रूपम् तु रामस्य ददृशे तदा ।  
दक्षस्य इव क्रतुम् हन्तुम् उद्यतस्य पिनाकिनी ॥ ३-२४-३५

ततः	= then	रुष्टस्य	= exasperated, his, that	दक्षस्य	= Daksha, ritual, to de-
		तस्य रामस्य	Raama, aspect	क्रतुम्	stroy
		रूपम्		हन्तुम्	
उद्यतस्य	= embarked	पिनाकिनी इव	= one who wields Pinaaka bow - namely Rudra, as with	ददृशे	= appeared.

The all-pacific aspect of that Raama then in his exasperation appeared to be like that of the all-ruinous Rudra, the wielder of bow called Pinaki, namely peaceful Shiva when enraged, at the time of Rudra embarking on to ruin the Vedic ritual of Daksha Prajaapati. [3-24-35]

तत् कामुकैः आभरणैः रथैः चतत् वर्माभिः च अग्नि समान वर्णैः ।  
बभूव सैन्यम् पिशित अशनिनाम् सूर्य उदये नीलम् इव अभ्र जालम् ॥ ३-२४-३६

पिशित	= of raw-flesh, eaters,	कामुकैः	= with bows, embellish-	अग्नि समान	= fire, equalling, in
अशनिनाम्	that, army	आभरणैः	ments, chariots, also	वर्णैः	colour
तत् सैन्यम्		रथैः च		नीलम्	= blue-black
तत् तैः	= that, [with those,] ar-	सूर्य उदये	= of sun, at dawn time	बभूव	= became - varied.
वर्माभिः च	mours, also	इव	= as with		
अभ्र जालम्	= clouds, cluster of				
अभ्र वृन्दम्					

That army of raw-flesh eaters with their bows, embellishments, and chariots, and also with their armours, all glittering with the dazzle of flaming fire, varied into a sky-blue coloured cluster of clouds on which the dazzling sunrays will be glittering at the dawning of the sun. [3-24-36]

The metaphor of cloud-clusters with the demons is to explain that the clouds will evaporate on the advent of fire-like sun at his dawn or rising of Raama to war. The night-walking demons have their powers increased in evening times and dwindled in morning. Thus their fire-like armours will cease to exist when the real Sun fire [or fire of Raama arrows] starts to flame, their bows cease to exist if the rainbow-giver comes in, and their flagging ensigns will cease with the ensigncy of raising sun in sky, and ill becomes of them, the evil-doers, after a short while.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चतुर्विंशः सर्गः ॥

Thus completes 24<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 25 Sarga 25 - पंचविंशः सर्ग

## Rama's War With Khara's Demons

## Introduction -

The ambidextrous archery of Raama is established here for the first time. So far, he has been using his archery sporadically, and here it is said to have a different dimension. The speed with which he draws arrows from quiver, the quickness with which he strings them, and the precision with which he shoots, is suggested here, though not explained. Though no apparent divinity is attached to this exercise, it suggests a divine expertise of a human.

There are fourteen thousand demons against one Raama, and the Divine beings watch this from heavens as a sport, without according any miraculous powers to Raama, suggesting that a human has to face any number of problems, here fourteen thousand demons, for himself and no divine grace suddenly comes to his help.

Raama gives the demons enough time and warning, but as the atrocity is escalating, he uses one gandharva missile and many other arrows, which will devastate the entire army of Dushana brute force.

अवष्टब्ध धनुम् रामम् क्रुद्धम् च रिपु घातिनम् ।  
ददर्श आश्रमम् आगम्य खरः सह पुरःसरैः ॥ ३-२५-१

खरः पुरःसरैः	= Khara, forerunning soldiers, along with	आश्रमम्	= at hermitage, on coming	अवष्टब्ध	= at Raama, who is holding fast, bow
सह		आगम्य	ing	धनुम्	
क्रुद्धम्	= wrathful one	रिपु	= enemy, eliminator,	ददर्श	= has seen.
		घातिनम्	also		
		रामम् च			

Khara on arriving at the hermitage along with forerunning soldiers saw the enemy-eliminator and wrathful Raama holding fast to his bow. [3-25-1]

तम् दृष्ट्वा सगुणम् चापम् उद्यम्य खर निःस्वनम् ।  
रामस्य अभिमुखम् सूतम् चोद्यताम् इति अचोदयत् ॥ ३-२५-२

तम् दृष्ट्वा	= at him [Raama,] on seeing	खर	= Khara, bawling [or, ass-like, braying bow]	स गुणम्	= with, string-taut, bow, on raising up
		निःस्वनम्		चापम्	
रामस्य	= to Raama, fore	चोद्यताम्	= let [chariot] be driven	उद्यम्य	
अभिमुखम्				इति सूतम्	= thus, at charioteer, drove [him crazy.]
				अचोदयत्	

On seeing Raama that bawling Khara raised his string-taut bow that makes an ass-like braying twang, drove his charioteer crazy saying, drive to the fore of that Raama... [3-25-2]



स खरस्य आज्ञया सूतः तुरगान् समचोदयत् ।  
यत्र रामो महाबाहुः एको धुन्वन् धनुः स्थितः ॥ ३-२५-३

सः सूतः	= that, charioteer	खरस्य	= Khara, by order	महाबाहुः	= mighty armed one,
यत्र धनुः	= where he is, bow,	आज्ञया		एकः रामः	single, Raama
धुन्वन्	while swaying, stand-	तुरगान्	= horses, well, driven.		
स्थितः	ing to there	समचोदयत्			

On the orders of Khara the charioteer drove the horses to there where the mighty armed Raama is standing single-handedly while swaying his bow. [3-25-3]

तम् तु निष्पतितम् दृष्ट्वा सर्वे ते रजनी चराः ।  
मुंचमाना महानादम् सचिवाः पर्यवारयन् ॥ ३-२५-४

निष्पतितम्	= who has fallen in - de-	तम् तु दृष्ट्वा	= him, but - for their	सचिवाः ते	= ministers - deputies,
	scended on		part, on seeing	सर्वे रजनी	they, all, demons
महा नादम्	= with great, noise - bat-	मुंचमाना	= Venting out	चराः	
	tle cries			परि	= around, encircled.
				अवारयन्	

On seeing Khara descending on Raama then all those nightwalkers who are the deputies of Khara encircled Khara venting out loud battle cries. [3-25-4]

स तेषाम् यातुधानानाम् मध्ये रथः गतः खरः ।  
बभूव मध्ये ताराणाम् लोहितांग इव उदितः ॥ ३-२५-५

तेषाम्	= of their, of demons,	रथः गतः सः	= in chariot, staying, he,	ताराणाम्	= stars, in midst of
यातुधानानाम्	among	खरः	that Khara	मध्ये	
मध्ये		इव	= like	बभूव	= became - shone forth.
उदितः	= up-shot, copper,				
लोहित अन्ग	coloured bodied one -				
	Mars				

Khara staying on his chariot in the thick of those demons appeared to be like coppery-red planet Mars up-shot in the thick of stars. [3-25-5]

ततः शर सहस्रेण रामम् अप्रतिम ओजसम् ।  
अर्दयित्वाअ महानादम् ननाद समरे खरः ॥ ३-२५-६

ततः	= then	खरः समरे	= Khara, in combat -	शर सहस्रेण	= with arrows, a thou-
			prone to a combat		sand
अ प्रतिम	= one with - not, paral-	रामम्	= Raama is	अर्दयित्वा	= having assaulted
ओजसम्	leled [unique,] force				

महानादम्	= loud, battle cry,
ननाद	blared.

In his proneness to war then Khara assaulted that uniquely forceful Raama with a thousand arrows and blared a roaring battle cry. [3-25-6]

ततः तम् भीम धन्वानम् क्रुद्धाः सर्वे निशाचराः ।  
रामम् नाना विधैः शस्त्रैः अभ्यवर्षन्त दुर्जयम् ॥ ३-२५-७

ततः	= then	सर्वे क्रुद्धाः	= all, infuriated, night-walkers	भीम	= one with - horrific,
दुर् जयम्	= one impossible, to vanquish - invincible	निशाचराः		धन्वानम्	bow
		तम् रामम्	= at him, that Raama	नाना विधैः	= with many, types, of
				शस्त्रैः	weapons, much [in-
				अभ्यवर्षन्त	cessantly] rained.

All of those infuriated nightwalkers then incessantly rained diverse weapons on that invincible Raama who is handling a horrific bow. [3-25-7]

मुद्गरैः आयसैः शूलैः प्रासैः खड्गैः परश्वधैः ।  
राक्षसाः समरे रामम् निजघ्नू रोष तत्पराः ॥ ३-२५-८

राक्षसाः रोष	= demons, to rancour,	मुद्गरैः	= with bludgeons,	समरे रामम्	= in war, Raama, bom-
तत्पराः	indulged - caught up	आयसैः	lances, tridents, darts,	निजघ्नू	barded.
		शूलैः	hatchets		
		प्रासैः खड्गैः			
		परश्वधैः			

Those demons that are already caught up with rancour bombarded Raama with bludgeons, lances, tridents, darts and hatchets. [3-25-8]

ते वलाहक संकाशा महाकाया महाबलाः ।  
अभ्यधावन्त काकुत्स्थम् रथैः वाजिभिः एव च ॥ ३-२५-९  
गजैः पर्वत कूट अभैः रामम् युद्धे जिंघासवः ।

वलाहक	= immense-cloud, re-	महा काया	= massive bodied, ex-	ते	= those
संकाशा	sembling - and jostling	महा बलाः	ceptionally mighty one such as they are		
रथैः	= with chariots, horses,	पर्वत कूट	= mountain, ridges, sim-	युद्धे रामम्	= in war, Raama, eager
वाजिभिः एव	even, also	अभैः गजैः	ilar, on elephants	जिंघासवः	to kill
च					
काकुत्स्थम्	= towards Raama, they				
अभ्यधावन्त	rushed in on.				

Those massive bodied and exceptionally mighty demons came jostling like immense clouds in their eagerness to kill Raama in that war, while some mounted on chariots and horsebacks, and some more riding mountain-

ridges like elephants rushed in on Raama. [3-25-9,10a]

ते रामे शर वर्षाणि व्यसृजन् रक्षसाम् गणाः ॥ ३-२५-१०  
शैलेन्द्रम् इव धाराभिर् वर्षमाणा महाधनाः ।

ते रक्षसाम्	= those, of demons,	रामे	= on Raama	वर्षमाणा	= that which is raining
गणाः	bands of				
महा धनाः	= enormous, black	धाराभिः	= with discharge of tor- rents	शैल इन्द्रम्	= on mountain, the best -
	clouds			इव	lofty one, as with
शर वर्षाणि	= arrow, torrents	व्यसृजन्	= outpoured.		

And those bands of demons have outpoured arrows on Raama, as with enormous black-clouds disembodying torrents on a lofty mountain. [3-25-10b, 11a]

सर्वैः परिवृतो रामो राक्षसैः कूरदर्शिनैः ॥ ३-२५-११  
तिथिषु इव महादेवो वृतः पारिषदाम् गणैः ।

रामः	= Raama	सर्वैः राक्षसैः	= by all, demons, by	महा देवः	= supreme, deity
		कूर दर्शिनैः	demons, grisly, in their appearance		[Rudra]
तिथिषु	= on [certain] days	पारिषदाम्	= retinue, group of, sur-	परि वृतः	= around, [Raama is]
		गणैः वृतः	rounded, as with		hemmed in.
		इव			

When hemmed in with those grisly-looking demons Raama appeared like Rudra surrounded by his divine retinue called प्रथम गण -s, on certain days, whereupon he starts his all-destructive cosmic-dance. [3-25-11b, 12a]

तानि मुक्तानि शस्त्राणि यातुधानैः स राघवः ॥ ३-२५-१२  
प्रतिजग्राह विशिखैः नदि ओघान् इव सागरः ।

सः राघवः	= he, that Raghava	यातुधानैः	= by demons, dis-	सागरः नदि	= ocean, rivers , onrush,
		मुक्तानि तानि	charged, those, arrows	ओघान् इव	as with
		शस्त्राणि			
वि शिखैः	= by verily, pointed [his arrows]	प्रति जग्राह	= in turn, taken [pre- empted.]		

That Raghava has pre-empted those arrows discharged by the demons with his excruciatingly pointed arrows as an ocean would do with the river onrush. [3-25-12b, 13a]

स तैः प्रहरणैः घोरैः भिन्न गात्रो न विव्यथे ॥ ३-२५-१३  
रामः प्रदीप्तैर् बहुभिर् वज्रैर् इव महा अचलः ।

घोरैः तैः	= gruesome one,	भिन्न गात्रः	= gashed, bodied, even	सः रामः	= he, that Raama
प्रहरणैः	with those, assault weapons	सन्	if		

प्र दीप्तैः	= highly, blazing	बहुभिः वज्रैः	= with very many, Thunderbolts	महा अ चलः	= enormous, not, moving one - mountain [Mt. Meru,] as with
न वि व्यथे	= not, at all, hurt - not rendered feeble.				

Even if his body is gashed with those gruesome assault weapons Raama is not enfeebled, as with the enormous Mt. Meru that can withstand even if battered by very many highly blazing thunderbolts of Indra. [3-25-13, 14a]

स विद्धः क्षतज दिग्धः सर्व गात्रेषु राघवः ॥ ३-२५-१४  
बभूव रामः सन्ध्य अभ्रैः दिवाकर इव आवृतः ।

विद्धः सर्व	= bruised, on all, limbs	क्षतज दिग्धः	= with blood, bedaubed	राघवः	= one from the dynasty of Raghu-s
गात्रेषु		सन्ध्य अभ्रैः	= of eventide, by cloud-scapes, covered with	दिवाकर इव	= sun, as like
सः रामः	= that, Raama	आवृतः			
बभूव	= became -shone forth.				

Bruised and bedaubed with blood on all his limbs that Raama of Raghu dynasty took shape of the sun enshrouded by cloudscapes at eventide. [3-25-14b, 15a]

Raama is not fading away like the evening sun but becoming more like blood red sun. The covering of blood on his limbs suggests the covering of reddish flaring fire on all his limbs, as we say that evening sun is stained with blood and fire.

विषेदुर् देव गन्धर्वाः सिद्धाः च परम ऋषयः ॥ ३-२५-१५  
एकम् सहस्रैः बहुभिः तदा दृष्ट्वा समावृतम् ।

तदा	= then	बहुभिः	= many, thousands [of demons,] surrounded	एकम् दृष्ट्वा	= single one, on seeing
देव गन्धर्वाः	= gods, celestials, saints,	समावृतम्	by		
सिद्धाः परम	sages, also	विषेदुः	= are dispirited.		
ऋषयः च					

On seeing lone Raama beset by many demons, then the gods, celestials, saints and sublime-sages are dispirited. [3-25-15b, 16a]

ततो रामः तु सुसंक्रुद्धो मण्डली कृत कार्मुकः ॥ ३-२५-१६  
ससर्ज निशितान् बाणान् शतशः अथ सहस्रशः ।

ततः	= then	रामः तु	= Raama, for his part	सुसंक्रुद्धः	= becoming highly, infuriated
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मण्डली कृत = circularity, made	शतशः = in hundreds	अथ = why hundreds?
कार्मुकः [curved,] having bow		
सहस्रशः = in thousands	निशितान् = trenchant, arrows, jetted out.	
	बाणान्	
	ससर्ज	

But Raama on becoming highly infuriated curved his bow to a full circularity on stretching the bowstring up to his ear, and then jetted out trenchant arrows in hundreds. Why hundreds? He surged them in thousands. [3-25-16b, 17a]

दुरवारान् दुर्विषहान् कालपाश उपमान् रणे ॥ ३-२५-१७  
मुमोच लीलया रामः कंकपत्रान् कांचन भूषणान् ।

रामः रणे = Raama, in that war	दुर अ = impossible, not to, वारान् stop - unstopable ones	दुर वि = impossible, to verily, सहान् tolerate - intolerable ones
काल = Time, lead [shaft,] in पाश दण्ड simile उपमान् such मुमोच arrows लीलया	कंक पत्रान् = eagle, feathered discharged, sportily.	कान्चन = in gold, adorned भूषणान्

In that war Raama sportily discharged eagle-feathered arrows adorned in gold which are unstopable and intolerable, and which in simile are the leads of Time-god. [3-25-17b, 18a]

ते शराः शत्रु सैन्येषु मुक्ता रामेण लीलया ॥ ३-२५-१८  
आददू रक्षसाम् प्राणान् पाशाः कालकृता इव ।

रामेण = by Raama, playfully लीलया	शत्रु सैन्येषु = on enemy, army, discharged मुक्ता	ते शराः = those, arrows
काल कृता = by Time-god, made पाशाः इव [flung,] tethers, as with	रक्षसाम् = demon, lives, [arrows] प्राणान् grabbed. आददू	

Those arrows that are playfully discharged on the army of enemy have grabbed the lives of demons like the tethers flung by the Time-god. [3-25-18b, 19a]

भित्त्वा राक्षस देहान् ताम् ते शरा रुधिर आप्लुताः ॥ ३-२५-१९  
अन्तरिक्ष गता रेजुः दीप्त अग्नि सम तेजसः ।

ते शरा = those, arrows	ताम् राक्षस = their, demon, bodies, देहान् भित्त्वा on impaling	रुधिर = in blood, swamped आप्लुताः
अन्तरिक्ष = into welkin, on going गता	दीप्त अग्नि = inflamed, flame, सम तेजसः equal, with the flare	रेजुः = shone forth.

On impaling the bodies demons, the arrows swamped in blood have gone into welkin, where they are aglow with flares equalling inflamed flames. [3-25-19b, 20a]

The similitude between redness of blood and the redness of flaring fire is again suggested, as said at 3-25-14b, 15a above.

असंख्येयाः तु रामस्य सायकाः चाप मण्डलात् ॥ ३-२५-२०  
विनिष्पेतुः अतीव उग्रा रक्षः प्राण अपहारिणः ।

रामस्य	= Raama	चाप	= bow, from nimbus -	अतीव उग्राः	= highly, frightening
		मण्डलात्	from circularly bent		
			arrow		
रक्षः प्राण	= demons, lives, filchers	असंख्येयाः	= not, calculable	सायकाः	= verily, out, fell] = fusil-
अपहारिणः	of [resulted in]			विनिष्पेतुः वि	laded.
				निष्पेतुः	

Innumerable and highly frightening arrows fusilladed from the nimbus of the bow of Raama that resulted as the filchers of the lives of demons. [3-25-20b, 21a]

तैः धनूंषि ध्वज अग्राणि चर्माणि च शिरांसि च ॥ ३-२५-२१  
बहून् स हस्त आभरणान् ऊरून् करि कर उपमान् ।  
चिच्छेद् रामः समरे शतशः अथ सहस्रशः ॥ ३-२५-२२

रामः	= Raama	समरे	= in that war	तैः	= with such of them - ar-
					rows
शतशः अथ	= in hundreds, now, in	धनूंषि ध्वज	= bows, war-flags, pin-	चर्माणि च	= skins [armours,] also
सहस्रशः	thousands	अग्राणि	nacles		
शिरांसि च	= heads [of demons,] also	स हस्त	= with, hand, ornaments	बहून्	= arms
करि कर	= elephant, trunk, simi-	आभरणान्		चिच्छेद्	= shredded.
उपमान्	lar	ऊरून्	= thighs		

In that war, shooting now with hundreds, and now with thousands of such arrows, Raama shredded those many bows, pinnacles of war-flags, armours and the like. And even shred are the heads of demons, along with their ornamented arms and thighs similar to the trunks of elephants. [3-25-21b, 22]

हयान् कांचन सन्नाहान् रथ युक्तान् स सारथीन् ।  
गजाम् च स गज आरोहान् स हयान् सारथिनः तदा ॥ ३-२५-२३  
चिच्छिहदुः विभिदुः च एव राम बाणा गुण च्युताः ।  
पदातीन् समरे हत्वा हि अनयत् यम सदनम् ॥ ३-२५-२४

राम बाणा	= Raama, bow, string,	कान्चन	= with golden, har-	रथ युक्तान्	= chariots, yoked to
चापात् गुण	fallen from [with ar-	सन्नाहान्	nesses		
च्युताः	rows]				

स सारथीन् = with, charioteers	हयान् = horses	स गजाम् = with, elephants, along आरोहान् with those that are riding
गजाम् च = elephants, also	चिछिदुः = shredded, scrapped, बिभिदुः च also, thus, indeed	तदा = likewise
स हयान् = with, horses, cavaliers सारदिनः यम सदनम् = to Yama, abode, led. अनयत्	एव हि पदातीन् = infantrymen	समरे हत्वा = in war, on killing

With the arrows flung from the bow-bowstring-nimbus of Raama, he indeed shredded and scrapped the horses hitched with golden harnesses, and the chariots to which they are yoked, and even their charioteers. Likewise, he even ripped off the elephants along with their riders, and the horses along with their cavaliers. And on eliminating infantrymen in that war Raama led them to the abode of Yama, the Time-god. [3-25-23, 24] [3-25-23]

ततो नालीक नाराचैः तीक्ष्ण अग्रैः विकर्णिभिः ।  
भीमम् आर्तं स्वरम् चक्रुः छिहद्यमाना निशाचराः ॥ ३-२५-२५

ततः नालीक = then, tubular arrows, नाराचैः iron arrows	तीक्ष्ण अग्रैः = sharp, edged ones	वि कर्णिभिः = upturned, ears [crescent-tipped] arrow
छिद्यमाना = while ripped to pieces	निशाचराः = nightwalkers	भीमम् आर्तं = disgusting, anguish, स्वरम् चक्रुः cries, let out.

While ripped to pieces with tubular arrows, with arrows made of iron, and with sharp-edged and crescent-tipped arrows those demons have let out disgusting cries of anguish. [3-25-25]

तत् सैन्यम् निशितैः बाणैः अर्दितम् मर्म भेदिभिः ।  
न रामेण सुखम् लेभे शुष्कम् वनम् इव अग्निना ॥ ३-२५-२६

रामेण = by Raama	मर्म भेदिभिः = critical places, piercing ones	निशितैः = with sharp, arrows, बाणैः when harrowed
तत् सैन्यम् = that, army	सुखम् = dried-up - burnt to a वनम् cinder, forest, by wild अग्निना इव fire, as with	अर्दितम् शुष्कम् न = pleasure, not, they लेभे have taken - disquieted.

When those arrows that gore the critical parts are thus harrowing, that army is discomposed like a forest burnt to a cinder by wild-fire. [3-25-26]

केचिद् भीम बलाः शूराः प्रासान् शूलान् परश्वधान् ।  
चिक्षिपुः परम क्रुद्धा रामाय रजनीचराः ॥ ३-२५-२७

भीम बलाः = grotesquely, sinewy, शूराः = brave ones प्रासान् = darts, tridents, hatch- शूलान् = ets परश्वधान्	केचित् = some, nightwalkers रजनीचराः = towards Raama, they चिक्षिपुः = dashed.	परम क्रुद्धा = highly, enraged
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Some of the grotesquely sinewy and braving nightwalkers are highly enraged and dashed their darts, tridents, and hatchets towards Raama. [3-25-27]

तेषाम् बाणैः महाबाहुः शस्त्राणि आवार्य वीर्यवान् ।  
जहार समरे प्राणान् चिच्छेद च शिरो धरान् ॥ ३-२५-२८

महाबाहुः = mighty armed Raama बाणैः = with arrows	वीर्यवान् = valorous one तेषाम् = their, weapons, on शस्त्राणि = fending off आवार्य प्राणान् = filched, lives, also. जहार च	समरे = in war शिरः धरान् = head, holders - necks
चिच्छेद = sheared off		

On fending off those weapons with his arrows that mighty armed and valorous Raama filched away their lives by shearing off their necks in that war. [3-25-28]

ते छिहन्न शिरसः पेतुः छिहन्न चर्म शरासनाः ।  
सुपर्ण वात विक्षिप्ता जगत्याम् पादपा यथा ॥ ३-२५-२९

ते = those demons	छिन्न शिरसः = with severed, heads	छिन्न चर्म शर = wrecked, shields, आसनाः = bows
सुपर्ण वात = by Garuda, Divine- विक्षिप्ता = eagle, its gust, strewn around	पादपा यथा = trees, as with	जगत्याम् = on earth, crashed पेतुः = down.

Those demons crashed down to earth with their heads severed and shields and bows wrecked, like the trees strewn around on earth owing to the gust raised by Garuda, the Divine Eagle, when he takes a sudden flight in heavens. [3-25-29]

अवशिष्टाः च ये तत्र विषण्णाः ते निशाचराः ।  
खरम् एव अभ्यधावन्त शरणार्थम् शर आहताः ॥ ३-२५-३०

तत्र = there, remaining अवशिष्टाः विषण्णाः च = desperately, also	ये निशाचराः = those, nightwalkers, even खरम् एव = to Khara, alone	शर आहताः = by arrows, battered शरणार्थम् = for shelter, seeking, अभ्यधावन्त = rushed.
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Those nightwalkers that are battered by those arrows and remaining there, they desperately rushed to-



wards Khara alone seeking shelter. [3-25-30]

तान् सर्वान् धनुर् आदाय समाश्वास्य च दूषणः ।

अभ्यधावत सुसंकुद्धः क्रुद्धः [रुद्रम्] क्रुद्ध इव अन्तकः ॥ ३-२५-३१

दूषणः	= Duushana	तान् सर्वान्	= them, all	समाश्वास्य	= on comforting
पुनः	= again	आदाय	= on taking them	सु सम् क्रुद्धः	= very, highly, infuriated, Terminator
रुद्रम् इव	= [to Rudra,] as with	धनुः आदाय	= bow, taking	अन्तकः	= infuriated - Raama
अभ्यधावत	= hurried towards.			क्रुद्धम्	[kaakutstham = to Raama]

Comforting all of them and taking his bow, very highly infuriated Duushana rushed towards that infuriated Raama like the furious Eliminator Yama.

Or

That highly infuriated Duushana rushed towards Raama as highly infuriated Yama rushes towards Rudra, where Rudra being the ultimate eliminator himself, angry rush of Yama towards Rudra is therefore futile. [3-25-31]

The second meaning can be expressed by substituting the word kruddha with rudra as in other mms than that of Gorakhpur version.

निवृत्ताः तु पुनः सर्वे दूषण आश्रय निर्भयाः ।

रामम् एव अभ्यधावन्त साल ताल शिल आयुधाः ॥ ३-२५-३२

सर्वे	= all of them	दूषण आश्रय	= Duushana, in shelter	पुनः निवृत्ताः	= again, returned, but
		निर् भयाः	of, without, fear - emboldened	तु	
साल ताल	= saala trees, palm trees,	रामम् एव	= to Raama, alone, to-		
शिल	boulders, as weapons	अभ्यधावन्त	wards rushed.		
आयुधाः					

Coming under the shelter of Duushana all of those demons are but emboldened and returned, and they once again rushed towards Raama with saala trees, palm trees and boulders as their weapons. [3-25-32]

शूल मुद्गर हस्ताः च पाश हस्ता महाबलाः ।

सृजन्तः शर वर्षाणि शस्त्र वर्षाणि संयुगे ॥ ३-२५-३३

द्रुमवर्षाणि मुञ्चन्तः शिला वर्षाणि राक्षसाः ।

शूल मुद्गर	= tridents, maces, in	पाश हस्ता	= leashes, in hands	महाबलाः	= great-mighty, demons
हस्ताः च	hands, along with	शस्त्र वर्षाणि	= missile, torrents	राक्षसाः	
शर वर्षाणि	= arrow, torrents			द्रुम वर्षाणि	= tree, torrents

शिला वर्षाणि	= boulder, torrents	संयुगे	= in that war	सृजन्तः	= created
मुन्चन्तः	= released.				

Handling tridents, maces, and leashes those great-mighty demons have created torrents of arrows, missiles, trees and boulders, and inundated Raama in that war. [3-25-33, 34a]

तद् बभूव अद्भुतम् युद्धम् तुमुलम् रोम हर्षणम् ॥ ३-२५-३४  
रामस्य अस्य महाघोरम् पुनः तेषाम् च रक्षसाम् ।

पुनः	= again	रामस्य	= to Raama	तेषाम्	= to the, demons, also
तुमुलम्	= tumultuous, stunning	रोम हर्षणम्	= hair, raising one	रक्षसाम् च	
अद्भुतम्				अस्य युद्धम्	= that, war
महा घोरम्	= highly, gruesome, be-				
बभूव	came.				

Again there chanced a highly gruesome war between Raama and those demons that is tumultuous, stunning, and a hair-raising. [3-25-34b, 35a]

ते समन्तात् अभिक्रुद्धा राघवम् पुनर् आर्दयन् ॥ ३-२५-३५  
ततः सर्वा दिशो दृष्ट्वा प्रदिशाः च समावृताः।  
राक्षसैः सर्वतः प्रातैः शर वर्षाभिः आवृतः ॥ ३-२५-३६  
स कृत्वा भैरवम् नादम् अस्त्रम् परम भास्वरम्।  
समयोजयत् गान्धर्वम् राक्षसेषु महाबलः ॥ ३-२५-३७

ते	= those demons	अभि क्रुद्धा	= in high, dudgeon	पुनः राघवम्	= again, at Raghava
समन्तात्	= all around	आर्दयन्	= on pressurising	अह्ययुः -	= came towards him -
				अभि ययुः	resurfaced]
ततः	= then	महा बलः सः	= exceptionally, force- ful, he, that Raama	राक्षसैः	= by demons, from ev-
सर्वा दिशः प्र	= all, directions, inter,	सम्	= fully, filled in	सर्वतः प्रातैः	everywhere, reappeared
दिशाः च	directions, also	आवृताः		शर वर्षाभिः	= with arrow, torrents,
दृष्ट्वा	= on seeing	भैरवम्	= thunderous, sound,	आवृतः	storming
		नादम् कृत्वा	making	राक्षसेषु	= among demons
परम	= extremely, blazing,	गान्धर्वम्	= gandharva missile,		
भास्वरम्	missile	समयोजयत्	launched.		
अस्त्रम्					

Those demons have resurfaced from all around pressurising Raghava in high dudgeon. On seeing the reappearance of demons from everywhere, with whom all the directions and inter-directions are fully filled, and who are storming torrents of arrows, then that exceptionally forceful Raama made a thunderous sound and launched an extremely blazing missile among the gather of demons, called gandharva missile. [3-25-35b, 36, 37]

ततः शर सहस्राणि निर्ययुः चाप मण्डलात् ।  
सर्वा दश दिशो बानैः आपूर्यन्त समागतैः ॥ ३-२५-३८

ततः चाप = then, from bow, nim- मण्डलात् bus	शर सहस्राणि = arrows, in thousands	निर्ययुः = out, scurried
समागतैः = with arrived, arrows	सर्वा दश = all, ten, sides	आपूर्यन्त = started to fill -
बानैः	दिशः	crammed.

Then from the nimbus of his bow, arrows in thousand have scurried out, and with them thus arrived all the ten sides are cramped up. [3-25-38]

न आददानाम् शरान् घोरान् विमुञ्चन्तम् शर उत्तमान् ।  
विकर्षमाणम् पश्यन्ति राक्षसाः ते शर आर्दिताः ॥ ३-२५-३९

शर आर्दिताः = by arrows, harrowed	ते राक्षसाः = those, demons	घोरान् = deadly ones
शरान् = arrows, drawing forth	न पश्यन्ति = not, seeing	शर उत्तमान् = arrows, supreme, un-
आददानाम्		विमुञ्चन्तम् loosening
न = not [seen]	विकर्षमाणम् = traction [of bowstring]	न = they have not seen.]

Either the drawing of those supreme arrows from the quiver, or the traction of bowstring on placing them, or unloosing them from the bow is unperceived by those demons that are harrowing under those arrows. [3-25-39]

शर अन्धकारम् आकाशम् आवृणोत् स दिवाकरम् ।  
बभूव अवस्थितो रामः प्रक्षिपन् इव तान् शरान् ॥ ३-२५-४०

शर = arrows, darkness	स दिवाकरम् = with, sun, sky	आवृणोत् = overspread
अन्धकारम्	आकाशम्	
रामः = Raama	तान् शरान् = those, arrows	प्र क्षिपन् इव = spew forth, as though
अवस्थितः = standing - persevered,		प्र वमन् इव
बभूव he became.		

Darkness caused by the thick of the arrows overspread the sky including its sun, while Raama happened to persevere spewing forth his arrows. [3-25-40]

Dark grew the air with arrowy hail / Which hid the sun as with a veil. - Griffiths.

युगपत् पतमानैः च युगपच्च हतैः त्रिशम् ।  
युगपत् पतितैः चैव विकीर्णा वसुधा अभवत् ॥ ३-२५-४१

वसुधा = earth	युगपत् = in a trice, falling down,	युगपत् हतैः = in a trice, killed, even
	पतमानैः च and	च

युगपत्	= in a trice, fallen down,	भ्रिशम्	= far and wide, scattered
पतितैः चैव	also thus	विकीर्णा	[with them,] became.
		अभवत्	

Far and wide the earth is scattered with herds that are falling instantaneously, hosts that have fallen instantly, and huddles that are already felled with an instantaneity. [3-25-41]

Fiends wounded, falling, fallen, slain, / All in a moment, spread the plain, - Griffith.

निहताः पतिताः क्षीणा च्छिहन्न भिन्न विदारिताः ।  
तत्र तत्र स्म दृश्यन्ते राक्षसाः ते सहस्रशः ॥ ३-२५-४२

ते राक्षसाः	= those, demons	तत्र तत्र	= there, and there	सहस्रशः	= in thousands, when
पतिताः	= when fell	क्षीणा	= when enfeebled	निहताः	killed
च्छिन्न	= when slashed	विदारिताः	= when ripped	भिन्न	= when gashed
				दृश्यन्ते स्म	= noticeable, they are.

Thousands of demons are noticeable hither and yon, killed, fallen and enfeebled, and slashed, gashed and ripped. [3-25-42]

And thousands scarce alive were left / Mangled, and gashed, and torn, and cleft. - Griffith.

स उष्णीषैः उत्तम अंगैः च स अंगदैः बाहुभिः तथा ।  
ऊरुभिः बाहुभिः च्छिन्नैः नाना रूपैः विभूषणैः ॥ ३-२५-४३  
हयैः च द्विप मुख्यैः च रथैः भिन्नैः अनेकशः ।  
चामर व्यजनैः छत्रैः ध्वजैः नाना विधैः अपि ॥ ३-२५-४४  
रामेण बाण अभिहतैः विच्छिहन्नैः शूल पट्टिशैः ।  
खड्गैः खण्डीकृतैः प्रासैः विकीर्णैः च पश्वधैः ॥ ३-२५-४५  
चूणिताभिः शिलाभिः च शरैः चित्रैः अनेकशः ।  
विच्छिहन्नैः समरे भूमिः विस्तीर्णा अभूत् भयंकरा ॥ ३-२५-४६

समरे	= in war	स उष्णीषैः	= with, headgears	उत्तम अंगैः	= with best, body part
तथा	= likewise	स अंगदैः	= with, bicep-lets, with	च	[heads,] also
बाहुभिः	= arms [or जानुभिः = with knees]	बाहुभिः	arms,	च्छिन्नैः	= cut off, with thighs
हयैः च	= with horses, also	नाना रूपैः	= diverse, patterns, with	ऊरुभिः	
रथैः	= chariots	विभूषणैः	ornaments	अन् एकशः	= not, one - numerous
नाना विधैः	= very many, kinds of	द्विप मुख्यैः च	= elephants, best ones, also	भिन्नैः	= ravaged
बाण	= by arrows, battered	चामरैः	= chaamara animal tail	छत्रैः	= royal-parasols
अभिहतैः		व्यजनैः	fur, royal-fans	रामेण	= by Raama
खड्गैः	= swords	ध्वजैः अपि	= war-flags, even	खण्डी कृतैः	= to pieces, made as -
पश्वधैः च	= with hatchets, even	विच्छिन्नैः	= splintered, tridents,		broken to pieces
		शूल पट्टिशैः	spears	विकीर्णैः	= shattered and strewn
		प्रासैः	= darts	चूणिताभिः	= pulverised [arrows]
		शिलाभिः	= with boulders		

अन् एकशः	= in many ways, gone to	चित्रैः शरैः	= with amazing, arrows	विस्तीर्णा	= spread about, earth
विच्छिन्नैः	rack and ruin			भूमिः	which is
भयम्करा	= horrifying, it [earth]				
आभूत्	became.				

Some severed heads still have their headgears and some bare, some arms are with armlets and some bare, while some with their arms cut off, some with their thighs cut off, some with their divers patterns of ornaments on their bodies have fallen on ground. Numerous horses and elephants are felled. Chariots, royal-fans, royal-parasols, war-flags of very many kinds are ravaged in many ways. Hit down by Raama arrows spears and tridents are variously splintered, swords broken to pieces, darts and hatchets shattered and strewn around. Also the boulders are pulverised, various amazing arrows have gone to rack and ruin in many ways. Spread with such wreckage the earth has become horrifying for a glance. [3-25-43, 44, 45, 46]

तान् दृष्ट्वा निहतान् सर्वे रक्षसाः परम आतुराः ।  
न तत्र चलितुम् शक्ता रामम् पर पुरंजयम् ॥ ३-२५-४७

सर्वे रक्षसाः	= all, [surviving] demons	तान् निहतान् दृष्ट्वा	= them, killed, on seeing	परम आतुराः	= highly, enervated
तत्र चलितुम् न शक्ता	= there, to make a move, not, capable of	रामम् पर पुरम् जयम्	= towards Raama, enemy, capital/castle, conqueror.		

On seeing the killed demons all the surviving demons have become enervated and they are rendered incapable to make a move towards Raama, the conqueror of enemy capitals. [3-25-47]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचविंशः सर्गः ॥

Thus completes 25<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 26 Sarga 26 - षड्विंशः सर्ग

## Raama Eliminates Dushana And His Army

Introduction -

Raama eliminates fourteen thousand demons led by Duushana. Firstly, the forerunning demons are killed, next Duushana is routed, and then twelve other captains who on knowing Duushana downfall dashed towards Raama. Left behind are only two, Khara and Trishira, the chiefs of that demonic force in Janasthaana.

दूषणः तु स्वकम् सैन्यम् हन्यमानम् विलोक्य च ।  
संदिदेश महाबाहुः भीम वेगान् निशाचरान् ॥ ३-२६-१  
राक्षसान् पञ्च साहस्रान् समरेषु अनिवर्तिनः ।

महाबाहुः दूषणः तु	= mighty armed one, Duushana, on his part	हन्यमानम्	= while being shattered	स्वकम् सैन्यम् विलोक्य च	= his own, forces, on seeing, also
भीम वेगान् निशाचरान्	= of monstrous, impetuous, nightwalkers	समरेषु अ निवर्तिनः	= in war, not, retreating	पञ्च साहस्रान् राक्षसान्	= five, thousands, demons
संदिदेश	= ordered.				

On seeing the shattering of his own forces, Duushana bid five thousand mighty-armed nightwalkers of monstrous impetus, and who knew no retreat in war, to attack Raama. [3-26-1]

ते शूलैः पट्टिशैः कदगैः शिला वरषैः द्रुमैः ॥ ३-२६-२  
शर वर्षैः विच्छिन्नम् ववर्षुः तम् समन्ततः ।

ते	= they	शूलैः पट्टिशैः कदगैः	= with spears, scimitars, swords	शिला वरषैः	= with boulder, rains
द्रुमैः	= with trees	शर वर्षैः	= with arrow, rains	अ वि च्छिन्नम्	= not, verily, ceasing [incessantly]
सम् अन्ततः	= completely, from all over	तम्	= on that Raama	व वर्षुः	= inordinately, rained.

And they with spears, scimitars, swords, and with the rains of boulders, trees and arrows rained incessantly and inordinately upon Raama from all over. [3-26-2b, 3a]

तत् द्रुमाणाम् शिलानाम् च वर्षम् प्राण हरम् महत् ॥ ३-२६-३  
प्रतिजग्राह धर्मात्मा राघवः तीक्ष्ण सायकैः ।

धर्मात्मा राघवः	= virtue-souled, Raghava	तत् प्राण हरम्	= that, lives, taking	महत्	= ghastly one [storming]
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द्रुमाणाम् शिलानाम् च प्रति जग्राह	= of trees, of boulders, also = in return, taken [neu- tralised.]	वर्षम्	= storm	तीक्ष्ण सायकैः	= with fierce, arrows
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Raghava, the virtue-souled, in his turn has neutralised that ghastly and life-taking storm of boulders and trees with his fierce arrows. [3-26-3b, 4a]

प्रतिगृह्य च तद् वर्षम् निमीलित इव ऋषभः ॥ ३-२६-४  
रामः क्रोधम् परम् लेभे वध अर्थम् सर्व रक्षसाम् ।

रामः	= Raama	निमीलित	= with closed eyes, a	तद् वर्षम्	= that, storm, on receiv-
सर्व रक्षसाम्	= of all, demons, elimi-	ऋषभः इव	bull, as with	प्रति गृह्य	ing - on assimilating
वध अर्थम्	nation, for the sake of	परम्	= inordinate, infuri-		
		क्रोधम् लेभे	ation, he took [he		
			evoked.]		

Like a bull receiving rain with closed eyes Raama assimilated that storming and then evoked an inordinate infuriation for eliminating all of the demons. [3-26-4b, 5a]

ततः क्रोध समाविष्टः प्रदीप्त इव तेजसा ॥ ३-२६-५  
शरैः अभ्यकिरत् सैन्यम् सर्वतः सह दूषणम् ।

ततः क्रोध	= then, exasperation,	तेजसा प्रदीप्त	= with blaze [of virtue,]	सह दूषणम्	= along with, Duushana,
समाविष्टः	prevailing over	इव	highly blazing, like	सैन्यम्	on army
सर्वतः	= from all over	शरैः	= with arrows	अभि	= fully, bestrewn - dif-
				अकिरत्	fused.

Exasperation prevailing on him who appeared to be highly blazing with the blaze of his own virtue, he then diffused Duushana and his army with arrows from all over. [3-26-5b, 6a]

ततः सेना पतिः क्रुद्धो दूषणः शत्रु दूषणः ॥ ३-२६-६  
शरैः अशनि कल्पैः तम् राघवम् समवारयत् ।

ततः	= then	सेना पतिः	= army, commander	शत्रु दूषणः	= rival, railer, Duushana
क्रुद्धः	= becoming enraged	अशनि	= thunderbolt, simula-	दूषणः	
सम्	= virtually, forestalled.	कल्पैः शरैः	tive of, with arrows	तम् राघवम्	= him, that Raghava
अवारयत्					

And on becoming enraged Duushana, the railer of his rivals and the commander of that army, then virtually forestalled Raghava onslaught with his arrows that are simulative of thunderbolts. [3-26-6b, 7a]

ततो रामः संक्रुद्धः क्षुरेण अस्य महत् धनुः ॥ ३-२६-७  
चिच्छेद समरे वीरः चतुर्भिः चतुरो हयान् ।

ततः सम् = then, infuriated क्रुद्धः [Raama]	समरे वीरः = in war, valiant one, रामः Raama	क्षुरेण = razor-sharp [arrow with crescent-shaped barb]
अस्य महत् = his [Duushana,] धनुः sturdy, bow	चतुर्भिः = with four [arrows,] चतुरः four, horses हयान्	चिच्छेद = shivered [bow broken into shivers] / shred- ded [horses shredded into pieces.]

That valiant one in warring Raama is then infuriated and with his crescent-barbed arrow shivered the sturdy bow of Duushana, shredding four of his horses with four more arrows. [3-26-7b, 8a]

हत्वा च अश्वान् शरैः तीक्ष्णैः अर्थ चन्द्रेण सारथे ॥ ३-२६-८  
शिरो जहार तद् रक्षः त्रिभिर् विव्याध वक्षसि ।

तीक्ष्णैः शरैः = with excruciating, ar- rows	अश्वान् च = horses, even, on de- हत्वा structing	अर्थ चन्द्रेण = with half, moon- shaped - crescent- barbed arrow
सारथे शिरः = charioteer, head, जहार snatched away - fragmented	त्रिभिः = with three [arrows]	तद् रक्षः = that, demon [Du- वक्षसि ushana,] in chests, विव्याध impaled.

On destructing the horses with excruciating arrows, he even fragmented the head of the charioteer with a crescent-barbed arrow, and even impaled the chest of demon Duushana with some more arrows. [3-26-8b, 9a]

One crescent dart he aimed which shred / Clean from his neck the driver head / Three more with deadly skill addressed / Stood quivering in the giant breast. - Griffith.

स च्छिन्न धन्वा विरथो हत अश्वो हत सारथिः ॥ ३-२६-९  
जग्राह गिरि शृंग आभम् परिघम् रोम हर्षणम् ।  
वेष्टितम् कांचनैः पट्टैः देव सैन्य अभिमर्दनम् ॥ ३-२६-१०  
आयसैः शंकुभिः तीक्ष्णैः कीर्णम् पर वसा उक्षिताम्।  
वज्र अशनि सम स्पर्शम् पर गोपुर दारणम् ॥ ३-२६-११

च्छिन्न धन्वा = with a fractured, bow	विरथः = without - shattered, chariot	हत अश्वः हत = killed, horses, killed, सारथिः charioteer
सः = he that Duushana	गिरि शृङ्गा = mountain, peak, in its आभम् shine - outranking	रोम हर्षणम् = hair, thriller of
कांचनैः = with golden, girdles, पट्टैः वेष्टितम् girt with	देव सैन्य = god, army, now, grit- अभि मर्दनम् ter of	पर वसा = , with others [enemy,] उक्षिताम् fats, saturated once
तीक्ष्णैः = with incisive, iron, आयसैः spikes	कीर्णम् = overlain - studded with	
शंकुभिः		



वज्र अशनि = diamond, thunder-	पर गोपुर = others [adversaries ,]
सम स्पर्शम् bolt, coequal, for	दारणम् archway, which ran-
परिघम् = mace, he grabbed.	sacks such a
जग्राह	

With his bow fractured and chariot shredded, and with horses and charioteer killed, he that Duushana grabbed a mace which outranks a peak of mountain and a hair-thriller at its sight, and which girt with golden girths once gritted the armies of gods, the head of which is studded with incisive iron spikes and saturated with the fat of foes, a coequal of a diamond and a thunderbolt in its hardness and flashiness, and a ransacker of the archways of fortresses of his adversaries. [3-26-9b, 10, 11]

तम् महा उरग संकाशम् प्रगृह्य परिघम् रणे ।  
दूषणो अभ्यपतत् रामम् क्रूर कर्मा निशाचरः ॥ ३-२६-१२

क्रूर कर्मा = one with infernal, ex-	दूषणः = Duushana	रणे = in war
निशाचरः erts, nightwalker		
महा उरग = infernal, serpent, akin	तम् परिघम् = that, mace	प्र गृह्य = well, taking - gripping
सम्काशम् to		firmly
रामम् = towards Raama	अभ्यापतत् = towards, came,	
	अभि आ falling] fell upon -	
	पतत् rushed at.	

On firmly gripping that mace which in war is akin to an infernal serpent, and the touch of which tantamount to snakebite, rushed that nightwalker Duushana with infernal exerts rushed towards Raama. [3-26-12]

तस्य अभिपतमानस्य दूषणस्य स राघवः ।  
द्वाभ्याम् शराभ्याम् चिच्छेद् स हस्त आभरणौ भुजौ ॥ ३-२६-१३

सः राघवः = he, Raghava	अभि = towards, while com-	तस्य दूषणस्य = his, of Duushana
	पतमानस्य ing upon	
स हस्त = with, hand, orna-	द्वाभ्याम् = two, arrows, sheared	
आभरणौ ments, shoulders	शराभ्याम् off.	
भुजौ - arms with wrist-	चिच्छेद्	
ornaments		

While Duushana came falling on, he that Raghava sheared off his shoulders that have wrist-ornaments on his arms with two arrows. [3-26-13]

भ्रष्टः तस्य महाकायः पपात रण मूर्धनि ।  
परिघः छिन्न हस्तस्य शक्र ध्वज इव अग्रतः ॥ ३-२६-१४

रण मूर्धनि = in war, in vanguard of	छिन्न हस्तस्य = on who has sheared,	तस्य = his
	hands	

महा कायः	= gigantic, in construct	परिघः भ्रष्टः	= mace, having slipped - and spinned	शक्र ध्वज इव	= Indra, flagstaff, like [when collapsed]
अग्रतः प	= in front of [Duushana,]				
पात	fell.				

When Duushana arms are thus sheared in the van of war, his gigantic mace slipped and spun in his own front, like the flagstaff with flag raised in honour of Indra, and collapsed . [3-26-14]

कराभ्याम् च विकीर्णाभ्याम् पपात भुवि दूषणः ।  
विषाणाभ्याम् विशीर्णाभ्याम् मनस्वी इव महागजः ॥ ३-२६-१५

दूषणः	= Duushana	विकीर्णाभ्याम्	= with strewn, arms	विशीर्णाभ्याम्	= broken down, with	
		कराभ्याम्		विषाणाभ्याम्	two tusks	
मनस्वी	= self-regarding haughty one	-	महा गजः इव	= gigantic, elephant, like	भुवि पपात	= on earth, fell down.

With both of his arms strewn around Duushana fell down onto earth like a haughty and gigantic elephant when both of its tusks are broken down. [3-26-15]

दृष्ट्वा तम् पतितम् भूमौ दूषणम् निहतम् रणे ।  
साधु साधु इति काकुत्स्थम् सर्वं भूतानि अपूजयन् ॥ ३-२६-१६

रणे निहतम्	= in war, elimination of	भूमौ	= on earth, fallen	तम् दूषणम्	= him, that Duushana,
		पतितम्		दृष्ट्वा	on seeing
सर्वं भूतानि	= all, beings	काकुत्स्थम्	= to Kakutstha	साधु साधु	= good, good, thus as
				इति	
अपूजयन्	= venerated	-	ap-		
	plauded.				

On seeing Duushana eliminated and fallen to ground, all the beings have applauded Raama saying, good, good... [3-26-16]

एतस्मिन् अन्तरे क्रुद्धाः त्रयः सेना अग्र यायिनः ।  
संहृत्य अभ्यद्रवन् रामम् मृत्यु पाश अवपाशिताः ॥ ३-२६-१७  
महाकपालः स्थूलाक्षः प्रमाथी च महाबलः ।

एतस्मिन्	= in this, meantime	क्रुद्धाः	= infuriated ones	महाकपालः	= Mahakapaala, Sthu-
अन्तरे				स्थूलाक्षः	laaksha
महाबलः	= great-mighty one,	त्रयः सेना	= three, army, fore,	मृत्यु पाश	= by death, rein, bound
प्रमाथी च	PRaamaathi, also	अग्र यायिनः	striders [leading, commanders]	अव पाशिताः	by
संहृत्य	= collectively	रामम् अभि	= to Raama, towards,		
संहृत्य		द्रवन्	ran.		

In the meantime infuriated are the three leading commanders of that army, namely Mahakapaala, Sthulaaksha and great mighty PRaamaathii, and they collectively ran towards Raama, bound by the rein of death. [3-26-17, 18a]

महाकपालो विपुलम् शूलम् उद्यम्य राक्षसः ॥ ३-२६-१८  
स्थूलाक्षः पट्टिशम् गृह्य प्रमाथी च परश्वधम् ।

महाकपालः विपुलम् शूलम् उद्यम्य	= Mahakapaala, broad, trident, raising up	राक्षसः स्थूलाक्षः पट्टिशम् गृह्य	= demon, Sthulaaksha, scimitar, handling	प्रमाथी च परश्वधम्	= PRaamaathi, also, axe [handling, they rushed.]
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Mahakapaala raising a broad trident, Sthulaaksha handling a scimitar, PRaamaathi handling an axe rushed towards Raama. [3-26-18b, 19a]

दृष्ट्वा एव आपततः ताम् तु राघवः सायकैः शितैः ॥ ३-२६-१९  
तीक्ष्ण अग्रैः प्रतिजग्राह संप्राप्तान् अतिथीन् इव ।

राघवः दृष्ट्वा एव	= Raghava = on seeing, thus	आ पततः शितैः तीक्ष्ण अग्रैः सायकैः	= coming, falling on = sharpened, with acute, edges, with arrows	ताम् तु सम्प्राप्तान् अ तिथीन् इव	= them, but = chanced, [guests] without, time limit [an inopportune guests of war] as with
जग्राह	= received - taken on.				

As one would receive guests meeting his basic needs, Raghava too took on these untimely guests of war, rather the insurgents, meeting their basic needs which now are no more than highly sharpened acute edged arrows, when he saw them coming and falling upon him, inopportune. [3-26-19b, 20a]

महाकपालस्य शिरः चिच्छहेद रघुनन्दनः ॥ ३-२६-२०  
असंख्येयैः तु बाण ओघैः प्रमथ्य प्रमाथिनम् ।  
स्थूलाक्षस्य अक्षिणी स्थूले पूरयामास सायकैः ॥ ३-२६-२१  
स पपात हतो भूमौ विटपी इव महाद्रुमः ।  
दूषणस्य अनुगान् पञ्च सहस्रान् कुपितः क्षणात् ॥ ३-२६-२२  
हत्वा तु पञ्च सहस्रान् अनयत् यम सदनम् ।

रघुनन्दनः	= Raghu, legatee -	महाकपालस्य शिरः चिच्छहेद	= Mahakapaala, head, chopped off	अ संख्येयैः तु बाण ओघैः	= not, calculable, but, ar- rows, with spate of
प्रमाथिनम्	= PRaamatha is	प्रमथ्य प्रम माथ	= totally, routed, down]	=	eliminated
स्थूलाक्षस्य	= Sthuulakaya	स्थूले अक्षिणी	= bulging, eyes	सायकैः पूरयामास	= with arrows, started to fill

सः	= he [Sthulaaksha]	क्षणात् हतः	= forthwith, killed	विटपी महा	= with branches, burly, tree, like
भूमौ पपात	= onto ground, fell down	कुपितः	= infuriated one - Raama	द्रुमः इव	
				दूषणस्य	= Duushana, five, thousand, henchmen are
				पन्च	
				सहस्रान्	
पन्च	= with five, thousand	हत्वा तु	= on eliminating, but	अनुगान्	
सहस्रान्	[arrows]			अनयत् यम	= led them, to Yam, Time-god, residence [hell.]
				सदनम्	

Raama, the legatee of Raghu, chopped off the head of Mahakapaala, with incalculable spates of arrows he eliminated PRaamaathi, and filled the bulging eyes of Sthulaaksha with arrows by which Sthulaaksha is killed and fell down onto ground like a burly tree with its broad branches. Then still infuriated Raama forthwith eliminated the five thousand hench-demons of Duushana with five thousand arrows, and thus he led them to the residence of Time-god, namely the hell. [3-26-20b, 21, 22, 23a]

The words विटपि a tree with branches and twigs... and द्रुम a tree in general. Though they are similar to give the general meaning of a tree, they are juxtaposed taking the विटपि as the adjective of the word द्रुम . This is not exactly synonymic usage, but a shade of difference is available in both words. Readers may please refer to the excellent book of Dr. Satya Vrat, The Raamayana - A Linguistic Study.

दूषणम् निहतम् श्रुत्वा तस्य च एव पदानुगान् ॥ ३-२६-२३  
व्यादिदेश खरः क्रुद्धो सेन अध्यक्षान् महाबलान्।

दूषणम्	= Duushana, as killed	तस्य पद	= his own, followers	श्रुत्वा	= on hearing
निहतम्		अनुगान्			
खरः क्रुद्धः	= Khara, irately	महा	= to them who have	व्यादिदेश	= ordered.
		बलान् सेन	= mighty forces under them, to army, captains		
		अध्यक्षान्			

On hearing about the killing of Duushana and also thus of the followers of Duushana, Khara irately ordered his army captains, under whose captaincy mighty forces are there. [3-26-23b, 24a]

अयम् विनिहतः संख्ये दूषणः स पदानुगाः ॥ ३-२६-२४  
महत्या सेनया सार्धम् युद्धा रामम् कुमानुषम् ।  
शस्त्रैः नाना विध अकारैः हनध्वम् सर्व राक्षसाः ॥ ३-२६-२५

अयम्	= he [Duushana]	स पद	= with, followers	दूषणः	= Duushana
संख्ये	= in war	अनुगाः		सर्व राक्षसाः	= oh, all, demons
		विनिहतः	= is killed		

महत्या	= formidable, army,	युद्धा	= on combat	नाना विध	= diverse, kinds of,
सेनया	along with - take			अकारैः	having designs, with
सार्धम्				शस्त्रैः	weapons
कु मानुषम्	= evil, human	रामम्	= Raama	हनध्वम्	= be killed.

Duushana is killed in war along with his followers, hence all you demons, take formidable army, take weapons of diverse designs, combat and kill that evil-human Raama... Thus Khara ordered the remaining demons. [3-26-24b, 25]

एवम् उक्त्वा खरः क्रुद्धो रामम् एव अभि दुद्रुवे ।  
 श्येनगामी पृथुग्रीवो यज्ञशत्रुर् विहंगमः ॥ ३-२६-२६  
 दुर्जयः करवीराक्षः परुषः कालकार्मुकः ।  
 हेममाली महामाली सर्पस्यो रुधिराशनः ॥ ३-२६-२७  
 द्वादश एते महावीर्या बल अध्यक्षः स सैनिकाः  
 रमम् एव अभ्यधावन्त विसृजन्तः शरोत्तमान् ॥ ३-२६-२८

खरः एवम्	= Khara thus, saying	क्रुद्धः	= in rage		
उक्त्वा					
रामम् एव	= to Raama, alone, to-	श्येनगामी	= Shyenagaami,	दुर्जयः	= Durjaya, Karavi-
अभि दुद्रुवे	wards, rushed	पृथुग्रीवः	Prithugriiva, Yaj-	करवीराक्षः	iraaksha, Parusha,
		यज्ञशत्रुः	nashatru, Vihangama	परुषः	Kaalakaarmuka
		विहंगमः		कालकार्मुकः	
हेममाली	= Hemamaali, Mahaa-	एते महावीर्या	= these, fiendishly atro-	बल अध्यक्षः	= troop, leaders
महामाली	maali, Sarpaasya,	द्वादश	cious [demons] twelve		
सर्पस्यः	Rudhiraaksha		are		
रुधिराशनः		शर उत्तमान्	= arrows, best ones -	रमम् एव	= to Raama, alone, to-
स सैनिकाः	= with, demon forces	विसृजन्तः	atrocious one, while	अभ्यधावन्त	wards, rushed.
			launching		

Saying so Khara himself rushed towards Raama in rage, and Shyenagaami, Prithugriiva, Yajnashatru, Vihangama Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahaamaali, Sarpaasya, and Rudhiraaksha are the twelve fiendishly atrocious troop leaders of demonic forces, and they too rushed towards Raama launching their atrocious arrows. [3-26-26, 27, 28]

ततः पावक संकाशैः हेम वज्र विभूषितैः ।  
 जघन शेषम् तेजस्वी तस्य सैन्यस्य सायकैः ॥ ३-२६-२९

तेजस्वी	= resplendent - Raama	ततः	= then	पावक	= ritual-fire, isimilar in
				संकाशैः	blaze
हेम वज्र	= with gold, diamonds,	सायकैः	= with arrows	तस्य सैन्यस्य	= of that, army, remain-
विभूषितैः	embellished with			शेषम्	ing [demons]
जघन	= annihilated.				

He who is resplendent that Raama then annihilated the remaining demons of that army with his arrows that are embellished with gold and diamonds, and that are blazing like ritual-fires. [3-26-29]

ते रुक्म पुंखा विशिखाः स धूमा इव पावकाः ।  
निजघ्नुः तानि रक्षांसि वज्रा इव महाद्रुमान् ॥ ३-२६-३०

रुक्म पुन्खा	= with golden, tailpieces	स धूमा	= with, fumes, similar	ते वि शिखाः	= those [arrows,] with sharp barbs
वज्राः महा	= Thunderbolts, gigantic,	पावकाः इव	to, [dazzling] ritual-fires, as though		
द्रुमान् इव	trees, as with	तानि रक्षाम्सि	= them, demons, felled.		
		निजघ्नुः			

With those arrows that have golden tailpieces and sharp barbs, and that are dazzling like fuming ritual fires Raama felled the demons, as Thunderbolts of Indra will be felling gigantic trees. [3-26-30]

रक्षसाम् तु शतम् रामः शतेन एकेन कर्णिना ।  
सहस्रम् तु सहस्रेण जघान रण मूर्धनि ॥ ३-२६-३१

रामः तु	= Raama, but, demons, a hundred	कर्णिना	= with rudder-like [helm/tiller of a rudder of a ship,] suchlike arrow	एकेन शतेन	= with one, hundred
रक्षसाम्					
शतम्					
सहस्रम्	= thousand [demons]	सहस्रेण	= with thousand [arrows]	रण मूर्धनि	= in war, forefront
जघान	= hit down.				

With a hundred rudder like arrows Raama hit down a hundred demons, and with a thousand more, thousand more demons are hit in the forefront of that war. [3-26-31]

तैः भिन्न वर्म आभरणाः छिहन्न भिन्न शर आसनाः ।  
निपेतुः शोणित आदिग्धा धरण्याम् रजनीचराः ॥ ३-२६-३२

तैः	= with them [arrows]	भिन्न वर्म	= ripped off, shields, armorial-ornaments	छिन्न भिन्न	= ruined, rickety, arrow,
रजनी चराः	= nightwalkers, by	आभरणाः		शर आसनाः	seat [bow]
शोणित आ	blood, wholly, [bodies]	धरण्याम्	= onto ground	निपेतुः	= fell down.
दिग्धा	smudged				

Ripped are their shields and armorial-ornaments, ruined and rickety are their bows, and they the nightwalkers fell flat on ground, bodies wholly smudged with blood. [3-26-32]

तैः मुक्त केशैः समरे पतितैः शोणित उक्षितैः ।  
विस्तीर्णा वसुधा कृत्स्ना महावेदिः कुशैः इव ॥ ३-२६-३३

समरे पतितैः	= in war, fell down	मुक्त केशैः	= released, head-hair [tousling]	शोणित उक्षितैः	= with blood, drenched
तैः	= with them, those demons	कृत्स्ना वसुधा	= entire, earth	महा वेदिः	= vast, fire-altar, with holy-grass, spread over with, like [became.]

With those demons that have fallen down in war, whose hair is tousled and who are drenched in blood, entire earth looked like a vast altar of fire overspread with holy grass. [3-26-33]

तत् क्षणे तु महा घोरम् वनम् निहत राक्षसम् ।  
बभूव निरय प्रख्यम् मांस शोणित कर्दमम् ॥ ३-२६-३४

निहत राक्षसम् वनम् निरय प्रख्यम्	= with killed, demons, forest = hell, identical with	क्षणे महा घोरम्	= in a moment, very, disgustingly	माम्स शोणित कर्दमम्	= flesh, blood, sludgy
		बभूव	= became.		

That forest which became sludgy with the flesh and blood of killed demons and very disgusting, in a moment it became identical with hell. [3-26-34]

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।  
हतानि एकेन रामेण मानुषेण पदातिना ॥ ३-२६-३५

मानुषेण भीम कर्मणाम् हतानि	= by a human = of frightening, exploits = are eliminated.	पदातिना रक्षसाम्	= foot-soldier = demons are	रामेण एकेन चतुर दश सहस्राणि	= by Raama a lone one = four, ten, thousand - fourteen thousand
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Thus that Raama, a lone one, that too a foot-soldier, has eliminated fourteen thousand demons of frightening exploits. [3-26-35]

तस्य सैन्यस्य सर्वस्य खरः शेषो महारथः ।  
राक्षसः त्रिशिराः चैव रामः च रिपुसूदनः ॥ ३-२६-३६

सर्वस्य	= of the entire [army]	तस्य सैन्यस्य	= of his [Khara,] army	महारथः खरः शेषः	= great-charioteer, Khara, remnant - excepting for
राक्षसः त्रिशिराः चैव	= demon, Trishira, also thus [except for]	रामः च रिपु सूदनः	= Raama, also, enemy, destroyer	निशाचरा हत शेषौ	= on killing, reaming ones, nightwalkers

Of his entire army great-charioteer Khara and Trishira are the remaining nightwalkers, and Raama, the enemy destroyer, naturally on the other side. [3-26-36]

The last compound in the second foot indicates that Raama is also remaining as one among the army of Khara, which is found irksome to some scholars. They said that the older mms contain the expression हत शेषौ निशाचरा instead of रामः च रिपु सूदनः taking the finishing line from the opening words of next verse. Otherwise, it can be said on the side of Khara only two demons, namely Khara and Trishira are remaining, and on the other side Raama is remaining... as given here. But it is said to be inappropriate, because Raama cannot be grouped with the killable side. Further, there are some more petty demons besides Khara and Trishira, to carry a word to Ravana, as said in the coming chapters.

शेषा हता महावीर्या राक्षसा रण मूर्धनि ।  
घोरा दुर्विषहाः सर्वे लक्ष्मणस्य अग्रजेन ॥ ३-२६-३७

महा वीर्या	= highly, valorous ones	घोराः	= ghastly ones	दुर्विषहाः	= unbearable ones
सर्वे शेषा	= all, remaining,	ते	= they are]	लक्ष्मणस्य	= by Lakshmana, elder
राक्षसा	demons			अग्रजेन	brother - Raama
रण मूर्धनि	= in war, forefront, are				
हता	eliminated.				

Lakshmana elder brother Raama eliminated all of the remaining demons in the forefront of war who are highly valorous, ghastly and unbearable. [3-26-37]

ततः तु तद् भीम बलम् महा आहवेसमीक्ष्य रामेण हतम् बलीयसा ।  
रथेन रामम् महता खरः ततःसमाससाद् इन्द्र इव उद्यत अशनिः ॥ ३-२६-३८

ततः	= then	खरः	= Khara	महा आहवे	= in great war
बलीयसा	= by forceful one, Raama	हतम्	= those that are - killed	तत् भीम	= that, gigantic, force
रामेण				बलम्	
समीक्ष्य	= on surveying	ततः	= then	उद्यत	= one with - upraised,
				अशनिः	Thunderbolt
इन्द्र इव	= Indra, as with	महता रथेन	= by a great, chariot	रामम्	= to Raama, marched
				समाससाद्	onto reach.
				सम् आ स	
				साद्	

Then on surveying that great demonic force which is eliminated by Raama in that staggering war, Khara then marched on to reach Raama in a huge chariot, as with Indra who will march upraising his Thunderbolt. [3-26-38]



इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे षट्विंशः सर्गः ॥

Thus completes 26<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 27 Sarga 27 - सप्तविंशः सर्ग

## Elimination Of Trishira

Introduction -

Trishira, the demon, supersedes Khara to fight Raama at his turn. He hits Raama with arrows for which Raama says that it is no more than the patting with flowers. Then a combat ensues and Raama becoming infuriated eliminates Trishira in the battle.

खरम् तु राम अभिमुखम् प्रयातम् वाहिनी पतिः ।  
राक्षसः त्रिशिरा नाम संनिपत्य इदम् अब्रवीत् ॥ ३-२७-१

राम अभिमुखम् प्र यातम् त्रिशिरा नाम राक्षसः	= towards Raama, fore- front, verily, journey- ing - lunging at Trishira, named demons	खरम् तु सम् निपत्य	= to Khara, but = on nearing / on salut- ing	वाहिनी पतिः इदम् अब्रवीत्	= forces, commander = this, said.
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But when Khara is about to lunge to the forefront of Raama, nearing him the commander of demonic forces named Trishira spoke this to him. [3-27-1]

माम् नियोजय विक्रांतम् त्वम् निवर्तस्व साहसात् ।  
पश्य रामम् महाबाहुम् संयुगे विनिपातितम् ॥ ३-२७-२

विक्रान्तम् माम् नियोजय वि नि पातितम्	= invader [such as I am,] me, enjoin = verily, down, felled	साहसात् त्वम् नि वर्तस्व महाबाहुम् रामम् पश्य	= from adventure, you, return - desist from = mighty-armed, Raama, you [are certain to] see.	संयुगे	= in combat
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Desisting from your personal adventure you enjoin me for I am an invader, and then you are certain to see me felling that mighty-armed Raama in combat. [3-27-2]

The spirit of soldiery is explained in this verse. When junior rankers are available, they are not supposed to allow higher ups to lunge forward in the first instance. Dharmaakuutam puts it thus, in Maha Bharata war, when Duryodhana himself wanted to deal with Arjuna, Ashvatthaama holds him back saying: मयि जीवति गान्धारे न युद्धम् कर्तुम् अर्हसि॥ अहम् आवार इष्यामि पार्थम् तिष्ठ सुयोधन॥ when I am alive you are not supposed to combat, I will take over Arjuna, you stay back, oh, Suyodhana... But the same Suyodhana does not show this much

war-nicety when killing the lone Abhimanyu, the son of Arjuna.

प्रतिजानामि ते सत्यम् आयुधम् च अहम् आलभे ।  
यथा रामम् वधिष्यामि वधार्हम् सर्व रक्षसाम् ॥ ३-२७-३

अहम् ते	= I, to you	सत्यम् प्रति जानामि	= truly, promising	आयुधम् च आलभे	= weapon, I am, on touching - oath on my weapon, too
यथा	= as to how	सर्व रक्षसाम्	= for all, demons	वध अर्हम्	= kill, meant to - de- serves to be killed, kil- lable by all demons such
रामम् वधिष्यामि	= Raama, I wish to kill.				

Taking oath on my weapon I promise to you that I truly wish to kill this Raama, as he deserves ill of all the demons by killing. [3-27-3]

अहम् वा अस्य रणे मृत्युः एष वा समरे मम ।  
विनिवर्त्य रण उत्साहम् मुहूर्तम् प्राश्निको भव ॥ ३-२७-४

रण	= combat, adventurism,	रणे अहम्	= in conflict, I [will	समरे एष मम	= in combat, he, mine, or
उत्साहम्	hold back	अस्य मृत्युः	become,] his, death,	वा	
विनिवर्त्य वि नि वर्त्य		वा	whether		
मुहूर्तम्	= for a while, examiner,				
प्राश्निकः भव	you become.				

Hold back your combative-adventurism and become an examiner to decide whether I am going to become his god of death in this combat, or he becomes mine. [3-27-4]

The word प्राश्निकः is said to a rare expression meaning one who asks questions, an examiner, a judge... in its fine sense. Secondarily, it is a witness a spectator. [After Prof. Satya Vrat.]

प्रहृष्टो वा हते रामे जनस्थानम् प्रयास्यसि ।  
मयि वा निहते रामम् संयुगाय प्रयास्यसि ॥ ३-२७-५

रामे हते	= while Raama, is killed	प्र हृष्टः	= very gladly, to	वा	= else if
		जनस्थानम्	Janasthaana, you		
		प्र यास्यसि	may proceed		
मयि निहते	= when I am, killed	संयुगाय	= to combat, towards		
		रामम्	Raama, you can		
		प्रयास्यसि	proceed.		
		उप यास्यसि			

If I were to kill Raama you may gladly proceed to Janasthaana, else if Raama kills me then you can adventurously proceed against him for a combat. Thus Trishira spoke to Khara. [3-27-5]

These verses have commentary in depth. सर्व राक्षसाम् वधा अर्थम् he who is meant to kill all the demons... रामम् about that Raama... यथा - यथा वत् as it is, in his true form अहम् प्रति जानामि I am in the full know of him... I know fully well that this Raama has come to eliminate all the demons... These are the same words told by Sage Vishvamitra to Dasharatha when he came to take Raama and Lakshmana. तम् वधिष्यामि him, I shall kill... for that only सर्वम् आयुधम् आलभे॥ all weaponry I am handling... However, knowing him well I am handling these weapons for sake of show, only entice him to accord salvation to me firstly... because अहम् वा रणे मृत्युः can I be his death in war? No I cannot... एष वा सन्ने मम मृत्युः he is my death in combat... मुहुर् प्राप्नोति भव for a while you become an examiner, and examine and know it yourself रामे अ हते सति मयि च निहते सति if Raama is not killed by me, or if I am killed by Raama, then you can adventurously proceed to him, and have your turn to get salvation at Raama arrows...

खरः त्रिशिरसा तेन मृत्यु लोभात् प्रसादितः ।  
गच्छ युध्य इति अनुज्ञातो राघव अभिमुखो ययौ ॥ ३-२७-६

खरः	= Khara	तेन त्रिशिरसा	= by him, that Trishira	मृत्यु लोभात्	= death, greedy demon
प्रसादितः	= manoeuvred	गच्छ युध्य	= go, combat	इति अनुज्ञातः	= thus, when permitted
राघव अभिमुखः ययौ	= to Raghava, forefront, proceeded.				

By that death-greedy demon Trishira, Khara is manoeuvred and Khara to him said begone... combat... and thus permitted, Trishira proceeded to the forefront of Raama. [3-27-6]

त्रिशिराः तु रथेन एव वाजि युक्तेन भास्वता ।  
अभ्यद्रवत् रणे रामम् त्रि शृंग इव पर्वतः ॥ ३-२७-७

त्रिशिराः तु	= Trishira, on his part	वाजि युक्तेन	= horses, yoked	भास्वता रथेन एव	= with lustrous, chariot, thus
त्रि शृङ्गा पर्वतः इव	= tri, peaked, mountain, as if	रणे रामम् अभ्यद्रवत्	= in war, to Raama, hurried.		

Trishira with a lustrous chariot that is yoked with equally lustrous horses hurried towards Raama in that war, like a tri-peaked mountain, for they say, he is a tri-headed demon. [3-27-7]

शर धारा समूहान् स महामेघ इव उत्सृजन् ।  
व्यसृजत् सदृशम् नादम् जल आर्द्रस्य इव दुन्दुभेः ॥ ३-२७-८

सः महा मेघ = he, hefty, cloud, as इव with	शर धारा = arrow, torrents, hosts समूहान् of	उत्सृजन् = while discharging
जल आर्द्रस्य = with water, wet, war- दुन्दुभेः drum, in similarity,	नादम् = sound, readily dis- व्यसृजत् वि charged.	
सदृशम् इव like	अव सृजत्	

Discharging hosts of arrow-torrents like a hefty-arrow-cloud, he readily discharged a noise similar to the thudding drumbeat when a water-wet war-drum is beaten, rather than a blast from a heated drum. [3-27-8]

आगच्छहंतम् त्रिशिरसम् राक्षसम् प्रेक्ष्य राघवः ।  
धनुषा प्रतिजग्राह विधुन्वन् सायकान् शितान् ॥ ३-२७-९

राघवः = Raghava	आगच्छन्तम् = oncoming, demon, of राक्षसम् Trishira	प्रेक्ष्य = on seeing
शितान् = smarting, arrows	धनुषा वि = with bow, speedily, धुन्वन् shoving - winnowing	प्रति जग्राह = in turn received -welcomed him.
सायकान्		

On seeing the oncoming of that demon Trishira, Raghava welcomed him by speedily winnowing smarting arrows from his bow. [3-27-9]

स संप्रहारः तुमुलो राम त्रिशिरसोः तदा ।  
संबभूव अतीव बलिनोः सिंह कुं जरयोः इव ॥ ३-२७-१०

राम = of Raama, of Trishira त्रिशिरसोः	तुमुलः = tumultuous one	सः सम् = that, grave, encounter
अतीव = extremely, forceful	सिंह = lion, elephant, like that	प्रहारः
बलिनोः ones	कुञ्जरयोः of	तदा = then
सम् बभूव = chanced.	इव	

That grave and tumultuous encounter chanced between Raama and Trishira is like the extremely forceful encounter between a loin and an elephant. [3-27-10]

ततः त्रिशिरसा बाणैः ललाटे ताडितः त्रिभिः ।  
अमर्षी कुपितो रामः संरब्धम् इदम् अब्रवीत् ॥ ३-२७-११

ततः = later	अ मर्षी रामः = not, happy - highly, enraged, Raama is	त्रिशिरसा = by Trishira
त्रिभिः बाणैः = with three, arrows	ललाटे = on forehead [of Raama]	ताडितः = when smote Raama

कुपितः	= is [further] ireful - ire intensified	सम्प्रव्यम्	= frantically, this, [Raama]
		इदम्	said.
		अब्रवीत्	

Later when Trishira smote on the forehead of highly enraged Raama with three arrows, Raama ire is intensified and he frantically said this to that demon. [3-27-11]

अहो विक्रम शूरस्य राक्षसस्य ईदृशम् बलम् ।  
पुष्पैः इव शरैः यस्य ललाटे अस्मि परिक्षतः ॥ ३-२७-१२

अहो	= oho	विक्रम शूरस्य	= triumphing, of adventurer	राक्षसस्य	= demon, energy
ईदृशम्	= just this?	यस्य शरैः	= whose, with arrows	बलम्	
परि क्षतः	= peripherally, struck - rap, I am.			पुष्पैः इव	= with flowers, as if, on forehead
अस्मि				ललाटे	

Oho! What an energy of a triumphing adventurer is this! A demon with this sort of energy is adventuring me, whose arrows rap my forehead peripherally, like flowers! [3-27-12]

मम अपि प्रतिगृहीष्व शरान् चाप गुण च्युतान् ।  
एवम् उक्त्वा सुसंरब्धः शरान् आशीविष उपमान् ॥ ३-२७-१३  
त्रिशिरो वक्षसि क्रुद्धो निजघान चतुर् दश ।

मम चाप गुण	= mine, bow, from bow-string, falling - plunging	शरान् अपि	= arrows, even	प्रति गृहीष्व	= in return, you acknowledge - accept - withstand
च्युतान्		सु सम् रब्धः	= one who has very, high - alacritous, swiftness	क्रुद्धः	= infuriated
एवम् उक्त्वा	= thus, saying	चतुर् दश	= four, ten [fourteen,] arrows	त्रिशिरः	= Trishira, on chest
आशीविष	= with venomous snakes, like	शरान्		वक्षसि	
उपमान्		निजघान	= staved in.		
निजघान	= hit				

Now you accept arrows plunging from the string of my bow... saying thus, that infuriated Raama with his alacritous swiftness hit the chest of Trishira with fourteen arrows similar to venomous snakes. [3-27-13, 14a]

चतुर्भिः तुरगान् अस्य शरैः संनत पर्वाभिः ॥ ३-२७-१४  
न्यपातयत तेजस्वी चतुरः तस्य वाजिनः ।

तेजस्वी	= resplendent [Raama]	सम् नत	= hook, barbed, straight-shooting ones	चतुर्भिः शरैः	= with four, arrows
तस्य	= such [kind of arrows]	पर्वाभिः		तुरगान्	= speedy going
चतुरः	= four, horses - of chariot	अस्य	= his [Trishira]		
वाजिनः		न्यपातयत	= fell down - hewed down.		

With four of his straight shooting arrows that have hook-like barbs, that resplendent Raama hewed down four of the speedy horses of Trishira chariot. [3-27-14b, 15a]

अष्टभिः सायकैः सूतम् रथ उपस्थे न्यपातयत् ॥ ३-२७-१५  
रामः चिच्छहेद बाणेन ध्वजम् च अस्य समुच्छिहतम् ।

रामः अष्टभिः	= Raama, with eight, ar-	सूतम्	= charioteer is	रथ उपस्थे	= from chariot, seat, fell
सायकैः	rows			न्यपातयत्	down
बाणेन	= with one arrow	अस्य	= his [Trishira]	सम्	= hoisted high
		चिच्छेद	= ripped off.	उच्छिहतम्	
ध्वजम् च	= flag, also				

With eight arrows Raama felled the charioteer from his settle on the chariot, and with one arrow ripped off the high flying flag on that chariot. [3-27-15b, 16a]

ततो हत रथात् तस्मात् उत्पतन्तम् निशाचरम् ॥ ३-२७-१६  
चिच्छहेद रामः तम् बाणैः हृदये सो अभवत् जडः ।

ततः	= then	रामः	= Raama	तस्मात् हत	= from that, smashed,
उत्	= up, falling - vaulting	तम्	= that, nightwalker is	रथात्	chariot
पतन्तम्		निशाचरम्		बाणैः हृदये	= with arrows, at heart
सः जडः	= he [Trishira,] became,			चिच्छेद	place, tore to shreds
अभवत्	inert.				

When that nightwalker is vaulting from that smashed chariot Raama with his arrows tore his chest to shreds and he that Trishira became inert. [3-27-16b, 17a]

सायकैः च अप्रमेय आत्मा सामर्षः तस्य रक्षसः ॥ ३-२७-१७  
शिरांसि अपातयत् त्रीणि वेगवद्भिः त्रिभिः शतैः ।

अ प्रमेय	= not, estimable, with	स अमर्षः	= with, exasperation	वेगवद्भिः	= rapid ones, wit three
आत्मा	aptitude - Raama	शितैः	= sharp ones	त्रिभिः	
शरैः	= arrows as in other	त्रीणि	= three, heads, made to	सायकैः	= with arrows
	mms	शिरांसि	fall - rolled.		
तस्य रक्षसः	= of that, demon	अपातयत्			

And with three sharp and rapid arrows, and even with his own exasperation, Raama of inestimable aptitude rolled the three heads that demon. [3-27-17b, 18a]

स धूम शोणित उद्गारी राम बाण अभिपीडितः ॥ ३-२७-१८  
न्यपतत् पतितैः पूर्वम् समरस्थो निशाचरः ।

राम बाण = Raama, arrow, highly, अभि पीडितः = tortured पूर्वम् पतितैः = earlier - just now, fallen	सः निशाचरः = that, nightwalker समर स्थः = in war, standing	धूम शोणित = fumes, blood, spewing उद्गारी न्यपतत् = fell down.
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When that nightwalker is highly tortured with Raama arrows he collapsed spewing blood with fumes, whereat he is standing in war, at where his three heads rolled just now. [3-27-18b, 19a]

हत शेषाः ततो भग्ना राक्षसाः खर संश्रयाः ॥ ३-२७-१९  
द्रवन्ति स्म न तिष्ठन्ति व्याघ्र त्रस्ता मृगा इव ।

ततः = then	खर सम्श्रयाः = by Khara, so far protected	हत शेषाः = on killing - liquidation, राक्षसाः = remaining ones, demons
भग्ना = with shattered [confidence]	व्याघ्र त्रस्ता = by tiger, alarmed, मृगाः इव = deer, as with	द्रवन्ति स्म = running away
न तिष्ठन्ति = they are, not, standing - defecting Khara.		

As with the fleeing of deer alarmed by a tiger, the demons remaining after liquidation, whom Khara has protected so far and whose confidence is now shattered, are running away, and they gave Khara the run-around. [3-27-19b, 20a]

तान् खरो द्रवतो दृष्ट्वा निवर्त्य रुषितः त्वरन् ।  
रामम् एव अभिदुद्राव राहुः चन्द्रमसम् यथा ॥ ३-२७-२०

रुषितः खरः = piqued Khara	द्रवतः तान् = runners - deserters, दृष्ट्वा = them, on seeing	त्वरन् = quickly, bringing निवर्त्य = them back
राहुः = planet Rahu, to Moon, चन्द्रमसम् = as with यथा	रामम् एव = to Raama, alone, to- अभि दुद्राव = wards, scurried.	

On seeing at those deserters Khara is piqued and quickly brought them back to his control, and then as with the scampering of eclipsing planet Rahu towards moon during lunar-eclipse, he scurried towards Raama alone. [3-27-20b, c]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्तविंशः सर्गः ॥

Thus completes 27<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage



and the oldest epic.

## 28 Sarga 28 - अष्टविंशः सर्ग

## Khara's War With Rama

Introduction -

Khara the demon brother of Shuurpanakha confronts Raama when all of his valiant warriors are eliminated. He wages a fearful war showing all his expertise and he even brings down the amour of Raama with his arrows. The combat of Raama and Khara takes a longer time, as Khara is not easy-to-deal demon.

निहतम् दूषणम् दृष्ट्वा रणे त्रिशिरसा सह ।  
खरस्य अपि अभवत् त्रासो दृष्ट्वा रामस्य विक्रमम् ॥ ४-२८-१

रणे त्रिशिरसा सह	= in war, Trishira, along with	निहतम् दूषणम् दृष्ट्वा	= slain, Duushana, on seeing	रामस्य विक्रमम् दृष्ट्वा	= Raama, intrepidity, on seeing [inasmuch as]
खरस्य त्रासः अपि अभवत्	= of Khara, intimidated, even, became.				

Khara is intimidated on seeing the elimination of Duushana along with Trishira inasmuch as the intrepidity of Raama is concerned. [4-28-1]

स दृष्ट्वा राक्षसम् सैन्यम् अविषह्यम् महाबलम् ।  
हतम् एकेन रामेण दूषणः त्रिशिरा अपि ॥ ४-२८-२  
तद् बलम् हत भूयिष्ठम् विमनाः प्रेक्ष्य राक्षसः ।  
आससाद् खरो रामम् नमुचिर् वासवम् यथा ॥ ४-२८-३

सः खरः	= he Khara	महाबलम् अविषह्यम् राक्षसम् सैन्यम्	= mighty force, insufferable, demon, force	एकेन रामेण हतम्	= by lone one, by Raama, as annihilated
त्रिशिरो दूषणः अपि हत भूयिष्ठम्	= Trishira, Duushana, even [as eliminated]	दृष्ट्वा प्रेक्ष्य	= on seeing on observing - apprehending	राक्षसः तद् बलम् विमनाः	= demons, that, force without, heart - became apprehensive
नमुचिः वासवम् यथा	= Namuchi [the demon,] to Indra, as with	रामम् आससाद्	= at Raama, reached out - lunged at.		

On seeing the annihilation of the insufferable and mighty force of demons, even that of Duushana and Trishira by lone Raama, and thus to apprehend that the demonic force is wholly destructed, that demon Khara became apprehensive, and then he lunged at Raama, as with demon Namuchi who once lunged at Indra. [4-28-2, 3]

विकृष्य बलवत् चापम् नाराचान् रक्त भोजनान् ।  
खरः चिक्षेप रामाय क्रुद्धान् आशी विषान् इव ॥ ४-२८-४

खरः	= Khara	बलवत्	= forcefully, bow	क्रुद्धान्	= furious one [arrows,]
		चापम्	[string,] drawing	आशी	snake, venomous
		विकृष्य	out	विषान् इव	ones, like [arrows]
रक्त भोजनान्	= that have blood, as their meals	नाराचान्	= iron-arrows, for		
		रामाय चिक्षेप	Raama, discharged.		

Forcefully drawing the bowstring fitted with iron-arrows, which looked like furious serpents of venom ingesting only blood, Khara discharged them on Raama. [4-28-4]

ज्याम् विधुन्वन् सुबहुशः शिक्षया अस्त्राणि दर्शयन् ।  
चचार समरे मार्गान् शरै रथ गतः खरः ॥ ४-२८-५

रथ गतः	= chariot, who is on, Khara	सु बहुशः	= in very, many ways	ज्याम्	= bowstring, fidgiting
शिक्षया	= by [his] training [skills in warfare]	अस्त्राणि दर्शयन्	= missiles, brandishing	विधुन्वन्	= in war - on battle-ground
शरैः	= with arrows [showing expertise]	मार्गान् चचार	= in many ways - in many a manner, moved about.	समरे	

Fidgiting with bowstring in many a way, brandishing missiles with many a skill, Khara moved about the battleground in many a manner, seated on chariot and showing his expertise with arrows. [4-28-5]

स सर्वाः च दिशो बाणैः प्रदिशः च महारथः ।  
पूरयामास तम् दृष्ट्वा रामो अपि सुमहत् धनुः ॥ ४-२८-६  
स सायकैः दुर्विषहैः स स्फुलिङ्गैः इव अग्निभिः ।  
नभः चकार अविवरम् पर्जन्य इव वृष्टिभिः ॥ ४-२८-७

महा रथः सः	= great-chariot fighter, he that Khara	सर्वाः दिशः	= all, stretches, and, inter-stretches, also	बाणैः	= with arrows, started to fill
तम् दृष्ट्वा	= him, on seeing, Raama, even	च प्र दिशः च सु महत्	= [his] very, great, bow, started to pull the bowstring - take aim [in reciprocation]	पूरयामास सः	= he [Raama]
दुर्विषहैः	= not, verily, endurable - unendurable ones	स स्फुलिङ्गैः	= with, sparks, [tongues of] fire, like	सायकैः	= with [such] arrows
पर्जन्यः	= Rain-god, with torrents, as with	अविवरम्	= without, leeway	चकार	= made [chocking the sky.]
इव					

That great chariot-fighter Khara then started to fill all the stretches and inter-stretches with arrows, seeing that even Raama reciprocally started to take aim with his bow Raama, and then filled and made the sky less of

leeway with verily unendurable arrows that are like tongues of fire emitting sparks, as with Rain-god chocking the sky with torrents, less of latitude. [4-28-6, 7]

तद् बभूव शितैः बाणैः खर राम विसर्जितैः ।  
परि आकाशम् अनाकाशम् सर्वतः शर संकुलम् ॥ ४-२८-८

खर राम = by Khara, by Raama, विसर्जितैः discharged सर्वतः शर = everywhere, arrows, संकुलम् riotous	शितैः बाणैः = with sharp, arrows अन् = without, empty space, आकाशम् it became. बभूव	तत् परि = that, vault of, sky - in आकाशम् and around there
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No empty space is left out in the space around since it has become riotous with the sharp arrows discharged by Raama and Khara from everywhere. [4-28-8]

शर जाल आवृतः सूर्यो न तदा स्म प्रकाशते ।  
अन्योन्य वध संरम्भात् उभयोः संप्रयुध्यतोः ॥ ४-२८-९

अन्यः = one, another, to slay, अन्यः वध in excitement संरम्भात् तदा = then	उभयोः = both शर जाल = arrows, by mesh, ob- आवृतः scured	स्म प्र = mutually, well, while युध्यतोः warring सूर्यः न = sun, not, shining, he is. प्रकाशते स्म
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While both of them are warring with excitement to slay one another, then the sun obscured with the mesh of arrows has not shined. [4-28-9]

ततो नालीक नाराचैः तीक्ष्ण अग्रैः च विकर्णिभिः ।  
आजघान रणे रामम् तोत्रैर् इव महा द्विपम् ॥ ४-२८-१०

ततः = then Khara नाराचैः = with iron arrows रामम् = Raama is	रणे = in combat तीक्ष्ण अग्रैः = acutely, edged, also च तोत्रैः महा = with a goad, great, ele- द्विपम् इव phant, as with	नालीक = tubular विकर्णिभिः = crescent-edged arrows आजघान = swatted.
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Then with acutely edged tubular, iron, and crescent-edged arrows Khara swatted Raama in that combat, as a great elephant will be swatted with a goad. [4-28-10]

तम् रथस्थम् धनुष् पाणिम् राक्षसम् पर्यवस्थितम् ।  
ददृशुः सर्व भूतानि पाश हस्तम् इव अंतकम् ॥ ४-२८-११

रथ स्थम् = who is on chariot	धनुष् पाणिम् = with bow, in hand	पर्यवस्थितम् = who is in the presence, ready for a close combat
तम् = that, demon	पाश हस्तम् = noose, handling, Terminator, as if	सर्व भूतानि = all, beings, saw at - appeared to be.
राक्षसम्		

When charioted Khara came to the presence of Raama with bow in hand and ready for a close combat, that demon appeared to all beings as the Terminator handling his noose. [4-28-11]

हन्तारम् सर्व सैन्यस्य पौरुषे पर्यवस्थितम् ।  
परिश्रन्तम् महासत्त्वम् मेने रामम् खरः तदा ॥ ४-२८-१२

खरः = Khara	सर्व सैन्यस्य हन्तारम् = all, [demonic] forces, eliminator of	पौरुषे पर्यवस्थितम् = in boldness, abiding - shown his mettle with boldness
महा सत्त्वम् = greatly, indefatigable one	रामम् = at Raama	तदा = then - by now
परिश्रन्तम् = wholly, fatigued	मेने = presumed to be.	

Khara presumed that greatly indefatigable Raama is wholly fatigued by now, though he has shown his mettle of boldness in eliminating all of the demonic forces, all the while. [4-28-12]

तम् सिंहम् इव विक्रान्तम् सिंह विक्रान्त गामिनम् ।  
दृष्ट्वा न उद्विजते रामः सिंहः क्षुद्र मृगम् यथा ॥ ४-२८-१३

सिंहम् इव विक्रान्तम् = at him [Khara,] like, prancing	सिंह विक्रान्त गामिनम् = one who is - lion, pace, with the gait	तम् दृष्ट्वा = him [Khara,] on seeing
रामः = Raama	सिंहः क्षुद्र मृगम् यथा = lion, at least, beat, as with	न उद्विजते = not, agitated - unruffled.

On seeing Khara who is prancing like a lion with a gait of a lion, Raama is unruffled like a lion that sees a least beast. [4-28-13]

For the last compound in second foot the other versions contain सिंहः सिंहम् इव अपरम् a lion on seeing another lion... Firstly comparing Khara with lion and later comparing him with क्षुद्र मृग petty animal... is not found aesthetic by some scholars.

ततः सूर्य निकाशेन रथेन महता खरः ।  
आससाद अथ तम् रामम् पतंग इव पावकम् ॥ ४-२८-१४

ततः = then	खरः = Khara	सूर्य निकाशेन = sun, equalling
महता रथेन = by great - radiant one, by chariot	रामम् = to Raama	पतन्ना पावकम् इव = a moth, towards fire, as with

तम्	= him - Raama, reached -
आससाद्	attacked.

In a chariot that equals the sun in its radiance then Khara reached Raama as a moth reaches fire. [4-28-14]

ततो अस्य सशरम् चापम् मुष्टि देशे महात्मनः ।  
खरः चिच्छेद् रामस्य दर्शयन् हस्त लाघवम् ॥ ४-२८-१५

ततः	= then	खरः	= Khara	हस्त	= hand, skill - sleight of
दर्शयन्	= showing	महात्मनः	= great-souled one, that,	लाघवम्	hand
मुष्टि देशे	= at the fist, place- at	अस्य रामस्य	Raama	स शरम्	= with, arrow, bow
	handgrip	चिच्छेद्	= broke.	चापम्	

Showing sleight of hand Khara then broke the handgrip of the bow of that great-souled Raama along with an arrow fitted on it. [4-28-15]

स पुनः तु अपरान् सप्त शरान् आदाय वर्मणि ।  
निजघान रणे क्रुद्धः शक्र अशनि सम प्रभान् ॥ ४-२८-१६

सः	= he, Khara	क्रुद्धः	= infuriated	पुनः	= again - still
शक्र अशनि	= Indra, thunderbolt,	अपरान्	= other, seven arrows,	रणे वर्मणि	= in war, armour, hit at.
सम प्रभान्	equalling, in radiance	सप्त शरान्	on drawing	निजघान	
		आदाय			

Still infuriated Khara has drawn seven more arrows that equal the radiance of Indra thunderbolts and hit Raama armour in that war. [4-28-16]

ततः शर सहस्रेण रामम् अप्रतिम ओजसम् ।  
अर्दयित्वा महानादम् ननाद समेरे खरः ॥ ४-२८-१७

ततः	= then	खरः	= Khara	अ प्रतिम	= not, equalling, in vital-
रामम्	= Raama is	शर सहस्रेण	= with arrows, a thou-	ओजसम्	ity
समेरे महा	= in war, great blare,		sand	अर्दयित्वा	= on distressing
नादम् ननाद	blared.				

Then, on distressing Raama of unequalled vitality with a thousand arrows in that combat Khara blared a loud blare. [4-28-17]

ततः तत् प्रहतम् बाणैः खर मुक्तैः सुपर्वभिः ।  
पपात कवचम् भूमौ रामस्य आदित्य वर्चसः ॥ ४-२८-१८

ततः	= then	खर मुक्तैः	= by Khara, released	सु पर्वभिः	= those with great, egress
बाणैः	= with arrows	रामस्य आदित्य वर्चसः	= of Raama, sun-like, in resplendence	तत् कवचम्	= that, armour
प्र हतम्	= completely, destroyed	भूमौ पपात	= on field, fell down.		

With the arrows released by Khara that have a great egress, then that armour of Raama that has a sun-like resplendence is completely destroyed and fell on the field. [4-28-18]

स शरैः अर्पितः क्रुद्धः सर्व गात्रेषु राघवः ।  
रराज समरे रामो विधूमो अग्निर् इव ज्वलन् ॥ ४-२८-१९

शरैः सर्व गात्रेषु अर्पितः	= with arrows, in all, limbs, given to - hit	राघवः सः रामः	= one from Raghu dynasty, he that, Raama	क्रुद्धः	= is enraged
वि धूमः अग्निः इव ज्वलन्	= without, fume, fire, like, flaring	समरे रराज	= in war, flared up.		

When all his limbs are hit with arrows Raama is enraged and in that war Raama flared up like a fumeless flaring fire. [4-28-19]

ततो गंभीर निर्हादम् रामः शत्रु निर्वहणः ।  
चकार अन्ताय स रिपोः सज्यम् अन्यन् महत् धनुः ॥ ४-२८-२०

ततः रिपोः अन्ताय स ज्यम्	= then of enemy, for ending with bowstring	शत्रु निर्वहणः गम्भीर निर्हादम् चकार	= enemy, blaster thunderously, blasting [bow that has] made - strung.	सः रामः अन्यत् महत् धनुः	= he that, Raama another, great, bow
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Then Raama, the blaster of enemies, strung bowstring to another thunderously blasting bow, to end the enemy. [4-28-20]

सुमहत् वैष्णवम् यत् तत् अतिसृष्टम् महर्षिणा ।  
वरम् तत् धनुः उद्यम्य खरम् समभिधावत ॥ ४-२८-२१

तत् महर्षिणा अति सृष्टम् खरम्	= that one - renowned bow by great-sage [Agastya,] well, released [awarded] to Khara	यत् वरम् सम् अभि धावत	= which one the best one verily, towards, rushed [rushed at.]	सु महत् वैष्णवम् धनुः तत् उद्यम्य	= verily, admirable, Vishnu, bow that, on upraising
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That which is a very admirable bow of Vishnu and that which is awarded by great-sage Agastya, upraising that choicest bow Raama rushed towards Khara. [4-28-21]

ततः कनक पुंखैः तु शरैः संनत पर्वभिः ।  
चिच्छेद रामः संक्रुद्धः खरस्य समरे ध्वजम् ॥ ४-२८-२२

ततः	= then	रामः सम्	= Raama, highly infuriated	कनक पुंखैः	= with golden, finned ones
सन्नत पर्वभिः	= with curved, barbs	शरैः	= with such arrows	समरे खरस्य	= in that war, Khara, flag
चिच्छेद	= fragmented.			ध्वजम्	

With arrows that have golden fins and curved barbs that highly infuriated Raama then fragmented Khara flagstaff with flag in that war. [4-28-22]

स दर्शनीयो बहुधा विच्छिन्नः कांचनो ध्वजः ।  
जगाम धरणीम् सूर्यो देवतानाम् इव आज्ञया ॥ ४-२८-२३

बहुधा	= severally, shattered	दर्शनीयः	= seeable - good looking	सः कांचनः	= that, golden, flagstaff
विच्छिन्नः		ध्वजः		ध्वजः	with flag
देवतानाम्	= by god, order - damnation	सूर्यः इव	= sun, as with	धरणीम्	= to earth, went - fallen
आज्ञया		जगाम		जगाम	on earth.

That eye-pleasing golden flagstaff with flag is severally shattered and fell onto ground as if it is god-damned sun fallen on earth. [4-28-23]

तम् चतुर्भिः खरः क्रुद्धो रामम् गात्रेषु मार्गणैः ।  
विव्याध हृदि मर्मज्ञो मातंगम् इव तोमरैः ॥ ४-२८-२४

क्रुद्धः	= enraged [by fall of flag]	मर्म ज्ञः	= crucial points, knower [or, knower of war tactics]	खरः	= Khara
तम् रामम्	= at that, Raama	हृदि	= on chest	चतुर्भिः	= with four, arrows
मातंगम्	= elephant, with lancets	गात्रेषु	= on limbs of Raama	मार्गणैः	
तोमरैः इव	as if [one would prod]			विव्याध	= assaulted.

By that Khara is enraged, and as one who is aware of striking crucial parts/war tactics assaulted on the chest of Raama with four arrows, and even on other limbs, as one would prod an elephant with lancets. [4-28-24]

स रामो बहुभिः बाणैः खर कार्मुक निःसृतैः ।  
विद्धो रुधिर सिक्तांगो बभूव रुषितो भृशम् ॥ ४-२८-२५



सः रामः	= he, that Raama	खर कार्मुक	= from Khara, bow, un-	बहुभिः बाणैः	= with various, arrows
विद्धः	= when impacted	निःसृतैः	loosened	भृशम्	= highly, indignant, he
		रुधिर सिक्त	= with blood, drenched,	रुषितः बभूव	became.
		अन्गः	limbs		

Impacted with various arrows unloosened from the bow of Khara, limbs of Raama are drenched in blood and he became highly indignant. [4-28-25]

स धनुर् धन्विनाम् श्रेष्ठः प्रगृह्य परम आहवे ।  
मुमोच परम इष्वासः षट् शरान् अभिलक्षितान् ॥ ४-२८-२६

परम आहवे	= in that great, war	धन्विनाम्	= among archers, ablest	परम इष्वासः	= one who got great,
सः	= he that Raama	श्रेष्ठः	one	अभि	= the arrow that have
		धनुः प्रगृह्य	= bow, on taking - on	लक्षितान्	already targeted their
			aiming		targets - targeting
षट् शरान्	= six, arrows, released.				pointedly
मुमोच					

On aiming his great bow that ablest one among archers, namely Raama, then in that war released six arrows targeting pointedly. [4-28-26]

शिरसि एकेन बाणेन द्वाभ्याम् बाह्वोर् अथ आर्पयत् ।  
त्रिभिः चन्द्र अर्ध वक्त्रैः च वक्षसि अभिजघानः ॥ ४-२८-२७

एकेन बाणेन	= only one, with arrow,	अथ	= next	द्वाभ्याम्	= with two, on hands
शिरसि	on head	त्रिभिः चन्द्र	= with three, moon, half,	बाह्वोः	
आर्पयत्	= given, hit	अर्ध वक्त्रैः च	faced ones, also [cres-	वक्षसि	= on chest, toward, hit,
			cent shaped arrows]	अभिजघान	indeed.
				ह	

Raama indeed hit Khara head with one arrow, with two his hands, and next with three crescent shaped arrows he hit his chest. [4-28-27]

ततः पश्चात् महातेजा नाराचान् भास्कर उपमान् ।  
जघान राक्षसम् क्रुद्धः त्रयोदश शिला अशितान् ॥ ४-२८-२८

ततः पश्चात्	= then, afterwards	महातेजा	= great-resplendent	राक्षसम्	= demon, to kill
		क्रुद्धः	Raama, infuriately	जघान	
भास्कर	= sun, similar to [in daz-	त्रयः दश	= three, ten [thirteen,]	जिघांसु	
उपमान्	zle]	नाराचान्	iron arrows	शिला	= on stone, grind -
				अशितान्	sharply whetted
					[launched.]

Then afterwards that great-resplendent Raama wishing to eliminate the demon, infuriately launched thirteen iron arrows that are sharply whetted and similar to the dazzle of sun. [4-28-28]

रथस्य युगम् एकेन चतुर्भिः शबलान् हयान् ।  
 षष्ठेन च शिरः संख्ये चिच्छेद् खर सारथेः ॥ ४-२८-२९  
 त्रिभिः त्रिवेणून् बलवान् द्वाभ्याम् अक्षम् महाबलः ।  
 द्वादशेन तु बाणेन खरस्य स शरम् धनुः ॥ ४-२८-३०  
 छिहत्त्वा वज्र निकाशेन राघवः प्रहसन् इव ।  
 त्रयोदशेन इन्द्र समो बिभेद समरे खरम् ॥ ४-२८-३१

समरे	= in combats	इन्द्र समः	= Indra, one who is equal to [Raama]	बलवान्	= mighty one
राघवः	= Raghava	प्रहसन् इव	= laughing at [making a sport of,] as though	संख्ये	= in combat
एकेन	= with one [arrow]	अस्य रथस्य	= his [Khara,] of chariot	युगम्	= yoke and then
चतुर्भिः	= with four, dappled,	षष्ठेन	= with sixth [arrow]	खर सारथेः	= Khara, charioteer,
शबलान्	[four] horses			शिरः	head
चतुरः हयान्				चिच्छेद्	= fragmented [the chariot]
त्रिभिः	= with three [arrows,]	द्वाभ्याम्	= with two, the axle	छिहत्त्वा	= on wrecking
त्रिवेणूम्	three-pronged shaft [from yoke to body of chariot]	अक्षम्		त्रयोदशेन	= with thirteenth arrow
द्वा दशेन तु	= two, ten [twelve,] but,	खरस्य स	= Khara, together with,		
बाणेन	with arrows	शरम् धनुः	arrow, bow		
महाबलः	= great-mighty [Raama]	चिच्छेद्			
खरम् बिभेद	= Khara, is impaled.	वज्र निकाशेन	= thunderbolt, similar [with arrows]		

That mighty Raghava who equals Indra in combats, smiling at the warfare of Khara, smashed the yoke of the chariot with one arrow with four, four of the dappled horses with the sixth, the head of the charioteer of Khara with three, the three-pronged shaft from yoke to the base of chariot with two the axels, thus that chariot is fragmented. Then, on wrecking Khara bow on which an arrow is placed with the twelfth, that mighty one Raama impaled Khara with the thirteenth arrow that is similar to a thunderbolt. [4-28-29, 30, 31]

प्रभग्न धन्वा विरथो हत अश्वो हत सारथिः ।  
 गदा पाणिः अवप्लुत्य तस्थौ भूमौ खरः तदा ॥ ४-२८-३२

तदा	= then	प्र भग्न धन्वा	= one with utterly, shattered, bow	विरथः	= one without, chariot
हत अश्वः हत	= with killed, horses,	खरः	= Khara	गदा पाणिः	= mace, in hand - wielding it
सारथिः	killed, charioteer	भूमौ	= on ground	तस्थौ	= stood fast.
अव प्लुत्य	= hopped down				

With his bow utterly shattered, chariot fragmented, horses killed, and charioteer felled, that Khara then hopped down to ground from the dilapidated chariot wielding a mace, and stood fast. [4-28-32]

तत् कर्म रामस्य महारथस्यसमेत्य देवाः च महर्षयः च ।

अपूजयन् प्राञ्जलयः प्रहृष्टाः तदा विमान अग्र गताः समेताः ॥ ४-२८-३३

देवाः च = gods, also, great-	तदा = then	समेताः = assembling
महर्षयः च = sages, too		
विमान अग्र = on aircrafts, tops, stay-	समेत्यः = coming together	प्र हृष्टाः = highly, gladdened
गताः = ing		
प्राञ्जलयः = with adjoined palms	महारथस्य = great chariot-fighter,	अपूजयन् = worshipped.
	रामस्य तत् = Raama, that, deed	
	कर्म	

The gods as well as great-sages have then came together and assembled in heavens, and those assemblies that are aboard their aircrafts are highly gladdened at the exploit of the great chariot-fighter Raama, and they worshipped him with their adjoined palms. [4-28-33]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे अष्टविंशः सर्गः ॥

Thus completes 28<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 29 Sarga 29 - एकोनत्रिंश सर्ग

## Khara's Fight With Rama

## Introduction -

Khara provokes Raama to fight, but Raama gives enough advise to Khara to yield up. Khara presumes that Raama is overtired to fight him back and thus enters into verbal fight. Ultimately Khara hurls a mammoth mace at Raama, which burns down all the neighbouring plants and bushes, and Raama splinters it down while it is still sky rocketing.

खरम् तु विरथम् रामो गदा पाणिम् अवस्थितम् ।  
मृदु पूर्वम् महातेजाः परुषम् वाक्यम् अब्रवीत् ॥ ३-२९-१

महातेजाः	= great-resplendent,	विरथम्	= without chariot [lost it]	गदा पाणिम्	= with mace, in hand
रामः	Raama				
अवस्थितम्	= who is staying before	खरम् तु	= to Khara, but	मृदु पूर्वम्	= soft [words,] firstly
परुषम्	= forbidding, sentence,				
वाक्यम्	said.				
अब्रवीत्					

Raama, the great-resplendent, spoke these words forbiddingly albeit softly to Khara who lost his chariot but staying his course wielding a mace. [3-29-1]

Raama is said to have tested whether Khara is ready to surrender or not, at least at this stage of loosing all paraphernalia of war. Hence he is said to have talked softly but harshly to that demon.

गज अश्व रथ संबाधे बले महति तिष्ठता ।  
कृतम् सुदारुणम् कर्म सर्व लोक जुगुप्सितम् ॥ ३-२९-२

गज अश्व रथ	= elephants, horses, chariots	सम् बाधे	= abounding with	महति बले	= with gigantic, forces
तिष्ठता	= staying - you who hold sway such as you are	सर्व लोक	= by all, worlds, de-	सु दारुणम्	= very, heinous one
कृतम्	= is perpetrated - in Dandaka forests.	जुगुप्सितम्	testable - loathsome, deed		
		कर्म			

Although you hold sway over a gigantic force abounding with elephants horses and chariots, you have perpetrated heinous deeds in Dandaka forests that are loathsome to all the worlds, that is unseemliest to this soldiery. [3-29-2]

उद्वेजनीयो भूतानाम् नृशंसः पाप कर्मकृत् ।  
त्रयाणाम् अपि लोकानाम् ईश्वरो अपि न तिष्ठति ॥ ३-२९-३

भूतानाम्	= for living beings, causing suffering	पाप कर्म	= evil, deed, doer - transgressor	नृशम्सः	= completely ruthless one
उद्वेजनीयः		कृत्		न तिष्ठति	= not, stand up for [himself.]
त्रयाणाम्	= for three, worlds, even	ईश्वरः अपि	= lord, may be		
लोकानाम्	if				
अपि					

One who causes suffering to living beings, besides being a transgressor and completely ruthless, he does not stand up for himself even if he were to be the lord of all the three worlds. [3-29-3]

कर्म लोक विरुद्धम् तु कुर्वाणम् क्षणदा चर ।  
तीक्ष्णम् सर्व जनो हन्ति सर्पम् दुष्टम् इव आगतम् ॥ ३-२९-४

क्षणदा चर	= oh, night-walker	लोक	= to world, infringing, deeds, who will be doing - an infringer of worldly routine	तीक्ष्णम्	= one who is imperious
सर्व जनः	= all, people	कर्म		हन्ति	= will eradicate.
		कुर्वाणम्			
		आगतम्	= that came, vicious, serpent, as with		
		दुष्टम् सर्पम्			
		इव			

All people will eliminate him, oh, nightwalker, who is imperious and an infringer of worldly routine, as they would eradicate a vicious serpent, in the event of its running across them. [3-29-4]

लोभात् पापानि कुर्वाणः कामात् वा यो न बुध्यते ।  
हृष्टः पश्यति तस्य अन्तम् ब्राह्मणी करकात् इव ॥ ३-२९-५

लोभात्	= by selfishness	कामात् वा	= obsessively, or	यः पापानि	= who, evils, while going on doing
न बुध्यते	= will not, know - does not realise - heedless such a one	हृष्टः	= delighted	कुर्वाणः	
करकात्	= hail [pellets on eating]	ब्राह्मणी	= a lizard [with red tail]	भ्रष्टः	= becomes decadent]
तस्य	= what has been done - evil deed	अन्तम्	= end [result,] he sees.	इव	= as with
		पश्यति			

He who goes on performing evils selfishly, obsessively, heedlessly, more so delightedly, he will see the results of his own doings, like red-tailed-lizard on its eating self-destructive hailstones, obsessively and delightedly. [3-29-5]

Hailstones are life-taking poisonous pellets to this particular red- tailed lizard, called ब्रह्मणि . It is still called as bamaani in Bhojpuri vernacular of Hindi.

Parting with some parts of one own accrual is लोभ , and craving for that which is absolutely unavailable is मोह . People tend to commit sin while protecting their own accruals as well as trying to acquire unavailable things. But any person, if goes on undertaking these evils, even after realizing that both are mistakes, it is an unpardonable crime. The metaphor of a red-tail-lizard is said to be unavailable in older scripts. There is another variation to this foot wherein the simile is with a Brahman bereft of his self-respect, and that foot reads as: भ्रष्टः पश्यति दुःखम् स ब्राह्मण परवान् इव .

Next, implying the prospective question of Khara, viz., What sin I have committed? Raama answers it in the next verse.

वसतो दण्डकारण्ये तापसान् धर्म चारिणः ।  
किम् नु हत्वा महाभागान् फलम् प्राप्स्यसि राक्षस ॥ ३-२९-६

राक्षस	= oh, demon	दण्डक	= in Dandaka, forest,	धर्म चारिणः	= virtue, treaders
		अरण्ये	while living in		
		वसतः			
महा भागान्	= highly, propitious ones	तापसान्	= sages	हत्वा	= on killing
किम् नु	= why [what], really,				
फलम्	fruit [benefit,] you will				
प्राप्स्यसि	gain.				

The residents of Dandaka forest are the highly-propitious sages that tread the path of virtue, and oh, demon, what benefit you gain in killing them, really? [3-29-6]

Again Khara may ask, There are many more sinners, what will become of them, why holding me alone responsible? For this Raama is saying that the sinners in general will get their punishment after their mortality when karmic cycle is over. But those that are not only sinners but cruel, and even abhorred by world, will ruin here only, because their merit accumulated in earlier births has come to a standstill on this earth itself. Those sinners will become like petrified trees trunks, they neither fall nor their boughs flower.

न चिरम् पाप कर्माणः क्रूरा लोक जुगुप्सिताः ।  
ऐश्वर्यम् प्राप्य तिष्ठन्ति शीर्ण मूला इव द्रुमाः ॥ ३-२९-७

पाप कर्माणः = evil, doers	लोक = by world, abominated	कूरा = reprobates
ऐश्वर्यम् = a fortune, on getting - प्राप्य on making [for lavish living]	जुगुप्सिताः शीर्ण मूला = petrified, base [trunk,] द्रुमाः इव of tree, as with	चिरम् न = long-lastingly, will तिष्ठन्ति not, sit tight - will not last long.

Even if a fortune is made for a lavish living with an iota of merit, the evildoers, that too reprobates, further more those that are abominated by world will not last long, no more that petrified tree trunks. [3-29-7]

अवश्यम् लभते कर्ता फलम् पापस्य कर्मणः ।  
घोरम् पर्यागते काले द्रुमः पुष्पम् इव आर्तवम् ॥ ३-२९-८

काले परि = of time, upon, coming आगते	कर्ता = doer [jantuH = people]	
पापस्य = of evil, doings कर्मणः	घोरम् = ghastly, result फलम्	द्रुमः = trees
आर्तवम् = seasonal	पुष्पम् इव = flower, as with	अवश्यम् = definitely, reaps. लभते

One who undertakes evildoings will definitely and seasonably reap their fruits, which in his case will be ghoulish, as with the flowering of trees according to season. [3-29-8]

dhvani/allusion: That fruit of sin will not be immediate alike the a crop that yields long after sowing. Moreover the fruit of sin will be venomous, for the greedy harvester of that sin alone will devour it.

न चिरात् प्राप्यते लोके पापानाम् कर्मणाम् फलम् ।  
स विषाणाम् इव अन्नानाम् भुक्तानाम् क्षणदाचर ॥ ३-२९-९

क्षणदाचर = oh, nightwalker	लोके = in world	पापानाम् = of profane, acts, fruit कर्मणाम् of फलम्
भुक्तानाम् स = devoured, with, विषाणाम् venom, food, as with अन्नानाम् इव	न चिरात् = not, long after, is ac- प्राप्यते quired.	

In the world one acquires the fruit of profane acts not before long, oh, nightwalker, and it will be like venomous food devoured. [3-29-9]

dhvani/allusion: As one quickly acquires the results of the venomous food devoured, oh, nightwalker, the perpetrator of profane acts will acquire their fruits that quickly, in the world. Eating food, or committing a sin is simply subjective. If one commits sin unknowingly, that will be as good as the intake of venomous food,

unsuspectingly. Both the poisonous food, and committing sins will act internally and rapidly than any other ruinous inflictor. Then the sinner, or the consumer of poisonous food will acquire an inconsolable wretched state.

पापम् आचरताम् घोरम् लोकस्य अप्रियम् इच्छताम् ।  
अहम् आसादितो राज्ञा प्राणान् हन्तुम् निशाचर ॥ ३-२९-१०

निशाचर	= oh nightwalker	घोरम्	= hideous, evil, perpe-	लोकस्य	= world, not, approba-
		पापम्	trators	अ प्रियम्	tory, those wishful of
		आचरताम्		इच्छताम्	
प्राणान्	= lives, to exterminate	राजा राज्ञा	= [king] at the behest of	अहम्	= I, arrived.
हन्तुम्		king		आसादितः	

I am the king who arrived to exterminate the lives of those that perpetrate hideous sins, and even of those that wish to do evils to the disapprobation of world.

Or

I am the one who arrived at the behest of the king Dasharatha, or Bharata to exterminate the lives of those that perpetrate hideous sins, and even of those that wish to do evils to the disapprobation of world. [3-29-10]

The word raaj na is ent by some king for it is in fifth case. Whereas the word raajaa is as a king I have come... This is as appearing in some mms. Dharmaakuutam uses raaj naa and says: अनेन लोक उपद्रव करः राज्ञा अवश्यम् शिक्षणीयम् इति सूचितम्। and he goes on quoting विदुर नीति Vidura morals in Maha Bharata: गुरुरात्मवताम् शास्ता शास्ता दुरात्मनाम्। अन्तः प्रचन्न पापानाम् शास्ता वैवस्वतो यमः ॥

अद्य भित्वा मया मुक्ताः शराः काञ्चन भूषणाः ।  
विदार्य अतिपतिष्यन्ति वल्मीकम् इव पन्नगाः ॥ ३-२९-११

अद्य	= now	मया मुक्ताः	= by me, released, in	शराः	= arrows
		काञ्चन	gold, decorated		
		भूषणाः			
पन्नगाः	= snakes, from snake-	त्वाम्	= you	भित्वा	= on tearing
वल्मीकम्	pit, like				
इव					
विदार्य	= verily, on riving	अति	= out, they fall - they go		
		पतिष्यन्ति	out, bounce back.		

Now, my arrows that are decorated in gold will be released on you like snakes rebounding from a snake-pit, and they will tear you asunder, and on riving you they will bounce back into my quivers. [3-29-11]

dhvani/allusion: My arrows can pierce through your body, not only your body but to the core of earth, and they bounce back to re-enter my quivers like the snakes that emerge from snake pits and return to their



pits when their task is over. Or, when these arrows enter your body that is akin to a snake pit, they will kill all the sins lying like snakes inside that body of yours, and return to my quivers.

ये त्वया दण्डकारण्ये भक्षिता धर्म चारिणः ।  
तान् अद्य निहतः संख्ये स सैन्यो अनुगमिष्यसि ॥ ३-२९-१२

त्वया	= by you	दण्डकारण्ये	= in Dandaka forest	ये	= those are
धर्म चारिणः	= virtue, treaders - sages	भक्षिता	= are eaten	तान्	= them [the sages]
अद्य	= now	संख्ये	= [you] eliminated, in	स सैन्यः	= with, your army
		निहतः	war		
अनु	= in tow, you will follow				
गमिष्यसि	- tread behind.				

Now eliminated in war, you along with your army will tread behind those sages that were treading the path of virtue, on whom you have so far feasted in Dandaka forest. [3-29-12]

ध्वनिअल्लुसिन् : A kind of assurance is sounded here by Raama words in saying that Khara will be absolved of his sins. Those that are eliminated by Raama are sure to get salvation. Here not only Khara but also entire army is going to get that salvation, if Khara surrenders at least at this stage. In Skanda Purana it is said:

राम विद्धानिशाचरा बाणैः सु ताडिताः ।  
रामम् आसाद्य समरे सायुज्य पदवीम् गताः ॥ स्कान्द पुराण

But this सायुज्य , salvation or getting to heavens is of a variety. In war those that sacrifice themselves in the fire of arrows will get इन्द्र लोक . Those that conduct warfare unhappily thinking that death is the only result of war they get गन्धर्व लोक . Those that retreat or go begging for their lives and yet killed, they get गुह्य लोक , and those that are fully aware of Kshatriya dharma and conduct righteous warfare they go to ब्रह्म लोक . So says Maha Bharata. The same is said Bhagavad Gita

यम् यम् वा अपि स्मरन् भावम् त्यजत्यन्ते कलेबरम् ।  
तम् तम् एवैति कौन्तेय सदा तद् भाव भावितः ॥ Gita 8-6.

अद्य त्वाम् निहतम् बाणैः पश्यन्तु परमर्षयः ।  
निरयस्थम् विमानस्था ये त्वया निहता पुरा ॥ ३-२९-१३

पुरा त्वया ये	= earlier, by you, who	परमर्षयः	= supreme-sages	विमानस्था	= abiding in aircrafts
निहता	are, slain such of them	बाणैः	= with arrows, slain - as-	निरयस्थम्	= [your] abidance in hell
अद्य	= now	निहतम्	saulted		
त्वाम्	= you, let them see.				
पश्यन्तु					

Let the supreme sages who were earlier slain by you may now see abiding on their aircrafts, your abidance in hellish death pangs when assaulted with my arrows. [3-29-13]

The word निरयस्थम् is literally in hell of Yama but here it is the hell-like situation caused by Raama arrows. If the literal meaning of in hell is taken the above assurance of salvation etc., will be futile, hence, it is hellish pangs by the hit of arrows.

प्रहरस्व यथा कामम् कुरु यत्नम् कुलाधम ।  
अद्य ते पातयिष्यामि शिरः ताल फलम् यथा ॥ ३-२९-१४

कुल अधम	= clan, knave of	यथा कामम्	= as, you wish, you at-	यत्नम् कुरु	= an effort, you make
		प्रहरस्व	tack		
अद्य ते शिरः	= now, your, head	ताल फलम्	= palm, fruit, as with	पातयिष्यामि	= I wish to toss down.
		यथा			

Attack me as you wish... make an effort... you the knave of your clan... now I am going to toss your head down like a palm-fruit... Thus Raama addressed Khara. [3-29-14]

It is questioned whether Raama is self-eulogizing when talking this way to Khara. It is contradicted saying that युद्ध काले वीर वादस्य स्व पराक्रम अनुसारेण उत्साह अभिवृध्यर्थम् पर तिरस्कार अर्थम् च - आत्म स्तुति - करणे दोष अभावात्। द्रुक् there is nothing wrong in foretelling how brave a warrior is and it will not come under self-praise, in war... and the commentator goes on quoting many references, for e.g., Karna in Maha Bharata says: शूराः गर्जन्ति सततम् प्रावृषि इव बलाहकाः। brave ones will be regularly thundering like thundering clouds...

एवम् उक्तः तु रामेण क्रुद्धः संरक्त लोचनः ।  
प्रति उवाच ततो रामम् प्रहसन् क्रोध मूर्चितः ॥ ३-२९-१५

रामेण एवम्	= by Raama, thus,	खरः क्रुद्धः	= [Khara] is infuriated	संरक्त	= with bloodshot, eyes
उक्तः तु	[Khara is] said, but			लोचनः	
ततः प्रहसन्	= thereupon, laughing	क्रोध मूर्चितः	= in anger, convulsed	रामम्	= to Raama
	at				
प्रति उवाच	= replied.				

But when Raama said thus, Khara is infuriated and convulsed in anger, and he replied Raama with bloodshot eyes, laughing boisterously. [3-29-15]

dhvani/allusion: Khara laughed at Raama words of self-praise means that even the Supreme Being untiringly does some self-praise like telling I am here to save you... seek refuge in me for I alone can save... in order to make Himself known to the adamant. The whole concept of Bhagavad Gita in telling that I am here... Know me thus... etc., is for the same purpose. Thus, this is a laughable situation to those who are already in the know of Being. Presently it is Khara who was great Vedic Brahman once, but became an ogre by curse.

Contrariwise, it is a laughable talk of the Supreme Being, to non-knowers or for the non-adherers.

प्राकृतान् राक्षसान् हत्वा युद्धे दशरथ आत्मज ।  
आत्मना कथम् आत्मानम् अप्रशस्यम् प्रशंससि ॥ ३-२९-१६

दशरथ	= oh, Dasharatha, son	युद्धे	= in war, primitive -	अप्रशस्यम्	= not, praiseworthy
आत्मज		प्राकृतान्	average, demons, on		
		राक्षसान्	killing		
		हत्वा			
आत्मानम्	= about yourself	आत्मना	= yourself	कथम्	= how, you are praising.
				प्रशंससि	

On killing average demons in war, oh, son of Dasharatha, how you praise yourself when you yourself are un-praiseworthy? Thus Khara started to speak to Raama. [3-29-16]

dhvani/allusion: For this self-praise it is said that Khara estimated Raama as an unworthy being in the parlance of mortals. खरः तु कोपात् असमर्थो राम इति भ्रान्ता उक्तवान् इति नो को अपि दोषः। दुक् But as a cursed Vedic Brahman who is in the know of Raama as Vishnu is retorting Raama saying you also need to self-eulogise, when I am fully aware of you and come hither to gain my salvation at your hand? You are not supposed to self-extol before small beings like us...

विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः ।  
कथयन्ति न ते किञ्चित् तेजसा स्वेन गर्विताः ॥ ३-२९-१७

ये नरर्षभाः	= those, best of men	विक्रान्ता	= victorious, vigorous	भवन्ति	= will be there
		बलवन्तः वा	ones, either		
ते	स्वेन = they, of their own,	न किञ्चित्	= not, anything, they say		
तेजसा	with valour, becoming	कथयन्ति	- boast.		
गर्विताः	proud				

Those best of men that are victorious and mighty will not boast anything, for they will be really proud of their own valour. [3-29-17]

dhvani/allusion: This is said otherwise: ये नरर्षभाः those best ones among men like you... ते by them... अध्याहार्य एवम् elliptic: this way... न कथयन्ति do not praise themselves... तेजसा स्वेन गर्विताः कथयन्ति some of those that are proud of their own valorous resplendence, they speak up their glory, vaingloriously... So it is unapt of you to speak up for yourself, for we are in the know of it, and we are waiting for our release from our curse at your hand... Tiirtha.

प्राकृताः तु अकृत आत्मानो लोके क्षत्रिय पांसनाः ।  
निरर्थकम् विकल्थन्ते यथा राम विकल्थसे ॥ ३-२९-१८

राम	= oh, Raama	लोके	= in world	अ कृत	= not, perfected, with आत्मानः	selves - irresolute in self-confidence
प्राकृताः तु	= frivolous, but	क्षत्रिय पांसनाः	= Kshatriya, undigni- fied one	यथा विकल्थसे	= as to how, they are boasting likewise	
निर- अर्थकम् वि कल्थन्ते	= not, meaningful, ver- ily, they speak up - you boast in a mean- ingless manner.					

Oh, Raama, as to how undignified Kshatriya-s that are frivolous and irresolute in self-confidence will boast in the world, likewise you too are boasting in a meaningless manner. [3-29-18]

dhvani/allusion: Khara intent is: क्षत्रिय पांसनाः the Kshatriya, worthless... worthless Kshatriya-s... यथा निर-  
अर्थकम् विकल्थसे as to how they meaninglessly speak up for themselves... राम त्वम् विकल्थन्ते oh, Raama, you are  
speaking like that... It is unapt of you to talk vainly like any other average Kshatriya, as you are an incarnate  
in a best Kshatriya clan, and you do your duty righteously without much talk... Tiirtha.

कुलम् व्यपदिशन् वीरः समरे को अभिधास्यति ।  
मृत्यु काले हि संप्राप्ते स्वयम् अप्रस्तवे स्तवम् ॥ ३-२९-१९

मृत्यु काले सम्प्राप्ते	= at death, time, on ar- rival of - looming large	वीरः	= valiant one	कः समरे	= who, in wartime, his कुलम्	lineage, while speak- ing about
अ प्रस्तवे	= not, appropriate time - inopportune	स्वयम् स्तवम्	= personally, self-extol	व्यपदिशन् अभिधास्यति हि	= broaches, is it!	

Who will be that valiant that speaks about his lineage at wartime, that too, when the death-time is looming large! And, there will there be someone who broaches his self-extols in such an inopportune situation, is it! [3-29-19]

dhvani/allusion: Khara saying is: समरे in war... अध्याहार शत्रु पक्षे elliptic: on the enemy side... मृत्यु काले सम्प्राप्ते  
सति death time, while chancing, that being so... स्तवम् को वा अभिधास्यति self-praise, who, either, speaks out... Thus,  
Khara saying is: where is the necessity for any warrior to self-eulogise when the death-time is hovering upon  
his enemy? And you, as Raama, are on the winning spree in this war, and there is no necessity to extol  
yourself... Tiirtha.

सर्वथा तु लघुत्वम् ते कथनेन विदर्शितम् ।  
सुवर्णं प्रतिरूपेण तप्तेन इव कुश अग्निना ॥ ३-२९-२०

कथनेन	= by self-praise by you	तप्तेन	= burnt	सुवर्णं प्रति रूपेण	= golden, in reflection, aspect - having the aspect of gold
कुश अग्निना इव	= grass-blade, by fire, as with	सर्वथा तु लघुत्वम् ते	= howsoever, but, ignominy, yours	विदर्शितम्	= well, shown.

Howsoever your ignominy is well shown by your self-praise, like the manifestation of gold on the tip of grass-blade burnt by fire, where the fire on grass-blade is no fire, and the bulb of fire appearing at the tip of grass-blade as a bulb of gold, is no gold. [3-29-20]

dhvani/allusion: A blade of grass when burnt, immediately glows and manifests a globe of golden flame, but it is too quick to vanish thus it can not burn the gold to refine it. कथनेन by broaching... ते लघुत्वम् your ignominy... सर्वथैव विदर्शितम् in every way, well-shown... and that ignominy is looking like तप्तेन burnt... कुश अग्निना fire abiding the grass-blade... सुवर्णं प्रतिरूपेण golden in hue... लघुत्वम् विदर्श्यते यथा तथा lowliness of fire proper will be shown by that fire on grass-blade, likewise... तव लघुत्वम् एव विदर्शितम् भवत् o also your own lowliness is made evident... A small fire on a small grass-blade quickly burns though with a golden hue, but it cannot sustain its flame to burn other things. It burns the grass-blade on which it sits. So, self-ruinous is your self-eulogy... Govindaraja.

कुश अग्निना by grass-blade fire... that is used to purify golden material in rituals ; सुवर्णं प्रति रूपेण gold, equalling in aspect... namely brass items ; तप्तेन if burnt to purify... ; लघुत्वम् tain of blakishness... ; If brass items are put to the same small fire of grass-blade they immediately become smoky, however small the fire may be ; Thus ते by you... कथनेन by self-praising... लघुत्वम् विदर्शितम् your futility is well-shown... Maheshvara Tiirtha.

सुवर्णं प्रति रूपेण तप्यतेन अश्मना अग्निना is another text. In this अश्मना is tone... If anyone touches a stone that is similar to fire outwardly, he does not feel the heat of the fire by the cold touch of stone. Thus, his foolishly mistaken identity makes a fool of himself. Thus Khara is saying I was thinking that Raama is a very great valiant person, but by way of listening your self-eulogies, at an inopportune time, you appear to be a cold stone but not a firebrand... One who goes on self-eulogising without taking any action in a war is a coward but not a victor... Thus Khara is quickening Raama to proceed with fighting so that the ensuing salvation can also be quickened.

न तु माम् इह तिष्ठन्तम् पश्यसि त्वम् गदा धरम् ।  
धराधरम् इव अकम्प्यम् पर्वतम् धातुभिः चितम् ॥ ३-२९-२१

त्वम्	= you	गदा धरम्	= mace, wielding	इह तिष्ठन्तम्	= here, staying - standing
धातुभिः	= by ores, laden	पर्वतम्	= having nubs, protuberances, jagged	धरा धरम्	= earth, borne by -
चितम्		माम् तु न	= me, but, not, you see,	इव	mountain, like
अ कम्प्यम्	= not, shakeable	पश्यसि ननु	isn't it.		

But you are seeing me wielding a mace and standing before you like an unshakable and jagged mountain laden with ores, isn't it! [3-29-21]

पर्याप्तो अहम् गदा पाणिर् हन्तुम् प्राणान् रणे तव ।  
त्रयाणाम् अपि लोकानाम् पाश हस्त इव अंतकः ॥ ३-२९-२२

पाश हस्त	= noose, wielder, terminator	त्रयाणाम्	= for three, worlds, even	रणे तव	= in war, your, lives, to
अन्तकः		लोकानाम्	for the [lives in those	प्राणान्	destroy - to kill
गदा पाणिः	= with mace, in hand, I	अपि इव	three worlds,] as with	हन्तुम्	
अहम्	am, enough.				
पर्याप्तः					

As to how the Terminator wielding noose is enough to take away all the lives in all the three worlds, handling my mace I am enough for detracting your life from you. [3-29-22]

dhvani/allusion: I am not competent enough to combat with you... is the sense that is drawn out. गदा धरम् माम् पश्यसि ननु mace-wielder, me, you see, though... Though you see me wielding this mace... पाश हस्त अन्तक इव noose-wielder Yama, Terminator, like... Though I appear to be noose-wielding Terminator... त्रयाणाम् अपि लोकानाम् प्राणान् हन्तुम् पर्याप्तः यद्यपि तथा अपि Though I can strike down the lives of all in all the three worlds with this single mace as Yama does so with only one noose... रणे तव न पर्याप्तः in war, with you, not, competent... I am not competent enough to fight with you in war, for I am an inferior being in comparison to you, oh, Supreme Being...

कामम् बहु अपि वक्तव्यम् त्वयि वक्ष्यामि न तु अहम् ।  
अस्तम् प्राप्नोति सविता युद्ध विघ्नः ततो भवेत् ॥ ३-२९-२३

त्वयि	= in your respect	बहु वक्तव्यम्	= much, is to be said,	तु	= but
अहम् न	= I am, not, tell - I will	अपि कामम्	though, really	ततः युद्ध	= thereby, for war, dis-
वक्ष्यामि	not continue to say	सविता	= sun, dusk, getting at	विघ्नः भवेत्	ruption, occurs.
		अस्तम्			
		प्राप्नोति			

Even though much is to be said in your respect I will not continue to say, for the sun is getting at the dusk thereby disruption to war occurs. [3-29-23]

dhvani/allusion: This is the devil advocacy about धर्म युद्ध righteous warfare... which righteous war is generally waged from morning till evening. Khara says that because the sun is dusking you humans cannot war with us, the nightwalkers who are adept in night-wars. Thus by killing you in nighttime does not prove my victory, for your warfare is from sunrise to sunset. Hence, this war is to be stalled. If you quicken now without self-extolling, I will kill you before sunset, proving my chivalry and then I can dab the eyes of the wives of the demons so far killed by you...

चतुर्दश सहस्राणि राक्षसानाम् हतानि ते ।  
त्वत् विनाशात् करोमि अद्य तेषाम् अश्रु प्रमार्जनम् ॥ ३-२९-२४

ते	= to you - by you	राक्षसानाम्	= demons, fourteen, thousand, are killed	एष	= this me]
चतुर्दश		सहस्राणि			
हतानि		तेषाम् अश्रु	= their [their wives,]	अद्य करोमि	= today itself, I will do.
त्वत् वि	= on your, utter, eradication - on killing you	प्रमार्जनम्	tears, wiping		

You have killed fourteen thousand demons and on killing you I will wipe the tears of the wives of those dead demons today itself. Khara said so to Raama. [3-29-24]

dhvani/allusion: Khara cannot return to his place after sacrificing these many demons. Either he should win or be won over. So when these many demons are eliminated by you... त्वद् विनाशात् त्वत्तः नाशात् by you if I am eliminated... एषाम् अश्रु प्रमार्जनम् करोमि their tears I will wipe... For I sacrificed fourteen thousand kinsmen of mine, and if I am also killed by you, their wives do not find fault with me and my death will wipe their tears out... that is why, though you tried to pacify and avert me from warring with soft talk मृदु पूर्व भाषणेन , as at 3-29-1. I can not but war, and you need not think that I am heedless of your words... Tiirtha.

इति उक्त्वा परम क्रुद्धः ताम् गदाम् परम अन्गदाम् ।  
खरः चिक्षेप रामाय प्रदीप्ताम् अशनिम् यथा ॥ ३-२९-२५

इति उक्त्वा	= thus, saying	खरः	= Khara	परम क्रुद्धः	= highly, infuriated
परम	= [mace] with superb,	परम अन्गदः	= one who has superb bicep-lets, Khara]	प्र न्दीप्ताम्	= extremely glaring,
अन्गदाम्	[golden] cinctures			अशनिम्	thunderbolt, which is
				यथा	like
ताम् गदाम्	= that, mace	रामाय चिक्षेप	= for Raama - towards Raama, hurled.		

Saying thus that highly infuriated Khara hurled his mace towards Raama, around which there are superb golden cinctures, and which is extremely glaring like a thunderbolt. [3-29-25]

खर बाहु प्रमुक्ता सा प्रदीप्ता महती गदा ।

भस्म वृक्षाम् च गुल्माम् च कृत्वा अगात् तत् समीपतः ॥ ३-२९-२६

खर बाहु प्र	= by Khara, arms, force-fully discharged	प्रदीप्ता महती	= highly, fiery, stupendous, mace	वृक्षाम् च	= trees, also, shrubs, also
मुक्ता		गदा		गुल्माम् च	
भस्म कृत्वा	= to ashes, making - on rendering down	सा	= that mace	तत्	= to his [Raama,] near,
				समीपतः	has gone - darted out.
				अगात्	

Forcefully discharged from Khara hands that highly fiery and stupendous mace rendering trees and shrubs down to ashes darted towards Raama. [3-29-26]

ताम् आपतन्तीम् महतीम् मृत्यु पाश उपमाम् गदाम् ।

अन्तरिक्ष गताम् रामः चिच्छेद् बहुधा शरैः ॥ ३-२९-२७

आ पतन्तीम्	= coming, falling upon - swooping down	महतीम्	= monstrous [mace]	मृत्यु पाश	= Terminator, halter, in simile such a mace
ताम् गदाम्	= that, mace	अन्तरिक्ष गताम्	= while sky, rocketing	रामः शरैः	= Raama, with arrows,
				बहुधा	variously, smashed -
				चिच्छेद्	to smithereens.

When that monstrous mace similar to the halter of the Terminator is swooping down, Raama smashed it to smithereens with his arrows while it is still sky rocketing. [3-29-27]

सा विशीर्णा शरैः भिन्ना पपात धरणी तले ।

गदा मंत्र औषधि बलैर् व्याली इव विनिपातिता ॥ ३-२९-२८

शरैः भिन्ना	= by arrows, splintered	सा गदा	= that, mace	मन्त्र औषधि	= by spells, by nostrums,
वि नि पातिता	= utterly, down, fallen came to naught	व्याली इव	= female snake, as with	बलैः	by the strengths of
धरणी तले	= earth, on surface	पपात	= fell down.	वि शीर्णा	= absolutely, crumbled

That mace splintered with arrows of Raama fell crumbling onto the surface of earth as a springing female snake would fall down by the strength of spells and nostrums. [3-29-28]

dhvani/allusion: The mention about Khara mace may be noticed. In the text, its reference has come more often and at the end it is said to have burnt down the vegetation along its course of travel, which indicates that it has some radiation power. Without making it to touch the ground, Raama has splintered it in sky itself, and its



destruction is metaphoric with a venomous serpent, and hymns and herbs can bring down that serpent. That is to say even if venomous missiles are used their antidotes are ready at hand. For this Dharmaakutam says, without expanding: अनेन मन्त्र औषधि बलैः विष आदि नाश उक्तो भवति। द्क् any poison can be neutralised by antidotes, say spells and nostrums...

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकोनत्रिंश सर्गः ॥

Thus completes 29<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 30 Sarga 30 - त्रिंश सर्ग

## Elimination Of Khara

## Introduction -

Raama and Khara exchange a haughty wordy duel and when the demon Khara charges at Raama, Raama eliminates him with his all-powerful arrow and gods and sages shower flowery rain. Sita and Lakshmana return from their hiding cave and Sita becomes very happy on seeing her victorious and indefatigable husband.

भित्त्वा तु ताम् गदाम् बाणैः राघवो धर्म वत्सलः ।  
स्मयमानः खरम् वाक्यम् संरब्धम् इदम् अब्रवीत् ॥३-३०-१

धर्म वत्सलः	= virtue, patron,	ताम् गदाम्	= that, mace, with ar-	स्मयमानः	= while smiling
राघवः	Raghava	बाणैः भित्त्वा	rows, having smashed		
संरब्धम्	= to flustering, Khara	इदम्	= this, sentence, spoke.		
खरम्		वाक्यम्			
		अब्रवीत्			

On smashing the mace with arrows Raghava spoke this sentence to Khara smiling him out of temper, without assaulting weaponless and flustering Khara, because Raama is the patron of virtue following the protocol of righteous war. [3-30-1]

This seems to be a roundabout meaning. But to explain why the epithet धर्म वत्सल to Raama is given, this beating round the bush is necessary. So also, many epithets used in this epic have relevance to the circumstances, characters, or their actions. These cannot be explained without the support of commentaries, and unfortunately commentaries skip these minor details assuming that the readers are capable enough to grasp them in the course of narration, which resulted otherwise at a later time. We therefore request pundits to consolidate the relevancy of each the inordinate epithet used to the situations narrated somewhere like web, if it is going to cost a fortune on printing and stationary. Explaining them occasionally is unnoticed, and they appear to be redundant metre fillers in these days where Sanskrit itself has become an alienated language.

एतत् ते बल सर्वस्वम् दर्शितम् राक्षसाधम ।  
शक्ति हीनतरो मत्तो वृथा त्वम् उपगर्जसि ॥ ३-३०-२

राक्षस अधम	= oh, demon, the wretched	ते एतत्	= your, all this - this is all the strength you have, is it	बल सर्वस्वम् दर्शितम्	= strength [of yours and your army,] in its entirety, is displayed
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मत् तः = than mine [your,]	त्वम् वृथा = you, futilely, blare -
शक्ति हीन strength, paltry,	उपगर्जसि you boast yourself.
तरः higher in comparison	
- paltriest	

So, this is all the strength of yours and your army that is displayed and nothing more to display, is it! You wretched demon, it is paltriest compared to my strength, yet you vaunt aloud futilely! [3-30-2]

एषा बाण विनिर्भिन्ना गदा भूमि तलम् गता ।  
अभिधान प्रगल्भस्य तव प्रत्यय घातिनी ॥ ३-३०-३

एषा गदा = this, mace [of yours]	बाण वि निर् = with arrows, very,	अभिधान = in talking, pompous
	भिन्ना completely, battered	प्रगल्भस्य [of a bombastic being]
तव प्रत्यय = your, aplomb, is shat-	भूमि तलम् = mace, on earth, sur-	
घातिनी tered - by mace	गता face, gone down.	

This mace of yours in which you repose your bombastic aplomb, now completely battered with my arrows has gone onto the surface of earth, so also is your vanity. [3-30-3]

यत् त्वया उक्तम् विनष्टानाम् इदम् अश्रु प्रमार्जनम् ।  
राक्षसानाम् करोमि इति मिथ्या तत् अपि ते वचः ॥ ३-३०-४

अहम् = I will]	वि नष्टानाम् = completely, lost,	इदम् = this
	राक्षसानाम् demons - of demons	
	whose kinsfolk is lost	
अश्रु = tears, dabbing	करोमि = I will do	इति = thus
प्रमार्जनम्		
यत् त्वया = what words, by you,	ते तत् वचः = your, that, words,	मिथ्या = are fake.
उक्तम् said	अपि even	

What that is said by you, I will dab the tears of the demons whose kinsfolk are dead here... even this word of yours is a fake. [3-30-4]

नीचस्य क्षुद्र शीलस्य मिथ्या वृत्तस्य रक्षसः ।  
प्राणान् अपहरिष्यामि गरुत्मान् अमृतम् यथा ॥ ३-३०-५

नीचस्य = of a knave	क्षुद्र शीलस्य = roguish, in character	मिथ्या = of devious, behaviour
		वृत्तस्य [ghoulish]
रक्षसः = being a demon such as	प्राणान् = lives	गरुत्मान् = Garuda, Ambrosia, as
you are, your		अमृतम् with
		यथा
अहम् = I will]	अपहरिष्यामि = I will snatch away.	

In boasting you are knavish, in character roguish, and in behaviour ghoulish, such a demon as you are, I will take your life away as the Divine Eagle Garuda took away Ambrosia. [3-30-5]

अद्य ते भिन्न कण्ठस्य फेन बुद्बुद भूषितम् ।  
विदारितस्य मत् बाणैः मही पास्यति शोणितम् ॥ ३-३०-६

अन्वयवोर्द्ध ओर्द्ध अद्य ते फेन बुद्बुद भूषितम् शोणितम्	= now  = your, with froth, foam, garnished with, blood [gushed from chopped throat]	मत् बाणैः वि दारितस्य मही पास्यति	= by my, arrows verily, rip = earth, guzzles.	भिन्न कण्ठस्य	= chopped off, of your throat
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Now, my arrows will rip and chop off your throat, and then the earth will guzzle the blood gushed therefrom garnished with froth and foam. [3-30-6]

पांसु रूषित सर्वाङ्गाः स्रस्त न्यस्त भुज द्वयः ।  
स्वप्स्यसे गाम् समाश्लिष्य दुर्लभाम् प्रमदाम् इव ॥ ३-३०-७

पांसु रूषित सर्व अङ्गाः  दुर् लभाम् प्रमदाम् इव	= by dirt, smeared with, on all, limbs  = impossible one, to gain, lady, like.	स्रस्त न्यस्त भुज द्वयः	= made to slide, laid [knocked down to earth,] arms, two	स्वप्स्यसे गाम् सम् आश्लिष्य	= you sleep [eter- nally,] on earth, well-embracing
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You will go to eternal sleep embracing the earth as you embrace an un-gainable lady, when both of your arms are knocked down to slide on earth, and limbs smeared with dirt. [3-30-7]

प्रवृद्ध निद्रे शयिते त्वयि राक्षस पांसने ।  
भविष्यन्ति अशरण्यानाम् शरण्या दण्डका इमे ॥ ३-३०-८

राक्षस पांसने  इमे दण्डकाः	= oh, demon, the notori- ous  = these, Dandaka forests	त्वयि  शरण्यानाम्	= by you  = for shelter-worthy [sages]	प्र वृद्ध निद्रे शयिते  शरण्या भविष्यन्ति	= in well developed [profound,] sleep, while sleeping = shelter, will become.
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While you are in profound sleep, oh, notorious demon, this Dandaka forest becomes a shelter to the shelter-worthy sages and saints. [3-30-8]

जनस्थाने हत स्थाने तव राक्षस मत् शरैः ।  
निर्भया विचरिष्यन्ति सर्वतो मुनयो वने ॥ ३-३०-९

राक्षस  हत स्थाने वि चरिष्यन्ति	= oh, demon  = ruined, strongholds [of demons] = well, move about.	तव जनस्थाने मुनयः निर्भया	= in your, Janasthaana  = sages, without, fear	मत् शरैः  सर्वतो वने	= with my, arrows  = everywhere, in forest
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When the strongholds of demons in your Janasthaana are ruined with my arrows, the sages in this forest will move about everywhere, fearlessly. [3-30-9]

अद्य विप्रसरिष्यन्ति राक्षस्यो हत बान्धवाः ।  
बाष्प आर्द्र वदना दीना भयात् अन्य भयावहाः ॥ ३-३०-१०

अन्य	= to others, terrorizing	राक्षस्यः	= demonesses	हत बान्धवाः	= killed, kinsmen
भयावहाः	[so far]				
बाष्प आर्द्र	= with tear, wet, with	भयात् दीना	= with fear, becoming	अद्य	= now
वदना	faces		pitiable		
विप्रसरिष्यन्ति	= very, quickly, flee				
वि प्र	away.				
सरिष्यन्ति					

The demonesses who terrorized others so far will be pitiablely terrorised now, and they flee away very quickly with tear-wet faces as their kinsmen are killed. [3-30-10]

अद्य शोक रसज्ञाः ताः भविष्यन्ति निरर्थकाः ।  
अनुरूप कुलाः पत्न्यो यासाम् त्वम् पतिः ईदृशः ॥ ३-३०-११

यासाम्	= to which females [demonesses]	ईदृशः त्वम्	= this kind of you,	अनुरूप	= well-matched to you,
		पतिः	[abominable one] is the husband	कुलाः	in befitting family [taken birth]
ताः	= they the demonesses	पत्न्यः	= are [befittingly deplorable] wives	अद्य	= now
निर् अर्थकाः	= without, meaning - meaningless - lives of demonesses became meaningless	शोक रसज्ञाः	= grief, enjoyers of empathy	भविष्यन्ति	= they will become.

To which demonesses your kind of grievous demon is the husband, they must have taken birth in a befittingly grievous family like that of yours, and must be well-matched to you in grievous atrocities, and though they might not have tasted a grievous situation so far, since their lives have become meaningless, now they will become the enjoyers of the empathy of grief. [3-30-11]

नृशंस शील क्षुद्र आत्मन् नित्यम् ब्राह्मण कण्टक ।  
त्वत् कृते शक्तैः अग्नौ मुनिभिः पात्यते हविः ॥ ३-३०-१२

नृशंस शील	= atrocious, in conduct	क्षुद्र आत्मन्	= debased, by conscience	नित्यम्	= always, Brahmins,
				ब्राह्मण	bothersome to
त्वत् कृते	= by your, deeds, sceptical of	मुनिभिः हविः	= by sages, in Ritual-Fire, oblations	कण्टक	
शक्तैः		अग्नौ पात्यते	dropped - consigned.		

You are atrocious in conduct because you countervail against Veda-s, debased by conscience because you counteract to Vedic rituals, and you are countermanding Vedic procedures because you have always been bothersome to Brahmans, and those Brahmans becoming sceptical of your deeds of hindrance, they are hesitatingly consigning oblations into Ritual-Fire, which are to be swiftly dropped into fire to the chants of hymns and even on time, hence you are countervailing against Veda-s and counteracting to their rituals, and countermanding their procedures. Thus Raama spoke to Khara irefully. [3-30-12]

तम् एवम् अभिसंरब्धम् ब्रुवाणम् राघवम् रणे ।  
खरो निर्भर्त्स्यामास रोषात् खरतर स्वरः ॥ ३-३०-१३

एवम्	= this way	रणे	= in war] vane	=	in for- est
अभि संरब्धम् ब्रुवाणम्	= very impetuously, who is speaking	तम् राघवम्	= to that, Raghava	रोषात्	= rancorously
खर तर स्वरः	= ass, more than, one who has voice - very harsh voiced Khara - stridulous than bray- ing	खरः	= Khara	निर्भर्त्स्यामास	= started to intimidate.

While Raghava is speaking that way with such an impetuosity in that forest, Khara started to intimidate him rancorously in a voice stridulous than braying. [3-30-13]

दृढम् खलु अवलिप्तो असि भयेषु अपि च निर्भयः ।  
वाच्य अवाच्यम् ततो हि त्वम् मृत्यु वश्यो न बुध्यसे ॥ ३-३०-१४

भयेषु अपि च	= in fearful [situation,] even, also	निर् भयः	= without, fearing, you are	दृढम्	= resolutely, you pride yourself
ततः	= thereby	मृत्यु वश्यः	= [even if you are under] death, control, indeed	असि	
त्वम्	= you	न बुध्यसे	= not, mindful of, for sure.	वाच्य अ	= speakable, not, speak- able
		खलु		वाच्यम्	

Priding yourself resolutely you are unfearing even in a fearful situation, thereby you have indeed gone into the control of death, and for sure you are unmindful of what is speakable and what is not. Thus, Khara started his tongue-lashing. [3-30-14]

काल पाश परिक्षिप्ता भवंति पुरुषा हि ये ।  
कार्य अकार्यम् न जानन्ति ते निरस्त षड् इन्द्रियाः ॥ ३-३०-१५

ये पुरुषा	= such of those, men	काल पाश	= Time, lead, overly,	भवन्ति	= they will be
ते	= they	परि क्षिप्ता	= when closing in	षट् इन्द्रियाः	= six, senses [on becoming insensible to]
कार्यं अ	= doable, not, doable	निर् अस्त	= without, animation		
कार्यम्		न जानन्ति	= not, knowing.		

Such of those men on whom the Lead of the Time verily closes in, they will not know what is to be done and what not, for all of their six senses will be rendered insensible. Thus Khara intimidated Raama. [3-30-15]

dhvani/allusion: For the above three verses it said: एवम् ब्रुवाणम् रामम् to Raama who saying that way... मृत्यु वश्य खरः Khara going under the control of Death... is saying oh, Raama... त्वम् वाच्य अवाच्य न बुध्यसे इति you know not what to speak and what not to speak - to a dying creature like me, because that creature six-senses are stand-still... Then why is this निर्भर्त्सयन रोष threatening me, and anger at me? Because the faculties of that dying creatures, presently mine, will be in a flux, they will attack anyone verbally or physically, let alone the Almighty... thus you are not able to distinguish between what is to be done or not to be done with such a senseless creature... So, what you have to do now is to finish me, and what is not to be done is this sermonising. Why not finish me off from this curse and accord salvation? Maheshvara Tiirtha. अनेन मरण समये जनानाम् बुद्धि भ्रमश्चो भवति इति सूचितम् - द्क् at the time of death people mind deranges...

एवम् उक्त्वा ततो रामम् संरुध्य भृकुटिम् ततः ।  
स ददर्श महा सालम् अविदूरे निशाचरः ॥ ३-३०-१६  
रणे प्रहरणस्य अर्थे सर्वतो हि अवलोकयन् ।

सः निशाचरः	= he that, nightwalker	रामम् एवम्	= to Raama, this way, on	ततः	= then
भृ कुटिम्	= eye, brows	उक्त्वा	= saying	रणे	= in war, to assault, for
		सम् रुध्य	= tightly, contracting	प्रहरणस्य	purpose of [assault
				अर्थे	weapon]
सर्वतः	= everywhere, while	अ वि दूरे	= not, very, faraway	ततः	= then
अवलोकयन्	= seeing				
महा सालम्	= a huge, saala tree, he				
ददर्श हि	= saw, in fact.				

Saying so to Raama that nightwalker Khara then knitting his brows tightly saw everywhere for an assault weapon for use in that combat, and then he indeed found one not far away from him, namely a huge saala tree. [3-30-16, 17a]

स तम् उत्पाटयामास संदष्ट दशन च्छहदम् ॥ ३-३०-१७  
तम् समुत्क्षिप्य बाहुभ्याम् विनिर्दित्वा महाबलः ।  
रामम् उद्दिश्य चिक्षेप हतः त्वम् इति च अब्रवीत् ॥ ३-३०-१८

सः	= he that Khara	दशन	= teeth, covering of	सम् दष्ट	= well, biting [curling in
तम्	= that tree, started to ex-	च्छदम्	[lips]	सम् दश्य	frown]
उत्पाटयामास	tricate	महाबलः	= great-mighty one	तम्	= it [tree]
बाहुभ्याम्	= by both hands	सम् उत्	= forcefully, up, lifting	वि नर्दित्वा	= loudly, braying
रामम्	= Raama, aiming at,	क्षिप्य		इति च	= thus, also, saying -
उद्दिश्य	hurled	त्वम् हतः	= you are, killed	अब्रवीत्	shouting.
चिक्षेप					

He curled his lips in frown and started to extricate that Saala tree, and that great-mighty Khara on forcefully uprooting that tree with both of hands hurled it aiming at Raama, braying loudly and shouting at him you are dead... [3-30-17b, 18]

तम् आपतन्तम् बाण ओघैः च्छिहत्त्वा रामः प्रतापवान् ।  
रोषम् आहारयत् तीव्रम् निहंतुम् समरे खरम् ॥ ३-३०-१९

प्रतापवान्	= adventurous one,	आ पतन्तम्	= coming, falling	तम्	= it [tree]
रामः	Raama	च्छिहत्त्वा	= on shredding	समरे खरम्	= in war, Khara, to elim-
बाण ओघैः	= with arrow, torrent of			निहन्तुम्	inate
रोषम्	= rancour, evoked, un-				
आहारयत्	usual [rancour.]				
तीव्रम्					

But that adventurous Raama on shredding that tree which is swooping down with a torrent of arrows, and deciding to eliminate that Khara in that war evoked an unusual rancour, which rancour is equally an unusual facet of Raama. [3-30-19]

The inveterate bitterness of Raama is to see the unyielding Khara at a time when all of his war paraphernalia is lost, but still trying to be aggressive, rancorously.

जात स्वेदः ततो रामो रोषात् रक्त अन्त लोचनः ।  
निर्विभेद सहस्रेण बाणानाम् समरे खरम् ॥ ३-३०-२०

ततः	= then	जात स्वेदः	= emerging [on body,] sweat	रोषात् रक्त	= in acrimony, blood-
रामः	= such Raama	बाणानाम्	= with arrows, a thou-	अन्त लोचनः	shot, at ends, with eyes
निर्विभेद निरु	= completely, utterly,	सहस्रेण	sand	समरे खरम्	= in war, Khara is
वि भेद	shredded				



Raama whose body is perspiring and whose eyes are acrimoniously bloodshot at ends, he utterly shredded Khara with a thousand arrows in that war. [3-30-20]

तस्य बाण अंतरात् रक्तम् बहु सुस्त्राव फेनिलम् ।  
गिरेः प्रस्रवणस्य इव धाराणाम् च परिस्त्रवः ॥ ३-३०-२१

तस्य फेनिलम्	= his [Khara,] frothy [blood]	बहु रक्तम्	= copious, blood	बाण अन्तरात्	= arrow, gaps [aper- tures made by arrows, gashes]
प्रस्रवणस्य गिरेः इव	= Prasavana, of moun- tain, like [the flow of rapids on Mt. Prasa- vana	] su = well, flowed [from sraava mountainous Khara] [gireH kharsya]		धाराणाम् च परि स्त्रवः	= on earth, also, over, flowing.

Copious frothy blood gushed out from the gashes of arrows on the mountainous body of Khara, like the rapids on Mt. Prasavana, and it overflowed on earth too. [3-30-21]

Mt. Prasavana is depicted in Kishkindha canto where Raama admires and eulogises the rainy season when waiting for Sugreeva help.

विकल स कृतो बाणैः खरो रामेण संयुगे ।  
मत्तो रुधिर गन्धेन तम् एव अभ्यद्रवत् द्रुतम् ॥ ३-३०-२२

संयुगे रामेण बाणैः	= conflict, by Raama, with arrows	विकल विह्वल कृतः	= to torment, made to	मत्तः सः खरः	= is bedevilled, he, that Khara
रुधिर गन्धेन	= with blood, stinking [on body]	द्रुतम् तम् राम एव अभि अद्रवत्	= quickly, to him [Raama,] towards, bolted.		

When Khara is tormented with the arrows of Raama in that conflict he is bedevilled and with his blood stinking body he quickly bolted towards that Raama alone. [3-30-22]

तम् आपतंतम् संरब्धम् कृत अस्त्रो रुधिर आप्लुतम् ।  
अपसर्पत् द्वि त्रि पदम् किञ्चित् त्वरित विक्रमः ॥ ३-३०-२३

कृत अस्त्रः शास्त्रः	= completed, missiles [sciences - one who learnt archery in full-fledged manner] Raama	आ पतन्तम्	= coming, falling - de- scending on	रुधिर आप्लुतम्	= blood, bathed in
संरब्धम्	= boisterous one	तम्	= him on seeing	त्वरित विक्रमः	= in swiftness, valorous one Raama
द्वि त्रि पदम्	= two, three, steps	किञ्चित् अपसर्पत्	= a little, swerved, veered - stepped back.		

When Khara is descending on boisterously with his body bathed in blood, that adept one in the Science of Archery, धनुर् वेद , the scripture on archery, and that valorous Raama, in swiftness lurched a little...say, two or three steps... [3-30-23]

On this back stepping, backtracking, or the scrape Raama took in war, [ scrape - intr. draw back a foot in making a clumsy bow and here without clumsiness of bow] much discussion is available discussing whether Raama can retrace his step or not. It is said that stepping back in war is prohibited for a valorous warrior or to the epical hero. सङ्ग्रामे सङ्ग्रस्थानम् अनिवृत्तिः च - गौतम and many more scriptures say this. And a relaxation to such a stance is said: क्वचित् अति सन्कट विषये सुभटानाम् अभितो अयम् अपसर्पः - वेदान्त देशिक But here Raama is taking a runner back-leg and it is not to be construed as an act of cowardice. Dharmaakuutam clarifies this as:

वस्च शत्रु वधे कामयमान रामस्य धनुषि बाण सन्धान आदि सौकर्यार्थम् अपसर्पणम् रामेण कृतम् भूषणम् एव न तु दूषणम्।  
अत एव मूले अपसर्पणे कृत अस्त्रम् एव हेतुमत्वेन महर्षिणा उपन्यस्थम् ।  
अनन्तर श्लोकेन खर वधाय शर सन्धान मोक्षण आदि प्रतिपादनम् उपपन्नम् भवति।  
भित्त्या अपसर्पणे पुनः शर मोक्ष अनुपपत्तो रिति। द्रुक्

Wishing to eliminate the demon Raama has taken a back step. It is only to have a leeway between his target, arrow, and arrow-flinging place... In the verse itself the great-sage Valmiki incorporated words like कृत अस्त्र that Raama is an exponent in archery [keeping some doubting Thomas in view.] Further, in the next few verses Raama eliminates Khara, thus it is not an act of cowardice...

More so, some scholars hold that this verse has got grammatical glitches, some ancient mms reads this verse as, even though this verse too has the word अपसर्पण scrape:

तम् आपतन्तम् वेगेन ईप्तास्यम् रुधिर प्लुतम्।  
अपसृत्य ततः स्थानात् दृष्ट्वा त्वरित विक्रमः ॥

ततः पावक संकाशम् वधाय समरे शरम् ।  
खरस्य रामो जग्राह ब्रह्म दण्डम् इव अपरम् ॥ ३-३०-२४

ततः	= then	रामः	= Raama	खरस्य वधाय	= for Khara, to eliminat- ing
पावक संकाशम्	= , Ritual-fire, similar to	अपरम् ब्रह्म दण्डम् इव	= another - secondary, Brahma, shaft [mis- sile,] as with such a	शरम्	= arrow
समरे जग्राह	= in that conflict, taken.				

Then, Raama snatched an arrow which is similar to the Ritual-fire, and secondary only to the ultimate missile, namely the Brahma-missile, for the elimination of Khara in war. [3-30-24]

स तत् दत्तम् मघवता सुर राजेन धीमता ।  
संदधे च स धर्मात्मा मुमोच च खरम् प्रति ॥ ३-३०-२५

धर्मात्मा	=	virtue-souled one	सः	=	he that Raama	धीमता	=	by sensible one, pros-
						मघवता सुर		perous one, gods, king
						राजेन		of - namely Indra
दत्तम्	=	given	तत्	=	that [particular arrow]	सम् दधे च	=	fitted on bow, also
खरम् प्रति	=	Khara, towards	मुमोच च	=	released, also.			

That particular arrow is made available to Raama through Sage Agastya by the king of gods, namely Indra, because Indra is a sensible one about the future course of events, and he is also prosperous in securing impossible weaponry, and now Raama fitted such an arrow on his bow and released it towards Khara. [3-30-25]

स विमुक्तो महाबाणो निर्घात सम निःस्वनः ।  
रामेण धनुरायम्य खरस्य उरसि च आपतत् ॥ ३-३०-२६

रामेण	=	by Raama	धनुः आयम्य	=	bow, bending - by stretching bowstring to ear	खरस्य उरसि	=	on Khara, chest, re-
						विमुक्तः		leased
निर्घात	=	out, falling, [with electric-force, viz., thunderbolt]	सम	=	Similar to	निःस्वनः	=	out, roaring - thunderous
सः महाबाणः	=	that, great - formidable, arrow	आपतत्	=	came, and fell [on Khara chest.]			

That formidable arrow is promptly released on Raama stretching the bowstring up to his ear, bending bow almost to a circularity, and which arrow is thunderous while in egress like the thunder of a thunderbolt, and that has come and plunged in the chest of Khara. [3-30-26]

स पपात खरो भूमौ दह्यमानः शर अग्निना ।  
रुद्रेण एव विनिर्दग्धः श्वेत अरण्ये यथा अन्धकः ॥ ३-३०-२७

शर अग्निना	=	by arrow, radiation, being burnt	सः खरः	=	that, Khara	श्वेत अरण्ये	=	in White, forest
रुद्रेण	=	by Rudra, very, completely, burnt	अन्धकः यथा	=	Andhaka, as with	भूमौ पपात	=	on earth, fell down.
विनिर्दग्धः								
निर्दग्धः								

Khara fell down on to earth and on being burnt by the radiation of that arrow he is like demon Andhaka, who once was very completely burnt by Rudra in Shveta-araNya, the White-forest. [3-30-27]

Andhaka is the son of Danu, the wife of Kashyapa Prajaapati, and her progeny is termed as daanava-s, demons. Shiva burns this Andhaka with his Third-eye in Shveta-forest, which is said to be at the confluence point of

River Kauvery in ocean.

स वृत्र इव वज्रेण फेनेन नमुचिर् यथाअ ।  
बलो वा इन्द्र अशनि हतो निपपात हतः खरः ॥ ३-३०-२८

सः खरः	= he that Khara	हतः	= when eliminated	वज्रेण वृत्र इव	= with Thunderbolt of Indra, demon Vritta, like
फेनेन नमुचिः	= by froth [of blood,] demon Namuchi, like	इन्द्र अशनि	= by Indra, Thunderbolt, eliminated	बलः वा	= demon Bala, or
यथा					
निपपात नि प	= fell down - brought down.				
पात					

As with fall of demon Vritta or fall of demon Bala who are eliminated by Indra with his Thunderbolt, or as with the collapse of demon Namuchi who is eliminated by the same Indra just with forth or foam, Khara too is brought down. [3-30-28]

The demon Namuchi secures a boon from the gods that he may not die by wetness or dryness, so Indra uses foam and forth, which are neither wet nor dry, to eliminated him.

एतस्मिन् अंतरे देवाः चारणयोः सह संगताः ।  
दुन्दुभिः च अभिनिघ्नन्तः पुष्प वर्ष समन्ततः ॥ ३-३०-२९  
रामस्य उपरि संहृष्टा ववर्षुः विस्मिताः तदा ।

एतस्मिन् अंतरे	= in this, meantime	देवाः चारणयोः सह संगताः	= gods, carana-s [celestials,] along with, on gathering	सम हृष्टा	= well-pleased
दुन्दुभिः अभिनिघ्नन्तः	= drums, also, all over, well, drummed	तदा विस्मिताः	= then, amazed	रामस्य उपरि	= on Raama, above
अभि नि घ्नन्तः					
समन्ततः	= from all over	पुष्प वर्ष ववर्षुः	= flowers, rain, showered.		

In this meantime gods gathering along with carana-s drummed celestial drums from all over and showered flowers on Raama from all over. [3-30-29, 30a]

अर्थ अधिक मुहूर्तेन रामेण निशितैः शरैः ॥ ३-३०-३०  
चतुर् दश सहस्राणि रक्षसाम् काम रूपिणाम् ।  
खर दूषण मुख्यानाम् निहतानि महामृधे ॥ ३-३०-३१

रामेण	= by Raama	अर्थ अधिक मुहूर्तेन	= in half, more, one muhurta [hour]	निशितैः शरैः	= with sharp, arrows
महा मृधे	= in extreme, crack-down	खर दूषण मुख्यानाम्	= Khara, Duushana, chieftains	रक्षसाम्	= of demons

काम रूपिणाम्	= by wish, guise- changers	चतुर दश सहस्राणि	= four, ten, thousand [fourteen thousand]	निहतानि	= are eliminated.
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And those gods and other celestials in their amazement said among themselves that in one and half hours, say seventy two minutes of this extreme crack-down Raama with his sharp arrows has eradicated fourteen thousand guise changing demons, including their chieftains Khara and Duushana. [3-30-30b, 31]

अहो बत महत् कर्म रामस्य विदित आत्मनः ।  
अहो वीर्यम् अहो दार्व्यम् विष्णोः इव हि दृश्यते ॥ ३-३०-३२  
इति एवम् उक्त्वा ते सर्वे ययुः देवा यथा आगतम् ।

विदित आत्मनः	= shrewd, souled	रामस्य	= of Raama	महत् कर्म	= great, deed
अहो बत	= aha, Surprising	अहो वीर्यम्	= what, a valour	अहो दार्व्यम्	= what, a fortitude
विष्णोः इव	= of Vishnu [valour, for- titude etc]	दृश्यते हि	= seems to be, really	इति एवम्	= thus, that way, saying
सर्वे ते देवा	= all, those, gods	यथा आगतम् ययुः	= as, they came, went away.	उक्त्वा	

Aha! Surprising is this great deed of Raama, the shrewd-soul, what a valour, what a fortitude, really, his valour and fortitude are like those of Vishnu... Thus saying that way all of those gods have gone away as the have come. [3-30-32, 33a]

ततो राज ऋषयः सर्वे सम्गताः परम ऋषयः ॥ ३-३०-३३  
सभाज्य मुदिता रामम् स अगस्त्या इदम् अब्रुवन् ।

ततः	= then	सर्वे राज ऋषयः	= all, kingly, sages	स अगस्त्या	= with, Agastya
परम ऋषयः	= with elite, sages, fore- gathering	मुदिता	= delighted	रामम् स	= Raama, on adoring
इदम्	= this, said.			भाज्य	
अब्रुवन्					

All the kingly-sages and elite-sages along with Sage Agastya, who as incidentally came here to witness the victory of Raama, then on foregathering near at Raama delightedly said this on adoring him. [3-30-33b, 34a]

एतत् अर्थम् महातेजा महेन्द्रः पाक शासनः ॥ ३-३०-३४  
शरभंग आश्रमम् पुण्यम् आजगाम पुरंदरः ।

पाक शासनः	= demon Paka, con- troller of	महातेजा	= great-resplendent	पुरंदरः	= enemy-city destroyer
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महेन्द्रः	= Indra	एतत् अर्थम्	= for this, purpose alone	पुण्यम्	= meritorious, to
				शरभन्ना	Sharabhanga, her-
				आश्रमम्	mitage, came to.
				आजगाम	

He that great-resplendent one, the controller of demon Paka, and the destroyer of enemy cities, namely Indra, once came to the meritorious hermitage of Sage Sharabhanga only for the purpose such an elimination of demons. [3-30-34b, 35a]

आनीतः त्वम् इमम् देशम् उपायेन महर्षिभिः ॥ ३-३०-३५  
एषाम् वध अर्थम् शत्रूणाम् रक्षसाम् पाप कर्मणाम्।

शत्रूणाम्	= enemies	पाप	= demons, evil, doers	एषाम्	= these, of demons
वध अर्थम्	= for eradication, purpose of	कर्मणाम्		रक्षसाम्	
इमम् देशम्	= to this, countryside,	त्वम्	= you	महर्षिभिः	= by sages, with ideation
आनीतः	you are brought.			उपायेन	

For the purpose of eradicating these demons who are the evildoers by nature and the natural enemies to saintly people you are led to this countryside by the great sages with an ideation. [3-30-35b, 36a]

तत् इदम् नः कृतम् कार्यम् त्वया दशरथ आत्मज ॥ ३-३०-३६  
स्व धर्मम् प्रचरिष्यन्ति दण्डकेषु महर्षयः ।

दशरथ	= oh, Dasharatha, son	तत् इदम्	= that, this, task, by you,	महर्षयः	= great-sages, in Dan-
आत्मज		कार्यम् त्वया	is done	दण्डकेषु	daka
		कृतम्			
स्व धर्मम्	= their own [of sages,]				
प्रचरिष्यन्ति	duties, well-practise.				
प्र चर् इष्यति					

That which is the task of ours it is accomplished by you, oh, son of Dasharatha, now that Dandaka is unimpeded these great-sages will be practising their respective sacred devours in it. Thus, the sages expressed their thanksgiving. [3-30-36b, 37a]

एतस्मिन् अनंतरे वीरो लक्ष्मणः सह सीतया ॥ ३-३०-३७  
गिरि दुर्गात् विनिष्क्रम्य संविवेश आश्रमम् सुखी ।

एतस्मिन्	= in this, meanwhile	वीरः	= brave, Lakshmana,	गिरि दुर्गात्	= mountain, from cave,
अनंतरे		लक्ष्मणः सह	with, Sita	विनिष्क्रम्य	verily, exiting
		सीतया			
सुखी	= who is happy	आश्रमम्	= to [their own] her-		
	[charmed for Raama	संविवेश	mitage, well entered.		
	victory]	सम् विवेश			

In the meanwhile the brave Lakshmana exiting from the mountain cave came along with Sita to their hermitage, and he is charmed at the victory of his brother Raama. [3-30-37b, 38a]

ततो रामः तु विजयी पूज्यमानो महर्षिभिः ॥ ३-३०-३८  
प्रविवेश आश्रमम् वीरो लक्ष्मणेन अभिपूजितः ।

ततः	= then	विजयी वीरः	= victorious, brave man,	महर्षिभिः	= by great-sages, being
लक्ष्मणेन	= by Lakshmana, com-	रामः तु	Raama, but	पूज्यमानः	reverenced
अभि पूजितः	ing towards, greeted	आश्रमम्	= hermitage, entered.		
		प्रविवेश			

And then that brave and victories Raama too came towards hermitage while great-sages revered him, and he entered the hermitage while Lakshmana came forward to greet him. [3-30-38b, 39a]

तम् दृष्ट्वा शत्रु हन्तारम् महर्षीणाम् सुख आवहम् ॥ ३-३०-३९  
बभूव हृष्टा वैदेही भर्तारम् परिष्वजे ।

वैदेही	= Sita	शत्रु	= enemy, eliminator	महर्षीणाम्	= for great-sages, re-
		हन्तारम्		सुख	joice, accorder
तम् भर्तारम्	= him, her husband, on	हृष्टा बभूव	= became, rejoiced	आवहम्	
दृष्ट्वा	seeing			परिष्वजे	= embraced.

And Sita on seeing her husband, the eliminator of enemies and accorder of happiness to sages, embraced her husband Raama, rejoicingly. [3-30-39b, 40a]

मुदा परमया युक्ता दृष्ट्वा रक्षो गणान् हतान् ।  
रामम् च एव अव्ययम् दृष्ट्वा तुतोष जनक आत्मजा ॥ ३-३०-४०

जनक	= Janaka, daughter	हतान् रक्षः	= eliminated, demon,	परमया मुदा	= with extreme, rapture,
आत्मजा		गणान् दृष्ट्वा	hordes, on seeing	युक्ता	along with
रामम् च एव	= Raama, also, thus	अ व्ययम्	= not, scathed, on ob-	तुतोष	= gladdened for her-
		दृष्ट्वा	serving		self, with sniggering
					smiles, with smiles
					hid behind lips, soft-
					pedalled smiles.

Janaka daughter Sita on seeing the hordes of demons eliminated, and even on observing her husband is also scatheless, she is all-smiles for him smiling sniggeringly. [3-30-40]

Any wife on seeing her husband returning from a risky journey will embrace her husband delightfully, and nothing special about it. But the commentators attach a great significance to this situation.

Firstly Sita is हृष्टा exultant... more than happiness. Raama victory is the cause for that. सति धर्मिणि धर्माः nature will have its own peculiar property... Raama victory is the peculiar property धर्मि , and the exultancy caused is its nature धर्म . हृष्टा exulted thrilling, hair-raising, electrifying as though the inner joy is going to outburst through the skin pores... Such is the joy of Sita.

The cause for the extreme exultancy is said next. ऐदेहि , is the daughter of Videha King, Janaka and when she is said so, it is remembered that मिथिल अधिपतिः वीरः Mithila king is the bravest of the brave... Thus, she is aware what bravery and victory are, and knowing that she hailed her victorious husband, for she is a worthy princess. भर्तारम् परिष्वजे husband, embraced... Is Raama a husband of Sita or to total Universe? लोक भर्तारम् सुषुवेय . He is the husband of the total Universe. When she is the mother of all beings in the universe, and when her husband protects her progeny from the evildoers, will she not embrace that husband of hers, as well as of the Universe? The word भर्त one who bears... and this Raama has no other burden to bear, except the Universe.

This embracing is परिष्वजे परि स स्वजे wholly embraced. She embraced him from all over and fomented his war-wounds with her warm breasts. Then, why for this much happy hugging? It is replied: महर्षीणाम् सुख आवहम् परिष्वजे one who brought comfort to great-sages, him she embraced... The great-sages are her children, supplicating her to recommend to the Supreme Being to bestow His grace for their salvation. Since Raama brought some relief by his paternal affection to these children-like sages, she is happy and hugging.

Sita came out of a mountain cave and embraced Raama. This suggests that the innate soul शेषि on the advice of a teacher, after leaving the cave-like living being, is released from bondages and embraces the master शेषिन् . This is the same predicament for her in Sundara Kanda, where the teacher Hanuma advises her to come with him, but she refuses, because her lord alone has to come conquering, as he has done now as far as her confinement is concerned. Here she is put in cave and guarded by Lakshmana, unlike demonesses guarding her in open-air gardens in Lanka. She came out of the cave and is joining her husband. Govindaraja.

Next, Maheshvara Tirtha records: तम् दृष्ट्वा शत्रु हन्तारम् at him Raama, on seeing, enemy, eliminator... in that compound: तम् at him... that Raama, which one-Raama assumed himself as fourteen thousand Raama-s, appearing as each to each demon at the time of war, with his divinely gracious aspect दिव्य मङ्गल विग्रह and eliminated all demons, that Raama she saw. ते तु यावन्त एवाङ्गौ तावान् तु ददृशे सतैः As many demons are there, so many Raama-s are there on the battlefield.



तम् at him... who eliminated fourteen thousand demons, single-handedly, , that too in seventy two minutes. These demons are so far undaunted even by Indra with all his forces. Raama defeated such demons without any damage to his person, अ व्ययम् unscathed, undamaged... and very easily also... at such a Raama Sita saw.

तम् him who looks girlish. Sita once said that Raama is girly not only in his looks but also in bravery, perhaps.

राम जामातरम् प्राप्य स्त्रियम् पुरुष विग्रहम् Ayodhya Part I, 30-3. When Raama dissuades Sita from coming to forests, Sita said to Raama, my father is the King of Mithila and he may think that you have left me behind at Ayodhya unable to protect me in forests... thus my father may also think that he got a girl as his son-in-law in you... Through this is a tongue-in-cheek expression Sita reminded Raama at that situation of his मोहनि रूप getup of Mohini... which he assumed at the time of churning Milky Ocean, it is her womanhood that spoke like that. Though not then, even now Raama looks girlishly pleasant, if he is not summoning wrath upon him, as per his attributes, पुण्डरिक विशाल अक्ष सोमवत् प्रिय दर्शनः lotus-petal-eyed, moon-like-delightful-aspect... And he becomes unsightly, only if angered. Such a girlish Raama has won war, and at him Sita saw in admiration about his mannishness. Now her father Janaka will definitely appreciate his son-in-law Raama. King Janaka is a result-oriented king, as said in Gita, 3-20: कर्मणि एवहि सम्सिद्धम् आस्थितः जनकादयः Janaka and others are involved in self-less- result-oriented deeds... and facing him without results is impossible. Thus Sita opinion is my father Janaka who is result-oriented and self-less in his pursuits, he will now appreciate Raama, since Raama has also accomplished a self-less pursuit in saving the sages...

तम् शत्रु हन्तारम् at him... who has annihilated the enemies in war... as he has annihilated troops and troops of unwieldy demons as said at:

तैः धनूङ्घ्रिष ध्वज अग्राणि चर्माणि च शिराङ्घ्रि च ॥ ३-२५-२१

अन्द् अत् बहून् स हस्त आभरणान् ऊरून् करि कर उपमान्। ३-२५-२२

आ and also who later said that he will emerge, as and when needed to eradicate vice, as at परित्रणाय साधूनाम् विनाशाय च दुष्कृताम् - Geeta ४-८ And Sita saw at such an omnipotent Being who is an eliminator of evil.

महर्षिणाम् सुख आवहम् for great-sages, accorder of comfort... दृष्ट्वा वैदेही बभूव on seeing Vaidehi became... she became one with herself भू सत्तायाम् . When it is said आत्मा वै पुरुषस्य दारा wife indeed is the soul of man... that

soul of Raama, namely Sita is so far in a dilemma, because Raama is a lone-warrior against fourteen-thousand demons and his safe return is ambiguous. Now that he remained unhurt, that soul called Sita, has regained her abode in Raama. Then हृष्ट परिष्वजे delightfully embraced... Maheshvara Tiirtha.

Dharmaakuutam also derives the same meanings, but with reference to dharma:

सीता -- अनपराधि राक्षस जन वधो न उचित इति वैदेही कृत प्रतिषेधम् अपि - अप्यहम् जीवितम् जह्याम् त्वाम् वा सिते - इति प्रकारेण अनादृत्य - चतुर्दश सहस्राणि राक्षस -- एकरुच रामो -- इति ऋषि जनानाम् अपि सम्शयिते उद्धे क्रूरतरान् राक्षसान् हत्वा - अव्यथो यो रामः तादृशः परामृश्यते -- सीता -- तथा च - शत्रु हन्तारम् महर्षिणाम् सुख आवहम् -- इति - अव्यधम् इति च विशेषणानि उपपन्नानि भवन्ति -- अत एव एते अर्था उत्तर स्लोकाभ्याम् उपसम्हृताः

ततः तु तम् राक्षस संघ मर्दनम्स पूज्यमानम् मुदितैः महात्मभिः ।  
पुनः परिष्वज्य मुदा अन्वित आनना बभूव हृष्टा जनक आत्मजा तदा ॥ ३-३०-४१

ततः	= then	मुदा अन्वित	= delight, having [beam- ing with,] with visage	जनक	= Janaka, daughter
राक्षस सन्ध	= demonic, troops, elim- inator of	मुदितैः	= with delighted, great	आत्मजा	
मर्दनम्		महात्मभिः	= sages	स	= with, adorability - who
सुच् अस् हे	= him, at that Raama	पुनः	= again, embraced	पूज्यमानम्	= adore him
इस् तम्		परिष्वज्य		तदा हृष्टा	= then, rapturous, she
				बभूव	= became.

She whose face is beaming with delight that Sita, the daughter Janaka, on seeing Raama who has eliminated demonic troops, and whom great-sages are worshipping, again embraced him and became rapturous. [3-30-41].

### Khara's elimination

Anytime an evil-force is eliminated by any divinity the fruits of its reading/listening is said at conclusion. For the annihilation of Khara there is such an epilogue फल श्रुति quoted by Maheshvara Tiirtha.

श्रुत्वा श्री राम विजयम् पाप बधात् प्रमुच्यते।  
तथैव सृन्खला बन्धात् ऋण बन्धात् विमुच्यते।  
श्रुत्वा पुष्पवती नारी तनयम् वम्श वर्धनम्।  
लभते राघवेन्द्रस्य प्रसादात् कीर्ति वर्धनम्॥ स्कान्द पुराण

On hearing Raama's victory one will be freed from shackles of sins, also from the chains of punishment, also from the entanglement of debt... should a bride hear this she begets son, who enhances dynasty... and by the grace of Raghava, enriched is the renown... स्कान्द पुराण.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे त्रिंश सर्गः ॥

Thus completes 30<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage  
and the oldest epic.

## 31 Sarga 31 - एकत्रिंश सर्ग

## Akampana's Repot To Ravana

Introduction -

A spy of Ravana named Akampana rushes to him to break the news of annihilation of Janasthaana by Raama. He suggests Ravana to abduct Sita. Because parting with Sita causes grief to Raama and thereby he dies. On thinking for while, Ravana goes to Mareecha seeking his help in abducting Sita. Mareecha while explaining Raama capabilities, reminds us of the incarnations of Vishnu, and advises Ravana to be content with what he has.

**Comment:**his chapter is removed from the critical edition and retained by traditional versions There are discussions on this chapter whether it is the original work or an interpolated one. Some more details are given in the endnote. Akampana character inevitably has continuity in the war scene at the end.

त्वरमणः ततो गत्वा जनस्थानात् अकंपनः ।  
प्रविश्य लंकाम् वेगेन रावणम् वाक्यम् अब्रवीत् ॥ ३-३१-१

ततः	= then	अकम्पनः	= Akampana, hurriedly	जनस्थानात्	= from Janasthaana, on
वेगेन	= speedily, Lanka, enter-	त्वरमणः		गत्वा	going
लंकाम्	ing	रावणम्	= to Ravana, word,		
प्रविश्य		वाक्यम्	spoke.		
		अब्रवीत्			

Then on going hurriedly from Janasthaana and on speedily entering Lanka Akampana spoke these words to Ravana. [3-31-1]

जनस्थान स्थिता राजन् रक्षसा बहवो हताः ।  
खरः च निहतः संख्ये कथंचित् अहम् आगतः ॥ ३-३१-२

राजन्	= oh, king	जनस्थान	= in Janasthaana, posi-	बहवः रक्षसा	= many, demons, are
संख्ये खरः	= in war, Khara, also,	स्थिता	tioned	हताः	killed
च निहतः	killed	अहम्	= I have, somehow,		
		कथंचित्	come here.		
		आगतः			

Oh, king, many demons positioned in Janasthaana are killed, Khara is also killed in war, and somehow I have come here. [3-31-2]

dhvani/allusion: Janasthaana is the castle-gateway to Lanka. Lanka is a city built within its castle-walls and it has no countrysides or villages at least, annexing it. If Janasthaana is ruined, Lanka is also going ruin soon, because none can crossover the bulwark-like-Janasthaana. raajan oh, king of demons... when demons in Janasthaana are ruined, your kingship gets ruined... bahavaH many... not one or two, many demons that are guarding Lanka from Janasthaana are hataaH dead... Then Ravana may ask what is it Khara doing then? kharaH ca Khara, also is dead. By this ca also Trishira, Duushana etc., are also reported as dead.

एवम् उक्तो दशग्रीवः क्रुद्धः समरक्त लोचनः ।  
अकंपनम् उवाच इदम् निर्दहन् इव तेजसा ॥ ३-३१-३

एवम् उक्तः = thus, said to, ten, दश ग्रीवः = faced [ten-voiced, ten-headed] one [Ravana]	क्रुद्धः समरक्त = infuriated, with blood- लोचनः = shot, eyes	अकम्पनम् = to Akampana, spoke, उवाच इदम् = this
चक्षुषा तेजसा = with his [eyes,] radiance, निर्दहन् इव = to burn down [whole world,] as though.		

Thus said, then that ten-faced Ravana is infuriated with bloodshot eyes, and as though to burn down whole world with his radiance he spoke this to Akampana. [3-31-3]

केन भीमम् जनस्थानम् हतम् मम परासुना ।  
को हि सर्वेषु लोकेषु गतिम् न अधिगमिष्यति ॥ ३-३१-४

पर असुना = by one with gone, lives [one whose lives are gone, ci-devant, dead and gone]	केन = by whom	मम भीमम् = my, indomitable, जनस्थानम् = Janasthaana
हतम् = is destroyed गतिम् न = recourse, not, attains, अधिगमिष्यति = indeed - who chose हि = not to survive in any world.	सर्वेषु लोकेषु = in all, worlds	कः = who is it

Who is that dead-and-gone that has destroyed my indomitable Janasthaana? Who is it that has indeed opted for no recourse in all of the worlds? [3-31-4]

न हि मे विप्रियम् कृता शक्यम् मघवता सुखम् ।  
प्रप्तुम् वैश्रवणेन अपि न यमेन च विष्णुना ॥ ३-३१-५

मे वि प्रियम् = to me, against, appreciable [unappreciative deed,] on doing - कृता = evoking indignation	मघवता = by Indra, happiness सुखम् प्रप्तुम्	न शक्यम् हि = to get, not, possible, really
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वैश्रवणेन अपि न च विष्णुना	= by Kubera, even  = not, even, by Vishnu.	न	= not [possible]	यमेन न	= by Yama, no
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Evoking indignation in me it is really impossible for Indra to be happy; even for Kubera - no; for Yama - no; why them, even Vishnu cannot be happy. [3-31-5]

कालस्य च अपि अहम् कलो दहेयम् अपि पावकम् ।  
मृत्युम् मरण धर्मेण संयोजयितुम् उत्सहे ॥ ३-३१-६

अहम् कालस्य च अपि कलः सम् योजयितुम्	= I am, of Time-god, also, even, the [end] Time = to conjoin with	पावकम् अपि दहेयम् उत्सहे	= Fire-god, even, I will burn down = I enthuse - capable of.	मृत्युम् मरण धर्मेण	= Death, deathliness, with the virtue of
---	--	--------------------------------	--	------------------------	---

I am the End-Time for the Time-god himself, I will burn down the Fire-god, and I am capable of conjoining Death with the virtue of deathliness. [3-31-6]

वातस्य तरसा वेगम् निहन्तुम् अपि च उत्सहे ।  
दहेयम् अपि संक्रुद्धः तेजसा आदित्य पावकौ ॥ ३-३१-७

संक्रुद्धः दहेयम् निहन्तुम् उत्सहे	= if enraged = I will incinerate = to kill [ to halt,] I am excited to.	तेजसा तरसा	= with my radiance = by my speed - impetu- osity	आदित्य पावकौ अपि वातस्य वेगम् अपि च	= Sun-god, Fire-god, even = Air-god, speed, also, even
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If I am enraged I will incinerate Sun-god or Fire-god just with my radiance, I will halt even the impetuosity of Wind-god with that of mine. Thus Ravana said about himself. [3-31-7]

तथा क्रुद्धम् दशग्रीवम् कृतांजलिः अकंपनः ।  
भयात् संदिग्धया वचा रावणम् याचते अभयम् ॥ ३-३१-८

अकम्पनः कृत अन्जलिः रावणम् अ भयम् याचते	= Akampana, with adjoined-palms = with Ravana, no, fear [clemency,] besought.	तथा क्रुद्धम् दशग्रीवम्	= in that way, at the en- raged, decahedral de- mon [Ravana]	भयात् संदिग्धया वचा	= with fear, hesitant, with voice
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Akampana with his palms adjoined and voice hesitant with fear sought for the clemency of that decahedral demon Ravana who is enraged in that way. [3-31-8]

The words decahedron, decahedral - a solid figure with ten faces - are the fancied usage for Ten-Throated or Ten-Faced demon. Ravana has also got the name of dashagriiva, and he is a solid demon.

दशग्रीवो अभयम् तस्मै प्रददौ रक्षसाम् वरः ।  
स विस्त्रब्धो अब्रवीत् वाक्यम् असंदिग्धम् अकंपनः ॥ ३-३१-९

रक्षसाम् वरः = among demons, the supreme	दशग्रीवः = ten headed Ravana	तस्मै = to him [to Akampana,] अभयम् = pardon, gave प्रददौ = not, falteringly असंदिग्धम्
सः अकम्पनः = he that, Akampana	विस्त्रब्धः = trusting in	
वाक्यम् = sentence, said. अब्रवीत्		

When the supremo of demons Dasha-griiva pardoned him then that Akampana spoke these words, unfalteringly and trustfully. [3-31-9]

पुत्रो दशरथः ते सिंह संहननो युवा ।  
रामो नाम महास्कंधो वृत्त आयत महाभुजः ॥ ३-३१-१०

सिंह = lion like, in built संहननः	युवा = youthful one	पुत्रः दशरथः = son, of Dasharatha
महा स्कन्धः = with mighty shoulders	वृत्त आयत = round, lengthy, with महा भुजः = great arms	रामः नाम = Raama, one known as
अस्ति = is there.]		

He is a youth whose shoulders are mighty, arms round and lengthy, built like that a lion, who is the son of Dasharatha and known as Raama. [3-31-10]

श्यामः पृथुयशाः श्रीमान् अतुल्य बल विक्रमः ।  
हतः तेन जनस्थाने खरः च सह दूषणः ॥ ३-३१-११

ठत् श्याम = blue-black - in complexion श्यामः	पृथु यशाः = highly, renowned one	अ तुल्य बल = not, matching, in विक्रमः = might, in valour
श्रीमान् = a magnificent one	तेन = by him	जनस्थाने = in Janasthaana
सह दूषणः = with, Duushana,	हतः = killed.	
खरः च = Khara, is also		

He is blue-black in complexion, a highly renowned one with matchless might and valour, a magnificent one such as he is he slew Duushana along with Khara in Janasthaana. [3-31-11]

अकंपन वचः श्रुत्वा रावणो राक्षसाधिप ।  
नागेन्द्र इव निःश्वस्य इदम् वचनम् अब्रवीत् ॥ ३-३१-१२

राक्षस अधिप = demon, chief, Ravana रावणः इदम् = this, words, spoke. वचनम् अब्रवीत्	अकम्पन = Akampana, words, on वचः श्रुत्वा hearing	नाग इन्द्र इव = serpent, kingly, like, निःश्वस्य hissing
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On hearing the words of Akampana, the chief of demons Ravana, spoke these words hissing like a kingly serpent. [3-31-12]

स सुरेन्द्रेण संयुक्तो रामः सर्व अमरैः सह ।  
उपयातो जनस्थानम् ब्रूहि कच्चित् अकंपन ॥ ३-३१-१३

अकम्पन = oh, Akampana सर्व अमरैः = all, immortals - gods, सह along with ब्रूहि = you tell.	सः रामः = that one, Raama संयुक्तः = associated by	सुर इन्द्रेण = with, Indra जनस्थानम् = to Janasthaana, ar- उपयातः rived, whether - that is कच्चित् the question
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The question is whether that Raama arrived at Janasthaana associated with Indra and along with all of the immortal gods? Oh, Akampana, speak about it. [3-31-13]

रावणस्य पुनर् वाक्यम् निशम्य तद् अकंपनः ।  
आचक्षे बलम् तस्य विक्रमम् च महात्मनः ॥ ३-३१-१४

अकम्पनः = Akampana बलम् = about might, valour, विक्रमम् च also	रावणस्य = Ravana, that, sen- तत् वाक्यम् tence, on hearing निशम्य पुनः = again, detailed. आचक्षे	महा = of great-souled one, आत्मनः his - Raama तस्य
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Akampana again detailed about the might and valour of that great souled Raama on hearing that sentence of Ravana. [3-31-14]

रामो नाम महातेजाः श्रेष्ठः सर्व धनुष्मताम् ।  
दिव्य अस्त्र गुण संपन्नः परं धर्म गतो युधि ॥ ३-३१-१५

रामः नाम = Raama, means [not named as] दिव्य अस्त्र = divine, missiles, at- गुण सम्पन्नः tributes, endowed with or पुरन्दर = Indra, equalling.] समः	महातेजाः = great-resplendent युधि = in warfare	सर्व धनुष् = among all, archers, मताम् श्रेष्ठः ablest one परम् धर्म = supreme, in conduct, गतः he has got [conducts himself,
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Raama means someone who is highly resplendent, an ablest archer among all archers, one who is endowed with divine missiles and divine attributes, and he is the one who conducts warfare with a supreme conduct. [3-31-15]

तस्य अनुरूपो बलव्वान् रक्ताक्षो दुन्दुभि स्वनः ।  
कनीयान् लक्ष्मणो भ्राता राका शशि निभ आननः ॥ ३-३१-१६

बलवान्	= a mighty one	रक्त अक्षः	= redly, eyed one	दुन्दुभि स्वनः	= like drumbeat, with a voice
राका शशि निभ आननः	= full-moon, in shine, one with a face	लक्ष्मणः नाम	= Lakshmana [known as]	तस्य	= his [Raama]
अनुरूपः	= selfsame, younger,				
कनीयान्	brother.				
भ्राता					

And a mighty one with redly eyes and drumbeat like voice, and whose face is shiny like the full-moon is Raama selfsame younger brother known as Lakshmana. [3-31-16]

स तेन सह संयुक्तः पावकेन अनिलो यथा ।  
श्रीमान् राज वरः तेन जनस्थानम् निपातितम् ॥ ३-३१-१७

श्रीमान् राज वरः	= glorious one, among princes, best - the nonpareil prince	सः	= he that Raama	अनिलः	= wind, with fire, as
तेन सह संयुक्तः	= with him [with Lakshmana,] along with, associated with	तेन	= by such a [Raama,]	पावकेन यथा	with
		जनस्थानम्	Janasthaana, is destroyed.		
		निपातितम्			

Alike the wind associating with fire this Lakshmana is associated with that glorious and nonpareil prince Raama, and that firestorm, namely Raama, destroyed Janasthaana. [3-31-17]

न एव देवा महत्मनो न अत्र कार्या विचारणा ।  
शरा रामेण तु उत्सृष्टा रुक्मपुंखाः पतत्रिणः ॥ ३-३१-१८  
सर्पाः पंचानना भूत्वा भक्षयन्ति स्म राक्षसान् ।

महत्मनः	= great-souled, gods,	अत्र	= in that matter	विचारणा न	= doubt, need not, be
देवा न एव	they are not, that way			कार्या	done
रामेण	= by Raama, unloosened	रुक्म पुंखाः	= gold, finned, feather-winged, arrows, are	पञ्च आनना	= five, faced, serpents,
उत्सृष्टा		तु पतत्रिणः	but	सर्पाः भूत्वा	on becoming
राक्षसान्	= demons, to consume,				
भक्षयन्ति स्म	they have started to.				

They are not any great souled gods or any heavenly beings as such, hence there is no need to doubt about it. Raama unloosened his gold-finned and feather-winged arrows, which on becoming five-faced serpents started consuming the demons. [3-31-18]

येन येन च गच्छन्ति राक्षसा भय कर्षिताः ॥ ३-३१-१९  
तेन तेन स्म पश्यन्ति रामम् एव अग्रतः स्थितम् ।  
इत्थम् विनाशितम् जनस्थानम् तेन तव अनघ ॥ ३-३१-२०

भय कर्षिताः राक्षसा	= by fear, smitten, demons	येन येन गच्छन्ति च	= by which, by which p way, in whichever pathway, are going, while	तेन तेन	= in that, in that - path- way [everywhere]
अग्रतः स्थितम् तेन	= afore, standing  = by him	रामम् एव पश्यन्ति स्म इत्थम्	= at Raama, alone, are seeing, they became so = in this way	अनघ  तव जनस्थानम् वि नाशितम्	= oh, merited Ravana  = your, Janasthaana, to- tally, ruined.

To whichever nook those demons smitten by fear of those serpent-like are fleeing, they have seeing Raama alone standing afore them in that corner, and oh, merited king Ravana, in this way your Janasthaana is totally ruined by that Raama. [3-31-19b, 20] [3-31-19]

Raama appeared to have assumed fourteen-thousand forms of one राम स्वेच्छा गृहीत देहैः, and appeared confronting on the path of each and every demon who is trying to take shelter in a corner. Raama further appeared in each of the objects the demons wanted to pick up and fight back, say trees, boulders etc. रामम् एव अग्रतः स्थितम् पश्यन्ति - Tiirtha. Because the demons are smitten by fear, that fear reflected one Raama as fourteen thousand Raama-s, and it is not any divine trick or magic done by Raama. - Govindaraja. It is same with Kamsa in Bhaagavata when he sees one Krishna as many Krishna-s in his fear.

अकम्पन अचः श्रुत्वा रावणो वाक्यम् अब्रवीत् ।  
गमिष्यामि जनस्थानम् रामम् हन्तुम् स लक्ष्मणम् ॥ ३-३१-२१

अकम्पन वचः श्रुत्वा	= Akampana, words, on hearing	रावणः वाक्यम् अब्रवीत्	= Ravana, sentence, said	स लक्ष्मणम् रामम् हन्तुम्	= with, Lakshmana, Raama, to kill
जनस्थानम् गमिष्यामि	= to Janasthaana I wish to go.				

On hearing the words of Akampana Ravana said these words, I will to go to Janasthaana to kill Raama along with Lakshmana. [3-31-21]

अथ एवम् उक्ते वचने प्रोवाच इदम् अकंपनः ।

शृणु राजन् यथा वृत्तम् रामस्य बल पौरुषम् ॥ ३-३१-२२

एवम् वचने = this way, sentence, उक्ते while being said	ततः = then	अकम्पनः = Akampana, this, said इदम् प्र उवाच
राजन् = oh, king	यथा वृत्तम् = as, happened [ in actuality]	रामस्य बल = Raama, spirit, grit पौरुषम्
शृणु = you listen.		

When Ravana said so then Akampana said these words in reply, listen, oh, king, what all has happened, and of what in actuality is Raama spirit and grit. [3-31-22]

Akampana is saying that what all has happened to the dead demons is in accordance with their deeds done when they are alive यथा वृत्तम् as they have done inhuman deeds thus they got punishment. These dead demons are the actual troublemakers to the sages at the behest of Ravana. यदा न खलु यज्ञस्य विघ्न कर्ता महाबलः ॥ १-२०-१८ As said by Sage Vishvamitra, Ravana does not cause any hindrances to ritual, but these hench-demons do. So, they reaped the fruits of their actions. Or, रामस्य वृत्तम् इतिहास पुराण प्रकीर्तित वृत्तम् that which is enshrined in legends and mythology, I will tell those aspects of Raama. yathaa vat balam pauruSam as it is his might and grit... I will let you know about them... So said Akampana to Ravana. - Tiirtha.

असाध्यः कुपितो रामो विक्रमेण महायशाः ।

आप गायाः तु पूर्णाया वेगम् परिहरेत् शरैः ॥ ३-३१-२३

महा यशाः = highly renowned, रामः Raama पूर्णाया = plethoric	विक्रमेण अ = by braving against, साध्यः not, conquerable आप गायाः = with waters, coursing - of river	कुपितः रामः = when infuriated वेगम् = onrush
शरैः = with arrows, will curb. परिहरेत्		

Raama, the highly renowned, is invincible just by braving against him, for that Raama in fury can stall the onrush of a plethoric river with his arrows. [3-31-23]

Raama does not tolerate the upheaval of the system thus he becomes infuriated कुपितः as and when anything unwarranted occurs. And this fury is a getup to Raama, but it is not his innate nature because रमयते इति रामः he who delights is Raama... Thus he cannot always become furious. He is invincible just by brute-force विक्रमेण असाध्यः . Thus he is approachable only in accordance with a set system conduct. Further, the word असाध्य is not coupled with any other sub-words उपपद so he is invincible even to Brahma, Rudra, Indra et al. By this Vishnu त्रिविक्रम incarnation is indicated. He can stop, or bifurcate the plethoric river stream just by his intention, leave

alone arrows. भयानक आवर्त शताकुला नदी मार्गम् ददौ सिन्धुः इह श्रियः पतेः -- भागवत In Bhaagavata the tumultuous river gave way to carry Krishna to go to the other side. Thus the incarnation of Krishna, in earlier times, or in the forthcoming eras, is suggested. - Tiirtha. As a river gives way to fishes to swim, his मत्स्य Fish... incarnation is also suggested.

स तारा ग्रह नक्षत्रम् नभः च अपि अवसादयेत् ।  
असौ रामः तु सीदन्तीम् श्रीमान् अभ्युद्धरेत् महीम् ॥ ३-३१-२४

श्रीमान्	= magnificent one, that,	स तारा ग्रह	= with, starlets, planets,	नभः च अपि	= firmament, also, even
असौ रामः तु	Raama, on his part	नक्षत्रम्	stars		that also he can
अव सादयेत्	= to down, he collapses	सीदन्तीम्	= one that is sinking,		
		महीम् अभि	earth, to up, he ele-		
		उद्धरेत्	vates.		

That magnificent Raama can collapse even the firmament along with its starlets, stars and planets, and he even can elevate the earth if it were to collapse. [3-31-24]

By the attributes of stars and planets to the firmament, the Golden-Egg हिरण्य गर्भ is suggested. So, he is the Originator. In the incarnation as विक्रम Dwarf-boy... he set one of his feet on the yonder blue, hence the firmament has no value for him. सीदन्ती महीम् उद्धरेत् Raising the sinking earth is suggestive of बराह Wild Boar... incarnation, where he uplifted drowning earth on the snout of a wild boar. And again सीदन्ती महीम् उद्धरेत् where मही is taken as people, and it is said when people on earth are sinking/collapsing under tyranny, he uplifts them... as he is the ultimate absolver and terminator of the creation. Govindaraja and Tiirtha.

भित्वा वेलाम् समुद्रस्य लोकान् आप्लावयेत् विभुः ।  
वेगम् वा अपि समुद्रस्य वाअयुम् वा विधमेत् शरैः ॥ ३-३१-२५

विभुः	= lord Raama	भित्वा	= breaching,	ocean,	लोकान्	= worlds, he will deluge
		समुद्रस्य	shoreline		आप्लावयेत्	
समुद्रस्य	= of ocean, speed [turbu-	वेलाम्				
वेगम् वा	lence,] or, even	वायुम् वा	= [or that causer of tur-	शरैः	वि	= with arrows, verily,
अपि			bulence,] wind, even if	धमेत्		stalls.

On breaching the shoreline of the ocean with his arrows that lord Raama can deluge worlds, and he can stem the tide of turbulent ocean, or can even stall the agent of that turbulence, namely the wind. [3-31-25]

The deluging worlds suggest s अम्कषण aspect. Govindaraja. Because he deluges all the worlds, he is युग अन्तकः the epoch-ender... The said Air suggests other elements also, like Fire, Water etc., as said in पृथ्वी अप्सु लीयते आपः तेजस लीयते earth merges in waters, waters merges in fire... thus he can stem the tide of all the elements, taking सम्हृत्य from the next verse. Tiirtha.

संहृत्य वा पुनर् लोकान् विक्रमेण महायशाः ।  
शक्तः श्रेष्ठः स पुरुषः स्रष्टुम् पुनर् अपि प्रजाः ॥ ३-३१-२६

वा	= or	महा यशः	= great-glorious one	सः पुरुषः	= he that, among men,
पुनः लोकान्	= again, worlds	विक्रमेण	= by his valour	श्रेष्ठः	ablest one
प्रजाः पुनः	= people [creation,]			संहृत्य	= on destroying [dis-
अपि स्रष्टुम्	again, even, to create,				solving]
शक्तः	he is capable.				

That great valorous and the ablest among humans is capable to destroy all the worlds with his valour, and even capable of creating the people again.

Or,

again dissolving all the worlds into himself, that great contemplator who transcends all is even capable of creating the creation again from out of him. [3-31-26]

The word ष्टि does not mean crafting anything anew. It is from सृज् releasing out... The innate souls jiiva are not created anew, they are ever there. But they emerge out of Brahman and resolve in Him according to their karmic cycle. This is Gita concept. He creates worlds again... indicates that in earlier eras also he is the Creator. विक्रमेण is not always by valorousness but just by contemplation... He can create, rather evolve from his within, because he is महा यशः glorious... since Veda-s say एकोः वै नारायण परा अस्य शक्ति एतस्य वा अ क्षरस्य How a single being can do all these thing? For this it is said सः श्रेष्ठः पुरुषः he is more than, better than, transcendent, to humans... but not best among men as routinely said above. The word पुनः again is used twice, one belongs to the earlier dissolutions and creations and another to the forthcoming ones. Tiirtha.

न हि रामो दशग्रीव शक्यो जेतुम् रणे त्वया ।  
रक्षसाम् वा अपि लोकेन स्वर्गः पाप जनैः इव ॥ ३-३१-२७

दशग्रीव	= oh, Dashagriiva	रामः रणे	= Raama, in war, by you,	रक्षसाम्	= with demons, with the
		त्वया वा	[either]	लोकेन वा	hosts of demons [not
जेतुम्	= to conquer	स्वर्गः पाप	= heavens, by sinning,	अपि	world,] or, even
		जनैः इव	people, like [as if con-	न शक्यः हि	= not, possible, indeed.
			quered]		

Oh, Dashagriiva, it is impossible to conquer that Raama in war for your, either singly or along with the hosts of the demon-supporters of yours, as one heaven cannot be won by many sinners. [3-31-27]

Ravana may question this spy as, When I am a ten-headed-demon, and he is single headed-human, why cannot I conquer him? The reply is you cannot, because you have only ten heads whereas each of the two broth-

ers has सहस्र शीर्षा पुरुष सहस्र अक्षः॥ । thousands of heads and thousands of eyes... They are invincible whether you attack him singly or along with hosts of other sinister demons of your like, namely Namuchi, Hiranayakashyapa, Shambara et al. No one can conquer him. The analogy is like this. Though there are many sinners in many worlds, all put together are not able to conquer one single heaven. Tirtha. अनेन पापिष्ठैः स्वर्गः प्राप्तुम् न शक्यत इति उक्तम् - - अनेन सुकृतिनाम् स्वर्गः पापिष्ठानाम् नरक इति सूचितम् - dk .

न तम् वध्यम् अहम् मन्ये सर्वैः देव असुरैः अपि ।  
अयम् अस्य वध उपाय तत् एकमनाः शृणु ॥ ३-३१-२८

सर्वैः देव = by all, gods, demons, असुरैः अपि even	तम् = him, Raama	वध्यम् = as killable
अहम् न = I, do not, think	अस्य वध = him, to kill, idea	अयम् = is this one
मन्ये	उपाय	
तत् मम = that, from me	एक मनाः = that, single, minded शृणु [attentively,] you listen.	

I do not think that he is killable even for all god and demons, and this is the idea to kill him, and to this you may listen attentively. [3-31-28]

The gods and demons... is said in plural, देव असुरैः even then sarva all is also incorporated. This is to say that even in the forthcoming eras also he is invincible. Then the spy says an unasked for opinion, अहम् मन्ये ---- I admit... that he is unkillable... though I belong to the clan of demons, on seeing Raama valour in person, some wisdom dawned on me by the merit of my earlier births, but you are not able to open your eyes as yet, because you are still a stupid... आसुरीम् योनिम् आपना मूढा जन्मनि जन्मनि॥ । Geeta १६-२० . Tirtha.

Sage Valmiki is speaking through the tongue of this Akampana, the spy, about the invincibility of Raama. Govindaraja.

भार्या तस्य उत्तमा लोके सीता नाम सुमध्यमा ।  
श्यामा सम विभक्त अंगी स्त्री रत्नम् रत्न बूषिता ॥ ३-३१-२९

लोके = in world	उत्तमा = an excellent [woman]	श्यामा = youthful
सम विभक्त = well, divided [symmetrical,] limbed	स्त्री रत्नम् = lady, jewele-like	रत्न बूषिता = with jewels [jewellery,] adorned with
अङ्गी		
सीता नाम = Sita, known as	सु मध्यमा = slender, waisted one	तस्य भार्या = is his, wife.

An excellent woman in the world is there, a youthful one with symmetrical limbs, a jewel-like lady adorned with jewellery, that slender-waisted one who is known as Sita is his wife. [3-31-29]

न एव देवी न गन्धर्वी न अप्सरा न च पद्मिनी ।  
तुल्या सीमन्तिनी तस्या मानुषी तु कुतो भवेत् ॥ ३-३१-३०

तस्याः तुल्या = her, equalling - liken सीमन्तिनी to, mature one अप्सरा न = apsara-female, no	देवी न एव = goddess, not, thus पन्नगी न च = pannaga-female, not, even	गन्धर्वी न = gandharva-female, no मानुषी तु = woman, but, where, कुतः भवेत् will be.
--	---	--

No goddess can be likened to that mature lady; a gandharva female - no; a apsara female - no; a pannaga female -no, then how can there be a woman of her like? [3-31-30]

तस्य अपहर भार्याम् त्वम् तम् प्रमथ्य महावने ।  
सीताया रहितो रामो न च एव हि भविष्यति ॥ ३-३१-३१

त्वम् = you तस्य भार्याम् = his, wife, you steal - अपहर abduct	महावने = in great-forest - in wilderness, solitude रामः सीताया = Raama, Sita, reft of रहितः	प्रमथ्य = forcefully न भविष्यति = not, exists, that way, एव हि indeed.
--	--	--

You forcefully abduct his wife when she is in solitude, and indeed Raama will not exist reft of Sita. Akampana advised Ravana in this way. [3-31-31]

Govindaraja says that this Akampana is talking like an enlightened sage, and Maheshvara Tiirtha says that a divine wisdom has dawned on this spy just now. Then the question that arises is: How a sagacious spy prompted Ravana to abduct Sita? There are two answers for this.

1. Any employee is a half-slave to his master, अर्थ दासा जनाः सर्वे as the money paid makes one a slave of the payer. This spy prompted Ravana in that way because he knows that Ravana is womaniser. Like-king-like-subjects यथा राजा तथा प्रजाः thus great-demons think alike. Further Ravana did not ask for the triggering point for the elimination of these many demons. If Ravana questions about it, Akampana had to say that Ravana own sister Shuurpanakha wanted to debauch. Then Ravana rage multiplies and he may even kill Akampana.
2. All the sages, including Agastya, have declared to Raama that they have planned to bring Raama to Janasthaana only to eliminate the demons at Janasthaana and going further from Janasthaana to Lanka and eliminating Ravana is Raama headache. Which happens owing to Sita. आनीतः त्वम् इमम् देशम् उपायेन महर्षिभिः ॥ ३-३०-३५ Thus this sagacious Akampana is plotting to bring Sita firstly, for whom Raama comes conquering Ravana, and then the demons on earth will be eradicated. Without Janasthaana Lanka is nothing but an open-door castle. So, the sages paved way for Raama through Janasthaana to Lanka.

अरोचयत् तद् वाक्यम् रावणो राक्षस अधिपः ।  
चिंतयित्वा महाबाहुः अकंपनम् उवाच ॥ ३-३१-३२

राक्षस = demons, chief, Ravana अधिपः सबणः	तद् वाक्यम् = that, word [idea,] अरोचयत् favoured	महा बाहुः = mighty armed Ravana
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चिन्तयित्वा	= thought of it	अकम्पनम्	= to Akampana, spoke.
		उवाच	

The chief of demons Ravana favouring that idea thought of it and that mighty armed Ravana then spoke to Akampana. [3-31-32]

बाढम् कल्यम् गमिष्यामि हि एकः सारथिना सह ।  
आनेष्यामि च वैदेहीम् इमाम् हृष्टो महा पुरीम् ॥ ३-३१-३३

बाढम्	= Agreed!	कल्यम्	= in early morning	एकः	= alone
सारथिना सह	= charioteer, with	गमिष्यामि हि	= i will go, indeed	हृष्टः	= delightedly
वैदेहीम्	= Vaidehi, to this, great,	आनेष्यामि च	= I wish to lead her in,		
इमाम् महा	city - elegant Lanka		also.		
पुरीम्					

Agreed! I wish to go alone early in the morning with a charioteer and I delightfully wish to lead Vaidehi into the elegant city Lanka. Ravana declared that way. [3-31-33]

तत् एवम् उक्त्वा प्रययौ खर युक्तेन रावणः ।  
रथेन आदित्य वर्णेन दिशः सर्वाः प्रकाशयन् ॥ ३-३१-३४

रावणः तत्	= Ravana, that, that way,	खर युक्तेन	= mules [like animals,]	आदित्य	= sun-like, in dazzle
एवम् उक्त्वा	on saying		yoked with	वर्णेन	
रथेन	= with chariot	सर्वाः दिशः	= all, directions, making	प्रययौ	= journeyed.
		प्रकाशयन्	to glitter		

Saying so Ravana journeyed in a chariot that is yoked with mule-like horses, and that has the dazzling of the sun, whereby all the directions are made to glitter. [3-31-34]

स रथो राक्षस इंद्रस्य नक्षत्र पथगो महान् ।  
चंचूर्यमानः शुशुभे जलदे चंद्रमा इव ॥ ३-३१-३५

राक्षस	= of demon, lord	चंचूर्यमानः	= while speedily pro-	नक्षत्र पथ गः	= on starry, way, while
इन्द्रस्य		सन्चार्यमाणः	gressing		going
महान्	= great one [opalescent	सः रथः	= that, chariot	जलदे	= in clouds, moon, as
	chariot - French opale			चन्द्रमा इव	with
	or Latin opalus, prob-				
	ably ultimately from				
	Sanskrit upalas -- pre-				
	cious stone ]				
शु शुभे	= verily, shone forth.				

That opalescent chariot of the lord of demons while speedily progressing through starry way shone forth as if it is the moon in clouds. [3-31-35]



स दूरे च आश्रमम् गत्वा ताटकेयम् उपागतम् ।  
मारीचेन अर्चितो राजा भक्ष्य भोज्यैः अमानुषैः ॥ ३-३१-३६

सः	= he that Ravana	दूरे	= at a distant place	मारेच	= [Maareecha,] to her-
				आश्रमम्	mitage, on going
				गत्वा	
ताटकेयम्	= by Taka son, ap-	अ मानुषैः	= unavailable, to hu-	मारीचेन	= by Maareecha
उपागतम्	proached - received	भक्ष्य भोज्यैः	mans, with sweet-		
			meats, savouries		
राजा	= king	अर्चितः	= is venerated.		

On going to the hermitage of Maareecha which is at a distant place Maareecha the son of Tataka received Ravana and venerated that king of demons with sweetmeats and savouries that are unavailable to humans. [3-31-36]

The food items bhakshya are the supplementary items like laddu-s, jilebi, etc., and the like, whereas the bhojya items are boiled-rice, wheat-bread etc., the staple food items. The word a+maanuSaiH may also mean inhuman but nowhere we find Ravana taking such a lowly food.

तम् स्वयम् पूजयित्वा तु आसनेन उदकेन च ।  
अर्थ उपहितया वाचा मारीचो वाक्यम् अब्रवीत् ॥ ३-३१-३७

मारीचः तम्	= Maareecha, him -	स्वयम्	= in person, on worship-	अर्थ	= meaning, inclusive,
आसनेन	Ravana, with [proper]	पूजयित्वा तु	ping [attending to]	उपहितया	words
उदकेन च	seat, by water, also			वाचा	
वाक्यम्	= , sentence, spoke.				
अब्रवीत्					

Offering proper seat and water for washing feet and hands Maareecha personally attended Ravana and spoke to him this sentence that is worded meaningfully. [3-31-37]

कश्चित् सुकुशलम् राजन् लोकानाम् राक्षसाधिप ।  
आशङ्के न अथ जाने त्वम् यतः तूर्णम् उपागतम् ॥ ३-३१-३८

राक्षस अधिप	= to demons, being the	लोकानाम्	= for subjects, verily,	अथ	= now
राजन्	supremo, oh, king	सु कुशलम्	safe somehow - is		
		कश्चित्	everything well with		
			your subjects, namely		
			demons		
यतः	= for what [reason]	त्वम् तूर्णम्	= you, rushingly, neared	आशङ्के	= I am anxious
		उपागतम्	- came here thereby		
न जाने	= I do not, know.				

Oh, king and supremo of demons, I am anxious to know whether everything safe and secure to the inhabitants of your kingdom, for I am not in the know of the reason by which now you have come here rushingly. [3-31-38]

एवम् उक्तो महातेजा मारीचेन स रावण ।

ततः पश्चात् इदम् वाक्यम् अब्रवीत् वाक्य कोविदः ॥ ३-३१-३९

मारीचेन	= by Maareecha, thus,	महातेजा	= great-radiant one	वाक्य	= sentence, expert in
एवम् उक्तः	one who is said			कोविदः	making
सः रावण	= he that, Ravana	ततः पश्चात्	= then, after - thereafter	इदम्	= this, sentence, spoke.
				वाक्यम्	
				अब्रवीत्	

When Maareecha said so to him that greatly radiant one who is a sententious speaker that Ravana thereafter spoke this sentence. [3-31-39]

आरक्षो मे हतः तात रामेण अक्लिष्ट कारिणा ।

जनस्थानम् अवध्यम् तत् सर्वम् युधि निपातितम् ॥ ३-३१-४०

तस्य मे कुरु साचिव्यम् तस्य भार्य अपहरणे ।

तात	= oh, sire - Maareecha	अ क्लिष्ट	= without, tiring, making [warring, indefatigable one,] by Raama	मे	= my
आरक्षः	= one that safe-guards - the army at Janasthaana	रामेण		तत् सर्वम्	= that, all of it
सो फर् अ	= un, defeatable	हतः	= is ruined	युधि	= in war, down, brought
वध्यम्		जनस्थानम्	= Janasthaana	निपातितम्	- brought down, ruined
तस्य मे	= such as I am	तस्य	= of that one - Raama	भार्य	= wife, in kidnapping
साचिव्यम्	= friendly help, you render.			अपहरणे	
कुरु					

Oh, sire, Raama who is indefatigable in warring has ruined my security stationed at Janasthaana, and in war he even brought down all of Janasthaana which is undefeatable so far, such as I am, to me you have to render friendly help in kidnapping Raama wife. [3-31-40]

राक्षसेन्द्र वचः श्रुत्वा मारीचो वाक्यम् अब्रवीत् ॥ ३-३१-४१

आख्याता केन वा सीता मित्र रूपेण शत्रुणा ।

त्वया राक्षस शार्दूल को न नंदति नंदितः ॥ ३-३१-४२

राक्षस इन्द्र	= demon, chief, words,	मारीचः	= Maareecha, words,	मित्र रूपेण	= friend, in aspect [in
वचः श्रुत्वा	on hearing	वाक्यम्	spoke	शत्रुणा	fakery,] by enemy
		अब्रवीत्			

केन	= by whom	सा सीता	= she that, [topic of] Sita	आख्याता	= is broached
राक्षस शार्दूल	= oh, among demons, tiger	वा	= or else	निन्दितः	= a censurable one
कः त्वया न	= who is, not, happy				
नन्दति	[with you, for he is giving such a self- ruinous advise.]				

On hearing the words of that chief of demons, Maareecha spoke these words, who broached the subject of Sita with you, an enemy in the fakery of a friend? Oh, tigerly demon, who is that censurable one that is unhappy with you, since he is giving such a self-ruinous advise? [3-31-42]

सीताम् इह आनस्व इति को ब्रवीति ब्रवीहि मे ।  
रक्षो लोकस्य सर्वस्य कः शृंगम् च्छेत्तुम् इच्छति ॥ ३-३१-४३

सीताम् इह	= Sita, here, be brought,	कः ब्रवीति	= who, says	मे ब्रवीहि	= that you say it, to me
आनस्व इति	thus as				
कः	= who is	सर्वस्य रक्षः	= all of the, demons, to	शृंगम्	= peak [prominent one]
		लोकस्य	the throng of	शृंगम्	
				प्राधान्यसो ॥ ।	
				अमर कोश	
च्छेत्तुम्	= who, to cut off, desir-				
इच्छति	ing to.				

Sita may be brought to Lanka... who said it, say him to me, who is that one desiring to cut off the prominence of all the demons in all worlds in saying so?

Or

Who is desirous of getting a zenithal demon ruling all the three worlds to be cut-off when he said that Sita shall be brought to Lanka?

Or

Who is saying that Sita is to be brought to Lanka with a desire to get your apogeal ten-heads that are prominent among all the clansmen of demons to be cut-off? [3-31-43]

प्रोत्साहयति यः च त्वम् स च शत्रुः असंशयम् ।  
आशी मुखात् दंष्ट्राम् उद्धर्तुम् च इच्छति त्वया ॥ ३-३१-४४

यः त्वम्	= he who is, you, en-	सः शत्रुः	= he is, an enemy	असंशयम्	= without, doubt
प्रोत्साहयति	couraging				
त्वया	= by you	आशी	= from snake, mouth,	दंष्ट्राम्	= fangs
		मुखात्			
उद्धर्तुम्	= to extricate, desiring,				
इच्छति च	also, [through you.]				

Also, he who has motivated you in this way is an undoubted enemy of yours, for he wanted to extricate the fangs of a snake from its mouth, of course, through you. [3-31-44]

कर्मणा अनेन केन असि कापथम् प्रतिपादितः ।  
सुख सुप्तस्य ते राजन् प्रहतम् केन मूर्धनि ॥ ३-३१-४५

केन	= by whom	केन कर्मणा	= by which, for [which] purpose	का पथम्	= awry, path, attained
				प्रतिपादितः	[blundered upon,] you
राजन्	= oh, king	सुख सुप्तस्य	= comfortably, sleeping - fast asleep	असि	have
अनेन प्र	= by him, well, hit.			ते मूर्धनि	= on your, forehead
हतम्					

By whom and by which purpose of his you are made to blunder upon this awry path, oh, king, it is as good as his hitting hard on your head while you are fast asleep. [3-31-45]

विशुद्ध वंश अभिजना अग्र हस्तःतेजो मदः संस्थित दोर् विषाणः ।  
उदीक्षितुम् रावण न इह युक्तः स संयुगे राघव गन्धि हस्ती ॥ ३-३१-४६

रावण	= oh, Ravana	वि शुद्ध वंश	= very, pure, dynasty	तेजः मदः	= brilliance, as its rut - one that has radiance as its might
		अभि जना	close, people, fore,		
		अग्र हस्तः	hand - one which has a impeccable dynasty and a good bloodline as its trunk		
संस्थित	= very firm, arms, as its tusks - one that has two tusks as firm arms	सः	= he that	राघव गन्धि	= Raghava, redolent, elephant
दोर् विषाणः		उदीक्षितुम्	= to raise eye and see	इह	= now
संयुगे	= in war				
न युक्तः	= not, befitting.				

Oh, Ravana, it will be unbecoming to raise an eye to see Raama in war, who will be then like a majestic elephant that has an impeccable dynasty and bloodline as its mammoth trunk, personal radiance as its indomitable might, very firm pair of arms as its pernicious tusks, more so, who will be with the redolence of the irrepressible lineage of Raghava-s. [3-31-46]

असौ रण अन्तः स्थिति संधि वालःविदग्ध रक्षो मृग हा नृसिंहः ।  
सुप्तः त्वया बोधयितुम् न शक्यः शारांग पूणो निशित असि दम्ष्ट्रः ॥ ३-३१-४७

रण अन्तः = in war, being in midst, स्थिति सन्धि वालः = on trunk, touching, tail - to be in the midst of war itself is the fury of that lion, by which its tail raises and touches the back of its trunk	विदग्ध रक्षः = expert, demon, deer, मृग हा killer - that lion is the killer of the expert killers, namely the demons	शर अन्तः = arrows, as it limbs, पुर्णः = full-fledged with, ac- complished with that lion sturdy limbs are its arrows
निशित असि = sharp, sword, fanged दम्ष्ट्रः = with that lion fangs are its swords	सुप्तः असौ नृ = sleeping one, man, सिंहः = lion	त्वया = by you, to become बोधयितुम् = aware of [to awaken,] न शक्यः = not, possible - do not dare to rouse it.

To be in the midst of war itself is the fury of that lion called Raama, by which that lion raises its tail touching the back of its trunk, that lion is all-inclusive with forelegs, paws, and claws that are included in arrows, while its fangs are swords, and it is the killer of the deer called the expert killer-demons, and mind you, do not dare to rouse that sleeping man-lion. [3-31-47]

The nara-simha, man-lion incarnation is suggested here.

चापापहारे भुज वेग पंकेशर ऊर्मिमाले सु महा आहव ओघे ।  
न राम पाताल मुखे अति घोरेप्रस्कन्दितुम् राक्षस राज युक्तम् ॥ ३-३१-४८

राक्षस राज = oh, demons, king	चाप अपहारे = bow, as crocodile	भुज वेग पन्के = arm, speed, as slough [quagmire]
शर = arrows, as tides	सु महा = with great, immensity, आहव ओघे = war, called tideland	अति घोरे = very, dangerous in such a
राम पाताल = in Raama [named,] मुखे = netherworld - abyssal ocean, in mouth of	प्र स्कन्दितुम् = verily, to slide - fall in the mouth of such a nether world	नन्वस् = not, apt of you.em युक्तम्

His bow is crocodilian, his shoulder-speed is quagmire, his arrows are tidal, and the great immensity of his war itself is a tideland, and oh, king of demons, it is inapt of you to slide down into the much-ghoulish mouth of that abyssal ocean, called Raama. [3-31-48]

The crocodile catches at the very moment of falling of its prey, the arrows make one to sink into a quagmire without any hope of coming up, and when the arrows once discharged tidally, the battlefield becomes a tide-land inundated with his arrows. Thus, it is impossible to crossover that oceanic netherworld, called Raama. Tiirtha.

प्रसीद लंकेश्वर राक्षसेन्द्रलंकाम् प्रसन्नो भव साधु गच्छ ।  
त्वम् स्वेषु दारेषु रमस्व नित्यम् रामः स भार्यो रमताम् वनेषु ॥ ३-३१-४९

लन्केश्वर राक्षसेन्द्र	= lord of Lanka, demon- king	प्रसीद्	= be appeased [towards Raama]	साधु लन्काम् गच्छ	= gently, to Lanka, you proceed
प्रसन्नः भव	= be quietened, you be	त्वम् नित्यम् स्वेषु दारेषु रमस्व	= you, always, in your, wives, you take de- light	रामः स भार्य वनेषु रमताम्	= Raama, with his, wife, in forest, let him be de- lighting.

Oh, lord of Lanka, be appeased towards Raama, be quietened and gently proceed to Lanka. You take delight in your wives, and let Raama be delighting with wife in forests. Thus Mareecha spoke to Ravana. [3-31-49]

Suffix: forgive what has happened, remit a disastrous war on Lanka, be pleased with what you have and be content with it, holdback your greediness...

एवम् उक्तो दशग्रीवो मारीचेन स रावणः ।  
न्यवर्तत पुरीम् लंकाम् विवेश च गृह उत्तमम् ॥ ३-३१-५०

मारीचेन एवम् उक्तः	= by Maareecha, this way, who is spoken	दशग्रीवो स रावणः	= ten faced, he that, Ra- vana	लंकाम् पुरीम् न्यवर्तत	= to Lanka, city, re- turned
गृह उत्तमम् विवेश च	= house - palace, best one, entered, also.				

When thus said by Maareecha that ten faced Ravana returned to his city Lanka and entered his best house and home. [3-31-50]

End Note

This chapter is a scarecrow to the aesthetics of Raamayana and a milestone to commentators of Raamayana. We usually find in Raamayana spectacular entrances for cities, characters, and situations. Before such a fantastic entrance of Ravana, for which a full sarga/chapter is allotted, this chapter is said to be a glaring hurdle. In here, this Akampana is glorified as a sagacious person, yet he gives advise to Ravana to abduct Sita. This advice is said to contain the setting of the ultimate war-field in Lanka. But, the weight of the very same advise by Shuurpanakha is lost to this of a spy. Shuurpanakha intent is very clear, but the meaning, purpose and the achievement of this spy is very unclear, except to that which is said by commentators.

Ravana on going to Maareecha, and hearing all indirect puraNa-s mythologies... returns to Lanka as a gentleman. If he were to be this gentle, Raamayana would not be there. But Maheshvara Tiirtha, the commentator says: अत एव रावणस्य सीता राम भृत्यत्वेन ता उद्दिश्य तेन वक्ष्यमाणानि बाह्य दृष्ट्या दुर्भाषण वत् प्रतीयमानानि अपि वाक्यानि - - वस्तुतः स्तुति पराणि एव Though the utterances of Ravana apparently mean as vile, but their subtext is that of a devotee of Vishnu.

-- Maheshvara Tiirtha

If Ravana is a true devotee, basing on many mythologies and sub-mythologies, the way in which he treated Sita in Lanka is evident and it pictures him as a clear-cut villain. Thus says another commentator, namely Raama Tilaka, whose aim is to elicit literary values of Raamayana, and who dismisses all this hyperboling. Whether this chapter is interpolated or original, this is included in traditional versions, and hence it is to be sincerely incorporated here, because commentators have said a lot about it. So goes the tradition.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकत्रिंश सर्गः ॥

Thus completes 31<sup>st</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 32 Sarga 32 - द्वात्रिंशः सर्ग

## Ravana's Pomp And Pride

Introduction - The pomp and pageantry of Ravana is portrayed along with his idiosyncrasy and individuality, his triumphs and victories, his jealousies and covetousness. Shuurpanakha approaches him to inform of her fate at the hand of Lakshmana.

ततः शूर्पणखा दृष्ट्वा सहस्राणि चतुर्दश ।  
 हतानि एकेन रामेण रक्षसाम् भीम कर्मणाम् ॥ ३-३२-१  
 दूषणम् च खरम् चैव हतम् त्रिशिरसम् रणे ।  
 दृष्ट्वा पुनर् महानादम् ननाद जलद उपमा ॥ ३-३२-२

ततः	= then	शूर्पणखा	= Shuurpanakha	एकेन रामेण	= by lone, Raama
भीम	= of heinous, acts -	हतानि दृष्ट्वा	= as exterminated, on	त्रिशिरसम्	= Trishira, Duushana,
कर्मणाम्	crimes, demons, four,		seeing	दूषणम् च	also, Khara, also thus
रक्षसाम्	ten, thousand			खरम् चैव	
चतुर् दश					
सहस्राणि					
रणे	= in war	हतम् दृष्ट्वा	= killed, on seeing	पुनः	= again
जल द उपमा	= water, giver [cloud,] in simile	महा नादम्	= great, blare, blared.		
		ननाद			

On seeing the fourteen thousands demons of heinous crimes, and even on seeing Trishira, Duushana, and even Khara, who are all exterminated by lone Raama, then Shuurpanakha emitted a thunderous blare like a thundercloud. [3-32-1, 2]

सा दृष्ट्वा कर्म रामस्य कृतम् अन्यैः सुदुष्करम् ।  
 जगाम परम उद्विग्ना लंकाम् रावण पालिताम् ॥ ३-३२-३

सा	= she	अन्यैः सु	= to others, highly, not,	रामस्य	= what Raama, has
		दुष् करम्	possible	कृतम् कर्म	done, the deed
दृष्ट्वा	= having seen	परम उद्विग्ना	= highly, agitated	रावण	= by Ravana, ruled, to
				पालिताम्	Lanka, she hurried to.
				लन्काम्	
				जगाम	

Highly agitated to witness the deed done by Raama, which deed is highly impossible for others, she hurried Lanka ruled by Ravana. [3-32-3]

सा ददर्श विमान अग्रे रावणम् दीप्त तेजसम् ।  
 उपोपविष्टम् सचिवैः मरुद्भिः इव वासवम् ॥ ३-३२-४



सा	= she	मरुद्भिः	= with Wind-gods, In-	सचिवैः	= with ministers
उप उप	= nearly, nearby, seated	वासवम् इव	dra, as with	रावणम्	= at Ravana
विष्टम्		दीप्त तेजसम्	= fulgent, with his own		
विमान अग्रे	= in aircraft [divine aircraft named Pushpaka,] midst of, or, on the top of a skyscraper	ददर्श	= she saw.		

She saw Ravana who is fulgent with his own radiance, seated with ministers at his nearby in the midst of the divine aircraft Pushpaka, as with Indra who will be sitting amidst wind-gods. [3-32-4]

The place where Ravana is sitting can be said as at the top floor of a multi-storeyed building... as the word विमान means atop... of a house, temple-towers etc. But it can also be said Pushpaka aircraft as said in Dharmaakuutam: तत्र च विचित्र विमान मध्यगे कान्चन मय आसने - - The words उप उप विष्ट the ministers are sitting near him, and are in attendance upon him... by the use of extra preposition उप , but in the course of time the idea of nearness or proximity are lost and it came be used as just itting... Thus, the tautological tendencies were influencing Sanskrit - Pt. Satya Vrat in Raamayana - A Linguistic Study.

आसीनम् सूर्य संकाशे कांचने परमासने ।

रुक्म वेदि गतम् प्राज्यम् ज्वलन्तम् इव पावकम् ॥ ३-३२-५

सूर्य सम्काशे	= to Sun, who is similar to - Ravana	कान्चने परम आसने	= golden, supreme, on a throne thus who is like	रुक्म वेदि गतम्	= with golden, Fire-altar, going in - available in that Altar
प्र अज्यम्	= plentifully, drenched with ghee - clarified butter	ज्वलन्तम्	= flaring up	पावकम् इव	= Ritual-fire, as with
आसीनम्	= who is seated Shuurpanakha saw.				

Seated similar to the Sun in firmament on a supreme golden throne, which resembles a golden Altar of Fire, and he himself resembling the blazing Ritual-fire spurting out of it when that Golden-Fire-Altar is drenched with plentiful ghee, she saw such a Ravana. [3-32-5]

Ravana is seated similar to the Sun in firmament on a supreme golden throne, which resembles a golden Fire-altar, laid with golden bricks. Mud-bricks will be used in Vedic-rituals in ordinary fashion, while he is a special fire in a special golden altar. When much ghee is poured into that Golden-Fire-Altar continually, it is natural for the fire to blurt up, so also Ravana is flaring up when his needs are obliterated in that fire, and his glow is heightening with every pour of ghee-oblation, rather fulfilment of each need.

On conquering all the worlds Ravana assumed इन्द्रत्व Indra-hood. So all the oblations in rituals shall belong

to Ravana. Any ritual other than this variety will be hindered or spoiled by this demon group. This is the real problem of all the celestials, as they are not getting their due of oblations through Vedic-rituals. Ravana throne, rather the seat of authority, itself is the Golden-Ritual-Altar of its kind, and every praise, or extolment of Ravana is a hymn in his eulogy, and any offering made anywhere in his jurisdiction is an offering made into that Ravana-Fire-Altar. That absolute power of Ravana is making him to glow to the bedazzlement of all the worlds. And how he got that Indrahood is said next.

देव गन्धर्व भूतानाम् ऋषीणाम् च महात्मनाम् ।  
अजेयम् समरे घोरम् व्यात्त आननम् इव अन्तकम् ॥ ३-३२-६

देव गन्धर्व	= by gods,	by	महा	= by exalted, souls,	समरे अ	= in war, not, conquer-
भूतानाम्	gandharva-s,	by	आत्मनाम्	sages, also	जेयम्	able one - Ravana
	[other] beings		ऋषीणाम् च			
घोरम्	= catastrophic in look he		व्यात्त	= verily, gaping, mouth,		
	is like		वि आत्त	Terminator, as with.		
			आननम्			
			अन्तकम्			
			इव			

An invincible one either for gods or gandharva-s, or to sages with exalted souls, or even to any other entity worth its name, whose appearance itself is catastrophic, and who is sitting identical to the Terminator, as though that Terminator himself is sitting with a wide gaped mouth, at such a Ravana Shuurpanakha saw. [3-32-6]

देव असुर विमर्देषु वज्र अशनि कृत व्रणम् ।  
ऐरावत विषाण अग्रैः उत्कृष्ट किण वक्षसम् ॥ ३-३२-७

देव असुर वि	= in gods, demons,	वज्र अशनि	= Vajra weapon of In-	ऐरावत	= Airavata - elephant
मर्देषु	highly trampling	कृत सु बहुशो	dra, by Thunderbolt,	विषाण अग्रैः	of Indra, with tusks,
	down - in many	व्रणम्	made, [very many,]		prongs of
	combats		bruises		
उत्कृष्ट किण	= when gored, blotched,				
वक्षसम्	chest.				

One who is severally bruised in several combats of gods and demons with the thunderbolts from the Vajra weapon of Indra, and one who is severally blotched on his chest when the prongs of the tusks of Airavata, the lordly elephant of Indra, gored his chest, at such a Ravana Shuurpanakha saw. [3-32-7]

विंशत् भुजम् दश ग्रीवम् दर्शनीय परिच्छदम् ।  
विशाल वक्षसम् वीरम् राज लक्ष्मण लक्षितम् ॥ ३-३२-८

विंशत् भुजम्	= having twenty, arms	दश ग्रीवम्	= having ten, throats [faces]	दर्शनीय परिच्छदम्	= one with conspicuous, white parasol, [white fans etc., meaning that he has all regalia of In- dra]
विशाल वक्षसम्	= one with broad, chest	वीरम्	= at brave one	राज लक्ष्मण लक्षितम्	= one with kingly, at- tributes, attributed with.

One who has twenty arms, ten faces and a broad chest, and a possessor of all regalia of Indra like white parasol, white fanning instruments, colours and the like insigne, and at that brave one who is attributed with all of the kingly attributes, Shuurpanakha saw. [3-32-8]

Ravana is said to have four legs also in नारदीय जैमिनि रूअमयन दश आस्यम् विंशति भुजम् भिन्न अन्नजन चयमोपमम्। पादैः चतुर् अति उग्रम् ताम्रोष्ट्रम् 11 chapter, 75 verse. In Raghuvamsha in 18th chapter bhujamuurthoru baahulyaa dekopidhana daanuja etc., but not vividly portrayed elsewhere.

नद्ध वैदूर्य संकाशम् तप्त कान्चन कुण्डलम् ।  
सुभुजम् शुक्ल दशनम् महा आस्यम् पर्वतोपमम् ॥ ३-३२-९

नद्ध वैदूर्य संकाशम्	= studded, vaiduurya gems [Lapis, cats-eye gems,] one gleaming alike	तप्त कान्चन कुण्डलम्	= one with burnt [re- fined,] gold, ear-knobs	सु भुजम्	= with robust, arms
शुक्ल दशनम्	= with whitely, teeth	महा आस्यम्	= wide, mouthed	पर्वत उपमम्	= mountain, in simile to.

Blent with the gleam of Lapis gems studded in his ornaments his glisten is alike that gem, while his ear-knobs are made out of refined gold, and his arms strongish, teeth whitish, mouth widish and he is mountainous, and Shuurpanakha saw such a Ravana. [3-32-9]

विष्णु चक्र निपातैः च शतशो देव संयुगे ।  
अन्यैः शस्त्रैः प्रहारैः च महायुद्धेषु ताडितम् ॥ ३-३२-१०

देव सम्युगे	= gods, in war with	शतशः	= hundreds [of times]	विष्णु चक्र निपातैः च	= Vishnu, disc, with as- saults of, also
अन्यैः महा युद्धेषु	= in [other,] great wars - gruesome wars	अन्यैः शस्त्रैः प्रहारैः च	= with other, missile, by assaults of, also	शतशः ताडितम्	= he is assaulted - as- saults known through scars on body.

His body bears hundreds of welts caused when assaulted with Vishnu-disc for hundreds of times in wars with gods, and when assaulted for hundreds of times with the other assaults-missiles in other gruesome wars as well, and Shuurpanakha saw at such a Ravana. [3-32-10]

The disc of Vishnu here does not mean the सुदर्शन चक्र of Vishnu. This is yet another missile which is one among many given to Raama by Vishvamitra. This सुदर्शन चक्र is a thought of Vishnu to eliminate the vice... सन्कल्प a conceptually symbolic missile in one of his hands. But in the core of its essence it is no disc with any sprockets and central thumb-hole etc. प्राणो मया क्रिया शक्तिः। भाव उन्मेष उद्यमः। सुदर्शनम् च सङ्कल्पः। शब्दा पर्याय वाचकाः -- अहिर्बुध्न्य वाक्य udarshana is my causative thinking, words are just alternatives -- न्वस्यअहिर्बुध्न्य aphorisms. This narration is to portray that Ravana has war-wounds on all over his limbs. Though hit by Thunderbolts or missiles for umpteenth times, he is just wounded but not dead and he is on such a winning spree, ineradicably.

आहत अंगम् समस्तैः च देव प्रहरणैः तथा ।  
अक्षोभ्याणाम् समुद्राणाम् क्षोभणम् क्षिप्र कारिणम् ॥ ३-३२-११

तथा	= likewise	समस्तैः देव	= with all of the, gods,	आहत	= hacked, limbs, even
अ	= not, perturbable,	प्रहरणैः	hacking [missilery]	अङ्गम् च	having
क्षोभ्याणाम्	oceans for them	क्षोभणम्	= who can roil, agitator	क्षिप्र	= a swift, perpetrator.
समुद्राणाम्				कारिणम्	

Likewise, whose limbs are thrashed with thrashing missilery of all gods, whereby his body and soul have become harsh, thus he can perpetrate anything swiftly at his will, and he who can capably roil an un-perturbable ocean at his wish, at such Ravana Shuurpanakha saw. [3-32-11]

क्षेत्तारम् पर्वत अग्राणाम् सुराणाम् च प्रमर्दनम् ।  
उच्छेत्तारम् च धर्माणाम् पर दार अभिमर्शनम् ॥ ३-३२-१२

पर्वत	= to [of] mountain,	क्षेत्तारम्	= volleyer of	सुराणाम् च	= of gods, even, ex-
अग्राणाम्	peaks			प्र मर्दनम्	treme, repressor of
धर्माणाम् च	= ethical values, even,	पर दार	= other, wives, [touches]		
उच्छेत्तारम्	an extirpator of	अभिमर्शनम्	molester.		

At him who is a volleyer of mountain peaks, a repressor of gods, an extirpator of ethical values, and a molester of others wives, Shuurpanakha saw. [3-32-12]

सर्व दिव्य अस्त्र योक्तारम् यज्ञ विघ्न करम् सदा ।  
पुरीम् भोगवतीम् गत्वा पराजित्य च वासुकिम् ॥ ३-३२-१३  
तक्षकस्य प्रियाम् भार्याम् पराजित्य जहार यः ।

सर्व दिव्य	= every, divine, missile,	सदा यज्ञ विघ्न	= always, Vedic-rituals,	यः	= who
अस्त्र	marksman of	करम्	obstacles, causer [interdictor] such a Ra-		
योक्तारम्			vana she saw		

भोगवतीम् पुरीम् गत्वा	= Bhogavati, to city, on going	वासुकिम् पराजित्य च	= Vaasuki [the King of Serpents,] on defeat- ing, also	तक्षकस्य प्रियाम् भार्याम्	= Taksha, dear, wife
पराजित्य जहार	= on defeating [molest- ing,] abducted.				

He who is a marksman of every divine missile, and an ever interdictor of Vedic-rituals, and who on going to the city named Bhogavati, the capital of Naga-s, and on defeating Vaasuki, the King of Serpents, has abducted the dear wife of Taksha on molesting her, and Shuurpanakha saw such a molester of others wives. [3-32-13, 14a]

कैलासम् पर्वतम् गत्वा विजित्य नर वाहनम् ।। ३-३२-१४  
विमानम् पुष्पकम् तस्य कामगम् वै जहार यः ।

यः	= who - Ravana	कैलासम् पर्वतम् गत्वा	= to Kailash, mountain, on going	नर वाहनम्	= humans, as vehicle - one who has, Kubera
विजित्य	= on defeating	तस्य काम गम्	= his, by wish, transiting	पुष्पकम् विमानम्	= Pushpaka, aircraft
जहार वै	= snatched away, in- deed.				

On going to Mt. Kailash he who has defeated the god who uses humans as his vehicle, namely Kubera, and snatched away his aircraft, namely Pushpaka, which aircraft transits at the wish of its steersman, and Shuurpanakha saw such a grabber of others possessions. [3-32-14b, 15a]

वनम् चैत्ररथम् दिव्यम् नलिनीम् नन्दनम् वनम् ।। ३-३२-१५  
विनाशयति यः क्रोधात् देव उद्यानानि वीर्यवान् ।

वीर्यवान्	= valiant one [Ravana]	दिव्यम् चैत्ररथम् वनम्	= divine, Caitraratha named, garden	नलिनीम्	= lotus-lake - puSkariNi
नन्दनम् वनम्	= Nandana named, gar- den	देव उद्यानानि	= of gods, [paradisiacal] gardens	यः	= who
क्रोधात् विनाशयति	= with enviousness, devastated.				

He who enviously devastated the divine gardens of Kubera, called Caitraratha, along with a divine Lake of Lotuses pertaining to the same Kubera, called Pushkarini, and the gardens of Indra, called Nandana, along with other paradisiacal gardens of gods, Shuurpanakha saw such an envious demon. [3-32-15b, 16a]

चन्द्र सूर्यौ महा भागौ उत्तिष्ठन्तौ परंतपौ ।। ३-३२-१६  
निवारयति बाहुभ्याम् यः शैल शिखरोपमः ।

शैल शिखर उपमः	= mountain, pinnacle, in simile he	यः	= who is - Ravana	उत्तिष्ठन्तौ महा भागौ	= while rising [when they tend to rise,] highly, propitious ones [sun and moon
परन् तपौ	= enemy-stiflers - sun and moon, or,	परन्तपः	= enemy-stifler - Ravana	चन्द्र सूर्यौ	= Moon, Sun are
बाहुभ्याम् निवारयति	= with two arms, fore- stalls.				

Shuurpanakha saw him who is similar to the pinnacle of a mountain, and who with his two hands fore-stalls the highly propitious ones that are the stiflers of their enemies, namely the Sun and Moon, when they tend to rise. [3-32-16b, 17a]

Tall as a hill that cleaves the sky, / He raised his mighty arms on high / To check the blessed moon, and stay / The rising of the Lord of Day. - Griffith.

दश वर्ष सहस्राणि तपः तस्त्वा महावने ।। ३-३२-१७  
पुरा स्वयंभुवे धीरः शिरांसि उपजहार यः ।

धीरः यः	= courageous one, which Ravana	पुरा महा वने	= earlier, in great, forest	दश वर्ष	= ten, years, thousand
तपः तस्त्वा	= asceticism, on accom- plishing	स्वयम् भुवे	= from the self, created divinity [to Brahma]	सहस्राणि शिरांसि	= heads [his ten heads,] dedicated [to Brahma.]

That courageous one who in early times has practised asceticism for ten thousand years in a great-forest, and who on accomplishing it has dedicated ten of his heads to the Self-Created Brahma, she saw such a Ravana with such ten heads. [3-32-17b, 18a]

देव दानव गधर्व पिशाच पतंग उरगैः ।। ३-३२-१८  
अभयम् यस्य संग्रामे मृत्युतो मानुषाद् ऋते ।

यस्य सन्ग्रामे	= to whom, in war	मानुषात् ऋते	= from humans, except- ing	देव दानव	= from gods, demons,
मृत्युतः	= from death	अभयम्	= no, fear - indemnity - is given by Brahma.	गधर्व पिशाच पतंग उरगैः	gandharva-s, devils, birds, reptiles

Whereby, to whom there is an indemnity against death in war at the hand of gods, demons, gandharva-s, devils, birds, or reptiles, excepting humans, and Shuurpanakha saw such an unimperilled Ravana. [3-32-18b, 19a]

मन्त्रैः अभितुष्टम् पुण्यम् अध्वरेषु द्विजातिभिः ॥ ३-३२-१९  
हविर्धानेषु यः सोमम् उपहन्ति महाबलः ।

महाबलः	= great-mighty-extreme-ultraist	यः	= which Ravana	अध्वरेषु	= in Vedic-rituals
हविर्धानेषु	= in oblation-vessels]	द्विजातिभिः	= by twice, born - by Brahmins	अभितुष्टम्	= kept separately
मन्त्रैः पुण्यम्	= with hymns, blest	सोमम् उपहन्ति	= Soma-juice-oblation, expropriates,		

He who is an extreme-ultraist that expropriates the Soma-juice-oblation from the vessels of oblation in Vedic-rituals, which Soma juice-oblation is blest with Vedic-hymns and kept separately by Vedic Brahmins, since it is intended and shall belong to Indra and other divinities, and she saw such a plunderer. [3-32-19b, 20a]

प्राप्त यज्ञ हरम् दुष्टम् ब्रह्म घ्नम् क्रूर कारिणम् ॥ ३-३२-२०  
कर्कशम् निरनुक्रोशम् प्रजानाम् अहिते रतम् ।

प्राप्त यज्ञ	= received [culminated, ] Vedic-ritual, embezzler - Vedic ritual whose fruit is close at hand	दुष्टम्	= malicious one	क्रूर कारिणम्	= one with cruel, acts
ब्रह्म घ्नम्	= Brahman, slayer - or, Vedic-ritual, hinderer of	कर्कशम्	= heartless one	निर अनुक्रोशम्	= without, goaded [rampant]
प्रजानाम् अहिते रतम्	= to people, un, worthy [iniquity,] one who delights in.				

He who is such an embezzler of the Vedic-rituals at the time of their culmination, a malicious one, and one with cruel acts, a hinderer of Vedic-rituals, or, the slayer of those Brahmins that conduct Vedic-rituals contrary to his wishes, and one who is heartless and a rampant demon, who is a delighter in the iniquity to the people, at him Shurpanakha saw. [3-32-20b, 21a]

The problem with Ravana is that nobody shall surpass him or his boons, by conducting various Vedic-rituals, appeasing various gods to get better boons, or say a boon to kill Ravana itself. That being his preconceived fear he lets none to conduct any Vedic sacrifice. Secondly, he has become one with Indra with the boon of Brahma. So, any ritual should be centred on Ravana, not Indra. He is not a routine Brahman slayer as he has Brahmanic origin, and his teachers are Brahmins, and the like. But he goes against those Brahmins who dare to conduct rituals for Indra and other divinities.

रावणम् सर्व भूतानाम् सर्व लोक भयावहम् ॥ ३-३२-२१  
राक्षसी भ्रातरम् क्रूरम् सा ददर्श महाबलम् ।

सा राक्षसी	= she, that demoness - Shuurpanakha	सर्व	= for all, beings, one	सर्व लोक	= for all, worlds, alarm-
		भूतानाम्	who makes them to	भयावहम्	ing one
		रावणम्	wail		
क्रूरम्	= an atrocious one	महाबलम्	= highly, formidable one	भ्रातरम्	= at brother, she, saw.
				ददर्श	

She that demoness Shuurpanakha saw her brother who makes all beings to wail, an alarming one to all the worlds, an atrocious one and highly formidable Ravana. [3-32-21b, 22a]

Ravana is the nickname of Dashagriiva, or Dashakantha, or Dashaanana, or Dashakandhara. When Ravana tried to lift up Mt. Kailash with his twenty hands, on which Shiva, Parvati, Nandi, and a host of प्रमथगण -s are there, Shiva pressed down the Mt. Kailash with his big toe. Then Ravana twenty hands went under Mt. Kailash ehereby he started to yell in pain for a thousand years, terrifying all the worlds. Then, as advised by his ministers Ravana extols Shiva in a स्तोत्रम् , दण्डकम् a rhythmical eulogy. That heavily worded eulogy is still available in the name of रावण कृत दण्डक . Then, Shiva releases Ravana hands from under Mt. Kailash and blesses him to be renowned as Ravana then onward. This will be in the उत्तर रमयण seventh book. Thus, Ravana is the etymological derivation of the word from the root रु to make noise or weep...

The मन्त्र शस्त्र says:-- आम पत्नीम् वनस्थाम् निनाय - इति रावण - one who abducted Rama's wife from woodlands...'

In another way it is रावणस्य अपत्यम् पुमान् रावणः Ravana son is Raavana.

तम् दिव्य वस्त्र आभरणम् दिव्य माल्य उपशोभितम् ॥ ३-३२-२२  
आसने सूपविष्टम् तम् काले कालम् इव उद्यतम् ।

दिव्य वस्त्र	= with excellent, attired, आभरणम् who is bejewelled	दिव्य माल्य	= with marvellous, gar-	आसने सु	= on throne, conspicu-
		उपशोभितम्	lands, who is shining	उपविष्टम्	ously, sitting
			forth		
उद्यतम्	= on the rise	काले कालम्	= End-Time, for Time	तम्	= him - she saw.
		इव	[himself]		

And at him who is conspicuously sitting on a throne, attired and bejewelled in excellent apparels and jewels, shining forth with marvellous garlands, and who is like the Ultimate-Time on the rise destined for the Eventual-Time. [3-32-22b, 23a]

राक्षसेन्द्रम् महाभागम् पौलस्त्य कुल नन्दनम् ॥ ३-३२-२३  
उपगम्य अब्रवीत् वाक्यम् राक्षसी भय विह्वला ।  
रावणम् शत्रु हन्तारम् मंत्रिभिः परिवारितम् ॥ ३-३२-२४



राक्षसी	= demoness	Shuur-	भय विह्वला	= by fear, baffled	राक्षस इन्द्रम्	= demon, king, highly,
	panakha				महा भागम्	fortunate one
पौलस्त्य कुल	= Sage Pulasta, dynasty,		शत्रु	= enemy, destroyer	मन्त्रिभिः परि	= with ministers, sur-
नन्दनम्	a felicity of		हन्तारम्		वारितम्	rounded by
रावणम्	= to Ravana		उपगम्य	= nearing him, sentence,		
			वाक्यम्	spoke.		
			अब्रवीत्			

Demoness Shuurpanakha nearing Ravana, who is the highly fortunate king of demons, an enemy-destroyer and a felicity of the dynasty of Sage Pulasta, and who is now surrounded by his ministers, she spoke this sentence. [3-32-23b, 24]

तम् अब्रवीत् दीप्त विशाल लोचनम्प्रदर्शयित्वा भय लोभ मोहिता ।  
सुदारुणम् वाक्यम् अभीत चारिणी महात्मना शूर्पणखा विरूपिता ॥ ३-३२-२५

अ भीत	= not, fearing, in her	महात्मना	= by great-souled one	शूर्पणखा	= Shuurpanakha
चारिणी	movements - a fearless	विरूपिता	[Lakshmana,] defaced		
	rover		such		
भय लोभ	= by fear [of Raama,] by	प्रदर्शयित्वा	= on displaying [her	दीप्त विशाल	= aglow, broad, eyed
मोहिता	craving [for Raama,] perplexed		misfortune]	लोचनम्	one
तम्	= to him [to Ravana]	सु दारुणम्	= very, caustic, sentence	अब्रवीत्	= spoke.
		वाक्यम्			

She who is disfigured by the high souled Lakshmana, and who is still perplexed with the fear of Lakshmana and her own craving for Raama as well, on displaying her misfortune to everybody that fearless rover Shuurpanakha spoke this very caustic sentence to Ravana, whose eyes are broad and burning. [3-32-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे द्वात्रिंशः सर्गः ॥

Thus completes 32<sup>nd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 33 Sarga 33 - त्रयःत्रिंशः सर्ग

## Shurpanakha Accuses Ravana

## Introduction -

Shuurpanakha taunts Ravana for his un-kingly activities, by which his kingdom is going to face a calamitous situation soon. While gibing at him she narrates how a king, really fit for kingship, shall conduct the affairs of kingdom. She speaks many paradigms on which many commentaries are declined basing on kings and their vices.

**Comment:**his chapter vies with the 33rd chapter of Kishkindha Kanda in the attitudes of a king and his kingship. These two chapters, as detailed by ancient commentators, equally deal with राज नीति शस्त्र political science and there in Kishkindha the only rescue to Sugreeva is Tara, who saves the face of Sugreeva before Lakshmana, whereas in here Ravana has none to come to his aid when chided by Shuurpanakha. Though Shuurpanakha is a sultry and harpy demoness, the Sage Valmiki has put some rational words on her tongue in forewarning Ravana.

ततः शूर्पणखा दीना रावणम् लोक रावणम् ।  
अमात्य मध्ये संक्रुद्धा परुषम् वाक्यम् अब्रवीत् ॥ ३-३३-१

ततः दीना = then, doleful, Shuur- शूर्पणखा panakha	संक्रुद्धा = becoming furious	अमात्य मध्ये = ministers, amid - in the presence of
लोक = world, on who makes रावणम् to wail	रावणम् = to Ravana	परुषम् = scornful, words, वाक्यम् spoke. अब्रवीत्

Then that doleful Shuurpanakha spoke these scornful words to Ravana who makes the world to wail in the presence of his ministers. [3-33-1]

प्रमत्तः काम भोगेषु स्वैर वृत्तो निरंकुशः ।  
समुत्पन्नम् भयम् घोरम् बोद्धव्यम् न अवबुध्यसे ॥ ३-३३-२

प्रमत्तः = highly, infatuated you are	काम भोगेषु = in lustful, gratifica- स्वैर वृत्तः tions without, goading [incontinent]	निर् = without, a goad - अनकुशः unchecked
बोद्धव्यम् = that which is to be known	सम् = well arisen - surfaced, उत्पन्नम् calamitous, jeopardy घोरम् भयम्	न अवबुध्यसे = not, observant - as a king.

Highly infatuated with lustful gratifications you are incontinent and unchecked, thus you are unobservant of a calamitous jeopardy that has surfaced, though you ought to be observant of it as a king. [3-33-2]

सक्तम् ग्राम्येषु भोगेषु काम वृत्तम् महीपतिम् ।  
लुब्धम् न बहु मन्यन्ते श्मशान अग्निम् इव प्रजाः ॥ ३-३३-३

ग्राम्येषु भोगेषु सक्तम् महीपतिम्	= in dirty, pleasures, clinging to = at king	काम वृत्तम् प्रजा	= self, driven - departs in overly self-assured manner, swaggeringly = people	लुब्धम् श्मशान अग्निम् इव	= with self-serving mo- tives = in crematory ground, fire - crematory-fire, like
न बहुमन्यन्ते	= will not, honour.				

If a king departs himself in an overly self-assured manner, that too with self-serving motives, and clings only to dirty pleasures, he will be unhonoured by people as with a crematory fire. [3-33-3]  
For those who are self-centred there will be no fear, no shame.

अर्थ आतुराणाम् न गुरुर् न बन्धुः ।  
काम आतुराणाम् न भयम् न लज्जा ।  
क्षुध आतुराणाम् न रुचिर् न पक्वम् ।  
विद्य आतुराणाम् न सुखम् न निद्रा -- नीति शास्त्र

for money-mongers no venerable ones, no relative... for lust-mongers no fear, no shame... for food-mongers no taste, no proper baking... for education-mongers, no comfort, no sleep... morals.

स्वयम् कार्याणि यः काले न अनुतिष्ठति पार्थिवः ।  
स तु वै सह राज्येन तैः च कार्यैः विनश्यति ॥ ३-३३-४

यः पार्थिवः स्वयम्	= which, king = personally	काले न अनु तिष्ठति	= on time = will not, deal with	कार्याणि सः	= concerns = he
राज्येन सह	= kingdom, along with	तैः कार्यैः च सह	= with those, concerns, [together with]	विनश्यति वै	= gets ruined, indeed.

The king who will not deal with the concerns of kingdom, in person and on time, he and his kingdom and even those concerns of his kingdom will get ruined. [3-33-4]

This can also be expressed as: सः तैः कार्यैः सह राज्येन च विनश्यति ...by those very issues of kingdom, the king along with his kingdom gets ruined... because the major issue on hand is Raama and Lakshmana and they can ruin Ravana and his kingdom. Inordinate revelling in comforts and lust makes a king weak in body, mind, and time. The timely actions he is supposed to take do not come to mind because mind is weakened and benumbed. Then he is liable to believe his aids that may precisely land him into further troubles. Hence a

king / ruler has to take actions and decisions personally, on time, duly remaining firm by his body and mind.

अयुक्त चारम् दुर्दर्शम् अस्वाधीनम् नराधिपम् ।  
वर्जयन्ति नरा दूरात् नदी पंकम् इव द्विपाः ॥ ३-३३-५

अ युक्त = not, with, spies - inaccessible to spies	दुर् दर्शम् = impossible, to see [unavailable for an audience]	अ स्व = not, in one own, अधीनम् control - not, self-possessed, intemperate
नर अधिपम् = peoples, lord of - king	नरा = people - subjects	द्विपाः नदी = elephants, river, mud, पंकम् इव as with
दूरात् वर्जयन्ति = from distance, will eschew.		

If a king is inaccessible to spies for exchange of information, unavailable for subjects for an audience for a similar appraisal, more so if he is intemperately not able to impose self-discipline, people will eschew such a king from a distance as elephants will refrain themselves from the mud of river from a distance. [3-33-5] Shuurpanakha knows that Ravana has spies all around, but she is also in the know that they are worthless fellows because they narrate mythologies after every thing is ruined, as was done by Akampana in the previous episode. There is none to caution him beforehand excepting herself, that is her confidence. So, she is haranguing Ravana to take immediate action, otherwise, there may be a mutiny or cold war in his kingdom, and his subjects may desert him during wartime, like Vibheeshana.

ये न रक्षन्ति विषयम् अस्वाधीना नराधिपः ।  
ते न वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा ॥ ३-३३-६

अ स्व = not, in self, restrained	ये नराधिपः = which, kings	विषयम् न = kingdom, not, safe-guard
अधीना		रक्षन्ति
ते = those	वृद्ध्या = by advantage	सागरे गिरयः = in ocean, mountain, यथा like
न प्रकाशन्ते = will not, outshine.		

Which of those kings that will not safeguard their kingdoms by remaining in a self-restrained manner, they will not outshine advantageously, like mountains submerged under ocean. [3-33-6]

Or

Without keeping the kingdom under your personal control, you have shuffled the administration onto the ministers and army personnel like Khara, Duushana et al. And these figureheads alone become the tiderips, for they quarrel among themselves about the kingship of Lanka after your ruin, and they alone are floating like oceanic tides up above your head and thus you are a submerged sovereign. In any way, your doom is

destined either by Raama, who is an imminent danger, or by your military managers, who are the in-built dangers.

Ravana is no doubt mountainous in his wealth and prosperity but he is engulfed in the ocean called promiscuity, and as long as those waters of lust tiderip over his head he cannot surface himself.

आत्मवद्भिः विगृह्य त्वम् देव गंधर्व दानवैः ।

अयुक्त चारः चपलः कथम् राजा भविष्यसि ॥ ३-३३-७

त्वम्	= you	आत्मवद्भिः	= with clear-headed ones [sensible gods etc - externally]	देव गन्धर्व	= with gods, gandharva-s, [other] demons
विगृह्य	= belligerent	अ युक्त चारः	= without, having [not employed - needful of, internally] intelligence agents such as you are, you	दानवैः	
कथम् राजा	= how, as king, you			चपलः	= are erratic
भविष्यसि	thrive.				

Externally you are belligerent with sensible gods, gandharva-s and other demons, and internally you are needful of intelligence agents, and such as you are, you are an erratic even, then how can you thrive as a king! [3-33-7]

Your enmity with the sensible gods will make them sensitive to be vigilant. And because there is a lack of intelligence or agents to you, added to it there is a lack of your own personal intelligence required for a king, and above all there is a lacking in the insistence of real kingship with you. Then, will not those gods take opportunity to hit you back, for everything is lacking in you, except lusting?

त्वम् तु बाल स्वभावत् च बुद्धि हीनः च राक्षस ।

ज्ञातव्यम् तु न जानीषि कथम् राजा भविष्यसि ॥ ३-३३-८

राक्षस	= oh, demon	त्वम् तु	= you, on your part	बाल	= you, but, of boyish, attitude [bent,] also
बुद्धि हीनः च	= mind, less, also	ज्ञातव्यम् तु	= knowable, but, not, knowing - because you are carefree	कथम् राजा	= how, as king, you
		न जानीषि		भविष्यसि	thrive.

Your bent is boyish and you are mindless, oh, demon, you are not able to know the knowable danger because you are carefree, and how do you thrive as a king! [3-33-8]

येषाम् चारः च कोशः च नयः च जयताम् वर ।

अस्वाधीना नरेन्द्राणाम् प्राकृतैः ते जनैः समाः ॥ ३-३३-९

जयताम् वर = oh, among triumphant ones, best one - in dissent, sarcastically	येषाम् = to those	नर इन्द्राणाम् = men, lords of - for kings
चारः च = spies, also, treasury, कोशः च also, strategies	अ स्व = not, in, one own control -if they do not retain	ते = they are
नयः च		
प्राकृतैः जनैः = peasant, people, equal समाः to - tantamount to.		

Oh, so-called best one among triumphant kings, those kings that do not retain spies, treasuries and strategies under their control, but vouchsafe them to others, they are of a piece with the peasantry. [3-33-9]

यस्मात् पश्यन्ति दूरस्थान् सर्वान् अर्थान् नराधिपाः ।  
चारेण तस्मात् उच्यन्ते राजानो दीर्घ चक्षुषः ॥ ३-३३-१०

नर अधिपाः = oh, humans, overlord of - in dissent	यस्मात् = whereby	दूरस्थान् सर्वान् अर्थान् तस्मात् = distantly situated, all, subjects - situations thereby
चारेण = by spies	पश्यन्ति = those that can see	
राजानः = kings	दीर्घ चक्षुषः = long, sighted [prescient ones] they are called.	

Oh, titular overlord of humans, only some can be called prescient kings because they see all the situations happening distantly through their spies. [3-33-10]

Though the spies bring in various pieces of information they are to be collated and analysed by the king. अनेन चारेण व्यवहिता अपि अर्था अवश्यम् विचारणीया इति सूचितम् - दुःखम् o you neither have those intelligent spies nor the least intelligence required of a prescient king thus your doom is certain.

अयुक्त चारम् मन्ये त्वाम् प्राकृतैः सचिवैः युतः ।  
स्व जनम् च जनस्थानम् निहतम् न अवबुध्यसे ॥ ३-३३-११

अ युक्त चारम् = without, having [appointed,] spies - maladroitness in organising spies	त्वाम् = you are	प्राकृतैः सचिवैः युतः = with artless, ministers, one associated with
मन्ये = I believe	यः = which you]	जनस्थानम् = Janasthaana
स्व जनम् = you own, subjects, as निहतम् ruined	न अवबुध्यसे = not, cognisant of.	

I believe that you have no spies worth their profession, yet you are associated with artless ministers worthy to worship you, hence you are incognisant of the ruination of all of your subjects in Janasthaana, including Janasthaana. [3-33-11]

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।  
हतानि एकेन रामेण खरः च सह दूषणः ॥ ३-३३-१२

एकेन रामेण	= by only one, Raama	भीम कर्मणाम्	= of dreadful, deeds, demons	चतुर् दश सहस्राणि	= four, ten, thousand
जनस्थाने	= in Janasthaana]	रक्षसाम्		सह दूषणः	= along with, Duushana
खरः च	= Khara, is also - killed.	हतानि	= are killed		

A single soul called Raama has eliminated fourteen thousand demons of dreadful deeds in Janasthaana, even Duushana is killed, even Khara is also killed. [3-33-12]

ऋषीणाम् अभयम् दत्तम् कृत क्षेमाः च दण्डकाः ।  
धर्षितम् च जनस्थानम् रामेण अक्लिष्ट कारिणा ॥ ३-३३-१३

अ क्लिष्ट कारिणा	= without, fatigue [indefatigable,] performer of deeds - champion	रामेण	= by Raama	ऋषीणाम् अभयम् दत्तम्	= to sages, security, given
दण्डकाः	= Dandaka forest	कृत क्षेमाः च	= made, safeguard - rendered safe, as well	जनस्थानम् धर्षितम् च	= Janasthaana, assailed - put to rout, also.

That indefatigable champion Raama gave security to the sages, rendered Dandaka forest safeguarded, and he put Janasthaana to rout. [3-33-13]

त्वम् तु लुब्धः प्रमत्तः च पराधीनः च रावण ।  
विषये स्वे समुत्पन्नम् यो भयम् न अवबुध्यसे ॥ ३-३३-१४

रावण	= oh, Ravana	त्वम् तु	= you, on your part	लुब्धः	= selfish
प्र मत्तः च	= hotheaded, also	पर आधीनः च	= in other, control, also - controlled by promiscuity	यः	= which, you are
स्वे विषये	= in one, own kingdom	सम् उत्पन्नम्	= rising up	भयम् न अवबुध्यसे	= calamity, not, perceptive of.

On your part you are but selfish, hotheaded, and others like the appeasers of your lust, or these artless ministers, or those underpaid unfaithful spies hold you down, and such as you are, you are unperceptive of the calamity rising up against you in your own kingdom. [3-33-14]

तीक्ष्णम् अल्प प्रदातारम् प्रमत्तम् गर्वितम् शठम् ।  
व्यसने सर्व भूतानि न अभिधावन्ति पार्थिवम् ॥ ३-३३-१५

तीक्ष्णम्	= overweening	अल्प प्रदातारम्	= , scanty, endower [under-payer]	प्रमत्तम्	= improvident
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गर्वितम् = self-conceited	शठम् = who secretly harms - dubious	पार्थिवम् = if the king is such
व्यसने = in strife	सर्व भूतानि = all, beings - subjects	न अभि = not, towards, run - bid goodbye to such a king.

Should a king be overweening, an under-payer, an improvident, self-conceited, and dubious, all his subjects bid goodbye to such a king when he is in strife. [3-33-15]

अतिमानिनम् अग्राह्यम् आत्म संभावितम् नरम् ।  
क्रोधिन् व्यसने हन्ति स्व जनो अपि नराधिपम् ॥ ३-३३-१६

अति मानिनम् = unduly, self-conceited	अ ग्राह्यम् = not, take to - unapproachable, self-centring	आत्म सम् भावितम् = soul, well, adoring [self-adulating]
नरम् = such a man - here such a demon	क्रोधिन् = a spitfire	नराधिपम् = such a king
स्व जनः अपि = own, people, even - kith and kin	व्यसने = in his distress	हन्ति = will ruin.

Should a ruler be unduly self-conceited, self-centred, self-adulating and a spitfire too, his own kith and kin will ruin him when he is in distress. [3-33-16]

न अनुतिष्ठति कार्याणि भयेषु न बिभेति च ।  
क्षिप्रम् राज्यात् च्युतो दीनः तृणैः तुल्यो भवेत् इह ॥ ३-३३-१७

Which king कार्याणि न अनुतिष्ठति इह = good offices, will not, officiate here [in world]	भयेषु न बिभेति च दीनः = in panicky [situations, who is] not, panicked, also on becoming debased	क्षिप्रम् राज्यात् च्युतः तृणैः तुल्यः भवेत् = quickly, from kingdom, on falling - when overthrown piece of straw, equated, he will be.
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That king who does not officiate his good offices, nor un-panicked into panicky situations, he will be quickly overthrown from his kingdom, and on becoming a debased individual he will be equated with a piece of straw in this world. [3-33-17]

शुष्क काष्ठैः भवेत् कार्यम् लोष्टैः अपि च पांसुभिः ।  
न तु स्थानात् परिभ्रष्टैः कार्यम् स्यात् वसुधाधिपैः ॥ ३-३३-१८

शुष्क काष्ठैः कार्यम् भवेत् = with dried, wood-sticks there will be, [some] utility [they are of some avail]	शुष्क लोष्टैः अपि तु = with [dried up] globs, even but	पांसुभिः अपि च स्थानात् परिभ्रष्टैः वसुधाधिपैः = with particles of dust, even, also from position, collapsed, with earth, rulers
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कार्यम् न	= utility is not, there
स्यात्	they are of no avail.

Dried sticks, globs or the particles of dust are of some avail, but kings fallen from their position are of no avail. [3-33-18]

उपभुक्तम् यथा वासः स्रजो वा मृदिता यथा ।  
एवम् राज्यात् परिभ्रष्टः समर्थो अपि निरर्थकः ॥ ३-३३-१९

उप भुक्तम् = used up, cloth, as with वासः यथा	मृदिता स्रजः = crumpled, flower- वा यथा tassels, or, as with	एवम् = likewise
राज्यात् = from kingdom, ousted	समर्थः अपि = formidable one, even if	निर् अर्थकः = not, of any means [meaningless, of no avail.]
परिभ्रष्टः - king		

As to how a used up raiment or a crumpled flower-tassel is meaningless, likewise a king derelict from his kingdom, though functional, is meaningless. [3-33-19]

अप्रमत्तः च यो राजा सर्वज्ञो विजितेन्द्रियः ।  
कृतज्ञो धर्म शीलः च स राजा तिष्ठते चिरम् ॥ ३-३३-२०

यः राजा = which, king	अ प्रमत्तः च = not, incautious [cau- tious,] also	सर्व ज्ञः = all-knowing [clever]
विजित इन्द्रियः = controlled senses	कृतज्ञः = thankful	धर्म शीलः च = conscientious, also
सः राजा = that, king, for a long चिरम् तिष्ठते time, stays - survives.		

Which king will be cautious, clever, conscientious, with his controlled senses, and thankful, that king survives for a long time. [3-33-20]

नयनाभ्याम् प्रसुप्तो वा जागर्ति नय चक्षुषा ।  
व्यक्त क्रोध प्रसादः च स राजा पूज्यते जनैः ॥ ३-३३-२१

यः = which king]	नयनाभ्याम् = with both eyes [closed]	प्र सुप्तः अपि = well, slept, [even though]
नय चक्षुषा = wariness, with eyes of क्रोध च = his fury, also	जागर्ति = who will be wakeful अ प्रसादः = without, inattentive- ness - vigilantly	व्यक्त = making clear इन् ओथेर् = discarding, fury, म्म्स् त्यक्त frenzy, also]
सः राजा = that, king, by people, जनैः पूज्यते will be revered.		क्रोधः प्रसादः च

He who keeps his mental eyes of wariness will be wakeful even though he slept well closing his physical eyes and he who will make his fury and favour evident to people without any concealment or cunningness, people will highly revere him as a king.

or

He who keeps his mental eyes of wariness wakeful even though he sleeps fast closing his physical eyes, thus discarded are his fury and frenzy as well, because he knows as to who is to be treated furiously and who is to be favoured, and thus people will revere him as a judicious king. [3-33-21]

त्वम् तु रावण दुर्बुद्धिः गुणैः एतैः विवर्जितः ।  
यस्य ते अविदितः चारैः रक्षसाम् सुमहान् वधः ॥ ३-३३-२२

रावण	= oh, Ravana	दुर् बुद्धिः	= [because you are] bad, minded [imprudent]	त्वम् तु	= you, for your part
एतैः गुणैः विवर्जितः	= with these, merits, bereft of	यस्य ते	= suchlike, to you	रक्षसाम् सुमहान् वधः	= demons , very great, massacre
चारैः	= by spies	अ विदितः	= not, known - though not personally, but at least thru spies it is not known to you.		

But, oh, Ravana, because you are imprudent you are bereft of these merits, and such as you are, unknown is the very great massacre of demons to you, though not personally, but at least through your spies. [3-33-22]

पर अवमन्ता विषयेषु संगवान्न देश काल प्रविभाग तत्त्व वित् ।  
अयुक्त बुद्धिः गुण दोष निश्चये विपन्न राज्यो न चिरात् विपत्स्यते ॥ ३-३३-२३

पर अवमन्ता	= others, humiliator - you are	विषयेषु सन्गवान्	= in ravishes, hobnobbing with	न देश काल प्र विभाग तत्त्व वित्	= [you are] not, place, time, well, dived up [apportion,] object, cognisant of
गुण दोष निश्चये	= rights, wrongs, in deciding	अ युक्त बुद्धिः	= not, having, mind [focus your thoughts]	विपन्न राज्यः	= ruined, kingdom - on becoming so
न चिरात्	= not, after [before long]	विपत्स्यते	= you will be imperilled.		

You are the humiliator of others, you hobnob only with your ravishes, and incognisant of the object for apportionment of time and place for your activities, as to when and where and how the things are to be dealt with. And, as you are not attending any kingly activity, or do not focus your mind in deciding rights and wrongs, thereby your kingdom will get ruined and you will be imperilled, not before long. Thus Shuuranakha declaimed Ravana about his worthlessness as a king. [3-33-23]

However self-sufficient and self-assured a king might be, he cannot underestimate rivalling kings as trivial,

unilaterally.

अनेन सुसमृद्ध राज्यस्थो अपि राजा एतैः दोषैः अचिरात् राज्य भञ्ज्यो भवति इति -  
राज्ञा बलिष्ठेन अपि शत्रु दुर्बल इति अवमतिः न कर्तव्यम् च सूचितम् - dk

It is indicated that a king should be on his guard lest he will be overthrown, just because that king is associated with many un-kingly attitudes.

इति स्व दोषान् परिकीर्तिताम् तयासमीक्ष्य बुद्ध्या क्षणदा चरेश्वरः ।  
धनेन दर्पेण बलेन च अन्वितो विचिन्तयामास चिरम् स रावणः ॥ ३-३३-२४

क्षणदा चर = night, walkers, lord - ईश्वरः Ravana	धनेन दर्पेण = with prosperity, pride, बलेन च power, also, he who is अन्वितः with them	सः रावणः = such, Ravana
इति = in this way	तया परि = by her, extolled	स्व दोषान् = his own, defects - neg- ative traits
बुद्ध्या समीक्ष्य = in mind, on poring over	कीर्तिताम् चिरम् वि = over a time, started to चिन्तयामास contemplate.	

In this way when Shuurpanakha extolled only his negative traits, he that lord of night-walkers Ravana, who holds only his pride, power and prosperity dear to him, pored them over in his mind and contemplated over a time. [3-33-24]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रयःत्रिंशः सर्गः ॥

Thus completes 33<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 34 Sarga 34 - चतुर्विंशः सर्ग

## Surpanakha Allures Ravana To Marry Seetha

Introduction -

Ravana enquires about Raama valour and weaponry for which Shuurpanakha narrates about Raama, Sita, and Lakshmana and what has happened in Janasthaana. Thus she prompts Ravana to achieve Sita as his wife, for none surpasses Sita in her beauty.

ततः शूर्पणखाम् दृष्ट्वा ब्रुवन्तीम् परुषम् वचः ।  
अमात्य मध्ये संकृउद्धः परिपप्रच्छ रावणः ॥ ३-३४-१

ततः	= then	अमात्य मध्ये	= ministers, amidst [in presence of]	परुषम् वचः	= bitter, words, one who
शूर्पणखाम्	= Shuurpanakha, on	संकृउद्धः	= highly, infuriated one,	ब्रुवन्तीम्	is speaking
दृष्ट्वा	seeing	रावणः	Ravana, questioned -		
		परिपप्रच्छ	queried.		

On observing Shuurpanakha who is speaking bitter words against him in the presence of ministers then Ravana is highly infuriated and queried her. [1-34-1]

कः च रामः कथम् वीर्यः किम् रूपः किम् पराक्रमः ।  
किम् अर्थम् दण्डकारण्यम् प्रविष्टः च सुदुस्तरम् ॥ ३-३४-२

रामः कः	= Raama, who is	कथम् वीर्यः	= what, is his calibre	किम् रूपः	= of what, mien
किम्	= what, is his bravery	सु दुस्तरम्	= highly, inscrutable	दण्डक	= Dandaka forest
पराक्रमः				अरण्यम्	
किम् अर्थम्	= what, for reason, he				
प्रविष्टः	entered.				

Who is Raama? How brave he is? Of what mien and what calibre he is? And for what reason he entered the highly inscrutable Dandaka forest? [1-34-2]

Why this Raama has to come this far to Dandaka instead of loitering somewhere near Himalayas? Has he come purposefully with any revenge against us, the demons, or is it a pleasure-trip? Why should he leave his ancestral kingdom and enter Dandaka, a stronghold of demons? This is the real worry of Ravana. केन च कारणेन कुल परम्पर आगतम् प्राज्यम् राज्यम् परित्यज्य निखिल निशाचर वासो अस्मिन् देशे समागतः - द्रक् Ravana might be unaware that Dandaka forest also belongs to Ikshvaku-s as Kishkindha belonged to them, as said by Raama at the time of eliminating of Vali.

आयुधम् किम् च रामस्य येन ते राक्षसाः हता ।  
 खरः च निहतः संख्ये दूषणः त्रिशिराः तथा ॥ ३-३४-३  
 तत् त्वम् ब्रूहि मनोज्ञान्गी केन त्वम् च विरूपिता ।

येन	= by whom [by which Raama]	राक्षसाः	= demons	खरः च	= Khara, also
दूषणः	= Duushana, Trishira,	संख्ये	= in war, killed such a	रामस्य	= Raama, weapon, what
त्रिशिराः तथा	likewise	निहता		आयुधम्	is, also
मनोज्ञ अन्गी	= fascinating, having limbs - oh, lady with fascinating limbs [Shuurpanakha]	केन त्वम्	= by whom, you are, dis-	किम् च	
		विरूपिता च	figured, even	तत् त्वम्	= that, you, tell.
				ब्रूहि	

What is the weapon of that Raama by whom these many demons are killed in war, likewise Duushana and Trishira are killed, and even the unkillable Khara is killed? Oh, lady with fascinating limbs, who disfigured you? That you tell. [1-34-3, 4a]

This can be simple question What is his weapon? without telling round about as above. But Ravana is weighing arsenal balance since he is self-content with a giant-robot namely Kumbhakarna, and with a brave and all-trickster son Indrajit, along with his own ICBMs, ASMs and ASMs, plus his own invincibility. Thereby he is said to be puzzled at arsenal-less Raama and asking:

कानि कानि च आयुधानि खर मुख निशात्र प्राण हानि कराणि - दृक्

you said that Raama caused this havoc single-handedly, then he should have used various and numerous weapons by which missiles are flung... because common sense does not permit any belief that a handheld bow can dart numerous arrows or missile, that too when wielded by a single human...

इति उक्ता राक्षस इन्द्रेण राक्षसी क्रोध मूर्च्छिता ॥ ३-३४-४  
 ततो रामम् यथा न्यायम् आख्यातुम् उपचक्रमे ।

राक्षस इन्द्रेण	= by demons, king	इति उक्ता	= this way, she is who is spoken	क्रोध	= with fury, who is in a
				मूर्च्छिता	fit of, demoness
ततः	= then	रामम्	= about Raama	राक्षसी	
आख्यातुम्	= to describe, com-			यथा न्यायम्	= as it is - in the point of
उपचक्रमे	menced.				fact

When the king of demons has asked her thus, she that demoness Shuurpanakha who is in a fit of fury then commenced to describe Raama in the point of fact. [3-34-4b, 5a]

दीर्घबाहुः विशालाक्षः चीर कृष्ण अजिन अम्बरः ॥ ३-३४-५  
कन्दर्प सम रूपः च रामो दशरथ आत्मजः ।

दशरथ	= Dasharatha,	son,	दीर्घ बाहुः	= long, one with arms, or	विशाल अक्षः	= broad, eyed one, or
आत्मजः	Raama			implicitly- inescapable		implicitly - keen eyed
रामः				arms		
चीर	= has jute-cloth		कृष्ण अजिन	= black, deer, skin, as his	कन्दर्प सम	= Love-god, similar, in
			अम्बरः	dress	रूपः च	semblance.

Dasharatha son Raama is the one with inescapable arms and keen-eyed, but has jute-cloths and skin of black-deer for his dress, yet in semblance he is similar to the Love-god. [3-34-5b, 6a]

शक्र चाप निभम् चापम् विकृष्य कनकांगदम् ॥ ३-३४-६  
दीप्तान् क्षिपति नाराचान् सर्पान् इव महा विषान् ।

शक्र चाप	= Indra, bow, [Rainbow]	कनक	= that has golden, fillets,	विकृष्य	= on yanking out
निभम्	similar in sheen	अंगदम्	a bow		
महा विषान्	= those that have	चापम्			
सर्पान् इव	deadly, poison,	दीप्तान्	= candent, iron-arrows,		
	snakes, like	नाराचान्	he strews.		
		क्षिपति			

Yanking out a bow with golden fillets, and that is similar to the bow of Indra in its shine, he strews candent iron-arrows that simulate snakes with deadly poison. [3-34-6b, 7a]

न आददानम् शरान् घोरान् न मुञ्चन्तम् महाबलम् ॥ ३-३४-७  
न कार्मुकम् विकर्षन्तम् रामम् पश्यामि संयुगे ।

संयुगे	= on battleground	घोरान्	= ghastly, arrows	आ ददानम्	= taking [drawing from quiver]
न पश्यामि	= not, I do see - imperceivable	शरान्		न	= I do not see
मुञ्चन्तम्	= shooting from bow-string, [arrows with sharp points]	कार्मुकम्	= bow, stretching of	महाबलम्	= great-mighty one,
शीली		विकर्षन्तम्		रामम्	Raama
मुखान्		न	= neither		
न	= I do not see.				

It has become imperceivable for me to see when and how he drew his ghastly arrows from quiver on the battleground; or, stretching his bow admitting those arrows on bowstring - no; or, his releasing those sharp edged arrows from the bow - no; why them, that great mighty Raama himself has become imperceptible in the fastness of his action. [3-34-7b, 8a]

हन्यमानम् तु तत् सैन्यम् पश्यामि शर वृष्टिभिः ॥ ३-३४-८  
इन्द्रेण इव उत्तमम् सस्यम् आहतम् तु अश्म वृष्टिभिः ।

इन्द्रेण	= by Indra	अश्म	= with stones, of rain -	आहतम्	= devastated, rich har-
शर वृष्टिभिः	= of arrows, with down-pour	वृष्टिभिः	with hailstorm	सस्यम् इव	vest, as with
पश्यामि	= I am seeing - then I have seen.	तु	= but	हन्यमानम्	= being annihilated,
				तत् उत्तमम्	that, best, army
				सैन्यम्	

As with a crop of grain devastated by a hailstorm of Indra, I could only see that best army while it is being annihilated with a downpour of arrows. [3-34-8b, 9a]

रक्षसाम् भीम वीर्याणाम् सहस्राणि चतुर्दश ॥ ३-३४-९  
निहतानि शरैः तीक्ष्णैः तेन एकेन पदातिना ।  
अर्धाधिक मुहूर्तेन खरः च सह दूषणः ॥ ३-३४-१०

पदातिना	= foot-soldier, lone one,	तीक्ष्णैः शरैः	= with excruciating, ar-	अर्ध अधिक	= half, more, one hour
एकेन तेन	by him [by Raama]		rows	मुहूर्तेन	
भीम	= of fiendish, might,	चतुर्दश	= fourteen, thousands	निहतानि	= are destroyed
वीर्याणाम्	demons	सहस्राणि			
रक्षसाम्					
सह दूषणः	= along with, Duushana,				
खरः च	Khara, is also [killed.]				

Thus a lone foot-soldier with his excruciating arrows has exterminated fourteen thousand demons with fiendish might, including Duushana, and along with Khara, say, within one and half hours. [3-34-9b,10] The above is consolidated and said as:

सः अयम् अधुना मुनि जन समुचित वेषोपि धिक् कृत शक्र पराक्रमे विक्रमेण शक्र कार्मुक सदृक्षम् चापम् आकृष्य महा विषान् आशी विषान् इव रुक्म पुन्वान् अनुक्षणम् प्रक्षिपन् रक्षो विक्षोभकरम् अति भयन्करम् रूपम् आवहति - दृक् .

ऋषीणाम् अभयम् दत्तम् कृत क्षेमाः च दण्डकाः ॥ ३-३४-११  
एका कथंचित् मुक्ता अहम् परिभूय महात्मना ।  
स्त्री वधम् शंकमानेन रामेण विदितात्मना ॥ ३-३४-१२

ऋषीणाम्	= to sages, protection,	दण्डकाः	= Dandaka forest	कृत क्षेमाः च	= made [restored,] to
अभयम्	accorded				safety - rendered as
दत्तम्		स्त्री वधम्	= woman, slaughter,	रामेण	= by such Raama is
महात्मना	= by high-minded one,	शंकमानेन	hesitant of		
विदित	well-versed, soul - in			कथंचित्	= somehow, let off.
आत्मना	scriptures	परि भूय	= on humiliating	मुक्ता	
अहम् एका	= I, a single one				

Accorded is the protection to the sages, and Dandaka is made as a snug place for them. I am the lone one somehow let off by such a high-minded Raama, of course, on humiliating me by cutting my nose and ears. Maybe, it is because he is hesitant of woman-slaughter for he is a well-versed soul. [1-34-11, 12]

Here she twisted the story line to her side, as she edited the scene of her humiliation later to annihilation of their army. In Dandaka witch-hunting is over and it is calm and collected now. In fact, Ravana intruded into Janasthaana of Dandaka and stationed some army to protect intrusion into Lanka, as his mainstay is only the castled city Lanka. Now that the doors to Lanka are wide open Lanka is exposed to an imminent danger.

निशाचरान् असन्त्यैः रुक्म पुन्त्रैः विशिखैः विमध्य शतमख मुखमख भुजे अखिल तपस्विनः च निर्भयम् विधाय दण्डकारण्यम् अपि सकल मुनि जन शरण्यम् अतनुत - दुक् .

भ्राता च अस्य महातेजा गुणतः तुल्य विक्रमः ।

अनुरक्तः च भक्तः च लक्ष्मणो नाम वीर्यवान् ॥ ३-३४-१३

महातेजा	= highly resplendent	गुणतः तुल्य	= by trait, matches [his	अनुरक्तः च	= adherent, also
		विक्रमः	brother Raama,] in		
			bravery		
भक्तः च	= devotee, also	वीर्यवान्	= stout-hearted one	लक्ष्मणः नाम	= Lakshmana, known as
अस्य भ्राता	= is his - Raama, brother.				

A highly resplendent one who by his trait matches his brother in bravery, an adherent and a devotee of his brother, such a stout-hearted one is Raama brother known as Lakshmana. [1-34-13]

अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली ।

रामस्य दक्षिणे बाहुः नित्यम् प्राणो बहिः चरः ॥ ३-३४-१४

अमर्षी	= irritable one	दुर्जयः	= invincible one	जेता	= victor
विक्रान्तः	= valiant	बुद्धिमान्	= intelligent one	बली	= mighty one such a
					brother Lakshmana is
नित्यम्	= perpetual, Raama, a	बहिः चरः	= peripherally, moving,		
रामस्य	right, hand	प्राणः	life gist - vividly.		
दक्षिणे बाहुः					

That Lakshmana is an easily irritable one, he is not that easily invincible, an easy victor, but not an easy-going valiant, yet he is an intellectual at ease, and a mighty one who does not ease off, such a Lakshmana is the perpetual right-hand and the peripherally moving life of Raama. [1-34-14]

रामस्य तु विशालाक्षी पूर्णेन्दु सदृश आनना ।

धर्म पत्नी प्रिया नित्यम् भर्तुः प्रिय हिते रता ॥ ३-३४-१५

विशाल अक्षी	= broad-eyed one	पूर्ण इन्दु	= full, moon, similar,	तु	= but
		सदृश आनना	one with such face		



रामस्य धर्म पत्नी	= Raama, wedded, wife	भर्तुः प्रिया	= husband, dear one	नित्यम् प्रिय हिते रता	= always, in her dear one - Raama, well- being, delights in.
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But, one with her broad-eyes, face similar to the full-moon is the dear and wedded wife of Raama, and she always takes delight in the well-being of her dear one, namely Raama. [1-34-15]

सा सुकेशी सुनासोरुः सुरूपा च यशस्विनी ।  
देवत इव वनस्थ अस्यराजते श्रीर् इव अपरा ॥ ३-३४-१६

सु केशी यशस्विनी	= one with lengthy, hair = a glorious one	सु नास ऊरुः सा	= with fine, nose, thighs = she	सु रूपा च अस्य वनस्थ देवत इव	= fine, looking, also = of that, situated in woodland, goddess, like
अपरा श्रीः इव	= another - temporal, Goddess Lakshmi, like	राजते	= is beaming forth.		

She is the one with lengthy hairdo, her nose and thighs are fine, and that glorious one with fine looks is the wife of Raama, and she is beaming forth like a sylvan deity situated in that woodland, who in turn is like Goddess Lakshmi in a temporal form. [1-34-16]

तप्त कांचन वर्ण आभा रक्त तुंग नखी शुभा ।  
सीता नाम वरारोहा वैदेही तनु मध्यमा ॥ ३-३४-१७

तप्त कांचन वर्ण आभा	= burnt [refined,] gold, in colour [in complex- ion,] in shade of	रक्त तुंग नखी	= having rosy, jutted, nails	शुभा	= auspicious one
सा वैदेही	= that daughter of king of Videha kingdom	वरारोहा	= with curvaceous, hips	तनु मध्यमा	= with slender waist
सीता नाम	= Sita, known as.				

She has a complexion mathing the shade of refined gold, her nails are rosy and jutting, and she with her curvaceous hips and slim waist is the daughter of King of Videha, and known as Sita. [1-34-17]

न एव देवी न गंधर्वा न यक्षी न च किन्नरी ।  
तथा रूपा मया नारी दृष्ट पूर्वा महीतले ॥ ३-३४-१८

तथा रूपा	= such a, kind of comeli- ness	देवी	= a goddess	मया न एव दृष्ट पूर्वा	= by me, not, in that way, seen, previously - so far
गन्धर्वा गन्धर्वी	= gandharva female	न	= no	यक्षी न	= yaksha-female, no
किन्नरी च	= kinnaraa-female, even	न	= no	नारी महीतले	= woman, on the face of earth

न = no - not seen by me.

So far I have not seen any goddess with such a comeliness; a gandharva female - no; a yaksha female - no; a kinnara female - no; and a woman, no, not on the face of earth! [1-34-18]

यस्य सीता भवेत् भार्या यम् च हृष्टा परिष्वजेत् ।  
अति जीवेत् स सर्वेषु लोकेषु अपि पुरंदरात् ॥ ३-३४-१९

यस्य = to whom	सीता भार्या = Sita, wife, becomes as भवेत्	हृष्टा यम् = gladly, whom, she परिष्वजेत् hugs, also [after becoming his wife - not owing to a forced marriage]
सः सर्वेषु लोकेषु = he, in all, worlds	पुरंदरात् = even, [better than] इन्द्रा अपि dra	अति जीवेत् = grandly, lives.

To whom Sita becomes a wife and around whom she gladly throws her arms after such a marriage, he lives more grandly than Indra in all the worlds. [1-34-19]

सा सुशीला वपुः श्लाघ्या रूपेण अप्रतिमा भुवि ।  
तव अनुरूपा भार्या सा त्वम् च तस्याः पतिः वरः ॥ ३-३४-२०

सु शीला = highly, gracious	वपुः श्लाघ्या = by bodily structure, laudable	सा = she is
रूपेण अप्रतिमा भुवि = by appearance, not, comparable	सा तव अनुरूपा भार्या = she is, to you, seemly for, a wife	स्यात् = she becomes
तथा = likewise]	त्वम् च = you, too [will become]	तस्याः वरः पतिः = her, best, husband.

She is a highly gracious lady, laudable by her bodily structure, incomparable by her appearance, and she will become a seemly wife of yours, and you too will become a best husband of hers. [1-34-20]

ताम् तु विस्तीर्ण जघनाम् पीन उत्तुंग पयो धराम् ।  
भार्या अर्थे तु तव आनेतुम् उद्यता अहम् वर आननाम् ॥ ३-३४-२१  
विरूपिता अस्मि क्रूरेण लक्ष्मणेन महाभुज ।

महाभुज = oh, mighty shouldered one - Ravana	विस्तीर्ण जघनाम् = she who is broad, hippered	पीन उत्तुङ्गा = one with fatty, bulgy, milk, containers [breasts]
ताम् वर आननाम् तु उद्यता = her, who has excellent, face, but when venturing	तव भार्या अर्थे तु अहम् = wife, for the purpose of, but I am	आनेतुम् = to bring her - to Lanka
विरूपिता अस्मि = disfigured, I am.		क्रूरेण लक्ष्मणेन = by cruel, Lakshmana

Oh, mighty shouldered brother, but when I ventured to bring her as your wife, whose hips are broad, bosom fat and bulgy, face excellent, that cruel Lakshmana disfigured me. [1-34-21, 22a]

ताम् तु दृष्ट्वा अद्य वैदेहीम् पूर्ण चन्द्र निभ आननाम् ॥ ३-३४-२२  
मन्मथस्य शराणाम् च त्वम् विधेयो भविष्यसि ।

पूर्ण चन्द्र = full, moon, shine, with निभ = such a face आननाम् = to Lover-god, arrows शराणाम्	ताम् तु = her, at Vaidehi, now, if वैदेहीम् अद्य = you see दृष्ट्वा विधेयः = a groveller, you will भविष्यसि = become.	त्वम् = you
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You too will become a groveller at the arrows Lover-god in case you now see Vaidehi with a face shining like full-moon. [1-34-22, 23a]

यदि तस्याम् अभिप्रायो भार्या अर्थे तव जायते ।  
शीघ्रम् उद् ध्रियताम् पादो जयार्थम् इह दक्षिणः ॥ ३-३४-२३

तस्याम् = her इह = now शीघ्रम् = quickly, be upraised - उद्ध्रियताम् = put your best foot forward.	तव भार्या = your, wife, for the purpose of अर्थे = success, for the purpose of - if you aspire success जय अर्थम् = success, for the purpose of - if you aspire success	अभिप्रायः = opinion, is created, if - जायते यदि = if you hatch दक्षिणः पादः = right, foot
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Hence, if you hatch an opinion to make her as your wife, and if you aspire success, now itself quickly put your best foot, namely your right foot, forward. [1-34-23]

रोचते यदि ते वाक्यम् मम एतत् राक्षसेश्वर ।  
क्रियताम् निर्विशंकेन वचनम् मम रावण ॥ ३-३४-२४

राक्षस ईश्वर = oh, demon, king, Ravana रावण निर्विशंकेन = without, verily, doubting - without becoming a shilly-shallyer	मम एतत् = my, all this, sentence - वाक्यम् = advise मम वचनम् = my, sentence - idea, let क्रियताम् = it be done.	ते रोचते यदि = to you, pleasing, if
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Oh, the king of demons Ravana, if this advise of mine is pleasing to you, let this idea be actualised without any shilly-shallying in your mind. [1-34-24]

विज्ञाय इह आत्म शक्तिम् च क्रियताम् च महाबल ।  
सीता तव अनवद्यांगी भार्यत्वे राक्षसेश्वर ॥ ३-३४-२५

राक्षस ईश्वर	= oh, demon, king	महाबल	= oh, great-mighty one	आत्म शक्तिम्	= your own, capacity - stout-heartedness, on
अ वद्या अंगी	= not, un, speakable, limbed - one with immaculate limbs	सीता तव भार्यत्वे	= Sita, for your, in wife-hood - to become a wife	विज्ञाय क्रियताम्	realizing an [hriyataam] may be made, [be abducted.]

Oh, king of the demons, realise your stout-heartedness, and oh, great mighty one, let that immaculately limbed Sita be abducted to become your wife. [1-34-25]

निशम्य रामेण शरैः अजिह्मगैः हतान् जनस्थान गतान् निशाचरान् ।  
खरम् च दृष्ट्वा निहतम् च दूषणम् त्वम् अद्य कृत्यम् प्रतिपत्तुम् अर्हसि ॥ ३-३४-२६

रामेण	= by Raama	अ जिह्म गैः	= not, curly, going [straight shooting]	शरैः	= with such arrows
जनस्थान गतान् निशाचरान् हतान्	= Janasthaana, positioned, night-walkers, as destroyed	निशम्य	= on hearing - bear in mind	दूषणम् च खरम् च	= Duushana, also, Khara, is even
निहतम् दृष्ट्वा	= killed, on seeing - be conscious of	त्वम् अद्य कृत्यम्	= you, now, action that is to be taken - doable deed, accomplishable	प्रतिपत्तुम् अर्हसि	= to awake to, apt of you.

On recognising that Raama with his straight shooting arrows destroyed the night-walkers positioned at Janasthaana, and further on distinguishing that Duushana, and even Khara, is dispatched, it is apt of you to awake to a workable action. Thus Shuurpanakha has earbashed Ravana. [1-34-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चतुर्विंशः सर्गः ॥

Thus completes 34<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 35 Sarga 35 - पंचत्रिंशः सर्ग

## Ravana proceeds to Mareecha

Introduction -

Ravana proceeds to Maareecha seeking his help in the abduction of Sita. He travels by his aircraft-like chariot and on way he sees many locations along the seacoast that are affluent and divine. On seeing a banyan tree Ravana recollects the episode of Garuda, the Divine Eagle. He arrives at the hermitage of Maareecha.

ततः शूर्पणखा वाक्यम् तत् श्रुत्वा रोम हर्षणम् ।  
सचिवान् अभ्यनुज्ञाय कार्यम् बुद्ध्वा जगाम ह ॥ ३-३५-१

ततः	= then	रोम हर्षणम्	= hair, raising - exciting	ततः	= that, Shuurpanakha,
				शूर्पणखा	sentence, advise, on
				वाक्यम् तत्	hearing
				श्रुत्वा	
सचिवान्	= to ministers, bidding	कार्यम् बुद्ध्वा	= his task, resolving,		
अभ्यनुज्ञाय	adieu	जगाम ह	proceeded, indeed.		

On hearing the exciting advise of Shuurpanakha then Ravana bade adieu to ministers, and indeed on resolving his further task he proceeded to his personal palace chambers. [3-35-1]

तत् कार्यम् अनुगम्यान्तरं यथावत् उपलभ्य च ।  
दोषाणाम् च गुणानाम् च सम्प्रधार्य बल अबलम् ॥ ३-३५-२  
इति कर्तव्यम् इति एव कृत्वा निश्चयम् आत्मनः ।  
स्थिर बुद्धिः ततो रम्याम् यान शालाम् जगाम ह ॥ ३-३५-३

ततः	= then	तत् कार्यम्	= that, task, while fol-	यथावत्	= as befittingly
		अनुगम्य	lowing up		
उपलभ्य च	= securing [a thought,] also	दोषाणाम् च	= discredits, credits, also	बल अबलम्	= strengths, weaknesses,
		गुणानाम् च		सम्प्रधार्य	on deliberating about -
					that thought
इति	= this task, be done this	इति एव	= in that way, only	आत्मनः	= in mind
कर्तव्यम्	method				
निश्चयम्	= a decision, on making	स्थिर बुद्धिः	= with a firm, mind	ततः रम्याम्	= excellent, vehicle,
कृत्वा	- on taking			यान शालाम्	garage, proceeded to,
				जगाम ह	verily.

While following up his thinking about that task he got a pertinent thought, and on deliberating about the credits and discredits, strengths and weaknesses of that thought he decided that this is to be done in this method only. On taking a decision in that way and with a firm mind he indeed proceeded to his excellent vehicle-garage. [3-35-2, 3]

यान शालाम् ततो गत्वा प्रच्छन्नम् राक्षस अधिपः ।  
सूतम् संचोदयामास रथः संयुज्यताम् इति ॥ ३-३५-४

ततः	= then	राक्षस	= demons, lord of	प्रच्छन्नम्	= secreting himself - in
यान शालाम्	= vehicle, garage, hav-	अधिपः			secrecy
गत्वा	ing gone	रथः सम्	= chariot, be harnessed	इति	= thus
सूतम् सम्	= at charioteer, directed.	युज्यताम्			
चोदयामास					

That lordly demon then has gone to the vehicle garage in secrecy, and directed the charioteer thus as, let the chariot be harnessed. [3-35-4]

This ecretly going to his own garage... is one among the many oddities of Ravana that is suggested here. Kings never go to stables or garages but horses or chariots come to their fore, if ordered. Ravana ministers have heard Shuurpanakha report about the destruction of all the demons in Janasthaana. Because they have heard, it will not remain a secret or suppressible fact, but it will spread as a wild fire. Then some action has become necessary for Ravana now to save his face. प्राणम् एव परित्यज्य मानम् एव अभिरक्षतु Let life go but not the self-respect... So, his first thinking is to wage a war with Raama, but it may become a worthless expedition because Raama capabilities are partially known. Next, he thought to abduct Sita, for she is said not only to be beautiful but a dearly cherished wife of Raama. If Sita is distracted from Raama, Raama may die anguishing for Sita, thus this imminent danger, called Raama, gets ruined once for all.

The human nature is भार्या दुःखम् पुनर् भार्या just to lament for a parted wife for some time till a second wife is secured... Thus, that wife-addict Raama will lament for Sita for some time and seeks another woman as his wife. Instead, if he starts searching for Sita alone, it is impossible for those two young humans to come searching this far, or to cross the ocean, or to enter Lanka. And even on entering Lanka, it is impossible to survive further at the hands of demons. These are some of the many of his deliberations on the trengths and weaknesses and the credits and discredits... of his thought mentioned in the verse.

Then he enters his beautiful vehicle garage secretly. Why a king shall behave this quirkily? Because walls have ears... and what all Shuurpanakha barked in the court must be audible throughout the palace by now, or may be all over Lanka, and if someone sees Ravana exit at this point of time, everyone despises him, on the charge that he is trying to bring yet another woman. Though it is not said vividly here, that he is going

to abduct Sita thievishly keeping his valour and bravery aside, this will be made known in the words of Kumbhakarna in Yuddha Kaanda. This is shameful for his own self, as he did not do this way on previous occasions. For such a cowardly act, even Ravana cherished wife Mandodari may despise or deride Ravana. So, he came to stables with a quirk of secrecy, which of course, will not remain a secret, soon.

एवम् उक्तः क्षणेन एव सारथिः लघु विक्रमः ।  
रथम् संयोजयामास तस्य अभिमतम् उत्तमम् ॥ ३-३५-५

एवम् उक्तः	= thus, who is said - the	लघु विक्रमः	= brisk, paced, chario-	तस्य	= his [Ravana] favourite
	charioteer	सारथिः	teer	अभिमतम्	one
उत्तमम्	= choicest, chariot	क्षणेन एव	= in an instant, thus	संयोजयामास	= started to harness -
रथम्					horses, got it ready.

When that brisk-paced charioteer is said in this way he instantly harnessed the favourite and choicest chariot of Ravana with horses and got it ready. [3-35-5]

कांचनम् रथम् आस्थाय कामगम् रत्न भूषितम् ।  
पिशाच वदनैः युक्तम् खरैः कनक भूषणैः ॥ ३-३५-६  
मेघ प्रतिमनादेन स तेन धनद अनुजः ।  
राक्षसाधिपतिः श्रीमान् ययौ नद नदी पतिम् ॥ ३-३५-७

धनद अनुजः	= Kubera, brother	श्रीमान्	= celebrated one	सः राक्षस	= that, demons, lord of
कनक भूषणैः	= with golden, orna- ments	पिशाच	= with monster, faces	अधिपतिः	
रत्न भूषितम्	= gems, studded with	वदनैः		खरैः युक्तम्	= with mules, yoked
रथम्	= chariot, on sitting	कान्चनम्	= golden - chariot - wholly golden	काम गम्	= by wish [of rider,] rideable
आस्थाय		मेघ प्रतिम	= cloud, similar, with sound - pealing like a thunder	तेन	= by that - chariot
नद नदी	= rivulets flowing west- ward	नदी	= rivers flowing to east	पति	= their lord - ocean
पतिम्					
ययौ	= travelled towards ocean.				

That chariot which is decorated with golden ornaments, yoked with monster-faced mules that have gem studded trappings is rideable by the wish of the rider, and sitting in such a chariot which is wholly golden and which rides with a sound like the pealing of thunder, that celebrated Ravana, the brother of Kubera and the lord of demons, travelled towards the lord of rivers and rivulets, namely the ocean. [3-35-6,7]

स श्वेत वाल व्यजनः श्वेतः छत्रो दशाननः ।  
 स्निग्ध वैदूर्य संकाश तप्त कान्चन भूषणः ॥ ३-३५-८  
 दशग्रीवो विंशति भुजो दर्शनीय परिच्छदः ।  
 त्रिदश अरिः मुनीन्द्र घ्नो दश शीर्ष इव अद्रि राट् ॥ ३-३५-९  
 कामगम् रथम् आस्थाय शुशुभे राक्षसाधिपः ।  
 विद्युन् मण्डलवान् मेघः स बलाक इव अंबरे ॥ ३-३५-१०

श्वेत वाल व्यजनः	= with white, long-furred, fans [regal insignia]	श्वेतः छत्रः	= with white, parasol	दश आननः	= ten-faced - Ravana
स्निग्ध वैदूर्य सम्काश	= [his body] smooth, Lapis, similar in shine	तप्त कान्चन भूषणः	= having burnt [refined,] golden, ornaments	दश ग्रीवः विंशति भुजः	= with ten, throats [heads,] twenty, arms
दर्शनीय परिच्छदः	= with good-looking [spectacular,] over, coverings [regalia]	त्रिदश अरिः	= gods , adversary	मुनि इन्द्र घ्नः	= sages, eminent, cut-throat
दश शीर्ष अद्रि राट् इव	= ten, heads [pinnacles,] mountain, king, who is similar to such a	सः राक्षस अधिपः	= he that, demons, chief	काम गम् रथम् आस्थाय	= by wish, rideable, chariot, seated in
अम्बरे	= in sky	विद्युत् मण्डलवान्	= one with lightning flashes, and with such an area around it	स बलाक	= that is with, [flights of] cranes
मेघः इव	= cloud, as with	शुशुभे	= shone forth.		

Dasha-aanana, the decahedral demon, whose complexion like the smoothened Lapis-gem is lustrous, whose regalia that comprise white long-furred fans, white parasol and the like is spectacular, whose ornaments made out of refined gold are glittering, who similar to a kingly mountain with ten pinnacles and crags by way of his ten heads and twenty arms is gorgeous, and such a chief of demons who by that way is an adversary of gods and cutthroat of eminent-sages, seated in a nitid golden chariot that is rideable by the wish of its steersman, he shone forth like a black-cloud fringed with the streaks of lightning and rimmed with flights of cranes. [3-35-8, 9, 10]

Here the cloud metaphors with Ravana, the streaks of lightning with the silvery flashes of his regalia, and the decorated chariot with the flight of cranes.

स शैलम् सागर अनूपम् वीर्यवान् अवलोकयन् ।  
 नाना पुष्प फलैर् वृक्षैर् अनुकीर्णम् सहस्रशः ॥ ३-३५-११

वीर्यवान्	= dauntless one	सः	= he that Ravana	शैलम् सहस्रशः	= mountain, in thousands
नाना पुष्प फलैः वृक्षैः	= with various, flowered, fruited, trees	अनु कीर्णम्	= interspersed	सागर अनूपम्	= ocean, costal-delta area
अव लोकयन्	= while viewing, - he proceeded.				



That dauntless Ravana forged ahead while viewing the area along the coastline which is interspersed with thousands of mountains and which is with variously flowered and fruited trees. [3-35-11]

शीत मंगल तोयाभिः पद्मिनीभिः समन्ततः ।  
विशालैः आश्रम पदैः वेदिमद्भिः अलंकृतम् ॥ ३-३५-१२

शीत मंगल तोयाभिः विशालैः आश्रम पदैः	= with cool, clean, wa- ters = with extensive, her- mitage, thresholds	पद्मिनीभिः समन्ततः अलंकृतम्	= with lotus-lakes = everywhere, bedecked with - seeing them he proceeded.	वेदिमद्भिः	= having Fire-altars
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Everywhere the coastland is bedecked with lotus-lakes containing clean and cool waters, and with extensive thresholds of hermitages containing Fire-altars. [3-35-12]

कदल्य अटवि संशोभम् नालिकेर उपशोभितम् ।  
सालैः तालैः तमालैः च तरुभिः च सुपुष्पितैः ॥ ३-३५-१३

कदल्य अटवि संशोभम्	= with banana, orchards - plantation, gleaming with	नालिकेर उपशोभितम्	= coconut trees, glisten- ing with	सालैः तालैः तमालैः च तरुभिः च सुपुष्पितैः	= saala, palm, tamaala, trees, as well, well, blossomed.
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Entire coast is gleaming with banana plantation and glistening with coconut trees, and the saala, palm, and tamaala trees are also in full blossom. [3-35-13]

अत्यन्त नियत आहारैः शोभितम् परम ऋषिभिः ।  
नागैः सुपर्णैः गन्धर्वैः किन्नरैः च सहस्रशः ॥ ३-३५-१४  
जित कामैः च सिद्धैः च चारणैः च उपशोभितम् ।  
आजैः वैखानसैः माषैः वालखिल्यैः मरीचिपैः ॥ ३-३५-१५

नागैः सुपर्णैः गन्धर्वैः वैखानसैः	= with reptiles, birds, gandharva-s = with Vaikhanasa sages	सहस्रशः किन्नरैः च माषैः	= with thousands of, kinnaraiH, as well = with sage of Maasha descendents	आजैः मरीचि पैः	= with Brahma brain- children = with Mariicpa-s, sages that dink moon- beams
वाल खिल्यैः	= with, Vaalakhilya sages	अत्यन्त नियत आहारैः	= those with highly, con- trolled, food-habits	परम ऋषिभिः	= with eminent, sages
शोभितम्	= brightened with - coastal area	जित कामैः सिद्धैः च	= conquered, desires [self-denying,] also, with Siddha-s	चारणैः च	= Caarana-s, also with
उपशोभितम्	= coast is - refulgent.				

It is brightened up with thousands of reptiles and birds, with those many celestial beings that frequent the earth like gandharva-s, kinnara-s. And with eminent sages who have highly controlled food-habits, as well. It is also refulgent with the self-denying Siddha-s, Carana-s, and with sages that are the brainchildren of Brahma, namely Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s. [3-35-14, 15]

The details about these sages are given in the 6th chapter of this Aranya Kanda when these categories of sages meet Raama requesting protection from demons.

दिव्य आभरण माल्याभिः दिव्य रूपाभिः आवृतम् ।  
क्रीडा रति विधिज्ञाभिः अप्सरोभिः सहस्रशः ॥ ३-३५-१६

दिव्य आभरण माल्याभिः	= with divine, orna- ments, garlands	दिव्य रूपाभिः	= with divine, aspects	क्रीडा रति विधि ज्ञाभिः	= game of, sex, methods, experts in
सहस्रशः अप्सरोभिः	= in thousands, by apsara-s	आवृतम्	= pervaded with.		

With thousands of celestial maidens divine in their mien, namely apsara-s, who are prettified with divine ornaments and garlands, and who are also the experts in the methodical sex-games that seaside is pervaded. [3-35-16]

सेवितम् देव पत्नीभिः श्रीमतीभिः उपासितम् ।  
देव दानव सन्धैः च चरितम् तु अमृत अशिभिः ॥ ३-३५-१७

श्रीमतीभिः देव पत्नीभिः	= by propitious, gods, wives of	सेवितम्	= [seashore] is adored	अमृत अशिभिः	= on ambrosia, thrive upon [or, who strive for]
देव सन्धैः च चरितम्	= gods, assemblages, frequented by	अमृत अर्थिभिः	= for ambrosia, who strive for] by such	दानव उपासितम् तु	= demon, groups, patro- nised, even.

That seacoast is adored by the propitious wives of gods and frequented by the assemblages of gods who thrive upon ambrosia, and even patronised by demons that strive for ambrosia. [3-35-17]

The demons did not get their share of अमृत divine elixir therefore they cannot be called अमृत अशिभिः ambrosia consumers. As such, some other mms contain this expression अमृत अर्थिभिः desirers of ambrosia... the demons. They also frequent those coasts along with gods.

हंस क्रौन्च प्लव आकीर्णम् सारसैः संप्रणादितम् ।  
वैदूर्य प्रस्तरम् स्निग्धम् सांद्रम् सागर तेजसा ॥ ३-३५-१८

हम्स = with swans, ruddy- क्रौन्च लव gees, frogs, spread आकीर्णम् out सागर तेजसा = by ocean, ambience	सारसैः सम् = by saarasa water- प्रणादितम् fowls, very, much, noisy सान्द्रम् = sludgy	वैदूर्य = Lapis-gem like, stones, प्रस्तरम् overlain स्निग्धम् = smooth.
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It is spread with swans, ruddy-gees and frogs, and there the waterfowls are very noisy, and stones overlain on the coast are like lapis-gems, and with the ambience of ocean that whole delta is appearing smooth and sludgy. [3-35-18]

पाण्डुराणि विशालानि दिव्य माल्य युतानि च ।  
तूर्य गीत अभिजुष्टानि विमानानि समन्ततः ॥ ३-३५-१९  
तपसा जित लोकानाम् कामगान् अभिसंपतन् ।  
गन्धर्व अप्सरसः चैव ददर्श धनदानुजः ॥ ३-३५-२०

अभिसम्पतन् = towards, quickly, - अभि सम् falling - while quickly पतन् going पाण्डुराणि = whitish, widish विशालानि काम गान् = by wish, moving, air- विमानानि crafts - of deified souls	धनद अनुजः = Kubera, brother - Ra- vana दिव्य माल्य = divine, flowery- युतानि च tassels, having, also अप्सरसः = gandharva-s, apsara-s, चैव also thus - in those aircrafts, where gandharva-s are singing, and apsara-s are dancing	तपसा जित = by asceticism, of लोकानाम् those who acquired, [higher] worlds तूर्य गीत = musical notes, singing, अभिजुष्टानि resonating समन्ततः = everywhere, Ravana ददर्श has seen.
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While Ravana, the brother of Kubera, is quickly transiting he saw everywhere the whitish and widish aircrafts belonging to the deified souls who acquired higher worlds, and from those aircrafts adorned with divine flowery tassels and piloted by the wish of their steersmen, instrumental and vocal music is resonating, and gandharva-s are singing and apsara-s are dancing in them. [3-35-19, 20]

निर्यास रस मूलानाम् चन्दनानाम् सहस्रशः ।  
वनानि पश्यन् सौम्यानि घ्राण तृप्ति कराणि च ॥ ३-३५-२१

निर्यास रस = oozing, fluid [resin,] at मूलानाम् bases घ्राण तृप्ति = sense of smell, satisfy- कराणि च ing to, also	चन्दनानाम् = of sandalwood trees सहस्रशः = in thousands, wood- वनानि lands, while observing पश्यन् - Ravana proceeded.	सौम्यानि = soothingly
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Ravana proceeded while observing thousands of woodlands with sandalwood trees that are soothing and satisfying the sense of smell, and that oozed sweet-smelling resin at their bases. [3-35-21]

अगुरुणाम् च मुख्यानाम् वनानि उपवनानि च ।  
तक्कोलानाम् च जात्यानाम् फलानाम् च सुगन्धिनाम् ॥ ३-३५-२२

मुख्यानाम् = noteworthy, aloe vera अगुरुणाम् plants, forests of च वनानि	उपवनानि च = woodlands, also	तक्कोलानाम् = of Takkola trees
फलानाम् च = with fruits of, also, सु गन्धिनाम् aromatic ones	जात्यानाम् = of nutmeg trees he saw while going.	

He also observed on his way the forests and woodlands containing the noteworthy aloe plants, Takkola trees, and the nutmeg trees that are with fruits and aromatic, as well. [3-35-22]

पुष्पाणि च तमालस्य गुल्मानि मरिचस्य च ।  
मुक्तानाम् च समूहानि शुष्यमाणानि तीरतः ॥ ३-३५-२३

तमालस्य = of Tamaala trees - cas- पुष्पाणि च sia, at flowers, also शुष्यमाणानि = that are desiccating	मरिचस्य = of pepper, shrub- गुल्मानि च beries, also मुक्तानाम् = of pearls [of oysters,] समूहानि च heaps, also - he saw.	तीरतः = along seashore
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Also seen are the flowers of Tamaala trees, shrubberies of pepper, and heaps of desiccating pearl-oysters along the seashore. [3-35-23]

शैलानि प्रवरान् चैव प्रवाल निचयान् तथा ।  
कांचनानि च शृङ्गाणि राजतानि तथैव च ॥ ३-३५-२४

शैलानि प्र = boulders, very best वरान् चैव ones - peaking, also thus	शङ्खानां = conch shells, heaps of, प्रस्तरं चैव also thus]	तथा = like that
प्रवाल = coral, reefs of निचयान्	कान्चनानि = golden, silvern, also - राजतानि च suggesting their ores inside	शृङ्गाणि = also, crests
तथैव च = like that, even.		

Thus, he saw the peaking boulders, like that the reefs of corals, and like that also at the mountains that have golden and silvern crests. [3-35-24]

प्रस्रवाणि मनोज्ञानि प्रसन्नानि अद्भुतानि च ।  
धन धान्य उपपन्नानि स्त्री रत्नैः आवृतानि च ॥ ३-३५-२५  
हस्ति अश्व रथ गाढानि नगराणि विलोकयन् ।

मनोज्ञानि = delightful, serene, प्रसन्नानि marvellous, cascades अद्भुतानि प्रस्रवाणि	ओर् = delightful, cascades मनोज्ञानि प्रस्रवाणि	प्रसन्नानि = serene, marvellous, अद्भुतानि lakes, also हृदयानि च
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धन धान्य = wealth, grain, en- उपपन्नानि dowed with नगराणि = cities, while viewing at विलोकयन् - he proceeded.	स्त्री रत्नैः = women, gemlike, आवृतानि च spread with, also	हस्ति अश्व = elephants, horses, रथ गाढानि chariots, replete with
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On seeing the delightful, serene, and marvellous cascades, and cities that are abundant in wealth and agricultural produce, and abundant with gemlike womenfolk, and that are replete with elephants, horses, and chariots, Ravana proceeded further. [3-35-25, 26a]

तम् समम् सर्वतः स्निग्धम् मृदु संस्पर्श मारुतम् ॥ ३-३५- २६  
अनूपे सिन्धु राजस्य ददर्श त्रिदिव उपमम् ।

सर्वतः = everywhere, land is समम् levelly, smoothly that स्निग्धम् has सिन्धु = of rivers, king - of राजस्य ocean	मृदु सम्स्पर्श = softly, touched, by मारुतम् light air तम् अनूपे = that, deltas - areas on seacoast	त्रिदिव = heaven, similar उपमम् ददर्श = Ravana observed.
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Ravana observed the delta adjacent to seacoast of that kingly ocean to be uniform and smooth, while the light air breezing in there is soft for touch, thus it looked heavenly. [3-35-26b, 27a]

The demons did not get their share of अमृत divine elixir therefore they cannot be called अमृत अशिभिः ambrosia consumers. As such, some other mms contain this expression अमृत अर्थिभिः desirers of ambrosia... the demons. They also frequent those coasts along with gods.

तत्र अपश्यत् स मेघ आभम् न्यग्रोधम् मुनिभिर् वृतम् ॥ ३-३५-२७  
समन्तात् यस्य ताः शाखाः शत योजनम् आयताः ।

तत्र = there ताः शाखाः = those, branches मुनिभिः = with sages, encom- वृतम् passing it - sages settled on that tree practising ascesis	सः = he that Ravana समन्तात् = all over, hundred, yo- शत jana, in length योजनम् आयताः न्यग्रोधम् = Indian Fig tree [banyan tree, Fi- cus benghalensis - the branches of which hang down and root themselves,]	यस्य = which - tree मेघ आभम् = which tree is - cloud- like, in shine अपश्यत् = he saw.
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There Ravana also saw a banyan tree which in sheen is like a black-cloud, and the branches of which are stretching all over for a hundred yojana-s in length, and on which sages made their abode for practising ascesis. [3-35-27b, 28a]

यस्य हस्तिनम् आदाय महा कायम् च कच्छपम् ॥ ३-३५-२८  
भक्षार्थम् गरुडः शाखाम् आजगाम महाबलः ।

महाबलः	= highly mighty	गरुडः	= Garuda, the Divine Eagle	भक्षार्थम्	= to dine, for the purpose
हस्तिनम्	= an elephant	महा कायम्	= mammoth, bodied,	आदाय	= on taking - clawing
यस्य	= on which - tree	कच्छपम् च	tortoise, also		
		शाखाम्	= on to tree branch, arrived - swooped to perch.		
		आजगाम			

This is the tree on the branch of which once highly mighty Divine Eagle Garuda swooped to perch, clawing an elephant and a mammoth tortoise, for the purpose of dining them out on that tree-branch. [3-35-28b, 29a] One yojana is 900 miles, where one yojana is nine English miles. The legendary version is that the elephant and tortoise are engaged in a fierce fight though none of them is a prey to the other, and seeing them and to teach a lesson to such causeless quarrellers, Garuda flies in and claws both and searches for a place to feast on them. Finding this tree worthwhile to have a leisure dinner he dashes on to one branch.

तस्य ताम् सहसा शाखाम् भारेण पतगोत्तमः ॥ ३-३५-२९  
सुपर्णः पर्णं बहुलाम् बभञ्ज अथ महाबलः ।

पतग उत्तमः	= among birds, the best - Garuda	महाबलः	= highly mighty - with high impetuous Garuda	सु पर्णः	= one with - excellent, wings - Garuda, the eagle
तस्य	= of its - tree	ताम् पर्णं	= that, with leaves, many - that branch	अथ	= then
भारेण सहसा	= owing to his weight, suddenly, broke - while descending rapidly.	बहुलाम्	full with leaves		
बभञ्ज		शाखाम्			

While descending rapidly then that best bird among birds Garuda suddenly broke that tree branch which is full with leaves, owing to the impact of his high impetuosity. [3-35-29b, 30a]

तत्र वैखानसा माषा वालखिल्या मरीचिपाः ॥ ३-३५-३०  
अजा बभूवुः धूम्राः च संगताः परमर्षयः ।

वैखानसा	= Vaikhana-s,	अजाः	= Aja-s	धूम्राः च	= Dhuumraa-s, also
माषा	Maasha-s,				
मरीचिपाः	Vaalakhilya-s,				
	Mariicipa-s				
परम र्षयः	= eminent-sages	तत्र	= there - adhering to that branch	संगताः	= collectively

बभूवुः = are there.

Adhering to that tree-branch there are eminent sages like, Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s, Aja-s, and even sages like Dhuumraa-s that thrive on fumes and smokes are there, and there they are collectively practising asceticism upside down while clasping branches with their legs. [3-35-30b, 31a]

तेषाम् दयाअर्थम् गरुडः ताम् शाखाम् शत योजनाम् || ३-३५-३१  
भग्नम् आदाय वेगेन तौ च उभौ गज कच्छपौ ।

गरुडः = Garuda	तेषाम् दयार्थम् = for their, grace sake	शत योजनाम् = of hundred, yojana-length, that, broken, ताम् भग्नम् tree-branch
तौ उभौ गज कच्छपौ च = those, two, elephant, tortoise also	आदाय = on taking	शाखाम् वेगेन जगाम = quickly, [he went - to relocate the sages - verse finishes later.]

For the sake of the grace of those sages Garuda took flight from that tree, grasping that broken tree-branch of a hundred yojana length along with those pendulous sages with his beak, and both of the elephant and tortoise with both of his claws. [3-35-31b, 32a]

एक पादेन धर्म आत्मा भक्षयित्वा तत् आमिषम् || ३-३५-३२  
निषाद् विषयम् हत्वा शाखया पतगोत्तमः ।  
प्रहर्षम् अतुलम् लेभे मोक्षयित्वा महामुनीन् || ३-३५-३३

धर्मात्मा = virtue-souled one	पतग उत्तमः = among birds, the best - supreme bird Garuda	तत् आमिषम् = that, meat [of elephant and tortoise]
एक पादेन भक्षयित्वा = with one, foot, having consumed	शाखया = with tree branch	निषाद् विषयम् = tribesmen, province, having destroyed
महा मुनीन् मोक्षयित्वा = great-sages, having released, rescued - in a safe place	अतुलम् प्रहर्षम् लेभे = incomparable, happiness, he gained.	हत्वा

That virtue-souled Garuda consumed the meat of his prays, namely the elephant and the giant tortoise with a single foot, and destroyed the province of tribesmen with the same broken tree branch, and thus that supreme bird Garuda gained an incomparable happiness in rescuing those great-sages. [3-35-32b, 33]  
Garuda held tortoise and elephant in two claws in the first instance and when to settle down on tree branch he transferred one pray from one claw to the other and held both of them by one claw and with the other free claw he caught hold of the tree branch. But it broke under his weight, and then suddenly without making it to fall on ground he grasped that branch with his beak and took to flight. While flying in sky he held both the

preys in claw, and the tree branch into the other. Then he started to eat his preys in sky with one claw, still upholding the branch from falling. Seeing this feat of Garuda, the sages clinging to that tree branch bless him to be successful in his next mission and leave that branch. When that tree branch is free from sages, Garuda throws it on a province of some antagonistic tribal community, by weight of which the whole of that tribal community is destroyed. This is one way of telling the myth.

स तेन तु प्रहर्षेण द्विगुणी कृत विक्रमः ।  
अमृत आनयनार्थम् वै चकार मतिमान् मतिम् ॥ ३-३५-३४

मतिमान्	= heedful one	सः	= he that Garuda	तेन प्रहर्षेण तु	= with that, happiness but
द्वि गुणी कृत विक्रमः	= with two, multiplied - double, rendered, valour - his valour became twice as much - as sages blessed for rescuing them	अमृत आनयनार्थम् वै	= ambrosia, bringing - from heaven, for the purpose of, indeed	चकार मतिम्	= made, his mind - resolved.

When his valour has become twice as much with that happiness that heedful Garuda indeed resolved to bring ambrosia from heaven. [3-35-34]

अयो जालानि निर्मथ्य भित्त्वा रत्न गृहम् वरम् ।  
महेन्द्र भवनात् गुप्तम् आजहार अमृतम् ततः ॥ ३-३५-३५

अयः जालानि	= iron-grid guard	निर् मथ्य	= completely, on smashing	रत्न वरम् गृहम् भित्त्वा	= unbreakable like - diamond, best - strong, room, on crashing
ततः	= then	महेन्द्र भवनात्	= Mahendra, from palace	गुप्तम्	= safeguarded
अमृतम् आजहार	= ambrosia, plundered.				

Smashing the guard of iron-grid completely and crashing the unbreakable diamond -like strongroom in which the ambrosia is safeguarded, then Garuda carried off ambrosia from the palace of Indra. [3-35-35]

तम् महर्षि गणैः जुष्टम् सुपर्ण कृत लक्षणम् ।  
नाम्ना सुभद्रम् न्यग्रोधम् ददर्श धनद अनुजः ॥ ३-३५-३६

धनद अनुजः	= Kubera, brother Ravana	महर्षि गणैः जुष्टम्	= at it [tree,] great-sages, by assemblages of, sought-after	सुपर्ण कृत लक्षणम्	= by best-winged Garuda, deed, signs - betokens Garuda actions
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नाम्ना सुभद्रम्	= by name, Subhadra - named as	तम् न्यग्रोधम् ददर्श	= that, banyan tree, Ra- vana saw - and pro- ceeded.
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Ravana on his way saw such a banyan tree named as Subhadra which is a much sought after tree for assemblages of great sages, and which betokens the deeds of that best-winged Garuda. [3-35-36]

तम् तु गत्वा परम् पारम् समुद्रस्य नदी पतेः ।  
ददर्श आश्रमम् एकांते पुण्ये रम्ये वनांतरे ॥ ३-३५-३७

नदी पतेः समुद्रस्य रम्ये पुण्ये वन अन्तरे	= rivers, lord, of ocean  = scenic, sacred, in for- est, interiors of	तम् परम् पारम् कान्ते	= to its, other, shore  = pleasing [or, ekaante	गत्वा = =	= on going  in soliti- tude]
आश्रमम् ददर्श	= hermitage, Ravana saw.				

On going to the other side of the lord of rivers, namely ocean, Ravana saw a pleasing hermitage in the sacred and scenic interior of the forest. [3-35-37]

तत्र कृष्ण अजिन धरम् जटा वल्कल धारिणम् ।  
ददर्श नियत आहारम् मारीचम् नाम राक्षसम् ॥ ३-३५-३८

तत्र नियत आहारम्	= at that place,  = one with controlled, diet	कृष्ण अजिन धरम् मारीचम् नाम राक्षसम्	= black, deer-skin, wear- ing = Maareecha, named, demon	जटा वल्कल धारिणम् ददर्श	= tufts of hair, jute- cloths, wearing one = Ravana saw.
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At that place Ravana saw the demon named Maareecha, wearing jute-clothes and black deerskin and tufts of hairs, and the one with regulated diet. [3-35-38]

स रावणः समागम्य विधिवत् तेन रक्षसा ।  
मारीचेन अर्चितो राजा सर्व कामैः अमानुषैः ॥ ३-३५-३९

राजा सः रावणः अ मानुषैः	= king, he that, Ravana  = with super, humanly [not subhuman]	समागम्य सर्व कामैः	= is approached - wel- comed by Maareecha = with all, offerings	रक्षसा तेन मारीचेन विधिवत् अर्चितः	= by demon, that, Maa- reecha = customarily, Ravana is adored - entertained.
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That demon Maareecha welcomed the king Ravana and customarily entertained him catering all the offerings that are beyond the scope of humans. [3-35-39]

तम् स्वयम् पूजयित्वा च भोजनेन उदकेन च ।  
अर्थोपहितया वाचा मारीचो वाक्यम् अब्रवीत् ॥ ३-३५-४०

मारीचः	= Maareecha	तम्	= him [Ravana]	भोजनेन	= with meals, and with
				उदकेन च	drinking water [offer- ing]
स्वयम्	= in person, venerating -	अर्थ	= with significance, con-	वाक्यम्	= sentence, spoke.
पूजयित्वा च	entertaining, also	उपहितया	notative, with words	अब्रवीत्	
		वाचा			

On personally offering meals and drinking water, and venerating him properly Maareecha spoke this sentence to Ravana which is connotative of significance. [3-35-40]

कच्चित् ते कुशलम् राजन् लंकायाम् राक्षसेश्वर ।  
केन अर्थेन पुनः त्वम् वै तूर्णम् एव इह आगतः ॥ ३-३५-४१

राक्षस ईश्वर	= oh, demons, king	ते	= in your, Lanka, safe,	राजन्	= oh, king
		लंकायाम्	isn't it		
		कुशलम्			
		कच्चित्			
त्वम्	केन = you, by which, reason	पुनः तूर्णम्	= again, in a trice, only,		
अर्थेन		एव इह	here, came.		
		आगतः			

Oh, king of the demons, is everything well with your Lanka? Oh, king, for what reason you have put in an appearance again, that too in a trice? [3-35-41]

This statement contains why you have come again? and taking hold of this word, again... some, who hold that the episode of Akampana is justifiable, say that the episode of Akampana is not interpolated but the original work of Valmiki. For this, the ex-party says that when a whole of chapter is included, inclusion of one word again... is not a bothersome affair to the mythologists or interpolators. When it is questioned that interspersing Akampana episode defeats the spectacular entry of Ravana, the defendants say that the antagonists need not be given such priorities. So also, Vali Kishkindha is not portrayed in a spectacular way when Sugreeva attacked Vali for the first time, but it is detailed in the second round, to some extent, and fully when Lakshmana enters it.

In this episode, a jump of event to Garuda exploits may be jerky, but it is questioned when can Ravana recollect about Garuda might, why does he ignore still mightier Vishnu. Ravana continuous fear for Vishnu made him to think of Garuda - that too, on seeing Subhadra, the banyan tree, and that too - while going to kidnap Sita. The path through which Ravana coursed is towards Himalayas, where an idolatry place called देव भूमि is said to be earmarked for higher souls. When Raama hit Maareecha, he fell far off from the ritual place of Vishwamitra.

That place is said to be on northern side of Himalayas. Some ancient mms contain this verse which also tell about that place as देव भूमि and it is on the northern side of कुरु i.e., कुरुक्षेत्र where Great War of Maha Bharata occurred:

उत्तर्च कुर्न् पयन् पयन् चैव नगोत्तम।  
देव द्रव सन्धै च सेवितम् हि अमृत अर्थिभिः॥ - Maha Bharata

एवम् उक्तो महातेजा मारीचेन स रावण ।  
ततः पश्चात् इदम् वाक्यम् अब्रवीत् वाक्य कोविदः ॥ ३-३५-४२

मारीचेन	= by Maareecha	एवम् उक्तः	= thus, who is spoken to	महातेजा	= highly radiant one,
				वाक्य	sentence making,
				कोविदः	expert in - eloquent
					one
सः रावण	= he, that Ravana	ततः पश्चात्	= then, after	इदम्	= this, sentence, spoke
				वाक्यम्	[to Maareecha.]
				अब्रवीत्	

When Maareecha spoke to him thus, that highly radiant and eloquent Ravana then afterwards spoke this sentence to Maareecha. [3-35-42]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचत्रिंशः सर्गः ॥

Thus completes 35<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 36 Sarga 36 - षट्त्रिंशः सर्ग

## Ravana Seeks Mareecha'S Help

## Introduction -

Ravana seeks Maareecha's help to abduct Sita. He asks Maareecha to assume the shape of a golden-deer and lure Sita, and then Sita asks Raama and Lakshmana to fetch that golden-deer. If Raama and Lakshmana are distracted from the hermitage, Ravana can safely abduct Sita. Listening to this Maareecha is struck dead, because he is already struck with the arrow of Raama when he was in Tataka forest. As such, Maareecha tries to explain Ravana about Raama's quintessence.

मारीच श्रूयताम् तात वचनम् मम भाषतः ।  
आर्तो अस्मि मम च आर्तस्य भवान् हि परमा गतिः ॥ ३-३६-१

तात मारीच	= oh, sire, Maareecha	भाषतः मम	= as I speak, my, sen-	आर्तो अस्मि	= anguished one, I am
		वचनम्	tence, listen - give at-		
		श्रूयताम्	tention		
आर्तस्य मम	= anguished one, for me	भवान् परमा	= you are, ultimate,		
		गतिः हि	course, isn't it.		

"Give attention to my words as I speak, oh, sire, Maareecha, I am an anguished one, and when I am in such an anguish you are the ultimate course to me, isn't so." Thus Ravana started addressing Maareecha. [3-36-1]

जानीषे त्वम् जनस्थाने भ्राता यत्र खरो मम ।  
दूषणः च महाबाहुः स्वसा शूर्पणखा च मे ॥ ३-३६-२  
त्रिशिराः च महातेजा राक्षसः पिशित अशनः ।  
अन्ये च बहवः शूरा लब्ध लक्षा निशाचराः ॥ ३-३६-३  
वसन्ति मत् नियोगेन अधिवासम् च राक्षसः ।  
बाधमाना महारण्ये मुनीन् ये धर्म चारिणः ॥ ३-३६-४

मम भ्राता	= my, brother, Khara	महाबाहुः	= might armed, Du-	स्वसा	= sister, Shuurpanakha,
खरः		दूषणः च	ushana, even	शूर्पणखा च	even
महातेजा	= highly fiery one,	शूराः	= braves ones	लब्ध लक्षाः	= those who obtained,
पिशित	raw-flesh, devourer,				target - those that
अशनः	demon, Trishira, also				can hit target without
राक्षसः	and				missing
त्रिशिराः च		मत्	= by me, assigned	महा अरण्ये	= in great-forest
अन्ये बहवः	= other, numerous,	नियोगेन			
निशाचराः	night-walkers,				
राक्षसः	demons	जनस्थाने	= in Janasthaana	यथा	= as to how]
धर्म चारिणः	= righteousness, tread-				
मुनीन्	ers in, sages, while				
बाधमाना	torturing				

अधिवासम् वसन्ति	= in residency, are resid- ing	त्वम् जानीषे	= you are, aware of.
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"You are aware as to how my brother Khara, and the mighty armed Duushana, also my sister Shuurpanakha, and even the highly fiery demon and devourer of raw-flesh Trishira, and even numerous other night-walking demons who are cocksure of hitting their targets have made Janasthaana as their residency, and while residing there they put the sages of that great forest that tread a righteous path to torture, of course, all this as assigned by me. [3-36-2, 3, 4]

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।  
शूराणाम् लब्ध लक्षाणाम् खर चित्त अनुवर्तिनाम् ॥ ३-३६-५  
ते तु इदानीम् जनस्थाने वसमाना महाबलाः ।

भीम कर्मणाम्	= of fiendish, exploits	शूराणाम्	= braving ones	लब्ध लक्षाणाम्	= attained, targets - marks-demons - or, the possessors, of qualities to pick up quarrels, troublemak- ers to sages
खर चित्त अनुवर्तिनाम् त्वम् जानीषे	= Khara's, wishes, fol- lowers of = you are, aware of you are equally aware of.]	रक्षसाम्	= of demons	चतुर्दश सहस्राणि	= fourteen, thousand

"You are equally aware of the stationing fourteen thousand braving demons in Janasthaana, who are the fol-  
lowers of the wish of Khara, who are with fiendish exploits, and who are the troublemakers to the sages of  
Dandaka forest or to the intruders therein, aren't you. [3-36-5]

संगताः परम आयत्ता रामेण सह संयुगे ॥ ३-३६-६  
नाना शस्त्र प्रहरणाः खर प्रमुख राक्षसः ।

जनस्थाने वसमाना खर	= in Janasthaana, who are residing = Khara	महाबलाः	= great-mighty ones	ते तु	= they, on their part
इदानीम्	= now - recently	प्र मुख	= verily, in front - that are lead by Khara - others	राक्षसः	= demons
संयुगे	= in combat	परम आयत्ताः	= inordinately, prepar- ing - themselves	नाना शस्त्र प्रहरणाः	= with diverse, weapons, those weapons that assault - assault and battery
		रामेण सह	= Raama, with	संगताः	= met - had an encounter with Raama.

"But recently those great mighty demons that are the residents of Janasthaana, namely Khara and others, preparing themselves inordinately and wielding diverse weapons and assaulters, for their part had an encounter with Raama in a combat. [3-36-6, 7a] This episode is narrated in chapter 33, i.e., the episode of Akampana, but there is a difference in the way of Ravana's narration at this place than the previous one. This is another point to discuss whether Akampana's episode is an original work or an interpolation.

तेन संजात रोषेण रामेण रण मूर्धनि ।। ३-३६-७  
अनुत्वा परुषम् किञ्चित् शरैर् व्यापारितम् धनुः ।

सम् जात = well emerged, rancour	तेन रामेण = by him, by Raama	रण मूर्धनि = in combat, vanguard
रोषेण = - rancour tiding in him		of
परुषम् = scathing remark, at the	धनुः शरैः = bow, with arrows,	
किञ्चित् least, without, saying	व्यापारितम् brought into play.	
अन् उत्त्वा		

"With rancour tiding in him, and without making any scathing remark in the least, that Raama brought his bow into play with arrows in the van of the combat. [3-36-7b, 8a]

चतुर्दश सहस्राणि रक्षसाम् उग्र तेजसाम् ।। ३-३६-८  
निहतानि शरैः दीप्तैः मानुषेण पदातिना ।

पदातिना = by a foot-soldier	मानुषेण = by a human	उग्र = flaring, fieriness,
		तेजसाम् demons of
चतुर्दश = fourteen, thousand	दीप्तैः शरैः नि = with fiery, arrows,	रक्षसाम्
सहस्राणि	हतानि completely wiped out.	

"But that foot-soldier, that too, a human, has completely wiped out those fourteen-thousand demons with flaring fieriness with his fierce arrows. [3-36-8b, 9a]

खरः च निहतः संख्ये दूषणः च निपातितः ।। ३-३६-९  
हत्वा त्रिशिरसम् च अपि निर्भया दण्डकाः कृताः ।

संख्ये = in war	खरः च = Khara, also, is hewed	दूषणः च = Duushana, also, is
	निहतः down	निपातितः mowed down
त्रिशिरसम् = Trishira, also, even	हत्वा = on hacking down	दण्डकाः = Dandaka forest
च अपि		
निर् भया = free, from fear - of	कृताः = is made.	
demons		

"Khara is hewed down, Duushana is mowed down, and even Trishira is hacked down, thereof that Dandaka forest is rendered free from the fear of demons. [3-36-9b, 10a]

पित्रा निरस्तः क्रुद्धेन स भार्यः क्षीण जीवितः ॥ ३-३६-१०  
स हन्ता तस्य सैन्यस्य रामः क्षत्रिय पांसनः ।

क्रुद्धेन पित्रा	= by infuriated, father	स भार्यः	= with, wife	निर अस्तः	= without, foothold - put to flight - exiled
क्षीण जीवितः	= diminished, lifespan - of that Raama	क्षत्रिय पांसनः	= among Kshatriya-s, an ignoble one	तस्य सैन्यस्य हन्ता	= of that, [demonic-] army, he is the slaughterer of my demonic army.

"He who is put to flight by his infuriated father, and who came to Dandaka forest along with his wife, that ignoble Kshatriya is the slaughterer of that demonic army of mine, as his lifespan is diminished. [3-36-10b, 11a]

अशीलः कर्कशः तीक्ष्णो मूर्खो लुब्धो अजित इन्द्रियः ॥ ३-३६-११  
त्यक्त धर्मः तु अधर्म आत्मा भूतानाम् अहिते रतः ।

अशीलः	= without, character - out of character	कर्कशः	= brutal	तीक्ष्णः	= firestorm
मूर्खः	= senseless	लुब्धः	= selfish	अ जित	= un, conquered, senses
त्यक्त धर्मः	= who discarded, righteousness	अ धर्म आत्मा	= un, righteous, souled one	इन्द्रियः भूतानाम्	= of all beings
अ हिते रतः	= in dis, service, delights in.				

"He is out of character, brutal, firestorm, senseless, selfish, one with his senses unconquered and righteousness discarded, and he is an unrighteous soul just delighting in the disservice of all beings. [3-36-11b, 12a]

For those who hold Ravana as the devotee of Raama / Vishnu, as one of the two doorkeepers, namely Jaya and Vijaya, the above lines of Ravana will become irksome. For that Maheshvara Tiirtha has stepped in and gave a commentary that conceives Ravana as a true devotee of Raama.

क्रुद्धा पित्रा निरस्तः किम् is he necked out by his angry father? No. To please Kaikeyi and the boon given to her by his father, Raama is unhoused. स भार्य सभा आर्यः in assemblages, venerable one. Raama is one with high esteem. क्षीण जीवितः किम् is his lifespan diminishing? No. He is eternal. क्षत्रिय पांसन क्षत्रियान् पाति इति क्षत्रियः पः because he protects Kshatriya-s he is a noble Kshatriya, and स च असौ अंसनः च अम्सन आघाते enemy destroyer, destroyer of enemies of Kshatriya-s. कर्कशः brutal to enemies, not to adherents, therefore he is: उअउमूर्खः उअउलुब्धः हे स् नोत् सेन्सेलेस्स् नोत् सेल्फिश्। उअउधर्म आत्मा किम् No, he is not an unrighteous person. And भूतानाम् अ हिते उअ उरतः for

beings, in disservice, not, delights : he does not delight in the disservice of all created beings. Thus, he is Supreme Person.

But Raama Tilaka, on the other hand refutes this derivation stating that Ravana is not an out and out devotee of Raama, and these many अध्याधार -s ellipses need not be brought in to justify mythological import to Raamayana. There is a section of pundits that argue Raamayana precedes १८ पुराणा-स् the 18 mythological treatises, and they refuse to believe that Ravana is NOT a devotee of Raama.

In anyway, the innuendo incorporated in certain verses has given rise to diverse commentaries, but the unity of Raamayana is kept up, either by Shaivaites or Vaishnavaites or other sects of Hindu thinking.

येन वैरम् विना अरण्ये सत्त्वम् आश्रित्य केवलम् ॥ ३-३६-१२  
 कर्ण नास अपहारेण भगिनी मे विरूपिता ।  
 तस्य भार्याम् जनस्थानात् सीताम् सुर सुत उपमाम् ॥ ३-३६-१३  
 आनयिष्यामि विक्रम्य सहायः तत्र मे भव ।

येन	= by whom	वैरम् विना	= enmity, without	केवलम्	= just, strength, depend-
				सत्त्वम्	ing upon
				आश्रित्य	
कर्ण नास	= ears, nose, due to	मे भगिनी	= my, sister, is disfig-	तस्य	= such a Raama's
अपहारेण	stripping off	विरूपिता	ured		
भार्याम्	= wife is to be	सुर सुत	= celestials, daughter,	सीताम्	= Sita
		उपमाम्	similar to - nymph like		
			- nymphaean Sita		
विक्रम्य	= holding sway	जनस्थानात्	= from Janasthaana	आनयिष्यामि	= lead her in - inveigle
				मे	her
तत्र	= in that matter	अरण्ये	= in forest	मे सहायः	= to me, as aide, you
				भव	shall be.

"By whom my sister is disfigured stripping off her nose and ears, that too, without any enmity but just depending upon his own brawn, I would like to inveigle such a man's nymphaean wife Sita holding sway on her in Janasthaana, and in that matter I want you to be my aide in Dandaka forest. [3-36-12b, 13, 14a]

त्वया हि अहम् सहायेन पार्श्वस्थेन महाबल ॥ ३-३६-१४  
 भ्रातृभिः च सुरान् युद्धे समग्रान् न अभिचिंतये ।  
 तत् सहायो भव त्वम् मे समर्थो हि असि राक्षस ॥ ३-३६-१५

महाबल	= oh, highly powerful one - Maareecha	सहायेन	= as associate	पार्श्वस्थेन	= having at my side
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त्वया	= with you and	भ्रातृभिः च	= with my brothers, also	युद्धे	= in war
समग्रान्	= all of the, gods	अहम् न	= I, do not	अभि चिन्तये	= towards [them,] I think - I don't care them
सुरान्				तत्	= therefore]
हि	= indeed	राक्षस	= oh, demon Maareecha		
त्वम् मे	= you, to me, aide, you	समर्थः असि	= capable [to render aid,] you are, indeed		
सहायः भव	become	हि	- in this venture of abducting Sita.		

"Oh, highly powerful Maareecha, with you and with my brothers standing by my side as my associates, I indeed care a damn for all of the gods if they are going to wage a war against me, therefore, oh, demon Maareecha, as you are capable of rendering aid you should indeed become my aide in this venture. [3-36-14b, 15]

वीर्ये युद्धे च दर्पे च न हि अस्ति सदृशः तव ।  
उपायतो महान् शूरो महा माय विशारदः ॥ ३-३६-१६

वीर्ये	= in valour	युद्धे च	= in war, even	दर्पे च	= in verve, also
तव सदृशः न	= to you, similar one,	उपायतः	= by trickery [by	महान् शूरः	= tomost, stalwart
अस्ति हि	not, is there, indeed you are	उपायज्ञः	ideation]		
महा माय	= matchless, illusive-				
विशारदः	tricks, expert.				

"In valour, war and verve there is none similar to you, you are a topmost stalwart in trickery, and a matchless expert in illusive-tricks. [3-36-16]

एतत् अर्थम् अहम् प्राप्तः त्वत् समीपम् निशाचर ।  
शृणु तत् कर्म साहाय्ये यत् कार्यम् वचनात् मम ॥ ३-३६-१७

निशाचर	= oh, nightwalker	एतत् अर्थम्	= for that, reason	अहम् त्वत्	= I have, to your, near -
साहाय्ये	= in the course of helping	यत् कार्यम्	= which, is to be done	समीपम्	nigh, come
मम वचनात्	= by my, word - as I tell you, detail you	शृणु	= you listen.	प्राप्तः	
				तत् कर्म	= that, deed

"I have come nigh of you only for that reason, oh, nightwalker, and listen to that deed which you have to do in the course of helping me as I detail you. [3-36-17]

सौवर्णः त्वम् मृगो भूत्वा चित्रो रजत बिन्दुभिः ।  
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ॥ ३-३६-१८

त्वम् = you	रजत = with silver, dots	चित्रः = astounding
सौवर्णः मृगः = golden, you, deer, on	बिन्दुभिः	सीतायाः = Sita's, before, - in front
भूत्वा becoming	तस्य रामस्य = his, of Raama, in her- आश्रमे mitage	प्रमुखे चर of, you move.

"On becoming an astounding golden deer with silver dots, you move in front of Sita in the hermitage of that Raama. [3-36-18]

त्वाम् तु निःसंशयम् सीता दृष्ट्वा तु मृग रूपिणम् ।  
गृह्यताम् इति भर्तारम् लक्ष्मणम् च अभिधास्यति ॥ ३-३६-१९

सीता = Sita	मृग = in deer, shape	त्वाम् दृष्ट्वा = you, on seeing
गृह्यताम् = lay hold of	रूपिणम्	निः = without, doubt
अभिधास्यति = forthwith bids.	इति भर्तारम् = thus, to husband, to लक्ष्मणम् च Lakshmana, also	संशयम्

"On seeing you in the shape of a deer, Sita undoubtedly bids her husband forthwith, and even Lakshmana, saying, 'lay hold of it.' [3-36-19]

ततः तयोः अपाये तु शून्ये सीताम् यथा सुखम् ।  
निराबाधो हरिष्यामि राहुः चन्द्र प्रभाम् इव ॥ ३-३६-२०

ततः = then	तयोः = of those two - Raama, Lakshmana	अप आये = side, tracked - di- verted when it hap- pened, and when
शून्ये प्रदेशे = in lonely [place]	यथा सुखम् = as, comfortably	निर् आबाधः = without, being im- peded
सीताम् = Sita will be	राहुः चन्द्र = Rahu the planet, प्रभाम् इव Moon's, shine, as with	हरिष्यामि = I wish to abduct.

"Then on the diversion of those two, Raama and Lakshmana, I will comfortably and unimpededly abduct Sita in that lonely place, as planet Rahu abducts the shine of moon. [3-36-20]

ततः पश्चात् सुखम् रामे भार्या आहरण कर्षिते ।  
विस्त्रब्धम् प्रहरिष्यामि कृत अर्थेन अन्तर् आत्मना ॥ ३-३६-२१

ततः पश्चात् = then, afterwards	भार्या = wife by abduction, आहरण caught hold of - कर्षिते enervated	रामे = in Raama - Raama will be
कृत अर्थेन = fulfilled [gratified in अन्तर् the first instance,] vo- आत्मना lition, with an inner, soul	सुखम् = conveniently, surely, विस्त्रब्धम् I wish to retaliate - प्रहरिष्यामि Raama.	

"Thereafter Raama will be enervated by the abduction of his wife, and then surely and conveniently I wish to retaliate him if he is going to come up against me, for my inner-soul will be firstly gratified with its volition, namely possessing Sita." Thus Ravana requested Maareecha. [3-36-21]

Maheshvara Tiirtha expresses this in terms of Ravana devotion to Raama. रामे भार्या हरण कर्षिते राम इभ Raama, the elephant... आर्या a venerable one, Sita... हरण कर्षिते by abduction, harmed by... अध्यधार मत् शरीरम् elliptical: my body... ततः thereby, by virtue of my act of abducting... कृत अर्थेन अन्तरात्मना उपलक्षितः सन् on my soul-cherished desire becoming fulfilled to get salvation... पश्चात् thereafter... विस्त्रब्धम् impeccably... सुखम् = moksha, salvation, highest bliss... प्रहरिष्यामि प्रकर्षेण हरिष्यामि evidently I snatch off that bliss...

When I abduct that venerable Sita, the wife of Elephant like Raama, my body gets harmed like an eclipsed moon, but my soul gets fulfilled as I desire eternal salvation, and I can get it evidently and impeccably at the hand of Raama, owing to the ill-virtue of my abduction of Sita.

The eclipsing planet Rahu may hide moon temporarily by which the world loses moonshine for a while. If Ravana temporarily hides Sita, as Rahu hides the moon, Raama, who metaphors with the three worlds, may be in gloom temporarily. But neither Rahu nor Ravana are illuminated or enlightened with the presence of the moonbeams of Sita, alias Goddess Lakshmi, for they tried to seize that all-illuminating Moon/Sita by force.

तस्य राम कथाम् श्रुत्वा मारीचस्य महात्मनः ।  
शुष्कम् समभवत् वक्रम् परित्रस्तो बभूव च ॥ ३-३६-२२

राम कथाम्	= Raama's, story - very word, mention of Raama	श्रुत्वा	= on listening	महात्मनः	= honest-souled one, his, of Maareecha
वक्रम्	= mouth	शुष्कम्	= dried up	मारीचस्य	
परि त्रस्तः	= fully, frightened, he became, even.			सम्	= completely, became
बभूव च				अभवत्	

On listening the very word of Raama that honest-souled Maareecha's mouth is completely dried up, and he is fully frightened. [3-36-22]

ओष्ठौ परिलिहन् शुष्कौ नेत्रैः अनिमिषैः इव ।  
मृत भूत इव आर्तः तु रावणम् समुत् ईक्षतः ॥ ३-३६-२३

शुष्कौ ओष्ठौ	= dried up, lips	परि लिहन्	= over, licking - Maareecha wetting with tongue	अ निमिषैः	= without, wink, as if -
				इव	he started goggling

नेत्रैः	= with eyes - looks	मृत भूत इव	= lifeless, being, as if - wide-eyed like an about-to-die-animal	आर्तः तु	= agonised, on his part
रावणम्	= at Ravana	समुदैक्षत	= well, up, looked]		
		सम् उत्	looked up, with raised		
		ईक्षतः	and searching eyes.		

Wetting dried up lips with his tongue he has become goggle-eyed almost like an about-to-die animal, and he agonisingly looked up at Ravana with winkless eyes. [3-36-23] At the very word Raama Maareecha is shuddered. दशानन समुदीरित वचनम् आकर्ण्य राम शब्द श्रवण मात्रेण संत्रस्त हृदयो मारीचः कृतान्जलिः एवम् उवाच - दुक् From the time when he was firstly struck by Raama arrow he retired to hermitage and no demonic activity is undertaken by Maareecha. But now Ravana is instigating, which leads Maareecha to his own end, of which he is perfectly aware.

स रावणम् त्रस्त विषण्ण चेता  
महावने राम पराक्रमज्ञः ।  
कृत अंजलिः तत्त्वम् उवाच वाक्यम्  
हितम् च तस्मै हितम् आत्मनः च ॥ ३-३६-२४

महा वने	= in great [Tataka,] forest	राम पराक्रम	= Raama's, valour,	सः	= he that Maareecha
त्रस्त विषण्ण	= by scare, sank, heart	ज्ञः	knower [aware] of	तस्मै हितम्	= to him - to Ravana,
चेतात्		कृत	= who made palm-fold		beneficial
आत्मनः च	= for himself, also, bene-	अन्जलिः		रावणम्	= to Ravana
हितम् च	ficial, also	तत्त्वम्	= factual, words		
उवाच	= [started to] speak - to Ravana.	वाक्यम्			

Maareecha's heart sank with scare as he is aware of Raama's valour when he was in the great forest of Tataka, thus suppliantly making palm-fold he started telling about factuality of Raama to Ravana, which is beneficial both to Ravana and to himself, as well, if only Ravana is heedful of it. [3-36-24]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे षड्विंशः सर्गः ॥

Thus completes 36<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 37 Sarga 37 - सप्तत्रिंशः सर्ग

## Maareecha'S Advise To Ravana

Introduction -

Maareecha advises Ravana to stay away from Raama with his own unpleasant experience with Raama's arrow when he was in Tataka forest, and portrays a gruesome picture of Raama to Ravana, asking him to not to meddle with Raama's affairs.

तत् श्रुत्वा राक्षसेन्द्रस्य वाक्यम् वाक्य विशारदः ।  
प्रत्युवाच महाप्राज्ञो मारीचो राक्षसेश्वरम् ॥ ३-३७-१

राक्षस इन्द्रस्य	= demons, chief's	तत् वाक्यम् श्रुत्वा	= that, sentence - that idea of abduction, on hearing	वाक्य विशारदः	= sentence-making, ex- pert in [articulator]
महा प्राज्ञः	= well-informed	मारीचः	= Maareecha	राक्षस ईश्वरम्	= to demons, lord
प्रति उवाच	= in reply, spoke - replied.				

On hearing that idea of the chief of demons Ravana in abducting Sita, Maareecha, a well-informed one and an articulator spoke to the lord of demons in reply. [3-37-1]

सुलभाः पुरुषा राजन् सततम् प्रिय वादिनः ।  
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ ३-३७-२

राजन्	= oh, king	प्रिय वादिनः	= pleasantly, talking, people	सततम्	= always, easy - easy to get
अ प्रियस्य	= of un, pleasant - judge- mentally	पथ्यस्य च	= recuperative insipid diet-like [suggestions,] also	वक्ता	= who speaks them or even
श्रोता च	= listener, also	दुर् लभः	= not, possible - impossi- ble to get.		

"It will always be easy to get people who talk pleasantly, oh, king, but it is impossible to get them who talk judgementally and give suggestions that may be apparently insipid, but that are recuperative, more so, it is impossible to get listeners of such advises. [3-37-2] There are many who render advises without weighing pros and cons, but just to get along and please their master. There will be none to suggest expeditiously, though that suggestion presently will be unpleasant and unsavoury like a recuperative insipid diet, but in reality, it is result-oriented. Even if such an advisor suggests in earnest, he will have no listener who listens earnestly and effectuates it. So, listen to my words that may now be unsavoury, but will prove beneficial to you in long

run, if you can foresee your future properly. Dharmaakuutam says:

अनेन स्व प्रयोजन विरोध सन्कया राज बुद्धि अनुसारेण वक्तारो मन्त्रिणः सुलभाः -  
किन्तु अनर्थ पर्यवसायिनो राजबुद्धिम् तिरस्क्रित्य शुभोदक वक्तारो मन्त्रिणो दुर्लभा इति सूचितम् -

then the commentator goes on to quote vidura niiti from Maha Bharata, wherein it is said:

यो हि धर्म समाश्रित्य हत्वा भत्रुः प्रियार्थे।  
अप्रियाणि आह पथ्यानि तेन राजा सहायवान्॥  
सुलभाः पुरुषा राजन् सततम् प्रिय वादिनः।  
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥

The last two foots may be observed because they are similar to the above verse of Raamayana, by such similarities some hold the opinion that Maha Bharata is an explanation to Raamayana.

न नूनम् बुध्यसे रामम् महावीर्यम् गुण उन्नतम् ।  
अयुक्त चारः चपलो महेन्द्र वरुण उपमम् ॥ ३-३७-३

अ युक्त चारः = not, having, by spies - exclusionary, desul- tory of spies	चपलः = impetuous such as you are, you	महा वीर्यम् = decidedly, dynamic one
गुण उन्नतम् = by adeptness, exalted	महेन्द्र वरुण उपमम् = [thunderous] Mahen- dra, [tempestuous] Varuna, God of Rain, alike - is Raama	नूनम् न बुध्यसे = definitely, you are not, apperceiving.

"Definitely you do not apperceive Raama who is decidedly dynamic and exaltedly adept, for you are impetu-  
ous and desultory in dealing with your spies, but that Raama is identical to the thunderous Mahendra and  
tempestuous Varuna, the Rain-god. [3-37-3]

अपि स्वस्ति भवेत् तात सर्वेषाम् भुवि रक्षसाम् ।  
अपि रामो न संक्रुद्धः कुर्यात् लोकम् अराक्षसम् ॥ ३-३७-४

तात = oh, boy	भुवि = on earth	सर्वेषाम् = for all, demons
स्वस्ति अपि भवेत् = safety, will it be there	रामः = Raama	रक्षसाम् = highly enraged one
लोकम् = world	अ राक्षसम् = without, demons	अपि न कुर्यात् = will he make it.

"Oh, boy, will there be safety to all demons on earth? Or, that highly enraged Raama will render this world  
de-demonised! [3-37-4] '...but for you...' 'Will you let the demons on earth live, or, would like to eradicate  
them through Raama, through your obsessions.' The second thought has come true when Raama eliminated

all demons.

अपि ते जीवित अंताय न उत्पन्ना जनकात्मजा ।  
अपि सीता निमित्तम् च न भवेत् व्यसनम् महत् ॥ ३-३७-५

जनक	= Janaka's daughter Sita	ते जीवित	= your, life, for ending	अपि न	= even, not, took birth -
आत्मजा		अन्ताय		उत्पन्ना	has she taken birth
सीता	= Sita, because of	महत्	= great, disaster	मम व्यसनम्	= for my, disaster]
निमित्तम्		व्यसनम्			
अपि च न	= even, also, not, be				
भवेत्	there [will there be a				
	disaster, so to speak.]				

"Has this Sita, the daughter of Janaka, taken birth to end your life, or what! And because of this Sita will there be a great disaster, so to speak! [3-37-5]

अपि त्वाम् ईश्वरम् प्राप्य काम वृत्तम् निरंकुशम् ।  
न विनश्येत् पुरी लंका त्वया सह स राक्षसा ॥ ३-३७-६

काम वृत्तम्	= in independent thinking, wrapped up - ego-centric	निरं	= without, goad - rampant such like you	त्वाम्	= you, as lord, on getting
स राक्षसा पुरी	= along with, demons, city, Lanka	अनकुशम्		ईश्वरम् प्राप्य	
लंका		त्वया सह	= you, put together	न विनश्येत्	= not, doomed, even
				अपि	[will it be doomed or what.]

"Egocentric and rampant, such as you are, on acquiring you as her lord, will the City of Lanka be doomed along with her demons, and you put together, or what! [3-37-6]

त्वत् विधः काम वृत्तो हि दुःशीलः पाप मन्त्रितः ।  
आत्मानम् स्व जनम् राष्ट्रम् स राजा हन्ति दुर्मतिः ॥ ३-३७-७

काम वृत्तः	= by wish, behaving - self-willed	दुः शीलः	= ill, willed	पाप मन्त्रितः	= duSTam - Govindaraja = by evil, ensorcelled
दुर् मतिः	= malicious, in intent	त्वत् विधः	= your, like	सः राजा	= that, king
आत्मानम्	= himself	स्व जनम्	= his own, people	राष्ट्रम्	= city-state also
हन्ति हि	= ruins, as a matter of (actual) fact.				

"Any king of your like who is with a self-will, ill-will, ensorcelled by evil, and malicious in intent, that king alone ruins his own city-state, his own people, even himself, as a matter of actual fact. [3-37-7] For this the commentator says: अनेन दुर् मन्त्रितः कामवृत्तो नय द्वेषी राजा सकल मन्त्रि वर्गेण ऐश्वर्येणा सह नश्यति इति उक्तम् - तथा च कामन्दके - अनात्मवान् नय द्वेषी वर्धय अरि सम्पदः। प्राप्या अपि महद् ऐश्वर्यम् सह तेन विनश्यति॥ Dharmaakuutam being an encyclopedic commentary on Raamayana quotes Kamandaka etc., in such matters of dharma. The availability of the books quoted by the

commentator of Dharmaakuutam in reprint is doubtful, where Dharmaakuutam itself is unavailable in full, in these days.

न च पित्रा परित्यक्तो न अमर्यादः कथंचन ।  
 न लुब्धो न च दुःशीलो न च क्षत्रिय पांसनः ॥ ३-३७-८  
 न च धर्म गुणैर् हीनैः कौसल्या आनन्द वर्धनः ।  
 न च तीक्ष्णो हि भूतानाम् सर्व भूत हिते रतः ॥ ३-३७-९

कौसल्या आनन्द वर्धनः	= Kausalya's, delight, enhancer of - Raama	पित्रा	= by father	न च परि त्यक्तः	= not, also, completely, forsaken
कथंचन	= in the least	अ मर्यादः	= un, seemly	न	= he is not
दुः शीलः	= out of character	न	= he is not	न च लुब्धः	= not, also, selfish
न च क्षत्रिय पांसनः	= not, either, Kshatriya, ignoble	धर्म गुणैः हीनैः	= with righteous, at- tributes, a debased one	न च	= he is not, also
भूतानाम् तीक्ष्णः न च	= towards living beings atrocious one, he is not, also	ओर् सर्वेषाम्	= of all]	सर्व भूत हिते रतः	= all, beings, in welfare, takes delight.

"Raama the enhancer of his mother Kausalya's happiness is completely forsaken by his father - no, he is not; there is unseemliness in him - no, not in the least; he is out of character - no; he is selfish - no; he is an ignoble Kshatriya - no, not at all; and he is neither a debased one insofar as the merits of righteousness are concerned, nor he is atrocious towards living beings, for he takes delight in the welfare of all beings. [3-37-8, 9]

वंचितम् पितरम् दृष्ट्वा कैकेय्या सत्य वादिनम् ।  
 करिष्यामि इति धर्मात्मा ततः प्रव्रजितो वनम् ॥ ३-३७-१०

सत्य वादिनम् पितरम्	= truth, who is a propo- nent, such a father - Dasharatha	कैकेय्या वन्चितम् दृष्ट्वा	= by Kaikeyi, outwitted, on seeing	धर्मात्मा	= virtue-souled - Raama
ellipses: पितरम् सत्य वादिनम्	= father, as truth, propo- nent	करिष्यामि	= I will make - I will prove that my father is the real proponent of truth	ततः	= from there - from Ayo- dhya
वनम्	= to forest	प्र व्रजितः	= he neatly, journeyed.		

"On seeing his father who is a proponent of truth, and whom Kaikeyi has outwitted, that virtue-souled Raama neatly decamped from Ayodhya saying that 'I will prove my father to be a real proponent of truth.' [3-37-10]

कैकेय्याः प्रिय कामार्थम् पितुर् दशरथस्य च ।  
 हित्वा राज्यम् च भोगान् च प्रविष्टो दण्डका वनम् ॥ ३-३७-११



कैकेय्याः = of, Kaikeyi	पितुः = of father,	प्रिय = cherished wish, for
राज्यम् च = kingdom, also, royal-	दशरथस्य च = Dasharatha's, also	कामार्थम् = fulfilment of
भोगान् च = comforts, even	हिता = on discarding	दण्डका = Dandaka, forest, he
		वनम् प्रविष्टः = entered.

"Discarding the kingdom and even royal-comforts Raama entered Dandaka forest only to fulfil the cherish of Kaikeyi, viz., kingdom for her son Bharata, and even that of Dasharatha, viz., to remain loyal to his promise to Kaikeyi. [3-37-11]

न रामः कर्कशः तात न अविद्वान् न अजित इन्द्रियः ।  
अनृतम् न श्रुतम् चैव नैव त्वम् वक्तुम् अर्हसि ॥ ३-३७-१२

तात = oh, boy	रामः कर्कशः = Raama, ruthless, he is	न अविद्वान् = un, scholarly one, he is
अजित = un, conquered, [his]	न = not	न श्रुतम् चैव = not, heard, also thus
इन्द्रियः न = senses, he is not	अनृतम् = not, palpable - impal-	
ओर् दुः = bad things, heard by	त्वम् = you	न एव वक्तुम् = not, this way, to speak
श्रुतम् = you]		अर्हसि = of, apt of you.

"Raama is ruthless - no; an unscholarly one - no; unconquered are his senses - no; and oh, boy, it is unapt of you to speak of impalpable and unheard-of topics in this way. [3-37-12]

रामो विग्रहवान् धर्मः साधुः सत्य पराक्रमः ।  
राजा सर्वस्य लोकस्य देवानाम् इव वासवः ॥ ३-३७-१३

रामः = Raama, embodiment,	साधुः = equable person	सत्य = truthfulness, is his val-
विग्रहवान् = of righteousness		पराक्रमः = our
धर्मः = for gods, Indra, as	सर्वस्य = for entire, world, he is	
देवानाम् = with	लोकस्य = king.	
वासवः इव =	राजा	

"Raama is the embodiment of righteousness, he is an equable person with truthfulness as his valour, and as with Indra to all gods he is the king of entire world. [3-37-13] Raama's principles alone make him victorious, as he does not deviate from the path of righteousness. And by not deviating from the path of righteousness, he is truly valorous and the question of his defeat does not arise, because he will abide by his conscience.

कथम् नु तस्य वैदेहीम् रक्षिताम् स्वेन तेजसा ।  
इच्छसे प्रसभम् हर्तुम् प्रभाम् इव विवस्वतः ॥ ३-३७-१४

तस्य स्वेन = by his - Raama's, indi-	रक्षिताम् = protected, Vaidehi is	विवस्वतः = from Sun, resplen-
तेजसा = dvidual - proper, by re-	वैदेहीम्	प्रभाम् इव = dence, as with
splendence		

प्रसभम्	= forcibly	हर्तुम् कथम्	= to rob, how, you wish,
		इच्छसे नु	really.

"Raama's proper resplendence is protecting Vaidehi. How then you really wish to forcibly rob her off from Raama, as though wishing to rob the Sun of his resplendence. [3-37-14] Incidentally, Prabha is the name of sun's brilliance and she is the wife of Sun, and if she is to be separated from sun, only an eternal gloom overcasts the world. Ravana has no doubt controlled natural forces like sun, moon, rivers etc., but not altogether eradicated or upturned their functions. Then, is it possible to Ravana and hosts of his demonic-adherents to thrive in an unnatural gloom? This is the doubt of Maareecha.

शर अर्चिषम् अनाधृष्यम् चाप खड्ग इन्धनम् रणे ।  
राम अग्निम् सहसा दीप्तम् न प्रवेष्टुम् त्वम् अर्हसि ॥ ३-३७-१५

शर अर्चिषम्	= arrows, [akin to] jets of fire	अन्	= not, to be meddled with - unfringeable	चाप खड्ग	= bow, sword, as its fuel
रणे	= in war	आधृष्यम्		इन्धनम्	
सहसा	= rashly - recklessly	दीप्तम्	= blazing	राम अग्निम्	= Raama, [called] fire
		प्रवेष्टुम्	= to enter into	त्वम् न	= for you, not, apt of.
				अर्हसि	

"Arrows as it jets of fire, bow and sword as it firewood that fire called Raama will be blazing in war, and it will be inapt of you to enter into such an unfringeable fire, recklessly. [3-37-15]

धनुर्व्यादित दीप्त आस्यम् शर अर्चिषम् अमर्षणम् ।  
चाप बाण धरम् तीक्ष्णम् शत्रु सेना अपहारिणम् ॥ ३-३७-१६  
राज्यम् सुखम् च संत्यज्य जीवितम् च इष्टम् आत्मनः ।  
न अति आसादयितुम् तात राम अंतकम् इह अर्हसि ॥ ३-३७-१७

तात	= oh, my boy	धनुः व्यादित	= bow, gaping, inflam-	शर अर्चिषम्	= arrows, tongues of flame
अ मर्षणम्	= not, tolerable one - insufferable	दीप्त आस्यम्	ing, with mouth	तीक्ष्णम्	= fierce one
शत्रु सेना	= one who batters] enemy, armies, stealer of	चाप बाण	= bow, arrows, wielding	आत्मनः	= of yours
अपहारिणम्	- annihilator of	धरम्		संत्यज्य	= on discarding
प्रहारिणम्		राम	= Raama named, Terminator	न अर्हसि	= not, apt of you.
इष्टम्	= dear ones	अन्तकम्			
		राज्यम्	= kingdom, comforts, life, also		
		सुखम्			
		जीवितम् च			
इह	= now - at once	अत्यासदयितुम्	= much, nearing - to draw pretty nigh of him		
		अति			
		आसादयितुम्			

"With the bow stretched to his ear becoming a gaping mouth spouting flames, arrows becoming tongues of fire spewed forth from that flaming mouth, he that Raama the reified Terminator will become fierce and

insufferable when he wields bow and arrows, and oh, dear boy Ravana, it will be inapt of you to at once draw pretty nigh of such an annihilator of the armies of enemies, on discarding your kingdom, comforts and even the dear life of yours. [3-37-16, 17]

अप्रमेयम् हि तत् तेजो यस्य सा जनकात्मजा ।  
न त्वम् समर्थः ताम् हर्तुम् राम चाप आश्रयाम् वने ॥ ३-३७-१८

सा जनक	= she, Janaka's, daughter [Sita is]	यस्य	= which one's - which	तत्	= that - resplendence
अत्मजा			Raama's wife is		
अप्रमेयम्	= not, measurable - with	वने	= in forest	राम चाप	= Raama's, bow, who is
तेजः हि	inestimable, resplendence - highly valrous - indeed			आश्रयाम्	safeguarded - Sita
ताम्	= her - Sita	हर्तुम्	= to steal	त्वम् न	= you are, not, capable.
				समर्थः	

"Which Raama's wife is Janaka's daughter that Raama is indeed with an inestimable resplendence, and it will be incapable of you to steal Sita while such a Raama's bow safeguards her in the forest, besides the firewall called his resplendence. [3-37-18] This can be said Raama resplendence is inestimable and Sita is his wife. But keeping the import of Sita words as at 3-9-15 if fuel is available in adjacency of burning fire, the luminosity of the fire also enhances immensely, and when the factor of resplendence is taken, it is not Raama resplendence alone that is described, but Sita also. Again, it is not that some part of Raama resplendence is taken out and put in Sita. It is an indivisible radiance of that couple like that of Sun and his wife Prabha, as said earlier by Maareecha. Sita is not directly said by her name but her father Janaka name is brought in, because Janaka is both a राजर्षि and ब्रह्मर्षि Kingly-saint and Brahman-sage, as well. And Janaka is capable of saying इदम् ब्रह्मम् इदम् क्षात्रम् शापत् अपि शरात् अपि here is Brahma-hood and here is Kshatriya-hood, either by malediction or by arrow, whichever meetly of you, you can confront me. This apart, it is said that a pertinent devotion to a god makes the devotee like that god alone. श्रद्धया देवो देवत्वम् अश्नुते and Sita is the devotee of Raama and she became one with Raama. Thereby, there is twofold resplendence, namely, that of Raama and that of Sita, so it is inapt of you to make any useless effort when everything is firewalled.

तस्य वै नर सिंहस्य सिंह उरस्कस्य भामिनी ।  
प्राणेभ्यो अपि प्रियतरा भार्या नित्यम् अनुव्रता ॥ ३-३७-१९

भामिनी	= that lady	सिंह उरस्कस्य	= lion, chested one's	नर सिंहस्य	= of man, the lion's - Raama's
प्राणेभ्यः	= by lives [of Raama,] even, dearest, wife	नित्यम् तस्य	= always - in perpetuity, his - him alone	अनु व्रता	= following, avowed - avowed to follow him
भार्या					

वै = in truth.

"That lady Sita is his wife, dearest than the lives of that lion-chested lion-man Raama, and in truth, she is avowed to follow him alone, in perpetuity. [3-37-19]

न सा धर्षयितुम् शक्या मैथिली ओजस्विनः प्रिया ।  
दीप्तस्य इव हुताशस्य शिखा सीता सुमध्यमा ॥ ३-३७-२०

मैथिली	= one belonging to Mithila - Sita	ओजस्विनः	= of dynamic one - of Raama	प्रिया	= cherished - wife
सु मध्यमा	= good, waisted one - curvaceous one	सा सीता	= she, that Sita	दीप्तस्य	= blazing, ritual fire's,
धर्षयितुम्	= to intimidate - to abuse	न शक्या	= not, possible one.	हुताशस्य	spire, as with
				शिखा इव	

"As the spire of blazing ritual fire cannot be abused, so also, she that curvaceous Maithili, the cherished wife of that dynamic Raama, is an impossibility for any abuse. [3-37-20]

किम् उद्यमम् व्यर्थम् इमम् कृत्वा ते राक्षसाधिप ।  
दृष्टः चेत् त्वम् रणे तेन तत् अंतम् तव जीवितम् ॥ ३-३७-२१

राक्षस अधिप	= oh, demons, king	व्यर्थम्	= futile, is this, effort	कृत्वा	= having made it
ते किम्	= to you, what - what is the result	इमम्		तेन	= by him - Raama
दृष्टः चेत्	= seen, if	उद्यमम्			
		त्वम् रणे	= you, in war		
		तव	= your, life, that, alone,		
		जीवितम्	ends - that glance itself		
		तत् अन्तम्	ends your life.		

"Oh, king of demons, What is the result in making such a futile effort? If that Raama glances at you in a given war that alone ends your life. [3-37-21] The very start for any negative activity itself is self-ruinous to the starter. अनेन सर्व अनर्थक कारण भूतो बलवत् विरोधो न कार्य इति सूचितम् - तथा च प्राचीनाः - - अनुचित कर्म आरम्भः स्व जन विरोधो बलीयसा स्पर्धा। प्रमदा जने विश्वासो भ्रित्यु द्वाराणि चत्वारि॥ दुक् 'undesirable activity, starting that activity, too much of enmity with one's own people, too much belief in one's own womenfolk... are the four doors to death...' Hence, Maareecha is advising Ravana not to embark on a wrong foot, and even if Sita is forcibly abducted, she cannot be possessed because she surrounded by a firewall, namely the resplendence of that couple.

जीवितम् च सुखम् चैव राज्यम् चैव सुदुर्लभम् ।  
यत् इच्छसि चिरम् भोक्तुम् मा कृथा राम विप्रियम् ॥ ३-३७-२२

जीवितम् च	= your life, also, com-	सु दुर्	= highly, impossible, to	राज्यम् चैव	= kingdom, also thus
सुखम् चैव	forts, also thus	लभम्	achieve		

चिरम् भोक्तुम् इच्छसि यत् यदि	= if for a long, to enjoy, wish, which - if you wish	राम वि प्रियम्	= to Raama, un, pleasant	मा कृथा	= do not, do.
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"If you cherish to take pleasure for a long time in your life, in your comforts and also thus in your kingdom, which kingdom is highly impossible to achieve, do not do anything unpleasant to Raama. [3-37-22]

स सर्वैः सचिवैः सार्धम् विभीषण पुरस्कृतैः ।  
मन्त्रयित्वा तु धर्मिष्ठैः कृत्वा निश्चयम् आत्मनः ।  
दोषाणाम् च गुणानाम् च संप्रधार्य बल अबलम् ॥ ३-३७-२३  
आत्मनः च बलम् ज्ञात्वा राघवस्य च तत्त्वतः ।  
हितम् हि तव निश्चित्य क्षमम् त्वम् कर्तुम् अर्हसि ॥ ३-३७-२४

सः त्वम्	= such as you are, you	धर्मिष्ठैः	= with those that have righteous-bearing	विभीषण	= Vibheeshana, keeping ahead
सर्वैः सचिवैः सार्धम्	= with all, ministers, along with	मन्त्रयित्वा	= on deliberating	पुरस् कृतैः	= on your own, decision, on making
दोषाणाम् च गुणानाम् च सम्प्रधार्य	= wrongs, also, rights, also = considering	आत्मनः च	= of your, also	कृत्वा	= strength, weakness
तव हितम् निश्चित्य अर्हसि	= to you, beneficial, on determining = apt of you.	राघवस्य च	= of Raghava, also	बलम्	= capability, in reality, on making sure of
		क्षमम्	= befitting - action	तत्त्वतः ज्ञात्वा कर्तुम्	= to do - to take up

"Such as you are, you should firstly deliberate with all of your ministers that have a righteous bearing, duly keeping your brother Vibheeshana at the helm of affairs, and then you take a decision on your own considering rights and wrongs of the case, and bearing in mind about your own strengths and weakness, and even on making sure of Raghava's capability in its reality, and then it will be apt of you to take up befitting action that will be conducive to your interests. [3-37-24,25]

अहम् तु मन्ये तव न क्षमम् रणे  
समागमम् कोसल राज सूनुना ।  
इदम् हि भूयः शृणु वाक्यम् उत्तमम्  
क्षमम् च युक्तम् च निशाचर अधिप ॥ ३-३७-२५

निशाचर अधिप रणे	= oh, nightwalker's, king = in war	अहम् तु	= I, on my part	तव	= to you
		कोसल राज सूनुना	= with Kosala, king's, son [with Raama]	समागमम्	= joining - confrontation
				सम् आ गमम्	

क्षमम्	न	= proper, not, I deem - I	उत्तमम्	= better one	क्षमम्	= befitting one
मन्ये		deem it as improper				
युक्तम्	च	= reasonable, also	इदम्	= this, word - this advise	भूयः शृणु	= further, you listen.
			वाक्यम्			

"Oh, king of nightwalkers Ravana, I for myself deem that your confrontation with Raama, the prince of Kosala, in a war is improper, and a better, befitting, and a reasonable one is this advise of mine, to which you may listen further. [3-37-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्तत्रिंशः सर्गः ॥

Thus completes 37<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 38 Sarga 38 - अष्टात्रिंशः सर्ग

## Maareecha'S Good Word To Ravana

## Introduction -

Maareecha continues his good word to Ravana and he dissuades him from abducting Sita. His advice is that the dalliance with other's wives is the greatest sin, more so, with Raama's wife as Raama's valour is irrefutable. Maareecha narrates how Raama hurt him while safeguarding Vishwamitra's Vedic-ritual, when Raama was still a young boy.

कदाचित् अपि अहम् वीर्यात् पर्यटन् पृथिवीम् इमाम् ।  
 बलम् नाग सहस्रस्य धारयन् पर्वतोपमः ॥ ३-३८-१  
 नील जीमूत संकाशः तप्त कांचन कुण्डलः ।  
 भयम् लोकस्य जनयन् किरीटी परिघ आयुधः ॥ ३-३८-२  
 व्यचरम् दण्डक अरण्यम् ऋषि मांसानि भक्षयन् ।

कदाचित्	= at one time	अहम् अपि	= I, even	वीर्यात्	= with valour
इमाम्	= this, earth, while roving	नाग	= elephants, thousand,	पर्वत उपमः	= mountain, similar - I am
पृथिवीम्		सहस्रस्य	strength, bearing		
पर्यटन्		बलम्			
नील जीमूत	= blackish, cloud, in	धारयन्		कुण्डलः	= ear-knobs - myself having
संकाशः	sheen - I am	तप्त कांचन	= burnt [refined,] golden	लोकस्य	= to world, terror, causing
किरीटी	= wearing crown	परिघ	= bludgeon, as weapon	भयम्	
		आयुधः		जनयन्	
ऋषि	= sage's, fleshes, while	दण्डक	= Dandaka, forests, I		
मांसानि	eating	अरण्यम्	was rambling.		
भक्षयन्		व्यचरम्			

"At one time even I was on the rove around this earth, taking pride in my valour, bearing the strength of a thousand elephants, mountainous in my size and black-cloudlike in my sheen, wearing ear-knobs and a crown made out of refined gold, with a bludgeon as my weapon, and such as I was, I rambled Dandaka forest causing terror to the world, and eating the fleshes of sages." Thus Maareecha started to narrate his experience with Raama. [3-38-1, 2]

विश्वामित्रो अथ धर्मात्मा मत् वित्रस्तो महामुनिः ॥ ३-३८-३  
 स्वयम् गत्वा दशरथम् नरेन्द्रम् इदम् अब्रवीत् ।

अथ धर्मात्मा	= then, virtue-souled,	मत्	= of me	वित्रस्त	= highly, scared
विश्वामित्रः	Vishvmitra				

स्वयम् = in person	नर इन्द्रम् = to people's king, to दशरथम् Dasharatha, on going गत्वा to him	महामुनिः = great-saint
इदम् = this, spoke. अब्रवीत्		

"The virtue-souled great-saint Vishvamitra who was highly scared of me, then on going to Dasharatha in person that great-saint spoke this to that lord of people. [3-38-3b, 4a]

अयम् रक्षतु माम् रामः पर्व काले समाहितः ॥ ३-३८-४  
मारीचात् मे भयम् घोरम् समुत्पन्नम् नरेश्वर ।

नर ईश्वर = oh, people's, lord	अयम् = from this, Maareecha मारीचात्	मे घोरम् = to me, awesome, dis- may भयम् पर्व काले = at opportune, time of ritual
सम् = verily, chanced - be- उत्पन्नम् fallen	रामः = Raama, becoming समाहितः alert	
माम् रक्षतु = me, let him safeguard.		

" 'An awesome dismay has befallen owing to this Maareecha, oh, lord of people Dasharatha, let Raama safe-guard me becoming alert at the opportune time of the Vedic-ritual. [3-38-4b 5a]

इति एवम् उक्तो धर्मात्मा राजा दशरथः तदा ॥ ३-३८-५  
प्रत्युवाच महाभागम् विश्वामित्रम् महामुनिम् ।

इति एवम् = thus, that way, one उक्तः who is spoken to - Dasharatha	धर्म अत्मा = virtue-souled, king, राजा दशरथः Dasharatha, then तदा	महाभागम् = to great-fortunate, to महामुनिम् great-saint, Vishvami- विश्वामित्रम् tra
प्रति उवाच = in turn, spoke - replied.		

"When he is spoken in that way, then that virtue-souled king Dasharatha replied that great-fortunate and great-saint Vishvamitra in this way. [3-38-5b, 6a]

ऊन द्वादश वर्षो अयम् अकृत अस्त्रः च राघवः ॥ ३-३८-६  
कामम् तु मम यत् सैन्यम् मया सह गमिष्यति ।

अयम् बालः = this, [boy,] Raama is राघवः	ऊन द्वादश = less than, twelve, वर्षः years - in age	अ कृत अस्त्रः = not, performed - un- च practised, weapons, also
मम यत् = mine, which, army सैन्यम् - whatever army is there with that	कामम् = if need be, me, along मया सह with, will march on. गमिष्यति	

" 'This boy Raama is less than twelve years in his age, unproficient in the use of weapons, and if need be, whatever army of mine is there it will march on along with me instead of Raama. [3-38-6b, 7a] In Bala Kanda



the age of Raama as said by Dasharatha to Vishvamitra is ऊन षोडस वर्षः 'less than sixteen years.' Here Maareecha is saying that Raama is less than twelve. Maheshvara Tiirtha says that Maareecha lessened the age of Raama only to intimidate Ravana.

बलेन चतुरंगेण स्वयम् एत्य निशाचरम् ॥ ३-३८-७  
वधिष्यामि मुनिश्रेष्ठ शत्रुम् तव यथा ईप्सितम् ।

मुनि श्रेष्ठ	= oh, sage, the eminent	चतुरङ्गेण बलेन	= with fourfold, forces	अहम्	= I]
स्वयम् एत्य	= in person, having come	तव शत्रुम्	= your, enemy	यथा ईप्सितम्	= as, desired or
manasaa ईप्सितम्	= as your heart, desires - whomever you indicate for elimination	निशाचरम्	= such - nightwalkers	वधिष्यामि	= I will kill.

" 'And having come in person with fourfold forces, oh eminent sage, I myself will eradicate that nightwalker whomever you indicate as an enemy of yours." So said Dasharatga to Vishvamitra. [3-38-7b, 8a] In the fourfold army the four categories of army units are chariots, elephants, cavalry, and foot-soldiers.

एवम् उक्तः स तु मुनी राजानम् इदम् अब्रवीत् ॥ ३-३८-८  
रामात् न अन्यत् बलम् लोके पर्याप्तम् तस्य रक्षसः ।

एवम् उक्तः	= thus, who is spoken	सः तु मुनी	= he, on his part, that sage Vishvamitra	राजानम्	= to king, this, said
रामात् अन्यत् बलम् न पर्याप्तम्	= apart from Raama, other, force  = not, enough for - can counterbalance.	तस्य रक्षसः	= to him, to that demon	इदम् अब्रवीत् लोके	= in world

"When the sage Vishvamitra is spoken thus, then he said to the king, 'No other force in the world than Raama can counterbalance that demon. [3-38-8b, 9a]

देवतानाम् अपि भवान् समरेषु अभिपालकः ॥ ३-३८-९  
आसीत् तव कृते कर्म त्रिलोक विदितम् नृप ।

नृप	= oh, king	भवान्	= you are	समरेषु	= in war
देवतानाम् अपि अभिपालकः	= for gods, even [no doubt,] a defender of	तव कृते कर्म	= by you, undertaken, exploit	त्रिलोक विदितम् आसीत्	= in tri-world, well-known, is there.

" 'No doubt, you are a defender of gods in wars, and oh, king, the exploits you have undertaken on behalf of gods are well-known in the triad of worlds. [3-38-9b, 10a]

कामम् अस्ति महत् सैन्यम् तिष्ठतु इह परंतप ।। ३-३८-१०  
 बालो अपि एष महातेजाः समर्थः तस्य निग्रहे ।  
 गमिष्ये रामम् आदाय स्वस्ति ते अस्तु परंतपः ।। ३-३८-११

परन् तपः	= oh, enemy-flamer	महत्	= remarkable,	army,	कामम्	= maybe, if it is there, let
		सैन्यम्	there is			it be there
इह तिष्ठतु	= here, let it sit tight	अस्ति अस्तु			एष बालः	= he is, a boy, even if
तस्य निग्रहे	= his - Maareecha's, in	महातेजाः	= great-resplendent one		अपि	
समर्थः	forestalling, he is com-	परन्तप	= oh, enemy-inflamer		रामम्	= Raama, on taking, I
	petent				आदाय	wish to go
ते स्वस्ति	= to you, safety, let there				गमिष्ये	
अस्तु	be.					

" 'Maybe your army is a remarkable one, oh, enemy-inflamer, let it sit tight here alone, and even if this great resplendent one is still a boy he alone is competent to forestall that Maareecha, hence oh, enemy-subjugator, let good betide you, I wish to take him alone along with me.' [3-38-10b, 11]

इति एवम् उक्त्वा स मुनिः तम् आदाय नृपात्मजम् ।  
 जगाम परम प्रीतो विश्वामित्रः स्वम् आश्रमम् ।। ३-३८-१२

सः मुनिः	= he, sage, Vishvamitra	इति एवम्	= thus, that way, on say-	नृप आत्म	= king's, own, son
विश्वामित्रः		उक्त्वा	ing	जम्	
तम्	= him - Raama	आदाय	= taking along	परम प्रीतः	= highly, gladdened
स्वम्	= to his own, to her-				
आश्रमम्	mitage, went away.				
जगाम					

"Thus that way on saying he that sage Vishvamitra returned to his own hermitage highly gladdening to take the prince Raama along with him. [3-38-12]

तम् तदा दण्डकारण्ये यज्ञम् उद्दिश्य दीक्षितम् ।  
 बभूव उपस्थितो रामः चित्रम् विस्फारयन् धनुः ।। ३-३८-१३

तदा रामः	= then, Raama, in Dan-	यज्ञम्	= Vedic-ritual, concern-	तम्	= him - at Vishvamitra
दण्डकारण्ये	daka forest	उद्दिश्य	ing, who entered into		
		दीक्षितम्	vow	अभूव	= he was there.
उपस्थितः	= nearby staying	चित्रम् धनुः	= amazing, bow,		
		विस्फारयन्	twingeing out		

"Then in Dandaka forest Raama twingeing his amazing bow stayed nearby the sage Vishvamitra who entered the vow of Vedic-ritual. [3-38-13] There is a difference in mentioning the forest as Dandaka. Bala Kanda says that Vishvamitra performed ritual in north and Maareecha is now saying that as Dandaka forest.

अजात व्यंजनः श्रीमान् बालः श्यामः शुभेक्षणः ।  
 एक वस्त्र धरो धन्वी शिखी कनक मालया ॥ ३-३८-१४  
 शोभयन् दण्डकारण्यम् दीप्तेन स्वेन तेजसा ।  
 अदृश्यत तदा रामो बाल चन्द्र इव उदितः ॥ ३-३८-१५

तदा	= at that time	अ जात	= one with - un, born, identities of maleness - like moustaches etc.	श्रीमान्	= providential one - Raama
श्यामः	= peacock-bluish - complexioned	शुभ ईक्षणः	= magnificent, in looks	एक वस्त्र धरः	= one, cloth, wearing
धन्वी	= handling bow	शिखी	= having hair-locks	कनक मालया	= with golden, pendant
दीप्तेन स्वेन	= with radiating, of his own, with radiance	दण्डकारण्यम्	= Dandaka, forest, irradiating; such a	रामः बालः	= Raama, is a boy
तेजसा		शोभयन्			
उदितः बाल	= uprisen, baby, moon,	अदृश्यत	= then, is seen, appeared.		
चन्द्र इव	[new moon,] like				

"At that time, yet unborn are the identities of adulthood like moustache on his face, and that providential one was magnificent in looks with a peacock-blue complexion, wearing a single cloth, locks of hair, and golden locket, and wielding a bow, and he was irradiating the Dandaka forest with a radiating radiance of his own, and then he appeared like the just risen baby-moon. [3-38-14, 15]

The identities of adulthood are the discardable things like moustaches, beard, etc. These are natural to humans or to birthed beings. But the mythological entities do not have them. As a young scholar, the boys are supposed to wear simply, hence 'one-piece-clothing' is said to be the dress of Raama. This suggests that he is not wearing any shield or armour to keep him safe. In Bala Kanda, at the outset of the journey of Raama and Lakshmana with Vishvamitra, it is said that they are wearing finger-covers made of certain lizard skin, which means to say that their fingers are very tender in using arrows. His mothers delicately arranged the locks of hair, because he is still 'boyish' to her. More so, he is with a 'boyish' ornament, say a single pendant, not verily embellished with princely jewellery. He appeared like some providential 'boy' hitherto unseen, with the height of a peacock, with the complexion of peacock-neck-blue, and moving about like a noble peacock. This boyish-Raama peacock is not screaming, yet his bow is twanging; leave alone the screeching and screaming. The 'new-moon' metaphor to Raama suggests that he has only waxing and no waning in him, उत्तरोत्तर अभिवृद्धि and also that he is by birth an antagonist of तमस् 'the darkness,' or darkish activities, like the moon whose activity is only to illumine the night. Further, he has a likeable persona to any, even to the present demon Maareecha, and even to Ravana. When Ravana sees Raama for the first time in war, Ravana praisefully acknowledges Raama's personality. Besides, Raama's gleam is like that of a baby-moon, against the backdrop of a thickish, darkish, blackish sky, called the forest.

ततो अहम् मेघ संकाशः तप्त कांचन कुण्डलः ।  
बली दत्त वरो दर्पात् आजगाम आश्रम अंतरम् ॥ ३-३८-१६

ततः	= then	मेघ	= cloud, in similarity [in	तप्त कांचन	= burnt [purified,]
		संकाशः	massiveness]	कुण्डलः	golden, with ear-knobs
बली दत्त वरः	= forceful, given, boon's - one who is given boons by Brahma	अहम्	= I, such as I am	दर्पात्	= pridefully
आश्रम	= hermitage's, interior,				
अन्तरम्	arrived.				
आजगाम					

"And I who was like a massive black-cloud, wearing golden ear-knobs, already a forceful one further reinforced with the boon of Brahma, I pridefully entered into the interior of Vishwamitra's hermitage. [3-38-16]  
The golden ear-knobs on the lobes of ears are either indicative of the knowledge one possess or the wealth factor. Maareecha refers to these ear ornaments more than once suggesting that 'wealth or wisdom is nothing to Raama, but righteousness alone will work out.' Because Ravana did not give an ear for the suggestions of Maareecha, his Lanka, built with refined gold, will be burnt to ashes in Sundara Kanda.

तेन दृष्टः प्रविष्टो अहम् सहसा एव उद्यत आयुधः ।  
माम् तु दृष्ट्वा धनुः सज्यम् असम्भ्रान्तः चकार ह ॥ ३-३८-१७

उद्यत	= one with lifted up,	प्रविष्टः	= on who entered	अहम्	= I am
आयुधः	weapon				
सहसा एव	= quick, thus	तेन दृष्टः	= by him - by Raama, noticed	सः माम् तु	= he, me, on seeing
अ सम्भ्रान्तः	= not, at all, excited - unexcitedly	धनुः सज्यम्	= bow, with, bowstring	दृष्ट्वा चकार ह	= made - strung, aimed, indeed.

"Raama quickly noticed me on my very entry with an uplifted weapon, and on seeing me he unexcitedly strung bowstring to his bow. [3-38-17]

अवजानन् अहम् मोहात् बालो अयम् इति राघवम् ।  
विश्वामित्रस्य ताम् वेदिम् अभ्यधावम् कृत त्वरः ॥ ३-३८-१८

अहम्	= I, unmindfully	अयम् बालः	= he is, a boy, thus as	राघवम्	= about Raghava
मोहात्		इति			
अव जानन्	= without, judging - trivialising	कृत त्वरः	= making, haste	विश्वामित्रस्य	= of Vishwamitra, that,
अभ्य धावम्	= towards, ran.			ताम् वेदिम्	towards Fire-altar

"Unmindfully trivialising him as, 'this Raghava is just a boy,' I made haste and ran towards that Fire-altar of Vishvamisra. [3-38-18]

तेन मुक्तः ततो बाणः शितः शत्रु निवर्हणः ।  
तेन अहम् ताडितः क्षिप्तः समुद्रे शत योजने ॥ ३-३८-१९

ततः	= then	तेन	= by him	शत्रु निवर्हणः	= enemy, destroying - arrow
शितः बाणः	= acute, arrow, is released	अहम् तेन	= I am, by it, who is hit	शत योजने	= hundred, yojana-s [afar,] in ocean,
मुक्तः		ताडितः		समुद्रे क्षिप्तः	plunged.

"He then released an acute arrow that eliminates the enemy, and hit by it I am plunged into the ocean which was a hundred yojana-s off. [3-38-19]

न इच्छता तात माम् हन्तुम् तदा वीरेण रक्षितः ।  
रामस्य शर वेगेन निरस्तो भ्रान्त चेतनः ॥ ३-३८-२०

तात	= oh, dear boy	तदा माम्	= then, me, to kill, [he]	वीरेण रक्षितः	= by valiant Raama, saved [I was]
		हन्तुम् न	did not wish		
		इच्छता			
रामस्य शर	= Raama's, by arrow's, thrust	भ्रान्त चेतनः	= bewildered, [is my] animation	निर अस्तः	= without, base - I was on my last legs.
वेगेन					

"That Raama did not wish to kill me then, and I am thus saved by that valiant one, oh, dear boy Ravana, but the thrust of Raama's arrow bewildered my animation and I was on my last legs. [3-38-20]

पातितो अहम् तदा तेन गंभीरे सागर अंभसि ।  
प्राप्य संज्ञाम् चिरात् तात लंकाम् प्रति गतः पुरीम् ॥ ३-३८-२१

तात	= oh, boy	तदा	= that way	अहम्	= I was
गंभीरे सागर	= abyssal, ocean, in waters	तेन	= by him	पातितः	= one who is flung
अंभसि					
चिरात्	= after long time, consciousness, on gaining	लंकाम्	= to Lanka, city	प्रति गतः	= towards, went.
संज्ञाम्		पुरीम्			
प्राप्य					

"That way I who had been flung into the abyssal water of the ocean by him gained consciousness after a long time and proceeded towards the city of Lanka. [3-38-21]

एवम् अस्मि तदा मुक्तः सहायाः ते - शयास्तु - निपातिताः ।  
अकृत अस्त्रेण रामेण बालेन अक्लिष्ट कर्मणा ॥ ३-३८-२२

तदा	= at that time	अ कृत = not, practised [elementary,] in use of arms	अ क्लिष्ट = un, complicated [effortless,] in deeds
बालेन रामेण	= by boy, by Raama	एवम् मुक्तः = thus, released, I am	ते सहायाः तु = those, helpmates, [on their part,] are killed.

"At that time, that one with elementary knowledge in the use of weaponry, but who can undertake deeds in an effortless manner, such a boy, such a Raama spared me, albeit killing them that were my helpmates in that escapade. [3-38-22]

तत् मया वार्यमाणः त्वम् यदि रामेण विग्रहम् ।  
करिष्यसि आपदम् घोराम् क्षिप्रम् प्राप्य न शिष्यसि ॥ ३-३८-२३

तत्	= thereby	मया	= by me, being proscribed	त्वम् रामेण	= you, with Raama, confrontation
करिष्यसि	= do - make for, if	क्षिप्रम्	= quickly, disastrous,	प्राप्य	= on getting, you ruin yourself.
यदि		घोराम्	calamity	नशिष्यसि	
		आपदम्			

"Thereby, if you wish to make for any confrontation with Raama, despite of my proscribing you, you will ruin yourself on getting a disastrous calamity. [3-38-23]

क्रीडा रति विधिज्ञानाम् समाज उत्सव शालिनाम् ।  
रक्षसाम् चैव संतापम् अनर्थम् च आहरिष्यसि ॥ ३-३८-२४

क्रीडा रति	= sporting, flirting,	समाज	= socialising, frolicking,	रक्षसाम् चैव	= to such demons, also thus
विधि ज्ञानाम्	methods, knowers	उत्सव	with a conduct of		
सन्तापम्	= distress, disaster, also	शालिनाम्			
अनर्थम् च		आहरिष्यसि	= you derive.		

"The demons are methodical in sporting and flirting, thus by their own conduct they are also socialising and frolicking, and to them you derive distress and disaster. [3-38-24]

हर्म्य प्रासाद संबाधाम् नाना रत्न विभूषिताम् ।  
द्रक्ष्यसि त्वम् पुरीम् लंकाम् विनष्टाम् मैथिली कृते ॥ ३-३८-२५

हर्म्य प्रासाद	= with skyscrapers,	नाना रत्न	= with, many, gem-	पुरीम्	= city, Lanka
सम्बाधाम्	palaces, dense with	विभूषिताम्	stones, decorated such a city	लंकाम्	
त्वम्	= you	मैथिली कृते	= Maithili, for the sake of	विनष्टाम्	= as completely shattered [city]
द्रक्ष्यसि	= you will see.				

"Dense with skyscrapers and palaces, and decorated with many a gemstone is that city Lanka, but you will see it completely shattered down, for the sake of that Maithili. [3-38-25]

अकुर्वन्तो अपि पापानि शुचयः पाप संश्रयात् ।  
पर पापैः विनश्यन्ति मत्स्या नाग हृदे यथा ॥ ३-३८-२६

पापानि	= sins	अ कुर्वन्तः	= not, committed, even	शुचयः	= sinless ones
पाप	= with sinners, by inter-	अपि	if	मत्स्या यथा	= fish, as with
संश्रयात्	dependence - tie-up	नाग हृदे	= in snakes, lake of		
पर पापैः	= with other's, sins	विनश्यन्ति	= get ruined.		

"Even if with uncommitted sins, the sinless will get ruined owing to their interdependence with other sinners, like the fish in a lake with snakes. [3-38-26]

दिव्यचन्दनदिग्धांगान्दिव्याभरणभूषितान् -यद्वा-  
दिव्य चन्दन दिग्ध अंगान् दिव्य आभरण भूषितान् ।  
द्रक्ष्यसि अभिहतान् भूमौ तव दोषात् तु राक्षसान् ॥ ३-३८-२७

दिव्य चन्दन	= divine, sandal-paste,	दिव्य	= divine, ornaments,	राक्षसान्	= at demons
दिग्ध	bedaubed, with limbs	आभरण	beautified with at		
अंगान्		भूषितान्	such		
तव दोषात्	= for your, blunder, ow-	भूमौ	= to earth, trampled out,		
तु	ing to	अभिहतान्	you are going to see.		
		द्रक्ष्यसि			

"Bedaubed with divine sandal-paste, beautified with divine ornaments are the limbs of the demons now, perchance you will be seeing them trampled out on ground for the blunder of yours. [3-38-27]

हत दारान् स दारान् च दश विद्रवतो दिशः ।  
हत शेषान् अशरणान् द्रक्ष्यसि त्वम् निशाचरान् ॥ ३-३८-२८

हत शेषान्	= after killing, remain-	निशा चरान्	= nightwalkers	हत दारान्	= reft of [not abduc-
	ing ones				tion, but abandoned,]
स दारान् च	= with wives, also -	अ शरणान्	= without, protector		wives
	along with wives			दश दिशः	= to ten, directions
वि द्रवतः	= verily, running away -	त्वम् द्रक्ष्यसि	= you, will be seeing.		
	fleeing				

"Maybe, you will have to see the fleeing of the nightwalkers surviving after the carnage in all ten directions, some abandoning their wives and some along with their wives, only for lack of a protector. [3-38-28]

शर जाल परिक्षिप्ताम् अग्नि ज्वाला समावृताम् ।  
प्रदग्ध भवनाम् लंकाम् द्रक्ष्यसि त्वम् असंशयम् ॥ ३-३८-२९

शर जाल = arrows, enmesh, encircled by	अग्नि ज्वाला = by torch's, tongues, enfolded by	प्र दग्ध = utterly, gutting down, buildings such a
परिक्षिप्ताम् = at Lanka	त्वम् द्रक्ष्यसि = you, will see	अ सम्शयम् = without, doubt.

"Without a doubt you will be seeing Lanka encircled with an enmesh of arrows, enfolded in the tongues of torches, while her buildings are utterly gutting down. [3-38-29]

पर दार अभिमर्षात् तु न अनयत् पाप तरम् महत् ।  
प्रमदानाम् सहस्राणि तव राजन् परिग्रहे ॥ ३-३८-३०

पर दार = other's, wife, dalliance, but	पाप तरम् = sin, higher in degree - gravest	महत् = outrageous [error]
अनयत् न = another, is not there	राजन् = oh, king	प्रमदानाम् = ladies, thousands, by you/your, seized [or, married.]

"Oh, king, there is no other sin that is outrageous and gravest than the dalliance with another's wife and, besides, you already have a thousand wives, isn't so! [3-38-30]

भव स्व दार निरतः स्व कुलम् रक्ष राक्षस ।  
मानम् वृद्धिम् च राज्यम् च जीवितम् च इष्टम् आत्मनः ॥ ३-३८-३१

राक्षस = oh, demon	स्व दार = in your own, wife, delighted in, you become	स्व कुलम् = your own, ethnos, safeguard
मानम् = dignity, affluence, also, kingdom, also	आत्मनः = for yourself, dear, [your] life, also	रक्ष = safeguard.]
वृद्धिम् च	इष्टम्	
राज्यम् च	जीवितम् च	

"Abide by your own wife and be delighted with her, oh, demon, safeguard your own ethnos, thus safeguard dignity, affluence, and kingdom of demons, thereby safeguard even your own dear life. [3-38-31]

कलत्राणि च सौम्यानि मित्र वर्गम् तथैव च ।  
यदि इच्छसि चिरम् भोक्तुम् मा कृथा राम विप्रियम् ॥ ३-३८-३२

सौम्यानि = beautiful ones, wives, also	तथा एव च = also thus	मित्र वर्गम् = friends, circle
चिरम् = for a long time, to enjoy	इच्छसि यदि = you desire, if	राम वि = to Raama, un, desirable, do not, do.
भोक्तुम्		कृथा



"If you desire to take pleasure with your beautiful wives and with your friend's circles for a long time, do not do anything undesirable to Raama. [3-38-32]

निवार्यमाणः सुहृदा मया भृशम्  
प्रसह्य सीताम् यदि धर्षयिष्यसि ।  
गमिष्यसि क्षीण बलः स बान्धवो  
यम क्षयम् राम शर आत्त जीवितः ॥ ३-३८-३३

सु हृदा	= with a good, heart	मया भृशम्	= by me, considerably,	सीताम्	= Sita is, aggressively,
		निवार्यमाणः	being prevented	प्रसह्य	intimidated, if [you
				धर्षयिष्यसि	wish to]
				यदि	
क्षीण बलः	= one with diminished, army	स बान्धवः	= with, kinsfolk	राम शर	= Raama's, arrow, taken
				आत्त	away, life - one with
				जीवितः	such removed life -
					dead
यम क्षयम्	= to Yama [the Termina-				
गमिष्यसि	tor's,] world, you will				
	go.				

"If you wish to intimidate Sita aggressively despite of my considerable preventing in all my good-heartedness towards you, then your army will fade away, and you with your kinsfolk will emigrate to the world of Yama, the Terminator, for your life will be taken away by the arrow of Raama." Thus, Maareecha spoke to Ravana. [3-38-33]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे अष्टात्रिंशः सर्गः ॥

Thus completes 38<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 39 Sarga - 39 एकोनचत्वारिंशः सर्ग

## Maareecha Further Advises Ravana

Introduction -

Maareecha further advises Ravana to avoid confrontation with Raama for it would be ruinous to the entire demonic race. He narrates another episode of his misadventure with Raama and how he escaped from the all-pursuant arrow of Raama.

एवम् अस्मि तदा मुक्तः कथंचित् तेन संयुगे ।  
इदानीम् अपि यत् वृत्तम् तत् शृणुष्व यत् उत्तरम् ॥ ४-३९-१

तदा	= at that time	तेन	= by him	संयुगे	= in combat - in confrontation
कथंचित्	= somehow, this way,	इदानीम्	= now, even	यत् वृत्तम्	= what, has happened
एवम् मुक्तः	released, I am	अपि			
अस्मि		तत् शृणुष्व	= that, you hear.		
यत् उत्तरम्	= what, later - has happened later				

"Thus I was somehow released by him in a confrontation then in his teens. Now you may also listen to what has happened later in his adulthood." Thus Maareecha continued his advise to Ravana. [4-39-1]

राक्षाभ्याम् अहम् द्वाभ्याम् अनिर्विण्णः तथा कृतः ।  
सहितो मृग रूपाभ्याम् प्रविष्टो दण्डका वने ॥ ४-३९-२

तथा कृतः	= in such a way, rendered - previously hit in to ocean by Raama	अ निर्	= not, completely,	अहम्	= I
मृग	= animal, in guise of	विण्णः	abashed - unabashedly		
रूपाभ्याम्		द्वाभ्याम्	= with two, demons	सहितः	= joined with
दण्डका वने	= in Dandaka, forest, I entered.	राक्षाभ्याम्			
प्रविष्टः					

"Though Raama hit me previously in such a way, I unabashedly entered Dandaka forest together with two more demons who were in the guise of animals. [4-39-2]

दीप्त जिह्वो महादंष्ट्रः तीक्ष्ण शृङ्गो महाबलः ।  
व्यचरन् दण्डाकारण्यम् मांस भक्षो महामृगः ॥ ४-३९-३

दीप्त जिह्वः	= torching, tongue	महा दंष्ट्रः	= incisive, teeth	तीक्ष्ण शृङ्गः	= excruciating, horns
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महा बलः = extraordinary, energy	माम्स भक्षः = flesh, eating - carnivorous, gigantic, animal on becoming	दन्डाक = Dandaka, forest
व्यचरन् = while I was on the rove		अरण्यम्

from here the expressions at the end of verses, 3, 4, 5, 6, are eka anvaya - have a concatenation with - raamaam aasaadayan - I reached Raama - in the 7th verse.

"On becoming a gigantic carnivorous animal with a torching tongue, incisive teeth and excruciating horns, and with an extraordinary energy, I was on the rove in Dandaka forest while getting at Raama. [4-39-3]

अग्निहोत्रेषु तीर्थेषु चैत्य वृक्षेषु रावण ।  
अत्यन्त घोरो व्यचरन् तापसान् संप्रधर्षयन् ॥ ४-३९-४

रावण = oh, Ravana	अत्यन्त घोरोः = extremely, horrible [aspect of animal]	अग्निहोत्रेषु तीर्थेषु चैत्य वृक्षेषु व्यचरन् = at ritual-altars, holy bathing places, sanctuaries, trees of moving about.
तापसान् = sages	सम् प्र धर्षयन् = very, utterly, brutalising	

"I moved about Dandaka forest, oh, Ravana, in an extremely horrible aspect of animal, utterly brutalising the sages at ritual-altars, holy bathing places and under the trees of religious sanctuaries while reaching Raama. [4-39-4]

निहत्य दण्डकारण्ये तापसान् धर्मचरिणः ।  
रुधिराणि पिबन्तः तेषाम् तन् मांसानि च भक्षयन् ॥ ४-३९-५

दण्डक अरण्ये = in Dandaka, forest	धर्म चरिणः तापसान् निहत्य तन् माम्सानि भक्षयन् च = saintliness, treaders in, saints, killing their, flesh, on feasting, also I roamed.	तेषाम् रुधिराणि पिबन्तः = their, blood, while drinking
तथा = likewise]		

"I have proceeded to Raama killing saints in Dandaka forest who are the treaders in saintliness, and drinking off their blood and feasting on their flesh. [4-39-5]

ऋषि मांसं अशनः क्रूरः त्रासयन् वनगोचरान् ।  
तदा रुधिर मत्तो अहम् व्यचरन् दण्डका वनम् ॥ ४-३९-६

अहम् = I	ऋषि माम्स अशनः तदा रुधिर मत्तः = sage's, flesh, eater in that way, by blood, besotted with	क्रूरः दण्डका वनम् व्यचरन् = brutal one in Dandaka, forest, rambling.
वनगोचरान् त्रासयन् = forest dwellers, frightening		

"On becoming such a brutal animal I have been eating the flesh of sages, frightening the forest dwellers, and in that way I rambled in Dandaka forest besotted with blood-drinking while reaching Raama. [4-39-6]

तदा अहम् दण्डकारण्ये विचरन् धर्म दूषकः ।  
 आसादयम् तदा रामम् तापसम् धर्मम् आश्रितम् ॥ ४-३९-७  
 वैदेहि च महाभागाम् लक्ष्मणम् च महरथम् ।

अहम् धर्म = I, righteousness, an दूषकः abuser of तदा = then	तदा = then धर्मम् = righteousness - recti- आश्रितम् tude, who resorted to - assumed rectitude of sainthood	दण्डकारण्ये = in Dandaka forest, विचरन् while wandering तापसम् = to saintly person to such a
रामम् = Raama	महा भागाम् = great-fortunate one, वैदेहि च Vaidehi, also	महा रथम् = top-speeded-chariot- लक्ष्मणम् च rider -Lakshmana, also
आसादयम् = I reached.		

"While I was wandering in Dandaka forest as an abuser of virtue, then I reached Raama who by then has assumed the rectitude befitting to a saint, and I even reached the great-fortunate Vaidehi and top-speeded-chariot-rider Lakshmana. [4-39-7, 8a]

तापसम् नियत आहारम् सर्व ब्रूत हिते रतम् ॥ ४-३९-८  
 सः अहम् वन गतम् रामम् परिभूय महाबलम् ।  
 तापसो अयम् इति ज्ञात्वा पूर्व वैरम् अनुस्मरन् ॥ ४-३९-९  
 अभ्यधावम् सुसंकुद्धः तीक्ष्ण शृङ्गो मृग आकृतिः ।  
 जिघांसुः अकृतप्रज्ञः तम् प्रहारम् अनुस्मरन् ॥ ४-३९-१०

मृग आकृतिः = [I am in] animal, in the shape of	तीक्ष्ण शृङ्गाः = with incisive, horns	सः अहम् = such as, I am
पूर्व वैरम् = earlier, grudge, recol- अनुस्मरन् lecting	तापसम् = hermit, regulated, di- नियत etary - to Raama आहारम्	सर्व ब्रूत हिते = all, beings, welfare, रतम् delighted in
महा बलम् = great-mighty one - Raama	वन गतम् = forest, came in - abid- ing in	रामम् = of Raama
अयम् = he is, [mere] hermit, तापसः on thinking - presum- ज्ञात्वा ing	इति = in that way	परि भूय = completely, disregard- ing - his other faculties once shown
तम् प्रहारम् = that - earlier, assault, अनुस्मरन् recollecting	जिघांसुः = intending to kill	सु सम् कुद्धः = very, extremely, infu- riated
अ कृत प्रज्ञः = not, making, discrim- ination - indiscrimi- nately	अभ्यधावम् = towards dashed.	

"I was in the shape of an animal with incisive horns. Such as I was I recollected my earlier grudge against that great mighty Raama who takes delight in the welfare of all being, who by then was santlike on a regulated diet and abiding in the forest, whereby I presumed him to be mere hermit. In that way, I was very extremely infuriated to recollect his earlier assault on me, and I indiscriminately dashed towards him, only to kill him, completely disregarding his other faculties. [4-39-8b, 9, 10]

तेन त्यक्ताः त्रयो बाणाः शिताः शत्रु निबर्हणाः ।  
विकृष्य सुमहत् चापम् सुपर्ण अनिल तुल्य गाः ॥ ४-३९-११

तेन	= by him - by Raama	सु महत्	= highly, magnificent,	विकृष्य	= stringing out
शत्रु निबर्हणाः	= enemy, eliminators - arrows	चापम्	= bow	सुपर्ण अनिल	= Divine Eagle Garuda,
त्रयः बाणाः	= three, arrows	शिताः	= excruciating ones	तुल्य गाः	Air-god, matching, in egress such arrows
		त्यक्ताः	= are released.		
		मुक्ताः			

"Stringing out his highly magnificent bow Raama then released three excruciating and enemy eliminating arrows which in their egress match the Air-god and the Divine-Eagle Garuda. [4-39-11]

ते बाणा वज्र संकाशाः सुघोरा रक्त भोजनाः ।  
आजग्मुः सहिताः सर्वे त्रयः संनतपर्वणः ॥ ४-३९-१२

वज्र	= thunderbolt, similar to	रक्त भोजनाः	= having blood, for their board	सम् नत	= verily, bent, at barbs
संकाशाः		सर्वे ते त्रयः	= all, those, three, arrows	पर्वणः	
सु घोरा	= highly, horrendous	बाणा		सहिताः	= collectively - in a
आजग्मुः	= came - towards us, the three in animal guise.				

"All those three thunderbolt like arrows that have only blood for their board, acutely bent at barbs, and that are highly horrendous have come at us in a coordinated manner. [4-39-12]

पराक्रमज्ञो रामस्य शठो दृष्ट भयः पुरा ।  
समुत्क्रांतः ततः मुक्तः तौ उभौ राक्षसौ हतौ ॥ ४-३९-१३

रामस्य	= of Raama	शरः	= of arrow]	पुरा दृष्ट भयः	= earlier, seen, is the fear
पराक्रमज्ञः	= valour [of Raama,] knower [I am]	शठः	= though I can deceive him - warily	सम् उत्	= well [trickily,] re-
ततः मुक्तः	= from there, I am released	तौ राक्षसौ	= they, demons, both,	क्रान्तः	treated
		उभौ हतौ	= are killed.		

"As I have earlier seen the fear caused by his arrow I am in the know of Raama's valour, hence I retreated from there trickily and gingerly, but the other two demons were killed. [4-39-13]

Here the action of Raama's arrow is indicated. Raama's arrow will not shoot at the back of the opponent or it backstabs either. Even when killing Vali, though Raama is not affronting Vali, Raama's arrow pierced Vali's chest. Here because Maareecha is retreating, that third arrow of Raama did not kill Maareecha but followed him in a chasing manner. But the other two demons unknowing about Raama's arrow, they confronted him and the other two arrows eliminated them.

There is discussion on the word shaThaH 'one capable to trick' used in the verse as some mms employ the word sharaH, 'an arrow.' In this section vividly explainable verses are there in some ancient versions of mms. This particular verse reads like this in them:

पराक्रमज्ञो रामस्य तथा दृष्ट भयः पुरा।  
 आपतन्तम् शरम् दृष्ट्वा मेघ गंभीर निस्स्वनम्॥  
 ततो अहम् वेगवान् तत्र वातंहा निमेशतः।  
 अप क्रान्त परम् पारम् निवृत्तः सागरात् शरः॥

'I am in the know of Raama's valour, and I am also in the know of what fear he caused in an earlier instance, and on seeing the arrows coming upon like thunderous clouds, in a wink I escaped to the other side of ocean, and Raama's arrow having come chasing me up to ocean-shore returned.' In here, the efficacy of Raama's arrow is clearly narrated and it is not clear why pundits did not consider these verses of ancient mms instead of the above verse.

शरेण मुक्तो रामस्य कथंचित् प्राप्यजीवितम् ।  
 इह प्रव्राजितो युक्तः तापसो अहम् समाहितः ॥ ४-३९-१४

अहम्	= I	रामस्य शरेण	= by Raama's, arrow	कथंचित्	= somehow, when ex-
जीवितम्	= lifespan, on getting -	युक्तः	= in yogic way of life	मुक्तः	empted
प्राप्य	regaining	इह	= to here	समाहितः	= self-collectedly
तापसः	= as an ascetic			प्र व्राजितः	= sent as a monk on re-
					nouncing.

"When I was somehow exempted by the arrow of Raama I regained lifespan, and when that arrow made me to renounce everything like a monk and fled me to this place, the other side of ocean to where you came by your aircraft, here I am living here in a yogic way, self-collectedly like an ascetic. [4-39-14]

वृक्षे वृक्षे हि पश्यामि चीर कृष्ण अजिन अंबरम् ।  
 गृहीत धनुषम् रामम् पाश हस्तम् इव अंतकम् ॥ ४-३९-१५

चीर कृष्ण = jute-cloths, black, अजिन deerskin, dressed one अम्बरम् रामम् = at Raama	गृहीत = handling, bow धनुषम् वृक्षे वृक्षे = at tree, at tree, I be- पश्यामि हि hold, indeed.	पाश हस्तम् = tether, in hand, Termi- अन्तकम् इव nator, as with
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"From then on wards, I am indeed descrying Raama at this tree and at that tree, dressed in jute-cloths and black deerskin, and handling his bow like the Terminator handling a tether. [4-39-15]

अपि राम सहस्राणि भीतः पश्यामि रावण ।  
राम भूतम् इदम् सर्वम् अरण्यम् प्रतिभाति मे ॥ ४-३९-१६

रावण = Ravana	भीतः = frightened - I am	राम = Raama, in thousands, सहस्राणि even
पश्यामि = I am visualising	इदम् सर्वम् = this, entire, forest अरण्यम्	राम भूतम् = with Raama's, entity, प्रतिभाति मे reflects, to me.

"Given to fright I even visualise thousands Raama-s, and whole this forest is reflecting to me as one entity of Raama. [4-39-16]

रामम् एव हि पश्यामि रहिते राक्षसेश्वर ।  
दृष्ट्वा स्वप्न गतम् रामम् उद् भ्रमामि विचेतनः ॥ ४-३९-१७

राक्षस ईश्वर = oh, demons, king	रहिते = none is not there - void of people	रामम् एव = Raama, alone, I envis- पश्यामि age
स्वप्न गतम् = dream, who entered, रामम् दृष्ट्वा Raama, on seeing हि = in fact.	वि चेतनः = without, spirit - dispir- ited - swooning	उद्भ्रमामि = to up, moving - jolting उत् भ्रमामि up

"Even at a place void of people I am envisaging Raama alone, and oh, king of demons, even if he enters my dream, in fact, I am jolting up and swooning. [4-39-17]

रकार अदीनि नामानि राम त्रस्तस्य रवण ।  
रत्नानि च रथाः च एव वित्रासम् जनयन्ति मे ॥ ४-३९-१८

रवण = oh, Ravana	राम त्रस्तस्य = Raama, frightened by	मे = to me
रकार अदीनि = ra, alphabets, starting नामानि with, names	रत्नानि च = ratna-s [gems,] also, रथाः च एव ratha-s [chariots,] also, even	विवित्रासम् = high, scare
जनयन्ति = causing.		

"Oh, Ravana, appalled of Raama the names starting with the syllable र ' like रत्न -s, रथ -s, viz., gemstones, chariots are appalling to me, including your name, that starts with a ' र ....' [4-39-18] 'If I hear the first letter 'ra' of any

given name, I am scared at the ensuing second syllable presuming it to be 'ma' and if that second syllable of that word I am going to hear happens to be other than 'ma' then my fear ceases.'

अहम् तस्य प्रभावज्ञो न युद्धम् तेन ते क्षमम् ।  
बलिम् वा नमुचिं वा अपि हन्यद्वि रघुन्नदन ॥ ४-३९-१९

अहम् तस्य = I am, of his, efficacy, प्रभाव ज्ञः knower of	ते = to you	तेन = with him
युद्धम् न = war, not, fair enough क्षमम्	रघुन्नदन = Ragu's, descendant - Raama	बलिम् वा = Emperor Bali, either, नमुचिम् वा Namuchi, or, even अपि
हन्यत हि = can kill, in fact.		

"I am well-acquainted with his efficacy, and a war with him will be an unfair thing for you, for that Raghu's descendant can in fact kill either Emperor Bali or Namuchi, the demon. [4-39-19]

Emperor Bali is more powerful and mighty than Ravana. आनन्द रामायन says in a chapter on the 'defeats of Ravana' रावण पराजय, that Ravana once entered netherworld to conquer it, where Bali is held captive by TrivikRaama, i.e., Vishnu. At that time Bali and his queen are playing dice game. When Ravana entered, the dice in the hand of Bali has slipped to the floor, and Bali asks Ravana to pick and give it before conquering netherworld. Ravana who lifted Mt. Kailash could not lift that two-inch dice, which is so far handled playfully by Bali. Such is the might of Emperor Bali

रणे रामेण युद्धस्व क्षमाम् वा कुरु रावण ।  
न ते राम कथा कार्या यदि माम् द्रष्टुम् इच्छसि ॥ ४-३९-२०

रावण = oh, Ravana	रणे रामेण = in war, with Raama, युद्धस्व you may combat	क्षमाम् वा = forgive and forget, ei- कुरु ther, you do
माम् द्रष्टुम् = , me, to see, you wish, इच्छसि यदि if	ते राम कथा = by you, Raama's, न कार्या episode [topic] not, to be done [be broached.]	

"You may either wage a war with Raama if you wish to avenge the killings of Khara and others, or forgive and forget that Raama agreeing to my suggestions, but do not broach the topic of Raama with me if you wish to see me alive. [4-39-20]

बहवः साधवो लोके युक्ता धर्मम् अनुष्ठिताः ।  
परेषाम् अपराधेन विनष्टाः स परिच्छिदाः ॥ ४-३९-२१

लोके = in world	युक्ताः = reasonable people	धर्मम् अनुष्ठिताः = righteousness, practis- ers of
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बहवः	= many, sagacious people	परेषाम्	= by others, misdeeds	स परिच्छदाः	= with, kith and kin
साधवः		अपराधेन			
वि नष्टाः	= are utterly, ruined.				

"In the world many of the sagacious and reasonable people that are the practisers of righteousness are utterly ruined along with their kith and kin, just by the misdeeds of others. [4-39-21]

सः अहम् पर अपराधेन विनाशेयम् निशाचर ।  
कुरु यत् ते क्षमम् तत् त्वम् अहम् त्वाम् न अनुयामि वै ॥ ४-३९-२२

निशाचर	= oh, nightwalker	सः अहम्	= such as I am, I	पर अपराधेन	= by other's, misdeed, I
ते यत्	= to you, which is, fair	तत् त्वम्	= that, you, do	विनाशेयम्	bound to ruin
क्षमम्		कुरु		अहम् त्वाम्	= I, you, not, follow,
				न अनुयामि	simply.
				वै	

"Such a saintly one as I am, I am bound to ruin by other's misdeeds, hence you do whatever that is fair to you, but I am not the one to simply take after you. [4-39-22]

रामः च हि महातेजा महासत्त्वो महाबलः ।  
अपि राक्षस लोकस्य भवेत् अन्तकरो अपि हि ॥ ४-३९-२३

रामः च	= Raama, also	महातेजा	= a great-resplendent one	महा सत्त्वः	= highly, courageous
महा बलः	= highly, powerful	हि	= definitely	सः	= he
राक्षस	= for demon's, world's,	अन्त करः	= end, maker - eradicator	भवेत् हि	= becomes, for sure.
लोकस्य अपि	even	अपि			

"Definitely Raama is the one with exceptional resplendence, exemplary courage and extraordinary power, and for sure, he becomes an eradicator of the world of demons. [4-39-23]

यदि शूर्पणखा हेतोः जनस्थान गत खरः ।  
अति वृत्तो हतः पूर्वम् रामेण अक्लिष्ट कर्मणा ।  
अत्र ब्रूहि यथावत् त्वम् को रामस्य व्यतिक्रमः ॥ ४-३९-२४

जनस्थान गत	= Janasthaana, gone in - positioned in	खरः	= Khara	शूर्पणखा	= Shuurpanakha, owing to
पूर्वम्	= firstly	अति वृत्तः	= over, stepping - his limits	हेतोः	
हतः यदि	= killed, if	अत्र	= in that matter	अक्लिष्ट	= by one who is of - uncomplicated, actions, by Raama
व्यतिक्रमः वि	= really, over, stepping - his limits	कः	= what is it	रामस्य	= of Raama
अति क्रमः		ब्रूहि	= you tell.	त्वम्	= you
यथा वत्	= as it is - in final analysis				

"If Khara positioned in Janasthaana has firstly overstepped his bounds and attacked Raama, that too owing to Shuurpanakha, and if Raama of uncomplicated actions has eliminated Khara in self-defence, what really is the transgression of Raama in that matter, you tell of that in the final analysis. [4-39-24]

इदम् वचो बन्धु हित अर्थिना मया  
यथा उच्यमानम् यदि न अभिपत्स्यसे ।  
स बान्धवः त्यक्ष्यसि जीवितम् रणे  
हतो अद्य रामेण शरैः जिह्मगैः ॥ ४-३९-२५

बन्धु हित = kinsman, wellbeing, अर्थिना ambitious of यथा = as said	मया = by me, being said उच्यमानम् न = not, you are agreeable अभिपत्स्यसे for it रामेण = by Raama	इदम् वचः = this, word - advise स बान्धवः = with, kinsmen अ जिह्म गैः = not, curvedly, shoot- ing [linear accelera- tors]
अद्य = now - presently	रामेण = by Raama	
शरैः हतः = with arrows, killed	रणे = in a confrontation, life, जीवितम् you will deliver up. त्यक्ष्यसि	

"I am saying this word of advise as I am ambitious of the wellbeing of my kinsmen through you, and if this is disagreeable to you, you will have to deliver up your life in a confrontation with Raama along with the lives of your kinsmen, perishing at the linearly accelerating arrows of Raama. [4-39-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकोनचत्वारिंशः सर्गः ॥

Thus completes 39<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 40 Sarga 40 - चत्वारिंशः सर्ग

## Ravana Rebuts Maareecha

Introduction -

Ravana rebuts Maareecha for giving an unasked advice and details his plan to abduct Sita. Ravana intimidates Maareecha that he himself will kill Maareecha immediately if his orders are disobeyed, and Maareecha may perhaps have no opportunity to die at the hands of Raama.

मारीचस्य तु तत् वाक्यम् क्षमम् युक्तम् च रावणः ।  
उक्तो न प्रतिजग्राह मर्तुं काम इव औषधम् ॥ ३-४०-१

उक्तः रावणः	= he who is spoken thus, Ravana	मारीचस्य	= Maareecha's, but,	तत् वाक्यम्	= that, sentence
मर्तुं काम	= to die, one desiring to,	तु क्षमम्	acceptable, equitable,		
औषधम् इव	medicament, as with	युक्तम् च	also		
		न प्रतिजग्राह	= not, received - Ravana rejected.		

When Maareecha spoke those acceptable and equitable words, Ravana rejected them like a person with a death wish rejects medicament. [3-40-1]

तम् पथ्य हित वक्तारम् मारीचम् राक्षसाधिपः ।  
अब्रवीत् परुषम् वाक्यम् अयुक्तम् काल चोदितः ॥ ३-४०-२

राक्षस	= demons, king	काल चोदितः	= by Time [the Terminator,] ushered	पथ्य हित	= doing good - conducive, beneficial,
अधिपः				वक्तारम्	who is speaking
तम्	= to him, to that Maareecha	अ युक्तम्	= unbecfitting	परुषम्	= uncouthly, words,
मारीचम्				वाक्यम्	spoke.
				अब्रवीत्	

Ushered by the Terminator the king of demons Ravana, uncouthly spoke these unbecfitting words to Maareecha who had been speaking conducive and beneficial words of advise. [3-40-2]

यत् किल एतत् अयुक्तार्थम् मारीच मयि कथ्यते ।  
वाक्यम् निष्फलम् अत्यर्थम् बीजम् उप्तम् इव ऊषरे ॥ ३-४०-३

मारीच	= oh, Maareecha	अ युक्त	= without, having,	यत्	= that which
		अर्थम्	meaning - meaningless words		
एतत्	= all these, sentence - advisory words	मयि	= in me [to me]	कथ्यते	= being said that
वाक्यम्					

ऊषरे उप्तम् = in wasteland, seeded, बीजम् इव seed, like किल = in effect.	अति अर्थम् = very, much - decid- edly	निष् फलम् = without, fruit - worth- less
--	--	---

"All these meaningless words that are being said to me are decidedly worthless, in effect, like the seeds seeded in wastelands. [3-40-3]

त्वत् वाक्यैः न तु माम् शक्यम् - भेतुम् - भेतुम् रामस्य संयुगे ।  
पाप शीलस्य मूर्खस्य मानुषस्य विशेषतः ॥ ३-४०-४

त्वत् वाक्यैः = by your, words	पाप शीलस्य = evil, in character - an iniquitous one	मूर्खस्य = imprudent one
विशेषतः = especially, human मानुषस्य	रामस्य = from such a Raama	माम् सम्युगे = me, from a war, to भेतुम् scare भेतुम्
न शक्यम् = not, possible.		

"But it is impossible to scare me away from a war with that iniquitous and imprudent Raama, that too, from a human being, with these words of yours. [3-40-4] There is a grammarian irk in भेतुम् to cut off, to destroy भेतुम् to scare me and if भेतुम् is taken, then it is impossible for that human to destroy me in war will be the meaning, as per Eastern recension.

यः त्यक्त्वा सुहृदो राज्यम् मातरम् पितरम् तथा ।  
स्त्री वाक्यम् प्राकृतम् श्रुत्वा वनम् एक पदे गतः ॥ ३-४०-५

यः = who is - which Raama is	प्राकृतम् = artless, woman's, स्त्री वाक्यम् word, on hearing श्रुत्वा	सु हृदः = good, hearted - friends and relatives
राज्यम् = kingdom पितरम् = father	मातरम् = mother त्यक्त्वा = on leaving	तथा = likewise एक पदे = in single, foot - trotted, loped
वनम् गतः = forest, went to - bolted off	माम् भेतुम् = you cannot scare me नशक्या away from such a Raama.	

"He who bolted off to forest in a single-foot on hearing the artless words of a woman, forfeiting his kingdom, friends and relatives, and even his mother, likewise his father too, you cannot scare me away from such a Raama. [3-40-5]

अवश्यम् तु मया तस्य संयुगे खर घातिनः ।  
प्राणैः प्रियतरा सीता हर्तव्या तव संनिधौ ॥ ३-४०-६

सम्युगे खर = in war, Khara, killer of घातिनः	तस्य प्राणैः = than his, by lives, dear, प्रिय तरा more, Sita सीता	तव सन्निधौ = in your, presence - with your help
अवश्यम् = certainly, by me, is to मया हर्तव्या be stolen - seizable.		

"But his wife Sita who is dearer to him more than his lives is certainly seizable by me in association with you, as that Raama had purposelessly killed Khara in a war. [3-40-6]

एवम् मे निश्चिता बुद्धिः हृदि मारीच विद्यते ।  
न व्यावर्तयितुम् शक्या स इन्द्रैः अपि सुर असुरैः ॥ ३-४०-७

मारीच = oh, Maareecha	मे बुद्धिः = my, thinking, in this एवम् way, is decided and निश्चिता	हृदि विद्यते = in heart, obtains [lin- gering on]
स इन्द्रैः सुर = with, Indra, by gods, असुरैः अपि by demons, even	व्यावर्तयितुम् = to revolute, to roll back	न शक्या = not, possible.

"In this way my thinking is decided and it is lingering on in my heart, and it is impossible to roll back my mind or heart even for Indra coming along with gods and demons. [3-40-7]

दोषम् गुणम् वा संपृष्टः त्वम् एवम् वक्तुम् अर्हसि ।  
अपायम् वा अपि उपायम् वा कार्यस्य अस्य विनिश्चये ॥ ३-४०-८

अस्य = of that, deed's, in de- कार्यस्य termining विनिश्चये	दोषम् = discredit, credit, or गुणम् वा	अपायम् वा = danger, either, or अपि
उपायम् वा = ideation, or	सम्पृष्टः = if [you are] asked	त्वम् एवम् = you, this way, to talk, वक्तुम् apt of you. अर्हसि

"If you are asked about the credits or discredits, or either of the danger or ideation of the deed for determining its modus operandi, it will be apt of you to talk like this, but I did not seek any viewpoints of yours. [3-40-8]

संपृष्टेन तु वक्तव्यम् सचिवेन विपश्चिता ।  
उद्यत अञ्जलिना राज्ञे य इच्छेत् भूतिम् आत्मनः ॥ ३-४०-९

यः = he who	आत्मनः = his own, welfare, if de- भूतिम् sires such a one इच्छेत्	सम्पृष्टेन = someone who is asked
विपश्चिता = by an intellectual	सचिवेन = by an adviser	उद्यत = with upraised, folded अञ्जलिना palms
राज्ञे राज्ञः = to king	वक्तव्यम् = is liable to speak.	

"Even if someone is asked, and if he desires his own welfare, then he has to submit his opinion to the king suppliantly upraising his palm-fold, may he be an intellectual, or an astute adviser. [3-40-9] A king cannot be addressed unless he asks. Then Maareecha, who is fully aware of monarchical protocol, how he informed his analysis of Raama to Ravana, will be the question. Even if a king is resolute in undertaking a mad act, he is to be cautioned. In some cases, a king is to be held by hair and taught, as a teacher holds the taught by his tuft of hair to earbash. Likewise an upright minister shall counsel the king properly, as Krishna advises Vidura in Maha Bharata at Udyoga Parva 93:

ननु एवम् सति नीतिज्ञो मारीचो रावणेन अपृष्टः कथम् उक्तवान् इत् चेत् - तन्न -  
 उन्मत्तो राज्ञा प्रश्न अकरेण अपि कार्यात्यप्रसक्तौ निगृह्य अपि वक्तव्यत्वात् -  
 तथा च पृष्टेन नैव वक्तव्यम् इति कथम् वक्तुम् शक्यत इति चेन्न -  
 पृष्टेनैव वक्तव्यम् इति एतस्य स्वस्थ अवस्थ राज विषयत्वात् -  
 आपदि उत्थम् प्रतिपन्ने च राजनि केश ग्रहण पूर्वकम् पृष्टे ना अपि वक्तव्यम् एव - द्क् .

वाक्यम् अप्रतिकूलम् तु मृदु पूर्वम् शुभम् हितम् ।  
 उपचारेण युक्तम् च वक्तव्यो वसुधा अधिपः ॥ ३-४०-१०

वसुधा	= a land, lord of - a king	अ प्रति	= not, going against -	मृदु पूर्वम्	= gentility, preceding
अधिपः		कूलम्	contradictory	उपचारेण	= etiquette, inclusive of,
हितम्	= beneficial	शुभम्	= favourable	युक्तम् च	also
वाक्यम्	= with such a - sentence	वक्तव्यः	= is to be addressed.		

"The king being lord of the land is to be addressed preceded with gentility, with auspicious and beneficial words that do not contradict the interests of that lord, more so, they shall be inclusive of etiquette. [3-40-10] The imperial protocol is an exaggerated affair, as known to everybody. Here Ravana is demanding one more aspect in demanding, 'the words that do not go against the whims and fancies of the king.' And this is more than an autocrat's mentality. Dharmaakuutam says referring to Kaamandaka, a scripture on political science: 'even if a king asks, one shall not 'readily' reply though every aspect of that question is known to the replier, and the subject speaking in the audience of a king shall forget his own know-all-ness or his own entity in the knowledge of the subject at issue.

विजानन् न अपि ब्रूयात् भर्तुः क्षिप्तः उत्तरम् वचः ।  
 प्रवीणो अपि हि मेधावी वर्जयेत् अभिमानिताम् ॥

स अवमर्दम् तु यत् वाक्यम् अथवा मारीच हितम् उच्यते ।  
 न अभिनन्दति तत् राजा मानार्थी मान वर्जितम् ॥ ३-४०-११

मारीच	= oh, Maareecha	अथवा	= or else	मान	= honour, devoid of -
यत् हितम्	= which, beneficial, ad-	स अव मर्दम्	= with, down, letting -	वर्जितम्	dishonourable words
वाक्यम् तु	vise, but		with reprehension	उच्यते	= will be said so
तत्	= that advise	मान अर्थी	= honour, insists upon	राजा	= king
न अभि	= not, towards [him,]	ओर् मानार्हः	[honourable]		
नन्दति	gladdens.				

"Or else, oh, Maareecha, even if a beneficial word is said, but if it is said with reprehension it will not gladden that king who insists upon honour, for that said word is dishonourable, let alone reprehension. [3-40-11]

पंच रूपाणि राजानो धारयन्ति अमित ओजसः ।

अग्नेः इन्द्रस्य सोमस्य यमस्य वरुणस्य च ॥ ३-४०-१२

अ मित	= not, limited in vigour -	राजानः	= kings	अग्नेः इन्द्रस्य	= of Fire, Indra [the Ad-
ओजसः	with infinite, vigour			सोमस्य	ministrator of Natural
				यमस्य	Forces,] Moon, Termi-
पञ्च रूपाणि	= five, aspects - con-			वरुणस्य च	nator, Rain, also
धारयन्ति	stituent forces, he bear				
	- he embodies.				

"The kings with infinite vigour embody five constituents forces of Fire, Moon, Rain, Terminator, and that of Indra, the Administrator of Natural Forces. [3-40-12]

औष्ण्यम् तथा विक्रमम् च सौम्यम् दण्डम् प्रसन्नताम् ।

धारयन्ति महाताम्रो राजानः क्षणदाचर ॥ ३-४०-१३

तस्मात् सर्वासु अवस्थासु मान्याः पूज्याः च पार्थिवाः ।

क्षणदा चर	= oh, night, walker Maa-	महाताम्रः	= great-souls, kings	औष्ण्यम्	= sultriness
तथा	= likewise	राजानः		सौम्यम्	= softness, harshness,
		विक्रमम् च	= sternness, also	दण्डम्	suppleness
धारयन्ति	= they are bearing - they	तस्मात्	= therefore, kings	प्रसन्नताम्	
	personify	पार्थिवाः		सर्वासु	= in all, situations
मान्याः	= are respectable, rever-			अवस्थासु	
पूज्याः च	ential, also.				

"Oh, nightwalker, thus the kings being great-souls personify the sultriness of Fire, sternness of Indra, softness of Moon, suppleness of Rain, and harshness of Terminator, and therefore in all situations they are respectable and reverential. [3-40-13, 14a] Ravana has already conquered Indra and the said gods are responsible for the routine administration of universe. Hence, he is informing Maareecha about ordinary kings, presuming that

Maareecha does not recognize the rectitude in dealing with ordinary kings, more so, with the king of kings, namely Ravana himself, which he says in next verse. A king acquires these traits of the presiding deities of the compass, by virtue of his kingship, and the sages said the very same to Raama when he entered Dandaka forest. अनेन अग्नि आदि दिक् पालक रूपत्वात् राजा पूज्यो मान्यः च इति सूचितम् - द्रक् .

त्वम् तु धर्मम् अविज्ञाय केवलम् मोहम् आश्रितः ॥ ३-४०-१४  
अभ्यागतम् माम् दौरात्म्यात् परुषम् वदसि ईदृशम् ।

त्वम् तु	= you, on your part	धर्मम् अ	= rectitude, not, know- ing - incognizant of	केवलम्	= only, your obsession, holding on to
अभि	= to your near, who	विज्ञाय		मोहम्	
आगतम्	came, with me	दौर्	= with ill, wishing	आश्रितः	
माम्		आत्म्यात्		ईदृशम्	= this way, ill-advisedly,
				परुषम्	you are babbling.
				वदसि	

"But you are ill-advisedly babbling with me in this way, incognizant of rectitude and holding on to your obsession, and wishing ill of me, as I am on your doorstep. [3-40-14b, 15a]

गुण दोषौ न पृच्छामि क्षमम् च आत्मनि राक्षस ॥ ३-४०-१५  
मया उक्तम् अपि च एतावत् त्वाम् प्रति अमितविक्रम ।

राक्षस	= oh, demon	गुण दोषौ	= rights, wrongs	आत्मनि	= for me
यत्	= which is]	क्षमम् च	= expedient, also	न पृच्छामि	= not, I asked
अ मित	= oh, one with not, lim- ited, brave - oh, Maa- reecha untold bravery	त्वाम् प्रति	= you, addressing [sam- prati	=	presently]
एतावत्	= this much	मया उक्तम्	= by me, said, but, also.		
		अपि च			

"Oh, demon, I did not ask the rights and wrongs concerning me, nor that which is expedient for me, but oh, demon of untold bravery, I have said this much to you. [3-40-15]

अस्मिन् तु स भवान् कृत्ये साहाय्यम् कर्तुम् अर्हसि ॥ ३-४०-१६  
शृणु तत् कर्म साहाय्ये यत् कार्यम् वचनात् मम ।

अस्मिन् तु	= in this, but, deed	त्वम्	= you]	साहाय्यम्	= helping hand, to prof- fer, apt of you
कृत्ये		स भवान्	= such as you are, you	कर्तुम्	
मम वचनात्	= my, from words - as I say	तत् कर्म	= that, task, you listen.	अर्हसि	
यत् कार्यम्	= which, is to be done	शृणु		साहाय्ये	= in such assistance



" 'It will be apt of you to proffer a helping hand in this deed.' This much I said to you. And such as you are you may now listen to that task which you have to undertake during the course of your assistance as I detail it to you. [3-40-16]

सौवर्णः त्वम् मृगो भूत्वा चित्रो रजत बिन्दुभिः ॥ ३-४०-१७  
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ।  
प्रलोभयित्वा वैदेहीम् यथा इष्टम् गन्तुम् अर्हसि ॥ ३-४०-१८

त्वम् = you	रजत = with silver, spots बिन्दुभिः	चित्रः = amazing, golden, deer, सौवर्णः मृगः on becoming भूत्वा वैदेहीम् प्र = Vaidehi, on verily, al- लोभयित्वा luring
तस्य रामस्य = in that one, Raama's, आश्रमे in hermitage यथा इष्टम् = as, you like, to go गन्तुम् away, apt of you. अर्हसि	सीतायाः प्र = in Sita's, fore, front मुखे चर forefront, you move	

"On becoming an amazing silver-potted golden deer you move in front of Sita in the hermitage of Raama, and on verily alluring Vaidehi you can go away as you like. [3-40-17, 18 ]

त्वाम् हि माया मयम् दृष्ट्वा कांचनम् जात विस्मया ।  
आनय एनम् इति क्षिप्रम् रामम् वक्ष्यति मैथिली ॥ ३-४०-१९

मैथिली = Maithili	कांचनम् = golden [deer] मृगम् जात विस्मया = with arisen, curiosity	माया मयम् = illusory, wholly एनम् = this one, quickly, be क्षिप्रम् brought आनय
त्वाम् दृष्ट्वा = you, on seeing		
इति = thus	रामम् = to Raama, tells, in- वक्ष्यति हि deed.	

"On seeing you as a wholly illusory golden deer curiosity arises in Vaidehi, and indeed she tells Raama, 'bring that one quickly.' [3-40-19]

अपक्रान्ते च काकुत्स्थे दूरम् च यात्वा अपि उदाहर ।  
हा सीते लक्ष्मणे इति एवम् राम वाक्य अनुरूपकम् ॥ ३-४०-२०

काकुत्स्थे = Kakutstha, out, com- अप क्रान्ते च ing, further राम वाक्य = Raama's, words अनु [voice,] following, in रूपकम् model [mimicking] उदाहर अपि = express - you blurt out even.	त्वम् = you] हा सीते = ha, Sita, ha, Laksh- लक्ष्मणे mana	दूरम् यात्वा = distantly, having च gone, also इति एवम् = thus, in that way
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"Further, on Raama's coming out of his hermitage you go distantly and blurt out in this way, 'ha Sita' and even as, 'ha, Lakshmana,' mimicking Raama's voice. [3-40-20]

तत् श्रुत्वा राम पदवीम् सीताया च प्रचोदितः ।  
अनुगच्छति संभ्रांतम् सौमित्रिः अपि सौहृदात् ॥ ३-४०-२१

सौमित्रिः	= Soumitri, even	तत् श्रुत्वा	= that, on hearing	सीताया च प्र	= by Sita, further, well,
अपि				चोदितः	hastened
संभ्रांतम्	= apprehensively	सौहृदात्	= due to fondness to-	राम पदवीम्	= on Raama's, path
			wards Raama		
अनुगच्छति	= follows.				

"On hearing that, and further hastened by Sita, even Soumitri apprehensively follows the path of Raama in all his fondness for Raama. [3-40-21]

अपक्रान्ते च काकुत्स्थे लक्ष्मण च यथा सुखम् ।  
आहरिष्यामि वैदेहीम् सहस्राक्षः शचीम् इव ॥ ३-४०-२२

काकुत्स्थे	= Raama	लक्ष्मण च	= Lakshmana, as well	अप क्रान्ते	= when sidetracked
वैदेहीम्	= Vaidehi	सहस्र अक्षः	= thousand, eyed one	यथा सुखम्	= as per, convenience -
		शचीम् इव	[Indra,] Sachi, like	आहरिष्यामि	effortlessly, I carry off.

"When Raama is diverted from hermitage, Lakshmana as well, I will carry off Vaidehi effortlessly like the Thousand-eyed Indra who once carried off Sachi Devi. [3-40-22]

एवम् कृत्वा तु इदम् कार्यम् यथा इष्टम् गच्छ राक्षस ।  
राज्यस्य अर्धम् प्रदास्यामि मारीच तव सुव्रत ॥ ३-४०-२३

राक्षस	= oh, demon	इदम्	= this, stint, in this man-	यथा इष्टम्	= as, you like, you go
		कार्यम्	ner, on carrying out	गच्छ	
सु व्रत	= oh, one with solemnly,	एवम् कृत्वा		तव	= to you
	avowed one	मारीच	= oh, Maareecha		
राज्यस्य	= kingdom's, half, I				
अर्धम्	grant.				
प्रदास्यामि					

"Oh, demon, on carrying out this stint in this manner you may go as you like, and to you oh, Maareecha with solemn vows, I will grant half of my kingdom. [3-40-23]

गच्छ सौम्य शिवम् मार्गम् कार्यस्य अस्य विवृद्धये ।  
अहम् तु अनुगमिष्यामि स रथो दण्डका वनम् ॥ ३-४०-२४

सौम्य	= oh, gentle one	अस्य	= for this, for task's, ver-	शिवम्	= ontrouble-free, path,
		कार्यस्य वि	ily, for progressing -	मार्गम् गच्छ	you get going
		वृद्धये	for easy achievement		
अहम् तु	= I, for my part	स रथः	= with, chariot, to Dan-		
		दण्डका	daka, forest, I wish to		
		वनम्	follow.		
		अनुगमिष्यामि			

"Hence, oh, gentle one, get going on a trouble-free path for the easy achievement of the task, and I for myself will follow you to Dandaka forest along with the chariot. [3-40-24]

प्राप्य सीताम् अयुद्धेन वंचयित्वा तु राघवम् ।  
लंकाम् प्रति गमिष्यामि कृत कार्यः सह त्वया ॥ ३-४०-२५

राघवम्	= Raghava, on mislead-	सीताम् अ	= Sita, without, conflict,	कृत कार्यः	= on gaining, task - my
वन्चयित्वा तु	ing, but	युद्धेन प्राप्य	on gaining		goal
त्वया सह	= you, along with	लंकाम् प्रति	= Lanka, towards, I will		
		गमिष्यामि	proceed.		

"My goal will be achieved just by misleading Raghava, and by gaining Sita without a conflict, then I will proceed to Lanka along with you. [3-40-25]

नो चेत् करोषि मारीच हन्मि त्वाम् अहम् अद्य वै ।  
एतत् कार्यम् अवश्यम् मे बलाद् अपि करिष्यसि ।  
राज्ञो हि प्रतिकूलस्थो न जातु सुखम् एधते ॥ ३-४०-२६

मारीच	= oh, Maareecha	न करोषि	= not, going to do, if	त्वाम् अहम्	= you, I, now itself,
		चेत्		अद्य वै हन्मि	truly, I kill
मे एतत्	= mine, this, work	बलात् अपि	= by duress, even, cer-	राज्ञः प्रति	= to king, indeed, oppo-
कार्यम्		अवश्यम्	tainly, you undertake -	कूल स्थः	site, staying - subjects
		करिष्यसि	I will get it done		that set against
जातु	= never	सुखम् न	= safely, not, succeeds,		
		एधते हि	indeed.		

"If you are not going to do so, oh, Maareecha, for sure I will kill you now itself. I will get my work done through you even under duress, and indeed, any subject setting against his king will never succeed safely. [3-40-26]

आसाद्या तम् जीवित संशयः ते  
मृत्युर् ध्रुवो हि अद्य मया विरुध्यतः ।  
एतत् यथावत् परिगृह्य बुद्ध्या  
यत् अत्र पथ्यम् कुरु तत् तथा त्वम् ॥ ३-४०-२७

तम्	= him - Raama	आसाद्या	= on getting at	ते जीवित	= your, life, will be in-
मया	= with me, conflicting	अद्य मृत्युः	= now, death, is definite,	सम्शयः	definite
विरुध्यतः		ध्रुवः हि	surely	एतत् बुद्ध्या	= all this, keeping in
यथावत्	= as befitting - con-	अत्र	= in this issue	यत् पथ्यम्	= what is, desirable
परिगृह्य	ducive, receiving				
	- understanding,				
	conclusion				
तत् त्वम्	= that, you, that way, do.				
तथा कुरु					

"Your life may be indefinite on reaching Raama, but your death is surely definite now as you are conflicting with me. Hence, keeping all this in view you come to a conclusion that would be conducive to your interests, and whatever desirable to you let it be done in that way. " Thus Ravana spoke to Maareecha. [3-40-27]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चत्वारिंशः सर्गः ॥

Thus completes 40<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 41 Sarga 41 - एकचत्वारिंशः सर्ग

## Maareecha Dissuades Ravana

Introduction -

Maareecha dissuades Ravana again and warns him of the fatal consequences if Raama is irked by the wrongdoings of Ravana. In every utterance, Maareecha repeats that not only Ravana but the entire demonic race is also going to ruin due to Ravana's impertinence. Finally when Ravana is heedless of these advises, Maareecha prepares himself to die by the arrow of an enemy, namely Raama, rather than by his own clansman, Ravana.

आज्ञप्तो रावणेन इत्थम् प्रतिकूलम् च राजवत् ।  
अब्रवीत् परुषम् वाक्यम् निःशङ्को राक्षसाधिपम् ॥ ३-४१-१

रावणेन इत्थम् आप्तः	= by Ravana, in this way = who is ordered	प्रतिकूलम् मारीचः	= contrarily - perversely = Maareecha]	राजवत् च राक्षस अधिपम्	= as a king, also = to demon's, king = spoke.
परुषम् वाक्यम्	= caustic, words	निः शङ्कः	= frankly abraviiit		

When Ravana perversely ordered that way in all his kingliness, Maareecha spoke these words caustically and frankly to that king of demons. [3-41-1]

केन अयम् उपदिष्टः ते विनाशः पाप कर्मणा ।  
स पुत्रस्य स राज्यस्य स अमात्यस्य निशाचर ॥ ३-४१-२

निशाचर अयम् विनाशः	= oh, night-walker = this, ruin - this self- ruinous thought	स पुत्रस्य स राज्यस्य स अमात्यस्य केन पाप कर्मणा	= with, progeny, with, kingdom, with, minis- ters - along with them = by which, evil, doer	ते उपदिष्टः	= your = taught.
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"Oh, night-walker, by which evildoer this thought, which is self-ruinous to you, along with your progeny, kingdom and ministers put together, is taught to you? [3-41-2]

कः त्वया सुखिना राजन् न अभिनन्दति पापकृत् ।  
केन इदम् उपदिष्टम् ते मृत्यु द्वारम् उपायतः ॥ ३-४१-३

राजन् त्वया न अभिनन्दति	= oh, king = with you, not, happy - intolerant	कः पाप कृत् मृत्यु द्वारम्	= which, sin, who has done - reprobate = demise, door of	सुखिना इदम्	= a happy one - you are = this - deed
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केन उपायतः = by whom, by ideation - ingeniously	ते उपदिष्टम् = , to you, is taught [shown - door of death.]
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"Who is that reprobate unhappy with such a happy one like you, and oh, king, by whom this door of demise is ingeniously shown to you? [3-41-3]

शत्रवः तव सुव्यक्तम् हीन वीर्या निशा चर ।  
इच्छन्ति त्वाम् विनश्यन्तम् उपरुद्धम् बलीयसा ॥ ३-४१-४

निशा चर = oh, night-walker	तव शत्रवः = your, rivals	हीन वीर्या = of skimpy, strength
त्वाम् = you	बलीयसा = with a mighty one - more mighty Raama	उपरुद्धम् = as one coming into, conflict
वि नश्यन्तम् = completely, getting ru- ined	इच्छन्ति = they are aspiring for	सु व्यक्तम् = it is very, clear.

"It is very clear, oh, night-walker, that your rivals with skimpy might are aspiring that you should be completely ruined coming into conflict with more mighty Raama. [3-41-4]

केन इदम् उपदिष्टम् ते क्षुद्रेण अहित बुद्धिना ।  
यः त्वाम् इच्छति नश्यन्तम् स्व कृतेन निशाचर ॥ ३-४१-५

निशाचर = oh, night-walker	यः = he who	त्वाम् = you
स्व कृतेन = self, made - self- ruinous, suicidal deed	नश्यन्तम् = getting ruined	इच्छति = wishes to by such
क्षुद्रेण = by that - scoundrel	अ हित = not, helpful, intent - बुद्धिना with a pernicious in- tent	केन इदम् ते = by whom, this, to you, उपदिष्टम् is counselled.

"He who wishes you to get ruined by your undertaking a self-made destruction is a scoundrel with a pernicious intent, as such, by whom you are counselled to do this? [3-41-5]

वध्याः खलु न वध्यन्ते सचिवाः तव रावण ।  
ये त्वाम् उत्पथम् आरूढम् न निगृह्णन्ति सर्वशः ॥ ३-४१-६

रावण = oh, Ravana	उत् पथम् = on high, road [to self- ruination]	आरूढम् = one who mounted on
त्वाम् = you	ये = those	सर्वशः = anyway
न निगृह्णन्ति = not, reining in such of those	तव सचिवाः = your, ministers	वध्याः खलु = are killable [eligible for death sentence,] indeed but they are
न वध्यन्ते = not, being killed - not being sentenced to death.		

"Your ministers are not curbing you anyway when you scramble on a high road to self-ruination, hence they are indeed to be sentenced to death, but they are not being executed for their dereliction. [3-41-6]

अमात्यैः काम वृत्तो हि राजा कापथम् आश्रितः ।  
निग्राह्यः सर्वथा सद्भिः न निग्राह्यो निगृह्यसे ॥ ३-४१-७

काम वृत्तः	= self, willed [or, lewdly, behaving]	का पथम्	= wrong, route, who re-	सद्भिः	= by veracious, by
		कु पथम्	lies on, that king	अमात्यैः	ministers, always,
		आश्रितः		सर्वथा	restrainable, isn't it
		राजा		निग्राह्यः हि	
निग्राह्यः	= restrainable [such as you are you are]	न निगृह्यसे	= not, being restrained.		

"Veracious ministers have to restrain a self-willed king when he relies on a wrong-route, isn't it. But you are unrestrained by your ministers though you are self-willed and though you are taking a wrong-route. [3-41-7]

धर्मम् अर्थम् च कामम् च यशः च जयताम् वर ।  
स्वामि प्रसादात् सचिवाः प्राप्नुवन्ति निशाचर ॥ ३-४१-८

जयताम् वर	= oh, among conquerors, the best - Ravana	निशाचर	= oh, night-walker	सचिवाः	= ministers
धर्मम्	= probity, prosperity,	यशः च	= popularity, even	स्वामि	= master, by benefi-
अर्थम् च	also, pleasures, also			प्रसादात्	cence, they acquire.
कामम् च				प्राप्नुवन्ति	

"Oh, best conqueror Ravana, probity, prosperity and pleasures, and even the popularity of the ministers, oh, night-walker, are achieved at the beneficence of their master. [3-41-8]

The popularity, fame etc., of someone is said as यशस् and there is another word taken as a synonym कीर्ति . For this Raama Tilaka says: यशः स्व देश ख्याति कीर्ति देशान्तर ख्याति . Thus यशस् is the fame within one own country and कीर्ति is cross-country fame. For this, another ancient commentator Kulluka Bhatt says: जीवतः ख्याति रूपम् यशः मृतस्य ख्याति रूपम् कीर्तिम् a living person fame is यशः and a dead person fame is कीर्ति Because Ravana is alive and Maareecha wishes him to be living, he used that chosen word.

विपर्यये तु तत् सर्वम् व्यर्थम् भवति रावण ।  
व्यसनम् स्वामि वैगुण्यात् प्राप्नुवन्ति इतरे जनाः ॥ ३-४१-९

रावण	= oh, Ravana	वि पर्यये	= contrary, wise - when the king is perverse	तत् सर्वम्	= that, all, futile, it be-
				व्यर्थम्	comes
				भवति	
स्वामि वै	= by master's, negative, virtue	इतरे जनाः	= other, subjects of kingdom, distress, they derive.		
गुण्यात्		व्यसनम्			
		प्राप्नुवन्ति			

"Contrariwise, oh, Ravana, all that beneficence of the king to ministers becomes futile when the king behaves perversely, and even the others, namely the subjects of kingdom, will derive distress by the negative virtue of their master. [3-41-9]

राज मूलो हि धर्मः च जयः च जयताम् वर ।  
तस्मात् सर्वासु अवस्थासु रक्षितव्यो नराधिपाः ॥ ३-४१-१०

जयताम् वर	= oh, among the successful[prosperous,] ones, best one	धर्मः च जयः च	= for probity, also, for victory [success, prosperity,] alone	राज मूलः हि	= king, is the root cause, isn't it
तस्मात् सर्वासु अवस्थासु	= therefore, in all, situations	नर अधिपाः	= people's, chiefs - kings	रक्षितव्यः	= are to be safeguarded - from the ill-effects of influences.

"The king alone is the root cause for probity and prosperity, isn't it. Therefore, oh, best prosperous one, in all situations the kings are to be safeguarded from the ill effects of influences. [3-41-10]

राज्यम् पालयितुम् शक्यम् न तीक्ष्णेन निशाचर ।  
न च अपि प्रतिकूलेन न अविनीतेन राक्षस ॥ ३-४१-११

राक्षस	= oh, demon	निशाचर	= oh, night, walker	तीक्ष्णेन	= by one with acridity - perilous king
राज्यम् पालयितुम् न शक्यम्	= kingdom, to govern, not, possible	प्रति कूलेन	= one with hostility	न	= not - possible
अ वि नीतेन	= not, without, ethics - one with immorality	न च अपि	= not, also, even.		

"It is impossible to govern kingdom, oh, demon, the night-walker, for a king with acridity, with hostility, or with immorality. [3-41-11]

ये तीक्ष्ण मंत्राः सचिवा भज्यन्ते सह तेन वै ।  
विषमे तुरगाः शीघ्रा मन्द सारथयो यथा ॥ ३-४१-१२

ये सचिवाः	= those, ministers	तीक्ष्ण मन्त्राः	= are with drastic, notions	मन्द	= which has a slowish, charioteer
शीघ्रा तुरगाः यथा	= having speedy, horses as with	विषमे तेन सह भज्यन्ते वै	= on a rough road [their king/charioteer,] with, will get dilapidated, indeed.	सारथयः रथा	= chariot]

"The ministers with drastic notions will indeed fall apart together with their king, like a chariot that gets ramshackled together with it charioteer on a rough road, though it is hieing with galloping horses but badly



controlled by that slothful charioteer. [3-41-12]

The ministers with drastic notions not only pull down the king and kingdom, they themselves get ruined along with the king and kingdom.

अनेन तीक्ष्ण मन्त्रिभी रा नाशो भवति इति।  
 अतः समीचीन मन्त्री सम्पदनीय इति उक्तम् - दुक् -  
 तथा च पुराण सारे - पण्डितेषु गुणाः सर्वे मूर्खे दोषा  
 भवन्ति हि। तस्मात् मूर्ख सहस्रेषु प्राम् एकम् नियोजयेत्॥

Thus पुराण सार , a treatise on all mythological scriptures states that: In wise men there will be lots of good qualities. and the stupid persons too will be with as many qualities, but they are bad in nature. So it is better to nominate one wise man than a thousand stupid persons as minister.

बहवः साधवो लोके युक्त धर्मम् अनुष्ठिताः ।  
 परेषाम् अपराधेन विनष्टाः स परिच्छदाः ॥ ३-४१-१३

लोके	= in world	युक्ताः	= high-minded people	धर्मम्	= ethicality, pursuers of
बहवः	= many, saintly people	परेषाम्	= by other's, misdeeds	अनुष्ठिताः	
साधवः		अपराधेन		स परिच्छदाः	= with, kinsmen
वि नष्टाः	= completely, ruined.				

"In the world many saintly beings that are high-minded and pursuers of ethicality are completely ruined together with their kinsmen owing to the misdeeds of others. [3-41-13]

स्वामिना प्रतिकूलेन प्रजाः तीक्ष्णेन रावण ।  
 रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा ॥ ३-४१-१४

रावण	= oh, Ravana	प्रतिकूलेन	= one with contrariety, a	रक्ष्यमाणाः	= being safeguarded,
		तीक्ष्णेन	coercive one, by such a	प्रजाः	subjects
		स्वामिना	lord		
गोमायुना	= by fox, goats, as with	न वर्धन्ते	= will not, flourish.		
मेषा यथा					

"Oh, Ravana, the subjects do not flourish while a lord with contrariety and coerciveness safeguards them, just like goats guarded by a fox. [3-41-14]

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः ।  
 येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजित इन्द्रियः ॥ ३-४१-१५

रावण	= oh, Ravana	येषाम्	= to whom	कर्कशः	= acrimonious
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दुर् बुद्धिः	= evil, minded [malicious]	अ जित	= not, conquered, senses	त्वम् राजा	= you are, king
		इन्द्रियः	= not above board such as you		
ते	= those	सर्वे राक्षसाः	= all, demons	अवश्यम्	= definitely, will completely ruin.
				विनशिष्यन्ति	

"All those demons will definitely ruin, oh, Ravana, to whom you are the acrimonious and malicious king with unconquered senses, though you have conquered the heaven. [3-41-15]

तद् इदम् काक तालीयम् घोरम् आसादितम् मया ।  
अत्र त्वम् शोचनीयो असि स सैन्यो विनशिष्यसि ॥ ३-४१-१६

मया	= by me	काक	= as in crow, palm tree	घोरम्	= ghastly - fortune
तत् इदम्	= that, this - predicament	तालीयम्	= syndrome	अत्र	= in this issue
किम्	= what, what is the use of lamenting]	आसादितम्	= foregathered	स सैन्यः वि	= with, military, completely, you ruin.
		त्वम्	= you, regrettable, you are	नशिष्यसि	
		शोचनीयः			
		असि			

"What is the use of laming for myself as I foregathered this ghastly situation as in crow-palm-tree syndrome, but in this issue you alone are regrettable, for you are gong to completely ruin along with your military. [3-41-16] This in Sanskrit is called काक-तालीय-न्यायम् : 'crow-palm-tree syndrome' is one among the many compiled in that language. Here, a fox whose leg is broken has come underneath a palm tree to take shelter from the scorching sun, as there are no other shady trees. At the same time a crow swooped down on to the tip of the tree, by which a palm fruit, as big and weighty as a small pinball fell on the head of fox by the swoop of the crow, and then the misery of that fox is unexplainable. The sitting of fox, swoop of crow, fall of fruit are all at a time and thus none can blame the other. This syndrome is named for such fortuitous happenings.

माम् निहत्य तु रामो असौ अचिरात् त्वाम् वधिष्यति ।  
अनेन कृत कृत्यो अस्मि म्रिये च अपि अरिणा हतः ॥ ३-४१-१७

असौ रामः	= that, Raama	माम् निहत्य	= me, on killing, on his part	अ चिरात्	= not, long after [soon,]
		तु		त्वाम्	= you, he kills
अरिणा हतः	= by enemy, killed, I die,	अनेन	= by that	वधिष्यति	
म्रिये च अपि	also, even			कृत कृत्यः	= means [of my life,] fulfilled, I will be.
				अस्मि	

"That Raama will soon kill you after killing me, and I will be dying at the hand of my enemy rather than at the hand of my own clansman like you, whereby the purpose of my life will be brought to an end. [3-41-17] Maareecha decides that it is better to die at the hand of Raama rather than by Ravana

रामात् अपि मर्तव्यम् - मर्तव्यम् रावणात् अपि।  
उभयोद् अपि मर्तव्ये - वरम् रामत् न रावणात्। नृसिम्ह पुराणम् -

but yet he is trying to divert Ravana from self-ruination.

दर्शनात् एव रामस्य हतम् माम् अवधारय ।  
आत्मानम् च हतम् विद्धि हत्वा सीताम् स बान्धवम् ॥ ३-४१-१८

रामस्य	= of Raama, on seeing,	माम् हतम्	= me, killed, know thus	सीताम् हत्वा	= Sita, on stealing
दर्शनात् एव	alone	अवधारय			
स बान्धवम्	= with, kinsmen	आत्मानम्	= yourself, also	हतम् विद्धि	= as killed, you know thus.
		च			

"Know that I am killed just when Raama notices me, and know that you are also killed along with your kinsmen just when you steal Sita. [3-41-18]

आनयिष्यसि चेत् सीताम् आश्रमात् सहितो मया ।  
न एव त्वम् असि न एव अहम् न एव लंका न राक्षसाः ॥ ३-४१-१९

मया सहितः	= me, together with	आश्रमात्	= from hermitage	सीताम्	= Sita, is brought, if
				आनयिष्यसि	
त्वम् न एव	= you, not, that way, you	अहम् एव न	= I am, also, not - there	चेत्	
असि	will be there dead			लंका न एव	= Lanka, is not there, thus
राक्षसाः न	= demons, are not there				

"If you are going to bring Sita from their hermitage on going there with me, then you will not be there, I will not be there, Lanka will not be there, the demons will not be there. [3-41-19]

निवार्यमाणः तु मया हित एषिणा  
न मृष्यसे वाक्यम् इदम् निशाचर ।  
परेत कल्पा हि गत आयुषो नरा  
हितम् न गृह्णन्ति सुहृद्भिः ईरितम् ॥ ३-४१-२०

निशाचर	= oh, night-walker	हित एषिणा	= welfare, desirer	मया	= by me
निवार्यमाणः	= you are being dis-	इदम्	= this, word - of advice	न मृष्यसे	= not, feeling pleasant
तु	suaded, but	वाक्यम्			
गत आयुषः	= those with dimin-	परेत कल्पा	= corpse, similar to, peo-	सु हृद्भिः	= by good, hearted
	ished, lifetime	नराः	ple	ईरितम्	ones [considerate confidants,] spoken
हितम् न	= expedient, not, take in,				
गृह्णन्ति हि	isn't so.				

"As a desirer of your welfare I am dissuading you, oh, night-walker, but you may feel that this word of mine is unpleasant to you. People on diminishing lifetime will be similar to corpses and a corpse cannot take in the

expedient spoken by considerate confidants, isn't so. [3-41-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकचत्वारिंशः सर्गः ॥

Thus completes 41<sup>st</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage  
and the oldest epic.

## 42 Sarga 42 - द्विचत्वारिंशः सर्ग

## Maareecha Turns Into Golden Deer

Introduction -

On travelling by the aircraft like chariot Ravana and Maareecha enter Dandaka forest and arrive at the threshold of Raama's hermitage. Then at the insistence of Ravana Maareecha assumes the form of an amazing golden Deer, and Sita catches a sight of that deer.

एवम् उक्त्वा तु परुषम् मारीचो रावणम् ततः ।  
गच्छावः इति अब्रवीत् दीनो भयात् रात्रिम् चर प्रभोः ॥ ३-४२-१

ततः	= then	मारीचः	= Maareecha, in this way, curtly, said, but	रात्रिम् चर	= of night, walkers, king
भयात् दीनः	= for fear, self-pityingly	एवम्		प्रभोः	- Ravana
अब्रवीत्	= said.	परुषम्		रावणम्	= to Ravana
		उक्त्वा तु			
		गच्छावः इति	= we will go, thus		

Maareecha though curtly said in that way, then afraid of the king of night-walkers he became self-pitying, and said to Ravana, 'let us go.' [3-42-1]

दृष्ट्वा च अहम् पुनः तेन शर चाप असि धारिणा ।  
मद्वधो उद्यत शस्त्रेण विनष्टम् जीवितम् च मे ॥ ३-४२-२

अहम्	= I	शर चाप	= arrow, bow, sword, by the wielder of	मत् वधः	= for my, killing, [if he with] upraised, [his] weapon
तेन	= by him [Raama]	असि धारिणा		उद्यत शस्त्रेण	
		पुनः दृष्ट्वा	= again, I am seen [if seen]	मे जीवितम्	= my, life, is verily lost.
				वि नष्टम्	

"If he who wields a bow, arrows and a sword, and who brandishes a weapon to only kill me happens to see me again, deem my life is verily lost, without his shooting any arrow. [3-42-2]

न हि रामम् पराक्रम्य जीवन् प्रति निवर्तते ।  
वर्तते प्रति रूपो असौ यम दण्ड हतस्य ते ॥ ३-४२-३

रामम्	= at Raama, to affront -	जीवन्	= while living	न	= will not
पराक्रम्य	make so bold	हि	= isn't it	यम दण्ड	= by Yama [ the Terminator,] with wand,
प्रति निवर्तते	= returns [resurrects]	प्रति रूपः	= [my] reflected, image	हतस्य	slain such as I am
असौ	= this one [of mine]			ते	= [before] you

वर्तते = carrying on - is appearing.

"None can really make so bold at Raama to reappear with life, isn't it. What is appearing before you is the reflected image of mine, as I am already slain by the wand of Yama, the Terminator, the moment I conceded to your demand.

किम् नु कर्तुम् मया शक्यम् एवम् त्वयि दुरात्मनि ।  
एष गच्छामि अहम् तात स्वस्ति ते अस्तु निशाचरः ॥ ३-४२-४

त्वयि एवम् दुरा आत्मनि	= you, being a spiteful person	मया किम् कर्तुम् शक्यम् नु	= by me, what is, possible, to do, indeed	तात	= oh, dear boy
निशाचरः	= oh, night-walker	एष अहम् गच्छामि	= this, I am, going	ते स्वस्ति अस्तु	= to you, good, may betide.

"When you are spiteful, oh, boy, indeed what can I possibly do otherwise, oh, night-walker, thither I go, may good betide you." So said Maareecha to Ravana. [3-42-4]

प्रहृष्टः तु अभवत् तेन वचनेन स राक्षसः ।  
परिष्वज्य सुसंश्लिष्टम् इदम् वचनम् अब्रवीत् ॥ ३-४२-५

सः राक्षसः	= he, demon - Ravana	तेन वचनेन	= by that, word	प्र हृष्टः	= verily, glad, he became
सु सम् श्लिष्टम्	= very, well, tightly	परिष्वज्य	= on hugging	इदम् वचनम् अब्रवीत्	= this, sentence, spoke.

By that word of Maareecha demon Ravana is very much gladdened and he spoke this sentence tightly hugging him. [3-42-5]

एतत् शौण्डीर्य - चौत्तिर्य -न्युक्तम् ते मत् च्छंद वश वर्तिनः ।  
इदानीम् असि मारीचः पूर्वम् अन्यो निशाचरः ॥ ३-४२-६

मत् च्छन्द वश वर्तिनः	= in my, dictate's, control, abiding	ते	= of yours	एतत्	= this word
च्छौटिर्य युक्तम्	= obduracy, having - shows	इदानीम् मारीचः असि	= from now, you are, Maareecha	पूर्वम् अन्यः निशाचरः	= earlier, different, night-walker.

"This word of yours shows your obduracy for you are abiding under the control of my dictate, and though you were a different night-walker earlier, henceforth you are really the good old Maareecha. [3-42-6] Some mms use the word शौण्डीर्य for च्छौटिर्य, where शौण्डीर्य is the word for courageousness, शौण्डीर्य त्यागी वीरयोः निघन्तु The other way to tell this is: Though your words show the fear of my dictate, but on listening those obdurate words,

it appears that you have spoken them for yourself, regaining the grit of your demon-hood and estimating Raama as your own enemy, by which Ravana is shirking his responsibility to Maareecha himself in the event of the death of Maareecha.

आरुह्यताम् शीघ्रम् खगो रत्न विभूषितः ।  
मया सह रथो युक्तः पिशाच वदनैः खरैः ॥ ३-४२-७

पिशाच	= with ghost, faced ones,	रत्न विभूषितः	= with gems, adorned	ख गः	= in sky, going
वदनैः खरैः	asses - mules, yoked		with		
युक्तः	with			शीघ्रम्	= promptly, me, along
रथः	= chariot	अथ	= then	मया सह	with, you emplane.
				आरुह्यताम्	

"Then you promptly emplane this sky-flying chariot which is yoked with ghost-faced mules and adorned with gems along with me. [3-42-7] It may be noted that this sort of air-chariots, though richly decorated with valuable gold and gems, but drawn by asses or mules, that too ghost-faced ones, are a kind of the then sci-fi version of aircrafts. Ravana's son Indrajit also uses such spaceships in Yuddha Kanda and his weaponry is altogether different, i.e., somewhat like the present day laser oriented hardware. These propellers may not be construed as real donkeys or mules but some powered vehicle-drawing instruments designed to look like ordinary harmless creatures.

प्रलोभयित्वा वैदेहीम् यथा इष्टम् गन्तुम् अर्हसि ।  
ताम् शून्ये प्रसभम् सीताम् आनयिष्यामि मैथिलीम् ॥ ३-४२-८

वैदेहीम्	= Vaidehi, on deluding	यथा इष्टम्	= as, you please, to go,	शून्ये	= in empty place - de-
प्रलोभयित्वा		गन्तुम्	apt of you		void of people
मैथिलीम्	= one from Mithila, her,	अर्हसि		आनयिष्यामि	= brought by me.
ताम्	Sita will be	प्रसभम्	= forcibly, defiantly		
सीताम्					

"On deluding Vaidehi it is apt of you to go as you please, and I will bring that Sita of Mithila, however defiant it might be." Thus Ravana said to Maareecha. [3-42-8] Ravana is saying repeatedly that Maareecha can go away after beguiling Sita and misleading Raama and Lakshmana away from hermitage. Maareecha knows that there is no place to go away from Raama's arrow, which once chased him up to seashore. But Ravana presumes that if Maareecha is capable enough, he will escape Raama, or if this old demon Maareecha is incapable of it, he may perhaps die by the arrow of Raama, for which Ravana is unconcerned.

तथा इति उवाच एनम् रावणम् ताटका सुतः ।  
ततो रावण मारीचौ विमानम् इव तम् रथम् ॥ ३-४२-९  
आरुह्य ययतुः शीघ्रम् तस्मात् आश्रम मण्डलात् ।

ताटका सुतः	= Tataka's, son - Maareecha	तथा इति	= thus only [all right]	एनम्	= to him, to Ravana, said
ततः	= then	रावण	= Ravana, Maareecha	रावणम्	
विमानम् इव	= aircraft, as with	मारीचौ		उवाच	
शीघ्रम्	= swiftly, they travelled	आरुह्य	= on emplaning	तम् रथम्	= that, chariot
ययतुः				तस्मात्	= from that, hermitage's,
				आश्रम	surroundings - from
				मण्डलात्	Maareecha's hermitage

Tataka's son Maareecha said "All right" to Ravana, and then both Ravana and Maareecha mounted the chariot as they would emplane an aircraft and swiftly journeyed from the surroundings of Maareecha's hermitage. [3-42-9, 10a]

तथैव तत्र पश्यन्तौ पत्तनानि वनानि च ॥ ३-४२-१०  
गिरीम् च सरिताः सर्वा राष्ट्राणि नगराणि च ।

तथा एव	= like that	तत्र	= there - en route	पत्तनानि	= seaports, forests, also
गिरीम्	= mountains, also,	राष्ट्राणि	= provinces, cities, even	वनानि च	
च सर्वाः	rivers, all of them	नगराणि च		पश्यन्तौ	= while seeing - they
सरिताः				ययतुः	travelled.

While looking at the seaports and forests, also at all the mountains and rivers, even at the cities and provinces en route they proceeded. [3-42-10b, 11a]

समेत्य दण्डक अरण्यम् राघवस्य आश्रमम् ततः ॥ ३-४२-११  
ददर्श सह मरीचो रावणो राक्षसाधिपः ।

सह मरीचः	= with, Maareecha	राक्षस	= king, of demons, Ra-	दण्डक	= Dandaka, forest, on
		अधिपः	vana	अरण्यम्	reaching
		रावणः		समेत्य	
ततः	= then, Raghava's, hermitage, he has seen.				
राघवस्य					
आश्रमम्					
ददर्श					

On reaching Dandaka forest along with Maareecha the king of demons Ravana has then seen the hermitage of Raghava. [3-42-11b, 12a] Please refer to the endnote for the Ancient Indian way of classification of villages,



towns, and cities as per Indian architecture called वास्तु शास्त्र .

अवतीर्य रथात् तस्मात् ततः कांचन भूषणात् ॥ ३-४२-१२  
हस्ते गृहीत्वा मारीचम् रावणो वाक्यम् अब्रवीत् ।

रावणः	= Ravana	कान्चन	= with golden [orna-	ततः	= then
		भूषणात्	ments,] decorated,		
		तस्मात्	from that, chariot,		
		रथात्	having alighted		
		अवतीर्य			
मारीचम्	= Maareecha, in hand,			वाक्यम्	= sentence, spoke.
हस्ते गृहीत्वा	on taking			अब्रवीत्	

Alighting the chariot that is decorated with golden ornaments Ravana then spoke this sentence to Maareecha taking his hand into his. [3-42-12b, 13a]

एतत् राम आश्रम पदम् दृश्यते कदली वृतम् ॥ ३-४२-१३  
क्रियताम् तत् सखे शीघ्रम् यत् अर्थम् वयम् आगताः ।

सखे	= oh, friend	कदली वृतम्	= banana plants, sur-	एतत् राम	= this, is Raama's, her-
			rounded with	आश्रम पदम्	mitage's, threshold
दृश्यते	= being seen to which	वयम् यत्	= we, for which, reason,	तत्	= that work
		अर्थम्	came here		
		आगताः			
शीघ्रम्	= promptly, be done.				
क्रियताम्					

"This one which we are seeing and which is surrounded with banana plants is the threshold of Raama's hermitage, and -`----oh, friend, the purpose for which we came here let it be effectuated promptly." Thus Ravana hastened Maareecha. [3-42-13b, 14a]

स रावण वचः श्रुत्वा मारीचो राक्षसः तदा ॥ ३-४२-१४  
मृगो भूत्वा आश्रम द्वारि रामस्य विचचार ह ।

तदा	= then	सः राक्षसः	= he that, demon, Maa-	रावण वचः	= Ravana's, words, on
		मारीचः	reecha	श्रुत्वा	hearing
मृगः भूत्वा	= deer, on becoming	रामस्य	= in Raama's, her-	वि चचार ह	= verily, ambled, in-
		आश्रम द्वारि	mitage's, door -		deed.
			frontage		

"And on hearing Ravana's words demon Maareecha then became a deer and indeed ambled freely in the frontage of Raama's hermitage. [3-42-14b, 15a]

स तु रूपम् समास्थाय महत् अद्भुत दर्शनम् ।। ३-४२-१५  
मणिप्रवर शृंगाग्रः सित असित मुखाकृतिः ।

सः	= he - Maareecha	अद्भुत दर्शनम्	= superbly amazing, in appearance	महत् रूपम्	= gorgeous, form
सम् आस्थाय	= verily, on adopting	मणि प्रवरः शृङ्गा अग्रः	= sapphire blue [in the hue of,] the best, horn, with tips	सित अ सित मुख आकृतिः	= whitish, not, so whitish, face's, in look
such a	मृग= भूत्वा विचचार	deer, on becoming, he moved about.			

Adopting the form of a gorgeous deer which is superbly amazing just by its appearance, whose tips of antlers are in the hue of best sapphires, and whose face is whitish at some places and not so whitish at other in its look, he became a Golden Deer and moved thereabout. [3-42-15b, 16a]

रक्तपद्मोत्पल मुख इन्द्रनीलोत्पल श्रवाः ।। ३-४२-१६  
किञ्चित् अभ्युन्नत ग्रीव इन्द्रनील निभ उदरः ।

रक्त पद्म उत्पल मुख	= red, lotus [on one side,] blue lotus, [on the other,] face [cheeks]	इन्द्र नील उत्पल श्रवाः	= Indra, Blue [sapphire in hue,] [bloomed] blue-lotus like, ears	किञ्चित् अभि उन्नत ग्रीव	= a little, up, raised, neck
इन्द्र नील निभ उदरः दश अधर	= Indra, blue diamond, in shine, stomach, [lower lip]	विचचार	= he moved about.		

One of its cheeks in the shade of a reddish-lotus while the other in the hue of a bluish-lotus, one of its ears is in the hue of bloomed blue-lotus while the other is in the shade of a sapphire, while the shine of its stomach is like that of a best blue-diamond, Indra-niila-maNi, and with a little upraised neck that deer has moved about there. [3-42-16b, 17a]

मधूक निभ पार्श्वः च कञ्ज किञ्जल्क सन्निभः ।। ३-४२-१७  
वैदूर्य संकाश खुरः तनु जंघः सुसंहतः ।

पार्श्वः च	= flanks, also	मधूक निभ	= Mahuka flower [whitish flower from which country liquor is prepared,] in shine	कञ्ज किञ्जल्क सन्निभः	= lotuses, fibril, similar to - flanks
वैदूर्य सन्काश खुरः	= Lapis [gem,] similar, hooves	तनु जंघः	= thin, calves	सु सम् हतः	= very, well, cohered - limbs

विचचार = moved about.

One flank is shining whitish like Madhuka flowers and the other is similar to the roseate fibrils of lotuses, while its hooves are similar to the gemstone lapis, calves thin, and thus with very well cohered limbs that deer moved about there. [3-42-17b, 18a]

इन्द्र आयुध सवर्णेन पुच्छेन ऊर्ध्वम् विराजितः ॥ ३-४२-१८  
मनोहर स्निग्ध वर्णो रत्नैः नाना विधैः वृतः ।

ऊर्ध्वम् वि = to up - upraised [tail,] राजितः = verily shining forth स्निग्ध वर्णः = lustrous, in colour [of body]	इन्द्र आयुध = Indra's, weapon [Rain- स वर्णेन = bow,] equal, in tinge नाना विधैः = many, diverse ones, रत्नैः वृतः इव = with gems [gemlike dapples,] encom- passed [dappled with.]	पुच्छेन = with such a tail मनः हरः = heart, stealing - deer's aura
विचचार = moved about.		

With an upraised tail that shone forth in a tinge equal to the weapon of Indra, namely Rainbow, and with a complexion that is lustrous and dappled with many diverse gemlike dapples, that deer moved thereabout with a heart-stealing aura. [3-42-18b, 19a]

क्षणेन राक्षसो जातो मृगः परम शोभनः ॥ ३-४२-१९  
वनम् प्रज्वलयन् रम्यम् राम आश्रम पदम् च तत् ।

राक्षसः = demon [Maareecha]	वनम् = woodlands	तत् राम = that, Raama's, her- आश्रम पदम् = mitage's, threshold
च = even - in particular	प्र ज्वलयन् = verily, irradiating	क्षणेन = in a moment
परम शोभनः = highly, splendidous	रम्यम् = fascinating	मृगः जातः = as deer, emerged as.

Thus that demon Maareecha emerged like a highly splendidous and fascinating deer in a wink highly irradiating those woodlands, and the threshold of Raama's hermitage in particular. [3-42-19b, 20a]

मनोहरम् दर्शनीयम् रूपम् कृत्वा स राक्षसः ॥ ३-४२-२०  
प्रलोभनार्थम् वैदेह्या नाना धातु विचित्रितम् ।  
विचरन् गच्छते सम्यक् शाद्वलानि समन्ततः ॥ ३-४२-२१

सः राक्षसः = he that, demon	नाना धातु वि = various, ores, [colours चित्रितम् = of ores,] amazingly, [body] painted with	मनोहरम् = heart-stealing, दर्शनीयम् = exquisite, form
कृत्वा = on making - on adopt- ing	वैदेह्याः = Vaidehi, to delude, प्रलोभन = reason of	रूपम् = freely, moving
समन्ततः = all over	अर्थम् शाद्वलानि = on pastures	सम्यक् = with good bearing [deer-like in conduct]

गच्छते = is moving about.

Adopting such an exquisite and heart-stealing form which is amazingly dappled with the colours of diverse ores, that demon ambled all over there freely with the bearing of a real deer in order that Vaidehi might be deluded, and he moved forward onto the pastures. [3-42-2b, 21]

रोष्यैः बिन्दु शतैः चित्रो भूत्वा च प्रिय दर्शनः ।  
विटपीनाम् किसलयान् भक्षयन् विचचार ह ॥ ३-४२-२२

रोष्यैः बिन्दु	= with silvery, stipples	चित्रः भूत्वा	= astonishing, on be-	प्रिय दर्शनः	= having pleasant, for
शतैः	[of body,] hundreds of	च	coming, also		looks
विटपीनाम्	= of trees, new grass-	विचचार ह	= moved about, indeed.		
किसलयान्	blades, to graze				
भक्षयन्					

And with hundreds of silvery stipples of body he became an astonishing deer with pleasant looks and indeed moved chewing new grass-blades of trees. [3-42-22]

कदली गृहकम् गत्वा कर्णिकारानि ततः ततः ।  
समाश्रयन् मंदगतिः सीता संदर्शनम् ततः ॥ ३-४२-२३

कदली	= banana, boscage, on	कर्णिकारानि	= of Karnikara, there,	मन्द गतिः	= slow, paced - on be-
गृहकम्	going	ततः ततः	there		coming
गत्वा		सीता	= Sita	सम्	= field of view - at such a
ततः	= then			दर्शनम्	place
सम्	= well, abided - resorted				
आश्रयन्	to such a place.				

That Golden Deer has gone into the boscages of banana plants, and moved here and there around Karnikara trees, and then resorted to a place which is within the eyeshot of Sita. [3-42-23]

राजीव चित्र पृष्ठः स विरराज महामृगः ।  
राम आश्रम पद अभ्याशे विचचार यथा सुखम् ॥ ३-४२-२४

सः महा मृगः	= that, astounding, deer	राजीव चित्र	= lotus-like, odd, hind-	विरराज	= verily, scintillated
		पृष्ठः	side - it has		
राम आश्रम	= Raama's, hermitage's,	यथा सुखम्	= as per, delight, milled		
पद अभ्याशे	threshold, surround-	विचचार	around.		
	ings				

With an odd lotus like hind-side that astounding deer is verily scintillating, and it milled around the surroundings in the threshold of Raama's hermitage according to its own delight. [3-42-24]

पुनर् गत्वा निवृत्तः च विचचार मृगोत्तमः ।  
गत्वा मुहूर्तम् त्वरया पुनः प्रति निवर्तते ॥ ३-४२-२५

मृग उत्तमः	= deer, the excellent one	गत्वा पुनः	= on going away, again,	विचचार	= meandered
मुहूर्तम्	= for sometime, on go-	निवृत्तः च	on coming back, also		
गत्वा	ing away	पुनः त्वरया	= again, towards [her-		
		प्रति निवर्तते	mitage,] returns,		
		वि क्रीडन्	[very, playfully.]		

That excellent deer beats a retreat and again returns, and meanders thus time and again, and turns its tail for sometime only to return once again very playfully. [3-42-25]

विक्रीडन् च पुनर् भूमौ पुनर् एव निषीदति ।  
आश्रम द्वारम् आगम्य मृग यूथानि गच्छति ॥ ३-४२-२६

वि क्रीडन्	= while verily, playing - gambolling [everywhere]	पुनः च	= again, also	क्वचित्	= somewhere]
भूमौ पुनः एव	= on ground, again,	आश्रम	= hermitage, threshold,	मृग यूथानि	= towards deer, herds,
निषीदति	thus, sinks down - sits down	द्वारम्	on coming to	गच्छति	goes.
		आगम्य			

Again gambolling everywhere it sits somewhere on the ground, then, on coming to the threshold of hermitage it goes towards herds of deer. [3-42-26]

मृग यूथैः अनुगतः पुनर् एव निवर्तते ।  
सीता दर्शनम् आकांक्षन् राक्षसो मृगताम् गतः ॥ ३-४२-२७  
परिभ्रमति चित्राणि मण्डलानि विनिष्पतन् ।

मृगताम्	= deer-hood, on going	सीता	= to Sita, to be percepti-	मृग यूथैः	= by deer, by herds,
गतः राक्षसः	into, demon - Maa-reecha	दर्शनम्	ble, desirous of	अनुगतः	when followed [fraternizing]
पुनः एव	= again, thus	आकांक्षन्		वि निष्	= verily, out, falling -
चित्राणि	= amusing, in circles,	निवर्ततेरे	= returns	पतन्	leaping and bounding
मण्डलानि	moves - whirligigs.				
परि भ्रमति					

That demon who has gone into the deer-hood has gone after some herd of deer. But he returned again though that herd followed him wanting to fraternise, in order that he shall remain perceptible to Sita, and he whirligiged in amusing circles while leaping and bounding to and from that herd of deer. [3-42-27, 28a]

समुद्रीक्ष्य च सर्वे तम् मृगा ये अन्ये वनेचराः ॥ ३-४२-२८  
उपगम्य समाघ्राय विद्रवन्ति दिशो दश ।

वने चराः = in forest, moving	ये सर्वे अन्ये मृगाः = which, all, other, animals - are there	समुद्वीख्य - सम् उत वीक्ष्य दश दिशः = well, up [-necked,] on seeing to ten, directions
उप आगम्य = to near, on coming	सम् आघ्रायन् = well, smelling [demon-deer]	
वि द्रवन्ति = verily, running away.		

All the other animals moving in that forest on seeing this demon-deer with their necks up have come close to it, and on smelling it well they are running away to all the ten directions noticing it as a demon turned into a deer. [3-42-28b, 29a] Here the animals are portrayed as better beings than humans in identifying demons or ghosts. Though they may not know or wish to know about god, the apparent ghost scares them. Humans apperceive neither god nor ghost because they are half of each.

राक्षसः सो अपि तान् वन्यान् मृगान् मृगवधे रतः ॥ ३-४२-२९  
प्रच्छादनार्थम् भावस्य न भक्षयति संस्पृशन् ।

मृग वधे रतः = in animal, killing, indulged	सः राक्षसः अपि भावस्य = that, demon Maareecha, even of his nature	वन्यान् तान् मृगान् प्रच्छादन अर्थम् = pertaining to forest, those, animals camouflaging, for the reason of
संस्पृशन् = touching them		
न भक्षयति = not, eating them.		

Even that demon in the deer's semblance Maareecha, though indulged in killing those forest animals, and though the other animals are touching him, he is not killing and eating them indulgently, only for the reason of camouflaging his present nature of demon-hood. [3-42-29b, 30a]

तस्मिन् एव ततः काले वैदेही शुभलोचना ॥ ३-४२-३०  
कुसुम अपचये व्यग्रा पादपान् अभ्यवर्तत ।

ततः = what is more	तस्मिन् एव काले पादपान् अभ्यवर्तत अभि अवर्तत = at that, only, at time - in the same instant to trees, towards, she came.	शुभ लोचना वैदेही = one with felicitous, eyes, Vaidehi
कुसुम अपचये व्यग्रा = flowers, in plucking, yearning for		

What is more, Vaidehi with her felicitous eyes came towards trees yearning for plucking the flowers in the same instant. [3-42-30b, 31a]

कर्णिकारान् अशोकान् च चूताम् च मदिरेक्षणा ॥ ३-४२-३१  
कुसुमानि अपचिन्वन्ती चचार रुचिरानना ।

मदिर ईक्षणा = one with inebriating, glances	रुचिर अनना = one with delightful, visage such Sita	कर्णिकारान् = Karnikaara, Ashoka, अशोकान् च also, Chuuta, also चूताम् च
कुसुमानि = flowers, while plucking, अपचिन्वन्ती ing, moved about. चचार		

And she with her inebriating glances and delightful visage moved there about while plucking flowers of Karnikaara, Ashoka, and of Mango trees. [3-42-31b, 32a]

अनर्हा अरण्य वासस्य सा तम् रत्नमयम् मृगम् ।। ३-४२-३२ मुक्ता मणि विचित्र अंगम् ददर्श परम अंगना ।

अरण्य = for forest, dwelling	अन् अर्हा = not, unsuited to	सा परम = she that, select, lady
वासस्य		अंगना
रत्नमयम् = completely gemlike - as if	मुक्ता मणि वि = [studded with] pearls, चित्र अङ्गम् gems, surprising, having limbs	तम् मृगम् = at that, deer, she beheld. ददर्श

That select lady who is unsuited for forest life beheld that deer which is completely gemlike and whose limbs are surprising as though studded with pearls and gems. [3-42-32b, 33a]

तम् वै रुचिर दन्त ओष्ठम् रूप्य धातु तनू रुहम् ।। ३-४२-३३ विस्मयात् उत्फुल्ल नयना स स्नेहम् समुदैक्षत ।

सा = she, Sita	रुचिर दन्त = one with pretty, teeth, ओष्ठम् lips - deer	रूप्य धातु = silver, ore [like copper ore coloured,] body, तनू रुहम् born [hairs]
तम् = that [deer]	विस्मयात् = astonishment, broadening, उत्फुल्ल her eyes	स स्नेहम् = with, affinity
समुदैक्षत = well, raising eyes, has seen - rubbernecked, ईक्षत goggled	वै = indeed.	

And she that Sita goggled the Golden Deer with a wide-eyed astonishment, which deer has pretty lips and teeth, hair resembling silver and copper ores, and she indeed gazed at it with an affinity for wildlife. [3-42-33b, 34a]

स च ताम् राम दयिताम् पश्यन् मायामयो मृगः ।। ३-४२-३४ विचचार ततः तत्र दीपयन् इव तत् वनम् ।

माया मयः = highly, phantasmal	स ऋगः च = that, deer also	ताम् राम = at her, Raama's, wife, दयिताम् on seeing पश्यन्
-------------------------------	---------------------------	--

तत् वनम् = that, woods, to scintil-  
दीपयन् इव late, as though

ततः तत्र वि = then, there about, ver-  
चचार ily, moved.

On seeing Raama's wife Sita that highly phantasmal deer too then moved there about as though to scintillate that woodland. [3-42-34b, 35a]

अदृष्ट पूर्वम् दृष्ट्वा तम् नाना रत्नमयम् मृगम् ।  
विस्मयम् परमम् सीता जगाम जनक आत्मजा ॥ ३-४२-३५

अदृष्ट पूर्वम्	= un, seen, hitherto	नाना	= numerous, gem-	तम् मृगम्	= that, deer
दृष्ट्वा	= having seen	रत्नमयम्	studded [as though]	सीता	= Sita
परमम्	= intense, astonishment,	जनक	= Janaka's, daughter		
विस्मयम्	went into.	आत्मजा			
जगाम					

To see such a deer which is hitherto unseen, and which is as though studded with numerous gems, the daughter of Janaka, Sita, went in to an intense wonderment. [3-42-35b, c] The stress continuously laid on the eyes of Sita is observable, only to conclude that 'trust not what thy eyes show you ...'

Classification of Villages, Towns, and cities in Ancient India

ग्रामः च नगरम् चैव पत्तनम् खर्वटम् पुरम् ।  
खेटकम् कुसुमम् चैव शिविरम् राज वासिकम् ।  
सेना मुकम् इति एव दशधा कीर्तितम् बुधैः ॥

The वास्तु शास्त्र or the Ancient Indian Architecture lays down certain parameters for Towns, cities etc. Of them the township is said to be अनेक नारी सम्बद्धम् नना शिल्पि जनैः वृत्तम् । क्रय विक्रयैः कीर्णम् सर्व देवैः समन्वितम् नगरम् तु इति विख्यातम् adored with many ladies, many sculptors or architects, and with many deities, and where the buying and selling goes on it is नगरम् the township.

The Seaports are said as:

पत्तनम् शृणु साम्प्रतम् ।  
द्वीपान्तर गत द्रव्य क्रय विक्रयिकैः युतम् ।  
पत्तनम् तु अब्धि तीरे स्यात् ।

one which has all the above aspects but which is at seaside, it is पत्तनम् seaport. The township between a नगर and पुरम् is खर्वटम्

And the City is:



क्रय विक्रयैः युतम् नाना जाति समन्वितम्।  
तन्तुवाय समायुक्तम् तत् पुरम् तु विकथ्यते

The one with all the above aspects plus very many civilisations and weavers and the like craftsmen, is पुरी , the city. Apart from these, the royal places, army stations etc., do comprise the ten varieties of urban places as said in the above verse, where the village is the first unit.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे द्विचत्वारिंशः सर्गः ॥

Thus completes 42<sup>nd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 43 Sarga 43 - त्रिचत्वारिंशः सर्ग

## Lure Of The Golden Deer

## Introduction -

On spotting the deer Sita calls Raama and Lakshmana to have sight of it. Lakshmana immediately concludes it to be Maareecha, but Sita, keeping his observation aside asks Raama to fetch it. Raama is also fascinated when he looked at that deer and he explains to Lakshmana as to why that particular deer is to be hunted down.

सा तम् संप्रेक्ष्य सुश्रोणी कुसुमानि विचिन्वती ।  
हेम राजत वर्णाभ्याम् पार्श्वभ्याम् उपशोभितम् ॥ ३-४३-१  
प्रहृष्टा च अनवद्यान्गी मृष्ट हाटक वर्णिनी ।  
भर्तारम् अपि च आक्रन्द लक्ष्मणम् चैव सायुधम् ॥ ३-४३-२

सु श्रोणी	= slender, waisted one	अनवद्य अन्गी	= flawlessly, limbed	मृष्ट हाटक वर्णिनी	= purified, gold, one in colour of - complex- ioned one
कुसुमानि विचिन्वती	= flowers, while culling	सा	= she - Sita	हेम राजत वर्णाभ्याम् पार्श्वभ्याम्	= with golden, silver, tinged, with flanks
उपशोभितम् सम् प्रेक्ष्य	= brightened with = on observing	तम् प्र हृष्टा च	= that = well, gladdened, also	मृगम् भर्तारम् अपि	= deer = at husband, even
स आयुधम् लक्ष्मणम् च एव	= [who is] with, weapon, at Lakshmana, also thus	आक्रन्द	= shouted, exclaimed.		

That slender-waisted Sita whose limbs are flawless, whose complexion is like purified gold, and who is presently culling flowers is highly gladdened to observe the Golden Deer that is brightened in one flank with the colour of gold and the other is silvery, and she shouted for attention of her husband, and even that of Lakshmana who is presently weaponed. [3-43-1, 2]

आहूय आहूय च पुनः तम् मृगम् साधु वीक्षते ।  
आगच्छ आगच्छ शीघ्रम् वै आर्यपुत्र सह अनुज ॥ ३-४३-३

आर्य पुत्र	= oh, nobleman, son - Raama	आगच्छ	= come here	सह अनुज शीघ्रम् आगच्छ वै	= with, younger brother, quickly, come here, re- ally
इति	= this way]	आहूय आहूय	= calling, calling	पुनः तम् मृगम् साधु वीक्षते	= again [oftentimes,] at that, deer, fondly, gaz- ing.

Oh, noble prince, come here, thus she called her husband and peered at the deer, and again she called, really come with your younger brother quickly, and again gazed at the deer, and thus she oftentimes called and oftentimes saw the deer fondly. [3-43-3]

तया आहूतौ नरव्याघ्रौ वैदेह्या राम लक्ष्मणौ ।  
वीक्षमाणौ तु तम् देशम् तदा ददृशतुः मृगम् ॥ ३-४३-४

तया वैदेह्या आहूतौ	= by her, by Vaidehi, bidden	नर व्याघ्रौ [vyaahra also means lion]	= bidden, manly, lions	राम लक्ष्मणौ	= Raama, Lakshmana
तम् देशम् वीक्षमाणौ आयातौ	= that, place, on explor- ing [having come]	तदा मृगम् ददृशतुः	= then, Golden Deer, they saw.		

Those manly lions Raama and Lakshmana thus bidden by Vaidehi came there exploring that place and then they saw that Golden Deer. [3-43-4]

शंकमानः तु तम् दृष्ट्वा लक्ष्मणो रामम् अब्रवीत् ।  
तम् एव एनम् अहम् मन्ये मारीचम् राक्षसम् मृगम् ॥ ३-४३-५

तम् दृष्ट्वा	= at it, on seeing	शंकमानः लक्ष्मणः तु	= becoming incredu- lous, Lakshmana, on his part	रामम् अब्रवीत्	= to Raama, said
अहम् एनम् मृगम्	= I, this, deer	तम् राक्षसम् मारीचम् एव मन्ये	= him, as Maareecha, demon, alone, I be- lieve.		

But Lakshmana became incredulous on seeing it and said to Raama, I believe this deer to be that Maareecha, the demon. [3-43-5]

चरन्तो मृगयाम् हृष्टाः पापेन उपाधिना वने ।  
अनेन निहता राम राजानः काम रूपिणा ॥ ३-४३-६

राम	= oh, Raama	हृष्टाः मृगयाम् चरन्तः राजानः	= delightedly, in game of hunting, who are moving around, kings	काम रूपिणा	= by wish, guise- changer
अनेन पापेन निहता	= by this, sinner - sinis- ter are killed.	वने	= in forest	उपाधिना	= [by his resorting to] disguises

Oh, Raama, when kings engaged in hunting games were delightedly moving in the forest, this Maareecha killed many of them resorting to many disguises, for he is a guise-changer by his wish. [3-43-6]

अस्य मायाविदो माया मृग रूपम् इदम् कृतम् ।  
भानुमत् पुरुषव्याघ्र गन्धर्व पुर संनिभम् ॥ ३-४३-७

पुरुषव्याघ्र	= oh, man, the lion	माया विदः	= wiles, expert in	अस्य	= his - Maareecha
भानुमत्	= having scintillation	गन्धर्व पुर	= gandharva, [wily]	इदम् माया	= this, wily, Golden-
		सन्निभम्	city, similar in shine	मृग रूपम्	Deer, form, is made -
				कृतम्	he assumed.

Maareecha is an expert in many wiles and he has now assumed the form of this Golden-Deer, oh, manly lion, which is not more than the scintillating city of Gandharva-s, a city of wiles, which any trickster can create to make-believe. [3-43-7]

The Gandharva-city is the name given to a make-believe formation of a city-like structure in skies by magicians, and presently the magicians world over are making the apparent structures to disappear, rather than constructing one which is un-manifest.

मृगो हि एवम् विधो रत्न विचित्रो न अस्ति राघव ।  
जगत्याम् जगतीनाथ माया एषा हि न संशयः ॥ ३-४३-८

जगती नाथ	= oh, world/earth, lord	एवम् विधः	= this, kind of	मृगः	= animal/deer
राघव	of, [such a] Raghava	वि चित्रः	= verily, amazing [or,	जगत्याम् न	= in world, non, exis-
रत्न	= gemmed, gem stud-	चित्रितः	amazingly dappled	अस्ति हि	tent, isn't it
	ded		animal]		
एषा माया हि	= this is, phantasm, truly	न संशयः	= no, doubt.		

Oh, Raghava, this kind of amazing animal with gemlike dapples is nonexistent in the world, isn't it. Hence, oh, lord of the world, this is truly a phantasm. No doubt about it. So said Lakshmana to Raama. [3-43-8]

Here the timely provision of data by Lakshmana may be noticed. Raama is also aware of it, but Lakshmana is reminding him. Lakshmana cites even the name of Maareecha and by this, we can infer as to why Ravana chose Maareecha for this particular purpose. Because Maareecha has that extraordinary ability to lure and has a good record of wily accomplishments, Ravana chose him. Lakshmana has done his duty in presenting expedient data and it is up to Raama to analyse it. Raama argues on this point later in the chapter.

एवम् ब्रुवाणम् काकुत्स्थम् प्रतिवार्य शुचि स्मिता ।  
उवाच सीता संहृष्टा चक्षुषा हत चेतना ॥ ३-४३-९

शुचि स्मिता	= one with whitely, smile - with a toothy smile	चक्षुषा हत चेतना	= by cozenage, [by deer-skin,] conjured, heart	सम हृष्टा	= self-satisfied [with her own thinking]
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सीता	= such a Sita	एवम्	= this way, who is	प्रति वार्य	= in turn, on forestalling
		ब्रुवाणम्	speaking, Kakutstha		- on deterring
		काकुत्स्थम्	Lakshmana		
उवाच	= spoke.				

While Lakshmana of Kakutstha-s is speaking thus, she who is self-satisfied as her heart is conjured by the cozenage, such a Sita of a toothy smile deterred him and spoke. [3-43-9]

आर्यपुत्र अभिरामो असौ मृगो हरति मे मनः ।  
आनय एनम् महाबाहो क्रीडार्थम् नः भविष्यति ॥ ३-४३-१०

आर्य पुत्र	= oh, son of noble	अभिरामः	= delightful, that, deer	मे मनः हरति	= my, heart, stealing
महाबाहुः	= oh, dextrous one	असौ मृगः		नः क्रीड	= for us, for playing, [a
		एनम् आनय	= that one [deer,] bring round	अर्थम्	plaything,] it will be-
				क्रीडनकः	come.
				क्रीडनकम्	
				भविष्यति	

Oh, nobleman son, that delightful deer is stealing my heart, oh, dextrous one, bring it round, it will be our plaything. [3-43-10]

इह आश्रम पदे अस्माकम् बहवः पुण्य दर्शनाः ।  
मृगाः चरन्ति सहिताः चमराः सृमराः तथा ॥ ३-४३-११

अस्माकम्	= of ours, here, in her-	पुण्य दर्शनाः	= adorable [deer,] in	बहवः	= many
इह आश्रम	mitage, threshold		manifestation		
पदे		सृमराः तथा	= Srimara deer, like that,	सहिताः	= collectively - in flocks
मृगाः	= animals	चमराः	Caamara-s	चरन्ति	and herds, move about.

Here in the threshold of our hermitage many animals with adorable manifestation are moving about in flocks and herds, say Caamara deer, like that Srimara deer. [3-43-11]

The चामर is the kind of deer of species Bos grunniens and श्रिमर is a larger variety than chaamara.

ऋक्षाः पृषत संघाः च वानराः किनराः तथा ।  
विचरन्ति महाबाहो रूप श्रेष्ठा महाबलाः ॥ ३-४३-१२

महाबाहुः	= oh, dextrous one	रूप श्रेष्ठा	= in form, excellent ones	वानराः	= monkeys
तथा किनराः	= likewise, Kinnara deer	पृषत सन्धाः	= spotted-deer, herds of,	महाबलाः	= great-mighty, bears
		च	also	ऋक्षाः	
वि चरन्ति	= freely, moving.				

Also the animals that are excellent in their form, say monkeys, are moving here. Likewise herds of Kinnara deer, spotted-deer, and even bears of great-might are freely moving here. [3-43-12]

Here the Kinnaraa-s are another kind of deer and not to be confounded with yaksha, gandharva, kinnaraa celestials.

न च अस्य सदृशो राजन् दृष्ट पूर्वो मृगः मया ।  
तेजसा क्षमया दीप्त्या यथा अयम् मृग सत्तमः ॥ ३-४३-१३

राजन्	= oh, king	अयम् मृग	= this, deer, the extraor-	यथा	= as to how it is appear-
		सत्तमः	dinary one		ing
तेजसा क्षमया	= by brilliance, by meek-	अस्य सदृशः	= its, coequal, deer	मया न दृष्ट	= by me, not seen, earlier
दीप्त्या	ness [tameness,] by	मृगः		पूर्वः	- so far.
	lustre [of skin]				

As to how this extraordinary deer is appearing, oh, king, by way of its brilliance, tameness, or by the lustre of its skin, I have not so far seen any coequal to this. [3-43-13]

नाना वर्णं विचित्रं अङ्गो रत्न भूतो मम अग्रतः ।  
द्योतयन् वनम् अव्यग्रम् शोभते शशि संनिभः ॥ ३-४३-१४

नाना वर्णं	= diversely, coloured,	रत्न बिन्दु	= gemlike, dapples, dap-	रत्न भूतः	= gemmed, completely
विचित्रं	amazingly, limbed	समाचितः	pled with		
अन्नाः		अव्यग्रम्	= not, hurriedly - non-	वनम्	= forest, livening up
शशि संनिभः	= moon, like - in shine		chalantly	द्योतयन्	
मम अग्रतः	= my, before	शोभते	= shining forth.		

Diversely coloured, amazingly limbed, and spotted with gemlike dapples it is shining forth like a deer that is completely gemmy, and while nonchalantly moving before me it is enlivening the forest like the moon. [3-43-14]

अहो रूपम् अहो लक्ष्मीः स्वर संपत् च शोभना ।  
मृगो अद्भुतो विचित्राङ्गो हृदयम् हरति इव मे ॥ ३-४३-१५

अहो रूपम्	= ah, [what a] form, ah,	स्वर सम्पत्	= tonal, quality [bleat,]	अद्भुतः	= wonderful
अहो लक्ष्मीः	[what a] brilliance	च शोभना	also, is beautiful		
विचित्रं	= amazingly, limbed,	मे हृदयम्	= my, heart, stealing, as		
अन्नाः मृगः	deer	हरति इव	it were.		

Ah, what a form, ah, what a brilliance, what a beautiful bleat! This amazingly limbed deer is wonderful, and this is stealing my heart, as it were. [3-43-15]

यदि ग्रहणम् अभ्येति जीवन् एव मृगः तव ।  
आश्चर्यं भूतम् भवति विस्मयम् जनयिष्यति ॥ ३-४३-१६

मृगः	= deer	जीवन् एव	= while living [alive and well]	तव ग्रहणम्	= your, capture, draws
आश्चर्यं	= surprise, causing, it	विस्मयम्	= astonishment, creates.	अभ्येति यदि	in, if
भूतम् भवति	will be	जनयिष्यति			

It will be surprising if this deer draws into your capture alive and well, as it creates astonishment to one and all. [3-43-16]

समाप्त वन वासानाम् राज्य स्थानाम् च नः पुनः ।  
अंतःपुरे विभूषार्थो मृग एष भविष्यति ॥ ३-४३-१७

एष मृगः	= this, deer	समाप्त वन	= for us - on completing, forest, dwelling	पुनः राज्य	= again, in kingdom,
		वासानाम्		स्थानाम् च	when [we will be] staying, also
नः	= for us	अन्तःपुरे	= in palace-chambers,	भविष्यति	= it becomes.
		विभूषार्थः	decoration, for the sake of - as a master-piece		

When we return to kingdom on completing our dwelling in forest this deer becomes a masterpiece in palace-chambers for us. [3-43-17]

भरतस्य आर्यपुत्रस्य श्वश्रूणाम् मम च प्रभो ।  
मृग रूपम् इदम् दिव्यम् विस्मयम् जनयिष्यति ॥ ३-४३-१८

प्रभो	= oh, lord	इदम् मृग	= this, deer, form	भरतस्य	= to Bharata
आर्यपुत्रस्य	= to son of nobleman [you, Raama]	रूपम्		मम च	= to me, also
दिव्यम्	= excellent, astonish-	श्वश्रूणाम्	= to mothers-in-law		
विस्मयम्	ment [jubilation,]				
जनयिष्यति	creates.				

Oh, lord, the form of this deer creates an excellent jubilation to Bharata, to you the son of the nobleman, to my mothers-in-law, and also to me in palace-chambers. [3-43-18]

जीवन् न यदि ते अभ्येति ग्रहणम् मृग सत्तमः ।  
अजिनम् नरशार्दूल रुचिरम् तु भविष्यति ॥ ३-४३-१९

नर शार्दूल	= oh, tigerly-man	मृग सत्तमः	= deer, the best	जीवन्	= while living
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ते ग्रहणम् न अभ्येति यदि	= into your, capture, no, comes into, else if	रुचिरम् अजिनम् तु भविष्यति	= beautiful, deerskin, on its part, will be there - will be remnant with us.
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Else if that best deer does not come into you capture while alive, oh tigerly-man, at the least its gorgeous deerskin will be remnant of it. [3-43-19]

निहतस्य अस्य सत्त्वस्य जांबूनदमय त्वचि ।  
शष्प वृस्याम् विनीतायाम् इच्छामि अहम् उपासितुम् ॥ ३-४३-२०

शष्प वृस्याम्	= tender darbha grass- blades, on seat of	विनीतायाम्	= overlaid	निहतस्य	= killed, that, being - of
जाम्बूनदमय त्वचि	= in golden, skin - on the deerskin	उप आसितुम्	= nearby [along with you,] to sit	अस्य सत्त्वस्य अहम् इच्छामि	= that killed deer = I, wish to.

I wish to sit along with you on its golden deerskin, overlaying it on a seat of tender darbha grass-blades, in case the deer is felled. [3-43-20]

The seat of those that are under a vow is called वृसी, vratiinaam aasanam वृसी, ajina, carma, कृत्तिः : amara kosha  
A seat covered with darbha, the sacred grass, [and if available] a deerskin thereon.

कामवृत्तम् इदम् रौद्रम् स्त्रीणाम् असदृशम् मतम् ।  
वपुषा तु अस्य सत्त्वस्य विस्मयो जनितो मम ॥ ३-४३-२१

रौद्रम्	= unruly [nagging]	इदम् काम वृत्तम्	= this sort of, indepen- dent behaviour - self- seeking	स्त्रीणाम्	= to women
अ सदृशम् अस्य सत्त्वस्य	= not, befitting = its, that being	मतम् वपुषा	= tradition says so = by beautiful body	तु मम विस्मयः जनितः	= but = to me, astonishment - curiosity, is induced.

Tradition says that this sort of unruly self-seeking is unbecfitting to women, yet that deer beautiful body is inducing curiosity in me. Sita said so to Raama and remained waiting for his reply. [3-43-21]

Sita talked only this much and left the fulfilment of her indent to the discretion of Raama. There is neither demand nor compulsion to bring the deer in her talk. But we usually hear the telltale stories, bringing from some other texts, which say that Sita pestered, nagged, and harassed Raama to get this deer. But nothing of that sort is evident from the dialogue given to her by Valmiki. She started to ask Raama with a suchiH smitaH a white smile, i.e., a toothy smile or a simpering smile that too to deride the security guard, namely Lakshmana. These security personnel all over the world and in all situations and always forewarn the secured,



and on the other hand, it is customary to the secured person to jump off the cordon of security, disdainful of the security measures. After all, human nature wants a free living. Thus, when Sita is trying to jump off the cordon of security laid by Lakshmana, commentators say that she is said to have smiled scornfully. लक्ष्मण वाक्य श्रवण जनित कोपा सीता रामम् एव आह - द्क् with the anger generated on listening Lakshmana words, Sita spoke to Raama, Whether Sita is with kopa anger or not, it is unsaid in the text.

तेन कांचन रोम्णा तु मणि प्रवर शृङ्गिणा ।  
तरुण आदित्य वर्णेन नक्षत्र पथ वर्चसा ॥ ३-४३-२२  
बभूव राघवस्य अपि मनो विस्मयम् आगतम् ।

कान्चन रोम्णा रूपेण	= by its, golden, hair [golden coat]	मणि प्रवर शृङ्गिणा	= which has - sap- phirine, excellent, horns	तरुण आदित्य वर्णेन	= tender, sun, in hue - complexion
नक्षत्र पथ वर्चसा	= stars, pathway [milky way,] having resplen- dence - ambience	तेन तु	= by that reason, on its part	राघवस्य मनः अपि	= Raghava, heart, even
विस्मयम् आगतम् बभूव	= awe, came over [struck,] it became.				

As for that deer horns they vie with excellent sapphires, its golden coat with the glitter of tender sun, and its ambience with silver spots on coat with a milk way containing twinkling stars, and by that reason even Raghava heart is awestruck when he saw it. [3-43-22, 23a]

According to this original text, Raama is more lured by the Golden Deer than Sita, whereas later legends made Sita a scapegoat. Raama too did not fancifully come under the lure but he got his own logistics to fall after the deer, which we come across in the following speeches of Raama. The word api even, is a normal metrical filler at most times, but assumes importance at times. Here Raama is the all knowing and all deciding personality as depicted until now, and even he is lured by the deer, say Maareecha supernal trickery.

एवम् सीता वचः श्रुत्वा दृष्ट्वा च मृगम् अद्भुतम् ॥ ३-४३-२३  
लोबितः तेन रूपेण सीताया च प्रचोदितः ।  
उवाच राघवो हृष्टो भ्रातरम् लक्ष्मणम् वचः ॥ ३-४३-२४

राघवः	= Raghava	एवम् सीता वचः श्रुत्वा	= in this way, Sita, words, on hearing	अद्भुतम् तम् मृगम् दृष्ट्वा च	= wondrous one, [that] deer, having observed, also
तेन रूपेण लोबितः भ्रातरम् लक्ष्मणम् वचः उवाच	= by its, form, lured - amused = to brother, Laksh- mana, word, spoke.	सीतायाः च प्रचोदितः	= by Sita, even, moti- vated	हृष्टः	= delightedly

In this way, hearing the words of Sita and observing that wondrous deer Raghava is also amused by its form, and even motivated by Sita in fetching it, he delightedly spoke this word to his brother Lakshmana. [3-43-23b, 24]

When Sita placed her indent before Raama, Raama is speaking to Lakshmana, only to allow us to listen his strategy in going after the deer. अत्र मृगया व्यसन दोषान् जानन् अपि रामो - लोभितः तेन् रूपेण - इति अनयो उक्तया महा पुरुसान्त्र मृगया व्यसन दोषान् जानन् अपि रामो - लोभितः तेन् रूपेण - इति अनयो उक्तया महा पुरुसानाम् अपि भवति व्यसन अनुरूपतया बुद्धि व्यामोहो भवति इति सूचितम् - द्क् -

न्वस्य here knowing well about the blemishes of hunting games, Raama is lured, ambitioned, hankered after etc. By these words it is suggested that even great people are beguiled for their inclination in such matters - Dharmaakuutam

असम्भवे हेममयस्य जन्तोः तथा अपि रामो लुलुभे मृगाय। सभा पर्व - भारत - रामो हेम मृगम् न वेत्ति - - द्यूते भ्रातृ चतुष्टयम् च महिषीम् धर्मात्मजो दत्तवान्। प्रायः सत् पुरुषो हि अनर्थ समये बुद्ध्या परित्यज्यते - - प्राचीना

even if it is impossible to have a golden deer, Raama is lured by it for his hunting game Maha Bharata, sabhaa parva Raama, unable to distinguish illusory deer [went after it...] Yudhistar staked all his four brothers and his queen [in dice game...] thus even great people at inopportune times loose their brains, an ancient saying.

पश्य लक्ष्मण वैदेह्याः स्पृहाम् उल्लसिताम् इमाम् ।  
रूप श्रेष्ठतया हि एष मृगो अद्य न भविष्यति ॥ ३-४३-२५  
न वने नन्दनोद्देशे न चैत्ररथ संश्रये ।  
कुतः पृथिव्याम् सौमित्रे यो अस्य कश्चित् समो मृगः ॥ ३-४३-२६

लक्ष्मण	= Lakshmana	वैदेह्याः	= Vaidehi, enthused,	सौमित्रे	= oh, Soumitri
		उल्लसिताम्	this, delight, you see		
		इमाम्			
		स्पृहाम्			
		पश्य			
अद्य रूप	= presently, by form, by	एषः मृगः	= such a sort of, [other]	वने	= forest
श्रेष्ठतया हि	excellence, for sure		deer		
न भविष्यति	= does not, exist	नन्दन उद्देशे	= in Nandana, places	न	= will not be there
			[gardens of Indra]		
चैत्ररथ	= in Caitraratha, adjoins	न	= will not be there	यः अस्य	= which, to it, similar -
संश्रये	of [of Kubera]			समः	deer
कश्चित् मृगः	= some, deer	पृथिव्याम्	= on earth, how - how		
		कुतः	can there be.		

Lakshmana, behold this enthusiastic delight of Vaidehi. Oh, Soumitri, presently no other deer indeed with such an excellent form exists in this forest. Or else, does it exist in Nandana Gardens of Indra - no, it cannot

be there in the adjoins of Caitraratha Gardens of Kubera - no, it will not be there, then how can there be some deer on earth which is similar to this! [3-43-25, 26]

प्रतिलोम अनुलोमाः च रुचिरा रोम राजयः ।  
शोभन्ते मृगम् आश्रित्य चित्राः कनक बिन्दुभिः ॥ ३-४३-२७

प्रति लोम = upturned, hair	अनु लोमाः = down-turned, hair, च also	रुचिराः = with charming, कनक golden, spots बिन्दुभिः
चित्राः रोम = amazing, hair, lines राजयः	मृगम् = deer, abiding - embed- आश्रित्य ded [on coat of deer,] शोभन्ते are glittery.	

Amazing are its hairlines with hair upturned at some places and down-turned at other, and the golden spots embedded on the coat of the deer are glittery. [3-43-27]

पश्य अस्य जृम्भमाणस्य दीप्ताम् अग्नि शिखोपमाम् ।  
जिह्वाम् मुखात् निःसरंतीम् मेघात् इव शत हृदाम् ॥ ३-४३-२८

जृम्भमाणस्य = while yawning, from अस्य its, from mouth मुखात्	निः सरंतीम् = from mouth, out, flow- ing - exserting	दीप्ताम् = flaring, fire, crests - अग्नि शिख tongue of fire, similar, उपमाम् at tongue जिह्वाम् इव = as with
मेघात् = from cloud	शत हृदाम् = in hundred ways, which is flowing - lightning	
पश्य = you see.		

See at its tongue that is exserting from its mouth while it is yawning, which is similar to the flaring tongue of fire and to the lightning from a cloud. [3-43-28]

मसार गल्वर्क मुखः शंख मुक्ता निभ उदरः ।  
कस्य नाम अनिरूप्यः असौ न मनो लोभयेत् मृगः ॥ ३-४३-२९

मसारः = sapphirine	गल्वर्कः = caSaka	= mug- like, beaker- like
मुखः = face	शंख मुक्ता = conch, pearl, in shine, निभ उदरः paunch	अनिरूप्यः = not, demonstrable in- explicable [its beauty]
असौ मृगः = that, deer	कस्य नाम = whose, in name, heart, मनः न not, lures. लोभयेत्	

Its face is like a mug made up of sapphires, its paunch is pearly and conchoidal, and whose heart is it that will not lured for this deer with an inexplicable beauty. [3-43-29]

कस्य रूपम् इदम् दृष्ट्वा जांबूनदमय प्रभम् ।  
नाना रत्नमयम् दिव्यम् न मनो विस्मयम् व्रजेत् ॥ ३-४३-३०

जाम्बू नदमय प्रभम्	= golden, in glitter	नाना रत्नमयम्	= numerous, bejewelled - as it were	दिव्यम्	= astounding
इदम् रूपम् दृष्ट्वा	= this, look, on seeing	कस्य मनः विस्मयम् न व्रजेत्	= whose, mind, into astonishment, not, transported.		

On seeing at this astounding look of the deer which is golden in glitter and bejewelled numerously as it were, whose heart is it that will not be transported into astonishment. [3-43-30]

मांस हेतोः अपि मृगान् विहारार्थम् च धन्विनः ।  
घ्नन्ति लक्ष्मण राजानो मृगयायाम् महावने ॥ ३-४३-३१

लक्ष्मण	= oh, Lakshmana	राजानः महा वने मृगयायाम्	= kings, in great, forests, in games of hunting	माम्स हेतोः अपि	= flesh, for the sake of, even
धन्विनः धन्वनः	= archers [of bows, or, to use bows in sport, archery]	विहारार्थम् च	= sporting, for purpose of, also	मृगान् घ्नन्ति	= deer, they kill.

Kings pursuing games of hunting in great forests, oh, Lakshmana, will be felling deer either for the sake of flesh, or just for the purpose of sporting archery. [3-43-31]

धनानि व्यवसायेन विचीयन्ते महावने ।  
धातवो विविधाः च अपि मणि रत्न सुवर्णिनः ॥ ३-४३-३२

महावने मणि रत्न सुवर्णिनः	= in great-forests jewels, gemstones, gold containing [gold gravel]	व्यवसायेन विविधाः धातवः च अपि	= exerting themselves ores, many, also, even	धनानि वि चीयन्ते	= riches [forest produce] = by far, they will be amassing.
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And exerting themselves in great forests they by far amass forest produce, ores, jewels, gemstones and the gravel of gold. [3-43-32]

And this deer is also the produce of this forest, as such hunting this for taming or tanning is befitting to us, as we are princes. One should not exert oneself, or amass forest produce even if he is a king, but collect it casually without looting it.

तत् सारम् अखिलम् नृणाम् धनम् निचय वर्धनम् ।  
मनसा चिन्तितम् सर्वम् यथा शुक्रस्य लक्ष्मण ॥ ३-४३-३३

लक्ष्मण	= oh, Lakshmana	अखिलम्	= all, that, the best	धनम्	= wealth [forest pro-
नृणाम्	= for humanly kings	तत् सारम्			duce]
शुक्रस्य यथा	= Shukra, as with	मनसा	= in mind, that which is	सर्वम्	= everything
		चिन्तितम्	= thought		
		निचय	= treasury-filling.		
		वर्धनम्			

Everything of that wealth from forest produce will be filling the treasuries of kings, like the speculated objects filling the entire treasury of Shukra just by his thinking of them in his mind. [3-43-33]

Whatever object Shukra thinks wilfully, it becomes a reality, filling his treasury. So also, whatever objects the kings desire they come to reality through forest produce. This is a puranic/ legendary saying which Raama is quoting.

Or

As contained in Maha Bharata, Udyoga Parva, Suparna-Narada discourse: मनुष्येभ्य समादत्ते शुक्रः चिन्ता आर्जितम् धनम् the pipedreams, [the unattainable or fanciful hopes or schemes,] of people fill up the coffers of Shukra.

Or

धनिनाम् कोश वर्धनम् धनम् सारम् for rich people [like kings, merchants,] coffer, filling, wealth, i.e., the forest produce is the best. The forest produce is the best wealth for enriching the coffers of the kings for maintenance of kingdom, and for other rich people it is for trade etc. Hence, this deer, or its deerskin is सारम् an excellent gift to be taken to Ayodhya on our return. Raama saying is interpreted in this way giving a high priority to forest produce.

अर्थी येन अर्थ कृत्येन संव्रजति अविचारयन् ।  
तम् अर्थम् अर्थ शास्त्रज्ञः प्राहुः अर्थ्याः च लक्ष्मण ॥ ३-४३-३४

लक्ष्मण	= oh, Lakshmana	अर्थी	= an aspirant	येन अर्थ	= by which, aspirational,
अ	= without, discrimina-	सम् व्रजति	= verily, scurries for	कृत्येन	activity
विचारयन्	tion [unhesitatingly]			तम्	= that alone - that target
अर्थ शास्त्रज्ञः	= finance, science, knowers of - financial experts	अर्थ्याः	= who have reaped riches, financially-well people	च	= they too
अर्थम्	= that is the worthwhile - wealth	प्र अहुः	= they - well, say, well-said - lauded by them.		

The financial experts and the other financially well-off people say that with which aspirational activity an aspirant unhesitatingly scurries and achieves it, that achieved target alone is lauded to be worthwhile, or, as real wealth. [3-43-34]

To support his argument that bringing the Golden Deer shall not become a pipedream but it shall occur in reality, Raama is substantiating with this statement. This is called अपूर्व वस्तु सेकरण collection of valuable objects which is a fashion to anyone, especially to kings. Then Lakshmana may further insist even then you shall not go, it is a fanciful deer/demon, for which Raama is saying getting the un-gettable itself is worthwhile.

एतस्य मृग रत्नस्य परार्थ्ये कांचन त्वचि ।  
उपवेक्ष्यति वैदेही मया सह सुमध्यमा ॥ ३-४३-३५

सु मध्यमा	= well, waisted one - comely Sita	वैदेही	= Vaidehi	एतस्य मृग	= that this [such a],
परार्थ्ये	= on invaluable, golden,	मया सह	= me, along with	रत्नस्य	deer, gem of a
कान्चन	skin			उप वेक्ष्यति	= nearby, will be sitting.
त्वचि				उप विशष्ट	

This comely Vaidehi will be sitting on that invaluable golden skin of that gem of a deer along with me. [3-43-35]

Raama is not primarily bothered to tame the Golden Deer by declaring about its skin and its usage at this juncture. This skin alone is the laudable wealth worthwhile object and a masterpiece.

न कादली न प्रियकी न प्रवेणी न च अविकी ।  
भवेत् एतस्य सदृशी स्पर्शनेन इति मे मतिः ॥ ३-४३-३६

स्पर्शनेन	= by way of [soft-] touch of skin - now assessed by seeing	कादली	= Kadali skin - variety of deer	एतस्य सदृशी	= to this, matching, not,
प्रियकी	= Priyaki skin	न	= not	न भवेत्	it becomes
न	= not	अविकी	= Avi skin -a breed of sheep	प्रवेणी	= Praveni skin
इति मे मतिः	= thus, is my, thinking.			न	= not

I think the skin of Kadali deer, or of Priyaki deer, or of Praveni deer, or as a matter of fact the skins of best breed of deer or sheep will not be match to the deerskin of this deer, insofar as the soft-touch is concerned. [3-43-36]

Kadali, Priaki and Avi are the names of breed of deer that yield best deerskins. It is said in अमर कोश कदली कन्दली चीनः च चमूरु प्रियकः अमी अजिन योनयः अवयः शैल मेष अर्क Kadali is the deer with white stripes on its neck that lives in a big burrows. Priyaki will have thick brown and black hair and these yield the best and soft deerskin for

sitting. AviH is the sheep in breed. The word Praveni may perhaps not of a breed of deer as said in amara kosha: ऐणेय मेण्याः चर्माद्यमेणः ऐणम् उभे त्रिषु Thus it conveys the meaning aiNeya, the best deer belonging to doe, and aiNa, belonging to buck. Some take this praveNi as a separate breed whose dictionary meaning is completely different than that of deer.

एष चैव मृगः श्रीमान् यः च दिव्यो नभः चरः ।  
उभौ एतौ मृगौ दिव्यौ तारामृग महीमृगौ ॥ ३-४३-३७

श्रीमान् एष	= magnificent one, this,	नभः चरः	= in sky, moving [deer]	यः च दिव्यः	= which, also, best one is
मृगः च एव	deer, also, thus				there, that one
दिव्यौ एतौ	= divine, these two	तारा मृग	= in stars, deer - in stellar region, i.e., in Orion or in moon	मही मृगौ	= on earth, deer
उभौ मृगौ	= [only these] two, [are the divine] deer.				

Only two divine deer are there, this magnificent deer on earth, and the other that moves in skies remaining in stellar region. [3-43-37]

The deer in skies is taken in two ways one, the deer in the moon and the other, the Orion constellation, मृग शीर्ष मृग शिर deer, as its head, i.e., the deer-like stars in the head of Orion, where East takes this Orion as the hunted and West takes it as the hunter, in which hunting is common. And Raama wants to hunt down the reality of the deer. But Lakshmana may still insist saying, maybe, only these two deer are the unavailable objects. We cannot leap up to skies to catch hold of those deer-like stars, or the deer in the moon. Equally this tricky deer on earth is uncatchable. Thereby getting its skin is also that dreamy. For this Raama explains his duty in his next course of action, viz., killing the demon.

यदि वा अयम् तथा यत् माम् भवेत् वदसि लक्ष्मण ।  
माया एषा राक्षसस्य इति कर्तव्यो अस्य वधो मया ॥ ३-४३-३८

लक्ष्मण	= oh, Lakshmana	एषा राक्षसस्य	= this is, demon, wizardry, thus	माम् यत्	= to me, what, you told
तथा अयम्	= that way, this, results	माया इति		वदसि	
भवेत्	in, [wizardry of demon]	यदि वा	= if, else - even then - if he is a demon	मया अस्य	= by me, its [deer/ demon,] killing, is the
				वधः कर्तव्यः	duty [that results in
				भवेत्	

ellipses : if this deer happens to be Maareecha, he is eliminable, from verse 40. You are telling me that this is the wizardry of the demon. Even then, Lakshmana, if this results in that way as a demon wizardry, my duty also results in the elimination of that deer. [3-43-38]

एतेन हि नृशंसेन मारीचेन अकृत आत्मना ।  
वने विचरता पूर्वम् हिंसिता मुनि पुंगवाः ॥ ३-४३-३९

यदि	= if this is Maareecha, by him]	नृशंसेन	= by heinous one	अकृत	= by vicious, souled one,
वने विचरता	= in forest, on the prowl	एतेन	= by such, Maareecha	आत्मना हि	indeed
		मारीचेन		पूर्वम् मुनि	= earlier, sages, eminent,
				पुंगवाः	are tortured.
				हिंसिताः	

If this deer is Maareecha, this heinous and vicious-souled demon has indeed tortured many eminent sages earlier when was on the prowl in the forests, thus he is eliminable. [3-43-39]

उत्थाय बहवो अनेन मृगयायाम् जनाधिपाः ।  
निहताः परम इष्वासाः तस्मात् वध्यः तु अयम् मृगः ॥ ३-४३-४०

अनेन	= by him	उत्थाय	= uprising [rising against, rebelliously]	मृगयायाम्	= in game of hunting
बहवः परम	= many, excellent, bow	जनाधिपाः	= kings	निहताः	= were killed
इष्वासाः	wielders [archers]	अयम् मृगः	= this, deer/beast, is		
तस्मात् तु	= for that reason, at least	वध्यः	eradicable.		

He rebelliously killed many kings who are excellent archers while they were in hunting games, at least for that reason this bestial monster is eradicable. [3-43-40]

The last word in second foot मृग is also identifiable with beast thus a bestial monster.

पुरस्तात् इह वातापिः परिभूय तपस्विनः ।  
उदरस्थो द्विजान् हन्ति स्व गर्भो अश्वतरीम् इव ॥ ३-४३-४१

पुरस्तात् इह	= earlier, here, Vaataapi	तपस्विनः	= holding in contempt,	उदर स्थः	= in stomach, staying
वातापिः	[demon]	परिभूय	ascetics	द्विजान्	= Brahmins, he used to
अश्वतरीम्	= of a mare	स्व गर्भः इव	= one own, womb, [mother,] as with	हन्ति	kill.

Demon Vaataapi who held ascetics in contempt was here earlier, and staying in the stomachs of Brahmins he used to come out by ripping their stomachs open and thus he was killing Brahmins, like a mare-calf killing its own mother at its time of birth by ripping the womb of its own mother. [3-43-41]

The legend of Vaataapi is said in detail in chapter 11 of this Aranya Kanda when Raama and others were going to Agastya hermitage.

स कदाचित् चिरात् लोभात् आससाद महामुनिम् ।  
अगस्त्यम् तेजसा युक्तम् भक्ष्यः तस्य बभूव ह ॥ ३-४३-४२



सः	= he Vaataapi	चिरात्	= after some time	कदाचित्	= on one occasion
लोभात्	= avariciously	तेजसा	= effulgence, one en-	महा मुनिम्	= great-saint Agastya
		युक्तम्	= dowed with	अगस्त्यम्	
आससाद्	= obtained	तस्य	= to him, to Agastya	भक्ष्यः बभूव	= an eatable, he became - demon became
ह	= actually.				

On one occasion after some time, that Vaataapi avariciously obtained that great-saint and the one who is endowed with effulgent, namely Agastya, as an eatable, but actually that demon has become an eatable to the sage. [3-43-42]

समुत्थाने च तत् रूपम् कर्तुं कामम् समीक्ष्य तम् ।  
उत्स्मयित्वा तु भगवान् वातापिम् इदम् अब्रवीत् ॥ ३-४३-४३

सम् उत्थाने	= in the matter of getting up - demon coming out from the stomach of the sage	तत् रूपम्	= that, aspect, [demon aspect,] to make [when trying to renew demon form,] when demon was intending to	भगवान्	= god - godly saint
तम्	= him [at demon,] [with a scornful] smile, but	कर्तुं कामम्		समीक्ष्य	Agastya, on observing
उत्स्मयित्वा		वातापिम्	= to Vaataapi, this,		
तु		इदम्	spoke.		
		अब्रवीत्			

On observing the demon Vaataapi who is trying to assume his original form of demon in order to come out of his stomach, that godly saint Agastya spoke this to Vaataapi with a scornful smile. [3-43-43]

त्वया अविगण्य वातापे परिभूताः च तेजसा ।  
जीव लोके द्विज श्रेष्ठाः तस्मात् असि जराम् गतः ॥ ३-४३-४४

वातापे	= oh, Vaataapi	जीव लोके	= somatic, world - on earth, in this world	द्विज श्रेष्ठाः	= in Brahmans, the best ones
त्वया	= by you	अविगण्य	= = not, verily, counting - without taking into account - disregarding irreverently		
तेजसा च	= by [your] might, also	परि भूताः	= insulted - blasphemed, killed	तस्मात्	= therefore, into digestion, gone, you are you
				जराम् गतः	are digested by me.
				असि	

Oh, Vaataapi, you have irreverently eradicated the best Brahmans in this world owing to your might, therefore I have assimilated you. So said sage Agastya to Vaataapi. [3-43-44]

तत् एतत् न भवेत् रक्षो वातापिः इव लक्ष्मण ।  
 मत् विधम् यो अतिमन्येत धर्मं नित्यम् जितेन्द्रियम् ॥ ३-४३-४५  
 भवेत् हतो अयम् वातापिः अगस्त्येन इव मा गतः ।

लक्ष्मण	= oh, Lakshmana	वातापिः इव	= Vaataapi, as with	एतत् तत्	= this, that - such a
रक्षः	= demon - Maareecha	न भवेत्	= not, will be there	यः	= which - demon
धर्मं नित्यम्	= righteousness, one who is always abiding	जितेन्द्रियम्	= self-controlled one	मत् विधम्	= one who is of my, kind of him
अति मन्येत	= lowly, regards - disre-	अयम् मा	= he, me, on getting at	अगस्त्येन	= by Agastya, Vaataapi,
अव मन्येत	gards	गतः	[confronting, if he pro-	वातापिः इव	as with
हतः भवेत्	= killed, he will be.		vokes]		

Lakshmana, such a demon who is like Vaataapi will not be there any more. He who disregards someone of my kind, who always abides in righteousness and who is self-controlled, such a demon will be eliminated as sage Agastya has eliminated demon Vaataapi, if that demon happens to get at me. [3-43-45, 46a]

इह त्वम् भव संनद्धो यंत्रितो रक्ष मैथिलीम् ॥ ३-४३-४६  
 अस्याम् आयत्तम् अस्माकम् यत् कृत्यम् रघुनन्दन ।

रघुनन्दन	= oh, Raghu, descendent - Lakshmana	त्वम् इह	= you, here, preparedly,	यंत्रितः	= attentively, Maithili,
		सन्नद्धः भव	you be [stay here]	मैथिलीम्	you safeguard
अस्माकम्	= of our, which, enter-	अस्याम्	= in her, founded.	रक्ष	
यत् कृत्यम्	prise is there that is	आयत्तम्			

Oh, Lakshmana, the descendent of Raghu, you stay here in all preparedness and guard Maithili steadfastly, whatever enterprise of ours is there that is founded in her. [3-43-46b, 47a]

The first foot he is the basis of our mission is a debated expression. Their mission is to eliminate Ravana. Sita as Vedavati, an earlier incarnation of Goddess Lakshmi, vows to eliminate Ravana when she comes to earth as Sita. Then Raama should have said look Lakshmana, our task is to kill Ravana, for that Ravana has to kidnap Sita, and to make that kidnapping possible do not guard her. Can he say so? Neither Raama, nor any ordinary husband can say so. Then this predictive sentence becomes self-contrary. Contrariwise, taking some concessions of grammar, because most of Raamayana is un-Paninian, Raama is indirectly hinting Lakshmana that something is immanent, because after the elimination of demons like Khara, Duushana nothing drastic has happened, but a queer deer has come, and thus something may now happen.

Then, if this अस्याम् is given to कर्तव्यम् the enterprise as तस्मिन् then the connection is: अस्माकम् यत् कृत्यम् अस्याम् तस्मिन् आयत्तम् असाम for us, which, enterprise is there, in that, circumspect, we shall be Which enterprise is there for us individually, in that we both shall conduct separately and circumspectly, and you do your job of

guarding Sita and I mine in bringing the deer or its skin, duly eliminating that conjuring demon. In such a case, the blemish soothsaying or prophesising will not occur to Raama, in saying Sita as the pivotal character is to be kidnapped by Ravana etc. In fact, Raama is the person who is more beguiled by the deer.

अहम् एनम् वधिष्यामि ग्रहीष्यामि अथवा मृगम् ॥ ३-४३-४७  
यावत् गच्छामि सौमित्रे मृगम् आनयितुम् द्रुतम् ।

सौमित्रे	= oh, Soumitri	अहम्	= I wish to catch, I, this,	=	if
		एनम् मृगम्	deer, athavaa		not
वधिष्यामि	= wish to kill	ग्रहीष्यामि			
यावत्	= I will go.	मृगम्	= deer, to fetch	द्रुतम्	= forthwith
गच्छामि		आनयितुम्			

I wish to catch this deer, Soumitri, if not I will kill it, and I will be going forthwith to fetch the deer. [3-43-47b, 48a]

पश्य लक्ष्मण वैदेहीम् मृग त्वचि गताम् स्पृहाम् ॥ ३-४३-४८  
त्वचा प्रधानया हि एष मृगो अद्य न भविष्यति ।

लक्ष्मण	= oh, Lakshmana	मृग त्वचि	= on deer, skin, reached	वैदेहीम्	= at Vaidehi
		गताम्	[overtaken by,] one	पश्य	
		स्पृहाम्	with such a percept		
प्रधानया	= by distinctiveness of	एष मृगः अद्य	= this, deer, now, not,		
त्वचा हि	[strangeness of,] deer-skin, indeed	न भविष्यति	will be there - survives.		

Lakshmana, see how Vaidehi percept is overtaken by deerskin. Indeed by the strangeness of its skin that deer must be a mysterious being, hence, it will not survive now. [3-43-48]

अप्रमत्तेन ते भाव्यम् आश्रमस्थेन सीतया ॥ ३-४३-४९  
यावत् पृषतम् एकेन सायकेन निहन्मि अहम् ।  
हत्वा एतत् चर्म च आदाय शीघ्रम् एष्यामि लक्ष्मण ॥ ३-४३-५०

लक्ष्मण	= oh, Lakshmana	आश्रमस्थेन	= staying in hermitage	ते	= to you [by you]
सीतया	= with Sita	अप्रमत्तेन	= vigilantly, think out -	पृषतम्	= spotted deer
		भाव्यम्	apply yourself		
एकेन	= with one, arrow	अहम्	= I will, kill	हत्वा एतत्	= on killing, that, skin,
सायकेन		यावत्		चर्म च	also, on taking
		निहन्मि		आदाय	
तावत्	= [so soon,] quickly,				
शीघ्रम्	comeback.				
एष्यामि					

Oh, Lakshmana, apply yourself vigilantly while staying in hermitage along with Sita. So soon as I go I will be felling that spotted deer with one arrow and returning quickly. [3-43-49b, 50]

The ambiguity is whether Raama is going for the deer, or deerskin, or for the latent demon. He is going for the deer epically, for the memento of deerskin to Sita as a hero of the epic, and for the demon in deer, according to mythology.

प्रदक्षिणेन अतिबलेन पक्षिणाजटायुषा बुद्धिमता च लक्ष्मण ।

भव अप्रमत्तः प्रतिगृह्य मैथिलीम् प्रति क्षणम् सर्वत एव शङ्कितः ॥ ३-४३-५१

लक्ष्मण	= oh, Lakshmana	मैथिलीम्	= Maithili	प्रति गृह्य	= well, taking - taking care for
प्रति क्षणम्	= every, split-second	सर्वतः एव	= from everywhere, thus	शङ्कितः	= remaining suspicious
प्रदक्षिणेन	= forthright, formidable,	बुद्धिमता	= with sagacious [fa-	अप्रमत्तः	= without, laxity -
अतिबलेन	with bird	जटायुषा च	therly bird,] with		watchfully
पक्षिणा			Jatayu, also		
भव	= you shall be.				

Oh, Lakshmana, you be here taking care of Maithili along with the forthright, formidable and fatherly bird Jatayu, and be watchful and suspicious from everywhere and every split-second. Thus Raama spoke to Lakshmana and started to go after the deer [3-43-51].

### Lure for Golden Deer

Poor Sita, she could not romanticise the Golden Deer better than Raama. Then it may be asked what is the necessity for Raama to romanticise and compare it to the skyey star-deer and others. Is it for the deer or for the deerskin? This is the unanswered question. It is for the deer alone but not its skin, said so in reply by some. If it were to be for the deerskin, from the view point of Raama, he could have shot his arrow from where he is standing, which arrow miraculously pierces any terrain, kills the deer, and safely comes back into his quiver, as in the case of showing his prowess to Sugreeva. Otherwise, Raama should have turned down the request of Sita, as he did in the ninth chapter of this Aranya Kanda, when she was saying: where that weapon? Where this forest? Where the principles of Kshatriya? And where is the sageness? All this is inconsistent... By us, let the laws of the land be esteemed... as at 3-9-27. When kings come into such a sort of allurements, many wise men quote this instance of Raama going after the deer as a reminder to them, as in Maha Bharata.

असम्भवम् हेम मृगस्य जन्म - तथापि रामो लुलुभे मृगाय ।

प्रायः समासन्न विपत्ति काले - धियो पुङ्गवाम् मलिनी भवन्ति ॥

Impossible is the birth of a Golden Deer, even then Raama is lured, if time is perilous, even the best man brain deranges.

कर्मणा बाध्यते बुद्धिः - न बुद्ध्या कर्म बाध्यते ।  
सुबुद्धिः अपि यत् रामो - हैमम् हरिणीम् अन्वगात्॥

Fate harasses the faculty, faculty cannot harass the fate, even the cleverest Raama, went after the Golden Deer.

न भूतो पूर्वो न च केन दृष्टो - हेम कुरङ्गो न कदा अपि वार्ता ।  
तथा अपि तृष्णा रघुनन्दनस्य - विनाश काले विपरीत बुद्धिः ॥

Unborn it was, none has seen yet, nor mentioned about it, such is the mirage of Raama. Parlous time causes perilous percipience.

Hence Raama, going after the deer is for the deerskin, on one count, and for the deer itself, on the other as affirmed by Lakshmana because Lakshmana never says untruth. This Maareecha is recurrently falling after Raama. Once an accident, twice a coincidence, but thrice... a habituation... and it become habitual for Maareecha to dare Raama. Hence, Raama has to do something to Maareecha, permanently.

The other view according to puranic/mythological sayings is that god endows whatever you seek. But that god alone says: Seek you will get it, but seek not by the extrinsic values of objects. This saying has its counterpart at: Every one that asketh receiveth; and he that seeketh findeth. St Matthew, p[Ch. 7, v. 8] The Bible. But seek something within the nature, according to your nature... but not the supernatural... for eyes belie the nature of objects... is the essence here. He/she who seeks beyond means will have to suffer, either by getting it or devoid of it. This is said in innuendo at 3-43-33, that the results of pipedreams fill the coffers of Shukra.

Further, because parlous time has come to Raama and Sita, epically, providentially, and episodically, Raama has to move away from Sita. While going after the deer, Raama says much to Lakshmana about the security to Sita and also informs him that he is pivotal to our mission. He did not say these many farewells when sending Sita and Lakshmana for hiding in a cave at the time of elimination Khara, Duushana, and the other fourteen thousand demons. At one time Raama spared Maareecha life in the forest of Tataka while guarding Vishwamitra ritual, only to cause Maareecha to come now. As such, Raama has to go after Maareecha. Besides, Sita or Goddess Lakshmi will let none killed in her presence.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे त्रिचत्वारिंशः सर्गः ॥

Thus completes 43<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 44 Sarga 44 - चतुःचत्वारिंशः सर्ग

## Rama Eliminates Maareecha

## Introduction -

Raama eliminates Maareecha when he is escaping beyond reach in the form of Golden Deer. He sports with that deer for a long time and when it is leading him away and afar from the hermitage, he is vexed with the trickery of the deer and kills it. At the time of his death Maareecha shouts out for Sita and Lakshmana, as demanded by Ravana. Raama is perplexed at this oddity of Maareecha and presumes that some danger is immanent and then returns to hermitage.

तथा तु तम् समादिश्य भ्रातरम् रघुनन्दनः ।  
बबन्ध असिम् महातेजा जांबूनदमयः त्सरुम् ॥ ३-४४-१

महातेजा रघु नन्दनः	= highly resplendent, Raghu's, scion of - Raama	भ्रातरम् तम् तथा	= brother, him [Laksh- mana,] in that way	सम् आदिश्य	= on clearly instructing
जाम्बूनदमयः त्सरुम् असिम्	= having golden, han- dle, sword	ब बन्ध	= securely, tied - at his waist.		

Raama, the great-resplendent scion of Raghu, on instructing his brother Lakshmana in that way securely fastened his sword with golden handle to his waist. [3-44-1]

ततः त्रि विनतम् चापम् आदाय आत्म विभूषणम् ।  
आबध्य च कलापौ द्वौ जगाम उदग्र विक्रमः ॥ ३-४४-२

ततः	= then	उदग्र उत् अग्र विक्रमः	= one with - up, risen - escalating, valour - Raama	त्रि विनतम्	= three-way, bent - arched
आत्म विभूषणम् द्वौ कलापौ च	= his own, decoration [insignia] two, quivers, also	चापम् आबध्य	= bow on binding - on back	आदाय जगाम	= on taking proceeded.

Raama whose valour is escalating then took his own insignia, the three-way arched bow called कोदण्ड , and fastened two quivers and proceeded. [3-44-2]

तम् वंचयानो राजेन्द्रम् आपतन्तम् निरीक्ष्य वै ।  
बभूव अंतर्हितः त्रासात् पुनः संदर्शने अभवत् ॥ ३-४४-३  
बद्ध असिः धनुः आदाय प्रदुद्राव यतो मृगः ।

मृगः	= Golden Deer	आ पतन्तम्	= who is coming, falling - coming down on it	राज इन्द्रम्	= among kings, peerless one
तम्	= him, Raama	निरीक्ष्य वै	= on peering at, indeed	वन्चयानः	= to beguile him
त्रासात्	= owing to fear [as if]	अन्तर्हितः	= disappeared, it be-	पुनः	= again
सम् दर्शने	= in clear visibility, it be-	बभूव	= came	बद्ध असिः	= [securely] grit, sword,
अभवत्	= came	रामः	= Raama	धनुः आदाय	= bow, on taking [firmly handled]
यतः मृगः	= from where, deer [has gone]	ततः	= to that place of disappearance]	प्र दुद्राव	= speedily, spurted.

On peering at the peerless one among kings, namely Raama, who is indeed coming down on him, that Golden Deer disappeared as if with fear and even to beguile him, and again it came into clear visibility. And Raama speedily spurted to that place from where the Golden Deer has firstly disappeared with securely grit sword and firmly handled bow. [3-44-3]

तम् स्म पश्यति रूपेण द्योतमानम् इव अग्रतः ॥ ३-४४-४  
 अवेक्ष्य अवेक्ष्य धावन्तम् धनुष् पाणिः महावने ।  
 अतिवृत्तम् इषोः पातात् लोभयानम् कदाचन ॥ ३-४४-५  
 शङ्कितम् तु समुद् भ्रान्तम् उत्पतन्तम् इव अंबरे ।  
 दृश्यमानम् अदृश्यम् च वन उद्देशेषु केषुचित् ॥ ३-४४-६  
 चिन्न अभ्रैः इव संवीतम् शारदम् चन्द्र मण्डलम् ।

धनुष् पाणिः	= bow, one handling - wielder, Raama	अवेक्ष्य	= on observing, on observing - deer repeatedly observing the hunter, Raama	महावने	= in deep, forest, running away, that - deer
रूपेण अग्रतः	= with its [marvellous] form, in forefront	द्योतमानम्	= effulgent, as though	तम्	
कदाचन	= at times	इव		पश्यति स्म	= beholding, he [the hunter] remained - kept on
लोभयानम्	= while tantalising - Raama he saw such a deer	इषोः पातात्	= from arrow's, falling of	अति वृत्तम्	= too far, going [circumventing]
अम्बरे	= to skies	शङ्कितम् तु	= in wariness, but	सम् उद्	= very, highly, perplexed
सम्वीतम्	= imbricated - overlaid, as if	उत्	= to upside, falling [springing,] as though he saw such a deer	भ्रान्तम्	
इव		पतन्तम् इव		चिन्न अभ्रैः	= with splintered, clouds
दृश्यमानम्	= is appearing	शारदम्	= autumnal, moon, orb	केषुचित् वन	= somewhere, in forest, thickets
		चन्द्र मण्डलम्		उद्देशेषु	
		अदृश्यम् च	= not, appearing, also.		

Raama the wielder of bow kept on beholding that Golden Deer which is observing him over and over and running away into deep of the forest. In the next moment he has seen it right in front of him as though



effulgent with its marvellous form. At times he has seen it running away as though to circumvent the fall of arrow, and at times stopping only to tantalise him. Sometimes it appeared to be springing as though to skies in very highly perplexity of wariness. It is disappearing somewhere in the thickets of forest, and it is putting in an appearance elsewhere in those thickets, like the autumnal orb of the moon under the fly front of splintered clouds. [3-44-4b, 5, 6, 7a]

मुहूर्तात् एव ददृशे मुहुर् दूरात् प्रकाशते ॥ ३-४४-७  
दर्शन अदर्शनेन एव सः अपाकर्षत राघवम् ।  
सुदूरम् आश्रमस्य अस्य मारिचो मृगताम् गतः ॥ ३-४४-८

मृगताम् गतः	= deer-hood, who went into - who is animalised	सः मारिचः	= he that, Maareecha	मुहूर्तात् एव	= for a moment, thus - in a wink
समीपे	= close by]	ददृशे	= seen [by Raama]	मुहुः	= again in a flash
दूरात्	= from distance, shone	दर्शन अ	= by revealing, not,	राघवम्	= Raghava is
प्रकाशते	forth - appeared	दर्शनेन	revealing [concealing		
		अदर्शनात्	himself, hide and seek		
		एव	game] only		
अस्य	= his own, from his her-	सु दूरम्	= very, far	अप आकर्षत	= to side, attracted - sidetracked, drawn off.
आश्रमस्य	mitage				

In a wink Raama could proximately see that Maareecha who transformed himself into the Golden Deer, and again in a flash he appeared distantly. Thus that deer/demon has drawn off Raghava very far from his hermitage in this hide and seek game. [3-44-7b, 8]

आसीत् क्रुद्धः तु काकुत्स्थो विवशः तेन मोहितः ।  
अथ अवतस्थे सुश्रान्तः च्छायाम् आश्रित्य शाद्वले ॥ ३-४४-९

तेन रूपेण मोहितः	= by its [form,] spell- bound	काकुत्स्थः तु	= Kakutstha, but	वि वशः	= 1]out of, control - slip- = कुतूहल pery, 2] fascinated
क्रुद्धः	= incensed	आसीत्	= he became - Raama	परवशः	
सु श्रान्तः	= verily, tired	च्छायाम्	= shade [of tree,] taking	अथ	= then
		आश्रित्य	shelter, on pasture, he		
		शाद्वले	stayed on.		
		अवतस्थे			

Raama of Kakutstha is incensed as its form is spellbinding but its capture slippery, and then verily tired as he is he stayed on a pasture taking shelter of a tree shade. [3-44-9]

स तम् उन्मादयामास मृगरूपो निशाचर ।  
मृगैः परिवृतो अथ वन्यैः अदूरात् प्रत्यदृश्यत ॥ ३-४४-१०

मृग रूपः सः = in guise, he that Maareecha, night-walker	तम् = him - Raama, started	अथ = then
निशा चर	उन्मादयामास to madden	
वन्यैः मृगैः = of forest, with [other]	अ दूरात् = not, from faraway	
परिवृतः animals, surrounded	प्रत्यदृश्यत [close-by,] reappeared.	

Nightwalker Maareecha has further maddened Raama in the guise of Golden Deer by reappearing in his close-by, surrounded with other animals of the forest. [3-44-10]

ग्रहीतु कामम् दृष्ट्वा तम् पुनः एव अभ्यधावत ।  
तत् क्षणात् एव संत्रासात् पुनर् अंतर्हितो अभवत् ॥ ३-४४-११

ग्रहीतु = to catch, desirous of -	तम् दृष्ट्वा = at him - at Raama on	पुनः एव = again, thus, [deer] to-
कामम् he who is stalking	seeing	अभ्यधावत wards [Raama,] ran
तत् क्षणात् = at that, moment, only	पुनः = again	सम् त्रासात् = owing to extreme fear
एव		
अन्तर्हितः = vanished, it became.		
अभवत्		

Again on seeing Raama who is stalking his catch that deer ran towards him as though to impress with its guilelessness, and just at that moment it vanished again as if with extreme fear. [3-44-11]

पुनर् एव ततो दूरात् वृक्ष खण्डात् विनिःसृतः ।  
दृष्ट्वा रामो महातेजाः तम् हन्तुम् कृत निश्चयः ॥ ३-४४-१२

ततः = then	महातेजाः = the great-resplendent	पुनः एव = again, thus
	रामः one, Raama	
दूरात् वृक्ष = distantly, from trees,	वि निः सृतः = well, out, emerged - is-	तम् = it - deer
खण्डात् thicket of	sued forth	
दृष्ट्वा = on seeing	हन्तुम् कृत = to kill, firmed up, his	
	निश्चयः decision.	

Then that deer has again emerged out of the thick of trees, and on spotting it the great-resplendent Raama has firmed up his decision to fell it. [3-44-12]

भूयः तु शरम् उद्धृत्य कुपितः तत्र राघवः ।  
सूर्य रश्मि प्रतीकाशम् ज्वलंतम् अरि मर्दनम् ॥ ३-४४-१३  
संधाय सुदृढे चापे विकृष्य बलवत् बली ।  
तम् एव मृगम् उद्दिश्य श्वसंतम् इव पन्नगम् ॥ ३-४४-१४  
मुमोच ज्वलितम् दीप्तम् अस्त्रम् ब्रह्म विनिर्मितम् ।

तत्र = at that time	भूयः कुपितः = highly, infuriated	बली राघवः = forceful one, Raghava
सूर्य रश्मि = sun, shine [flare,] similar in shine	ज्वलन्तम् = holocaustic	अरि मर्दनम् = enemy, subjugating
प्रतीकाशम्		

शरम् उद्धृत्य = arrow, bringing up - unholstered	सु दृढे चापे = very, sturdy, in bow, tautened, taking aim	बलवत् = forcefully
वि कृष्य = out, stretched - bow-string	श्वसन्तम् = exhaling [hissing,]	ज्वलितम् = fierily, blazing
ब्रह्म = by Brahma, carefully, created	पन्नगम् इव = snake, as with	दीप्तम् = that, deer, only, on
मुमोच = released.	अस्त्रम् = missile - arrow	एव उद्दिश्य = aiming - on targeting

At that instant Raghava became highly infuriated and unholstered a holocaustic, enemy-subjugating arrow that is similar to the flare of the sun, tautening it on his very sturdy bow that forceful Raama forcefully outstretched the bowstring with arrow targeting the Golden Deer alone, and released that fierily blazing arrow-missile which is carefully created by Brahma and which is hissing like a snake. [3-44-13, 14, 15a]

शरीरम् मृग रूपस्य विनिर्भिद्य शरोत्तमः ॥ ३-४४-१५  
मारीचस्य एव हृदयम् विभेद अशनि संनिभः ।

अशनि = thunderbolt, similar	शर उत्तमः = arrow, the superb	मृग रूपस्य = in deer's, form, body
सन्निभः		शरीरम्
वि निर् भिद्य = on very, profoundly, impaling	मारीचस्य = Maareecha's, heart,	विभेद = severed.
	हृदयम् एव alone	

On very profoundly impaling the body of deer's form that superb arrow which is similar to a thunderbolt has severed the heart of Maareecha in the core of deer's body. [3-44-15b, 16a]

ताल मात्रम् अथ उत्प्लुत्य न्यपतत् स भृश आतुरः ॥ ३-४४-१६  
व्यनदत् भैरवम् नादम् धरण्याम् अल्प जीवितः ।

अथ = then	सः = he - that Maareecha	भृश आतुरः = highly, frenzied
अल्प = minimized, lifespan	भैरवम् = a blaring, shriek,	ताल मात्रम् = palm-tree, measure of [height of]
जीवितः	नादम् blared	
	व्यनदत्	
उत् प्लुत्य = up, vaulted	धरण्याम् = onto ground fell	
	न्यपतत् down.	

Then Maareecha is highly frenzied as his lifespan is minimised, blared a blaring shriek, vaulted up to a height of palm-tree, and fell down onto the ground. [3-44-16b, 17a]

अत्रियमाणः तु मारीचो जहौ ताम् कृत्रिमाम् तनुम् ॥ ३-४४-१७  
स्मृत्वा तत् वचनम् रक्षो दध्यौ केन तु लक्ष्मणम् ।  
इह प्रस्थापयेत् सीता ताम् शून्ये रावणे हरेत् ॥ ३-४४-१८

अत्रियमाणः तु = when dyeing, on his	कृत्रिमाम् = artificial, that [deer's,],	अत्रियमाणः तु = while dying]
मारीचः part, Maareecha	ताम् तनुम् body, abandoned	
	जहौ rakshaH demon	
	Maareecha	

तत् वचनम् = that, sentence [of Ravana]	स्मृत्वा = while remembering	दध्यौ = thought of it
सीता = Sita	केन = by what, Lakshmana, will be hastening	शून्ये = in a void place
ताम् रावणे हरेत् = Ravana, her, will be abducting.	इह प्रस्थापयेत्	

Maareecha on his part abandoned the body of Golden Deer when he is dying. But remembering the words of Ravana that demon gave a thought, 'how best will Sita hasten Lakshmana to this place, and how best Ravana can abduct Sita in a place void of people.' [3-44-17b, 18]

Maareecha would have died without yelling for Lakshmana or Sita as tutored by Ravana because Maareecha is no real ally of Ravana. But it is said that he 'recollected Ravana's words and thought about it.' What he really thought is the causation of death to that one who caused his own death, namely Ravana. Ravana can do nothing to Maareecha now as Maareecha is breathing his last. Whatever is to be done now it has become a self-ruinous act to Ravana. Hence, it is better to do as said by Ravana for the elimination of Ravana. So thought Maareecha.

स प्राप्त कालम् अज्ञाय चकार च ततः स्वरम् ।  
सदृशम् राघवस्य एव हा सीते लक्ष्मण इति च ॥ ३-४४-१९

ततः = then	सः = he, Maareecha	प्राप्त कालम् = chanced, time, perceptive of
राघवस्य = Raghava's [voice],	हा सीते = ha, Sita	अज्ञाय
सदृशम् एव soundalike, only		ह लक्ष्मण = Lakshmana, thus, also
स्वरम् = voice, made, also.		इति च
चकार च		

Perceptive of the time that chanced bearing his death, and wishful of the death of Ravana too, then made a voice that is a soundalike to Raghava's voice and yelled 'ha, Sita...' also thus 'ha Lakshmana...' [3-44-19]

तेन मर्मणि निर्विद्धम् शरेण अनुपमेन हि ।  
मृग रूपम् तु तत् त्यक्त्वा राक्षसम् रूपम् आस्थितः ॥ ३-४४-२०  
चक्रे स सुमहा कायम् मारीचो जीवितम् त्यजन् ।

सः मारीचः = he, Maareecha	तेन = by him - by Raama	अनुपमेन = not, comparable
शरेण = with arrow	मर्मणि = in crucial [organ, heart,] utterly shattered, indeed	तत् मृग = that, deer's, form, but,
राक्षसम् = demon's, body, on assuming	जीवितम् = life, while forsaking	रूपम् तु = on abandoning
रूपम्	त्यजन्	त्यक्त्वा
आस्थितः		सु महा = very, massive,
		कायम् = physique

चक्रे = done [assumed.]

When Raama's incomparable arrow has indeed shattered his crucial organ, namely the heart, in a downright manner, then Maareecha assumed a very massive physique of a demon, abandoning the form of Golden Deer. [3-44-20, 21a]

Though Maareecha assumed the form of a deer he has to retain his heart and brain of a demon. This is the yogic way of पर काय प्रवेशनम् 'entering other bodies.' These assumed artificial bodies do not hold ground in निद्रा सुरत मरण दशेषु 'in sleep, copulation and death states,' where the mind, if distracted to these states, cannot concentrate or hold the body that is assumed by mental powers of yoga. Here no supernal god or deity is involved to grant such a capacity but one's own practise achieves it. Whereas in other case like Ravana, gods have bestowed boons, so he need not practise such yoga etc., as he is blessed to be above these mortal's practises and thus can change his form and can rejoice in any state with that body or form. This is how he abducts Sita changing his semblances instantaneously.

तम् दृष्ट्वा पतितम् भूमौ राक्षसम् भीम दर्शनम् ॥ ३-४४-२१  
रामो रुधिर सिक्त अंगम् चेष्टमानम् महीतले ।  
जगाम मनसा सीताम् लक्ष्मणस्य वचः स्मरन् ॥ ३-४४-२२

रामः	= Raama	भूमौ पतितम्	= on earth, fallen	भीम दर्शनम्	= fiendish, in look
रुधिर सिक्त अङ्गम्	= in blood, steeped, with limbs	महीतले चेष्टमानम्	= on earth's plane, weltering	तम् राक्षसम् दृष्ट्वा	= at him, demon, on seeing
लक्ष्मणस्य वचः स्मरन्	= Lakshmana's, words, reminiscing	सीताम् मनसा जगाम	= to Sita, by heart, went - emotionally took flight to Sita.		

On seeing that demon with a fiendish look, who has fallen to earth with limbs steeped in blood, and who is weltering on the surface of earth, Raama emotionally took flight to Sita reminiscing Lakshmana's words. [3-44-21b, 22]

मारीचस्य तु माय एषा पूर्व उक्तम् लक्ष्मणेन तु ।  
तत् तदा हि अभवत् च अद्य मारीचो अयम् मया हतः ॥ ३-४४-२३

एषा मारीचस्य तु माय	= this is, Maareecha's, but, trickery	लक्ष्मणेन पूर्व उक्तम् तु	= by Lakshmana, earlier, vouchsafed, but	तत् तदा अभवत् हि	= that, that way, happened, indeed
अद्य मया हतः	= now, by me, [who is] killed	अयम् मारीचः	= he is, Maareecha.		

"This is the trickery of Maareecha which Lakshmana vouchsafed earlier, that has indeed happened in that way alone, and the one whom I have killed now is none other than Maareecha. [3-44-23]

हा सीते लक्ष्मण इति एवम् आकुश्य तु महा स्वनम् ।  
ममार राक्षसः सो अयम् श्रुत्वा सीता कथम् भवेत् ॥ ३-४४-२४  
लक्ष्मणः च महाबाहुः काम् अवस्थाम् गमिष्यति ।  
इति संचिन्त्य धर्मात्मा रामो हृष्ट तनू रुहः ॥ ३-४४-२५

सः	= he	अयम्	= this	राक्षसः	= demon
हा सीते	= ha, Sita	लक्ष्मण इति	= Lakshmana, thus, that	महा स्वनम्	= with blatant, voice,
		एवम् तु	way, but	आकुश्य	crying out
ममार	= dead	श्रुत्वा सीता	= on hearing, Sita, how,	महाबाहुः	= dextrous one, Laksh-
		कथम् भवेत्	she will be	लक्ष्मणः च	mana, also
काम्	= in which, plight, he en-	धर्मात्मा	= righteous-souled,	इति	= thus, on thinking over
अवस्थाम्	ters so Raama thought	रामः	Raama	संचिन्त्य	
गमिष्यति					
हृष्ट तनू रुहः	= surprise, body, born	बभूव	= Raama became.]		
	[hair, hair-raising,				
	frightened]				

"This demon died while crying out with a blatant voice 'ha, Sita... ha, Lakshmana...' And on hearing this how Sita will be? And what will be the plight of dextrous Lakshmana?" Thus on thinking over them that righteous-souled Raama remained in a hair-raising predicament. [3-44-24]

तत्र रामम् भयम् तीव्रम् आविवेश विषादजम् ।  
राक्षसम् मृग रूपम् तम् हत्वा श्रुत्वा च तत् स्वनम् ॥ ३-४४-२६

मृग रूपम्	= in deer's, form, that,	तत् स्वनम्	= his, yelling [of de-	तत्र	= in that matter
तम्	demon, on killing	श्रुत्वा च	mon,] on hearing,		
राक्षसम्			also		
हत्वा		विषाद जम्	= by gloom, caused,	आविवेश	= ensorcelled.
रामम्	= to Raama	तीव्रम्	frantic, fear		
		भयम्			

On killing that demon in the form of Golden Deer, and also on hearing his yelling, Raama is ensorcelled with a frantic fear caused by his own gloom. [3-44-26]

निहत्य पृषतम् च अन्यम् मांसम् आदाय राघवः ।  
त्वरमाणो जनस्थानम् ससार अभिमुखः तदा ॥ ३-४४-२७

तदा	= then	राघवः	= Raghava	अन्यम्	= another one
पृषतम्	= spotted deer, on	माम्सम्	= its flesh, on taking	त्वरमाणः	= hurrying himself
निहत्य च	killing, also	आदाय			

जनस्थानम्	= to Janasthaana, to-
अभिमुखः	wards, he drifted,
ससार	proceeded.

Raghava then on killing another spotted deer and on taking its flesh, he hurried himself towards Janasthaana. [3-44-27].

### Fruits of listening Maareecha legend

As with any other demon death Maareecha death also is eulogised as a merited one and reading or listening this is said to bring merit. Though these results are not said in Raamayana proper, its collateral scripts like स्कान्द पुरन आध्यात्म रामायण etc., say them. For the elimination of Maareecha आध्यात्म रामायण says:

तत् देहात् उद्धितम् तेजः सर्वं लोकस्य पश्यतः।  
 रामम् एव आविशत् देवाः विस्मयम् परामम् जगुः॥  
 किम् कर्म कृत्वा किम् प्राप्तः पातकी मुनि हिंसकः।  
 अथवा राघवस्य अयम् महिमा न अत्र सङ्गयः॥  
 द्विजो वा राक्षसो वा अपि पापी वा धार्मिको वा।  
 त्यजन् कलेबरम् रामम् स्मृत्वा याति परामम् पदम्॥

From that body of Maareecha a divine aureole risen while all the world is seeing... that merged into Raama alone, causing very great astonishment... this is the marvel of Raama, nothing else.. So the divine beings thought seeing from heavens, and said a Brahman or a demon, or a sinner or meritorious one who cites the name of Raama at the time of leaving his body, he attains the Ultimate Threshold... Blessing so, the divine beings returned to their abodes on seeing the salvation of Maareecha soul in Raama. आध्यात्म रामायण अरण्य , seventh sarga/chapter.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चतुःचत्वारिंशः सर्गः ॥

Thus completes 44<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 45 Sarga 45 - पंचचत्वारिंशः सर्ग

## Seetha Rebukes Lakshmana

Introduction -

Sita rebukes Lakshmana for he is still here, loitering away even after listening Raama cry for help. She goes to the extent of slandering him as having intents to woo her, at the cost of Raama life. Lakshmana tries to pacify her but in vain, as she persists in her rash talk. Lakshmana leaves her alone and starts to reach Raama, broken-heartedly.

This is a much debated chapter in Raamayana because human complexities are involved in its narration. The sublimity of Sita characterisation is disputed by her speeches in here. The question is whether Sita becomes an ideal woman in view of her tongue-lashing, or not. This is as good as asking the nature as to why it thunders before a storm, scaring children, birds and calves...cannot it just shower some rains and go...If anything is not done in accordance with her wish and whim, or which goes against her peculiar way of thinking, it is usual for a shrewd woman to tongue-lash. Here, Sita is called a woman who is भर्तु प्रेम अन्ध - भर्तु क्षेम अर्थि blinded by the devotement to her husband...a desirer of her husband welfare...even at her own risk.

This Raamayana is not the story of Raama. It is राम अयन and becomes रामायण when compounded. Again राम is not the epical hero Raama alone. Sita is also रामा as said by Sumantra in Ayodhya, Ch. 60, 10th verse:

बाला इव रमते सीता अ बाल चन्द्र निभ आनना।  
रामा रामे हि अदीनात्मा विजने अपि वने सति

like an young girl Sita, with not so young moon face, [i.e., like the full moon,] is delighting herself even in uninhabited forests with Raama...

Thus this epic is called रामा रामयोः अयनम् रामायणम् the peregrination of Sita and Raama...where the first word रामा with elongated end syllable belongs to Sita and the second राम with shortened end syllable belongs to Raama, and thus this is the peregrination of both Raamaa and Raama. If the course of the legend has to move forward, the characters have to move, and if they were to move, some situations should become turning points, and this is one such situation occasioned through the shrewdness of Sita. In a legendary perspective, if evil is to be eliminated, good has to peregrinate troublesomely, and that troublesome peregrination of Sita, as well as that of Raama, is triggered off at this situation, again due to the shrewdness of Sita. Thus, there is no oddity in the shrewd talk of Sita. Some more discussion is incorporated in the endnote.



आर्तस्वरम् तु तम् भर्तुः विज्ञाय सदृशम् वने ।  
उवाच लक्ष्मणम् सीता गच्छ जानीहि राघवम् ॥ ३-४५-१

सीता	= Sita	वने	= in [deep of] forest	भर्तुः स्वर	= husband, voice
सदृशम्	= identifiable	तम् आर्त	= that, grievous, voice	विज्ञाय	= on identifying
लक्ष्मणम्	= to Lakshmana, spoke	स्वरम्		राघवम्	= about Raghava, you
उवाच		गच्छ	= you go [at once]	जानीहि	know.

On identifying the grievous voice that is identifiable with her husband voice, Sita spoke to Lakshmana, you go at once, and check up on Raghava. [3-45-1]

न हि मे जीवितम् स्थाने हृदयम् वा अवतिष्ठते ।  
क्रोशतः परम आर्तस्य श्रुतः शब्दो मया भृशम् ॥ ३-४५-२  
आक्रन्दमानम् तु वने भ्रातरम् त्रातुम् अर्हसि ।

भृशम्	= loudly, yelling	परम आर्तस्य	= highly, of a fretful	मया श्रुतः	= by me, heard
क्रोशतः		शब्दः	one [Raama,] sound [voice]		
मे	= my	हृदयम्	= heart	जीवितम् वा	= life, or even
स्थाने न	= in place, not, abiding,	वने	= in forest, he who is	भ्रातरम्	= [such] brother
अवतिष्ठते हि	indeed	आक्रन्दमानम्	screaming		
त्रातुम्	= protect, apt of you.				
अर्हसि					

I have heard the loud yelling voice of highly fretful Raama whereby my heart, or my very entity, is not abiding in its place, and it will be apt of you to protect such a brother of yours who is screaming in the forest. [3-45-2, 3a]

तम् क्षिप्रम् अभिधाव त्वम् भ्रातरम् शरण एषिणम् ॥ ३-४५-३  
रक्षसाम् वशम् आपन्नम् सिंहानाम् इव गोवृषम् ।

सिंहानाम्	= for lions [under seize]	गो वृषम्	= bull	इव	= as with
रक्षसाम्	= for demons, subjugation, one who obtained - your brother	शरण	= protection, he who is seeking	तम्	= such a, to brother
वशम्		एषिणम्		भ्रातरम्	
आपन्नम्	Raama might have come under				
त्वम् क्षिप्रम्	= you, quickly, towards				
अभि धाव	[him] run.				

He might have come under the subjugation of demons as with a bull coming under the seize of lions, hence, you hurry up so as to near such a brother of yours who is seeking protection. So said Sita to Lakshmana. [3-45-3b, 4a]

न जगाम तथा उक्तः तु भ्रातुः आज्ञाय शासनम् ॥ ३-४५-४  
तम् उवाच ततः तत्र क्षुभिता जनक आत्मजा ।

तथा	= that way	उक्तः तु	= he who is spoken to by her, [i.e., Lakshmana, though she said a lot to him,] he on his part	भ्रातुः	= brother, order [to stay guard to Sita,] remembering
न जगाम	= not, [Lakshmana has not] moved out	ततः	= then	क्षुभिता	= she who is agitated for Raama
जनक	= Janaka daughter -	तत्र	= in that matter - in the paradox of his not going out	तम् उवाच	= to him, to Lakshmana, she spoke.
आत्मजा	Jaanaki				

Although she spoke a lot to him in this way, Lakshmana on his part has not moved out remembering his brother order to stay guard to Sita, and hence that Janaki, the daughter of Janaka, who is already agitated for Raama further spoke to him in the paradox of his not going out of hermitage. [3-45-4b, 5a]

सौमित्रे मित्र रूपेण भ्रातुः त्वम् असि शत्रुवत् ॥ ३-४५-५  
यः त्वम् अस्याम् अवस्थायाम् भ्रातरम् न अभिपद्यसे ।

सौमित्रे	= oh, Soumitri	यः त्वम्	= which, you	अस्याम्	= in such an, exigency
भ्रातरम्	= at brother	न अभि	= not, towards, going	अवस्थायाम्	
भ्रातुः	= to brother	पद्यसे	= such as you are	त्वम्	= you
		शत्रु वत्	= foe, like, in friend,		
		मित्र रूपेण	= mien, you are.		
		असि			

You are like a foe of your brother in friend mien, Soumitri, as you are not making a move towards a brother even if he is in an emergency. [3-45-5b, 6a]

इच्छसि त्वम् विनश्यन्तम् रामम् लक्ष्मण मत् कृते ॥ ३-४५-६  
लोभात् तु मत् कृतम् नूनम् न अनुगच्छसि राघवम् ।

लक्ष्मण	= oh, Lakshmana	त्वम्	= you	रामम्	= Raama be
वि नश्यन्तम्	= completely, destroyed	मत् कृते	= my, sake of - because of me	इच्छसि	= you wish
मत् कृतम्	= my, sake of - because of me	लोभात् तु	= greed for gain - cupidity, only	राघवम् न	= Raghava, not, following on
नूनम्	= definite is that.			अनुगच्छसि	

Because of me you wish Raama to be completely destroyed, and only because of your cupidity for me you are not following up on Raghava. It is definite. [3-45-6b, 7a]

The real woman in Sita is coming out. From now on, she goes on talking unhesitatingly, unilaterally and even abusively because her mind is fuddled with the thought some damage is being done to her husband.

व्यसनम् ते प्रियम् मन्ये स्नेहो भ्रातरि न अस्ति ते ॥ ३-४५-७  
तेन तिष्ठसि विस्त्रब्धः तम् अपश्यन् महाद्युतिम् ।

ते	= to you	व्यसनम्	= dire straits [to Raghava]	प्रियम् मन्ये	= most liked, I deem
ते भ्रातरि	= to you, in brother, at-	तेन	= as such	महा द्युतिम्	= to great-resplendent one
स्नेहः न	tachment [heart,] not,				
अस्ति	is there	अपश्यन्	= without, seeing - when he is unseen	वि स्त्रब्धः	= without, hurry - complacently, you are staying behind.
तम्	= him [at Raama]			तिष्ठसि	

Raghava in direst strait is the most liked thing to you, thus I deem, as you have no heart for that brother, and as you complacently stay behind even when that great-resplendent Raama is unseen. [3-45-7b, 8a]

किम् हि संशयम् आपन्ने तस्मिन् इह मया भवेत् ॥ ३-४५-८  
कर्तव्यम् इह तिष्ठन्त्या यत् प्रधानः त्वम् आगतः ।

त्वम्	= you	यत् प्रधानः	= which [Raama,] as helmsman	इह आगतः	= to here, you have come
तस्मिन् प्राण	= that one [that Raama,]	इह तिष्ठन्त्या	= now, staying on - at hermitage z to you	मया	= with me
संशयम्	[life-and-death,] un-				
आपन्ने	certainty, when he is undergoing				
किम्	= what, business, will be				
कर्तव्यम्	there, I wonder.				
भवेत् हि					

After which helmsman you have come here that Raama is undergoing an uncertainty of life-and-death, as such I indeed wonder what business you have here now in staying with me at this hermitage? Sita spoke so to Lakshmana. [3-45-8, 9a]

एवम् ब्रुवाणम् वैदेहीम् बाष्प शोक समन्वितम् ॥ ३-४५-९  
अब्रवीत् लक्ष्मणः त्रस्ताम् सीताम् मृग वधूम् इव ।

एवम्	= this way, who is talk-	बाष्प शोक	= tears, anguish, she	त्रस्ताम्	= to fretful one
ब्रुवाणम्	ing	समन्विताम्	who is having them		
		परिप्लुताम्	[who is deluged with]		
मृग वधूम्	= deer, female, like to	वैदेहीम्	= to princess from	लक्ष्मणः	= Lakshmana, spoke.
इव	such a	सीताम्	Videha kingdom, to Sita	अब्रवीत्	

Lakshmana spoke to Sita, the princess from Videha kingdom, who is talking deluged under tears and anguish in that way, as she is fretful like a she-deer. [3-45-9a, 10b]

पन्नग असुर गन्धर्व देव दानव राक्षसैः ॥ ३-४५-१०  
अशक्यः तव वैदेही भर्ता जेतुम् न संशयः ।

वैदेही	= oh, Vaidehi	तव भर्ता	= your, husband	पन्नग असुर	= by serpents, asura-s,
				गन्धर्व देव	gandharva-s, gods,
				दानव राक्षसैः	fiends, demons
जेतुम्	= to be vincible	अ शक्यः	= not, possible one	न संशयः	= no, doubt.

Oh, Vaidehi, your husband is an impossible one for vincibility by serpents, asura-s, gandharva-s, gods, fiends, demons, no doubt about it.

देवि देव मनुष्येषु गन्धर्वेषु पतत्रिषु ॥ ३-४५-११  
राक्षसेषु पिशाचेषु किन्नरेषु मृगेषु च ।  
दानवेषु च घोरेषु न स विद्येत शोभने ॥ ३-४५-१२  
यो रामम् प्रतियुध्येत समरे वासव उपमम् ।

शोभने	= oh, auspicious one	देवि	= oh, lady	समरे वासव	= in war, Indra, similar -
				उपमम्	vies with, Raama
यः प्रति	= he who, can counter,	सः	= such a combatant	रामम्	
युध्येत	attacks			देव मनुष्येषु	= among gods, humans
गन्धर्वेषु	= gandharva-s, birds	राक्षसेषु	= among ogres,	घोरेषु	= among horrendous,
पतत्रिषु		पिशाचेषु	kinnaraa-s, beasts,	दानवेषु च	demons, even
		किन्नरेषु	also		
		मृगेषु च			
न विद्येत	= not, obtainable - un-				
	marked.				

Oh, auspicious one, unmarked is some combatant who can counterattack Raama from among gods, humans, gandharva-s, birds, ogres, kinnaraa-s, beasts, or oh, lady, even from horrendous demons, as Raama vies with Indra in any given war. [3-45-11b, 12, 13a]

अवध्यः समरे रामो न एवम् त्वम् वक्तुम् अर्हसि ॥ ३-४५-१३  
न त्वाम् अस्मिन् वने हातुम् उत्सहे राघवम् विना ।

रामः समरे अ	= Raama, in war, not,	त्वम् एवम्	= you, to talk, that way,	त्वाम्	= you, Raghava, without
वध्यः	killable - inextirpable	वक्तुम् न	not, apt of you	राघवम्	
		अर्हसि		विना	
अस्मिन् वने	= in this, forest, to aban-	न उत्सहे	= not, I venture.		
हातुम्	don				

It is inapt of you to talk that way as Raama is inextirpable in a given war, and as for me, I do not venture to abandon you in this forest in the absence of Raghava. [3-45-13b, 14a]

अनिवार्यम् बलम् तस्य बलैः बलवताम् अपि ॥ ३-४५-१४  
त्रिभिः लोकैः समुदितैः स ईश्वरैः स अमरैः अपि ।

बलवताम्	= of forceful ones	स ईश्वरैः स	= [headed by] their	समुदितैः	= coming in insurgency,
बलैः अपि	[Crowns,] by military forces, even	अमरैः अपि	lords, with, by gods, even	त्रिभिः लोकैः	of three, worlds [collectively]
तस्य बलम्	= his [Raama,] prowess,				
अनिवार्यम्	not, repressible.				

Let the most forceful Crowns with all their military forces, or, all of the gods together with their heads, why they, let all the three worlds put together come mutinously, whether jointly or severally, Raama prowess is irrestrainable. [3-45, 14b, 15a]

हृदयम् निर्वृतम् ते अस्तु संतापः त्यज्यताम् तव ॥ ३-४५-१५  
आगमिष्यति ते भर्ता शीघ्रम् हत्वा मृगोत्तमम् ।

ते हृदयम्	= your, heart, turn back	अयम्	= this]	तव संतापः	= your, anxiety, be divested
निर्वृतम्	[be diverted,] let it be			त्यज्यताम्	
अस्तु					
ते भर्ता	= your, husband	मृग उत्तमम्	= extraordinary, deer,	शीघ्रम्	= quickly, will come
		हत्वा	on killing	आगमिष्यति	back.

Hence, let your heart be diverted and anxiety divested, as your husband will be returning soon on killing that extraordinary deer. [3-45-15b, 16a]

न सस् तस्य स्वरो व्यक्तम् न कश्चित् अपि दैवतः ॥ ३-४५-१६  
गन्धर्व नगर प्रख्या माया तस्य च रक्षसः ।

सा तस्य	= that [voice,] his	व्यक्तम्	= it is evident	कश्चित्	= of some, gods, even, it
स्वरः न	[Raama,] voice, is not			दैवतः अपि	is not
				न	
केनचित्	= by someone	मायया कृत	= chicanery, it is made [mimicked voice]	सा	= that [voice]
तस्य रक्षसः	= his [Maareecha,] of demon, alone	गन्धर्व नगर	= celestial, city, similar,		
च		प्रख्या माया	magical [city.]		

Evidently it is not the voice of Raama, nor that of any other god, but someone mimicked that voice for chicanery, and that must be the illusory voice of that demon Maareecha, similar in effect to the magical city of gandharva-s usually created by magicians in general. [3-45-15b, 16]

Lakshmana has repeated the word gandharva nagara which he said to Raama. This magic is said as: गन्धर्व नगरम् प्रोक्तम् इन्द्रजालम् मनीषिभिः magic show of showing celestial cities by magicians.

न्यास भूता असि वैदेहि न्यस्ता मयि महात्मना ॥ ३-४५-१७  
रामेण त्वम् वरारोहे न त्वाम् त्यक्तुम् इह उत्सहे ।

वरारोहे	= oh, best lady	वैदेहि	= oh, Vaidehi	न्यासभूता	= entrustment, you are
महात्मना	= by great-souled one,	त्वम् मयि	= you, in me [in my se-	असि	
रामेण	by Raama	न्यस्ता	curity,] are entrusted	इह त्वाम्	= now, you, to leave,
				त्यक्तुम् न	not, I dare.
				उत्सहे	

And you are an entrustment, oh, best lady Vaidehi, as the great-souled Raama has entrusted you in my security, as such I do not dare to leave you off now. [3-45-17, 18a]

कृत वैराः च कल्याणि वयम् एतैः निशाचरैः ॥ ३-४५-१८  
खरस्य निधने देवि जनस्थान वधम् प्रति ।

कल्याणि	= oh, gracious one	देवि	= oh, lady	खरस्य निधने	= Khara, in elimination
जनस्थान	= Janasthaana, regard-	वयम् एतैः	= we are, with these,	कृत वैराः च	= became, adversaries,
वधम् प्रति	ing eradication of,	निशाचरैः	nigh-walkers		also.
	towards				

Oh, gracious lady, we have become the adversaries of these night-walkers insofar as the elimination of Khara and others, and concerning the eradication of Janasthaana. [3-45-18b, 19a]

राक्षसा विविधा वाचो व्यवहरन्ति महावने ॥ ३-४५-१९  
हिंसा विहारा वैदेहि न चिन्तयितुम् अर्हसि ।

वैदेहि	= oh, Vaidehi	महावने	= in great forests	हिंसा	= violence, swaggerers
विविधा वाचः	= various, voices, they	चिन्तयितुम्	= to bother about it, not,	विहाराः	in, demons
व्यवहरन्ति	put to use	न अर्हसि	apt of you.	राक्षसाः	

The demons are the swaggerers in violence in great forests and they will be employing various voices. Therefore Vaidehi, just do not bother about it. Thus Lakshmana advised Sita. [3-45-18b, 19, 20a]

लक्ष्मणेन एवम् उक्ता तु क्रुद्धा संरक्त लोचना ॥ ३-४५-२०  
अब्रवीत् परुषम् वाक्यम् लक्ष्मणम् सत्य वादिनम् ।

लक्ष्मणेन	= by Lakshmana, this	क्रुद्धा	= [Sita] became furious	संरक्त	= with bloodshot, eyes
एवम् उक्ता	way, she who is said,			लोचना	
तु	on her part				

सत्य	= actuality, advocate of	परुषम्	= rude, sentence, she
वादिनम्	- veracious, to Laksh-	वाक्यम्	spoke.
लक्ष्मणम्	mana	अब्रवीत्	

As for Sita, she became furious on hearing Lakshmana words of advice, and while her eyes are becoming bloodshot she spoke these rude sentences to that veracious Lakshmana. [3-45-20b, 21a]

अनार्यं करुणारंभं नृशंसं कुलपांसनम् ॥ ३-४५-२१  
अहम् तव प्रियम् मन्ये रामस्य व्यसनम् महत् ।

अनार्यः = = not, noble - debased	अ करुण = mercy, devoid of,	नृशंस = dreadful one
अनार्यः one	आरम्भ = starter of	
	दया प्रसक्ति	
कुलपांसनम् = dynasty, degrader of	रहितः	
	रामस्य = Raama, fatal, hardship	तव प्रियम् = to you, much liked
	महत्	- you derive pleasure
	व्यसनम्	thus
अहम् मन्ये = I, deem.		

You are a debased one devoid of mercy, thus a dreadful one, and a degrader of your dynasty, and I deem that you derive pleasure from fatal hardship to Raama. [3-45-21b, 22a]

The wording अनार्यः अकरुणारम्भं दया प्रसक्ति रहितः is as per the text of Govindaraja, while other mms have it as अकार्यं करुणारम्भं अकार्यं कारणारम्भं tarter for doing an untoward deed. From Sita viewpoint it is in wooing brother wife you are the starter of an untoward deed.

रामस्य व्यसनम् दृष्ट्वा तेन एतानि प्रभाषसे ॥ ३-४५-२२  
न एव चित्रम् सपत्नेषु पापम् लक्ष्मण यत् भवेत् ।  
त्वत् विधेषु नृशंसेषु नित्यम् प्रच्छन्नचारिषु ॥ ३-४५-२३

लक्ष्मण = oh, Lakshmana	रामस्य = Raama, hardship, hav-	तेन = by that reason [fatality
	व्यसनम् दृष्ट्वा = ing seen - on noticing	to Raama]
एतानि = all these [sermons]	प्रभाषसे = verily speaking [hold-	नित्यम् = always
	ing forth, haranguing]	
प्रच्छन्न = concealed - in cloak	चारिषु = those who are mov-	नृशंसेषु = regarding pitiless ones
and dagger way	ing ones - conducting	
	themselves	
त्वत् विधेषु = of your, kind	सपत्नेषु = in rivals [sapatni = also	पापम् भवेत् = sin, that exists - they
	means a co-wife, who	tend to commit sin
	is a natural enemy]	
इति यत् = [that which fact is	न चित्रम् एव = not, uncommon, in	
there,] that fact	that way - unsurpris-	
	ing.	

You are haranguing all these sermons only on noticing hardship to Raama. It is unsurprising that the pitiless ones and rivals of your kind, who always behave in a cloak-and dagger way, will tend to commit deadly sins, Lakshmana, and it is not uncommon. [3-45-22b, 23]

सुदुष्टः त्वम् वने रामम् एकम् एको अनुगच्छसि ।  
मम हेतोः प्रतिच्छन्नः प्रयुक्तो भरतेन वा ॥ ३-४५-२४

सु दुष्टः	= very, maleficent	त्वम् एकः	= you, singly	प्रति च्छन्नः	= covertly
मम हेतोः	= me, because of	भरतेन	= instigated, by Bharata	वा	= or
एकम्	= lone one, Raama, [who	प्रयुक्तः			
रामम्	= was coming to forest	वने	= into forest, you fol-		
	all alone]	अनुगच्छसि	lowed.		

You are verily maleficent for you have singly and covertly followed Raama, who started to forests all alone, or instigated by Bharata, only because of me. [3-45-24]

The covert operation of Lakshmana as instantly surmised by Sita is that, when one half-brother Bharata can snatch the kingdom from Raama, you, the other half-brother, can snatch away his wife, hence you have come with covert intentions, on your own, leaving all your kinsfolk. Or, Bharata wanted me too along with the kingdom, so he might have instigated you to fetch me for him, after Raama death, thus he covertly sent you alone.

तत् न सिद्ध्यति सौमित्रे तव अपि भरतस्य वा ।  
कथम् इन्दीवर श्यामम् रामम् पद्म निभेक्षणम् ॥ ३-४५-२५  
उपसंश्रित्य भर्तारम् कामयेयम् पृथक् जनम् ।

सौमित्रे	= oh, Soumitri	तव	= your	वा	= or that of
भरतस्य अपि	= of Bharata, even - whether	तत्	= that [thought, in-trigue]	न सिद्ध्यति	= not, achievable
पद्म निभ	= lotus, bright, eyed one	इन्दीवर	= blue-lotus, blue-black	रामम्	= such a Raama
ईक्षणम्		श्यामम्	= one [in complexion]	पृथक् जनम्	= another, commoner - person
भर्तारम्	= as husband	उप सम्	= nearby, well, sheltered		
		श्रित्य	= dependent on, put my faith only in my husband		
कथम्	= how, can I lust after -				
कामयेयम्	= long for - as husband.				

Whether this is an intrigue of yours or that of Bharata it is unachievable, Saumitri. How can I long for another commoner when I have put my faith only in the lotus-blue-complexioned and lotus-bright-eyed husband of mine, Raama? [3-45-25, 26a]



For how shall I, the chosen bride / Of dark-hued Raama, lotus-eyed, / The queen who once called Raama mine, To love of other men decline? - Griffith.

समक्षम् तव सौमित्रे प्राणान् त्यक्ष्यामि असंशयम् ॥ ४-५-२६  
रामम् विना क्षणम् अपि न एव जीवामि भू तले ।

सौमित्रे	= oh, Soumitri	तव समक्षम्	= in your, presence	प्राणान्	= lives, I discard if it
अ समंशयम्	= unmistakably	रामम् विना	= Raama, without, a mo-	त्यक्ष्यामि	comes to that
		क्षणम् अपि	ment, even for	भू तले न एव	= on earth, surface, not,
				जीवामि	thus, I live.

If that comes to that, I will just discard my life in your presence, Soumitri do not mistake it. I do not eke out an existence on this earth even for a moment without Raama. Thus Sita threatened Lakshmana. [3-45-26b, 27a]

इति उक्तः परुषम् वाक्यम् सीतया रोमहर्षणम् ॥ ३-४५-२७  
अब्रवीत् लक्ष्मणः सीताम् प्राञ्जलिः विजितेन्द्रियः ।

वि जित	= self-mortified one	लक्ष्मणः	= Lakshmana	सीतया	= by Sita
इन्द्रियः		रोम हर्षणम्	= hair, raising ones	परुषम्	= acerbic, words
इति	= in this way	प्राञ्जलिः	= with palms-adjoined,	वाक्यम्	
उक्तः	= he who is spoken to	सीताम्	to Sita, he spoke.		
		अब्रवीत्			

When that self-mortified Lakshmana is addressed in this way with hair-raising and acerbic words by Sita, he spoke to her suppliantly adjoining his palm-fold. [3-45-27b, 28a]

उत्तरम् न उत्सहे वक्तुम् दैवतम् भवती मम ॥ ३-४५-२८  
वाक्यम् अप्रतिरूपम् तु न चित्रम् स्त्रीषु मैथिलि ।  
स्वभावः तु एष नारीणाम् एषु लोकेषु दृश्यते ॥ ३-४५-२९

मैथिलि	= oh, Maithili	उत्तरम्	= reply, to say, not, I	भवती मम	= you are, to me, a god-
		वक्तुम् न	venture	दैवतम्	like
अप्रतिरूपम्	= [not, reflective in form,	उत्सहे		चित्रम् न	= surprising, it is not
अ प्रति	sentences,] matchless	स्त्रीषु तु	= in women, on their		
रूपम्	words - words in a		part		
वाक्यम्	class by themselves,				
	unseemly words				
एष	= this sort of [using	एषु लोकेषु	= in this, world, it is ob-		
नारीणाम्	grandiloquence,] for	दृश्यते	vious.		
स्वभावः तु	womenfolk, is the				
	nature of, on its part				

I do not venture to reply you Maithili, as you are like a deity to me. Women using words that are in a class by themselves is not at all surprising. This sort of bringing stilted words into play is the nature of women and it is obvious in the world. [3-45-28b, 29]

विमुक्त धर्माः चपलाः तीक्ष्णा भेदकराः स्त्रियः ।  
न सहे हि ईदृशम् वाक्यम् वैदेही जनक आत्मजे ॥ ३-४५-३०  
श्रोत्रयोः उभयोः मध्ये तप्त नाराच सन्निभम् ।

स्त्रियः	= women	विमुक्त धर्माः	= unbound, by rightness - etiquette of decency	चपलाः	= whimsical
तीक्ष्णाः	= cantankerous	स्वभावेन	= with such a nature]	भेद कराः	= vicissitudes, artificers of
जनक आत्मजे वैदेही	= Janaka , daughter, oh, Vaidehi	मे	= my]	उभयोः	= both, ears, in between
तप्त नाराच	= burnt, iron arrow, like	ईदृशम्	= this kind of, words	श्रोत्रयोः मध्ये	
सन्निभम्	[words]	वाक्यम्		न सहे हि	= not, bearable, indeed.

Women by their nature are unbound by the etiquette of decency, whimsical, cantankerous and they tend to become the artificers of vicissitudes, and oh, Vaidehi, the daughter of Janaka, indeed unbearable are this kind of words that are much the same as burnt iron arrows thrust in between my two ears. [3-45-30, 31a]

The role of women in bringing alterations in joint families, peaceful histories or even in transcending legends is evident in every culture.

महान्तो अपि हि भिद्यन्ते स्त्रीभिः अद्भिः इव अचलाः ।  
कामन्दक - लवण जलान्ता नद्यः स्त्री भेदान्तानि बन्धु हृदयानि । प्राचीन स्मृति - द्रुक् -

They, the women, may be great beings but they tear asunder hearts, like oceans tearing great mountains. Lakshmana is not eye-to-eye with Sita and he is going on listening all her accusations with his two ears. And in between his two ears his conscience is there which is not permitting him to tolerate these words, yet he is tolerating.

उपशृण्वन्तु मे सर्वे साक्षिनो हि वनेचराः ॥ ३-४५-३१  
न्याय वादी यथा वाक्यम् उक्तो अहम् परुषम् त्वया ।

न्याय वादी	= conscientiously, [al- though] reasoning	अहम्	= I am	त्वया	= by you
यथा	= as to how	परुषम्	= bitter, words, spoken to for such one like me	मे	= to me
साक्षिनः	= corroborators	वाक्यम्		उप शृण्वन्तु	= closely, hear
हि	= indeed.	उक्तः			
		सर्वे वने चराः	= all of the, forest- itiner- ants - sylvan deities		

Let all of the forest-itinerants indeed listen as to how you are addressing me with bitter words, though I am reasoning with you conscientiously, and let them become my corroborators for the sake of justice. [3-45-31b, 32a]

धिक् त्वाम् अद्य प्रणश्यन्तीम् यन् माम् एवम् विशङ्कसे ॥ ३-४५-३२  
स्त्रीत्वात् दुष्ट स्वभावेन गुरु वाक्ये व्यवस्थितम् ।

त्वाम् धिक्	= upon you, fie	स्त्रीत्वात्	= by faminality	दुष्ट स्वभावेन	= with acrimonious, temper
त्वम्	= you	अद्य गुरु वाक्ये व्यवस्थितम्	= presently, mentor, ordinance, one who is abiding in	माम्	= me
यत्	= by which [impulsive, hot-headed] reason	एवम् विशङ्कसे	= in this way, you are - verily, mistrusting by that crotchety alone	प्रणश्यन्तीम्	= you will ruin -

say, may God damn you - but not actual perish or ruination, a sort of exasperated expression. Fie upon you, you are acrimoniously tempered owing to your faminality, and by which impulsive reason you mistrust me who am presently abiding in my brother order, may God damn you for that crotchety. [3-45-32b, 33a]

गमिष्ये यत्र काकुत्स्थः स्वस्ति ते अस्तु वरानने ॥ ३-४५-३३  
रक्षन्तु त्वाम् विशालाक्षि समग्रा वन देवताः ।

वर आनने	= oh, one with best visage	काकुत्स्थः यत्र विशालाक्षी	= Kakutstha Raama, where he is to there oh, broad-eyed one	गमिष्ये	= I will go
ते स्वस्ति अस्तु	= to you, safe, betides [you be blest]			त्वाम् समग्राः वन देवताः रक्षन्तु	= you, all of the, forest, divinities, may protect.

I am going there where Raama is, oh, lady with best visage, you be blest, and oh, broad-eyed one, let all of the forest deities protect you. [3-45-33b, 34a]

निमित्तानि हि घोराणि यानि प्रादुर्भवन्ति मे ।  
अपि त्वाम् सह रामेण पश्येयम् पुनरागतः ॥ ३-४५-३४

घोराणि यानि निमित्तानि	= dangerous ones, which of those, forebodings	प्रादुर्भवन्ति	= are bidding fair; gauging by them	पुनः आगतः	= again, who has come back - on my return
त्वाम् रामेण सह इति एतत्	= you, along with, Raama thus, that - that matter	अपि पश्येयम् न जानामि	= even, can I see - can I see you again? not, I know	न वा जनक आत्मजे वैदेही	= not, or Extra foot obtaining in other mms: oh, Janaka, daughter, Vaidehi.]

Gauging by those dangerous forebodings that are now bidding fair, can I to see you again along with Raama on my return, or not? That I do not know. Thus Lakshmana spoke to Sita. [3-45-34b, c]

Lakshmana is repeatedly addressing Sita as a broad-eyed-lady, suggesting that though you have broad-eyes, but your mental perception is not that broad as your eyes are belying your faculties. And as the daughter of Janaka, that is the daughter of a judicious person, yet unable to discriminate. And as Vaidehi that is, one coming from Videha province. Videha also means without body. You are some supernatural, yet that demon beguiled you, so on.

Lakshmana said Sita be lost in desolation...in the first instance and further said that she be blest...and seeks the help of pastoral divinities to protect Sita in his absence. This appears self-contradictory on the part of Lakshmana. But it is held correct, for he uttered derogatory words in the first instance as a vexed person and then, on knowing what that is suddenly uttered by him, he is correcting himself in saying that he be blest...He wished her to prosper as she belongs to Raama. Whatever belongs to Raama that cannot be ridiculed, especially his mother-like elder sister-in-law.

लक्ष्मणेन एवम् उक्ता तु रुदती जनकाअत्मजा ।  
प्रत्युवाच ततो वाक्यम् तीव्रम् बाष्प परिप्लुता ॥ ३-४५-३५

लक्ष्मणेन एवम् उक्ता तु बाष्प परि प्लुता	= by Lakshmana, thus, she who is said, on her part tears, overly, overwhelm- ing her	जनक आत्मजा ततः	= Janaka daughter = then	रुदती तीव्रम् वाक्यम् प्रति उवाच	= wailing = curt, sentence, in re- ply, said.
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When Lakshmana spoke to that wailful daughter of Janaka, she on her part spoke this curt sentence to him, while tears whelmed her to a fault. [3-45-35]

गोदावरीम् प्रवेक्ष्यामि हीना रामेण लक्ष्मण ।  
आबन्धिष्ये अथवा त्यक्ष्ये विषमे देहम् आत्मनः ॥ ३-४५-३६

लक्ष्मण गोदावरीम् प्रवेक्ष्यामि अथवा	= oh, Lakshmana = in Godavari, I plunge myself = or, else]	रामेण अथवा विषमे	= with Raama = or else = from heights	हीना विना आ बन्धिष्ये आत्मनः देहम् त्यक्ष्ये	= deprived of [devoid of] = tie myself [I hang, string up myself] = my, body, I give up.
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Without Raama I plunge myself in River Godavari, or else I string up myself, or discard this body of mine from heights...Thus Sita started to vent out her feelings. [3-45-36]

पिबामि वा विषम् तीक्ष्णम् प्रवेक्ष्यामि हुताशनम् ।  
न तु अहम् राघवात् अन्यम् कदाअपि पुरुषम् स्पृशे ॥ ३-४५-३७

अहम् तीक्ष्णम् विषम् पिबामि	= I, deadly, poison, I drink	वा	= or	हुत अशनम् प्रवेक्ष्यामि	= into Ritual-fire [rather - flaring fire,] I enter
तु	= but	राघवात् अन्यम् पुरुषम्	= than Raghava, other, person	कदा अपि	= never, even
ओर् पदा अपि	= with foot, at least]	न स्पृशे	= not, going to touch.		

I drink deadly poison, or I enter a flaring fire, but I will never touch another man other than Raghava.

[3-45-37]

With regard to touching another man, some texts say the word कदापि never and some पदा अपि by foot, even. I do not touch any other man even with my foot. This signifies marriage. In marriages there is a custom for the newly weds, like handshake and pressing toes of one another, in order to acclimatise one with the other body touch. Here, if this पादा अपि is taken as that custom in marriages. Thus she says that in the process of marriages such foot-pressing of bride and bridegroom occurs, hence I do not wish to undergo such situations. As such, this is not mere touching someone with her foot.

These intimidations of Sita that she will commit suicide by consuming poison, hanging, plunging in river, self-immolation etc., are not new to Sita or to any woman, under these irksome situations. She is giving many alternatives for suicide and the last one is self-immolation. If she is not going to die by hanging herself, or by consuming poison, or by drowning in river, then the question of self-immolation comes up. But she lists all of them in her anguish for Raama. With the same impetuosity she jumps into fire in the episode of अग्नि प्रवेशनम् after war, when Raama belittles her. There also, she orders the very same Lakshmana to arrange pyre for her, disregarding her own accusations made at Lakshmana, at this situation.

इति लक्ष्मणम् आश्रुत्य सीता दुःख समन्विता ।  
पाणिभ्याम् रुदती दुःखाद् उदरम् प्रजघान ह ॥ ३-४५-३८

सीता इति लक्ष्मणम् आश्रुत्य दुःखात्	= Sita, in this way, Lak- shmana, made to hear [declaring] = owing to agony - ago- nisingly	दुःख समन्विता	= anguish, along with	रुदती	= while weeping bitterly
		पाणिभ्याम्	= with both hands	उदरम् प्र जघान ह	= belly, forcefully bat- tered, indeed.

Sita on declaring to Lakshmana in this way, she who is anguished and weeping bitterly, then started to smite her belly with both of her palms in a heightened agony. [3-45-38]

ताम् आर्त रूपाम् विमना रुदन्तीम्सौमित्रिः आलोक्य विशाल नेत्राम् ।  
आश्वासयामास न चैव भर्तुः तम् भ्रातरम् किञ्चित् उवाच सीता ॥ ३-४५-३९

सौमित्रिः	= Soumitri	वि मना	= without, cheer [cheerless one]	आर्त रूपाम्	= one agonised, in her aspect
रुदन्तीम्	= [who is] bitterly weeping	ताम्	= at her	विशाल	= at broad, eyed one
आलोक्य	= on observing	आश्वासयामास	= tried to cheer her up but	नेत्राम्	[Sita]
भर्तुः	= to husband, brother	तम्	= to him	सीता	= Sita
भ्रातरम्	[brother of her husband - to Lakshmana]			किञ्चित् न	= a little, did not, speak,
				उवाच च एव	also, thus [even then.]

Observing the agonised aspect of Sita that cheerless Saumitri started to cheer her up by repeatedly informing that her husband Raama will come soon. Even then Sita has not spoken in the least to the brother of her husband, and maintained a silence of antipathy. [3-45-39]

ततः तु सीताम् अभिवाद्य लक्ष्मणः कृत अन्जलिः किञ्चिद् अभिप्रणम्य ।  
अवेक्षमाणो बहुशः स मैथिलीम् जगाम रामस्य समीपम् आत्मवान् ॥ ३-४५-४०

ततः तु	= then, but	आत्मवान्	= self-respectful, Lakshmana	सीताम्	= Sita, holding in reverence
कृत	= making, palm-fold	लक्ष्मणः		अभिवाद्य	
अन्जलिः		किञ्चित्	= a little, in fore - going	बहुशः	= repeatedly, at Maithili,
		अभि प्रणम्य	= to he fore, revered - semi-salute	मैथिलीम्	looking back [checking up]
सः रामस्य	= he, Raama, proximity,			अवेक्षमाणः	
समीपम्	proceeded to.			अन्वीक्ष्यमाणः	
जगाम					

But then, holding Sita in usual reverence that self-respectful Lakshmana briefly came to her fore making a reverential palm-fold that briefly, and then he proceeded to the proximity of Raama, while repeatedly looking back at that lonely lady in the thick of forest. [3-45-40]

Till now Lakshmana is at her behind or at her sideways, as he usually stands a foot behind Raama or Sita, and now came to her fore to revere her विस्र-विस्र and made a semi-salute, i.e., briefly and briskly adjoined and disjoined his palms, without bringing the joined palms up to his heart or his face. Bringing the folded palms up to one own heart is suggestive of pouring forth one own heart at the other, which is known in prayers as इन्गो मनुस् अन्ते पेचुस् and if it is lifted up to forehead, it is suggestive of concentrating with whole of the mind,

and if hands are totally lifted into air it is for the god unknown. But here this इन्गोरे मनुस् is neither अन्ते पेत्तुस् इन्फ्र पेत्तुस् nor सुप्र अब्दोमेन् but a quick gesture. He is performing अन् इष्ट नमस्कार un, interested, greeting...a half-hearted gesture like a cold-handshake rather than a warm one because he is now sent by her compulsively and compulsorily.

Sheetha tongue-lashing

Indian woman is no sacred cow. For that matter, no woman is of that kind, unless compulsorily conditioned to be like that. A woman can be said as cow-faced-tigress, as: गो मुख व्याघ्र [not in dissent.] She prowls, growls and howls at others if her interests are contradicted. Thus, Sita is not only a sacred cow but also a shrewd lioness-princess, and her rash talking is not new or instantaneous at this place alone. She said something against Kaikeyi with Sumantra, which, Sumantra does not report to Kausalya in Ayodhya Kanda, chapter 60, and verse 14. One full chapter, Aranya Kanda of 9th is catered to Sita haranguing Raama, when Raama wanted to wage an unprovoked war. She does not spare even her own husband, if the contemplated deed is contrary to her thinking, and because she is countering her own husband she includes a saving clause, I have spoken in all my womanliness...it is up to you to decide.... otherwise it will be a straight tongue-lashing. Thus talking riff-raff with Lakshmana is no great surprise.

Further, she is angering through perplexity caused by the hearing a help cry similar in tone with her husband voice: भर्तृ आर्त स्वर सदृशम् आक्रन्दनम् आक्रण्य विदीर्णं हृदया हृदय दयितु प्रेम्णा कर्तव्यम् अजानना जानकी - - - सम् उत्पन्न कोपया सीतया - भाषितम् - द्रक् Sita said मम हेतोः प्रतिचक्षः for me you are covertly behaving...and Lakshmana, who is famous for his rashness also said to Sita तीक्ष्णा भेदकराः स्त्रियः women are the severe wreckers...of households, kingdoms etc., remembering Sage Agastya saying in Aranya, Ch. 13 verse 6: With the dangling of hundreds of streaks of thunderbolt and also a weapon incisiveness, and also with the speediness of an eagle and wind gust, the women are conformable...

Besides, Sita vowed to offer many oblations to Ganga, when crossing that river to enter the deep of forests in Ayodhya II, Ch. 52, verses 87-90: सुरा घट सहस्रेण माम्स भूत ओदनेन च यक्ष्यामि अहम् I will offer thousand pots of liquor, meaty food, if, my husband and I return safely...Even though Shiromani Vyaakhya says that these are not liquor pots or it is not the meat food, yet they are some offerings to be made by Sita to Ganga, if they return. She uses many if clauses while praying thus, for the safety of her husband. What will become of them,

if Raama life itself is at stake?

Here, both Sita and Lakshmana, are accusing each other. It is not reiterated elsewhere in Raamayana, and hence some say that this episode is an interpolation. Can these two go on narrating this scandalous dialogue to somebody, detailing how each accused the other...is the ensuing question. This episode has happened in between these two and it does not merit a discussion with somebody else, because such a discussion will attract many च च -s, and चि चि- -s for Sita, hence this is neither an interpolation nor a repeatable episode.

Then the commentator concludes in saying that each of them is right in his/her way and in emotion, situation and portent. सीता वचनस्य भर्ति आर्तं शब्दं श्रवणं सम्जातं खेदं वशेन आपदि रामो अवश्यम् सम्रक्षणीय इति एतत् अभिप्रायकत्वात्। लक्ष्मण वचनम् अपि अयुक्तं तर सीता वचनं श्रवणं जनितं कोपं वशेन प्रवृत्तम्। अगस्त्य वचनम् तु स्वतः सरला सीता इति अभिप्रायकम् इति न विरोधः - - दुक्

Later, Sita repents for her rash talk with Lakshmana in yuddha kaaNDa, Ch. 113, verses 40, 45-46, saying:

भाग्य वैषम्यं दोषेण पुरस्तात् दुष्कृतेन च।  
मया एतत् प्राप्यते सर्वम् स्व कृतम् हि उप्भुज्यते॥  
पापानाम् वा शुभानाम् वा वधार्हानाम् अपि वा।  
कार्यम् कारुण्यम् आर्येण न कश्चित् न अपराध्यते॥

When my fate is against me, and when my earlier sins [of finding fault with Lakshmana,] have acquired this [incarceration in Lanka...] one has to reap the results of one own faults...a sinner, or a do-gooder, or one undergoing a capital punishment shall be treated kindly...who is he/she that does not offend ...

These are the very same words of Sugreeva in Kishkindha, Ch. 36, verse 11: Either in faith or in friendliness if I have overstepped, in the least, that may be pardoned for I am an attendant of yours ...for, none is unoffending...All this culminates into the saying to err is human ...

On the other hand, in the perspective of mythology, the time has come for Sita to go to Lanka, in order to effectuate her curse to Ravana as Vedavati, where Vedavati cursed Ravana, I will be the root cause for your total elimination...as Sita...For such a transit, Raama shall go away from her, for that she wanted that golden deer and as a good husband Raama ran after it. But this security guard is an obstinate obstacle than Raama and he will not go away from here, because he has to keep custody of his brother's entrustment. Unless such unbearable words are spoken to a self-respectful person like Lakshmana, he does not stir out. To stop his



leeching onto her, she had to talk in an abnormal way, which made him to go away, though reluctantly, and which paved the way for Ravana entry. If the Golden Deer is not there, Raama will not go, if Raama voice is not heard Lakshmana cannot be sent, and if Lakshmana does not go, Ravana will not come...then a blemish called anavasthaa doSha -- ad infinitum...occurs to Raamayana. If we do not mind to end Raamayana in that way, Ravana will be ruling high, even today...

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचचत्वारिंशः सर्गः ॥

Thus completes 45<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 46 Sarga 46 - षड्वारिन्शः सर्ग

## Ravana Praises Seeta'S Beauty

Introduction -

Ravana praises Sita beauty by extolling every limb of hers, though he enters like a Brahman sanyaasi, a friar. He indulges in a most untoward laudation that is unbecoming for a saintly and elderly almsman. Unable to refute him, because he is in such a pious garb, she had to invite him as an untimely guest.

तया परुषम् उक्तः तु कुपितो राघव अनुजः ।  
स विकांक्षन् भृशम् रामम् प्रतस्थे न चिरात् इव ॥ ३-४६-१

तया	= by her [Sita]	परुषम्	= rudely, who is spoken	सः राघव	= he, Raghava, younger
कुपितः	= is infuriated	उक्तः	to [Lakshmana]	अनुजः	brother
न चिरात् इव	= not, lately [at once]	भृशम्	= very much	वि कान्क्षन्	= verily, yearning [to see Raama]
		रामम्	= towards Raama, jour- neyed.		

Raghava younger brother Lakshmana is very much infuriated at Sita who spoke to him rudely, as such he journeyed towards Raama at once as though he is yearning to see Raama immediately, albeit his heart wanted him to stand guard to Sita. [3-46-1]

तदा आसाद्य दशग्रीवः क्षिप्रम् अंतरम् आस्थितः ।  
अभिचक्राम वैदेहीम् परिव्राजक रूप धृक् ॥ ३-४६-२

अन्तरम्	= interval [opportunity,] आस्थितः	दश ग्रीवः	= ten, throated [headed one, Ravana]	तदा आसाद्य	= then, on getting it - op- portunity
परि व्राजक	= roundabout, moving [Brahman] sanyaasi [meandering friar]	रूप धृक्	= aspect, adopting धृत् [wearing]	क्षिप्रम्	= quickly
वैदेहीम्	= to Vaidehi, moved to- wards - approached.				

Quickly taking hold of intervallic time then the ten-headed Ravana approached Vaidehi adopting an aspect of a sanyaasi, a meandering Brahman friar. [3-46-2]

श्लक्ष्ण काषाय संवीतः शिखी चत्री उपानही ।  
वामे च अंसे अवसज्य अथ शुभे यष्टि कमण्डलू ॥ ३-४६-३  
परिव्राजक रूपेण वैदेहीम् अन्ववर्तत ।

अथ	= now	श्लक्ष्ण काषाय	= smooth [silky,] saffron, enwrapped in	शिखी	= with tufted head-hair
		सम्वीतः तत्			
		परिव्राजकः	[cloaked in] [that sanyaasi is]		
चत्री	= with an umbrella	उपानही	= with [wooden] sandals	वामे अम्से	= on left, shoulder
शुभे यष्टि	= auspicious, sanyaasi shaft, handy water-vessel	अवसज्य	= arranged [hooked - water vessel hooked to hand-shaft]	परिव्राजक रूपेण	= with meandering sanyaasi, mien
वैदेहीम्	= towards Vaidehi, approached to.				

That sanyaasi is now cloaked in smooth silky saffron, his head-hair is neatly tufted, sandals are wooden, umbrella is on right shoulder, and on his left shoulder a shaft of sanyaasi is shouldered, onto which his handy water vessel is hooked, and he proceeded towards Vaidehi in a mien of meandering sanyaasi. [3-46-3, 4a]

There are many dress rules to a सन्यसि the Hindu sanyaasi where the main items are, as said by Sage Angirasa:

ब्रह्म सूत्रम् त्रिदण्डम् च वस्त्रम् जन्तु निवारणम्।  
शिक्यम् पात्रम् वृषीम् चैव कौपीनम् कटि वेष्टितम्

acred thread, three-shafts, saffron clothing, deerskin, handy water vessel, grass-mat, loin-cloth, girdle-cloth... by these he will be known as a real sanyasi Hindu sanyaasi. Out of all these items, the shafts make a difference. Vaishnavaites sanyaasi-s handle three shafts tied into one, and the three are symbolic to cit, acit, iishvara animate, inanimate, and lord... and on this Manu says वाक् दण्डः च मनो दण्डः काय दण्डः तथैव च। यस्य एते निहिता बुद्धौ स त्रिदण्डी च उच्यते the word दण्ड means repressing, suppression, control... thus a sanyaasi has to control his speech, mind, and body... by that alone he is renowned as sanyasi... Manu. As such, Ravana is in the getup of an unmistakable Brahman sanyaasi, with an unbridled tongue.

ताम् आससाद अतिबलो भ्रातृभ्याम् रहिताम् वने ॥ ३-४६-४  
रहिताम् सूर्य चन्द्राभ्याम् संध्याम् इव महत् तमः ।

अति बलः	= great-mighty - Ravana	वने	= in forest, two brothers, without - she who is - Sita	ताम्	= her
सूर्य	= sun, moon [either of them,] without	भ्रातृभ्याम्			
चन्द्राभ्याम्		रहिताम्			
रहिताम्		सन्ध्याम्	= [lively] eventide	महत् तमः	= great, darkness - overpowering an evening
इव	= like	Ravana	आससाद	reached.	

As with a pitchiest gloom overcoming the sunless and moonless lively eventide, that great-mighty Ravana came over to Vaidehi in that forest, when she is without two of the brothers, namely Raama and Lakshmana.

[3-46-4b, 5a]

ताम् अपश्यत् ततो बालाम् राज पुत्रीम् यशस्विनीम् ॥ ३-४६-५  
रोहिणीम् शशिना हीनाम् ग्रहवत् भृश दारुणः ।

ततः	= then	भृश दारुणः	= extremely, sinister [planet, as well as Ravana]	यशस्विनीम्	= glorious one
राज पुत्रीम्	= king, daughter - princess	बालाम्	= of young age - youth- ful one	ताम्	= her [at Sita]
शशिना	= by Moon, devoid of, at	ग्रहवत्	= like a [bad] planet	यथा	= as with]
हीनाम्	Star Rohini				
रोहिणीम्					
अपश्यत्	= [Ravana] has seen.				

As a sinister planet looks over Star Rohini when she is devoid of Moon, that extremely sinister Ravana then looked over the glorious and youthful princess Sita. [3-46-5b, 6a]

Rohini is the principle star and dear wife of the Moon will be in lunar asterism of the same name, and when she comes in the view of planets like Saturn and Mars astrology predicts earthly havocs. Hence, Ravana is compared with such a planet and Sita with Rohini.

तम् उग्रम् पाप कर्माणम् जनस्थान गता द्रुमाः ॥ ३-४६-६  
संदृश्य न प्रकम्पन्ते न प्रवाति च मारुतः ।

उग्रम् पाप	= Ravana who is with - ferocity, with iniqui- tous, activities	तम् समृश्य	= him, on observing	जनस्थान	= in Janasthaana, gone
कर्माणम्				गता द्रुमाः	in [existing in,] trees
न प्र कम्पन्ते	= are not, in full, sway	मारुतः च	= wind, also	न प्र वाति	= not, in full, swing.

On observing ferocious Ravana whose activities are iniquitous, the trees of Janasthaana are not in full sway, nor the wind is in full swing. [3-46-6b, 7a]

शीघ्र स्रोताः च तम् दृष्ट्वा वीक्षन्तम् रक्त लोचनम् ॥ ३-४६-७  
स्तिमितम् गन्तुम् आरेभे भयात् गोदावरी नदी ।

शीघ्र स्रोताः	= rapid, with onrushes, च also	गोदावरी नदी	= Godavari, river	रक्त	= with bloodshot, eyes,
				लोचनम्	one who is looking
				वीक्षन्तम्	about
तम् दृष्ट्वा	= him, on seeing	भयात्	= from fright	स्तिमितम्	= quietly, to go [to rush off,] started to.
				गन्तुम्	
				आरेभे	

On seeing him who is seeing with his bloodshot eyes, River Godavari too is frightened and started to rush off quietly, whose onrush will be rapid otherwise. [3-46-7b, 8a]

The reaction of the trees, wind, and river is as said by gods to Brahma in Bala Kanda, at 1-15-10: Surya, the Sun will not verily parch Ravana. Maarutha, the Air will not surge at his sides. On seeing Ravana, the lord of the undulating, drifting waves, Ocean... will not pulsate either, and will hide the undulating waves, for the waves are his wives, and Ravana may abduct them... like Sita.

रामस्य तु अंतरम् प्रेप्सुः दशग्रीवः तत् अंतरे ॥ ३-४६-८  
उपतस्थे च वैदेहीम् भिक्षु रूपेण रावणः ।

रामस्य तु	= Raama, but - some [lapse or the other]	अन्तरम्	= lapse - misstep, wait-	दशग्रीवः	= ten, throated one -
रावणः	= Ravana	प्रेप्सुः	ing for		Decahedron
वैदेहीम्	= to Vaidehi neared.	तत् अन्तरे	= in that, meanwhile	भिक्षु रूपेण	= sanyaasi, in the getup of
उपतस्थे					

In the meanwhile the Decahedron demon Ravana, who is all the while waiting for some lapse of Raama, neared Vaidehi in the getup of a sanyaasi. [3-46-8b, 9a]

अभव्यो भव्य रूपेण भर्तारम् अनुशोचतीम् ॥ ३-४६-९  
अभ्यवर्तत वैदेहीम् चित्राम् इव शनैश्चरः ।

अ भव्यः	= not, proper - disgraceful Ravana	भर्तारम्	= of husband, who	भव्य रूपेण	= proper, in mien [graceful mien of a Brahman almsman]
शनैः चरः	= slower, mover - slow moving Saturn	अनुशोचतीम्	is thinking over, to		
		वैदेहीम्	Vaidehi	अभ्यवर्तत	= made advances to.
		चित्राम् इव	= to Star Citra, as with		

That disgraceful Ravana made advances in a graceful mien of Brahman almsman to Vaidehi who is thinking over her husband, like the slow moving Saturn making advance to Star Citra which will be ominous. [3-46-9b, 10a]

सहसा भव्य रूपेण तृणैः कूप इव आवृतः ॥ ३-४६-१०  
अतिष्ठत् प्रेक्ष्य वैदेहीम् राम पत्नीम् यशस्विनीम् ।

कूपः तृणैः	= wellspring, by grass, shrouded, like	भव्य रूपेण	= decent, in getup, enshrouded [Ravana]	यशस्विनीम्	= admirable, Raama,
आवृतः इव		आवृतः		राम पत्नीम्	wife of, Vaidehi
प्रेक्ष्य	= seeing her [leering her]	सहसा	= in a trice, stood - in her	वैदेहीम्	
		अतिष्ठत्	fore.		

Like a wellspring shrouded by grass, enshrouded in a decent getup of a Brahman friar, in a trice Ravana leer-ingly stood before of Vaidehi, the admirable wife of Raama. [3-46-10b, 11a]

This idiomatic usage of तृण कूप which draws upon straw, is held high by Dr. Satya Vrat, which is repeated often in Raamayana. He says Probably Kalidasa too was inspired by this very expression of Valmiki when he put it in the mouth of Shakuntala as she was being repudiated by Dushyanta: को अन्यो धर्म कन्चुक प्रवेशिनः तृण कूप उपम अस्य तव अनुकारि भविष्यति - अभिज्ञान शाकुन्तलम् Act 5.

तिष्ठन् संप्रेक्ष्य च तदा पत्नीम् रामस्य रावण ॥ ३-४६-११  
 शुभाम् रुचिर दन्त ओष्ठीम् पूर्ण चन्द्र निभ आननाम् ।  
 आसीनाम् पर्णशालायाम् बाष्प शोक अभिपीडिताम् ॥ ३-४६-१२  
 स ताम् पद्म पलाश अक्षीम् पीत कौशेय वासिनीम् ।  
 अभ्यगच्छत वैदेहीम् हृष्ट चेता निशा चरः ॥ ३-४६-१३

तदा	= then	रावणः	= Ravana	रामस्य	= at Raama, wife
तिष्ठन् सम्	= while standing, eyed	हृष्ट दुष्ट चेता	= gladdened [wicked,] hearted one	पत्नीम्	
प्रेक्ष्य		रुचिर दन्त	= having fine, teeth, lips	सः निशा	= he, night, walker [Ra-
शुभाम्	= at her - auspicious one	ओष्ठीम्		चरः	vana]
		बाष्प शोक	= tears, lamentation, tor-	पूर्ण चन्द्र	= full, moon, shiny, vis-
		अभिपीडिताम्	tured by	निभ	aged one
पर्ण	= in straw, cottage, who	ताम्	= at her, Vaidehi, ap-	आननाम्	
शालायाम्	is seated	वैदेहीम्	proached.	पद्म पलाश	= lotus, petal, eyed one
आसीनाम्		अभ्यगच्छत		अक्षीम्	
पीत कौशेय	= ochry, silks, wearing				
वासिनीम्					

While standing before her then Ravana eyed at the auspicious wife of Raama, whose lips and teeth are fine, visage is shiny like a full moon, and who is presently tortured by her tearful lamentation and sitting in the straw-cottage, and he approached that lotus-petal eyed Vaidehi who is dressed in ochry silks, as that night-walker is gladdened at his heart for her solitude. [3-46-11b, 12,13]

दृष्ट्वा काम शर आविद्धो ब्रह्म घोषम् उदीरयन् ।  
 अब्रवीत् प्रश्रितम् वाक्यम् रहिते राक्षस अधिपः ॥ ३-४६-१४

काम शर	= Love-god, arrows, hit	राक्षस	= demons, king of	दृष्ट्वा	= on seeing - her, Sita
आविद्धः	by	अधिपः		प्र श्रितम्	= well, mannered, sen-
ब्रह्म घोषम्	= Vedic-hymns [said by	जन रहिते	= [people,] without, [to	वाक्यम्	tences, spoke.
उदीरयन्	Brahma,] resonances, uttering [resonating]		one without compan-	अब्रवीत्	
			ions, to Sita in solitari-		
			ness]		

He who is hit by the arrows of Love-god that king of demons Ravana, on seeing Sita entered resonating the resonances of Vedic-hymns as precursory in seeking alms, and spoke these well-mannered sentences to her who is in solitariness. [3-46-14]

ताम् उत्तमाम् त्रिलोकानाम् पद्म हीनाम् इव श्रियम् ।  
विभ्राजमानाम् वपुषा रावणः प्रशशंस ह ॥ ३-४६-१५

त्रि लोकानाम्	= in three, worlds	उत्तमाम्	= excellent one [Sita]	पद्म हीनाम्	= Divine-lotus, devoid
वपुषा	= with body [beauty of	ताम् रावणः	= her, Ravana, ac-	श्रियम् इव	of, Goddess Lakshmi,
विभ्राजमानाम्	body, ] beaming forth	प्रशशंस ह	claimed, really.		[just] like

Ravana really acclaimed her who is an excellent one in all the three worlds, beaming forth with the beauty of her body, and who is like Goddess Lakshmi but for Divine-lotus as Her settle, for Sita is devoid of her settling, namely Raama. [3-46-15]

का त्वम् कांचन वर्ण आभे पीत कौशेय वासिनि ।  
कमलानाम् शुभाम् मालाम् पद्मिनी इव च विभ्रती ॥ ३-४६-१६

कान्चन वर्ण	= oh, one with - gold,	पीत कौशेय	= ochry, in silks,	पद्मिनी इव	= lotus-tendrils, like, of
आभे	glitter, glittering	वासिनि	silkened	कमलानाम्	lotuses
शुभाम्	= divine, garland [you	का त्वम्	= who, you are.		
मालाम्	wear]				
विभ्रती					

Glittering like the glitter of gold, silkened in ochry silks, you are like a lotus-tendrils garlanded with divine lotuses as your ensemble, who are you? Thus Ravana started addressing Sita [3-46-16]

The beautiful outfits on this lotus-stalk like Sita are her मुख कमल नेत्र कमल कर कमल पाद कमल ... lotus-eyes, lotus-face, lotus-stalk like hands and lotus-feet and other limbs... The word पद्मिनी also means a lake besides the runner of lotus plant. The first compound is also read as: रौप्य कान्चन आभा meaning hining like silver and gold... but it is in limited mms and with very limited use.

ह्रीः श्रीः कीर्तिः शुभा लक्ष्मीः अप्सरा वा शुभ आनने ।  
भूतिर् वा त्वम् वराअरोहे रतिर् वा स्वैर चारिणी ॥ ३-४६-१७

शुभ आनने	= oh, rosy, faced one	वरारोहे	= oh, curvacious one	त्वम्	= [are] you
ह्रीः कीर्तिः	= [personified] Re-	शुभा लक्ष्मीः	= felicitous, Lakshmi, or	अप्सरा	= or [nymphal] apsara
श्रीः	spect, or Renown, or	वा			
	Resplendence				

भूतिः वा	= or Benefactress, or	स्वैर चारिणी	= or self, moving [motivated woman]	रतिः वा	= Rati, or.
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Oh, rosy faced one, are you the personified numen of Respect, Renown or Resplendence, or the Felicitous Lakshmi herself, or oh, curvaceous one, are you a nymphal Apsara, or the numen of Benefactress, or a self-motivated woman, or Rati Devi, the consort of Manmatha, the Love God. [3-46-17]

These three attributes are as informed by gods to Vishnu about the three wives of Dasharatha at 1-15-20, as:   
 ह्री ःऋल्लेख virtue, modesty, uprightness... श्री श्रीकार affluence, prosperity and also suggestive of resplendence, radiance of that prosperity or effluence and कीर्ति fame, renown, glory... a भूति विभूति is accordance, give-all, fortune. The ash applied on forehead in worships is to be applied with a verse भूतिर् भूतिकर् ईश्वरी॥ and for each of these attributes, a presiding deity is there with the same name. Here the ह्री is also taken to mean भू देवि Mother Earth another wife of Vishnu. The addressing वरारोहे etc., are the attributes of the addressees as a beautiful woman in the group of: वरारोहा मत्त काशिनी उत्तमा वर वर्णिनी - अमर कोश

समाः शिखरिणः स्निग्धाः पाण्डुरा दशनाः तव ।  
 विशाले विमले नेत्रे रक्तान्ते कृष्ण तारके ॥ ३-४६-१८

तव दशनाः	= your, teeth	समाः	= are evenly	शिखरिणः	= have tips like jasmine buds
स्निग्धाः	= smooth	पाण्डुरा	= whitely	नेत्रे विशाले	= eyes, broad, spotless
रक्त अन्ते	= red, at ends	कृष्ण तारके	= black, starred [irises, pupils are black.]	विमले	

Your teeth are evenly, smooth and their tips are like jasmine buds, and your whitish broad eyes are spotless, reddish at ends, and pupils are black. [3-46-18]

विशालम् जघनम् पीनम् ऊरू करि कर उपमौ ।  
 एतौ उपचितौ वृत्तौ संहतौ संप्रगल्भितौ ॥ ३-४६-१९  
 पीन उन्नत मुखौ कान्तौ स्निग्ध ताल फल उपमौ ।  
 मणि प्रवेक आभरणौ रुचिरौ ते पयो धरौ ॥ ३-४६-२०

विशालम्	= beamy, hips	पीनम् ऊरू	= burly, thighs	करि कर	= elephant, hand
जघनम्		एतौ	= these	उपमौ	[trunk,] akin to
ते	= your	मणि प्रवेक		आभरणौ	= those that have - jewellery, best, ornamented
पयः धरौ	= milk, bearers - two breasts	उप चितौ	= butting [rubbing each other]	वृत्तौ	= rotund



सम् हतौ	= well, bumping against each	सम्	= verily, unobtainable	पीन उन्नत	= brawny, jutting out,
		प्रगल्भितौ	[very, well, swinging up]	मुखौ	faces [of breasts - nipples]
कान्तौ	= covetable	वल्गितौ		रुचिरौ	= beautiful.
		स्निग्ध ताल	= smooth, palm, fruit,		
		फल उपमौ	like		

Your hips are beamy, thighs burly akin to elephant trunks, and these two breasts of yours that are ornamented with best jewellery are rotund, rubbing and bumping each other, and they are swinging up and up, their nipples are brawny and jutting out, and they are smoothish like palm-fruits, thus they are covetable for they are beautiful. [3-46-19, 20]

चारु स्मिते चारु दति चारु नेत्रे विलासिनि ।  
मनो हरसि मे रामे नदी कूलम् इव अंभसा ॥ ३-४६-२१  
करान्तमित मध्या असि सुकेशी संहत स्तनी ।

चारु स्मिते	= oh, on who has - alluring, smile	चारु दति	= alluring, teeth	चारु नेत्रे	= alluring, eyes
विलासिनि	= oh, allurer	रामे	= oh, beautiful lady [or, Raamaa, the female form of Raama]	नदी अम्भसा	= river, by water [by spate,] riverbank
मे मनः हरसि	= my, soul, you are robbing	कर अन्त	= hand, inside, limitable, waisted - a palmful is your waist	सु केशी	= good, head-hair [velvety hair]
संहत स्तनी असि	= - jostling, breasted one, you are - breasts extrusive to each other.				

Oh, allurer, your smile is alluring, teeth are alluring, and your eyes allure, oh, beauty, your waist is palmful, your hair velvety, your breasts are jostling, and you rob my soul as a spate robs riverbank. [3-46-21, 22a]

न एव देवी न गन्धर्वी न यक्षी न च किन्नरी ॥ ३-४६-२२  
न एवम् रूपा मया नारी दृष्ट पूर्वा मही तले ।

मया	= by me	मही तले	= on earth, face	एवम् रूपा	= this kind of, featured, woman [earthly female]
न दृष्ट पूर्वा	= not, seen, earlier [hither to]	देवी	= a goddess	न एव	= not [seen,] in that way
गन्धर्वी न	= gandharva female, no	यक्षी न	= yaksha female, no	किन्नरी न	= kinnara female, no.

I have not hitherto seen any earthly female with this kind of features on the face of earth; or, a goddess - no; a gandharva female - no; yaksha female - no; kinnaraa female - no, none whosoever! [3-46-22b, 23a]

रूपम् अग्न्यम् च लोकेषु सौकुमार्यम् वयः च ते ॥ ३-४६-२३  
इह वासः च कांतारे चित्तम् उन्मथयन्ति मे ।

लोकेषु अग्न्यम् ते रूपम् मे चित्तम् उन्मथयन्ति उन्मादयति	= in [three] worlds, ex- cellent, by features  = my, heart, highly stir- ring up [maddening, I marvel why.]	सौकुमार्यम् वयः च	= with fragility, youth- fulness, also	इह कांतारे वासः च	= here, in thick of forest, living, also
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I marvel why an excellent one in all the three worlds by her features, more so, fragile and youthful as yourself should be living here in the thick of forest. [3-46-23b, 24, 25a]

सा प्रतिक्राम भद्रम् ते न त्वम् वस्तुम् इह अर्हसि ॥ ३-४६-२४  
राक्षसानाम् अयम् वासो घोराणाम् काम रूपिणाम् ।

सा इह त्वम् वस्तुम् न अर्हसि राक्षसानाम् वासः	= such as you are = here, to live, you, not, suitable for you [inapt of you] = for demons, dwelling- place.	प्रति क्राम अयम्	= return, you go = this [forest]	ते भद्रम् घोराणाम् काम रूपिणाम्	= to you, safety betides = for ghastly ones, by wish, guise-changers
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Such as you are you go back, let safety betide you, as you are unsuited to live in here, for this forest is the dwelling for ghastly demons who by their wish will be changing their guise. [3-46-24b, 25a]

प्रासाद अग्राणि रम्याणि नगर उपवनानि च ॥ ३-४६-२५  
संपन्नानि सुगन्धीनि युक्तानि आचरितुम् त्वया ।

प्रासाद अग्राणि रम्याणि नगर उपवनानि च	= skyscrapers, rooftops, delightful ones = city, pleasure-gardens, also - they alone	सम्पन्नानि त्वया आचरितुम् युक्तानि	= flourishing ones = by you, to saunter, be- fitting.	सुगन्धीनि	= richly fragranced ones
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Delightful rooftops of skyscrapers, flourishing and richly fragranced pleasure-gardens of cities alone are meetly to you to saunter. [3-46-25b, 26a]

वरम् माल्यम् वरम् गंधम् वरम् वस्त्रम् च शोभने ॥ ३-४६-२६  
भर्तारम् च वरम् मन्ये त्वत् युक्तम् असितेक्षणे ।

असित ईक्षणे	= not, white, one with eyes - oh, one with blackish eyes	शोभने	= oh, beauteous one	वरम् माल्यम्	= best, garlands
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वरम् = best, scent [foodstuffs]	वरम् वस्त्रम् = best, clothing, also	वरम् = best, husband, also
गन्धम्	च	भर्तारम् च
भोज्यम्		
त्वत् युक्तम् = to you, meetly	मन्ये = I opine.	

Oh, beautiful lady, I opine that only best garlands, best scents, best foodstuffs, best clothing are meetly to you, oh, lady with black pupils, hence it is meet and right to you to have a best husband.

Or

Getting at you, the garlands, scents, foodstuffs, or clothing, they all become the best, because you are the best beautiful one, as such, he alone becomes a best person who gets you as his wife, and it is meet and right to you to choose such a husband, [aside: me alone.] [3-46-26b, 27a]

का त्वम् भवसि रुद्राणाम् मरुताम् वा शुचिस्मिते ॥ ३-४६-२७  
वसूनाम् वा वराअरोहे देवता प्रतिभासि मे ।

शुचि स्मिते = oh, one with impeccable smile	वराअरोहे = oh, lay with best midriff - a curvaceous one	त्वम् का = you, who, are भवसि
रुद्राणाम् मे देवता प्रतिभासि = among Rudraa-gods to me, as goddess, you are beaming forth to me.	मरुताम् वा = of Marut-gods, or	वसूनाम् वा = of Vasu-s, or

Oh, curvaceous lady, who are you? Oh, one with an impeccable smile, do you belong to Rudraa-gods, or Marut-gods, or to Vasu-s? To me you are beaming forth like a goddess. [3-46-27b, 28a]

Vividly: your kind of female is unspotted by me among humans, so you must be some goddess, but I have marked all gods and there I did not find you. This province belongs to demons. As such, gods, gandharva-s, kinnaraa-s and others cannot enter this place, let alone the gods from Shiva side, because Shiva is the Ultimate for demons. If so, do you belong to एका दश रुद्रा-स् eleven Rudraa-s? Or, because Air can circulate here, do you belong to any of the forty-nine मरुत् गणा-स् Wind-gods? Or, because earth has ancient connections with अष्ट वसु-स् eight-Vasu-s, do you belong to any one of them? Further, Sita is not smiling throughout this chapter as her mind is set on her husband safety. Nevertheless Ravana assumes that if Sita smiles, that smile will be impeccable.

न इह गच्छन्ति गंधर्वा न देवा न च किन्नराः ॥ ३-४६-२८  
राक्षसानाम् अयम् वासः कथम् तु त्वम् इह आगता ।

इह गन्धर्वा न गच्छन्ति = here, gandharva-s, not, they go - arrive	देवा न = gods, no	किन्नराः च न = kinnaraa-s, also, no
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अयम्	= this is, for demons,	त्वम् कथम्	= you, how, to here,
राक्षसानाम्	dwelling-place	इह आगता	have come.
वासः			

This is the dwelling-place of demons, and no goddess, nor a gandharva, nor a kinnara can arrive here, but how you have come here? [3-46-28b, 29a]

इह शाखामृगाः सिंहा द्वीपि व्याघ्र मृगाः तथा ॥ ३-४६-२९  
ऋक्षाः तरक्षवः कंकाः कथम् तेभ्यो न बिभ्यसे ।

इह	= here	शाख्	= tree-branch, animals	सिंहा द्वीपि	= lions, leopards, tigers
तथा	= likewise	आमृगाः	[simians]	व्याघ्र	
		मृगाः	= predators	ऋक्षाः	= bears, tigers, vultures,
				तरक्षवः	[will be moving]
				कंकाः	
				चरन्ति	
तेभ्यः कथम्	= from them, how, not,				
न बिभ्यसे	frightened you are.				

Here, simians, lions, leopards, tigers, likewise other predators, bears, tigers, vultures will be moving. How you are not frightened from them? [3-46-29b, 30a]

मद अन्वितानाम् घोराणाम् कुंजराणाम् तरस्विनाम् ॥ ३-४६-३०  
कथम् एका महारण्ये न विभेषि वराअनने ।

वर आनने	= oh, best faced one	महा अरण्ये	= in great forest	मद	= rut, possessing
घोराणाम्	= horrendous ones	तरस्विनाम्	= mighty ones	अन्वितानाम्	
एका कथम्	= a lonely one, how, not,			कुंजराणाम्	= from [such] elephants
न विभेषि	you are scared.				

Being alone in this forest, oh, lady with a lovely face, how you are unafraid of horrendous and mighty elephants possessed of rut? [3-46-30b, 31a]

का असि कस्य कुतः च त्वम् किम् निमित्तम् च दण्डकान् ॥ ३-४६-३१  
एका चरसि कल्याणि घोराण् राक्षस सेवितान् ।

कल्याणि	= oh, auspicious lady	त्वम्	= you	का असि	= who, are you
कस्य	= whose - to whom you belong	कुतः च	= from where, also- you have come	राक्षस	= by demons, adored,
				सेवितान्	dreadful, Dandaka
				घोराण्	forest
				दण्डकान्	
एका	= lonely	किम्	= for what, reason, you move about.		
		निमित्तम्			
		चरसि			

Oh, auspicious lady, who are you? Whose are you? Also from where are you? And being lonely, what for you are moving in dreadful Dandaka forest that is adored by demons? Thus Ravana spoke to Sita. [3-46-31, 32b]

इति प्रशस्ता वैदेही रावणेन दुरात्मना - महात्मना- || ३-४६-३२  
द्विजाति वेषेण हि तम् दृष्ट्वा रावणम् आगतम् ।  
सर्वैः अतिथि सत्कारैः पूजयामास मैथिली || ३-४६-३३

दुरात्मना = by wicked minded	रावणेन = by Ravana	इति प्रशस्ता = thus, praised
महात्मना one, [by great-souled Ravana]		
मैथिली वैदेही = one from Mithila, Vaidehi	द्विजाति वेषेण = by twice-born [Brahman,] with getup, one who arrived	तम् = him, at Ravana, on seeing
सर्वैः अतिथि सत्कारैः = with all, [casual] guest, [affordable] respects	पूजयामास = she started to revere.	

When the wicked minded Ravana praised her in this way, Vaidehi the princess from Mithila has seen him who has arrived in the getup of Brahman and started to revere him with all the respects affordable to a casual guest. [3-46-32b, 33]

उपानीय आसनम् पूर्वम् पाद्येन अभिनिमन्त्य च ।  
अब्रवीत् सिद्धम् इति एव तदा तम् सौम्य दर्शनम् || ३-४६-३४

तदा = then	पूर्वम् = firstly, seat, on fetching	पाद्येन = with water, invited, also
सौम्य = he who has - gracious, bearing	असनम् = [food, alms] ready, thus, only	अभिनिमन्त्य = said to him.
दर्शनम्		

She firstly fetched a seat him, then invited him with water for feet-wash, and then said to him who looked gracious in his bearing, alms are ready. [3-46-34]

द्विजाति वेषेण समीक्ष्य मैथिलीतम् आगतम् पात्र कुसुम्भ धारिणम् ।  
अशक्यम् उद्धृष्टम् उपाय दर्शनान् न्यमन्त्रयत् ब्राह्मणवत् यथा आगतम् || ३-४६-३५

तदा = then	मैथिली = Maithili	द्विजाति वेषेण = in Brahman, getup of
आगतम् = who has arrived	पात्र कुसुम्भ = a vessel [alms-bowl,] saffron-robe [or, kamaDulu, handy vessel, as the word kusumbha means doubly, robe is taken here,] wearing	उद्धृष्टम् = to flatly refute [irrefutable appearance]

अ शक्यम्	= not, possible one - not a rejectable one	उपाय अ	= idea [reason,] [not,] दर्शनान्	found [danger, not, अपाय अ	seen = one in an unim- दर्शनम्	perilling appearance]	समीक्ष्य	= on exploring - him
ब्राह्मण वत्	= a Brahman, like	यथा	= as, he came	आगतम्			न्यमंत्रयत्	= invited.

Maithili explored him who arrived with the features of a Brahman, with a saffron-robe and alms-bowl, and finding no reason to refute him flatly, as he has come like a Brahman, she invited him as a Brahman.

Or

Maithili explored him who arrived with the features of a Brahman, with a saffron-robe and alms-bowl, and as he came with an unimperilling appearance of a Brahman, she invited him as she would ordinarily invite a real Brahman. [3-46-35]

Did she recognise Ravana as a pseudo-Brahman or not... is the doubt raised by this verse, because different texts use different compounds अपाय अ दर्शनम् ॥ ॥ उपाय अ दर्शनम् etc. It is concluded that she, for sure, identified him as a pseudo-Brahman, because she has seen many such सन्यसि-s while she was in Mithila. Hence she is said here as ंऐथिलि because she hails from Mithila and her father court was full with these सन्यसि-स् यति-स् परिव्राजक-स्। Then it is questioned as to why she invited him, though recognised him as a pseudo-Brahman. For this Govindaraja says: काषाय दण्ड मात्रेण यतिः पूज्यो न सम्शयः। By spotting the saffron robe alone, a सन्यसि is venerable...

Then, another doubt is raised as to how she noticed him to be pseudo- सन्यसि . For this it is said

रात्रि अद्वानम् यानम् च स्त्री कथा लौल्यम् एव च।  
मन्चकम् शुक्ल वस्त्रम् यतीनाम् पतनानि षट् ॥

Meandering during night, using vehicles, showing interest in episodes relating to women, and relations with women, using a cot to sleep, wearing white cloths... these six show the downfall of his sanyaasi-hood... Ravana is indulged in स्त्री कथा in the whole of this chapter, in admiring at her lips, breasts, thighs etc., and no usual स्वस्ति वचन शुभ आशीस् blessings... are uttered by him and thus Sita could discern him to be a pseudo- सन्यसि।

Though knowing him as such, why should she revere him at all, is another question. What else she could do as his appearance itself is उद्देष्टुम् अशक्यम् irrefutable appearance of a Brahman सन्यसि ... hence, somehow some time is to be gained until the arrival of Raama or Lakshmana. Otherwise, this pseudo- सन्यसि may cause any pseudo-problem that she cannot solve. For this, the reply is at the word in the last verse हरितम् ददर्श ॥। only greenery is seen by her not Raama nor Lakshmana... And in the next verse itself she is addressing him as a Brahman... but not with the titles like सन्यसि ओर् यतीश्वर परमहम्स परिव्राजक etc. A Brahman alone is eligible to take up सन्यास Hindu-sanyaasi-hood... not Kshatriya or others. Hence, she concluded him to be Brahman. When

once the sanyaasi-hood is taken he is no more a Brahman and his bodily being neutralises in the Absolute, and such a sanyaasi shall drag on his body, without comfortable bodily needs, until his natural death. But Sita is addressing him contrary to his stance.

इयम् वृसी ब्राह्मण कामम् आस्यताम् इदम् च पाद्यम् प्रतिगृह्यताम् इति । इ  
दम् च सिद्धम् वन जातम् उत्तमम्वत् अर्थम् अव्यग्रम् इह उपभुज्यताम् ३-४६-३६

ब्राह्मण	= oh, Brahman	इयम् वृसी	= this is, Darbha-mat	कामम्	= comfortably, be seated
इदम् पाद्यम्	= here is, water, receive	इति	= thus on saying	आस्यताम्	
प्रतिगृह्यताम्	it			इदम्	= here is, best, in for-
				उत्तमम् वन	est, produce [fruits, tu-
				जातम्	bers, victuals]
त्वत् अर्थम्	= for your, sake, ready	इह अव्यग्रम्	= now, relaxedly, be		
सिद्धम्		उपभुज्यताम्	dined on.		

Oh, Brahman, this is the Darbha-grass-seat and you be seated comfortably, here is water, receive it for hand and feet wash, here is the forest grown victuals for your sake... dine on them relaxedly... Thus Sita said to Ravana. [3-46-36]

निमन्त्र्यमाणः प्रतिपूर्ण भाषिणीन्नेन्द्र पत्नीम् प्रसमीक्ष्य मैथिलीम् ।  
प्रसह्य तस्या हरणे धृढम् मनःसमर्पयामास आत्म वधाय रावणः ॥ ३-४६-३७

निमन्त्र्यमाणः	= one who is being in- vited	रावणः	= Ravana	प्रति पूर्ण	= in turn, thoroughly,
				भाषिणीम्	talking [talking civili- ties contextually]
नेन्द्रे पत्नीम्	= king, wife, at Maithili	प्र समीक्ष्य	= on thoroughly, ob- serving	स्व आत्म	= [his own,] himself, for
मैथिलीम्				वधाय	destruction of
प्रसह्य	= [even] forcibly	तस्या हरणे	= in her, abduction	मनः धृढम्	= mind, firmly, started
				समर्पयामास	to dedicate.

Ravana thoroughly observed that wife of the king, Maithili, when she invited him talking civilities contextual in inviting a guest, that too Brahman sanyasi, and he firmed up his mind to abduct her even forcibly, and started to dedicate himself for destruction. [3-46-37]

ततः सुवेषम् मृगया गतम् पतिम्प्रतीक्षमाणा सह लक्ष्मणम् तदा ।  
निरीक्षमाणा हरितम् ददर्श तत्तद् वनम् न एव तु राम लक्ष्मणौ ॥ ३-४६-३८

ततः	= then	सु वेषम्	= beautiful, bodied one - shapely Raama	मृगया गतम्	= for hunting, who has gone
सह	= with Lakshmana - one who ought to return with Lakshmana, or, Lakshmana who might be returning	पतिम् प्रति	= husband, towards, one who is waiting for - Sita	तदा	= thus

निरीक्षमाणा	= gazing at [or, seeing all	हरितम् तत्	= greenery, that, great,	राम लक्ष्मणौ	= Raama, Lakshmana,
वि	sides]	महत् वनम्	forest, she saw	तु	but
वीक्षमाणा		ददर्श			
न एव	= not, thus - she saw.				

Then she looked forward for her shapely husband who has gone on a hunting game, and who must be returning along with Lakshmana, and though she looked intently she could only see the green backdrop of that great forest, but not Raama or Lakshmana. [3-46-38]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे षड्वारिन्शः सर्गः ॥

Thus completes 46<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 47 Sarga 47 - सप्तचत्वारिंशः सर्ग

## The Debate Of Seetha And Ravana Is Started

## Introduction -

The debate of Sita and Ravana has started, as Ravana wished to woo Sita. In the first instance Sita believes him to be a Vedic Brahman but insists to know about him. Ravana reveals his identity and asks her to become his wife. Thereupon she goes into a frenzied state and brainstorms Ravana in all her curtness.

रावणेन तु वैदेही तदा पृष्टा जिहीर्षुणा ।  
परिव्राजक रूपेण शशंस आत्मानम् आत्मना ॥ ३-४७-१

तदा	= then	जिहीर्षुणा	= by one who wishes to steal	परिव्राजक रूपेण	= friar, in mien, by Ravana
पृष्टा वैदेही	= one who is asked, such Vaidehi	आत्मानम्	= about herself	रावणेन	
शशम्स	= made clear - informed.			आत्मना	= on her own

When Ravana whose intention is to abduct her has enquired thus, then on the basis of his Brahman friar mien Sita informed about herself on her own. [3-47-1]

ब्राह्मणः च अतिथिः च एष अनुक्तो हि शपेत माम् ।  
इति ध्यात्वा मुहूर्तम् तु सीता वचनम् अब्रवीत् ॥ ३-४७-२

ब्राह्मणः च	= Brahman, also	अतिथिः च	= untimely guest, also such as he is	एष	= he
अन् उक्तः	= not, said - if not replied	माम् शपेत	= me, he curses, indeed	इति मुहूर्तम्	= thus, briefly, thinking
सीता	= Sita, sentence, spoke.	हि		ध्यात्वा	
वचनम्					
अब्रवीत्					

Thinking briefly that, he is a Brahman and an untimely guest, he will indeed curse me if he is not replied, Sita spoke this sentence. [3-47-2]

A lie cannot be uttered to a sanyaasi, much less to a Brahman. This friar appears as someone who is attired as a sanyaasi to fill his stomach. But he is Brahman, because he came booming Vedic hymns, which no other lesser Brahman can do. Thus, he is someone with a perfect Vedic background...and according to the saying: यतीनाम् पूजनम् कार्यम् स्त्रिया वा पुरुषेण॥ an ascetic is to be revered either by a lady or a gentleman...and thus he

cannot be turned out saying my husband is not at home...and if he is neglected he may curse...these are the criss-cross thoughts of Sita at that moment. Ghastly Viradha boldly carried her off at one time, but she is yet to see the cunningness of a demon. So with a half-belief and half-heart she started to talk to him.

दुहिता जनकस्य अहम् मैथिलस्य महात्मनः ।  
सीता नाम्ना अस्मि भद्रम् ते रामस्य महिषी प्रिया ॥ ३-४७-३

अहम्	= I am	मैथिलस्य	= of Mithila, [King,]	नाम्ना सीता	= by name, Sita, I am
		राजस्य	noble-souled, Janaka,	अस्मि	
		महात्मनः	daughter		
		जनकस्य			
		दुहिता			
रामस्य प्रिया	= Raama, dear, queen	ते भद्रम्	= let safety betide you.		
महिषी भार्या	[wife]				

I am the daughter of noble-souled Janaka, the king of Mithila, by name I am Sita, and the dear wife and queen of Raama, let safety betide you. [3-47-3]

Here some versions use भार्या wife while some use महिषी queen...and this भद्रम् ते coupled with जिहीर्षुणा abduction wisher...is taken as a forewarning to Ravana, as she immediately says who her husband is, as she is aware that this friar is Ravana. Then it implicitly means you who wish to abduct me, think twice, for my husband is Raama, and let safety prevail on whole of your dynasty, for it is hard to deal with Raama or with his dear queen-wife...

उषित्वा द्वा दश समाः इक्ष्वाकूणाम् निवेशने ।  
भुञ्जाना मानुषान् भोगान् सर्व काम समृद्धिनी ॥ ३-४७-४

द्वा दश समाः	= two, ten [twelve,] years	इक्ष्वाकूणाम्	= Ikshvaku, in residence, on residing	मानुषान्	= humanly, prosperities,
		निवेशने		भोगान्	relishing
		उषित्वा		भुञ्जाना	
सर्व काम	= all, cherishes, in sumptuousity - I was.				
समृद्धिनी					

On residing in the residence of Ikshvaku-s in Ayodhya for twelve years, I was in sumptuousity of all cherishes while relishing all humanly prosperities. [3-47-4]

Mythically Sita is Goddess Lakshmi and an accorder of prosperity. Here she is saying that she had to enjoy humanly indulgences...because her husband incarnated himself as a man, and since she had to enjoy along with him in her in-law place, she enjoyed those luxuries. Or, if this is read as अ मानुष भोगान् superhuman delights...[of course, not inhuman delights...] she enjoyed heavenly comforts as she was enjoying as Lakshmi

in वैकुण्ठ Milky Ocean of Vishnu. And then, she is indirectly telling Ravana that she has come now as Sita, after immolating herself as Vedavati, in an earlier incarnation, only to end Ravana.

तत्र त्रयो दशे वर्षे राज अमन्त्यत प्रभुः ।  
अभिषेचयितुम् रामम् समेतो राज मन्त्रिभिः ॥ ३-४७-५

तत्र	= therein [of Ayodhya]	प्रभुः राज	= lord and king - Dasharatha	त्रयः दशे वर्षे	= thirteenth, in year
राज मन्त्रिभिः समेतः	= imperial, ministers, together with	रामम् अभिषेचयितुम्	= Raama, to anoint [as Crown Prince]	अमन्त्यत	= deliberated.

In the thirteenth year the lordly king Dasharatha deliberated together with his imperial ministers to anoint Raama as Crown Prince of Ayodhya. [3-47-5]

तस्मिन् संभ्रियमाणे तु राघवस्य अभिषेचने ।  
कैकेयी नाम भर्तारम् मम आर्या याचते वरम् ॥ ३-४७-६

राघवस्य	= Raghava	तस्मिन् अभिषेचने संभ्रियमाणे तु	= that, anointment, when being organised, but	कैकेयी नाम	= Kaikeyi, known as - named
मम आर्या	= my, venerable lady [mother-in-law]	भर्तारम् वरम् याचते	= of her husband - Dasharatha, boon, begged.		

When Raghava anointment was being organised my venerable mother-in-law known as Kaikeyi begged her husband Dasharatha for a boon. [3-47-6]

प्रतिगृह्य तु कैकेयी श्वशुरम् सुकृतेन मे ।  
मम प्रव्राजनम् भर्तुर् भरतस्य अभिषेचनम् ॥ ३-४७-७  
द्वौ अयाचत भर्तारम् सत्यसंधम् नृपोत्तमम् ।

कैकेयी	= Kaikeyi	मे श्वशुरम्	= my, with father-in-law	सुकृतेन	= by good, deed [once done by Kaikeyi for Dasharatha]
प्रतिगृह्य	= on restraining	सत्य सन्धम् नृप उत्तमम् भर्तारम्	= truthfulness, abiding one, king, the best one, from such a husband - Dasharatha	मम भर्तुः	= my, husband
प्र व्राजनम्	= distant, going [expatriation]	भरतस्य अभिषेचनम्	= Bharata, anointment	द्वौ	= two [boons]
अयाचत	= she besought.				

Restraining my veracious father-in-law by a good deed once done by her in his respect, Kaikeyi besought two boons from him, namely expatriation of my husband, and anointment of her son Bharata. [3-47-7, 8a]

न अद्य भोक्ष्ये न च स्वप्न्ये न पास्ये कदाचन ॥ ३-४७-८  
 एष मे जीवितस्य अन्तो रामो यदि अभिषिच्यते ।  
 इति ब्रुवाणाम् कैकेयीम् श्वशुरो मे स पार्थिवः ॥ ३-४७-९  
 अयाचत अर्थैः अन्वर्थैः न च यांचाम् चकार सा ।

अद्य	= now	रामः	= Raama, is anointed, if	न भोक्ष्ये	= not, I eat
न च स्वप्न्ये	= not, also, I sleep	अभिषिच्यते		न पास्ये च	= not, I drink, also
एष मे	= this way, my, life, end-	यदि	= in any way - come	मे सः श्वशुरः	= of mine, he that,
जीवितस्य	ing so said Kaika to	कदा चन	= what may	पार्थिवः	father-in-law, and
अन्तः	Dasharatha	इति	= thus, speaking [nag-	सा यांचाम्	= she, that entreaty, not,
अन्वर्थैः	= with meaningful,	ब्रुवाणाम्	ging,] at Kaikeyi	न चकार	made good.
अर्थैः	riches	कैकेयीम्			
		अयाचत	= entreated		

If Raama is anointed now, come what may I will not eat, sleep, or drink, and my life ends this way, thus Kaikeyi was adamant, and the king and my father-in-law entreated her who is nagging with meaningful riches, but she did not make good on that entreaty. [3-47-8b, 9, 10a]

मम भर्ता महातेजा वयसा पंच विंशकः ॥ ३-४७-१०  
 अष्टा दश हि वर्षाणि मम जन्मनि गण्यते ।

महातेजा मम	= great resplendent my,	वयसा पन्च	= by age, five, twenty -	मम जन्मनि	= my, from birth
भर्ता	husband	विंशकः	twenty-five years		
अष्टा दश	= eight, ten - eighteen,	गण्यते	= reckoned up.		
वर्षाणि हि	years, only				

My great-resplendent husband was of twenty-five years of age at that time, and to me eighteen years are reckoned up from my birth. [3-47-10b, 11a]

These foots are said to be nonexistent in some more ancient mms. But lengthy narrations are there in calculating the age of Raama and Sita, at this point of legend with these stanzas. The letter भ in the line मम भर्ता महातेजा is the ninth letter of Gayatri hymn and thus the ninth book of Raamayana with thousand couplets is started from here. The whole of Raamayana is with twenty-four thousand verses and Gayatri hymn has twenty-four letters, and each book of Raamayana contains a thousand verses, starting with each letter of Gayatri. This is the then classification of the cantos of this epic and such grouping of verses is nonexistent now.

राम इति प्रथितो लोके सत्यवान् शीलवान् शुचिः ॥ ३-४७-११  
विशालाक्षो महाबाहुः सर्व भूत हिते रतः ।

राम इति	= Raama, thus	लोके प्रथितः	= in world, exalted as	सत्यवान्	= unambiguous, un-
				शीलवान्	blemished, unsullied
				शुचिः	one
विशाल अक्षः	= broad, eyed one, am-	सर्व भूत हिते	= all, beings, in welfare,	मम भर्ता	= is my, husband.]
महाबाहुः	bidextrous one	रतः	delights in [delights in bringing universal welfare]		

Raama - thus he is exalted in the world, an unambiguous, unblemished, unsullied one, and a broad-eyed ambidextrous one, who delights in bringing universal welfare, is my husband. [3-47-11b, 12a]

The dexterity of an archer depends mainly on his sighting and targeting eye. Hence, the eyes and dexterity are to be coupled instead of cleaving them as two attributes of Raama. Otherwise, in Sita saying that my husband is a broad-eyed one...it does not make any sense to Ravana, because Ravana eyes are much more bigger and bloodshot. Thus my ambidextrous husband eyes are broad पुण्डरीक विशाल अक्षः and those eyes are a couple of fish-eye lenses of a camera and can view in 360<sup>0</sup>, thus you cannot escape their target, in any angle...Further, these and some more attributes in the coming verses like सिंह उरस्क etc., they are the very same words coined by Sage Narada, while informing Valmiki about Raama in the first chapter of Bala Kanda. Some think such repetitions are essentially Homeric. But in Indian scripts they are not mere repetitions but reiteration of the very same concept in the very same words, which is not an epical flaw in view of the ruling आदरात् पुनरुक्ति आदरात् द्विरुक्तिः॥ an affectionate reiteration...Hence, the very same words are put on the tongue of the principle character, Sita.

कामार्तः च महाराजः पिता दशरथः स्वयम् ॥ ३-४७-१२  
कैकेय्याः प्रिय कामार्थम् तम् रामम् न अभिषेचयत् ।

काम आर्तः	= one who is - love, sick - for Kaikeyi	महाराजः	= great-king, [his,	कैकेय्याः प्रिय	= for Kaikeyi, cherish
		पिता दशरथः	Raama] father,	काम अर्थम्	[aspiration,] desired
		स्वयम्	Dasharatha, per-		[by her,] for fulfilling
			sonally		
तम्	= him, Raama, not,				
रामम् न	anointed.				
अभिषेचयत्					

But Raama father Dasharatha was lovesick for Kaikeyi and to fulfil her desired aspiration that great king did not anoint Raama. [3-47-12b, 13a]

अभिषेकाय तु पितुः समीपम् रामम् आगतम् ॥ ३-४७-१३  
कैकेयी मम भर्तारम् इति उवाच द्रुतम् वचः ।

अभिषेकाय = for anointment	पितुः = to father, presence of, समीपम् [when] arrived आगतम्	मम भर्तारम् = to my, husband रामम् Raama
कैकेयी इति = Kaikeyi, these, readily द्रुतम् धृतम् ily [decidedly,] words, वचः उवाच spoke.		

When Raama arrived in the presence of his father, Kaikeyi readily and decidedly spoke these words to my husband. [3-47-b, 14a]

तव पित्रा समाज्ञप्तम् मम इदम् शृणु राघव ॥ ३-४७-१४  
भरताय प्रदातव्यम् इदम् राज्यम् अकण्टकम् ।

राघव = oh, Raghava	तव पित्रा = your, by father, verily, सम् proclaimed आज्ञप्तम्	इदम् मम = this, mine [from me,] शृणु you hear
अ कण्टकम् = not, thorny [thornless,] इदम् this, kingdom राज्यम्	भरताय प्र = to Bharata, well, accorded.	

What your father has proclaimed, oh, Raghava, that may be heard from me. He said, let this thornless kingdom be accorded to Bharata. [3-47-14b, 15a]

त्वया तु खलु वस्तव्यम् नव वर्षाणि पञ्च च ॥ ३-४७-१५  
वने प्रव्रज काकुत्स्थ पितरम् मोचय अनृतात् ।

काकुत्स्थ = oh, Kakutstha Raama	त्वया = by you	नव पञ्च च = nine, five, also - nine plus five - fourteen
वर्षाणि = years	वने = in forest, inhabitable, वस्तव्यम् indeed खलु	प्र व्रज = onward, move [you repair to forests]
पितरम् = father, from untruthfulness, अ नृतात् be released मोचय [redeemed from the remorse of perjury.]		

And you, oh, Kakutstha Raama, indeed have to inhabit the forests for nine plus five years, hence you repair to forests and redeem your father from the remorse of perjury. [3-47-15b, 16a]

तथा इति उवाच ताम् रामः कैकेयीम् अकुतो भयः ॥ ३-४७-१६  
चकार तत् वचः तस्या मम भर्ता दृढ व्रतः ।

अ कुतः भयः = not, from anywhere, one who has fear - an unfearing one from any side, Raama	दृढ व्रतः = resolute, to pledge [strong-willed one]	मम भर्ता = my, husband, Raama
तथा इति = so be it	ताम् कैकेयीम् उवाच = to her, to Kaikeyi, having said	तस्याः तत् वचः चकार = her, that, word [dictate,] made good [followed.]

As an unfearing one from any quarter and as a resolute one in his pledge my husband Raama said o be it to Kaikeyi and followed her dictate. [3-47-16b, 17a]

दद्यात् न प्रतिगृहीयात् सत्यम् ब्रूयात् न च अनृतम् ।। ३-४७-१७  
एतत् ब्राह्मण रामस्य व्रतम् ध्रुवम् अनुत्तमम् ।

दद्यात् = [he] gives - a renderer	न प्रति = not, in turn, takes [not a recipient]	सत्यम् = truth, speaks
अ नृतम् न = un, truth, not, also	गृहीयात् = oh, Brahman	ब्रूयात्
च [least of all]		एतत् रामस्य = this is, Raama
ध्रुवम् = unalterable	अन् = un, surpassable	व्रतम् = vow.
	उत्तमम्	

My husband is evermore a renderer but not a recipient, and forever he speaks truth, and not the untruth, least of all. Oh, Brahman, this is the unalterable and unsurpassable vow of Raama. [3-47-17b, 18a]

In Maha Bharata Dharmaraja is informed that a king shall give, but he shall not beseech, he can perform a Vedic Ritual but cannot make it performed by others, he can learn Veda-s, but cannot teach them, he shall endeavour to govern the people [properly...] दद्यात् राजा न याचेत यजेत न याजयेत । न अध्यापयेत् अधिधीत प्रजान् च परिपालयेत्॥  
भारत - राज धर्म

तस्य भ्राता तु वैमात्रो लक्ष्मणो नाम वीर्यवान् ।। ३-४७-१८  
रामस्य पुरुषव्याघ्रः सहायः समरे अरिहा ।

तस्य रामस्य = that, Raama	वि मात्रः द्वै = of another mother	भ्राता = brother of
वीर्यवान् = valorous one manly	मात्र [second-mother]	
पुरुष व्याघ्रः tiger	लक्ष्मणः नाम = Lakshmana, known as	समरे अरि हा = in war, enemy, eliminator.

One known as Lakshmana is such a Raama brother from another mother, and he is a valorous one, tigerly-man, and an eliminator of enemies in war. [3-47-18b, 19a]

A stepmother is called as वि मात or द्वैमात and it is said वैमात्रेयो विमातृज - अमर कोश one is other mother, the other is second-mother, both are the nomenclatures of a stepmother.

स भ्राता लक्ष्मणो नाम धर्म चारी दृढ व्रतः ॥ ३-४७-१९  
अन्वगच्छत् धनुष् पाणिः प्रव्रजन्तम् मया सह ।

धर्म चारी	= virtue, follower	ब्रह्मचारी	= celibate]	दृढ व्रतः	= steadfast, in commitment
लक्ष्मणः नाम	= Lakshmana, known as	सः भ्राता	= he that, brother	धनुष् पाणिः	= bow, handling
मया सह	= with me, along, proceeding	रामस्य	= [to Raama,] as help-	अन्वगच्छत्	= followed
प्रव्रजन्तम्		सहायः	mate		

He who is known as Lakshmana, a follower of virtue and steadfast in his commitment, followed Raama handling his bow as a helpmate, when Raama was proceeding to forests along with me. [3-47-19b, 20a]

Some texts use the word ब्रह्म चारी celibate basing on the word Raama used when saying about Lakshmana to Shuuranakha about Lakshmana as अपूर्वी while some others use as above.

जटी तापस रूपेण मया सह सह अनुजः ॥ ३-४७-२०  
प्रविष्टो दण्डकारण्यम् धर्म नित्यो धृढ व्रतः ।

धर्म नित्यः	= in probity, always [one who is abiding]	धृढ व्रतः	= resolutely, vowed - such Raama	जटी तापस रूपेण	= tufty-haired, saint, in aspect [Raama]
मया सह	= me, along with	सह अनुजः	= with, his brother [Lakshmana]	दण्डक अरण्यम्	= Dandaka, forest entered.
				प्रविष्टः	

Because Raama always abides in probity and resolutely vowed to it, he entered Dandaka forest in the aspect of a tufty haired saint along with me and his brother. [3-47-20b, 21a]

ते वयम् प्रच्युता राज्यात् कैकेय्याः तु कृते त्रयः ॥ ३-४७-२१  
विचराम द्विज श्रेष्ठ वनम् गम्भीरम् ओजसा ।

द्विज श्रेष्ठ	= oh, Brahman, the eminent	ते वयम्	= those, we- such a we are we	त्रयः	= three of us
कैकेय्याः कृते	= for Kaikeyi, sake of,	राज्यात् प्र	= from kingdom, verily,	ओजसा	= on our own mettle
तु	but for	च्युता	fallen [downfallen]		
गम्भीरम्	= impenetrable, forest,				
वनम्	we are moving about.				
विचरामः					

Such as we are, oh, eminent Brahman, we three are moving about the impenetrable Dandaka forest just by our own mettle as we fell down from kingdom owing to Kaikeyi. [3-47-21b, 22a]

समाश्वस मुहूर्तम् तु शक्यम् वस्तुम् इह त्वया ॥ ३-४७-२२  
आगमिष्यति मे भर्ता वन्यम् आदाय पुष्कलम् ।  
रुरून् गोधान् वराहान् च हत्वा आदाय अमिषान् बहु ॥ ३-४७-२३



मुहूर्तम् समाश्रय	= for a moment, be comfortable	त्वया इह वस्तुम् शक्यम् गोधान्	= by you, here, to take rest, possible mongooses like [civet-like mammals of the family Viverridae, esp. of the genus Herpestes, Marathi manguus]	मे भर्ता	= my, husband
रुरून्	= stag with black stripes			वराहान् च	= wild-boars, also
हत्वा	= on killing	बहु अमिषान् आदाय	= aplenty, meat, on taking	पुष्कलम् वन्यम् आदाय	= plentiful, forest produce, on taking
आगमिष्यति	= will be coming [soon.]				

Be comfortable for a moment, here it is possible for you to make a sojourn, and soon my husband will be coming on taking plentiful forest produce, and on killing stags, mongooses, wild boars he fetches meat, aplenty. [3-47-22b, 23]

सः त्वम् नाम च गोत्रम् च कुलम् आचक्ष्व तत्त्वतः ।  
एकः च दण्डकारण्ये किम् अर्थम् चरसि द्विज ॥ ३-४७-२४

द्विज	= oh, Brahman	सः त्वम्	= such as you are	नाम च गोत्रम् च कुलम् च दण्डकारण्ये	= name, also, parentage, also, caste, also in Dandaka, forest
तत्त्वतः आचक्ष्व किम् अर्थम् चरसि	= in actuality, make mention of for what, reason, you wander.	एकः च	= lonesomely, also		

Such as you are, oh, Brahman, you may make mention of your name, parentage and caste, in their actuality. For what reason you are wandering in Dandaka forest lonesomely? Thus Sita questioned Ravana. [3-47-24] She is addressing him as oh, Brahman...and yet asking his caste. This is a tricky stanza. This implies her knowledge and/or ignorance about Ravana. As a housewife, it is a natural question to be put to an out-of-way friar moving in the deep of forests. Here, neither a village, nor a single family, nor even a human being is available to accord alms, and this odd almsman is moving here who is supposed to move about villages as said: भिक्ष अर्थम् ग्रामम् प्रविशेत् । . Or, she must be asking him about his caste, creed etc., when he was a householder. But it is out of place. On the other hand, if Sita is from a well-trained family, she is not supposed to question the caste, creed, and name of a real sanyaasi. Again, she is asking him to reveal himself in essence, truthfully. She might have thought him to be a cursing Brahman in the first instance, but she might have found him out to be a pseudo-sanyaasi. Now that she is slowly realising that he may not be a proper Brahman either, she

may be asking him straightforwardly. Because Ravana is coming out of Brahman guise in next two stanzas, it is said that she pointedly asked him as above.

एवम् ब्रुवत्याम् सीतायाम् राम पत्नीयाम् महाबलः ।  
प्रत्युवाच उत्तरम् तीव्रम् रावणो राक्षसाधिपः ॥ ३-४७-२५

राम पत्नीम् = to Raama, wife, Sita	एवम् = this way, while still	महाबलः = great-mighty,
पत्न्याम्	ब्रुवत्याम् speaking	राक्षसाधिपः = demons, king, Ra-
सीतायाम्		रावणः = vana
तीव्रम् = brusque, reply	प्रति उवाच = in turn, said [replied.]	
उत्तरम्		

Ravana, the great-mighty king of demons, brusquely replied Sita, the wife of Raama, while she is still speaking in this way. [3-47-25]

येन वित्रासिता लोकाः स देव असुर मानुषा ।  
अहम् सः रावणो नाम सीते रक्षो गण ईश्वरः ॥ ३-४७-२६

सीते = oh, Sita	अहम् = I am [he]	येन = by whom
स देव असुर = with [composed	लोकाः = [all] worlds	वित्रासिताः = [are] highly, startled
मानुषा of,] gods, demons, humans		such a being I am
सः रक्षाः गण = he that, demon, hosts, ईश्वरः sovereign of	रावणः नाम = Ravana, known as.	

Oh, Sita, of whom all the worlds composed of gods, demons and humans are highly startled, I am that sovereign of hosts of demons, known as Ravana. [3-47-26]

त्वाम् तु कांचन वर्ण आभाम् दृष्ट्वा कौशेय वासिनीम् । रतिम् स्वकेषु दारेषु न अधिगच्छामि अनिन्दिते ॥ ३-४७-२७

अनिन्दिते = oh, not, peccable one	कान्चन वर्ण = golden, hued, glittering	कौशेय = ochry-silks, attired in
त्वाम् दृष्ट्वा = you, on seeing	आभाम् = ing	वासिनीम् =
न अधि = not, I derive.	स्वकेषु दारेषु = in my, wives	रतिम् = pleasure
गच्छामि		

On seeing you, oh, impeccable one, glittering with golden complexion and attired in ochry-silks, I derive no pleasure in my wives. [3-47-27]

Ravana as a devotee of Lakshmi said the above as a renouncer. त्वाम् दृष्ट्वा on seeing you...after a long time...स्वकेषु in my kith and kin...दारेषु wives...रतिम् pleasure, involvement...न अधिगच्छामि not, I attain...On seeing you, I no longer can attain pleasure with my kith and kin, or with my wives...for I have seen my ultimate

motherly goddess...thus I am ready to renounce this accursed being of Ravana...Maheshvara Tirtha.

बह्वीनाम् उत्तम स्त्रीणाम् आहृतानाम् इतः ततः ।  
सर्वासाम् एव भद्रम् ते मम अग्र महिषी भव ॥ ३-४७-२८

इतः ततः	= from here, and there	आहृतानाम्	= [by me,] appropriated	बह्वीनाम्	= among many - superior class ladies
सर्वासाम्	= [above] all of them,	उत्तम	= choicest, women	मम अग्र	= my, prime, queen
एव	thus	स्त्रीणाम्		महिषी	
भव	= you become	ते भद्रम्	= you, be safe.		

You become my prime queen above all the choicest women with superior status, whom I have appropriated from here and there. [3-47-28]

Ravana as devotee is saying:

आहृतानाम्	= To all of the choicest women appropriated by me...	मम	= to me	अग्र	= to the one who is my prime queen
उत्तमम्				महिषीया	
स्त्रीणाम्					
तस्याः च मम	= to her and to me	भव ईश्वरी	= you be the ruling deity		
च					

To all of the choicest women appropriated by me...and to the one who is my present prime queen, namely Mandodari, to her and to me, and to all of us, you be the ruling deity...Tirtha.

लंका नाम समुद्रस्य मध्ये मम महापुरी ।  
सागरेण परिक्षिप्ता निविष्टा गिरि मूर्धनि ॥ ३-४७-२९

लंका नाम	= Lanka, known as	मम महा पुरी	= my, great, city	समुद्रस्य	= ocean, amidst - is there
सागरेण परि	= by ocean, around, encompassed that Lanka	गिरि मूर्धनि	= mountain, on top	मध्ये	
क्षिप्ता				निविष्टा	= nestled.

Nestled on a mountaintop my great city known as Lanka is there in the midst of an ocean and all over encompassed by an ocean. [3-47-29]

तत्र सीते मया सार्धम् वनेषु विचरिष्यसि ।  
न च अस्य वन वासस्य स्पृहयिष्यसि भामिनि ॥ ३-४७-३०

सीते	= oh, Sita	तत्र मया	= there, with me, along with	वनेषु	= in pleasure-gardens
विचरिष्यसि	= you can saunter	सार्धम्		अस्य वन	= about this, forest,
		भामिनि	= oh, lady with resentment	वासस्य	dwelling
न च स्पृह	= not, also - at all events, think back to.				
यिष्यसि					

Oh, Sita, there you can saunter in pleasure-gardens along with me, and oh, lady with resentment, you will not think back to this forest-living, at all events. [3-47-30]

The word भामिनि is an addressing to a beautiful lady, who is with some anger or resentment कोपना सा एव भामिनी - अमर कोश and Ravana mistook Sita fury as an anger in passion.

पंच दास्यः सहस्राणि सर्व आभरण भूषिताः ।  
सीते परिचरिष्यन्ति भार्या भवसि मे यदि ॥ ३-४७-३१

सीते	= oh, Sita	मे भार्या	= my, wife, you become,	सर्व आभरण	= all [every description,]
		भवसि यदि	if	भूषिताः	ornaments, adorned with
पञ्च सहस्राणि दास्यः	= five, thousand, hand-maidens	परिचरिष्यन्ति	= will be in your attendance.		

Oh, Sita, if you become my wife five thousand handmaidens adorned with ornaments of every description will be in your attendance. Thus Ravana said to Sita. [3-47-31]

Ravana, the devotee, is saying पञ्च सहस्राणि दास्यः five thousand servants...मे with me...together with me परिचरिष्यसि यदि तव if we all render service to you...then you will be भार्या भ आर्या भाया कान्त्या आर्या पूज्या by your splendour...भवसि you will become the venerable Goddess Lakshmi by your own splendour while thousands are serving you...

रावणेन एवम् उक्ता तु कुपिता जनक आत्मजा ।  
प्रत्युवाच अनवद्यांगी तम् अनादृत्य राक्षसम् ॥ ३-४७-३२

रावणेन एवम् उक्ता तु	= by Ravana, this way, she who is said, but	अन् अ वद्य अन्गी	= without, not, appreciable, limbed - one with flawless limbs - Sita	जनक आत्मजा कुपिता	= Janaka, daughter, is infuriated
तम् राक्षसम्	= him, that demon	अन् आदृत्य	= not, honouring - discourteously	प्रत्युवाच	= replied.

When Ravana said in this way, Sita the daughter of Janaka, a flawless one by her physique, dishonoured and replied that demon. [3-47-32]

Here the word तु in रावणेन एवम् उक्ता तु is said as तु शब्देन पूर्वोक्त उपचार वचन विलक्षण वचन it means ultimately as - Sita spoke in derision.

महा गिरिम् इव अकंप्यम् महेन्द्र सदृशम् पतिम् ।  
महा उदधिम् इव अक्षोभ्यम् अहम् रामम् अनुव्रता ॥ ३-४७-३३

महा गिरिम् = sturdy, mountain, like इव	अ कम्प्यम् = not, flexible	महेन्द्र = lordly Indra, compara- सदृशम् ble to
महा उदधिम् = vast, ocean, like इव	अ क्षोभ्यम् = not, be roiled - be churned - unshakeable such a	पतिम् = husband, Raama रामम्
अहम् अनु = I, follow up on [ad- व्रता here,] avowed to.		

I have avowed to adhere to such a husband Raama, who is inflexible like a sturdy mountain, comparable to lordly Indra, unshakable like a vast ocean. [3-47-33]

Vividly: A mountain will be unswerving even if a hundred thunderbolts strike it at once, thus is my husband...but you, you are always swerving while hankering after your petty cherishes...thus, you are a straw in the wind...my husband is a coequal of Indra, while you are humiliated by Indra son. The ocean will be turbulent on its surface but it will be calm and clear at its abyss, engulfing unusual treasures...though my husband appears as a passionate person, an indulgent person in humanly pursuits, from hunting games to hollering, in worldly agonies and ecstasies, but at his heart, he is like the fathomless serene ocean...I have avowed to follow him in this lifetime.

सर्व लक्षण संपन्नम् न्यग्रोध परि मण्डलम् ।

सत्य संधम् महाभागम् रामम् अनुव्रता ॥ ३-४७-३४

अहम् = I am	सर्व लक्षण = all, endowments, en- सम्पन्नम् riched	न्यग्रोध परि = banyan tree [like,] sur- मण्डलम् mounted, with orbicu- larity
सत्य सन्धम् = truthfulness, as his tar- get	महाभागम् = high-minded one	रामम् = to such a Raama., I अनुव्रता avowed to adhere.

He who is enriched with all endowments, and who is like a banyan tree with its surmounted orbicularity, the high-minded one with truthfulness alone is his target, and I am avowed to adhere to such a Raama. [3-47-34]

The banyan tree is an Indian fig tree, *Ficus benghalensis*, the branches of which hang down and root themselves. The simile of a banyan tree to Raama says that: he is an atom in the atomic seed of that tree. On its growth, it spreads so wide and broad and every branch take its own root like the manifold growth of this universe. Hence, every individual being is his offspring and progeny. And the whole universe is pervaded by his tree-top like shelter. Secondly, that tree gives shelter to innumerable beings for it is so wide at its apex. Hence, anyone can take shelter under Raama, because he is obliged to oblige all सर्व जन अनुकूलत as said in an

ancient saying:

कूप उदकम् वट चाया युवतीनाम् स्तन द्वयम्।  
शीता काले भवेत् उष्णम् उष्ण काले भवेत् शीतलम्॥

water in a well, banyan tree shade, maiden two breasts, will warm up in cold season and cool down in hot season...Govindaraja.

महाबाहुम् महोरस्कम् सिंह विक्रांत गामिनम् ।  
नृसिंहम् सिंह संकाशम् अहम् रामम् अनुव्रता ॥ ३-४७-३५

अहम्	= I	महा बाहुम्	= great, are his arms [ambidextrous]	महा	= broad-chested
सिंह	= lion, with prance,	नृ सिंहम्	= man, lion [here, not exactly a lion, the best, foremost, supreme one]	उरस्कम्	= lion, like
विक्रान्त	strider			सिंह	= lion, like
गामिनम्				संकाशम्	
रामम्	= to such a Raama,				
अनुव्रता	avowed to adhere.				

He who is ambidextrous, broad-chested, supreme among men, and a lion-like person with the strides of prancing lion, and I am avowed to adhere to such a Raama. [3-47-35]

His dexterity is evident from the moment he started to save the order of universe, at the time churning Milky Ocean, becoming Mohini, becoming a Fish, a Tortoise etc. His strides are evident, when he as a dwarfish boy strode all the three worlds. As a lion-man, he tore the very stomach of the evil and now he is striding like a prancing lion towards you, for you alone are the prey for that lionised human incarnation...

पूर्ण चन्द्र आननम् वीरम् राज वत्सम् जितेन्द्रियम् ।  
पृथु कीर्तिम् महाबाहुम् अहम् रामम् अनुव्रता ॥ ३-४७-३६

अहम्	= I	पूर्ण चन्द्र	= full, moon, faced	वीरम्	= valiant one
राज वत्सम्	= king, son	आननम्		पृथु कीर्तिम्	= expressly, acclaimed
महाबाहुम्	= effectively, armed	जित	= self-conquered one		
महा	[high-souled]	इन्द्रियम्			
आत्मानम्		रामम्	= to such a Raama,		
		अनुव्रता	avowed to adhere.		

He who is a valiant one with a face like that of full-moon, a prince with his self-conquered, and he who is expressly acclaimed and effectively armed, and I am avowed to adhere to such a Raama. [3-47-36]

He is a valiant person and he confronts, if need be, his enemies straightforwardly, about which you have heard when your Khara, Dushana, and others are eliminated by him...but you are sneaky and slithery...you are ever a thief, never a valiant one...his face is like a pleasant full-moon, at any given opportunity, while yours is revulsive...and you are like the eclipsing planet Rahu or Ketu, whose effect lasts a few minutes...he is expressly acclaimed for his welfare activities and of course, you are also expressly acclaimed, but, only for your ill-faring actives...the senses of an yet to be crowned prince will be like the unbridled horses...but my husband conquered his own senses like an uncrowned sagacious emperor...while you, though you declare yourself as the monarch of demons, there is not even an iota of self-righteousness in you, befitting even to a petty king...then where is the question of your majesty, monarchy, or sovereignty...

Sita reiterates the statement I am avowed to adhere to such a Raama...four times. This is दाढ्यत - said for the purpose of reinforcement of her statement.

त्वम् पुनः जंबुकः सिंहीम् माम् इह इच्छसि दुर्लभाम् ।  
न अहम् शक्या त्वया स्पर्ष्टुम् आदित्यस्य प्रभा यथा ॥ ३-४७-३७

जम्बुकः	= a fox	त्वम् पुनः	= you [being a fox,] again [on the other hand, yet]	दुर् लभाम्	= not [at all,] accessible one
सिंहीम्	= a lioness	माम्	= me	इह इच्छसि	= now, you fancy
आदित्यस्य	= Sun, Shine, as with	अहम् त्वया	= I, by you, to touch - to	न शक्या	= not, possible.
प्रभा यथा		स्पर्ष्टुम्	seize		

You being a fox you woo me who am an absolutely inaccessible lioness? Why wooing, it is impossible for you to touch me as with the untouchable Shine of the Sun. [3-47-37]

A fox usually waits in a ditch until the lion or lioness finishes its feast. The lion will have its lion share and go away. Then the lioness and her cubs have their share and go away. Then it is the day of the fox-in-the-ditch. Like a fox-in-the-ditch, how you dare to come to an inaccessible lioness, when the lion departed...Next, Sun wife is Prabha or Shine and she is non-figural resplendent entity. She is perceivable but untouchable. If anyone can lay his hands on her by the dint of his yogic or ascetic practises, and if he baskets that Shine for use in night, that night becomes a day, for it will be shining with sunshine, and thus his pleasurable night is evanished. Thereby he looses his minimal personal comfort of a night and it will be self-ruinous to experiment with such ideas.

पादपान् कांचनान् नूनम् बहून् पश्यसि मंदभाक् ।  
राघवस्य प्रियाम् भार्याम् यः त्वम् इच्छसि राक्षस ॥ ३-४७-३८

राक्षस	= you demon	यः त्वम्	= which, you are - you who are	राघवस्य	= Raghava, dear, wife,
				प्रियाम्	cherishing
				भार्याम्	
				इच्छसि	
मन्द भाक्	= [are an] ill, fated [demon] such as you are you	नूनम्	= undeniably	कान्चनान्	= golden, trees
बहून्	= many, you, are visualising.			पादपान्	
पश्यसि					

You who are an ill-fated demon, oh, demon, by your wooing the dear wife of Raghava, thus you must be visualising many golden trees, undeniably. [3-47-38]

A dying person fantasises golden trees and the like presuming his travel to heaven. By these illusions his death is predictable.

क्षुधितस्य च सिंहस्य मृग शत्रोः तरस्विनः ।  
आशी विषस्य वदनात् दम्ष्ट्राम् आदातुम् इच्छसि ॥ ३-४७-३९

मृग शत्रोः	= animals, challenger of	तरस्विनः	= expeditious ones [expeditious lion and rebounding serpent]	क्षुधितस्य	= ravenous, lion
				सिंहस्य	
आशी विषस्य	= serpent, venomous, from mouth	दम्ष्ट्राम्	= fangs, to twitch, do you wish to?		
वदनात्		आदातुम्			
		इच्छसि			

Do you wish to twitch fangs from the mouth of a ravenous lion, the expeditious challenger of animals, and from the mouth of a rebounding venomous serpent. [3-47-39]

The simile of lion and serpent is to Raama and the fangs to Sita. A lion or a snake knows well how to protect its instruments, namely fangs. Hence, Sita is the fang of expeditious and ravenous Raama in eliminating evil on earth and now he will become a grudging venomous cobra too, for its tail is going to be trampled, by Sita abduction. Thus, the instrumentality of Sita is established and no instrument needs to bother on its own, because its owner takes care of that instrument.

मंदरम् पर्वत श्रेष्ठम् पाणिना हर्तुम् इच्छसि ।  
काल कूटम् विषम् पीत्वा स्वस्तिमान् गंतुम् इच्छसि ॥ ३-४७-४०



पर्वत श्रेष्ठम् = mountain, the best मन्दरम् [massive,] Mt. Man- dara	पाणिना = by [the sleight of] हर्तुम् hand, to steal, do you इच्छसि wish to	कालकूटम् = lethal, venom, on con- विषम् पीत्वा suming
स्वस्तिमान् = healthily, to go [de- गन्तुम् camp,] you wish to? इच्छसि		

Do you wish to steal away the massive Mandara Mountain by the sleight of your hand, but how do you wish to decamp healthily without consuming lethal poison? [3-47-40]

She is reminiscing her emergence. Mt. Mandara is mentioned but not Mt. Himalayas or Mt. Meru, even though they are more massive and lofty. Vishnu used Mt. Mandara as a churn-staff when Milk Ocean was churned, but not Himalayas or Meru and the burden of that Mt. Mandara was sustained by Vishnu alone as a Tortoise, which is impossible for simpletons like Ravana, as Ravana failed to lift Mt. Kailash. Before Lakshmi emergence from the churning Milk Ocean, Her elder sister हालाहल lethal poison emerged and it could be contained only by Shiva, and now, if Ravana contemplates to consume her elder sister कालकूट हालाहल lethal poison it is evident what will become of him. This is निदर्शन अलङ्कार समान्य वाक्यार्थ ऐक्यत aesthetics of correspondence...

अक्षि सूच्या प्रमृजसि जिह्वया लेढि च क्षुरम् ।  
राघवस्य प्रियाम् भार्याम् अधिगन्तुम् त्वम् इच्छसि ॥ ३-४७-४१

त्वम् = you	राघवस्य = Raghava, dear, wife प्रियाम् भार्याम्	अधि गन्तुम् = to over, ride - steal off, यदि इच्छसि [if,] wish to such you
सूच्या = with needle [with needlepoint]	अक्षि प्र = eyes, verily [deeply,] मृजसि you wish to wipe [scrape]	जिह्वया = with tongue, licking, क्षुरम् लेढि razor-blade.

If you wish to override the dear wife of Raghava, then it is as good as wishing to deeply scrape your eyes with needlepoint, and licking the razorblade with your tongue. [3-47-41]

अवसज्य शिलाम् कण्ठे समुद्रम् तर्तुम् इच्छसि ।  
सूर्या चन्द्रमसौ च उभौ प्राणिभ्याम् हर्तुम् इच्छसि ॥ ३-४७-४२  
यो रामस्य प्रियाम् भार्याम् प्रधर्षयितुम् इच्छसि ।

यः = which you	रामस्य = who, Raama, dear, at प्रियाम् wife भार्याम्	प्र धर्षयितुम् = bitterly, to intimidate, इच्छसि wishing to such you
कण्ठे = at neck, boulder, ar- शिलाम् raying - like dress ma- अवसज्य terial	समुद्रम् = ocean, to swim for it, तर्तुम् you wish to इच्छसि	सूर्या = Sun, Moon, both चन्द्रमसौ उभौ

प्राणिभ्याम्	= with a pair of you
हर्तुम्	hands, to steal, you
इच्छसि	wish to.

You who wish to bitterly intimidate the dear wife of Raama are as good as the one who wish to swim an ocean arraying a boulder around his neck, and with a pair of hands you wish to steal away both the Sun and Moon? [3-47-42, 43a]

अग्निम् प्रज्वलितम् दृष्ट्वा वस्त्रेण आहर्तुम् इच्छसि ॥ ३-४७-४३  
कल्याण वृत्ताम् यो भार्याम् रामस्य हर्तुम् इच्छसि ।

यः	= which you	रामस्य	= of Raama	कल्याण	= one with auspicious,
भार्याम्	= wife, to abduct, you	प्र ज्वलितम्	= highly, flaming, fire,	वृत्ताम्	legend such
हर्तुम्	wish to such you	अग्निम् दृष्ट्वा	though evincing	वस्त्रेण	= by cloth [bundle,] to
इच्छसि				आहर्तुम्	steal away, you wish
				इच्छसि	to.

You who wish to abduct me with an auspicious legend as the wife of Raama, thus you wish to steal away a glowing fire in a cloth-bundle, though evincing it to be highly flaming? [3-47-43b, 44a]

अयो मुखानाम् शूलानाम् अग्रे चरितुम् इच्छसि ।  
रामस्य सदृशीम् भार्याम् यो अधिगन्तुम् त्वम् इच्छसि ॥ ३-४७-४४

यः त्वम्	= which, you	रामस्य	= Raama	सदृशीम्	= 1] befitting wife, 2] selfsame
भार्याम्	= wife	अधिगन्तुम्	= to override, you, wish	अयः	= iron, faces, spears, top
		इच्छसि	to	मुखानाम्	of [on spiculated floor,
				शूलानाम्	sharp spikes of iron
				अग्रे	spears]
चरितुम्	= to tread, you wish to.				
इच्छसि					

You who wish to override the befitting and selfsame wife of Raama, are wishing to tread on the needle-sharp spikes of iron spears. [3-47-44b, c]

This declaration that she is selfsame to Raama is on the analogy of रामा the feminal name of Raama.

अहम् नारायणी नाम सा सत्ता वैष्णवी परा - लक्ष्मी तन्त्र ३-१ -  
यहा मया जगत् व्याप्तम् स्वरूपेण स्वभावतः ।  
तया वाप्तम् इदम् विश्वम् नियन्त्री च तथा ईश्वरी ॥

I am indeed Naaraayanee [i.e. Lakshmi] the supreme essence of Lord Vishnu----Lakshmi Tantra 3.1. In my essence and entity I pervade all this universe, and as I pervade all over I am the controller and presiding deity...

यद् अंतरम् सिंह शृगालयोः वनेयद् अंतरम् स्यन्दनिका समुद्रयोः ।  
सुर अग्न्य सौवीरकयोः यद् अंतरम् तद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४५

वने	= in forest	सिंह	= between lion, fox	यत्	= which, difference [at
स्यन्दनिका	= between turbid-	शृगालयोः		अन्तरम्	odds, is there]
समुद्रयोः	rivulet, ocean, which,	सुर	= 1] ambrosia, 2] wine	अग्न्यत्	= fine variety
यत्	odds - are there				
अन्तरम्		यत्	= which, odds - is there	तव	= between yours
सौवीरकयोः	= sour gruel	अन्तरम्			
दाशरथेः एव	= Dasharatha son, like	तत्	= that [such,] odds - is		
च	that, also	अन्तरम्	there.		

Which odds are there between a lion and a fox in a given forest, which odds are there between a turbid-rivulet and an ocean, and which odds are there between a fine-wine and sour-gruel, likewise you are also at odds with the son of Dasharatha. [3-47-45]

The usage of the word स्यन्दनिक is said to be the usage of a rare word by Valmiki, meaning क्षुद्र नदि 'a turbid-rivulet...' as recorded by Pt. Satya Vrat, in Raamayana - A Linguistic Study.

यद् अंतरम् कांचन सीस लोहयोः यद् अंतरम् चन्दन वारि पंकयोः ।  
यद् अंतरम् हस्ति बिडालयोः वनेतद् अंतरम् दशरथेः तव एव च ॥ ३-४७-४६

कांचन सीस	= among gold, lead,	यत्	= which, imparity is	चन्दन वारि	= sandalwood, water
लोहयोः	metals	अन्तरम्	there		
पंकयोः	= sewage [waters]	यत्	= which, imparity is	वने हस्ति	= in forest, among ele-
		अन्तरम्	there	बिडालयोः	phant, wildcat
यत्	= which, imparity - is	तत्	= that [such,] imparity -	तव दशरथेः	= among you,
अन्तरम्	there	अन्तरम्	is there	एव च	Dasharatha son,
					like that, also.

Which imparity is there among the metals of gold and lead, which imparity is there among the waters of sandalwood and sewage, which imparity is there between an elephant and a wildcat of forests, such an imparity exists between you and the son of Dasharatha. [3-47-46]

यद् अंतरम् वायस वैनतेययोः यद् अंतरम् मद्गु मयूरयोः अपि ।  
यद् अंतरम् हंस गृध्रयोः वनेतद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४७

वायस	= betwixt crow, eagle	यत्	= which, dissimilarity is	मद्गु मयूरयोः	= betwixt waterfowl,
वैनतेययोः		अन्तरम्	there	अपि	peacock, even
यद् अंतरम्	= which, dissimilarity is	वने	= in forest	हंस गृध्रयोः	= betwixt swan, falcon
	there				

यद् अंतरम् = which, dissimilarity is there	दाशरथेः तव = betwixt Dasharatha son, yours, like that, एव च only	तत् = that [such,] dissimilarity is there. अन्तरम्
--	--	--

Which dissimilarity obtains betwixt a crow and an eagle, which dissimilarity obtains betwixt a waterfowl and a peacock, which dissimilarity obtains betwixt a swan and a falcon living in forest, such a dissimilarity obtains betwixt you and the son of Dasharatha. [3-47-47]

तस्मिन् सहस्राक्ष सम प्रभावेरामे स्थिते कार्मुक बाण पाणौ ।  
हता अपि ते अहम् न जराम् गमिष्ये वज्रम् यथा मक्षिकया अवगीर्णम् ॥ ३-४७-४८

हता अपि = stolen, even if	अहम् = I am	सहस्राक्ष सम = Thousand-eyed one, प्रभावे Indra similar, with impaction
कार्मुक बाण = with bow, arrows, in पाणौ hand	तस्मिन् रामे = he that, Raama, while स्थिते standing	मक्षिकया = along with a fly
अवगीर्णम् = swallowed	वज्रम् = 1] diamond, 2] clarified butter - ghee	यथा = as with
ते जराम् = by you, into digestion	न गमिष्ये = not, I go.	

Even if you steal me away now, later when Indra similar Raama posits himself with his bow and arrows in hand on the battlefield, you cannot live on, and in the meanwhile you cannot digest me, as with a diamond swallowed along with a fly. Thus Sita gave her vent to her disdainful feelings towards Ravana. [3-47-48] Here, if a fly is accidentally swallowed along with pure ghee, it will be vomited out for the nausea caused by that fly in the stomach. But diamond rends the stomach. The word वज्रम् is usually a diamond, and if a diamond is consumed, accidentally or wilfully, it will tear off the intestines to death. Hence taking the Vedic saying वज्रो व आज्यम् the word is generally translated as ghee.

इति इव तत् वाक्यम् अदुष्ट भावासुदुष्टम् उक्त्वा रजनी चरम् तम् ।  
गात्र प्रकंपात् व्यथिता बभूव वात उद्धता सा कदली इव तन्वी ॥ ३-४७-४९

अदुष्ट भावा = not, sullied, in intentions	तन्वी = fragile bodied one	सा = she
सुदुष्टम् = highly, sullied one [in his intentions, or, very harsh words of Sita]	तम् रजनी = to him, night, walker चरम्	तत् वाक्यम् = that [these,] sentences
इति इव = thus, in this way, having said	गात्र प्र = 1] voice, 2] body, verily, from trembling कम्पात्	वात उद्धता = by gust, up-heaved, कदली इव banana plant, as with
व्यथिता बभूव = tormented, she became.		

On speaking these sentences with high-strung words, with all her unsullied intentions to that highly sullied night-rambler Ravana, her fragile body trembled tormentedly as with a banana plant up-heaved by gust. [3-

47-49]

She poured forth all of her feelings unbothered for consequences and when her haranguing is over, she felt certain uneasiness. This uneasiness is two fold. One is in accordance with humanly nature of a woman as she is staunch enough to not yield to any, and if anyone makes an untoward advance, she has a list of suicide-programs, those that are narrated to Lakshmana in the previous chapter. Further, she is yet to know about Raama welfare, which will be impossible if this demon carries her away now. On the other side, as a Divine Consort of Vishnu, her uneasiness is for her separation from Raama, but not from the fear of any molestation by Ravana, and as the expected hour has come, the expectancy for the prospective elimination of Ravana is making her to tremble, impetuously.

ताम् वेपमानाम् उपलक्ष्य सीताम्स रावणो मृत्यु सम प्रभावः ।  
कुलम् बलम् नाम च कर्म च आत्मनःसमाचक्षे भय कारण अर्थम् ॥ ३-४७-५०

मृत्यु सम = Death, similar, in his प्रभावः impetus	सः रावणः = he, Ravana	वेपमानाम् = tremulous, at her, Sita ताम् सीताम्
उपलक्ष्य = closely, marking	भय कारण = scare, causing, for the अर्थम् purpose of	आत्मनः = of his own
कुलम् = caste, competence, बलम् नाम name, also च	कर्म च = capabilities, also	सम् = clearly, informed. आचक्षे

On closely marking Sita to be tremulous, he that Ravana whose impetus is Death similar, clearly informed her of his name, caste, competency, and capability as his purpose is to cause scare. [3-47-50]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्तचत्वारिंशः सर्गः ॥

Thus completes 47<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 48 Sarga 48 - अष्टचत्वारिंशः सर्ग

## Ravana Tempts Seeta

Introduction -

Ravana vaingloriously extols himself and tempts Sita with all impossible comforts and luxuries, if she obliges him and comes to Lanka with him, leaving Raama. She curtly dismisses all his baiting and luring.

एवम् ब्रुवत्याम् सीतायाम् संरब्धः परुष अक्षरम् ।  
ललाटे भ्रुकुटीम् कृत्वा रावणः प्रति उवाच ह ॥ ३-४८-१

सीतायाम् एवम् ब्रुवत्याम् परुष अक्षरम् प्रति उवाच ह	= to such Sita, thus, she who is speaking  = rude, words, in reply, spoke, indeed.	रावणः संरब्धः	= Ravana, embittered	ललाटे भ्रु कुटीम् कृत्वा	= on forehead, eyebrow, folding, on making
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When Sita spoke thus Ravana is embittered, and knitting his eyebrows he indeed spoke these rudish words to Sita. [3-48-1]

भ्राता वैश्रवणस्य अहम् सापन्नो वरवर्णिनि ।  
रावणो नाम भद्रम् ते दशग्रीवः प्रतापवान् ॥ ३-४८-२

वर वर्णिनि  प्रतापवान्	= oh, lady of superb, complexion  = one who is - highly valorous one	अहम् वैश्रवणस्य सापन्नः भ्राता  रावणः नाम	= I am, of Vaishravana [Kubera,] from step- mother, brother - step- brother  = Ravana, known as	दश ग्रीवः  ते भद्रम्	= one who is - ten, faced  = to you, let there be safety.
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I am known as Ravana, oh, lady with superb complexion, let safety betide you, the highly valorous and ten-headed stepbrother of Kubera. [3-48-2]

यस्य देवाः स गन्धर्वाः पिशाच पतंग उरगाः ।  
विद्रवन्ति भयात् भीता मृत्योः इव सदा प्रजाः ॥ ३-४८-३

प्रजाः  स गन्धर्वाः	= people  = along with, gandharva-s	मृत्योः इव  देवाः पिशाच पतंग उरगाः	= by death, as with  = gods, together evil- spirits, birds, snakes	यस्य भयात् भीता  सदा वि द्रवन्ति	= from whose, fear, frightened - at whose very sight  = always, verily, run- ning away I am that Ravana.
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I am that Ravana at whose sight all the gods together with gandharva-s, evil-spirits, birds and snakes will always be frightened and fleeing, as with the people frightened and fleeing from death. [3-48-3]

येन वैश्रवणो भ्राता वैमात्रः कारणांतरे ।  
द्वन्द्वम् आसादितः क्रोधात् रणे विक्रम्य निर्जितः ॥ ३-४८-४

येन	= by whom	कारण अन्तरे	= for reason, another	क्रोधात्	= infuriately
द्वन्द्वम्	= duel, one who ob-	वैमात्रः भ्राता	= one from stepparent,	वैश्रवणः	= Vaishravana [Kubera,]
आसादितः	tained - Kubera		brother		
रणे विक्रम्य	= in combat, setting				
निर्जितः	upon, completely				
	trounced.				

I am that Ravana who when infuriated for some other reason took up a duel with Kubera, his brother from stepparent, wherein that Kubera is set up against and completely trounced in a combat. [3-48-4]

मत् भय आर्तः परित्यज्य स्वम् अधिष्ठानम् ऋद्धिमत् ।  
कैलासम् पर्वत श्रेष्ठम् अध्यास्ते नर वाहनः ॥ ३-४८-५

नर वाहनः	= one who has - humans, as vehicular transport - Kubera	यत् भय	= by whom, fearfully, [Kubera is] tormented	ऋद्धिमत्	= wealthiest [place]
स्वम्	= his own [Kubera place] presided over	परित्यज्य	= completely, abandon-	पर्वत श्रेष्ठम्	= mountain, excellent,
अधिष्ठानम्	place		ing	कैलासम्	on Kailash, living.
				अध्यास्ते	

I am that Ravana by whom Kubera, the god for Wealth-Management whose vehicular transport is handled by humans, is tormented fearfully and made to completely abandon his wealthiest place which is presided over by him till then, and I am the one who made that Kubera to flee to the excellent Mt. Kailash where he is somehow living, because I will not cause any harm on Mt. Kailash as I hold it sacred. [3-48-5]

यस्य तत् पुष्पकम् नाम विमानम् कामगम् शुभम् ।  
वीर्याद् आवर्जितम् भद्रे येन यामि विहायसम् ॥ ३-४८-६

भद्रे	= oh, auspicious lady	यस्य	= whose [Kubera]	तत्	= that, Pushpaka,
				पुष्पकम्	known as
काम गम्	= by wish, piloted	शुभम्	= an auspicious [air-	नाम	
			craft]	विमानम्	= aircraft
वीर्यात्	= by valour	आवर्जितम्	= acquired	येन	= by which, in sky, I
				विहायसम्	travel.
				यामि	

I am that Ravana, oh, auspicious lady, who just by his valour acquired Kubera auspicious aircraft known as Pushpaka, whose pilotage is just by the wish of its aviator, with which I will be travelling in skies. [3-48-6]

मम संजात रोषस्य मुखम् दृष्ट्वा एव मैथिलि ।  
विद्रवन्ति परित्रस्ताः सुराः शक्र पुरोगमाः ॥ ३-४८-७

मैथिल्	= oh, Maithili	सन्जात	= shot up, with rancour	मम मुखम्	= my, face
दृष्ट्वा एव	= seeing, just by	रोषस्य		शक्र	= with Indra, at their
		परि त्रस्ताः	= highly, frightened	पुरोगमाः	fore - as leader, [all]
				सुराः	gods
वि द्रवन्ति	= quickly, running away.				

Just by seeing rancour-shot face of mine, oh, Maithili, all the gods will quickly shoot off, even if Indra is leading them, then where is the question of their confronting me. [3-48-7]

यत्र तिष्ठामि अहम् तत्र मारुतो वाति शन्कितः ।  
तीव्र अंशुः शिशिर अंशुः च भयात् संपद्यते रविः ॥ ३-४८-८

अहम् यत्र	= I am, where, staying	तत्र	= there	मारुतः	= Air-god, doubtfully,
तिष्ठामि				शन्कितः	wafts
				वाति	
तीव्र अंशुः	= one with singeing,	भयात्	= by fear	शिशिर	= cooling, moonbeams,
रविः च	sunbeams, Sun, also			अंशुः	he obtains [effectuates].
				सम्पद्यते	

Where I will be staying there the Air-god wafts doubtfully, lest his gusts and blasts may hurt me, and the Sun also effectuates his singeing sunbeams as cooling moonbeams, lest I may abduct his wife Prabha, the Sunshine. [3-48-8]

निष्कंप पत्राः तरवो नद्यः च स्तिमित उदकाः ।  
भवन्ति यत्र तत्र अहम् तिष्ठामि च चरामि च ॥ ३-४८-९

अहम् यत्र	= I, where, and where,	च चरामि च	= freely, moving, also	तरवः	= trees - will become
तत्र तिष्ठामि	am staying		there		
निष्कम्प	= without, rustle, of	नद्यः च	= rivers, also	स्तिमित	= with quiet, waters
पत्राः	leaves			उदकाः	
भवन्ति	= they become [they quieten.]				

At places where I will be staying or freely moving there the leaves of trees will be less of rustle, lest I may wilt them up, and there the gush of water of rivers too will quieten, lest I may dry them up. [3-48-9]



मम पारे समुद्रस्य लंका नाम पुरी शुभा ।  
संपूर्णा राक्षसैः घोरैः यथा इन्द्रस्य अमरावती ॥ ३-४८-१०

घोरैः राक्षसैः सम्पूर्णा इन्द्रस्य अमरावती यथा	= with ghastly, demons, plethoric = Indra, Amaravati, on par with	लंका नाम मम पुरी	= Lanka, known as = my, city	शुभा समुद्रस्य पारे	= magnificent one = of ocean, on other shore is there.
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My magnificent city known as Lanka is there on the other shore of the ocean, plethoric with all kinds of amenities, as well as with ghastly demons, which city will be on par with Indra Amaravati, but for meekly gods and meaningless souls. [3-48-10]

प्राकारेण परिक्षिता पाण्डुरेण विराजिता ।  
हेम कक्ष्या पुरी रम्या वैदूर्यमय तोरणा ॥ ३-४८-११

रम्या पुरी वैदूर्य मय तोरणा	= that gorgeous, city = full of lapis jewelled, with archways.	पाण्डुरेण विराजिता प्राकारेण परि क्षिता	= with whitish [silver wall,] adorned, with compound walls, completely, covered	हेम कक्ष्या	= with golden, chambers
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That gorgeous city is completely walled in with compound walls that are adorned with whitish silver, and its palace-chambers are golden, and its archways are fully jewelled with lapis jewels. [3-48-11]

हस्ति अश्व रथ संभाधा तूर्य नाद विनादिता ।  
सर्व काम फलैः वृक्षैः संकुल उद्यान भूषिता ॥ ३-४८-१२

हस्ति अश्व रथ सम्भाधा संकुल उद्यान भूषिता	= elephants, horses, chariots, trodden are its streets [encum- bered] = chirruping, pleasure- garden, bedecked with.	तूर्य नाद विनादिता	= with trumpet, sounds, verily sounded	सर्व काम फलैः वृक्षैः	= all, cherishes [savours,] with fruits, with trees
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It is encumbered with elephants, horses and chariots, well sounded by the sounds of trumpets, and with trees which yield fruits that fulfil all the savours, and it is bedecked with chirrupy pleasure-gardens. [3-48-12]

तत्र त्वम् वस हे सीते राजपुत्रि मया सह ।  
न स्मरिष्यसि नारीणाम् मानुषीणाम् मनस्विनि ॥ ३-४८-१३

राज पुत्रि	= oh, king, daughter - princess	मनस्विनि	= oh, self-respectful lady	हृसीते	= Sita
तत्र	= there - in Lanka	मया सह	= me, along with	त्वम् वस	= you, reside, [or, so-journ, stop over]
मानुषीणाम्	= among females, as				
नारीणाम् न	one among human				
स्मरिष्यसि	[females,] not, you think.				

Oh, princess, oh, self-respectful lady, if you reside there together with me, he, Sita, then you will not think of yourself as one from among human females. [3-48-13]

The addressing expression हृ, has some significance, as in ह्वाम्॥ । हृप्रभो॥ । हृ भगवान्॥ । This has a signal of reverence than that the usual O or oh, for they are bland expressions of addressing.

भुञ्जाना मानुषान् भोगान् दिव्यान् च वरवर्णिनि ।  
न स्मरिष्यसि रामस्य मानुषस्य गत आयुषः ॥ ३-४८-१४

वर वर्णिनि	= oh, superb, complex- ioned one	मानुषान्	= humanly, luxuries	दिव्यान्	= heavenly, [luxuries,]
भुञ्जाना	= revelling in	भोगान्		भोगान् च	also
		मानुषस्य	= of human, with less- ened, longevity, of	न स्मरिष्यसि	= not, you, recollect.
		गत आयुषः			
		रामस्य	Raama		

Revelling in humanly luxuries, over and beyond in heavenly luxuries also, you will not recollect humanly Raama, whose longevity is lessened. [3-48-14]

Vividly: you said that you enjoyed all humanly luxuries when you stayed at your in-law place in Ayodhya, as at 3-47-4... they are nothing when compared with the luxuries I provide in Lanka... they are अ मानुषान् भोगान् super human luxuries... as well as दिव्यान् paradisiacal... so you choose yourself between this forlorn state and a stately living... Ravana spoke this as a perfect tempting debauch.

Ravana as devotee of Lakshmi is saying: If you come to Lanka with me and तत्र वसती while staying there... another text for the above तत्र वस you stay there... मया by me, a servant of yours, suchlike me... ellipt. समर्पितान् ubmitted, offered offerings... मानुषान् च दिव्याम् च भोगान् भुञ्जाना humanly, and heavenly luxuries, on enjoying... मानुषीणाम् नारीणाम् द्वितीयेन षष्टि one among human females... न स्मरिष्यसि you do not reminisce...

You will not count yourself as a human female, if you come over to Lanka and enjoy the humanly and heavenly luxuries, which I, as a humble servant of yours, will offer...

If you come there, you will not think of मानुषस्य incarnate as man, Raama... गत आयुषस्य गत आयुषः = acquired, longevity Raama who acquired a longevity for eleven thousand years... रामस्य about such a Raama... you will

not think about him at all... ellipt. नः सम्बन्धिनः we, the related beings of Raama... स्मरिष्यसि you think of... you will stop thinking about humans and other humanly affairs, and you also will not think of Raama alone, but you will think about us, the accursed demons, the dependents and servants of the Supreme Person, Vishnu... and in doing so, your thinking shall lead towards our release from this accursed demon-hood... Maheshvara Tiirtha.

स्थापयित्वा प्रियम् पुत्रम् राज्ञा दशरथेन यः ।  
मन्द वीर्यः सुतो ज्येष्ठः ततः प्रस्थापितो वनम् ॥ ३-४८-१५

मन्द वीर्यः	= less of, bravery [spineless, because that Raama is spineless]	ज्येष्ठः सुतः	= [though] eldest son	यः	= which Raama is - ex-iled
राज्ञा	= by king, by	प्रियम् पुत्रम्	= dear, son [Bharata,] on	ततः	= therefrom
दशरथेन	Dasharatha	स्थापयित्वा	establishing		
वनम्	= to forests, put to flight.				
प्रस्थापितः					

Though Raama is the eldest son, king Dasharatha established his dear son Bharata as king, and because Raama is spineless he is put to flight to forests, and now, what is he and what am I, in matter of sovereignty. [3-48-15]

Ravana as devotee says: राज्ञा one that rules from within... like an अन्तर्यामि an inner force... i.e., you as Goddess Lakshmi, राज्ञा by King Dasharatha... as an inner force of Dasharatha, you made Dasharatha to select मन्द वीर्यः अ प्रियः पुत्रम् भरतम् spineless, not, the choicest, son, Bharata... and स्थापयित्वा you made Dasharatha to establish Bharata on throne... राज्ञा by the inner ruler, inner force... by you... the King Dasharatha is incited to send his ज्येष्ठः eldest son... also as said in विश्णु सहस्र नामावलि ज्येष्ठः श्रेष्ठः प्रजापतिः eldest, best, ruler of people... Vishnu, is प्रस्थापितो वनम् ent away to forests...

‘you are Goddess Lakshmi, an inner-ruler in all beings... though Dasharatha was uninterested to select Bharata you made Dasharatha, as his inner force, to select a spineless Bharata, and Bharata is established on the throne by Dasharatha, through you... besides, though Dasharatha was disinterested to send his dear eldest son Raama to forests, you as Dasharatha’s inner force, made Dasharatha to send Raama, the eldest, best, and the only ruler of people, namely Raama, [as said in Vishnu’s Thousand names,] to forests for the elimination of demons, and thereby to release us from our accursed being... hence you, as inner force of everybody, have to come with me, if Raama’s incarnation is to yield its results...’ Maheshvara Tiirtha.

तेन किम् भ्रष्ट राज्येन रामेण गत चेतसा ।  
करिष्यसि विशालाक्षि तापसेन तपस्विना ॥ ३-४८-१६

विशाल अक्षि = oh, broad-eyed one	भ्रष्ट राज्येन = subverted, from kingdom	गत चेतसा = gone is, his anima [or, dwindled is, his valour]
तापसेन = simmered down [pitiable]	तपस्विना = with an ascetic	तेन रामेण = with him [with such a]
		किम् करिष्यसि Raama, what, you aspire to do.

Raama is subverted from kingdom, thus dwindled is valour, thus winded down is his anima, thus he has become a pitiable one, thus he became an ascetic as nothing else is there for him to undertake, oh, broad-eyed lady, what do you aspire to do with such a Raama? [3-48-16]

When a tempter can convincingly prove that a woman husband is unfit then only he can succeed in his overtures. His theoremtic reasoning is to let down Raama from Sita viewpoint, as she has broad-eyes, and she is supposed to see reality: Raama is rendered to nothing as said in an age-old saying भग्ना कृषे भागवता भवन्ति when manly pursuits fail, he turns out as a sanctimonious person... सन्यासि बैराग् a friar... Hence, living with him here will cause only eye-soar in looking at these murky forests, to your wide-eyes... thus, come with me...

Ravana as devotee says: भ्रष्ट राज्येन भ्रष्टम् अरीणाम् राज्यम् येन तेन subverted, enemies , kingdoms, by whom, by him... he who has subverted all the kingdoms of enemies, with such a Raama... गत चेतसा devoid of inner soul... He by himself is the Cosmic Soul and no duality of souls occurs in the Absolute Soul. Because He has no duality, there will be no duality in his acts न तस्य कार्यम् कारणम् न विद्यते ॥ श्रुति। Then He is तापसेन तपस्विनाम् तापस इन् तपस्विनाम् for ascetics, lord, also an acetic... because He is lord of all ascetics he must also be one with them... सह रामेण त्वम् with, Raama, you... ellipt. अयम् विज्ञापनम् this supplication... करिष्यसि किम् will you make over, isn't it?

He who has snubbed down all enemy kingdoms, where enemies are not earthly enemies, and as he has no duality in his deeds, won't you make over this request of mine, in welcoming you to Lanka, to him... Tiirtha.

सर्वं राक्षस भर्तारम् कामय - कामात् - स्वयम् आगतम् ।  
न मन्मथ शर आविष्टम् प्रतिख्यातुम् त्वम् अर्हसि ॥ ३-४८-१७

कामात् = in love, [you love me]	स्वयम् = personally, came [to you]	मन्मथ शर = Love-god, arrow, hit by
कामय = all, demon, king such	आगतम् = you	आविष्टम् = towards [this way]
सर्वं राक्षस = as I am, me	त्वम् = to reject	प्रति इव = not, apt of you.
भर्तारम् = to speak - or,	प्रतिख्यातुम् = to reject	न अर्हसि = not, apt of you.

I, the king of all the demons, am hit by the arrows of Love-god and came to you in love, and instead of beseeching me to love you, your rejection and speaking this way, is unapt of you.

Or

Although I am the king of all the demons, on seeing you I am hit by the arrows of Love-god and came to you, thus you love me... but rejecting me this way is unapt of you, as you alone will be loosing heavenly comforts, if you reject me. [3-48-17]

Ravana, the devotee is saying: I maybe the king of all the demons, but कामात् longingly, devotedly, zealously... इह आगतम् to here, he who came... मन्मथ शर आविष्टम् प्रति here the last word प्रति towards is to be taken as इव like, as though, deem... then deeming me as though I am hit by the arrows of Love-god and talking nonsense... स्वयम् you personally... in your right mind आख्यातुम् न अर्हसि to say so, is inapt of you...

I may be a king of all the demons in universes, but I am a zealotry devotee of yours... but deeming me to be one who is hit by the arrows of Love-god and thus speaking nonsense... this way of your thinking of me and speaking to me, is unapt of you in the right your mind... Maheshvara Tiirtha.

प्रति आख्याय हि माम् भीरु परितापम् गमिष्यसि ।  
चरणेन अभिहत्य इव पुरुरवसम् ऊर्वशी ॥ ३-४८-१८

भीरु	= oh, modest lady	माम्	= me	प्रति	= against, by saying [re-
पुरुरवसम्	= Puruurava is	चरणेन	= with feet, on kicking	आख्याय	fusing]
परितापम्	= remorse, you enter -	अभिहत्य		ऊर्वशी इव	= Uurvashi, as with
गमिष्यसि	you become remorse- ful.				

Oh, modest lady, on refusing me you surely become remorseful like Uurvashi who once kicked Puruurava with her feet. [3-48-18]

Uurvashi is one among the four celestial chief maidens, apsara-s, namely, Uurvashi, Rambha, Menaka and Tiolottama. When Vishnu was in His meditation all the other apsara-s came to Him to disturb His meditation. Knowing that, Vishnu gave birth to this Uurvashi from his things. Thus, she is called the one who came from thighs ऊरुः from thighs... and this word is defined as उरु वष्टि muchly, splendid one... Then the other apsara-s had to accept ashamedly that Uurvashi is a beauty of higher order. Kalidasa took this as his subject for his dRaama Vikramorvashiiyam.

अंगुल्या न समो रामो मम युद्धे स मानुषः ।  
तव भाग्येन संप्राप्तम् भजस्व वरवर्णिनि ॥ ३-४८-१९

वरवर्णिनि	= oh, richly, colourful lady	मानुषः सः	= [mere] human, he, that	युद्धे	= in war
मम	= my, finger, equal to,	रामः	Raama		
अङ्गुल्या	not - he is not	तव भाग्येन	= by your, serendip-		
समः न		सम्प्राप्तम्	ity [good fortune,]		
		माम् भजस्व	chanced, [me] you		
			honour.		

He that Raama is merely a human, and in war he equals me not by my finger, oh, richly colourful lady, and I chanced here merely by your serendipity, thus you honour me and my desire to possess you... Thus Ravana spoke to Sita. [3-48-19]

Serendipity is the faculty of making happy and unexpected discoveries by accident... coined by Horace Walpole [1754] after The Three Princes of Serendip [now Sri Lanka,] a fairy tale. Now as a Lankan, let Ravana also say so.

Ravana, the devotee is saying: युद्धे in war... यस्य अङ्गुल्याः समः को अपि न अस्ति whose, finger, equalling, whoever, even, not, there... यः सः रामः who, he, is Raama... or, Vishnu Himself... मानुषः humanly incarnate... तम् him, such a Raama... मम भाग्येन by my, fortune... सम्प्राप्तम् presently let that Raama arrive [in Lanka...] भजस्व him, that Raama, you hold him in honour...

In battlefield none can match that Raama even by his little finger, for He is none other than Vishnu, and such a Vishnu chanced here in the human incarnation as Raama, and let fortune betide me and let that Raama arrive in my Lanka, and you be instrumental to his arrival, then you may hold that Raama in high honour... for all this to happen first you come with me... Maheshvara Tiirtha.

एवम् उक्ता तु वैदेही क्रुद्धा संरक्त लोचना ।  
अब्रवीत् परुषम् वाक्यम् रहिते राक्षस अधिपम् ॥ ३-४८-२०

एवम् उक्ता	= thus, spoken to,	क्रुद्धा सम्रक्त	= infuriated, with blood-	रहिते	= without [anyone, in
वैदेही तु	Vaidehi, on her part	लोचना	shot, eyes		lonely place]
राक्षस	= to demon, king	परुषम्	= bitter, words, she		
अधिपम्		वाक्यम्	spoke.		
		अब्रवीत्			

Vaidehi who is spoken thus is infuriated on her part and with her eyes bloodshot spoke these bitter words to the king of demons in that lonely lacer. [3-48-20]

The lonely place is an advantageous place for such tempters. But if the tempted is self-controlled, nothing adverse can happen. रागम् विविक्ता इति वर्धयन्ति inclination increases in isolation... But Sita is disinclined to any such advances or lures or temptations. Some discussion is there in endnote.

कथम् वैश्रवणम् देवम् सर्वं देव नमस्कृतम् ।  
भ्रातरम् व्यपदिश्य त्वम् अशुभम् कर्तुम् इच्छसि ॥ ३-४८-२१

सर्वं देव = by all, gods, reverenced	देवम् वैश्रवणम् = god, Vaishnavana [Kubera]	भ्रातरम् व्यपदिश्य = brother, by making known - telling his name
त्वम् = you	अशुभम् कर्तुम् कथम् इच्छसि = un, holy [sinful acts,] to commit, how, you wish to.	

How you wish to commit sins although saying that Kubera, a god revered by all of the gods, is your brother? [3-48-21]

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः ।  
येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजित इन्द्रियः ॥ ३-४८-२२

रावण = oh, Ravana	कर्कशः = cruel one	दुर्बुद्धिः = bad, minded [culpable]
अजित = with not, controlled, senses such as you are	त्वम् = you	येषाम् राजा = to whom, you are a king such of those
सर्वे राक्षसाः = all of those, demons	अवश्यम् विनशिष्यन्ति = perforce, completely get destroyed.	

All the demons will perforce get completely destroyed, oh, Ravana, for whom you the cruel and culpable one with uncontrolled senses is the king, and you will be blameworthy for the elimination of righteous demons like Vibheeshana, et al. [3-48-22]

अपहृत्य शचीम् भार्याम् शक्यम् इन्द्रस्य जीवितुम् ।  
न हि रामस्य भार्याम् माम् अपनीय अस्ति जीवितम् ॥ ३-४८-२३

इन्द्रस्य भार्याम् शचीम् अपहृत्य = Indra, wife, Shaci, on abducting	जीवितुम् शक्यम् = to live on, it possible to	रामस्य भार्याम् माम् = Raama, wife, me
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अप नीय	= leading away - on abducting	जीवितम्	= liveability na asti hi	=	not, is there, in- deed.
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It may be possible to live after abducting Shaci Devi, the wife of Indra, somehow and anyhow there will be no liveability after abducting me, the wife of Raama. [3-48-23]

जीवेत् चिरम् वज्र धरस्य हस्तात्शचीम् प्रधृष्य अप्रतिरूप रूपाम् ।  
न मा दृशीम् राक्षस धर्षयित्वा पीत अमृतस्य अपि तव अस्ति मोक्षः ॥ ३-४८-२४

राक्षस	= oh, demon	अ प्रति रूप	= not, mirrored, prettiness, prettyish lady	शचीम्	= Shaci Devi is
वज्र धरस्य	= Thunderbolt, wielder, from the hand of	प्रधृष्य	= on forcibly snatching away	चिरम्	= for a long time, one may live
हस्तात्		धर्षयित्वा	= on intimidating, [on abusing]	पीत अमृतस्य	= though consumed, ambrosia, even if
मा दृशीम्	= me, similar	दूषयित्वा		अपि	
तव अस्ति	= to you [your-like,] is there, moksha, [release from the cycle of rebirth]	न	= is not there.		

Oh, demon, un-mirrored is the prettiness of prettyish Shaci Devi, and one may live long on forcibly snatching her away from the hands of the wielder of Thunderbolt, Indra, but to him who intimidates or abuses me or women like me, there will be no moksha, release from the cycle of rebirth, even if he has consumed अमृत = ambrosia. Thus Sita spoke to Ravana. [3-48-24]

Sita iterated twice about Shaci Devi for reinforcing her argument. She did not say 'on abducting me you will not survive...' but said 'on abducting me, or women like me...' this is to say that any husband devotee-wife is not to be subjected to such humiliation. Further, this is for अश्लील निवारण अर्थम् 'to avoid obscenity from the mouth of this principal character in legend....' Govindaraja. As Sita is unsure whether Ravana consumed ambrosia or not, but, 'if your-like malicious minded beings, though they have gulped अमृत 'ambrosia' there is no मोक्ष 'release, deliverance...' from death-birth cycle and that मोक्ष is possible through wise thinking... and, as your soul is full with foulness, that unwise state of yours will never attain मोक्ष॥ । Raama Tilaka Commentary.

Who is a pati vrata - husband-devotee?

**Comment:** ita is considered as a topmost husband-devotee and there must be some reasons for this. A devotee-wife is one who abides by her wedded husband through thick and thin. The reasons for the umpteen number of divorces that are happening all around the globe are incorporated in the following simple verses:



पुरुषम् सेवते न अन्यम् मनो वाक् काय कर्मभिः।  
 लोभिता अपि परेण अर्थिः सा सति लोक भूषणा ॥  
 दैन्येन प्राथिता वा अपि बलेन विधृता वा अपि।  
 वस्त्र आद्यह् वासिता वा अपि न एव अन्यम् भजते सती ॥  
 न अन्यम् कामते चित्ते सा विज्ञेया पति व्रता ॥

**Comment:** he who devotes herself to her own man, but not to any other man, with her heart, word and deed, she alone is the jewel in world... though enticed by others with riches or intimidated with forcefulness, or tempted with richly clothing [and others womanly fancies, but one on discarding them all] attends her own man... she who does not wish other man even in her heart of hearts, she alone is a husband-devote...

As such, there are no extraordinary talents or traits that make an ideal woman as a husband-devote, except her abidance to the sacredness of marriage as an institution. The domestic quarrelling, bickering, nagging... all these persists in every home, but making a mountain of that anthill, will eventually lead to the collapse of that institution of marriage. No doubt, Sita is a nagging, quarrelling, and sermonising, tongue-lashing woman but if it comes to her husband, she is undone without him, though he lost his empire, roaming in forests, eating trash etc., and yet she does not depart from her pledge to the institution of marriage.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे अष्टचत्वारिंशः सर्गः ॥

Thus completes 48<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 49 Sarga 49 - एकोनपंचाशः सर्ग

## Seeta's Abduction Takes Place Now

Introduction -

Sita abduction takes place now. Ravana forcefully abducts Sita in his air-chariot. She bewails and bemoans for Raama and Lakshmana and appeals to all nature to inform Raama about this abduction. Finally, she sees Jatayu, the eagle, and asks him to narrate her abduction to Raama.

सीताया वचनम् श्रुत्वा दशग्रीवः प्रतापवान् ।  
हस्ते हस्तम् समाहत्य चकार सुमहत् वपुः ॥ ३-४९-१

प्रतापवान् दशग्रीवः	= valourous one, Ten-headed Ravana	सीताया वचनम् श्रुत्वा	= Sita, words, on hearing	हस्ते हस्तम् सम् आहत्य	= on palm, with palm, well [loudly,] clapped
सु महत् वपुः चकार	= very mighty, [his] body, made [divulged,].				

On hearing Sita words that valourous ten-headed Ravana loudly clapped in dissent for once and divulged his very mighty body. [3-49-1]

These beings, including Hanuma, change into titanic form when they are infuriated. A cruel aspect minus anger is not in consonance with each. Thus, Ravana got wild first, but he does not want to hide his reality before his Goddess Lakshmi, hence he divulged his real aspect. Maheshvara Tiirtha.

स मैथिलीम् पुनः वाक्यम् बभाषे वाक्य कोविदः ।  
न उन्मत्तया श्रुतौ मन्ये मम वीर्य पराक्रमौ ॥ ३-४९-२

वाक्य कोविदः सः	= word, smith, he that Ravana	मैथिलीम् पुनः वाक्यम् बभाषे	= he, to Maithili, again, words, spoke	उन्मत्तया	= by you who are mad
मम वीर्य पराक्रमौ	= my, valour, vanquishes	न श्रुतौ मन्ये	= not, unheard, I think.		

That wordsmith Ravana again spoke these words to Maithili, Perhaps you have not heard about my valour and vanquishes in all your madness for Raama. [3-49-2]

Ravana as devotee is saying to Sita: unheard are my valour and vanquishes न उन्मत्तया मत्त जनात् उद्गता उन्मत्त भिन्न ता दृश्या not mad... you are far from the maddened crowd, you are opposite of a mad personality... न उन्मत्तया त्वया न श्रुतौ मन्ये॥। though you are not a madcap in reality, you did not give any ear to my valour and vanity... Maheshvara Tiirtha.

Once the demon Mahisha-asura was eliminated by Goddess Durga, a female, and Ravana is now talking to a female, [and maybe she is also in disguise like him.] If this woman assumes her real nature at the time of abduction, the abduction will not be easy and handy. Hence, before her assuming her real form, it is better to show his real entity. Thus, he clapped for once before changing into his real entity. Or, the role-play of a Brahman sanyasi is not in consonance with the villainous abduction and that garb of a Brahman itself is a hindrance to his original atrocious nature known to world as raa vaNa one who makes people to cry... thus vexed with this role-paying of a Brahman, he clapped loudly and infuriately, for once. Raama Tilaka.

उद् वहेयम् भुजाभ्याम् तु मेदिनीम् अंबरे स्थितः ।  
आपिबेयम् समुद्रम् च मृत्युम् हन्याम् रणे स्थितः ॥ ३-४९-३

अम्बरे स्थितः	= on sky, standing	भुजाभ्याम्	= by my two arms, earth	समुद्रम् च	= [any] ocean, also
		मेदिनीम्	I can up, lift		
आ पिबेयम्	= completely, I gulp down	उद् वहेयम्		मृत्युम्	= Death, I put to death.
		रणे स्थितः	= in war, standing	हन्याम्	

Standing on the sky I can lift up the earth with two of my arms, I can completely gulp down any ocean, standing in war I can even put the Death to death. [3-49-3]

अर्कम् तुङ्गाम् शरैः तीक्ष्णैर् विभिन्धाम् हि महीतलम् ।  
काम रूपिणम् उन्मत्ते पश्य माम् कामदम् पतिम् ॥ ३-४९-४

अर्कम्	= Sun, I can split [ob-	तीक्ष्णैः शरैः	= with splitting, arrows	महीतलम्	= earth plane, verily,
तुङ्गाम्	struct] indeed			वि भिन्धाम्	split [splinter]
रुन्ध्याम् हि					
उन्मत्ते	= oh, mad woman	काम दम्	= wishes, endowing,	काम	= by wish, who can as-
		पतिम्	husband	रूपिणम्	sume any form
माम् पश्य	= me, you behold.				

Indeed, I can split the Sun and splinter the earth with my splitting arrows, oh, mad woman, I can assume any form as I wish, and endow any wish you wish, such as I am, I must be your husband, behold me. So said Ravana when revealing his real nature. [3-49-4]

एवम् उक्तवतः तस्य रावणस्य शिखि प्रभे ।  
क्रुद्धस्य हरि पर्यन्ते रक्ते नेत्रे बभूवतुः ॥ ३-४९-५

एवम्	= that way, when he said	क्रुद्धस्य तस्य	= infuriated, that, Ra-	शिखि प्रभे	= torchlit, in shine
उक्तवतः		रावणस्य	vana		
हरि पर्यन्ते	= blackened, at edges	नेत्रे	= in such eyes	रक्ते बभूवतुः	= bloodshot, became.

While the infuriated Ravana is saying in that way his eyes which by themselves are torchlit in their shine have become further bloodshot and blackened at their edges. [3-49-5]

सद्यः सौम्यम् परित्यज्य तीक्ष्ण रूपम् स रावणः ।  
स्वम् रूपम् काल रूप आभम् भेजे वैश्रवण अनुजः ॥ ३-४९-६

वैश्रवण	= Vaishravana [Kubera]	सः रावणः	= he, Ravana	सद्यः	= immediately
अनुजः	younger brother				
सौम्यम्	= gentle, form - of Brah-	परि त्यज्य	= discarding	स्वम्	= his own
रूपम्	man friar				
काल रूप	= Terminator, form,	तीक्ष्ण रूपम्	= ferocious, aspect, he		
आभम्	similar to	भेजे	assumed.		

Immediately discarding the gentle form of a Brahman friar, that younger brother of Kubera, Ravana, assumed his own ferocious form which is similar to the form of Terminator. [3-49-6]

संरक्त नयनः श्रीमान् तप्त कांचन भूषणः ।  
क्रोधेन महता आविष्टो नील जीमूत सन्निभः ॥ ३-४९-७  
दश आस्यो विंशति भुजो बभूव क्षणदा चरः ।

महता क्रोधेन	= by desperate, fury, en-	सम् रक्त	= with bloodshot, eyes	श्रीमान्	= celebrated one
आविष्टः	sorcelled	नयनः			
तप्त कांचन	= burnt [purified,]	विचित्र शक्ति	= wizardly Ravana]	नील जीमूत	= blackish, [tempe-
भूषणः	golden, wearer of	सम्पन्न		सन्निभः	stuous] cloudlike, in
	ornaments				shine
दश आस्यः	= ten, faced one	विंशति	= twenty, with arms	क्षणदा चरः	= night, walker
		भुजाः			
बभूव	= became [transmuted.]				

That celebrated Ravana whose eyes are bloodshot as he is ensorcelled by desperate fury transmuted his form into a ten-faced, twenty-armed night-walker wearing golden ornaments of purified gold and appearing as a black tempestuous cloud. [3-49-7, 8a]

स परिव्राजक च्छद्म महाकायो विहाय तत् ॥ ३-४९-८  
प्रतिपदे स्वकम् रूपम् रावणो राक्षस अधिपः ।  
रक्त अंबर धरः तस्थौ स्त्री रत्नम् प्रेक्ष्य मैथिलीम् ॥ ३-४९-९

राक्षस अधिपः	= demons, sovereign	सः रावणः	= he, Ravana	परिव्राजक च्छन्न विहाय	= friar, guise, on dis- carding
स्वकम् रूपम्	= his own, form, he educed	तत् महा कायः	= that, mighty-bodied one	रक्त अम्बर धरः	= reddish, clothing, at- tired in
प्रतिपदे स्त्री रत्नम् मैथिलीम् प्रेक्ष्य	= lady, gem of a, at Maithili, observing	तस्थौ	= stood afore her.		

On discarding that guise of a Brahman friar that sovereign of demons Ravana educed his own physique and then that mighty bodied one attired in reddish clothing stood before Maithili observing that gem of a lady. [3-49-8b, 9]

He stood before her showing his mighty physique, expecting her to yield on seeing such a magnificent manly physique, which dissimilar to the girlish physique of her husband Raama.

स ताम् असित केश अन्ताम् भास्करस्य प्रभाम् इव ।  
वसन आभरण उपेताम् मैथिलीम् रावणो अब्रवीत् ॥ ३-४९-१०

सः रावणः	= he, Ravana	अ सित केश अन्ताम्	= not, whitened, head- hair, ends [hairdo hav- ing glossily blackish tressed ends]	भास्करस्य प्रभाम् इव	= sun, shining, like
वसन आभरण उपेताम्	= clothed [silken-ochry- sari,] jewellery, having on her	ताम् मैथिलीम् अब्रवीत्	= to her, to Maithili, spoke.		

She whose tresses are glossily blackish until their ends, and who has on her glittering jewellery and silken-ochry-sari, whereby who is imperceivable like sun glaring shine, to such Maithili Ravana spoke. [3-49-10]

त्रिषु लोकेषु विख्यातम् यदि भर्तारम् इच्छसि ।  
माम् आश्रय वरारोहे तव अहम् सदृशः पतिः ॥ ३-४९-११

वरारोहे	= oh, high-hipped lady	त्रिषु लोकेषु विख्यातम् भर्तारम्	= in three, worlds, well- renowned, a husband	इच्छसि यदि	= you wish, if
माम् आश्रय	= in me, you seek shelter	अहम् तव सदृशः पतिः	= I [alone] will, to you, match up, as husband.		

If you wish to have a husband of well-renown in three worlds you seek shelter in me, oh, high-hipped lady, I alone will match up to you as husband. [3-49-11]

माम् भजस्व चिराय त्वम् अहम् श्लाघ्यः पतिः तव ।  
 न एव च अहम् क्वचित् भद्रे करिष्ये तव विप्रियम् ॥ ३-४९-१२  
 त्यज्यताम् मानुषो भावो मयि भावः प्रणीयताम् ।

भद्रे	= oh, fortunate lady	त्वम् चिराय	= you, for a long time	अहम् तव	= I will be, to you, much-
		माम् भजस्व	[ultimately,] me, you	श्लाघ्यः पतिः	lauded, husband
			oblige		
अहम्	= I will, anytime	तव	= to you	वि प्रियम्	= dis, pleasure
क्वचित्					
न करिष्ये च	= not, I will cause	मानुषे	= for humanly [Raama]	भावः	= your thoughts [heart, love]
त्यज्यताम्	= leave off	मयि भावः प्र	= me [towards me,]		
		णीयताम्	thought [heart, love,]		
			verily lead [bring round.]		

Ultimately you have a much-lauded husband in me, as such you oblige me, and I will not cause any dis-pleasure to you at any point of time. Let your heart refrain from that humanly Raama and you start bringing round your heart towards me. [3-49-12, 13a]

राज्यात् च्युतम् असिद्ध अर्थम् रामम् परिमित आयुषम् ॥ ३-४९-१३  
 कैः गुणैः अनुरक्ता असि मूढे पण्डित मानिनि ।  
 यः स्त्रिया वचनात् राज्यम् विहाय ससुहृत् जनम् ॥ ३-४९-१४  
 अस्मिन् व्याल अनुचरिते वने वसति दुर्मतिः ।

मूढे	= oh, unintelligent lady	पण्डित	= highly intelligent,	दुर् मतिः	= bad, minded [mind-
		मानिनि	deem your self		less Raama]
यः स्त्रिया	= who, by a woman,	स	= along with	सु हृत्	= good, hearted, people
वचनात्	word			जनम्	
राज्यम्	= kingdom, on leaving	व्याल	= predators, moving in	अस्मिन् वने	= in this, in forest, he
विहाय	off	अनुचरिते	[on prowl]	वसति	who lives - Raama
					such a
राज्यात्	= from kingdom, fallen	अ सिद्ध	= not, gainful, his pur-	मानुषः	= being human]
च्युतम्	[spurned off]	अर्थम्	poses		
परिमित	= he is with - limited,	रामम्	= at Raama	कैः गुणैः	= by what, merits [of
आयुषम्	longevity - short-lived			अनुरक्ता	Raama,] impassioned
	human being			असि	[for him,] you are.

Oh, halfwitted lady, you who deem yourself a highly intellectual lady, listen, that mindless Raama who just by a word of a woman forebode kingdom along with all of his amiable people, and lives in this forest where the predators are on the prowl, thus he who is spurned off from kingdom, ungainful are his purposes, and who is even a short-lived human, I wonder by what merits you are impassioned for such a Raama? Thus Ravana spoke to Sita. [3-49-13b, 14, 15a]

For the verses from 11 to 14 Maheshvara Tiirtha, a very ancient commentator, tries hard to establish Ravana as an absolute devotee of Goddess Lakshmi, for Ravana himself was their doorkeeper in heaven before his accursed being. He is one from the two doorkeepers in वैकुण्ठ abode of Lord Vishnu and Lakshmi called जय अन्द् इजय Ravana is Jaya, the doorkeeper. That commentary is like this. यदि अहम् पतिः if, I am, the lord... राक्षसाम् इति सेषः elliptic, of demons... तव सदृशः किम् भृत्य - इति सेषः you befitting, elliptic, am I a befitting servant - no I am not... Although I am not a good servant of yours, but if you wish to me be one, त्रिषु लोकेषु विख्याताम् यथा तथा as if to become famous in all the three worlds... माम् भर्तारम् आश्रय me, as servant, accept... Here भर्तृ is defined as शुश्रूष आदिना स्वामिनम् बिभर्ति इति भर्ता - भृत्य इति अर्थः one who serves his master by his services is भर्ता। Thus भर्ता does not only mean a husband but also a servant. Why should she accept Ravana now as a newly recruited servant? Because चिराय तव श्लाघ्यः for a long time I have been extolling you in वैकुण्ठ as Jaya... and I am a प्रिय प्रीणयति इति इश्रूष आदिना स्वामिनम् - इति प्रिय भृत्यः a dear, earnest servant of yours... माम् भजस्व you know me thus as your humble servant... मानुषे भाव त्यजताम् humans only are to be saved.. - you leave this thinking and think that we the demons are also to be saved... मूढे पण्डित मानिनी मयि भाव प्रणीयताम् Although I am an unread stupid, grace me too because I am your long serving servant... Further, Raama is राज्यात् च्युतम् not fallen from kingship, but he is a spurner of kingly pleasures, he thrusts these small things back with his foot... why because अ सिद्ध अर्थम् - अश्च असौ सिद्ध अर्थः च Vishnu is one with His purposes fulfilled... thus He does not care for a petty kingdom, when He is the King of Kings... परिमित आयुषम् परिगतम् - त्यक्तम् मितम् - अल्पम् - आयुः येन तम् - अ परिमित आयुषम् He is an eternal entity... कैः गुणैः - कैः अनिर्वचनीय गुणैः अनन्त कल्याण गुण शील One with indefinable, illimitable auspicious merits... अनुरक्ता असि you are impassioned for such a Vishnu, though... and I have no objection for that, but bless me too... दुर्मति दुष्टेषु अपि मतिः - अनुग्राहिका बुद्धि He is not a mindless person, but he has a mind for the mindless and bad-minded persons like me... So please come with me and let your husband follow you to Lanka and accord salvation, as planned by you all... Maheshvara Tiirtha.

इति उक्त्वा मैथिलीम् वाक्यम् प्रिय अर्हाम् प्रिय वादिनीम् ॥ ३-४९-१५

अभिगम्य सुदुष्ट आत्मा राक्षसः काम मोहितः ।

जग्राह रावणः सीताम् बुधः खे रोहिणीम् इव ॥ ३-४९-१६

सु दुष्ट आत्मा	= verily, evil, minded [Ravana]	काम मोहितः	= by lust, maddened	राक्षसः	= that demon, Ravana
प्रिय वचन	= for nice, [words,]	प्रिय	= nice, talker	रावणः	
अर्हाम्	proper one - to talk to	वादिनीम्		मैथिलीम्	= to Maithili
वाक्यम् इति	= words, this way, on	अभि गम्य	= nigh, drawing - ap-	खे बुधः	= in firmament, Budha -
उक्त्वा	saying		proaching her	रोहिणीम्	the Jupiter, with Ro-
				इव	hini, as with

सीताम् = Sita, he grabbed.  
जग्राह

On saying that sentence to Maithili, who by herself is a nice talker and who is a proper one for addressing with nice words, that verily evil-minded demon Ravana maddened by lust drew nigh of Sita and grabbed her, as Budha, the Jupiter grabs the Star Rohini in firmament. [3-49-15b, 16]

What happened to the लक्ष्मण रेख A boundary drawn by Lakshmana when he departed Sita in search of Raama? Some discussion about this is there in the endnote. Here, even though Ravana is सु दुष्ट आत्मा काम मोहिता a very wicked souled and lustily crazed.... it is all for other women, but not towards Sita. And thus he caught hold of Sita, as the planet Budha, Jupiter, the son of Moon catches his own Star mother Rohini, a dear wife the Moon, reverentially. Maheshvara Tiirtha. Later commentators rejected this saying that, if it were to be so, then Ravana has Oedipus complex.

वामेन सीताम् पद्माक्षीम् मूर्धजेषु करेण सः ।  
ऊर्वोः तु दक्षिणेन एव परिजग्राह पाणिना ॥ ३-४९-१७

सः	= he	पद्म अक्षीम् = lotus, eyed, at Sita	वामेन करेण = with left, hand, thus,
दक्षिणेन	= with right, hand,	सीताम्	एव मूर्धजेषु head-hair
पाणिना	thighs, but	परिजग्राह = grabbed.	
ऊर्वोः तु			

He that Ravana grabbed the lotus-eyed Sita on lifting her up with his left hand at her plait of hair at nape, and with his right hand at her thighs. [3-49-17]

तम् दृष्ट्वा गिरि शृङ्ग आभम् तीक्ष्ण दंष्ट्रम् महा भुजम् ।  
प्राद्रवन् मृत्यु संकाशम् भय आर्ता वन देवताः ॥ ३-४९-१८

मृत्यु	= Death, one similar to	तीक्ष्ण दंष्ट्रम् = one with incisive, fangs	महा भुजम् = mightily, armed one
संकाशम्		तम् दृष्ट्वा = him [who grabbed Sita,] on seeing	वन देवताः = forest, deities
गिरि शृङ्गा	= mountain, crest, in	प्राद्रवन् = quickly fled.	
आभम्	shine		
भय आर्ता	= by terrorism, terrorised		

On seeing him who grabbed Sita, who has incisive fangs, mightily armed and who is shining forth like a mountain crest and similar to Death, the forest deities quickly fled away terrorised by his terrorism. [3-49-18]

स च मायामयो दिव्यः खर युक्तः खर स्वनः ।  
प्रत्यदृश्यत हेमाङ्गो रावणस्य महारथः ॥ ३-४९-१९



[then]	= miraculously	[de-	दिव्यः खर = miraculous mules,	खर स्वनः = braying, noisily
मायामयः	signed for appearing	and disappearing]	युक्तः yoked with	
हेम अन्गः	= golden, with wheels	रावणस्य सः = Ravana, that, miracle-	प्रति अदृश्यत = afore, appeared.	
[parts]		महारथः air-chariot		

Then the miracle-air-chariot of Ravana which is miraculously designed to appear and disappear at the wish of its master, yoked with miraculous mules, and built with its golden wheels and parts, appeared afore Ravana braying noisily. [3-49-19]

ततः ताम् परुषैः वाक्यैः अभितर्ज्य महास्वनः ।  
अंकेन आदाय वैदेहीम् रथम् आरोपयत् तदा ॥ ३-४९-२०

तदा	= then	महा स्वनः = one who has - strident, voice - Ravana	ताम् = her, Vaidehi
परुषैः वाक्यैः	= with bitter, words, in-	अन्केन = by waist, lifting up - or	वैदेहीम्
अभितर्ज्य	timidating	आदाय dragging her onto his flank	ततः = then
रथम्	= chariot, got up on.		
आरोपयत्			

Then he whose voice is strident that Ravana lifted her up by her waist and got Vaidehi up on the air-chariot intimidating her with bitter words. [3-49-20]

सा गृहीता अतिचुक्रोश रावणेन यशस्विनी ।  
रामा इति सीता दुःख आर्ता रामम् दूरम् गतम् वने ॥ ३-४९-२१

रावणेन	= by Ravana, captured	यशस्विनी = glorious one	सा सीता = that, Sita
गृहीता	[when gone into cap-		
	tivity of Ravana]		
दुःख आर्ता	= with anguish, ago-	वने दूरम् = in forest, distant, gone,	रामा इति = oh, Raama , thus [say-
	nised	गतम् at Raama	ing]
अति चुक्रोश	= loudly, wailed.	रामम्	

Agonised with anguish when gone into the captivity of Ravana, she that glorious Sita wailed loudly for Raama saying oh, Raama, which Raama has gone deep into the forest by then. [3-49-21]

ताम् अकामाम् स काम आर्तः पन्नग इन्द्र वधूम् इव ।  
विवेष्टमानाम् आदाय उत्पपात अथ रावणः ॥ ३-४९-२२

अथ	= then	काम आर्तः = with lust, infatuated	सः रावणः = that, Ravana
अ कामाम्	= not, inclined - one dis-	पन्नग इन्द्र = cobra, king, wife, like	वि = one who is verily,
	inclined for lusting	वधूम् इव	वेष्टमानाम् writhing

ताम् आदाय = her, on picking her up वेगेन = speedily] उत् पपात = up, fallen - fell upon the skies, flew off.

Ravana who is infatuated with lust picked her up, which lady is disinclined for any kind of sensuality and who is verily writhing like the wife of King Cobra, and then he surged skyward and flew off with her in his air-chariot. [3-49-22]

ततः सा राक्षसेन्द्रेण हियमाणा विहायसा ।  
भृशम् चुक्रोश मत्ता इव भ्रान्त चित्ता यथा आतुरा ॥ ३-४९-२३

ततः	= then	राक्षस इन्द्रेण	= by demons, lord, in	सा	= she that Sita
		विहायसा	skyway, while being		
		हियमाणा	abducted		
मत्ता इव	= frenzied, as if	भ्रान्त चित्ता	= bewildered, faculties	आतुरा यथा	= a hysterical person, as with
भृशम्	= stridently, bawled.				
चुक्रोश					

While that lord of demons is abducting her in the skyway, Sita became frenzied with bewildered faculties and then bawled stridently like a hysterical person. [3-49-23]

हा लक्ष्मण महाबाहो गुरु चित्त प्रसादक ।  
हियमाणाम् न जानीषे रक्षसा काम रूपिणा ॥ ३-४९-२४

महाबाहुः	= greatly dextrous one	गुरु चित्त	= mentors, heart, re-	हा लक्ष्मण	= haa, Lakshmana
		प्रसादक	joicer of		
काम रूपिणा	= by wish, guise-	हियमाणाम्	= being abducted	माम्	= me, of me]
रक्षसा	changer - dissembler, by demon				
न जानीषे	= not, you know.				

Haa, greatly dextrous Lakshmana... oh, rejoicer of your mentor... you are incognisant of me who am being abducted by this demon who is a dissembler. [3-49-24]

Sita tongue-lashed this Lakshmana alone in the earlier chapters and him alone she is addressing now, that too firstly, before calling Raama, that too addressing as dextrous one... Is she self-contradictory? Not so, Lakshmana is the one who can protect even the self-reliant Raama, then where is the question of his not protecting Sita from any calamity? is her reasoning. On the other hand, Lakshmana left the hermitage just now, so he must be within earshot, while Raama went into deep of the forest long back.

जीवितम् सुखम् अर्थाम् च धर्म हेतोः परित्यजन् ।  
हियमाणाम् अधर्मेण माम् राघव न पश्यसि ॥ ३-४९-२५

जीवितम् सुखम् अर्थम् च अ धर्मेण	= [high] life, happiness, riches, also = by not, righteousness - unrighteousness or, by an unrighteous demon	धर्म हेतोः परित्यजन् हियमाणाम्	= righteousness, for the reason of, one who is relinquishing = being abducted	राघव माम् न पश्यसि	= oh, Raghava = me, not, you are obser- vant of.
--	--	--------------------------------------	--	--------------------------	--

Oh, Raghava, you have relinquished your high-life, happiness, and riches for the sake of righteousness, and though you avowed to protect your observants, you are unobservant of me who am being abducted by the unrighteousness itself. [3-49-5]

ननु नाम अविनीतानाम् विनेता असि परंतप ।  
कथम् एवम् विधम् पापम् न त्वम् शास्सि हि रावणम् ॥ ३-४९-२६

परन्तप असि ननु कथम् नाम	= oh, enemy-inflamer = you are, I dare say [I reckon] = how, I wonder	अ विनीतानाम् त्वम् न शास्सि हि	= for not, wise beings [ for uncontrollable be- ings,] vi netaa = you = not, controlling, indeed.	= एवम् विधम् पापम् रावणम्	absolute, con- troller = this, kind of, sinner, Ravana
-------------------------------	--	---	--	---------------------------------------	--

Oh, enemy-inflamer Raama, I reckon that you are an absolute controller of uncontrollable beings, I wonder why you are not controlling this kind of sinner, Ravana, indeed? This is how Sita started her cry in wilderness. [3-49-26]

ननु सद्यो अविनीतस्य दृश्यते कर्मणः फलम् ।  
कालो अपि अंगी भवति अत्र सस्यानाम् इव पक्तये ॥ ३-४९-२७

अविनीतस्य कर्मणः फलम् सस्यानाम् पक्तये इव	= evil, acts , fruit [result] = [yield of] crops, for cooking [after ripeness,] as with	सद्यः अत्र	= instantaneously = in such matters	न दृश्यते नु कालः अपि अङ्गी भवति	= not, apparent, indeed = Time, even, part [fac- tor,] becomes.
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Indeed, the result for an evil act will not be apparent instantaneously. Even the time becomes a factor in the matter of cause and effect, as with the crops becoming cookable after certain time lag. Thus, she is addressing Ravana now. [3-49-27]

त्वम् कर्म कृतवान् एतत् काल उपहत चेतनः ।  
जीवित अंतकरम् घोरम् रामात् व्यसनम् आप्नुहि ॥ ३-४९-२८

त्वम् = you	काल उपहत = by Time, battered, चेतनः with a mind	एत् = this particular]
कर्म = deed [exploit,] you कृतवान् have done [as an infringer]	रामात् = from Raama	जीवित = life, ending, devastat- अन्तकरम् ing, tribulation, you घोरम् get. व्यसनम् आप्नुहि

The Time has battered your brains and as an infringer you have undertaken this particular exploit, whereby you will get a devastating and life-ending tribulation from Raama. Thus, she upbraided Ravana. [3-49-28]

हन्त इदानीम् सकामा तु कैकेयी बान्धवैः सह ।  
हियेयम् धर्म कामस्य धर्म पत्नी यशस्विनः ॥ ३-४९-२९

धर्म कामस्य = honesty, aspirer of - Raama	यशस्विनः = of glorious Raama	धर्म पत्नी = honest, wife such as I am
हियेयम् = I am being abducted	इदानीम् = now	कैकेयी = Kaikeyi, kinfolk, to- बान्धवैः सह gether with
स कामा = with [came true,] aspi- ration	अस्तु = let her be	हन्त = oh, god.

An honest wife of a glorious one who aspires nothing but honesty, such a wife of Raama as I am, I am being abducted, thus the aspiration of Kaikeyi and her kinfolk has now come true. Oh, god! Thus, she soliloquised. [3-49-29]

Raama also talks in this way when Viraadha abducted Sita in the opening chapter of this Aranya Kanda. This small talk is more humanly as said: सुप्रमत्त कुपितानाम् भाव ज्ञानम् दृष्टम् in the delirious or furious conditions, one own heart is outspoken... and if it is spoken in anger none but their antagonists are envisaged, firstly.

आमंत्रये जनस्थानम् कर्णिकारान् च पुष्पितान् ।  
क्षिप्रम् रामाय शंसध्वम् सीताम् हरति रावणः ॥ ३-४९-३०

जनस्थानम् = in Janasthaana, flow- पुष्पितान् ered, Karnikaara trees	आमन्त्रये = I call attention of	रावणः = Ravana is, Sita, thiev- सीताम् ing thus
कर्णिकारान्		हरति
क्षिप्रम् = instantly, to Raama, be		
रामाय made known inform.		
शम्सध्वम्		

I call the attention of the flowered Karnikaara trees of Janasthaana, you inform Raama that Ravana is thieving Sita. Thus, she is addressing the woods and others on the ground from air-chariot. [3-49-30]

हंस सारस संघुष्टाम् वन्दे गोदावरीम् नदीम् ।  
क्षिप्रम् रामाय शंस त्वम् सीताम् हरति रावणः ॥ ३-४९-३१

हम्स सारस = swans, saarasa [water संघुष्टाम् birds,] bustling with	गोदावरीम् = to you Godavari, river, नदीम् वन्दे I pray	रावणः हरति = Ravana is, thieving, सीताम् Sita
त्वम् क्षिप्रम् = you, promptly, to रामाय शम्स Raama, tell.		

I pray you who are with the bustle of swans and saarasa water birds, oh, River Godavari, you promptly tell Raama that Ravana is thieving Sita. [3-49-31]

This does not mean that this request is as good as asking that river to overflow its banks to go to Raama and tell the news. It is: I pray you to tell this news to any one of the bustling birds in your lap and that bird swiftly takes to flight to go to Raama and informs him, because the birds are also sympathetic with Raama and with me, as well... This is हम्स सन्देश सारस सन्देश which idea became more famous at a later time for the emergence of masterpieces like मेघ सन्देश of Kalidasa and हम्स सन्देश in नल दमयन्ति उपाख्यान।

दैवतानि च यान्ति अस्मिन् वने विविध पादपे ।  
नमस्करोमि अहम् तेभ्यो भर्तुः शंसत माम् हताम् ॥ ३-४९-३२

विविध पादपे = which is with diverse, trees	अस्मिन् वने = in this, forest	यानि = which of those]
दैवतानि = sylvan deities	यान्ति सन्ति = will be moving about [abide by trees]	तेभ्यः = for them
अहम् = I am, offering venera- नमस्करोमि tion	माम् हताम् = me, as a stolen one	भर्तुः शम्सत = [to my] husband, in- form.

I also venerate you, the sylvan deities that travel in this forest with diverse trees or, those that abide on the treetops, you may please inform my husband that I am being stolen. [3-49-32]

The word नमस्करोमि is of two parts: नमः करोमि and this नमः is again cleavable as न मम not, mine... I have no I-ness and I wholly submit my my-ness unto you... Thus नमः कमि is I am making myself in submission to you... and if this said with the gesture of adjoined palms called अञ्जलि which in Latin is इन्गो इन्गोरे and if इन् is read as अन् and न् be read as झ of Sanskrit, this इन्गो is also अञ्जलि as Latin has many Sanskrit words in it. Then this is called नमस्कार बाण a salutation-arrow more like a cupid arrow to bring two together... not necessarily a male and a female, but any two or more, in veneration or friendship.

यानि कानिचित् अपि अत्र सत्त्वानि निवसन्ति उत ।  
सर्वाणि शरणम् यामि मृग पक्षि गणान् अपि ॥ ३-४९-३३

अत्र	= there - on the ground as seen from aircraft	यानि	= those, some few, even	सत्त्वानि	= beings, are living,
		कानिचित्		निवसन्ति	there
		अपि		उत	
सर्वाणि	= all of the	मृग पक्षि	= animals, birds, groups	शरणम्	= shelter, I am getting
		गणान् अपि	of, even	यामि	into - I seek.

Or, over there, some few beings that are living over there on the ground below, I seek shelter of all the flocks of birds and hoards of animals, and I pray you to convey this news. [3-49-33]

Sita firstly appealed to the trees frenziedly. But reasoning herself that the trees can tell only when Raama comes to them, for they cannot move, and then she appealed to River Godavari and her swans. Presuming that the water loving water birds may not penetrate the deep forest, and then she appealed the sylvan deities presiding on the treetops. Again presuming that these sylvan deities of forests may not be able to see through the thick of forest, she is now asking the animals and birds that usually move on the ground, to locate Raama. This entire criss-cross thinking has happened within split seconds.

हियमाणाम् प्रियाम् भर्तुः प्राणेभ्यो अपि गरीयसीम् ।  
विवश अपहृता सीता रावणेन इति शंसत ॥ ३-४९-३४

प्राणेभ्यः अपि	= by [his] lives, even,	हियमाणाम्	= being stolen	प्रियाम्	= about [his] dear [wife]
गरीयसीम्	loftier				
वि वश	= without, help [helpless one]	सीता	= Sita	रावणेन	= by Ravana, stolen
इति भर्तुः	= thus, to [my] husband,			अपहृता	
शम्सत	you inform.				

Inform my husband about his dear and loftier wife than his lives, saying that, helpless Sita is stolen by Ravana. [3-49-34]

विदित्वा माम् महाबाहुः अमुत्र अपि महाबलः ।  
आनेष्यति पराक्रम्य वैवस्वत हताम् अपि ॥ ३-४९-३५

महा बलः	= great-mighty one	महाबाहुः	= ambidextrous	वैवस्वत	= by Death, I am im-
			[Raama]	हताम् अपि	pounded, even if
माम्	= me	अमुत्र अपि	= [taken to] other world	विदित्वा	= [if he comes to] on
			[to heavens,] even if		knowing
पराक्रम्य	= on aggressing	आनेष्यति	= brings back.		

If that ambidextrous Raama comes to know about me, even if I am taken to heavens, or, even if I am impounded by Death, that great-mighty Raama brings me back, on aggressing against all of the gods in heaven, or, against Yama, the Death God. Thus, she appealed to one and all, but in vain. [3-49-35]

सा तदा करुणा वाचो विलपन्ती सुदुःखिता ।  
वनस्पति गतम् ग्रिध्रम् ददर्श आयत लोचना ॥ ३-४९-३६

तदा	= then	करुणा वाचः	= with pitiable, words,	आयत	= wide, eyed one
सा	= she	विलपन्ती	who is bewailing	लोचना	
		सु दुःखिता	= highly, anguished	वनस्पति	= tree [a tree that yields
				गतम्	fruits without flow-
				ग्रिध्रम् ददर्श	ering,] gone onto -
					perched on, eagle, she
					saw.

She that wide-eyed Sita who is highly anguished and bewailing with pitiable words then with a wide-eyed expectancy saw the eagle Jatayu perching on a tree. [3-49-36]

सा तम् उद् वीक्ष्य सुश्रोणी रावणस्य वशम् गता ।  
समाक्रन्दत् भयपरा दुःख उपहतया गिरा ॥ ३-४९-३७

रावणस्य	= Ravana,	captivity,	सुश्रोणी	= well-waisted one	भय परा	= by fear, worsted
वशम् गता	gone in		तम्	= him [Jatayu]	उद् वीक्ष्य	= up, on seeing - seeing
सा	= she					on raising head
दुःख	= anguish,	walloped	सम्	= squeakily, shrieked.		
उपहतया	with,	[stuttering]	आक्रन्दत्			
गिरा	voice					

She that well-waisted lady who has gone into the captivity of Ravana craned and stared at the eagle, and worsted by fear she shrieked squeakily with a stuttering voice that is walloped with anguish. [3-49-37]

जटायो पश्य मम आर्य हियमाणम् अनाथ वत् ।  
अनेन राक्षसेद्रेण करुणम् पाप कर्मणा ॥ ३-४९-३८

आर्य	= oh, dignified [fa-	अनेन पाप	= by this one, with sinis-	राक्षस इन्द्रेण	= by demons, lord of
जटायोः	therly,] Jatayu	कर्मणा	ter, deeds	हियमाणम्	= being abducted
अनाथ वत्	= orphan, like [orpha-	करुणम्	= pitiable		
	nized one]				
मम माम्	= me, you see.				
पश्य					

Oh, fatherly Jatayu, see me, like an orphanized one I am pitiable abducted by this lord of demons with sinister deeds. [3-49-38]

न एष वारयितुम् शक्यः त्वया क्रूरो निशाचर ।  
सत्त्ववान् जितकाशी च स आयुधः चैव दुर्मतिः ॥ ३-४९-३९

क्रूरः	= merciless one	सत्त्ववान्	= a formidable one	जित काशी च	= [who by his cunning] conquests, shining forth, also
स आयुधः	= with, weaponry, also	दुर् मतिः	= wicked, minded one	एष निशाचर	= this one, night-walker
चैव	thus	वारयितुम्	= to forestall	न शक्यः	= not, a possible, one.
त्वया	= by you				

It is impossible for you to forestall this merciless night-walker, for he is formidable, shining forth with cunning conquests, also thus this wicked minded one is with weaponry. [3-49-39]

रामाय तु यथा तत्त्वम् जटायो हरणम् मम ।  
लक्ष्मणाय च तत् सर्वम् आख्यातव्यम् अशेषतः ॥ ३-४९-४०

जटायो	= oh, Jatayu	मम हरणम्	= my, about abduction	यथा तत्त्वम्	= as, it happened
तत् सर्वम्	= that, all about it	अ शेषतः	= without, a residuum - entirely	रामाय	= to Raama
लक्ष्मणाय च	= to Lakshmana, also - or to Lakshmana	आख्यातव्यम्	= be narrated.		

Oh, Jatayu, everything about my abduction shall be narrated to Raama, or to Lakshmana, as it has happened in its entirety. Thus Sita supplicated Jatayu. [3-49-40]

Nobility will not seek help selfishly if help is sought that way, the seeker instantly becomes an ignoble, falling from the heights of personal nobility. Sita may be an impetuous lady but if she talking to a noble elderly person or being, she talks judiciously in all her humbleness. Here she is not asking Jatayu to wage a war against Ravana to save her. She is asking Jatayu to convey the news of her abduction to Raama, because as an old eagle, as old as her father-in-law, Jatayu may not fight back this Ravana successfully. Besides, Ravana is with weaponry and a cunning warrior. Jatayu may be a powerful eagle, but if it comes to weapons and missiles, a natural being cannot withstand the artificial ammunition of war. Hence, visualising the danger in Jatayu attempting any combat with Ravana, she is asking him to be the carrier of news, as all the trees, river and her birds, sylvan deities, and the other birds and animals are not heedful of her request, and this eagle alone is beheld, besides being an old acquaintance.

Is Sheetha an untouchable ?

Whether Sita is touched by Ravana or not - is a much debated issue by ancient commentators. When Ravana is carrying a curse on his head, that makes his head/heads to be splintered, if he lustfully touches any woman, against her will, it is questioned how his head is not splintered now, when touching Sita. Maheshvara



Tiirtha brings in स्कान्द पुराण which says that: चाया ग्राहित्वम् अपि असि सर्व विद्या विशारदे। केश चायाम् परामृश्य जानु चायम् तहैव च। गृहीत्वा जानकीम् हृष्टो लन्काम् प्राया तथा एव च। Ravana being an expert in all branches of sciences, caught Janaki by the shadow of her head-hair and the shadow of thighs... Maheshvara Tiirtha.

For this Raama Tilaka says yet another way of catching Sita, as explained for the verse at 3-49-17: मूर्धजेषु करेण मूधज इषु करेण best ones, arrows, with hands... with the hands that handle the best arrows... Sita is caught... वाम करेण ऊर्वो सः परि जग्राह here the word ऊरु which usually translates as thighs is said as feet... Ravana caught hold of her feet as the Planet Budha, the Jupiter caught the feet of his mother Star Rohini in early times and now iks requesting his personal deity Goddess Lakshmi to come to Lanka. Raama Tilaka.

Catching Sita while she is standing is not possible in both the ways as said above. She should be in a supine position on ground to handle her from under her thighs or at the nape of the neck. Her falling on ground is not explicitly said in these verses in Aranya. But Sita says at verse 3-49-34, that in a state of helplessness, I am abducted... This word विवश वि वशत्वम् is not only helplessness... but also a state of wooing... She repeats the same wording in Sundara Kanda and even in Yuddha Kanda II at verse 8 of 116 sarga, while replying Raama accusation, in saying that यदि अहम् गात्र सम्स्पर्शम् गता अस्मि विवशा प्रभो when I was helpless I was touched by Ravana... fault is not mine, gods alone have fouled it... Thus, it is assumed that Sita was in a short swoon when caught by Ravana. Then again, when she was rolling on ground in the same state Ravana lifts her up by her waist into his air-chariot.

All this discussion is to establish Sita is an untouchable for others, and for fear of a blemish to her पातिव्रत्य husband-devotness... which topic will be raised by no other than Raama, after war. The absolute devotees of Raama or Sita hold Ravana touching Sita, as an intolerable act. Thus, to portray that Sita is untouchable there are many more legends woven around this topic.

One among it is लक्ष्मण रेख Lakshmana drawing a line around the hermitage, like a firewall... When Sita transgressed this firewall and came out of it to offer alms to Ravana, in Brahman sanyaasi guise, she in her fear fell down on ground, as said in आध्यात्म रामायण in the verse:

ततो विदार्य धरणीम् नखैः उद्धृत्य बाहुभिः।  
तोलयित्वा रथे क्षिप्ता ययौ क्षिप्रम् विहायसा ॥

then [Ravana] cleaved the earth with his nails, uplifting that clod with his hands and with a balancing act put it in the air-chariot, and quickly went away in skyway...

Another anthology says that Raama while going after the Golden Deer, hid the real Sita and placed a माया सीता an illusory Sita... in the cottage. This deceptive Sita is continued until her self-immolation after Great War. Real Sita emerged out of the pyre instead of this Maya Sita. Then it is questioned, whether the bemoaning and bewailing of Raama for Sita, throughout the later part of the epic is to hoodwink the readers or so? It is then replied that this also is one among the many miraculous effects of Vishnu विष्णु माय All this culminates into the saying of Bhagavad Gita: व्यवसायात्मिका बुद्धिः एक इह कुरु नन्दन। बहु शखा हि अनन्ताह् च बुद्धयो अव्यवसायिणाम् ॥ २-४१ the object to determine is distinct singularly, and many and unending are those who say manifoldly with indistinct minds....

Nothing happens by mere touching of Sita, for she is a resolute lady to abide by her husband Raama. Valmiki is very clear in picturing her to be a stubborn and staunch husband-devote, and no more mythological bends are required to prove her chastity. She herself proved this with her अग्नि प्रवेश self-immolation... to all concerned. If Sita acquired a blemish by mere touch, then Draupadi will be in a more pathetic state, since she is physically handled by Keecaka, that too when she is in her senses. The common feature in both the cases is, some other man touching their braids... A woman head hair cannot be touched by anybody in molestation.

अत्र दशग्रीवो अत्यन्त अवमति रूपम् कुल क्षय करम् केश ग्रहणम् स्वस्य भवितव्य अनुरूपतया कृतवा।  
केश ग्रहणस्य - सभा नयन - परुष भाषण - वस्त्र अपहरण - आदि अपेक्षया - वधोपेक्षया च अत्यन्त अवमति करत्वम्  
कुल क्षय करत्व च भारते प्रति पादितम् - द्रुक्

Ravana is predestined for self-ruin, hence touched the braid of Sita, and touching the braid of a lady, dragging her to king court, roughly talking to her, undressing her, all these lead to the destruction of one own clan, as demonstrated in Maha Bharata... In वन पर्व ओष् महा भारत , when Draupadi goes on complaining that I am dragged by my braid... I am dragged by my braid... Krishna says to Draupadi:

रुदिष्यन्ति स्त्रियो हि एवम् येषाम् क्रुद्धा असि भामिनि।  
सत्यम् ते प्रतिजानामि राज्ञा राज्ञी भविष्यसि ॥

you women always go on weeping for such tings... [having suffered in such a way,] I promise that you alone will become the empress... So also, Sita is instrumental for the elimination of evil, called Ravana together with all his clansmen. This is as pledged by Veadaavati, an earlier incarnation of Goddess Lakshmi. As such, Sita has to go to Lanka to attend that complete eradication, according to mythology.

Whether it is myth or real she is not all a frailty to yield up that easily nor a weak bodied one for an easy molestation. She travelled the length and breadth of the country barefooted, that too in impenetrable forests. These ladies of lore had their yogic faculties with which Gaandhaari, the mother Duryodhana, in Maha Bharata makes him a diamond-bodied one, excepting his thighs. Their words come true if they utter them with certain concentration. At the time of burning the tail of Hanuma in Sundara Kaanda Sita says: सीतो भव cool down... Let the fire on the tail of that monkey be coolant to him... and it happened accordingly. That burning tail burnt whole Lanka, except some places, without any scorching effect on Hanuma. Likewise she would have said at Ravana हतो भव dead, you are... but she does not say so. Raama pledge to saints and sages to eliminate evil on earth is to be fulfilled by Raama alone.

Leaving the untouchableness or otherwise of Sita aside, since every negative act is to be solemnised, let us listen to the fruits of listening or reading of this episode, सीता अपहरण abduction of Sita... as it involves the elimination of evil on earth, स्कन्द उरान says nothing inauspicious will happen to those best people who listen this episode of Sita abduction...

सीता अपहरणम् च एव शृण्वन्ति नरोत्तमाः।  
न तेषाम् अशुभम् देवि भविष्यति कदाचन ॥ - स्कान्द

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकोनपंचाशः सर्गः ॥

Thus completes 49<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 50 Sarga 50 - पंचाशः सर्ग

## Jataayu's Confrontation With Raavana

Introduction -

Jataayu confronts Raavana on hearing the wailing of Sita. He boldly forestalls Raavana and his air-chariot in the sky itself, and as an elderly being he reviles Raavana from the viewpoint of righteousness befitting to kings, but of no avail. His dilemma is that he cannot take flight to Raama place, nor he can forestall Raavana until Raama comes. Yet, he persists to affront Raavana.

तम् शब्दम् अवसुप्तस्य जटायुः अथ शुश्रुवे ।  
निरैक्षत् रावणम् क्षिप्रम् वैदेहीम् च ददर्श सः ॥ ३-५०-१

अव सुप्तस्य	= one who is slumbering	जटायुः तम्	= Jataayu, that, noise	अथ सः	= then, he, quickly
		शब्दम्	[voicing of Sita,]	क्षिप्रम्	
		शुश्रुवे	clearly heard		
निरैक्षत्	= gazed	रावणम्	= Raavana, Vaidehi,		
		वैदेहीम् च	even, he saw.		
		ददर्श			

Jataayu who is slumbering away craned and stared on hearing the voicing of Sita and then he saw Raavana and even Vaidehi. [3-50-1]

ततः पर्वत शृंग आभः तीक्ष्ण तुण्डः खग उत्तमः ।  
वनस्पति गतः श्रीमान् व्याजहार शुभाम् गिरम् ॥ ३-५०-२

ततः पर्वत	= then, mountain, peak,	तीक्ष्ण तुण्डः	= very sharp, beaked	श्रीमान्	= that majestic eagle
शृङ्गा आभः	in shine [peakiness]		one		
वनस्पति	= on tree, gone on	खग उत्तमः	= bird, best	शुभाम्	= expedient, with
गतः	[perched]			गिरम्	words, uttered.
				व्याजहार	

That best bird majestic Jataayu with a very sharp beak and appearing like a mountain peak, then uttered these words of expediency still perching on a tree. [3-50-2]

दशग्रीव स्थितो धर्मे पुराणे सत्य संश्रयः ।  
भ्रातः सः त्वम् निन्दितम् कर्म कर्तुम् न अर्हसि संप्रताम् ॥ ३-५०-३  
जटायुः नाम नाम्ना अहम् गृध्र राजो महाबलः ।

भ्रातः	= oh, brother	दशग्रीव	= oh, Ten-headed	सम्प्रताम्	= now
			[Decahedral-demon]		
			Raavana		

त्वम्	= deplorable, deed, to	अहम् पुराणे	= I, in perpetual, pro-	सत्य	= to truthfulness, one
निन्दितम्	do [to undertake,] not,	धर्मे स्थितः	bity, he who is abiding	सम्श्रयः	avowed to
कर्म कर्तुम्	apt of you				
न अर्हसि					
सः अहम्	= such as I am	महाबलः	= mightiest	गृध्र राजः	= eagles, king
नाम्ना जटायुः	= known as, Jataayu, by				
नाम	name.				

Oh, brother, now it is inapt of you to undertake a deplorable deed. I am one of those who abide by perpetual probity and avowed to truthfulness. Such as I am, oh, Decahedral-demon Raavana, I am the mightiest king of eagles known by the name Jataayu. [3-50-3, 4a]

This self-assured statement of Jataayu is like this: अहम् पुराणे धर्मे स्थितः I abide by the सनातन धर्म , The Eternal Virtue...belonging to the master and the servant...अहम् दाश्यः , I am a humble servant of Supreme Soul...अहम् सत्य सम्श्रयः , I am sheltered by the Everlasting Truth...that Everlasting Truth is made known in सत्यम् ज्ञानम् अनन्तम् ब्रह्म॥ and thus भगवत् एकोपाय निष्ठः , I have a complete dedication unto god...- I with my unwavering determination am subservient to Him alone, and such as I am, in my presence you cannot undertake a deplorable deed, deplorable to that Eternal Virtue or to three worlds...On telling about himself, next he started to tell about his master. Govindaraja.

राजा सर्वस्य लोकस्य महेन्द्र वरुण उपमः ॥ ३-५०-४  
लोकानाम् च हिते युक्तो रामो दशरथ आत्मजः ।

दशरथ	= Dasharatha, soul-born	सर्वस्य	= all, world, king - ruler	महेन्द्र वरुण	= Mahendra, Varuna -
आत्मजः	son, Raama	लोकस्य		उपमः	Rain-god, one similar
रामः		राजा			to
लोकानाम्	= worlds , in well-being,				
हिते युक्तः च	connected with, also.				

Raama, the son of Dasharatha, is the master of all the world, one similar to Mahendra and Varuna, the Rain-god, and the one who is connected with the well-being of all the world. [3-50-4b, 5a]

The simile of Indra and Rain-god to Raama is to say that Raama is a bestower of rains and livelihood like Indra, the presiding deity of east, through the Rain-god, the presiding deity of west, unlike you who are a pilferer...and he is the preserver of all the worlds...so, you also get persevered by him, because he is also the lord of yours...Govindaraja.

तस्य एषा लोक नाथस्य धर्म पत्नी यशस्विनी ॥ ३-५०-५  
सीता नाम वरारोहा याम् त्वम् हर्तुम् इह इच्छसि ।

याम् = whom	त्वम् इह = you, now, to abduct, हर्तुम् you desire to इच्छसि	एषा = she is
सीता नाम = Sita, named, best lady वरारोहा	यशस्विनी = glorious one	लोक नाथस्य = worlds, husband [pre- server]
तस्य = his - Raama	धर्म पत्नी = legitimate, wife.	

Whom you desire to abduct now, that best lady is Sita by her name, and this glorious one is the legitimate wife of that preserver of all the worlds, namely Raama. [3-50-5b, 6a]

कथम् राजा स्थितो धर्मे पर दारान् परामृशेत् ॥ ३-५०-६  
रक्षणीया विशेषेण राज दारा महाबलः ।

धर्मे स्थितः = in probity, adhering, a राजा king	पर दारान् = other, wives	कथम् = how, he touches - lay परामृशेत् hands on
महाबलः = oh, great-mighty Raa- vana	राज दारा = king, wife	विशेषेण = particularly, is to be रक्षणीया safeguarded.

How a king adhering to probity can lay his hands on the wives of others? If it is a king wife, oh, great-mighty Raavana, she is to be safeguarded particularly. [3-50-6b, 7a]

निवर्तय गतिम् नीचाम् पर दार अभिमर्शनात् ॥ ३-५०-७  
न तत् समाचरेत् धीरो यत् परो अस्य विगर्हयेत् ।  
यथा आत्मनः तथा अन्येषाम् दारा रक्ष्या विमर्शनात् ॥ ३-५०-८

नीचाम् = filthy, course/fortuity, गतिम् [or, mind] मतिम्	पर दार = other, wife, from lay अभिमर्शनात् hands on	निवर्तय = turn back
परः = other person	अस्य = him [the doer of bad- deed]	यत् = which [deed,] de- विगर्हयेत् plores
तत् धीरः न = that [deed,] a saga- समाचरेत् cious one, will not, un- dertake	आत्मनः दार = one own wife	यथा = as to how
तथा = in that way	अन्येषाम् = other person, wife दारः	विमर्शनात् = from [somebody] lay- ing hands on her
रक्ष्याः = she is to be protected.		

Reverse your filthy course, or fortuity, or mind from laying your hands on other wives. A sagacious person does not undertake that deed by which others deplore him. As with the protection of one own wife from somebody laying hands on her, other person wife is also to be protected in that way. [3-50-8 [3-50-7b, 8]

If it is asked that a king wife is a special entity to be protected, and then other wives are less fortunate or what? Not so, it is said that the wife of a king is a motherly entity. Other wives may become sisters or sister-

in-laws etc., but a mother is a mother. The difference in dealing with a king wife and with wife of a commoner is that of a difference between a sinner and a criminal. Either way unrighteous it is. The very basic concept of wooing others wives itself, is both a crime and a sin. ऋता उपेयात्॥ इति शास्त्रात् - गम्या स्व भार्या। अन्या भार्या अगम्या इति-माधव आचार्य - दृक्।

Here the word king also denotes the god, as Manu uses the word raajaa for Yama, the Terminator यमो वैवस्वतो राजा यः तव एष हृदि स्थिता ...For this, Raavana may refute saying, this Raama may be a god of yours...but not mine...And for this it is countered in saying, devaanaam ca devataaanaam ca saamaanyam adhi daivam...there is no your god or my god, but god is one...to everyone...

Jataayu is asking for a reversal of Raavana mind or course, otherwise misfortune likely to happen to him. Further, being a king one shall never do a deplorable and unkingly act.

अनेन लोक निन्दितम् कर्म न कर्तव्यम् इति। तथा च विश्णु पुराणे -  
परित्यज्येत् अर्थ कामो धर्म पीडा करौ नृप।  
धर्मम् अपि अशुभोदकम् लोक विकृष्टम् एव च - दृक्

अर्थम् वा यदि वा कामम् शिष्टाः शास्त्रेषु अनागतम् ।  
व्यवस्यन्ति अनु राजानम् धर्मम् पौलस्त्य नन्दन ॥ ३-५०-९

पौलस्त्य नन्दन अर्थम् वा	= oh, Paulastya, scion of prosperity, either	शिष्टाः यदि वा कामम् व्यवस्यन्ति	= erudite scholars or, if, pleasures conduct themselves.	शास्त्रेषु अन् आगतम् धर्मम्	= in scriptures, not, con- spicuous [or even] probity
राजानम् अनु	= kings [course of ac- tion,] by following				

If the means to gain probity, or prosperities, or even pleasures are inconspicuous in scriptures, oh, the scion of Paulastya, then even the erudite scholars will conduct themselves following the king and his demeanour. [3-50-9]

There is another flex for the raajaanam anu as राजानम् अनु as राजानम् इव like king, like subjects...शिष्टाः any-one who takes recourse to righteous behaviour...Because the king shall possess an aptitude to go through the scriptures and ascertain what is right and what is wrong, then only his subjects will follow likewise. Even if the course of conduct is imperceptible in scriptures, a king shall decide the right way, and thus the subjects

automatically follow him, in the same way...thus, being a king, yet behaving like a criminal and a sinner, is inapt of you...so said Jataayu to Raavana. Maheshvara Tiirtha.

Raavana is the son of Vishravasa who again is the son of Pulastya, the brainchild of Brahma, who are all supposed to be the well-read scholars in all scriptures and sciences. Hence, Jataayu is addressing Raavana to remember his scholarship, which is in effrontery with his present behaviour. And the suggestion that protect wives of others persons as you protect your own wife...is to say that if somebody from your subjects, on following your present path, gains access to your wife Mandodari, do you tolerate?

राजा धर्मः च कामः च द्रव्याणाम् च उत्तमो निधिः ।  
धर्मः शुभम् वा पापम् वा राज मूलम् प्रवर्तते ॥ ३-५०-१०

धर्मः च = of probity, also, of कामः च pleasures, also धर्मः = [whether it is] probity	द्रव्याणाम् च = for prosperities, also शुभम् वा = [whether it is] felicity, पापम् वा or, iniquity, or	राजा उत्तमः = king is, the best, repos- निधिः itory राज मूलम् = king, as fount, they प्रवर्तते emerge.
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A king is the best repository for probity, prosperities, and pleasures, and whether it is probity or felicity or even iniquity that will emerge from the fount called king. [3-50-10]

Other mms read राजा धर्मस्य कामस्य ॥ । then 'the king is the root cause for the prevalence of probity, felicity etc. अनेन प्रजा राजानम् अनुसरन्ति इति सूचितम् ॥ । द्क् 'subjects follow what a king does...'

पाप स्वभावः चपलः कथम् त्वम् रक्षसाम् वर ।  
ऐश्वर्यम् अभिसंप्राप्तो विमानम् इव दुष्कृती ॥ ३-५०-११

रक्षसाम् वरः = among demons, oh, prominent one त्वम् = such a you are	पाप स्वभावः = deviltry, by your na- ture दुष् कृती = an evil, doer	चपलः = mercuriality - you have विमानम् = aircraft [that takes him सम्प्राप्तः इव to heaven,] [attaining,] as with
ऐश्वर्यम् = affluence [kingdom,] कथम् how, you attained - अभिसम्प्राप्तः amassed.		

Oh, prominent one among demons, deviltry and mercuriality are but natural for you demons, but how you have amassed affluence, as with an evildoer attaining an aircraft that puts him to flight to heaven.

Or

You by your nature are a devilish and mercurial personality though you have come from a decent lineage,



how you have become an outranking demon among demons and how you could attain kingdom, which is to be ruled righteously, like an evildoer attaining a heaven-bound aircraft. [3-50-11]

काम स्वभावो यः सः असौ न शक्यः तम् प्रमार्जितुम् ।  
न हि दुष्ट आत्मनाम् आर्यम् आवसति आलये चिरम् ॥ ३-५०-१२

यः	= which	यस्य	= to whom]	स्वभावः	= is the nature
असौ सः	= from him [his,] that	प्र मार्जितुम्	= to efface	काम कामम्	= perhaps
न शक्यः	= not, possible	दुष्ट	= evil, minded one, in	आर्यम्	= sermon [prosperity]
		आत्मनाम्	residence		
		आलये			
चिरम् न	= for a long time, not,				
आवसति हि	dwells, indeed.				

He whose nature is such, that nature is perhaps impossible to efface, a sermon does not dwell in the heart of an evil-minded one for a long time, indeed.

Or

He whose nature itself is vile, it is perhaps impossible for him to efface it, and in the residence of such an evil-minded person, evilly acquired prosperity does not dwell for a long time, indeed. [3-50-12]

Ruling the kingdom righteously, in itself is a merit that leads that king to heavens. When the kingdom itself is acquired unrighteously, and so the opulence, there is no question of merit or heaven, or even an air ticket to that heaven. For such persons, all these are ad hoc luxuries. अनेन पापिष्ठस्य ऐश्वर्यम् न भवति। प्राप्तम् चेत् अपि न तिष्ठति - अधर्मात् च एव नहुषः प्रतिपेदे रसातलम् - कामन्दक - दुक्

The reference to an aircraft that carries Raavana to heaven is not the Pushpaka aircraft, which he already grabbed from Kubera. The airports of Pushpaka aircraft are in the mortal worlds and in heavens it can land at the best in Indra heaven, say paradise. There is no entry for these petty airships into the higher realms of Brahma, Vishnu, and Maheshvara if piloted by Raavana like demons.

विषये वा पुरे वा ते यदा रामो महाबलः ।  
न अपराध्यति धर्मात्मा कथम् तस्य अपराध्यसि ॥ ३-५०-१३

महा बलः	= great-mighty [Raama]	धर्म आत्मा	= noble souled [Raama]	रामः	= Raama
यदा	= when	ते विषये वा	= in your, country, ei-ther	पुरे वा	= in [your] city, or
न अपराध्यति	= not, offensive - not transgressed	तस्य	= in his [respect]	कथम्	= how, you are offen-sive.
				अपराध्यसि	

When that great-mighty Raama has not transgressed either in your country or in your city Lanka, then how you become a transgressor in respect of that noble-souled Raama? [3-50-13]

Vividly: you may say that abduction of enemy wife is my hobby...but you are abducting the wife of one who is neither a friend nor an enemy of yours...why for is this fancy when viewed in the prospective of righteousness or polity of kingships...अनेन अनपराधिषु समीचीनेषु अपराधो न कर्तव्यम् इति सूचितम्। तथा च उद्योग पर्व - महा भारते - दुर्योधनम् प्रति भगवद् वचनम् - आत्मानम् कृन्तति हि एष वनम् परशुना यथा। यत्सम्यक् वर्तमानेषु मिथ्या राजन् प्रवर्तते॥ इति - द्वाक् No unilateral aggression is desirable at the unaggressive lot...Thus, Lord Krishna says to Duryodhana in Udyoga parva of Maha Bharata: broadly: a wood is felled by its own kin-wood, namely a wooden shaft attached to the axe...so, the present pseudo-kings will be felled down by their own kinsfolk...

Jataayu questioning is the same that was once Sita asked Raama in the early chapters of Aranya, why wage a war without a cause...She must have understood the answer by now by the acts of Raavana.

यदि शूर्पणखा हेतोः जनस्थान गतः खरः ।  
 अतिवृत्तो हतः पूर्वम् रामेण अक्लिष्ट कर्मणा ॥ ३-५०-१४  
 अत्र ब्रूहि यथा तत्त्वम् को रामस्य व्यतिक्रमः ।  
 यस्य त्वम् लोक नाथस्य हत्वा भार्याम् गमिष्यसि ॥ ३-५०-१५

शूर्पणखा	= Shuurpanakha, for the	जनस्थान	= Janasthaana, gone in	अति वृत्तः	= is over, bearing - trans-
हेतोः	sake of	गतः खरः	[residing,] Khara		gressed
अ क्लिष्ट	= [one who is with] not,	रामेण	= by Raama	पूर्वम्	= in first instance
कर्मणा	fatigable, deeds by				
	such a				
हतः यदि	= killed, if	अत्र	= in that matter	लोक नाथस्य	= world, lord
यस्य भार्याम्	= whose, wife	त्वम्	= you	हत्वा	= on stealing, you are
				गमिष्यसि	going such
रामस्य	= Raama	व्यतिक्रमः वि	= highly, over, stepping]	कः	= what is
		अति क्रमः	high transgression		
यथा तत्त्वम्	= as per, actuality, you				
ब्रूहि	tell.				

If Raama of indefatigable deeds firstly eliminated Khara who is stationed at Janasthaana, and who transgressed for the sake of Shuurpanakha, tell me what in actuality is the highly overstepping behaviour of Raama in that matter, whereupon you are stealing off with the wife of such a lord of world? [3-50-14, 15]

क्षिप्रम् विसृज वैदेहीम् मा त्वा घोरेण चक्षुषा ।  
 दहेत् दहनभूतेन वृत्रम् इन्द्र अशनिः यथा ॥ ३-५०-१६

क्षिप्रम्	= instantly, Vaidehi, de-	त्वा त्वाम्	= you will be	इन्द्र अशनिः	= Indra, Thunderbolt
वैदेहीम्	liver up				
विसृज					

वृत्रम् = Vritta, the demon	यथा = as with	दहन भूतेन = which have become glowing fire
घोरेण चक्षुषा = with disastrous [eyes,] with [such] eyes	रामस्य = of Raama]	मा दहेत् = let not, burn.

Instantly deliver up Vaidehi. Let not the disastrous and glowing fire-like eyes of Raama, which transmogrify so when he assumes fury, burn you down as the Thunderbolt of Indra once burnt the demon Vritta. [3-50-16]

सर्पम् आशीविषम् बद्धा वस्त्र अन्ते न अवबुध्यसे ।  
ग्रीवायाम् प्रतिमुक्तम् च काल पाशम् न पश्यसि ॥ ३-५०-१७

आशीविषम् = lethally venomous, सर्पम् serpent	वस्त्र अन्ते = attire, at fringe of, on बद्धा bundling	न अवबुध्यसे = not, conscious of
ग्रीवायाम् = at neck, towards प्रति मुक्तम् [around,] loosened	प्रति सक्तम् = around, tied]	काल पाशम् = Terminator, lasso, not, न पश्यसि seeing [wary of] you are.

You are unconscious that you have presently bundled a lethally venomous serpent at the fringe of your attire, and you are equally unwary that the Terminator lasso is presently loosened around your neck. [3-50-17]

स भारः सौम्य भर्तव्यो यो नरम् न अवसादयेत् ।  
तत् अन्नम् अपि भोक्तव्यम् जीर्यते यत् अनामयम् ॥ ३-५०-१८

सौम्य = oh, cultured one	यः नरम् न = by which, man, not, अव सादयेत् down, brings - which will not bring a man down]	स भारः = that, weight, can be भर्तव्यः shouldered
यत् = which, without upset- अनामयम् ting [stomach,] is di- जीर्यते gestible	तत् अन्नम् = that, repast, even, is to अपि be consumed. भोक्तव्यम्	

Oh, cultured one, that weight alone is to be shouldered by which a man is not brought down, and that repast alone is to be consumed by which nothing upsets. [3-50-18]

Futile is the experimentation with impossible undertakings as they will be upsetting normalcy.

अनेन अशक्यम् कर्म न कर्तव्यम् इति सूचितम् ।  
तथा च कामन्दके - शक्य अशक्य परिच्छेदम् कुर्यात् बुद्ध्या प्रसन्नतया ।  
केवलम् दन्त भङ्गाय दन्तिनः शैल ताडनम् - इति - द्रुक्

capability or incapability is to be assessed firstly, with a judicious mind...one own teeth may not be hit with a stone, only to examine how easily they can be broken by that stone...

यत् कृत्वा न भवेत् धर्मो न कीर्तिः न यशः ध्रुवम् ।  
शरीरस्य भवेत् खेदः कः तत् कर्म समाचरेत् ॥ ३-५०-१९

यत्	= which	कृत्वा	= having done - on un- dertaking	धर्मः न	= probity, not, becomes [chance upon]
कीर्तिः न	= deference, not	यशः न	= distinction, not - oc- curs	शरीरस्य	= body, woefulness,
तत् कर्म	= such an, undertaking	कः ध्रुवम्	= who, for sure, under- takes.	खेदः भवेत्	chances upon

Who will undertake a deed that yields neither probity, nor deference, nor distinction but results in just physical drudgery? [3-50-19]

The words कीर्ति यशस् may look synonymous but have been defined separately. कीर्ति is the fame which arises from acts of valour, etc., while यशस् is the fame which arises from acts of charity and the like. In another way कीर्ति is the renown obtained from doing merited and socio-economic deeds done through conducting Vedic rituals and the like, and यशस् is the renown obtained from having riches, wealth, and affluence. Raama Tilaka says that कीर्ति देशान्तर ख्याति fame which preads in countries beyond one own country...while यशस् स्व देश ख्याति is the fame confined to one own country. Dr. Satya Vrat is of the opinion that which of the two explanations of the commentator, Raama Tilaka, is acceptable and more reasonable we cannot say in our present stage of knowledge...In fact the commentator himself is not sure; one strikes him at one time, and another at another place...Kulluka Bhatt in his commentary on मनु धर्म शास्त्र says that जीवतः ख्यति रूपम् - यशः fame in living time is यशः and the other मृतस्य ख्याति रूपम् - कीर्तिम् the fame that remains after death is कीर्ति Fruitless, wearisome undertakings are meaningless thus they need not be undertaken.

अननेन निष्फलम् आयासकरम् कर्म न आरम्भणीयम् इति सूचितम्।  
तथा च मनुः - न कर्म निष्फलम् कुर्यात् यस्मात् असुखोदयम् - दूक्

षष्टि वर्ष सहस्राणि जातस्य मम रावण ।  
पितृ पैतामहम् राज्यम् यथावत् अनुतिष्ठतः ॥ ३-५०-२०

रावण	= oh, Raavana	पितृ	= father, forefather,	यथावत्	= according to tradition,
		पैतामहम्	kingdom	अनुतिष्ठतः	dedicated myself to it
जातस्य मम	= from birth, to me	राज्यम्			
		षष्टि वर्ष	= sixty, years, thousand		
		सहस्राणि	= sixty thousand years completed.		

I have dedicated myself to the kingdom of my fathers and forefathers according to tradition, and sixty thousand years have elapsed since I was born. [3-50-20]

वृद्धो अहम् त्वम् युवा धन्वी स रथः कवची शरी ।  
न च अपि आदाय कुशली वैदेहीम् न गमिष्यसि ॥ ३-५०-२१

अहम् वृद्धः	= I am, oldish	त्वम् युवा	= you are, youngish	धन्वी	= [you are] an archer
स रथः	= with, air-chariot	कवची	= armoured	शरी	= with arrows
न च अपि	= not, also, even	ओर् तथा	= even then]	वैदेहीम्	= Vaidehi, on taking
कुशली न	= safely, you cannot, go	अपि		आदाय	
गमिष्यसि	[abscond.]				

You are youngish whereas I am oldish, you are an armoured archer darting arrows from an air-chariot, whereas I am pensile bird in an open sky. Nevertheless, on taking Vaidehi you cannot abscond safely. [3-50-21]

न शक्तः त्वम् बलात् हर्तुम् वैदेहीम् मम पश्यतः ।  
हेतुभिः न्याय संयुक्तैः ध्रुवाम् वेद श्रुतीम् इव ॥ ३-५०-२२

मम पश्यतः	= I am, while seeing [while I keep an eye on her]	वैदेहीम्	= Vaidehi be	न्याय	= logic, along with, rea- soning - with conjec- tural logic
ध्रुवाम् वेद	= definitive, Veda, scrip- tures, as with	बलात्	= to forcibly, abduct	हेतुभिः	
श्रुतीम् इव		हर्तुम्		त्वम् न	= you are, not, capable.
				शक्तः	

It will be incapable of you to forcibly abduct Vaidehi when I keep an eye on her, as with the defilement of definitive Vedic scriptures by the logicians, dialecticians, materialists and suchlike non-believers, with their conjectural logic.

Or

Veda-s are definitive in their canons and their authority is established beyond doubt, yet the doubtful scholarly logicians still try to pamper their import with their conjectural logic, and when I am watchful of what is going on I do not let you pamper Sita, as such take this caution and release her. [3-50-22]

The Indian materialists called चार्कवा-स् or, the nihilists like षण्णे जाबालि, who tries to preach nihilism to Raama, and the non-conformists to Veda-s, called अ-ऐदिक-स् like Buddhists and Jain-s etc., try hard to let down what Veda says, with all their masterly dialectics. Even then, at one stage or the other, they all yield up, or a stalemate, or a faux pas occurs in their debates. Thus, no scholar need abuse the scriptures, for he does not know the subject in its entirety, or what those scriptures contain.

अनेन श्रुति प्रतिपन्नो अर्थो न आभासैः तर्कैः बाधयितुम् शक्यत इति सूचितम्। तथा च मनुः -  
यो अवमन्येत ते तूमे हेतु शास्त्र आश्रयात् नरः।  
स साधुभिः बहिष्कार्यो नास्तिको वेद निन्दकः ॥ - दुक्

This Sita is compared with Veda-s, one to many times, for the reason of her sacredness as a devout husband-devotee. Sugreeva also says this alone at 4-6-5: for I will fetch her very soon, like the retrieval of Scriptures of Veda-s...

Basing on these references of Sita to Vedic canons, there is a thinking that the subject of Raamayana is the problem of god in retrieving the lost word, where that word was with the god at the beginning. Sita is Veda, the word, Gayatri etc. And god has lost it. In search of that word, Veda, Gayatri, the god started his search. In his search he helps all those who abide by word or faithful to word and ultimately annihilates the demons that falsify or abuse the word.

युध्यस्व यदि शूरो असि मुहूर्तम् तिष्ठ रावण ।  
शयिष्यसे हतो भूमौ यथा पूर्वम् खरः तथा ॥ ३-५०-२३

रावण	= oh, Raavana	शूरः असि	= valiant one, you are, if	युध्यस्व	= you combat
मुहूर्तम् तिष्ठ	= for a moment, you stay	यदि पूर्वम् खरः	= earlier, as with, Khara	तथा	= likewise
हतः भूमौ शयिष्यसे	= slain, on earth, you will sprawl.	यथा			

Stay for a moment, oh, Raavana, if you are valiant enough you can combat with Raama who will return right away, and at his hand you will be slain and sprawling on earth in the same way as Khara sprawled earlier. [3-50-23]

Or optionally, you can combat with me in which meantime Raama will come hither...

असकृत् संयुगे येन निहता दैत्य दानवाः ।  
न चिरात् चीर वासाः त्वाम् रामो युधि वधिष्यति ॥ ३-५०-२४

येन	= by whom	अ सकृत्	= not, for once - time after time	संयुगे दैत्य	= in combat, ogres,
न चिरात्	= not, long after [very soon]	चीर वासाः	= in jute-cloth, one at-tired in, Raama	दानवाः निहता	demons, are eliminated such Raama
		रामः		त्वाम् युधि वधिष्यति	= you, in war, eliminates.

He who eliminated demons and ogres in combats time after time, that Raama though apparently attired in jute-cloths like a meek-saint, will become a towering-inferno in a given combat, and he eliminates you very

soon. [3-50-24]

किम् नु शक्यम् मया कर्तुम् गतौ दूरम् नृप आत्मजौ ।  
क्षिप्रम् त्वम् नश्यसे नीच तयोः भीतो न संशयः ॥ ३-५०-२५

मया किम् = by me, what, verily, is	नृप आत्मजौ = king, sons [princes,]	नीच = you knave
नु शक्यम् possible, to do	दूरम् गतौ remotely, have gone	
कर्तुम्		
तयोः भीतः = of them, scared	त्वम् क्षिप्रम् = you, in a wink, cease	संशयः न = doubt, is not there.
	नश्यसे [be lost to my blockade]	

What can possibly be done by me when those princes have gone far-off! It is beyond the scope of my fetching them in time! You knave, you who are scared of them will now be lost to my blockade, without a doubt. [3-50-25]

न हि मे जीवमानस्य नयिष्यसि शुभाम् इमाम् ।  
सीताम् कमल पत्र अक्षीम् रामस्य महषीम् प्रियाम् ॥ ३-५०-२६

मे = I am, while living	शुभाम् = auspicious one	कमल पत्र = lotus, leaves, eyed one
जीवमानस्य		अक्षीम्
रामस्य = Raama, dear, queen	इमाम् = this [lady,] Sita	न नयिष्यसि = not, you lead away, indeed.
प्रियाम्	सीताम्	हि
महषीम्		

When I am alive you cannot lead away this auspicious, lotus-leave-eyed Sita, the dear queen of Raama. [3-50-26]

अवश्यम् तु मया कार्यम् प्रियम् तस्य महात्मनः ।  
जीवितेन अपि रामस्य तथा दशरथस्य च ॥ ३-५०-२७

महा = great-souled one	तस्य रामस्य = for that, Raama	तथा = likewise
आत्मनः		
दशरथस्य च = for Dasharatha, also	मया = by me, definitely	जीवितेन = [at the stake of my]
	अवश्यम्	अपि life, even
प्रियम् = agreeable, deed	कर्तव्यम् = is to be done.]	
कार्यम्		

But I must definitely accomplish something to forestall you till they come, for I cannot willingly depart from here to fetch any of the two brothers, and that deed I needs must do shall be agreeable to the great-souled Raama, likewise even to Dasharatha, even at the stake of my life. [3-50-27]

तिष्ठ तिष्ठ दशग्रीव मुहूर्तम् पश्य रावण ।  
 वृन्तात् इव फलम् त्वाम् तु पातयेयम् रथ उत्तमात् ।  
 युद्ध आतिथ्यम् प्रदास्यामि यथा प्राणम् निशा चर ॥ ३-५०-२८

दशग्रीव	= oh, Ten-head Raavana	मुहूर्तम्	= briefly	तिष्ठ तिष्ठ	= stopoff, stopoff
रावण पश्य	= Raavana, see	निशा चर	= oh, night, walker	यथा प्राणम्	= as [long as,] life, [re-
				तिष्ठति	mains in me, I am
					alive]
युद्ध	= duel, guestship, I give	वृन्तात्	= from sepals, [burden-	त्वाम्	= you
आतिथ्यम्		फलम् इव	some] fruit, as with		
प्रदास्यामि					
रथ उत्तमात्	= from chariot, the best	पातयेयम्	= I jettison.		

Stopoff! Stopoff! Oh, Decahedral Raavana, briefly learn of me as how I jettison you from your best air-chariot, as with the unloading of a burdensome fruit from its sepals. Oh, nightwalker, I will be giving guestship to you in a duel as long as I am alive. [3-50-28]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचाशः सर्गः ॥

Thus completes 50<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 51 Sarga 51 - एकपञ्चाशः सर्ग

## The Combat Of Jataayu And Ravana

## Introduction -

The combat of Jataayu and Ravana ensues now, as Ravana was adamant to the righteous sermons of Jataayu. In combating with Ravana, Jataayu shatters Ravana bows, arrows, and chariot and kills the mules of the chariot and plucks off the head of the charioteer with his beak. Further Jataayu attacks on the body of Ravana lacerating severally. Enraged at the bird-hits Ravana severs that eagle wings, feet, and sides. Then seeing that fallen eagle Sita weeps over, as if Jataayu is her own relative.

इति उक्तः क्रोध ताम्राक्षः तप्त काञ्चन कुण्डलः ।  
राक्षसेन्द्रो अभिदुद्राव पतगेन्द्रम् अमर्षणः ॥ ३-५१-१

तप्त काञ्चन	= burnt [burnishing]	क्रोध ताम्र	= infuriately, reddened,	राक्षस इन्द्रः	= demon, lord - Ravana
कुण्डलः	golden, ear-knobs	अक्षः	eyed one	पतग इन्द्रम्	= to bird lord
इति उक्तः	= thus, one spoken to	अमर्षणः	= not, tolerantly		
अभिदुद्राव	= towards, dashed.				

When Ravana is spoken to by Jataayu with judicious words, Ravana eyes reddened infuriately, and his burnished golden ear-knobs flickered injuriously, and that lord of demons dashed towards the lord of birds, intolerantly. [3-51-1]

Ravana ear-knobs jerked flickeringly, as if they are fireballsas, when he gnashed his teeth in anger. Here another type of rendering for this verse is available in other versions, which reads: इति उक्तस्य यथा न्यायम् रावणस्य जटायुषा। क्रुद्धस्य अग्नि निभाः सर्वा रेजुः विम्वशति दृष्टयः ॥ thus when Jataayu spoke to Ravana in judicious words, all the twenty eyes of infuriated Ravana are torched, like torchlit fires...

स संप्रहारः तुमुलः तयोः तस्मिन् महा मृधे ।  
बभूव वात उद्धतयोः मेघयोः गगने यथा ॥ ३-५१-२

तस्मिन् महा	= in that, great [tempestuous,] combat [in sky, in forest]	तयोः	= between those two	सः	= that
मृधे गगने वने		गगने	= in sky	वात	= by gust
तुमुलः	= tempestuous, fight	मेघयोः	= among two clouds	यथा	= as with
सम्प्रहारः					
उद्धतयोः	= up, heaved				
बभूव	= became.				

As with two gigantic clouds up-heaved by the tornadic gusts will be hard hitting each other tempestuously in sky, the combat between those two, Ravana and Jataayu, became tempestuous in the sky. [3-51-2]

तत् बभूव अद्भुतम् युद्धम् गृध्र राक्षसयोः तदा ।  
सपक्षयोः माल्यवतोः महा पर्वतयोः इव ॥ ३-५१-३

तदा	= then	गृध्र	= of eagle, of demon	तत्	= that, startling, combat
स पक्षयोः	= with, wings, between	राक्षसयोः		अद्भुतम्	
माल्यवतोः	two Maalyavanta mountains	महा पर्वतयोः	= gigantic, mountains,	युद्धम्	
		इव	as with	बभूव	= became.

As with a startling combat between two gigantic and winged mountains, called Mt. Maalyavanta-s, that combat between the eagle and demon then became a startling one. [3-51-3]

One commentator said that one Mt. Maalyavanta is in Dandaka forest and the other in Kishkindha, while another commentator said that one is in Dandaka forests and the other is nearby Mt. Meru. There appears to be no second Mt. Maalyavanta and the poet seems to be taking one mountain and mirroring it, and thus saying that if two selfsame mountains were to confront, then it will be disastrous. This is to narrate the equivalence between their courage and strength.

ततो नालीक नाराचैः तीक्ष्ण अग्रैः च विकर्णिभिः ।  
अभ्यवर्षत् महाघोरैः गृध्र राजम् महाबलः ॥ ३-५१-४

ततः	= then	महाबलः	= great-mighty [Ravana]	तीक्ष्ण अग्रैः	= that are with excruciating, arrowheads
महाघोरैः	= with highly, dreadful	नालीक	= Naaliika [tubular,]	वि कर्णिभिः	= upturned, ears [arrows with, crescentic arrowheads,] also
		नाराचैः	Naaraaca [iron,] [with [sharaiH] arrows]	च	
गृध्र राजम्	= on eagle, lord	अभ्यवर्षत्	= verily [incessantly] stormed.		

Then the great-mighty Ravana incessantly stormed the lord of eagles Jataayu, with arrows that have excruciating and highly dreadful arrowheads, like tubular arrows, iron arrows, and with arrows that have crescentic arrowheads. [3-51-4]

स तानि शर जालानि गृध्रः पत्ररथ ईश्वरः ।  
जटायुः प्रतिजग्राह रावण अस्त्राणि संयुगे ॥ ३-५१-५

पत्ररथ ईश्वरः	= winged chariots [birds,] lord of	सः गृध्रः	= that, eagle, Jataayu	संयुगे	= in combat
		जटायुः			

तानि शर = them, arrows, arrays जालानि of	रावण = Ravana, missiles [ar- अस्त्राणि rows]	प्रति जग्राह = received [sustained]
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That eagle Jataayu who is the lord of winged-chariots, namely birds, in turn sustained those arrays of Ravana arrows in that combat. [3-51-5]

तस्य तीक्ष्ण नखाभ्याम् तु चरणाभ्याम् महाबलः ।  
चकार बहुधा गात्रे व्रणान् पतग सत्तमः ॥ ३-५१-६

महा बलः = great-mighty one [Jataayu]	पतग सत्तमः = among birds, one with best-stamina	तीक्ष्ण नखाभ्याम् = which have gashing, claws, with two feet चरणाभ्याम्
तस्य गात्रे = his, on body [of Ra- vana]	बहुधा व्रणान् = severally, gashes, चकार made.	

But that great-mighty Jataayu severally made gashes on the body of Ravana with his two feet that have gashing claws for that bird is with best stamina. [3-51-6]

अथ क्रोधात् दशग्रीवः जग्राह दश मार्गणान् ।  
मृत्यु दण्ड निभान् घोरान् शत्रोर् निधन कान्क्षया ॥ ३-५१-७

अथ = now	दशग्रीवः = Decahedral demon क्रोधात् [Ravana] infuriately घोरान् = deadly ones	शत्रोः निधन = his enemy, elimina- कान्क्षया tion, wishful of दश मार् = ten, arrows, took up. गणान् जग्राह
मृत्यु दण्ड = Terminator, shaft, निभान् similar in aspect		

Now the Decahedral demon Ravana infuriately took up ten deadly arrows that are similar in their shine to the Shafts of the Terminator, wishful of the elimination of his enemy. [3-51-7]

स तैः बाणैः महावीर्यः पूर्ण मुक्तैः अजिह्व गैः ।  
बिभेद निशितैः तीक्ष्णैः गृध्रम् घोरैः शिली मुखैः ॥ ३-५१-८

महावीर्यः सः = highly energetic one, he that Ravana	पूर्ण मुक्तैः = fully [stretching bow- string,] released	अजिह्व गैः = not, zigzaggedly, go- ing [straight shooting]
निशितैः = with sharp ones	तीक्ष्णैः = hurtful	घोरैः = deadly [arrows]
शिली मुखैः = steel-pointed, with ar- rowheads	तैः बाणैः = with those, arrows	गृध्रम् बिभेद = eagle, he impaled.

That highly energetic Ravana released and impaled the eagle with straight shooting arrows on fully stretch-  
ing the bowstring up to his ear, whose steel-pointed arrowheads are sharp, hurtful, and deadly. [3-51-8]

स राक्षस रथे पश्यन् जानकीम् बाष्प लोचनाम् ।  
अचिंतयित्वा बाणाम् तान् राक्षसम् समभिद्रवत् ॥ ३-५१-९

सः	= he that	राक्षस रथे	= demon, in chariot	बाष्प	= with teary, eyes,
	Jataayu			लोचनाम्	Jaanaki, while seeing
तान्	= those, arrows	अ	= without, thinking	जानकीम्	
बाणाम्		चिन्तयित्वा	[heedless of]	पश्यन्	
सम् अभि	= swiftly, towards,			राक्षसम्	= to demon
द्रवत्	flowed [lunged forcefully.]				

That Jataayu on seeing teary-eyed Jaanaki in the chariot of the demon forcefully lunged towards that demon heedless of arrows that are lunging at him. [3-51-9]

ततो अस्य सशरम् चापम् मुक्ता मणि विभूषितम् ।  
चरणाभ्याम् महातेजा बभञ्ज पतगोत्तमः ॥ ३-५१-१०

ततः	= then	महातेजाः	= highly refulgent,	अस्य	= his - Ravana
		पतग उत्तमः	among birds, unexcelled one		
मुक्ता मणि	= pearls, gemstones,	स शरम्	= with, an arrow - admitted on bowstring	चापम्	= bow
विभूषितम्	decorated with				
चरणाभ्याम्	= with pair of feet, shattered.				
बभञ्ज					

That unexcelled bird of high refulgence then shattered Ravana bow which is decorated with pearls and gemstones, and on which an arrow is admitted targeting the eagle, just by the pair of his bare feet. [3-51-10]

ततो अन्यत् धनुः आदाय रावणः क्रोध मूर्च्छितः ।  
ववर्ष शर वर्षाणि शतशो अथ सहस्रशः ॥ ३-५१-११

ततः	= then	रावणः क्रोध	= Ravana, in anger, convulsed	अन्यत् धनुः	= then, another, bow, on
		मूर्च्छितः		आदाय	taking
शतशः अथ	= in hundreds, now, in	शर वर्षाणि	= arrow, storms,		
सहस्रशः	thousands	ववर्ष	stormed.		

Ravana convulsed in anger then took up another bow and stormed hundreds and thousands of arrow storms. [3-51-11]

शरैः आवारितः तस्य संयुगे पतगेश्वरः ।  
कुलायम् अभिसंप्राप्तः पक्षिः इव बभौ तदा ॥ ३-५१-१२

तदा	= then	संयुगे	= in combat	तस्य शरैः	= by his - Ravana, by arrows
आवारितः	= covered with - engirded with, nested with	पतग् ईश्वरः	= lord of birds	कुलायम्	= nest

अभिसम्प्राप्तः = readily obtained | पक्षिः इव = a bird, like | बभौ = shone forth.

Nested in the arrows shot by Ravana that lordly bird Jataayu then shone forth in that combat like a bird that obtains a readymade nest. [3-51-12]

स तानि शर जालानि पक्षाभ्याम् तु विधूय ह ।  
चरणाभ्याम् महातेजा बभञ्ज अस्य महत् धनुः ॥ ३-५१-१३

महा तेजा	= highly refulgent one	सः	= he - Jataayu	तानि शर	= them, arrows, arrays
पक्षाभ्याम्	= with both wings	वि धूय	= verily, blowing off [on winnowing]	जालानि	of
चरणाभ्याम्	= with both feet, shattered.			अस्य महत्	= his [Ravana,] mighty,
बभञ्ज				धनुः	bow

On winnowing those arrays of arrows with both of his wings, he that highly refulgent Jataayu shattered the mighty bow of Ravana with both of his feet. [3-51-13]

तत् च अग्नि सदृशम् दीप्तम् रावणस्य शरावरम् ।  
पक्षाभ्याम् च महातेजा व्यधुनोत् पतगेश्वरः ॥ ३-५१-१४

महातेजाः	= highly resplendent	रावणस्य	= Ravana	अग्नि	= flame, like
पतगेश्वरः	one, birds, lord of - Jataayu			सदृशम्	
दीप्तम्	= glowing	तत्	= that, armour, also	पक्षाभ्याम्	= with both wings
व्यधुनोत्	= blasted off.	शरावरम् च			

That highly resplendent lord of birds also blasted off the armour of Ravana, which is glowing and flamelike in its flare, with both of his feet. [3-51-14]

The word used here for armour is शरावर and for this Pt. Satya Vrat says: Another word which is also not noticed by Monier Williams is शरावर। It means an armour कवच and occurs at least twice in the Raamayana... i.e., here and at 3-64-49 of this canto.

काञ्चन उरः छदान् दिव्यान् पिशाच वदनान् खरान् ।  
तान् च अस्य जव संपन्नान् जघान समरे बली ॥ ३-५१-१५

बली	= mighty one Jataayu	अस्य	= his [Ravana]	काञ्चन उरः	= golden, armour
				छदान्	[sheaths,] covered
दिव्यान्	= marvellous ones	पिशाच	= ghost, faced ones	जव	= fastness, having
तान् खरान्	= those, mules, also	वदनान्		सम्पन्नान्	
च		समरे जघान	= in combat, killed [knocked off.]		

Mighty Jataayu also knocked off the ghost-faced mules yoked to the chariot of Ravana which are covered in golden armours and tantivy in fastness. [3-51-15]

अथ त्रिवेणु संपन्नम् कामगम् पावक अर्चिषम् ।  
मणि सोपान चित्र अंगम् बभञ्ज च महारथम् ॥ ३-५१-१६

अथ	= then	त्रिवेणु	= three, with bamboos	काम गम्	= by wish, which tra-
		संपन्नम्	[from chariot to yoke,] flourishing with		verses
पावक	= like Ritual-fire, in flare	मणि	= with gems, sopaana	=	stairs,
अर्चिषम्			[hema]		[with
चित्र	= fantastically [crafted]	अंगम्	= bodied [or, having	महारथम् च	= great-chariot, even
बभञ्ज	= splintered.		wheels]		

Then that great-chariot which is flourishing with three bamboos from chassis to yoke, and which traverses just by its steersman wish, and which is crafted fantastically with gem-studded body and stairs, or, whose wheels are crafted with gold and gemstones, and which in its flare is like a Ritual-fire, Jataayu splintered down even that chariot of Ravana. [3-51-16]

पूर्ण चन्द्र प्रतीकाशम् छत्रम् च व्यजनैः सह ।  
पातयामास वेगेन ग्राहिभी राक्षसैः सह ॥ ३-५१-१७

पूर्ण चन्द्र	= full, moon, mirroring	छत्रम् च	= parasol, also	व्यजनैः सह	= white-fur-royal-fans,
प्रतीकाशम्	in shine				together with
ग्राहिभी	= with handlers [of	वेगेन	= swiftly, started to col-		
राक्षसैः सह	fans,] demons, along	पातयामास	lapse.		
	with				

Jataayu swiftly collapsed the parasol of Ravana which in shine is mirroring the full moon, along with the regalia of white-royal-fur-fans, together with the demons handling them for fanning Ravana. [3-51-17]

सारथेः च अस्य वेगेन तुण्डेन च महत् शिरः ।  
पुनः व्यपाहरत् श्रीमान् पक्षिराजो महाबलः ॥ ३-५१-१८

पुनः	= again	महाबलः	= highly energetic one	श्रीमान्	= imposing one
पक्षि राजः	= bird, king, Jataayu	अस्य	= his [Ravana]	सारथेः	= of charioteer
महत् शिरः	= robust, head	वेगेन	= speedily	तुण्डेन	= with beak, took away -
				व्यपाहरत्	pecked off.

Again that highly energetic and imposing king of birds pecked off the robust head of the charioteer of Ravana with beak. [3-51-18]

स भग्न धन्वा विरथो हत अश्वो हत सारथिः ।  
अङ्केन आदाय वैदेहीम् पपात भुवि रावणः ॥ ३-५१-१९

भग्न धन्वा	= one with devastated, bow	विरथः	= devoid of, chariot	हत अश्वः	= dispatched, horses
हत सारथिः	= departed, charioteer	सः रावणः	= such as he is, Ravana	वैदेहीम्	= Vaidehi, by her torso,
भुवि पपात	= onto earth, jumped down.			अङ्केन	grabbing, [or, taking
				आदाय	her onto his torso]

Now Ravana who is with his devastated bow, devoid of chariot, dispatched are his horses and departed is his charioteer, and such as he is, he on grabbing Vaidehi by her torso, or, placing her on the lower end of his torso, jumped to earth. [3-51-19]

Again the problem of untouchability of Sita occurred. Hence that compound अङ्केन आदाय वैदेहीम् can be expressed in two ways, one is like the usual villain grabbing by torso, and the other is like an ardent devotee of Goddess Lakshmi, keeping her on his torso. This is similar to the method adopted by Viraadha while handling Sita.

दृष्ट्वा निपतितम् भूमौ रावणम् भग्न वाहनम् ।  
साधु साधु इति भूतानि गृध्र राजम् अपूजयन् ॥ ३-५१-२०

भग्न वाहनम्	= crumbled, with vehi- cle	भूमौ	= on earth	नि पतितम्	= downwards, one who
दृष्ट्वा	= on seeing	साधु साधु	= Goodness!, Gracious!, इति thus	रावणम्	is foundered, at Ra- vana
गृध्र राजम्	= eagle, lordly, rever- enced.			भूतानि	= [all] beings

On seeing Ravana who is foundered onto earth from his crumbled vehicle, all beings like sylvan deities, caarana-s, siddha-s and suchlike, revered that lordly eagle Jataayu. [3-51-20]

परिश्रान्तम् तु तम् दृष्ट्वा जरया पक्षि यूथपम् ।  
उत्पपात पुनर् हृष्टो मैथिलीम् गृह्य रावणः ॥ ३-५१-२१

पक्षि यूथपम्	= birds , commandant	तम्	= him [Jataayu]	जरया	= owing to senescence
परिश्रान्तम्	= fatigued	दृष्ट्वा	= on seeing	रावणः हृष्टः	= Ravana, gladdened
मैथिलीम्	= Maithili, on taking	पुनः	= again	उत् पपात	= up, fallen - rose up to
गृह्य					sky.

But on seeing the commandant of birds Jataayu is fatigued owing to his senescence, Ravana is gladdened and he again rose up to skies taking Maithili. [3-51-21]

तम् प्रहृष्टम् निधाय अंके रावणम् जनक आत्मजाम् ।  
 गच्छंतम् खड्ग शेषम् च प्रणष्ट हत साधनम् ॥ ३-५१-२२  
 गृध्र राजः समुत्पत्य रावणम् समभिद्रवत् ।  
 समावार्यम् महातेजा जटायुः इदम् अब्रवीत् ॥ ३-५१-२३

गृध्र राजः	= eagle, king	महातेजाः	= highly resplendent one	जटायुः	= Jataayu
सम् उत्पत्य	= well, up, fallen [swiftly rising up]	प्रहृष्टम्	= one who is cheerful - to Ravana	प्रणष्ट हत साधनम्	= completely, lost [demolished,] assault, devices
खड्ग शेषम् च	= one having [single] sword, remnant [save for,] also	जनक आत्मजाम्	= Janaka, daughter	अंके निधाय गच्छन्तम्	= on flank, keeping [holding,] one who is going away
तम् रावणम्	= him, at Ravana	सम् अभिद्रवत्	= to very, fore, ran [dashed]	सम् आवार्यम्	= practically, forestalling [Ravana]
इदम् अब्रवीत्	= this, spoke.				

The highly resplendent king of eagles Jataayu swiftly rose to sky dashing practically to forestall Ravana, which demon assault devices are all demolished by now save for a single sword, but who is cheerful to spirit away the daughter of Janaka, and actually spiriting away holding her onto his flank, and Jataayu spoke this to such Ravana. [3-51-22, 23]

वर्ज संस्पर्श बाणस्य भार्याम् रामस्य रावण ।  
 अल्प बुद्धे हरसि एनाम् वधाय खलु रक्षसाम् ॥ ३-५१-२४

अल्प बुद्धे	= you, mean, minded	रावण	= Ravana	वर्ज संस्पर्श बाणस्य	= Vajra, [Thunderbolt weapon of Indra,] with a touching off, one who has [wields] arrows
रामस्य भार्याम्	= Raama, who is wife of	एनाम्	= her	रक्षसाम् वधाय हरसि खलु	= of all demons, for destruction, you abduct, definitely.

You mean-minded Ravana, you abduct her whose husband wields arrows that touch off like the Thunderbolt of Indra, and this spite of yours is definitely for the destruction of all the demons. [3-51-24]

स मित्र बन्धुः स अमात्यः स बलः स परिच्छदः ।  
 विष पानम् पिबसि एतत् पिपासित इव उदकम् ॥ ३-५१-२५

स मित्र बन्धुः स अमात्यः	= with, friends, relatives, with, ministers	स बलः स परिच्छदः	= with, armies, with, accomplices	पिपासित	= one that thirsteth
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उदकम् इव	= [drinketh] water, as with	एतत्	= this [abduction of Sita called consumption of venom] by undertak- ing this you	विष पानम्	= venom, drink, you drinketh.
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As one thirsteth drinketh water, you drinketh venomous drink along with your friends, relatives, ministers, armies, and with your accomplices, as this abduction of Sita itself is squirrelling away dangerous poison. [3-51-25]

अनुबन्धम् अजानन्तः कर्मणाम् अविचक्षणाः ।  
शीघ्रम् एव विनश्यन्ति यथा त्वम् विनशिष्यसि ॥ ३-५१-२६

कर्मणाम्	= of exploits	अनु बन्धम्	= after, effect [backlash]	अ जानन्तः	= not, knowing
अ विचक्षणाः	= not, discriminators [mindless adventurers]	यथा	= as to how	शीघ्रम् एव	= quickly, thus, get ru- ined
तथा	= similarly	त्वम् शीघ्रम्	= you, [quickly,] will ruin.	विनश्यन्ति	

As with the mindless adventurers quickly getting ruination for they undertake self-ruinous exploits, un-  
knowing the backlashes thereof, so also you too will ruin that quickly with this mindless adventure. [3-51-26]

बद्धः त्वम् काल पाशेन क्व गतः तस्य मोक्ष्यसे ।  
वधाय बडिशम् गृह्य स अमिषम् जलजो यथा ॥ ३-५१-२७

त्वम्	= you are	पाशेन काल	= with lasso, of Termina- tor	वधाय	= for termination
बद्धः	= tethered	स अमिषम्	= with, [a piece of] flesh	बडिशम्	= fish rod and line with fish-hook
गृह्य	= on catching [on swal- lowing]	जल जः	= water, born [fish]	यथा	= as with
तस्य	= from it [from that death lasso]	क्व गतः	= wherever, you go, get released [whereby you untether yourself.]		

You are tethered for termination with the lasso of the Terminator, as with a fish that can go nowhere on its  
biting fishhook with a piece of flesh. How do you untether yourself from that lasso of the Terminator, even if  
you go anywhere? [3-51-27]

Vividly: The Terminator gives a sinner a longest rope possible to hang himself from a tallest tree. Perchance  
there may be fish that bites the bait, stripping fishhook from fish line, dives deep down to escape from the  
fisherman, and yet it cannot survive even there, because the fishhook is already in its throat, which the fish

can neither vomit nor swallow. Thus, it is destined to die. Likewise, you bit the baited hook called Sita and running away with that bait and hook around your neck, thereby the Terminator has already lassoed His noose around your neck, and perchance you may presently abscond from this hermitage, but not from that noose, called Raama arrow, for a long time.

न हि जातु दुराधर्षौ काकुत्स्थौ तव रावण ।  
धर्षणम् च आश्रमस्य अस्य क्षमिष्येते तु राघवौ ॥ ३-५१-२८

रावण	= oh, Ravana	दुराधर्षौ	= unassailable ones	काकुत्स्थौ	= those from Kakutstha
				राघवौ	dynasty, Raghava-s -
					Raama, Lakshmana
तव	= your	अस्य	= this, of hermitage, as-	जातु	= at anytime
		आश्रमस्य	sailing		
न क्षमिष्येते	= never, condone,	धर्षणम्			
हि	indeed.				

But, oh Ravana, the unassailable Raghava-s of Kakutstha dynasty will nevermore condone your assailing this hermitage. [3-51-28]

यथा त्वया कृतम् कर्म भीरुणा लोक गर्हितम् ।  
तस्कर आचरितो मार्गो न एष वीर निषेवितः ॥ ३-५१-२९

भीरुणा	= by dastard	त्वया	= by you	यथा	= as to how
लोक	= by world [society,]	तस्कर	= thieves, tramped,	वीर निषेवितः	= by valiant ones,
गर्हितम्	contemptible, deed	आचरितः	pathway [in the		adored by [acceptable,
कर्म कृतम्	[crime,] being done	मार्गः	footsteps of thieves]		commendable by
	[committed] this way				valiant ones]
	of doing				
न एष	= not, this [thieving] is.				

Like a dastard you are committing a crime of thieving Sita when none at home in the footsteps of thieves, this thieving is contemptible to society and condemnable by valiant ones. [3-51-29]

युध्यस्व यदि शूरो असि मुहूर्तम् तिष्ठ रावण ।  
शयिष्यसे हतो भूमौ यथा भ्राता खरः तथा ॥ ३-५१-३०

रावण	= oh, Ravana	शूरः असि	= valiant one, you are, if	युध्यस्व	= you combat
		यदि			
मुहूर्तम् तिष्ठ	= for a moment, you stay	पूर्वम् खरः	= earlier, as with, Khara	तथा	= likewise
		यथा			
हतः भूमौ	= slain, on earth, you				
शयिष्यसे	will sprawl.				

Stay for a moment, oh, Ravana, if you are valiant enough you can combat with Raama who will return right away, and at his hand you will be slain and sprawling on earth in the same way as Khara sprawled earlier. [3-50-23]

This verse is a repeat of verse at 3-50-23, and such iterations are not for want of paucity of verses or verbiage, but they are reckoned as the determination of the character to express his/her stance in similar terms.

परेत काले पुरुषो यत् कर्म प्रतिपद्यते ।  
विनाशाय आत्मनो अधर्म्यम् प्रतिपन्नो असि कर्म तत् ॥ ३-५१-३१

पुरुषः	= a person	परेत काले	= at death, time [occasion of]	यत् कर्म	= which, [fateful] activity, obtains [undertakes]
अ धर्म्यम्	= un, righteous [activity]	तत् कर्म	= such an, activity	आत्मनः	= of yourself, for ruination
प्रतिपन्नः	= obtained [undertaking,]	असि	= you are, [fateful.]	विनाशाय	

A person undertakes such an unrighteous and fateful activity if only death looms large on him. You too have undertaken this unrighteous fateful activity only for your self-ruination. [3-51-31]

पाप अनुबन्धो वै यस्य कर्मणः को नु तत् पुमान् ।  
कुर्वीत लोक अधिपतिः स्वयंभूः भगवान् अपि ॥ ३-५१-३२

यस्य कर्मणः	= which, activity	पाप अनु बन्धः	= sin, is following, sequential - consequential	तत्	= that [activity]
लोक अधिपतिः	= universe, lord of	भगवान्	= god	स्वयम् भूः	= self, born one, even
कः पुमान् नु	= which, man, really	कुर्वीत	= undertakes.	अपि	

If sin is consequential to any given activity who will undertake it? Even if that person vies with the Self-Born God and Lord of the Universe, namely Brahma, will he undertake it? Thus Jataayu advised Ravana. [3-51-32]

एवम् उक्त्वा शुभम् वाक्यम् जटायुः तस्य रक्षसः ।  
निपपात भृशम् पृष्ठे दशग्रीवस्य वीर्यवान् ॥ ३-५१-३३

वीर्यवान्	= valourous one, Jataayu	एवम् शुभम् वाक्यम्	= this way, auspicious [commonsensical,]	रक्षसः तस्य	= demon, his, Decahe-
जटायुः		उक्त्वा	words, on speaking	दशग्रीवस्य	dron, on hind-side, on
भृशम्	= muchly [devastatingly]	नि पपात	= down, fallen - descended on.	पृष्ठे	back

Even on speaking those commonsensical words to Ravana, Jataayu found him carrying off Sita heedlessly, then that valorous Jataayu descended on the hind-side of that Decahedral demon Ravana, devastatingly. [3-51-33]

तम् गृहीत्वा नखैः तीक्ष्णैः विददार समन्ततः ।  
अधिरूढो गज आरोहो यथा स्यात् दुष्ट वारणम् ॥ ३-५१-३४

तम् गृहीत्वा	= him [Ravana,] on taking [clasping]	अधिरूढः	= one mounted upon - bestriding	गज आरोहः	= elephant, mounter - mahout
दुष्ट वारणम्	= bad, elephant - an uncontrollable elephant that is running amok	यथा	= as with	स्यात्	= as it will be -as he will try to control likewise
तीक्ष्णैः नखैः	= with incisive, nails - claws	समन्ततः	= everywhere [rampantly]	विददार वि द	= deeply lacerated.
				दार	

On clasping Ravana with incisive claws Jataayu lacerated deeply and rampantly, as a mahout, an elephant-trainer-controller, sitting astride on it will try to control an uncontrollable elephant that is running amok with an incisive goad. [3-51-34]

विददार नखैः अस्य तुण्डम् पृष्ठे समर्पयन् ।  
केशान् च उत्पाटयामास नख पक्ष मुख आयुधः ॥ ३-५१-३५

अस्य पृष्ठे	= his [Ravana,] on back, beak, applying	नखैः विददार	= with claws, he tore asunder	नख पक्ष मुख	= claws, wings, face
तुण्डम्				आयुधः	[beak, only with]
समर्पयन्					weaponed one
केशान् च	= hair, also	उत्पाटयामास	= started to pluck off.		

Weaponed only with his claws, wings, and beak, Jataayu not only tore the back of Ravana asunder applying his beak and claws, but started to tweeze even his hair. [3-51-35]

स तथा गृध्र राजेन क्लिश्यमानो मुहुर् मुहुः ।  
अमर्ष स्फुरित ओष्ठः सन् प्राकंपत स राक्षसः ॥ ३-५१-३६

गृध्र राजेन	= by eagles, king of	मुहुः मुहुः	= again, again [repetitiously]	तथा	= thus, exasperated
सः	= he - Ravana	अमर्ष स्फुरित	= by intolerance, quivering, lips, on becoming	क्लिश्यमानः	
प्रा कम्पत	= severely, shuddered or	ओष्ठः सन्		सः राक्षसः	= that, demon
		प्रदक्षिणेन	= on to his right, staggered.		
		चलनम्			

His lips becoming intolerantly quivery when Ravana is exasperated by that king of eagles repetitiously, that demon staggered on to his right targeting the hovering eagle at his hind-side to fell it down. [3-51-36]

संपरिष्वज्य वैदेहीम् वामेन अंकेन रावणः ।  
तलेन अभिजघान आर्तो जटायुम् क्रोध मूर्चितः ॥ ३-५१-३७

रावणः क्रोध मूर्चितः	= Ravana, in fury, convulsed	वामेन अंकेन	= on [his] left, flank	वैदेहीम् सम्परिष्वज्य	= Vaidehi, firmly, embracing tightly clutching
आर्तः	= aggrieved one [Ravana]	आशु	= quickly	जटायुम् तलेन अभिजघान	= Jataayu, with [Ravana] palm, hit back.

Ravana who is aggrieved and convulsed in fury hit back Jataayu with his palm while firmly clutching Vaidehi onto his left flank. [3-51-37]

जटायुः तम् अतिक्रम्य तुण्डेन अस्य खग अधिपः ।  
वाम बाहून् दश तदा व्यपाहरत् अरिन्दमः ॥ ३-५१-३८

तदा	= then	खग अधिपः	= birds, lord	अरिन्दमः	= enemy-vanquisher
जटायुः	= Jataayu	तम्	= him - Ravana	अतिक्रम्य	= over, stepping [outstripping]
तुण्डेन	= with beak	अस्य दश वाम बाहून्	= his, ten, left, arms	व्यप अहरत्	= taken away - ripped off.

Jataayu, the lord of birds, being a vanquisher of enemies outstripped Ravana and ripped off ten left-arms of Ravana with his beak, with which left arms Ravana is clutching Vaidehi, in order to release her from his clutches. [3-51-38]

संच्छिन्न बाहोः सद्यो वै बाहवः सहसा अभवन् ।  
विष ज्वालावली युक्ता वल्मीकत् इव पन्नगाः ॥ ३-५१-३९

संच्छिन्न बाहोः	= one with mutilated, arms - Ravana his	बाहवः	= arms	सद्यः एव	= instantaneously, indeed
वल्मीकत्	= from snake pit	विष ज्वालावली युक्ता	= venomous, blazes, series of, having	पन्नगाः इव	= snakes, like
सहसा अभवन्	= instantly, became - sprang up, ricocheted.				

Though his arms are mutilated thus, they instantaneously ricocheted from his body like snakes possessing a series of venomous blazes sprawling out from a snake pit. [3-51-39]

ततः क्रोद्धात् दशग्रीवः सीताम् उत्सृज्य वीर्यवान् ।  
मुष्टिभ्याम् चरणाभ्याम् च गृध्र राजम् अपोथयत् ॥ ३-५१-४०

ततः	= then	वीर्यवान् दशग्रीवः	= valorous one Decahe-dron [Ravana]	सीताम् उत्सृज्य	= Sita, throwing off
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मुष्टिभ्याम् = with both fists	गृध्र राजम् = with eagle, king	क्रोद्धात् = out of fury, scuffled
चरणाभ्याम् [fisticuffs,] with		अपोथयत् with.
च both feet [kicks]		

The valorous Decahedron Ravana then threw off Sita, and out of fury he scuffled with the king of eagles with fisticuffs and kicks, by both his feet and fists. [3-51-40]

ततो मुहूर्तम् संग्रामो बभूव अतुल वीर्ययोः ।  
राक्षसानाम् च मुख्यस्य पक्षिणाम् प्रवरस्य च ॥ ३-५१-४१

ततः = then	अ तुल = between out, weighing, valorous ones	राक्षसानाम् = of demons, chieftain
पक्षिणाम् = of birds, chief	मुहूर्तम् = for some time, encounter, chanced.	मुख्यस्य
प्रवरस्य	बभूव	

Then there chanced an encounter for some time between those two valorous ones with mutually outweighing capabilities, namely the chieftain of demons and the chief of the birds. [3-51-41]

तस्य व्यायच्छमानस्य रामस्य अर्थे अथ रावणः ।  
पक्षौ पादौ च पार्श्वौ च खड्गम् उद्धृत्य सो अच्छिनत् ॥ ३-५१-४२

सः रावणः = he that, Ravana	खड्गम् = sword, up-raising - brandishing	रामस्य = Raama
अर्थे = for the sake of	व्यायच्छमानस्य = one who is up raising - revolting	अथ = then
तस्य = his - Jataayu	पक्षौ पादौ च = wings, feet, also, sides, also	अच्छिनत् = hewed off.

Ravana brandishing his sword at Jataayu, who is revolting for the sake of Raama, hewed off both of his wings, sides, and feet. [3-51-42]

स छिन्न पक्षः सहसा रक्षसा रौद्र कर्मणा ।  
निपपात महा गृध्रो धरण्याम् अल्प जीवितः ॥ ३-५१-४३

रौद्र कर्मणा = of cruel, actions, by demon	छिन्न पक्षः = ruptured, winged	सः महा गृध्रः = he, the colossal, eagle
रक्षसा	सहसा = immediately	धरण्याम् नि = onto earth, down, fallen.
अल्प जीवितः = with lessened, life		पपात

When that demon of cruel actions has ruptured his wings that colossal eagle Jataayu immediately fell down to earth with a lessened life. [3-51-43]

तम् दृष्ट्वा पतितम् भूमौ क्षतज आर्द्रम् जटायुषम् ।  
अभ्यधावत वैदेही स्व बंधुम् इव दुःखिता ॥ ३-५१-४४

वैदेही	= Vaidehi	भूमौ	= on earth, fallen	क्षतज	= with blood, dampened
तम्	= him, Jataayu	पतितम्		आर्द्रम्	
जटायुषम्		दृष्ट्वा	= on seeing	दुःखिता	= fell into a fit of weep- ing
स्व बन्धुम्	= her own, relative, as if	अभ्यधावत्	= towards ran.		
इव					

On seeing Jataayu fallen on earth and dampened with blood Vaidehi fell into a fit of weeping and ran towards him as if he is her own relative. [3-51-44]

तम् नील जीमूत निकाश कल्पम्सुपाण्डुर उरस्कम् उदार वीर्यम् ।  
ददर्श लंका अधिपतिः पृथिव्याम्जटायुषम् शान्तम् इव अग्नि दावम् ॥ ३-५१-४५

लन्क	= Lanka, monarch [Ra- adhipati: vana]	नील जीमूत	= blue[-black,] cloud, in निकाश shine, similar	सु पाण्डुर	= whitely, whitish, उरस्कम् ched
उदार वीर्यम्	= worthily, valorous one	कल्पम्		शान्तम्	= [now] quiescent
तम्	= him, at Jataayu	अग्नि दावम्	= fire, storm, like		
जटायुषम्		इव			
		पृथिव्याम्	= on earth, he saw.		
		ददर्श			

Ravana, the monarch of Lanka, gazed at that worthily valorous Jataayu, who in his shine is like a blue-black cloud with a whitely white chest and who by now is like a quiescent fire-storm flattened onto ground. [3-51-45]

The cloudy blackness is simile to the black feathers of the eagle, and to the charred material by a wildfire. The whitely white colour is to the whitish feathers on the chest of the eagle, and to the white ashes overlaid on the charred material by wildfire, before they ashen. Thus, Jataayu fell down in a supine posture.

ततः तु तम् पत्ररथम् मही तलेनिपातितम् रावण वेग मर्दितम् ।  
पुनः च संगृह्य शशि प्रभ आननारुरोदसीता जनक आत्मजा तदा ॥ ३-५१-४६

ततः तु	= then, but	शशि प्रभ	= moon, shine, visaged	जनक	= Janaka, daughter, Sita
		आनना		आत्मजा	
तदा	= then	रावण वेग	= by Ravana, forceful- ness, subjugated	सीता	
तम् पत्र	= him, winged, chariot	मर्दितम्		मही तले	= on earth, surface, निपातितम् felled down
रथम्	[bird, eagle Jataayu]	पुनः संगृह्य	= again [further, inces- santly,] taken in hands		
		रुरोद	[hugged,] wept over.		

But then Sita, the daughter of Janaka, whose face vies with moonshine hugged eagle Jataayu, whom Ravana has subjugated with his forcefulness and felled down onto the surface of earth, and she wept over incessantly.

[3-51-46]

Sita is hugging Jataayu. Is it admissible or not... is another debatable issue. Because it is bird, it may be handled... is one adjustment, while the other is, when Jataayu is a personified entity and a friend of Dasharatha, this bird is as good as a man. So, Sita touching him shall be a taboo... The commentators deal this aspect in the next chapter of this canto.

Jataayu - the duteous creature

The character of Jataayu is not introduced just to give information to Raama at the time of his physical death. He is an example of self-duteous, self-dedicated, unpaid servant to his master. In Ch.14 of this Aranya canto when Jataayu firstly met Raama he says:

सो अहम् वास सहायः ते भविष्यामि यदि इच्छसि।  
इदम् दुर्गम् हि कान्तारम् मृग राक्षस सेवितम्  
सीताम् च तात रक्षिष्ये त्वयि याते सलक्ष्मणे ॥

That is what I am, I will be your helpmate at your residence, should you wish so, for this forest is one that is impassable and adorned by predators and demons...oh boy, I wish to protect Sita, if you go out of your residence with Lakshmana... 3-14-34 And Jataayu kept up his pledge in helping Raama and protecting Sita as much as he can, without hesitation. This selfless service and sermons he rendered to Ravana are exemplary. This is called दास्य भक्ति devoutness through selfless service... and service whether paid or unpaid is thus to be rendered selflessly - is the lesson he taught.

Secondly, birds hitting airplanes is not a recent phenomenon and it existed even before airplanes were invented, as is evident from Jataayu hitting Ravana aircraft. And Ravana aircraft that is variously and amazingly portrayed by the sage-poet, is nothing before a bird. Hence, Ravana should have used some other latest state of art technology to prevent such bird-hits. This is to say, any artificial paraphernalia is nothing before a living organism, and Hanuma, a mere monkey, taking lessons from Jataayu, a mere eagle, reduces even the artificially devised Lanka to ashes.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकपंचाशः सर्गः ॥



Thus completes 51<sup>st</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 52 Sarga 52 - द्विपञ्चाशः सर्ग

## The Combat Of Jataayu And Ravana

## Introduction -

Sita is abducted by Ravana. When they are on their way to Lanka the whole nature along with its inhabitants laments for the atrocious abduction of Sita. In here, almost every verse is elaborated, for they contain poetic niceties, and hence more stuffing in introduction is unbecfitting.

सा तु तारा अधिप मुखी रावणेन निरीक्ष्य तम् ।  
गृध्र राजम् विनिहतम् विललाप सुदुःखिता ॥ ३-५२-१

तारा अधिप = stars , lord, visaged - मुखी Sita	सा तु = she, on her part	रावणेन = by Ravana, [nearly]
तम् गृध्र = at him, eagles, king of, राजम् on gazing at	सु दुःखिता = highly anguished	विनिहतम् killed
निरीक्ष्य		विललाप = wept away.

Sita whose visage is like a full moon wept on gazing the king of eagles Jataayu whom Ravana nearly killed. [3-52-1]

There occurs another verse before this one in Eastern recension which says that Ravana has firstly seen Jataayu who is spinning on earth to breath his last: तम् अल्पजीवितम् गृध्रम् स्फुरन्तम् राक्ष अदिप।  
ददर्श भूमौ पतितम् समिपे राघव आश्रमात्॥ thereby giving some time to Sita to recollect what has happened.

निमित्तम् लक्षणम् स्वप्नम् शकुनि स्वर दर्शनम् ।  
अवश्यम् सुख दुःखेषु नराणाम् परिदृश्यते ॥ ३-५२-२

लक्षणम् = characteristics - of omens	स्वप्नम् = [concomitants of] dreams	शकुनि = presages [shakuna]
स्वर दर्शनम् = [of birds,] callings , seeing [cognisance]	नराणाम् = of humans	सुख दुःखेषु = in ecstasy, in agony
अवश्यम् = definitely	निमित्तम् = conjecturable	परि दृश्यते = in general, are being seen [perceived.]

Humans definitely perceive either agony or ecstasy by its concomitant happenings, or by the characteristics of uncommon reflexes of their own body parts, or by the presages, or by conjecturable concomitants, or by cognising calls of birds. [3-52-2]

Vividly: Sita plaint is like this: Oh, Raama, we humans do perceive good or bad happenings by the presages, like concomitant happenings of some hindrances when a deed is attempted, like unforeseen tid-

ings like sneezing, a minor accident or a misfire, or unable to catch a sight of one own face in a mirror...or by the undue reflexes of bodily parts, like flutter of eyelids or shudder of shoulders or arms...or by the callings of birds and movements of animals...so, by now your left shoulder and left eye should have shuddered, or some crows might have cawed uglily, or some birds might have gone from your right to left, except गरुड भरद्वाज birds, and by these forebodings why do not you cognise that something is happening to me and thus why not come to my rescue?

न नूनम् राम जानासि महत् व्यसनम् आत्मनः ।  
धावन्ति नूनम् काकुत्स्थ मत् अर्थम् मृग पक्षिणः ॥ ३-५२-३

राम	= oh, Raama	आत्मनः	= for you [bechancing you]	महत्	= big, catastrophe
न जानासि	= not, able to know	नूनम्	= for sure	व्यसनम्	
मृग पक्षिणः	= animals, birds	काकुत्स्थ	= oh, Kakutstha, [or, to-wards Kakutstha]	मत् अर्थम्	= for my, sake
				धावन्ति	= running, for sure.
				नूनम्	

Oh, Raama, for sure you are not able to know about big catastrophe called my kidnap is chancing on you, even though oh, Kakutstha, these animals and birds are running towards you surely for my sake, to tell about me. [3-52-3]

bhaava/import: Oh, Raama you may not be able to perceive the prognostications as you are in a fit of hunting that Golden Deer, but, for a while keep that hunting at bay and give an ear to these birds and animals that are rushing towards you to convey the news of my kidnap...and for god sake do not kill these animals, presuming that they are pestering you...

अयम् हि कृपया राम माम् त्रातुम् इह संगतः ।  
शेते विनिहतो भूमौ मम अभाग्यात् विहंगमः ॥ ३-५२-४

राम	= oh, Raama	माम् त्रातुम्	= me, to save	कृपया	= mercifully
इह सन्गतः	= here, arrived [or, encountered Ravana]	अयम्	= this, sky, flier [eagle]	मम अ	= by my, ill, luck
विनिहतः	= verily mangled	विहन् गमः	Jataayu]	भाग्यात्	
		भूमौ शेते हि	= on earth, sprawling, indeed.		

Oh, Raama, this sky flier Jataayu who mercifully came here to save me is verily mangled on his encountering Ravana, and he is sprawling on earth, indeed by my ill luck. Thus Sita wailed. [3-52-4]

bhaava/import: My ill luck is so preponderant, in that it has demolished this Jataayu, who by himself is a pious and merited being who came to help the helpless one like me...but my ill luck pervaded over such an impeccable being also...otherwise Jataayu would have vanquished Ravana...thus, when an immeasurable ill

luck is holding sway, it is for you, and you alone, oh, Raama, to come for my rescue...

त्राहि माम् अद्य काकुत्स्थ लक्ष्मण इति वरांगना ।  
सु संत्रस्ता समाक्रन्दत् शृण्वताम् तु यथा अन्तिके ॥ ३-५२-५

वर अन्नाना	= best, lady	सु सम्	= very, highly, panicked	काकुत्स्थ	= oh, Kakutstha Raama,
अद्य माम्	= now, me, liberate	त्रस्ता		लक्ष्मण	oh, Lakshmana
त्राहि		इति	= thus	अन्तिके	= close by [afore,] listen-
				शृण्वताम्	ers [addressees,] [are
सम्	= noisily, bawled.			यथा	available] as though
आक्रन्दत्					

That best lady who is very highly panicked bawled noisily, oh, Raama of Kakutstha...oh, Lakshmana...liberate me now...as though the addressees are before her. [3-52-5]

bhaava/import: A subject bawling in the audience of a king is different from that of a cry of a subject in a moor. Here Sita is visualising those two Kakutstha-s, Raama, and Lakshmana, right in her front, in a halo, and suppliantly bawling, as though asking them to come out that halo to help her out. Her bawling is not in a clamorous tone but it is a रोशन्तीम् मधुर स्वराम् crying with mellowly voice...as detailed at verse 42 below, for there should be difference between the braying of an ass and parroting of a parrot.

ताम् क्लिष्ट माल्य आभरणाम् विलपन्तीम् अनाथवत् ।  
अभ्यधावत् वैदेहीम् रावणो राक्षस अधिपः ॥ ३-५२-६

क्लिष्ट माल्य	= muddled up, garland,	अ नाथ वत्	= un, husbanded [orph-	विलपन्तीम्	= bawling
आभरणाम्	jewellery		anized one,] like	अभ्यधावत्	= towards rushed.
ताम्	= at her, to Vaidehi	राक्षस	= demons , sovereign,		
वैदेहीम्		अधिपः	Ravana		
		रावणः			

That sovereign of demons, Ravana, rushed towards Vaidehi whose garlands and jewellery are muddled up and who is bawling like an orphanized one. [3-52-6]

ताम् लताम् इव वेष्टन्तीम् आलिङ्गन्तीम् महाद्रुमान् ।  
मुंच मुंच इति बहुशः प्रवदन् राक्षस अधिपः ॥ ३-५२-७  
क्रोशन्तीम् राम राम इति रामेण रहिताम् वने ।  
जीवित अन्ताय केशेषु जग्राह अन्तक संनिभः ॥ ३-५२-८

अन्तक	= Death, one similar in	राक्षस	= demons , lord	लताम् इव	= climber plant, like, to
सन्निभः	shine	अधिपः		महाद्रुमान्	sturdy tree, who is
				वेष्टन्तीम्	muffling, and clinging
				आलिङ्गन्तीम्	

वने रामेण रहिताम् ताम् जीवित अन्ताय	= in timberland, by Raama, one who is devoid of = to her = for [his] life, end of [self-ruinously]	राम राम इति मुन्च मुन्च इति केशेषु जग्राह	= Raama, Raama, thus = leave off, leave off [the trees,] [saying] thus = at head-hair [bun of hair,] clutched her.	क्रोशन्तीम् बहुशः प्र वदन्	= who is bewailing = repeatedly, harshly, on saying [on taunt- ing]
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Ravana, the lord of demons, has repeatedly and harshly taunted Sita saying, leave it off, leave it off...when Sita devoid of Raama in that timberland is clinging and muffling a sturdy tree like a climber plant, and bawling, Raama, Raama, and that demon whose shine is similar to the Death has clutched her hair loosened from her bun, as death loomed large on him. [3-52-7, 8]

bhaava/import: Here the word वने in timberland...is actually loneliness...plus, minus Raama...and her crying is अरण्य रोदन a cry in wilderness...And from the viewpoint of Ravana, she is uttering a wild cry indicating that the giant tree called Ravana is going to fall...as with the woodcutters yelling timber...timber...as a warning cry that a tree is about to fall, when the word timber is used esp. as intransitive. This catching a chaste woman by her hair is the worst possible crime and sin as explained at 3-50-13 of this chapter. And now all the gods feel satisfied for the commencement of the process for elimination of vice on earth, called Ravana, though pitying Sita.

Here, the capturing Sita by her shadow as explained by Maheshvara Tiirtha, is an untouched subject. If she can be captured by shadow while she is in her senses and agitating and clinging a sturdy tree, as with Simhika-Hanuma in Sundara Kanda, Ravana should not have given her this much time to bemoan, but should have captured by her shadow without leaving her to pay a visit to dying Jataayu. Hence, this capture is viewed on a human plane, rather than a conjuror trick.

प्रघर्षितायाम् वैदेह्याम् बभूव स चरा अचरम् ।  
जगत् सर्वम् अमर्यादम् तमसा अन्धेन संवृतम् ॥ ३-५२-९  
न वाति मारुतः तत्र निष् प्रभो अभूत् दिवाकरः ।

वैदेह्याम् सर्वम् जगत् तत्र मारुतः न वाति	= of Vaidehi = entire, world = there, wind, not, wafts	प्रघर्षितायाम् अ मर्यादम् दिवाकरः निष् प्रभः अभूत्	= while being insulted = not, scrupulous [chaotic] = day maker [Sun,] de- void of, shine, became.	स चरा अ चरम् अन्धेन तमसा संवृतम् बभूव	= together with, mobile, not mobile [sessile] = by blinding, black- ness, blanketing, it became [bechanced]
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While Vaidehi is insulted thus, entire world together with its mobile or sessile beings became chaotic, and there chanced a blanketing of a blinding blackness, and waft-less is the Wind and shine-less is the Sun. [3-52-9] This blackness is a poetic gloominess of the mood, rather than a material or mythical, or superimposing darkness. Sun is gloomy, wind is gloomy, and the entire nature is in oblivion of sadness.

दृष्ट्वा सीताम् परा मृष्टाम् देवो दिव्येन चक्षुषा ॥ ३-५२-१०  
 कृतम् कार्यम् इति श्रीमान् व्याजहार पितामहः ।  
 प्रहृष्टा व्यथिताः च आसन् सर्वे ते परम ऋषयः ॥ ३-५२-११

श्रीमान् देवः = illustrious, god, पितामहः Grandparent [Brahma]	सीताम् परा = of Sita, by other मृष्टाम् [person, inappropriate one,] touched [appropriated]	दिव्येन चक्षुषा = by divine [clairvoyant,] eyes, on seeing दृष्ट्वा
कार्यम् = deed, is done, thus कृतम् इति	व्याजहार = said [declared]	प्रहृष्टा = delighted, despondent, also, became व्यथिताः च आसन्
सर्वे ते परम = all, those, supreme, ऋषयः sages [in Brahma abode.]		

On seeing Sita appropriation by an inappropriate being with His clairvoyant eyes, the illustrious Grandparent of Universe Brahma declared, the deed is done...but all of the supreme sages in Brahma abode on seeing Sita in such a condition became despondent, and yet delighted in foreseeing results. [3-52-10b, 11a] Usually this expression परम ऋषयः quintessential sages...is linked with the words दण्डकरण्य in next verse and said that the sages dwelling in Dandaka forest are delighted and yet, despondent...If some elderly sages were available in the vicinity, they would have waited until the arrival of Raama and would have informed Raama of Sita abduction, though they may not be able to combat Ravana or hurl a curse at Ravana. But Ravana is no fool to abduct Sita while a bystander stands over looking on the spectacle. Hence, these sages said here are those that are available in the academy of Brahma. And the दण्डकरण्य वासिनः in the next foot are the voiceless and incommunicable beings in Dandaka forest.

दृष्ट्वा सीताम् परा मृष्टाम् दण्डकरण्य वासिनः ।  
 रावणस्य विनाशम् च प्राप्तम् बुद्ध्वा यदृच्छया ॥ ३-५२-१२

दृष्ट्वा सीताम् = on seeing, Sita, by परा मृष्टाम् other [person, inappropriate one,] touched [appropriated]	दण्डक = in Dandaka, forest, अरण्य dwellers वासिनः	रावणस्य वि = Ravana, utter, destruction नाशम् च [annihilation,] also
प्राप्तम् = bechanced	बुद्ध्वा = cognised, coincidentally [as a godsend.] यदृच्छया	

On seeing Sita appropriation by an improprie being, the dwellers in Dandaka forest cognised that Ravana annihilation has chanced coincidentally. [3-52-12]

Again a poetic thinking that even speechless beings can presage and prognosticate. Though they may not tell us directly, their body language and odd behaviour will certainly tell. The behaviour of animals and birds before an earthquake or a storm or any natural devastation is not an unknown phenomena. After all, a frog crocks before a rain.

स तु ताम् राम राम इति रुदन्तीम् लक्ष्मण इति च ।  
जगाम आदाय च आकाशम् रावणो राक्षसेश्वर ॥ ३-५२-१३

राक्षसेश्वर सः	= demons lord, he, Ra-	राम राम इति	= Raama, Raama, thus	लक्ष्मण इति	= Lakshmana, thus, also
रावणः तु	vana, on his part			च	
रुदन्तीम्	= bawling	ताम् आदाय	= her, on taking - on	आकाशम्	= skyward, took flight.
			wresting	जगाम	

Ravana, the lord of demons, on wresting Sita who is bawling, Raama...Raama...also thus as, Lakshmana...took flight skyward. [3-52-13]

तप्त आभरण वर्ण अन्गी पीत कौशेय वासनी ।  
रराज राज पुत्री तु विद्युत् सौदामनी यथा ॥ ३-५२-१४

तप्त आभरण	= molten [refined,] jew-	पीत कौशेय	= ocherish, in silks,	राज पुत्री तु	= king, daughter
वर्ण जुष्ट	ellery, coloured [muf-	वासनी	dressed		[princess,] on her
अन्गी	fled up,] bodied				part
विद्युत्	= lightning flashes, in	रराज	= scintillated.		
सौदामनी सौ	cloud, as with				
दामन् यथा					

That princess Sita scintillated like the oblique flashes of lightning in a cloud, owing to her golden coloured body which is muffled up with jewellery of pure gold, and added with a golden coloured ocherish silky dress, while traversing in the sky. [3-52-14]

dhvani/innuendo: A lightening in a cloud does not last for a long period. So also, for being with this cloudlike Ravana, these flashes of lightning, called Sita, will not last long, albeit those flashes alone will electrocute that cloud, called Ravana.

उद्धूतेन च वस्त्रेण तस्याः पीतेन रावणः ।  
अधिकम् परिबभ्राज गिरिः दीप इव अग्निना ॥ ३-५२-१५

तस्याः = of her	उद्धूतेन पीतेन = by upheaved, yellow- च वस्त्रेण ish [ochreish silken sari, rather, blazing hue of silk sari,] also, by cloth [upper fringe of sari]	रावणः = Ravana
अग्निना दीप = by fire, blazing, moun- गिरिः इव tain, like	अधिकम् = muchly, overly, shone परि वभ्राज forth - ablaze.	

When her ochreish silk sari upper fringe is upheaved by air onto to Ravana, Ravana looked blazing like a mountain set ablaze, muchly and overly. [3-52-15]

dhvani/innuendo: If some parts of a mountain are afire it is no problem since it is usual. But when the mountain itself is overly and muchly aflame, it is impracticable for any to prevent it or help it out. The upper cloth of Sita sari is goldenly silky and thus it will have a tinge of reddish brown hue, like the outer edge of the tongue of fire. That fringe पल्लु is upheaved, [intr.] rise and fall rhythmically or spasmodically, by air and it is flagging off the annihilation of Ravana, by its flag-like motions on his face. Thus, Ravana who is standing like a mountain as of now is destined soon to become a mountain with a self-ruinous fire, overly and muchly.

तस्याः परम कल्याण्याः ताम्राणि सुरभीणि च ।

पद्म पत्राणि वैदेह्या अभ्यकीर्यन्त रावणम् - यद्वा -

- च्युतानि पद्म पत्राणि रावणम् समावाकिरन् - ।। ३-५२-१६

परम = highly, of auspicious कल्याण्याः one - Sita सुरभीणि च = scented, also	तस्याः = of her	ताम्राणि = coppery [reddish brown, or reddish]
रावणम् = on Ravana, well be- समावाकिरन् strewn on	पद्म पत्राणि = lotus, petals [so far decorating her bun] पद्म पत्राणि = lotus, petals, of वैदेह्या Vaidehi	च्युतानि = slithered अभ्यकीर्यन्त = around, strewn - by रावणम् air.]

Reddish and scented lotus-petals adorning that highly auspicious Sita have slithered, but again upheaved by air they are bestrewn on Ravana. [3-52-16]

dhvani/innuendo: The reddish lotus petals which hitherto are on her body, as garlands and on her braid as a chaplet, are crumpled and loosened in the tussle and thus each petal is falling each time. Instead of falling onto earth, they are upheaved and sprinkled on Ravana body by the fast wind under the feet of Ravana, somewhat like a floral welcome. This is in one way a good omen to Ravana to get a release from his accursed state, while on the other, it suggests that his opulence is soon destined to wither away like a withered petal of lotus. The last foot is taken, which obtains in other mms, leaving off the middle foot, that also says the same.



तस्याः कौशेयम् उद्धूतम् आकाशे कनक प्रभम् ।  
बभौ च आदित्य रागेण ताम्रम् अभ्रम् इव आतपे ॥ ३-५२-१७

तस्याः	= of her	आकाशे	= in sky, upheaved	कनक प्रभम्	= golden, in glitter, silk
आतपे	= in red heat [of midday]	उद्धूतम्		कौशेयम्	sari [upper fringe]
बभौ	= beamed forth.	आदित्य	= by sun, reddish hue	ताम्रम्	= coppery red, cloud,
		रागेण		अभ्रम् इव	like

Upper fringe of Sita silk sari with golden glitter is upheaved in the sky, and with the reddish hue of sun in red heat of midday it beamed forth like a reddish cloud. [3-52-17]

bhaava/import: A reddish cloud is acceptable either in morning or in evening but not in midday since it is a bad omen.

तस्याः तत् विमलम् - सु नसम् - वक्रम् आकाशे रावण अंक गम् ।  
न रराज विना रामम् विनालम् इव पंकजम् ॥ ३-५२-१८

आकाशे	= in sky	रावण अन्क	= Ravana, in flank, one who has gone in	तस्याः तत्	= of her, that, immaculate, visage
रामम् विना	= Raama, without - devoid of, not in vicinage	वि नालम्	= without, stalk, as with, mud, born [like lotus minus stalk]	वक्रम्	
		पन्क जम्		न रराज	= not, brightened.
		इव			

As with a stalk-less lotus the immaculate visage of Sita is unbright in the sky when she is on the flank of Ravana as Raama is not in vicinage. [3-52-18]

bhaava/import: A lotus without a stalk loses its glamour as well as its infrastructure. As sun brightens the face of moon, Raama brightens Sita visage. As moon depends on sun, Sita depends on Raama, and devoid of him, she is lost to the world for a glimpse.

बभूव जलदम् नीलम् भित्त्वा चन्द्र इव उदितः ।  
सु ललाटम् सु केश अंतम् पद्म गर्भ आभम् अव्रणम् ॥ ३-५२-१९  
शुक्लैः सु विमलैर् दन्तैः प्रभावद्भिः अलंकृतम् ।  
तस्याः सु नयनम् वक्रम् आकाशे रावण अंक गम् ॥ ३-५२-२०  
रुदितम् व्यपमृष्ट अस्त्रम् चन्द्रवत् प्रिय दर्शनम् ।  
सु नासम् चारु ताम्र ओष्ठम् आकाशे हाटक प्रभम् ॥ ३-५२-२१

सु ललाटम्	= one with pretty, forehead	सु केश	= having prettyish, hair, ends [curls]	पद्म गर्भ	= lotus, pistil, in shine
अ व्रणम्	= without, boils [without pimples]	अन्तम्		आभम्	
प्रभावद्भिः	= sparkling	शुक्लैः	= whitish	सु विमलैः	= verily, unblemished [spick and span]
		दन्तैः	= with teeth	अलंकृतम्	= adorned with

रुदितम् = on weeping	व्यपमृष्ट = verily, sideways, अस्त्रम् = dabbed, face वि अप मृष्ट अस्त्रम्	चन्द्रवत् = moon, like, pleasant, प्रिय दर्शनम् to see
सु नासम् = shapely, nosed	सु नयनम् = with pretty, eyes	चारु ताम्र = charming, coppery ओष्ठम् [rosy,] lipped
आकाशे = in sky, golden, in shine हाटक प्रभम्	आकाशे = in sky, in Ravana, रावण अन्क flank, gone in गम्	तस्याः तत् = her, that, [immacu- विमलम् वक्र late,] face - of Sita
नीलम् = bluish, cloud, on जलदम् bursting भित्त्वा बभूव = it became - turned out.	उदितः = risen	चन्द्र इव = moon, like

Her lotus pistil like un-pimpled face is adorned with a pretty forehead on which prettyish curls are fluttering, and with teeth that are spick and span and sparkling, but tears dabbed on that face to sideways when she wept, yet it is pleasant like moon for a sight with shapely nose, pretty eyes, roseate lips, and shining with golden hue in sky. Nevertheless, when she has gone in the flank of Ravana on the sky such an immaculate face of Sita turned like a palish moon that has just risen bursting a bluish cloud. [3-52-19, 20, 21]

राक्षसेन्द्र समाधूतम् तस्याः तत् वदनम् शुभम् ।  
शुशुभे न विना रामम् दिवा चन्द्र इव उदितः ॥ ३-५२-२२

राक्षसेन्द्र = by demon lord	सम् = highly, disturbed - dis- आधूतम् concerted	शुभम् तत् = auspicious, that, हाटक प्रभ [golden, in hue,] face वदनम्
रामम् विना = Raama, without	दिवा उदितः = in daytime, arisen, चन्द्र इव moon, like	न शुशुभे = not, brightened.

Highly disconcerted by the king of demons that auspicious face of Sita is unbright like the moon arisen in daytime with somewhat golden hue, owing to the absence of Raama. [3-52-22]

bhaava/import: One moon is enough. If there were to be two moons, it is indicative of some havoc. Now, a silvern moon is there and this lady with her golden-moon face may supersede that silvern moon and thus may cause havocs. Moon coming out when sun is still on sky will be somewhat golden in hue. She is un-brightened because Raama is not at her side as of now, but like a diamond that is coexistent with coal, Sita is now with this coal-like Ravana.

सा हेम वर्णा नील अंगम् मैथिली राक्षस अधिपम् ।  
शुशुभे कांचनी कांची नीलम् मणिम् - गजम् - इव आश्रिता ॥ ३-५२-२३

नील अङ्गम् = blackish, bodied, राक्षस demons , sovereign अधिपम् [Ravana]	आश्रिता = dangling to - moored by	हेम वर्णा सा = golden, coloured, she, मैथिली that Maithili
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नीलम् मणिम् गजम् शुशुभे	= Indra niila, sapphire, gem [elephant] = shone forth.	कान्चनी	= golden	कान्ची इव	= cincture
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She that golden coloured Maithili who is moored by the blackish-bodied sovereign of demons shone forth like a sapphirine gemstone studded in a golden cincture.

Or

She that golden coloured Maithili who is moored by the blackish-bodied sovereign of demons shone forth like a golden cincture girded to an elephant. [3-52-23]

The gemstone sapphire, more precisely इन्द्र नील मणि , shines brilliantly when studded in silver ornaments, rather than in golden ones. Gold is no match to that blue stone. So also, Sita shine is dullish. This is व्यतिरेक उक्ति अलङ्कार a litotes...The mms of Govindaraja says शुशुभे कांचनी कांची नीलम् मणिम् इव आश्रिता hone like a sapphire with gold...while Maheshvara Tiirtha puts it as गजम् इव आश्रिता a golden cincture like elephant girdle, where Ravana is the elephant and golden cincture is Sita...Though this text of Tiirtha is found more emphatic, but the blemish of reiteration occurs to the epic, because another verse, namely 30 below, contains similar elephant-golden-cincture expression गजम् कक्ष्या इव कांचनी Then, in the text of Maheshvara Tiirtha this verse 30 is pushed to a farther place that is at 30. Then unblemished it is, insofar as proximate reiteration is concerned...it is said so.

सा पद्म पीता हेम आभा रावणम् जनक आत्मजा ।  
विद्युत् घनम् इव आविश्य शुशुभे तप्त भूषणा ॥ ३-५२-२४

पद्म पीता गौरी	= lotus, yellowish	हेम आभा	= golden, in tinge	तप्त भूषणा	= with molten [purified golden,] ornaments
सा जनक आत्मजा	= she that, Janaka, daughter Sita	रावणम् घनम् इव आविश्य	= Ravana, [stonehearted one, as with,] on hold- ing - on possessing	विद्युत् एल्लिप्तिच्। आविश्य घनम् इव	= lightning, [possessed in,] dark-cloud, like
शुशुभे	= flashed.				

Sita, the daughter of Janaka, with a complexion that is goldenly yellowish in the tinge of a lotus, moreover with her ornaments of purified gold, flashed like a lightning possessed in a dark-cloud, when that stonehearted Ravana possessed her. [3-52-24]

dhvani/innuendo: A lightning seeks no mercy. Though Sita is overlain on the shoulder of that घन सार हृदय stonehearted...Ravana, she does not seek for his mercy to leave her off, as lightning overlain on a cloud does not seek the mercy of a घना घनः a darkly massive cloud...The nearness or the proximity of a lightning and cloud is short-lived, so is this proximity of Sita with Ravana. And the lightning will brighten a darkish cloud, but

the darkish cloud cannot darken that silvery lightning.

तस्या भूषण घोषेण वैदेह्या राक्षस अधिपः ।  
बभूव विमलो नीलः सघोष इव तोयदः ॥ ३-५२-२५

राक्षस	= demons , lord	तस्याः वैदेह्या	= of her, of Vaidehi	भूषण घोषेण	= jewellery, with tinkles [with rustles]
अधिपः		स चपलः	= with, undulating light- ning]	स घोष	= with, rumbles
विमलः	= spotless - shipshape	बभूव बभौ	= became [shone forth.]		
नीलः तोयदः	= blue-blackish, cloud, इव like				

With the rustles of Vaidehi jewellery that lord of demons shone forth like a shipshape blue-black cloud with rumbles and undulating lightning. [3-52-25]

dhvani/innuendo: A massive darkish cloud may rumble, roar or blare, but its bursting will be scanty and short. So also, this Ravana may appear like a thunderous cloud as of now, but it dissipates soon.

उत्तम अंग च्युता तस्याः पुष्प वृष्टिः समन्ततः ।  
सीताया हियमाणायाः पपात धरणी तले ॥ ३-५२-२६

हियमाणायाः	= while being abducted	तस्याः	= of her, Sita	उत्तम अन्ग	= best, of body part i.e., head, or, from her best, body,] fallen
पुष्प वृष्टिः	= flowers, shower of	समन्ततः	= all-over, on earth, sur- धरणी तले face, fallen.	च्युता	
		पपात			

Flowers gracing her best body on her head, in garlands on chest, and on armlets have fallen all-over the surface of earth like showers of flowers while she is being abducted. [3-52-26]

सा तु रावण वेगेन पुष्प वृष्टिः समन्ततः ।  
समाधूता दशग्रीवम् पुनः एव अभ्यवर्तत ॥ ३-५२-२७

समन्ततः	= all-over, [fallen,]	सा पुष्प वृष्टिः	= that, flower, shower	रावण वेगेन	= by Ravana, speed
च्युता तु	though	पुनः	= again, to Decahedral	सा पुष्प वृष्टिः	= towards, re, coursed.
समाधूता	= well, up, heaved	दशग्रीवम्	Ravana, alone	अभि आ	
सम अ धूता	[windswept]	एव		वर्तत	

Though that flower-shower has fallen all-over, it is windswept by the speed of Ravana, and fell again on that Decahedral demon. [3-52-27]

All the gods have caused the flower-shower, for their mission is going to fructify by this act of सीता अपहरण Abduction of Sita...saying, Oh Goddess Lakshmi, you have graced all of us and the earth to allow yourself for

abduction...thus triggered off is our mission of elimination of vice, in the shape of Ravana, on earth...So said in कटक व्याख्य kaTaka commentary. But Maheshvara Tiirtha says that when gods have no guts to affront Ravana or come into the sight of Ravana, wherefrom they cause a flower-shower? So, it is not gods that showered these flowers, but they are the flowers on her body fallen down by the gust caused by the speed of Ravana, but again windswept, up-heaved and fallen on the body of Ravana...In either the case, Goddess Lakshmi has blessed Ravana with the flowers fallen from her physique onto the head of Ravana, as with the flowers slid from an idol in a temple, becoming worthy to wear on heads of devotees.

अभ्यवर्तत पुष्पाणाम् धारा वैश्रवण अनुजम् ।  
नक्षत्र माला विमला मेरुम् नगम् इव उन्नतम् ॥ ३-५२-२८

पुष्पाणाम् धारा	= of flowers, showers	विमला नक्षत्र माला	= pristine, stars, garland	उन्नतम् मेरुम् नगम् इव अभि आ वर्तितम्	= loftiest, Mt, Meru, mountain, like [circles round]
वैश्रवण अनुजम्	= Vaishravana, or Ku- bera, brother	अभ्यवर्तत	= circled.		

Like the garland of pristine stars that circles round the loftiest Mt. Meru, that flower-shower circled Ravana, the brother of Kubera. [3-52-28]

dhvani/innuendo: This whirling and twirling of flowers around Ravana is not a one time affair. It is continued by his dashing speed. When the circling flowers are lowered by gravity, they are again up-heaved by Ravana speed and thus it is recurrent.

चरणात् नूपुरम् भ्रष्टम् वैदेह्या रत्न भूषितम् ।  
विद्युत् मण्डल संकाशम् पपात धरणी तले ॥ ३-५२-२९

वैदेह्या चरणात् भ्रष्टम् धरणी तले पपात	= of Vaidehi, from foot, slid on earth, plane of, fell down.	रत्न भूषितम् नूपुरम्	= gems, adorned with, anklet	विद्युत् मण्डल संकाशम्	= electric, annulus, simi- lar to [sparky] sparkles
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Slid from the left foot of Vaidehi her anklet adorned with gems fell down onto the plane of earth like an electric annulus with its sparky sparkles. [3-52-29]

dhvani/innuendo: This anklet has not suddenly fallen. It is whirling for sometime against the gust raised by Ravana rush. When it is circuitously whirling, that ring sparkles are like the sparks of electricity in a circular band. And this ringlet is a symbolic of an electric ring-like guard for the entire earth against further atrocities on earth, which is why it exhibited its electric-sparks in sky for a while and descended onto earth.

तरु प्रवाल रक्ता सा नील अंगम् राक्षस ईश्वरम् ।  
प्राशोभयत वैदेही गजम् कक्ष्या इव काञ्चनी ॥ ३-५२-३०

तरु प्रवाल = tree, leaflet, reddish रक्ता	सा वैदेही = she, that Vaidehi	नील अंगम् = blackish, bodied, राक्षस demons, lord ईश्वरम्
काञ्चनी = golden, with girdle कक्ष्या गजम् [in elephant-stable,] इव elephant, like	प्रा शोभयत = well and truly, made lambent.	

She that Vaidehi who is so delicate like reddish leaflets of trees made that blackish bodied lord of demons, Ravana, well and truly lambent, herself becoming a golden girdle girded around the elephant like Ravana.  
Or

She that Vaidehi who is so delicate like reddish leaflets of trees made that blackish bodied lord of demons, Ravana, well and truly lambent, as with an elephant, with a golden girdle, stabled in an elephant-stable by a mahout, the elephant-trainer. [3-52-30]

bhaava/import: The first gist is the apparent and lexical in its meaning and the second one is like this: An elephant that runs amock and berserk will be controlled and brought back to normalcy by a mahout, an elephant-trainer. He will use all necessary items like ropes, chains, hurdles etc., to stop its haphazard running, and among them is a girdle rope with which he mounts that elephant with his goad to control it. Here Sita is that golden girdle to this elephantine Ravana, with the help that rope Raama, the mahout, can control this elephant in rut, namely Ravana, and can place that pachyderm in its elephant-stable. Govindaraja.

ताम् महा उल्काम् इव आकाशे दीप्यमानाम् स्व तेजसा ।  
जहार आकाशम् आविश्य सीताम् वैश्रवण अनुजः ॥ ३-५२-३१

वैश्रवण = Vaishravana [Kubera,] अनुजः brother Ravana आकाशे = in sky, radiating दीप्यमानाम् जहार = stolen [abducted.]	महा = massive, meteor like उल्काम् इव ताम् = her, that Sita सीताम्	स्व तेजसा = by her own, radiancy आकाशम् = sky, invading आविश्य
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Ravana, the brother of Kubera, on invading the sky abducted that radiant Sita who is radiating the sky by her own radiancy like a massive meteor. [3-52-31]

bhaava/import: The sighting of a meteor in itself is a bad omen महा उत्पात सूचितम् augural of a great havoc...and this Ravana is personally handling such a causer of a great havoc. A meteor, though visible as a streak of light falling in yonder sky, becomes incandescent as a result of friction with the earth atmosphere. As such, it is tantamount to a massive fireball. Ravana is carrying this fireball to set his home afire. Perhaps Ravana might

have thought in similar way and thus kept Sita in Ashoka gardens, instead of placing her in his golden palace, so that his golden palace will not be burnt with this torch, called Sita. But the same torch burns that golden palace down to ashes, though not directly but indirectly through Hanuma, in Sundara Kanda, as a coincidence.

तस्याः तानि अग्नि वर्णानि भूषणानि मही तले ।  
स घोषाणि अवकीर्यन्त क्षीणाः तारा इव अंबरात् ॥ ३-५२-३२

तस्याः	= of her	अग्नि वर्णानि	= flamelike, coloured [lustrously flamy]	तानि	= [some of] those, orna- ments
स घोषाणि	= with, [much] clatter	अम्बरात्	= from sky, fallen	तारा इव	= stars, like
मही तले अव कीर्यन्त	= on earth, plane, about, strewn.	क्षीणाः	[pelted down - stars]		

Some of her ornaments which are lustrously flamy, for they are sparkling like the sparkles of fireworks, are strewn about on the plane of earth with much clatter like the stars pelted down from the sky. [3-52-32]

तस्याः स्तन अन्तरात् भ्रष्टो हारः तारा अधिप द्युतिः ।  
वैदेह्या निपतन् भाति गंगा इव गगनात् च्युता ॥ ३-५२-३३

तस्याः वैदेह्या	= of her, of Vaidehi	स्तन	= breasts, medial	भ्रष्टः	= glissaded
तारा अधिप द्युतिः	= stars, lord in sheen [moonshine]	अन्तरात् हारः	= necklace [usu. pearly multi-stringed pen- dant a rivire ]	निपतन्	= while falling [while glissading]
गगनात् च्युता गन्गा इव भाति	= from skies, in glissade, River Ganga, like, sheeny.				

A multi-string pearl pendant, a riviere, that vies with the moonshine has glissaded from the medial of her breasts, and while glissading from sky it is sheeny like River Ganga while she glissaded from skies. [3-52-33]  
bhaava/import: The simile उपम of Sita pearly strings of a pendant to River Ganga may be observed and the portrayal of गन्ग अवतरण Ganga descent to earth...may be referred in Bala Kanda. The pearls of the pendant are shining like Ganga glistening froth and foam, the strings are her streams, and the string wavy movement is Ganga beautiful flexuous and curvy drift, moreover the stings are falling off medially from two mountains, called Sita breasts, as Ganga also rose and fell from mountainous heights.

उत्पात वात अभिहता नाना द्विज गण आयुताः ।  
मा भैः इति विधूत अग्रा व्याजहुः इव पादपाः ॥ ३-५२-३४

वात अभि = by wind, well, struck हता - stirred up by the gust caused by Ravana flight	नाना द्विज = diverse, bird, folks, गण आयुताः consisting of - perch- ing on	पादपाः = trees
वि धूत अग्रा = verily, blown, with tops	मा भैः मा भैः = do not, fear, [fear not,] इति thus	व्याजहुः इव = saying [consoling Sita,] as though
उत् पात = up, heaved - swung.		

The trees on which diverse birds are perching have been stirred up with the wind blown and up-heaved by the gust of Ravana flight, while the swaying motion of those treetops is as though waving hands to console Sita saying, fear not...fear not...[3-52-34]

dhvani/innuendo: When the treetops, rather whole of a tree is swaying, will not the birds abiding on it chirp and chitter? Yes! They will. Thus, the birds are twittering and trees are swaying their tops for a bon voyage. The chirrups of the birds are अभय वाक्याः the expression of good wishes to a departing traveller...and the swaying motion of treetops are अभय हस्त अभिनय are the gesturing with raised and swaying hands wishing good to a departing traveller...etc. minus voicing, as with ta-ta, cheerio, best of luck.... The word is tree which comes out of earth and stands on earth, thus an earth-born one. Sita is also an earth-born one and kindred of trees, i.e., nature. Nature itself is assuring Sita to not to fear.

नलिन्यो ध्वस्त कमलाः त्रस्त मीन जले चराः ।  
सखीम् इव गत उत्साहाम् शोचन्ति इव स्म मैथिलीम् ॥ ३-५२-३५

ध्वस्त = with wilted, lotuses कमलाः	त्रस्त मीन = with scared, fish, जले चराः [other] water, moving beings	नलिन्यः = lotus-lakes
गत = lost, enthusiasm [un- उत्साहाम् enthusiastically]	सखीम् इव = girlfriend, like	मैथिलीम् = about Maithili
शोचन्ति इव = sorrowing, as though	स्म = they are.	

With wilted lotuses and scared fishes and other beings moving in water the lotus lakes are unenthusiastically sorrowing for Maithili as though Sita is their girlfriend.

Poetically - The lakes with lotuses as their faces, and fishes as their eyes, and with the other facial adornments like the swimming, sweeping and sailing water-moving beings like tortoises, waterfowls and the like are unenthusiased, for a similar girlfriend of theirs, the lotus-faced, fish-eyed, lotus-modelled Sita is beleaguered, and thus they are sorrowing for such a selfsame Maithili. [3-52-35]

समंतात् अभिसंपन्त्य सिंह व्याघ्र मृग द्विजाः ।  
अन्वधावन् तदा रोषात् सीताम् छाया अनुगामिनः ॥ ३-५२-३६



तदा	= then	सिंह व्याघ्र	= lions, tigers, animals,	समन्तात्	= from all-over
अभि सम्पत्य	= towards, came together [gathered in herds]	मृग द्विजाः	birds	छाया अनु	= shadow of Sita, on the heels, going, - shadowing her
सीताम्	= after Sita, pursuantly,	रोषात्	= rancorously	गामिनः	
अन्व धावन्	ran.				

All lions, tigers, animals and birds have then gathered in herds from all-over and ran rancorously and pursuantly shadowing the shadow of Sita. [3-52-36]

dhvani/innuendo: Even the cruellest animals will be compassionate, if only humans are compassionate to them. Neither Sita scared any animal nor any animal scared Sita. This may be a useful verse for Animal Rights Activists.

जल प्रपात अस्त्र मुखाः शृङ्गैः उच्छ्रित बाहवः ।  
सीतायाम् हियमाणायाम् विक्रोशन्ति इव पर्वताः ॥ ३-५२-३७

सीतायाम्	= at Sita, who is being	पर्वताः	= mountains	जल प्रपात	= water, falls
हिय	abducted				
माणायाम्					
अस्त्र मुखाः	= as [shedding] tears, with [such] faces	शृङ्गैः	= by peaks, upraised,	विक्रोशन्ति	= bewailed, as though
		उच्छ्रित	arms	इव	[appeared to be.]
		बाहवः			

The mountains appeared bewailing with their waterfalls as shedding tears and with their peaks as upraised arms, while Sita is thus being abducted. [3-52-37]

dhvani/innuendo: A mountain cannot fly up to confront Ravana like an eagle, nor it can express its anguish like a swaying tree or a chirping bird, nor it cannot doggedly run after like lions and other animals, thus it is a cannot but situation for any mountain to sit back and weep, as it is sessile. The eyes do not shed tears only in one direction. So also, the waterfalls are shed in many directions at the face-level of mountains, but not from their peaks. Then how to express their anguish bodily, to her who is up above the sky or pray the Almighty to rescue her? Hence, their raised mountaintops are their upraised arms, expressing all of their anguish, more so, with the booming weepy noise of the air coming out their caves, which in normal situations will be like the booming voicing of Sama Veda.

हियमाणाम् तु वैदेहीम् दृष्ट्वा दीनो दिवाकरः ।  
प्रविध्वस्त प्रभः श्रीमान् आसीत् पाण्डुर मण्डलः ॥ ३-५२-३८

हियमाणाम् वैदेहीम् दृष्ट्वा	= being abducted, at Vaidehi, on seeing	श्रीमान् दिवाकरः दीनः	= magnificent, day maker [Sun,] is sad- dened	प्र वि ध्वस्त प्रभः	= very, lowly, weak- ened, with sunshine
पाण्डुर मण्डलः आसीत्	= whitened [palely,] sun-sphere [rather, sun-disc,] became.				

On seeing Vaidehi who is being abducted thus, magnificent Sun in firmament is saddened, and lowly weakened is his sunshine, palely whitened is his sun-disc, and faintly deadened is his solar constant. [3-52-38]

न अस्ति धर्मः कुतः सत्यम् न आर्जवम् न अनृशंसता ।  
यत्र रामस्य वैदेहीम् भार्याम् हरति रावणः ॥ ३-५२-३९  
इति भूतानि सर्वाणि गणशः पर्यदेवयन् ।

यत्र	= where [when]	रामस्य भार्याम् वैदेहीम्	= Raama, wife, Vaidehi is	रावणः हरति	= Ravana, is abducting at such juncture
धर्मः न अस्ति	= probity, not, is there	सत्यम् कुतः	= fundamental truth [conscience,] whereby	आर्जवम् न	= candour, no [place for, unfounded]
अ नृ शम्सता न	= un-mercifulness [com- passion,] no [place for, unfounded,]	इति सर्वाणि भूतानि गणशः	= thus, all of the, being, in throngs	पर्यदेवयन्	= overly regretted.

When Ravana is abducting none other than the wife of Raama, then there is no probity. At such a juncture, how conscience can prevail? Unfounded are candour and compassion, thus the throngs of all beings overly regretted. [3-52-39, 40a]

वित्रस्तका दीन मुखा रुरुदुः मृग पोतकाः ॥ ३-५२-४०  
उद्दीक्ष्य उद्दीक्ष्य नयनैः अस्त्र पात आविल ईक्षणाः ।

मृग पोतकाः वि त्रस्तका	= deer, fawns, verily, frightened	दीन मुखा	= with saddening, faces	अस्त्र पात आविल ईक्षणाः	= with tears, shedding flustered, looks with such
नयनैः	= eyes	उत् वीक्ष्य उत् वीक्ष्य	= up, seeing, up, seeing- craning and seeing	रुरुदुः	= wept.

Verily frightened are the fawns of deer, and their saddened faces are with tear shedding eyes with flustered looks, and they looked up and up at Sita in sky and wept. [3-52-40b, 41a]

dhvani/innuendo: The fawns are frightened because they have very broad and comely eyes like Sita and someday some seducer like Ravana may also lead them astray, as collapsed is the equilibrium of conscience, candour or compassion. Hence, they are peeking out skyward repeatedly while Sita is also looking down for

Raama and Lakshmana, where the commonality is in the fawn-eyes filled with tears, both to the fawns and Sita.

सुप्रवेपित गात्राः च बभूवुः वन देवताः ॥ ३-५२-४१  
विक्रोशन्तीम् दृढम् सीताम् दृष्ट्वा दुःखम् तथा गताम् ।

तथा	= that way	दुःखम्	= anguish, undergoing	दृढम् वि	= in high-pitched
		गताम्		क्रोशन्तीम्	[voice,] highly, bawling
सीताम् दृष्ट्वा	= Sita, on seeing	वन देवताः	= sylvan, deities	सु प्र वेपित	= very, extremely, shuddered, bodied
बभूवुः	= [bodies] happened to be.			गात्राः	

On seeing Sita who is undergoing anguish in that way the sylvan deities physically shuddered in a worst way. [3-52-41b, 42a]

ताम् तु लक्ष्मण राम इति क्रोशन्तीम् मधुर स्वराम् ॥ ३-५२-४२  
अवेक्षमाणाम् बहुशो वैदेहीम् धरणी तलम् ।  
स ताम् आकुल केशान्ताम् विप्रमृष्ट विशेषकाम् ।  
जहार आत्म विनाशाय दशग्रीवो मनस्विनाम् ॥ ३-५२-४३

लक्ष्मण राम	= Lakshmana, Raama,	मधुर स्वराम्	= with mellowly, voice,	बहुशः	= oftentimes, at earth,
इति	thus	क्रोशन्तीम्	one who is crying	धरणी तलम्	plane, who is looking
आकुल केश	= tousle, hair, ends -	वि प्र मृष्ट	= very, untidily,	अवेक्षमाणाम्	searchingly
अन्ताम्	tousle-haired		smudged	विशेषकाम्	= felicitous, vermilion mark on forehead - tilaka, sindoor]
मनस्विनाम्	= uncompromising one - a husband-devout, pati vrata	ताम्	= such a, Vaidehi	सः दशग्रीवः	= he, that decahedral demon
आत्म	= for self, ruination	ताम् जहार	= her, he abducted.		
विनाशाय					

She who is looking searchingly at the plane of earth for Raama or Lakshmana, and truly bawling in high-pitched but mellowly voice calling Raama, Lakshmana, and whose hair-lengths are tousled, and whose felicitous vermilion mark on her forehead is smudged very untidily, that Decahedral demon abducted such an uncompromising husband-devout, Vaidehi, only for his self-ruination. [3-52-42a, 43]

ततः तु सा चारु दती शुचि स्मिताविना कृता बन्धु जनेन मैथिली ।  
अपश्यती राघव लक्ष्मणाउ उभौविवर्ण वक्त्रा भय भार पीडिता ॥ ३-५२-४४

ततः	= then	चारु दती	= prettily, teathed	शुचि स्मिता	= clean-cut, one with such smile
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बन्धु जनेन = kin, folk, without, विना कृता made [already dis- tanced from kith and kin]	सा = she that	मैथिली = Maithili is
राघव = Raghava, Lakshmana, लक्ष्मणा उभौ both	अ पश्यती = not, seen [by her]	वि वर्ण वक्त्रा = less of, colour, face [pale faced]
भय भार = of consternation, by पीडिता cumber, chastened.		

She who is already detracted from her kinsfolk in Mithila or in Ayodhya, that Maithili with pretty teeth and clean-cut smile is then distanced from the only two last kinsmen, for either Raghava or Lakshmana or both are unseen by her, and thus her face is paled for she is chastened by the cumber of consternation. [3-52-44]

The sense and nonsense of the untouchability of woman

There are many taboos annexed to woman saying that a woman is untouchable by other men...and much discussion is also there in Raamayana. For this, the commentator of Dharmaakuutam says, that when Sita herself said to Hanuma that touching other men is indecent in Sundara Kanda, Ch. 37, at verses 60 or so:

भर्तुर् भक्तिम् पुरस्वन्त्य रामात् अन्यस्य वानर।  
न अहम् स्प्रष्टुम् पदा गात्रम् इच्छेयम् वानरोत्तम॥  
यदहम् गात्र सम्स्पर्शम् रावणस्य गता बलात्।  
अनीशा किम् करिष्यामि विनाथा विवशा सती॥

The commentator questions how then can she embrace Jataayu, let alone touching? and in answer he says

इति हनूमन्तम् प्रति पर पुरुष स्पर्शन मात्रम् अनुचितम् इति वक्ष्यसि ।  
एवम् तादृशीयम् सीता पर पुरुषम् जतायुषम् कथम् आलिङ्गितवति इति चेत् न।  
दुष्ट भावेन पर पुरुष आलिङ्गनस्य दोषत्वो अपि दुःख परिहाराय आतुर बुद्धि स्पर्शने दोषम् अ-भावात् ।  
तत्र - गौतमः - स्त्री प्रेक्षण आलम्बने मैथुन् काङ्क्षायाम् - वर्जयेत् इति शेषः।  
अत्र - मित्राक्षरा - प्रकशेण ईक्षणम् अवयवशो निरूपणम् - न यादृच्चिक दर्शनम्।  
आलम्बनम् स्पर्शनम्।  
मैथुन शङ्कायाम् इति वचनात् बालायाम् - वृद्धायाम् - आतुरायाम् स्वस्य च बालादेः न दोष इति।  
एवम् सामान्यतया बाल वृद्ध आतुराणाम् पर पुरुषाणाम् स्त्रीभिः स्पर्शनेकृतो अपि न दोषः ॥ न्वस्प्

advances towards a woman with a libidinous look, or a voluptuous gesticulation or lustful approaches are immoral but mere touching or embracing age-old people, people in anguish etc, is as good as fondling her own babies...Again according to गौतम सूत्रा-स् lustful eying, or teasingly hankering after other women is to be avoided...

Even the मित्राक्षर A treatise of Friendlily Advises says: seeing voyeuristically, bodily gesticulations, habitual observations, or hankering after lustfully etc., are immoral for a man of age at any woman... This is discussed for the act of Sita in hugging Jataayu at last verse of previous chapter of this Aranya Kanda: पुनः च सम्गृह्य रुरोद again taken into hands, wept away... Some publications of this Gorakhpur version has this word सम्गृह्य a word of less intensity, taken into hands... has a replacement परिश्रज्य आलिंग्य the words with clear-cut action, embraced, hugged a dying eagle with a fatherly affection. Therefore it does not mean women are untouchables in general.

From Ravana side his curse is that, his head splinters into thousands of pieces if he touches other woman... But it is not yet splintered though he handled Sita that roughly. Hence, that curse in its actuality is raping but not mere touching of body parts. Touching the untouchable parts of other women, that too without proper and full consent of that woman. As such, though he touched Sita, carried on his flanks, took to his Lanka on his own body, he gives her time to reconcile herself, but does not make haphazard advances unilaterally. Thus, a difference between touching and fondling, grasping and caressing is established and it is no sin or taboo for any woman to do so.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे द्विपञ्चाशः सर्गः ॥

Thus completes 52<sup>nd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 53 Sarga 53 - त्रिपंचाशः सर्ग

## Seeta Denounces Ravana's Misdeeds

Introduction -

Sita denounces Ravana's misdeed and challenges him to brave her husband in a manly combat, rather than thieving her in a mousy way. She reasons with him about his propriety in abducting other's wives, in vain-glory.

खम् उत्पतन्तम् तम् दृष्ट्वा मैथिली जनक आत्मजा ।  
दुःखिता परम उद्विग्ना भये महति वर्तिनी ॥ ३-५३-१

जनक	= Janaka's,	daughter,	खम् उत्	= on sky, up, fallen	परम उद्विग्ना	= became highly, frantic
आत्मजा	Maithili		पतन्तम्	[Ravana's taking flight		
मैथिली			तम् दृष्ट्वा	along with her,] him,		
				on seeing		
महति भये	= in highest, dismay, re-		दुःखिता	= she is distraught.		
वर्तिनी	maining in					

Maithili, the daughter of Janaka, on seeing the skyward flight of Ravana taking her along became highly frantic and remaining in highest dismay she is distraught. [3-53-1]

रोष रोदन ताम्राक्षी भीमाक्षम् राक्षस अधिपम् ।  
रुदती करुणम् सीता हियमाणा इदम् अब्रवीत् ॥ ३-५३-२

हियमाणा	= while being abducted	सीता	= Sita	रुदती	= outpouring tears
रोष रोदन	= with resentment, tear-	भीम अक्षम्	= terrible [gory,] eyed	करुणम्	= piteously, this, said
ताम्राक्षी	ful, coppery, eyed one	राक्षस	one, to demon's, chief	इदम्	[poured scorn on
		अधिपम्		अब्रवीत्	Ravana.]

Sita whose eyes turned coppery-red with tears and resentment, still outpouring tears while being abducted she piteously poured this scorn on that gory-eyed demon's chief, Ravana. [3-53-2]

न व्यपत्रपसे नीच कर्मणा अनेन रावण ।  
ज्ञात्वा विरहिताम् यो माम् चोरयित्वा पलायसे ॥ ३-५३-३

नीच रावण	= knave, Ravana	ज्ञात्वा	= on knowing	विरहिताम्	= without, someone - my aloneness
यः	= you who are	माम्	= me, on thieving, you	अनेन कर्मणा	= by this, act [sub- terfuge]
		चोरयित्वा	took to flight		
		पलायसे			

न व्यपत्रपसे = not, [very, lowly,  
वि अप तर्पसे ashamed]= are you  
not ashamed in the  
least.

"You knave Ravana, you are taking flight on thieving me after prowling about my loneliness, such as you are, are you not ashamed in the least for this subterfuge. [3-53-3]

त्वया एव नूनम् दुष्टात्मन् भीरुणा हर्तुम् इच्छता ।  
मम अपवाहितो भर्ता मृग रूपेण मायया ॥ ३-५३-४

दुष्ट आत्मन् = oh, black, hearted [fiend]	हर्तुम् = to abduct, wishful	भीरुणा = by coward
त्वया एव = by you, alone	इच्छता	
अप वाहितः = to side, lined - led away from hermitage	मम भर्ता = my, husband	मायया मृग = by trickery, in a रूपेण Golden-Deer's, guise
	नूनम् = for sure.	

"You black-hearted fiend, for sure, you alone sidelined my husband in a trickish guise of Golden Deer wishful to abduct me as you are a coward. [3-53-4]

यो हि माम् उद्यतः त्रातुम् सो अपि अयम् विनिपातितः ।  
गृध्र राजः पुराणो असौ श्वशुरस्य सखा मम ॥ ३-५३-५

यः गृध्र राजः = which, eagle, king	माम् त्रातुम् = me, to bail [me] out	उद्यतः = battled against
मम श्वशुरस्य = my, father-in-law's,	सः अयम् = such as he is	असौ अपि = him, also [even he is]
पुराणः सखा = old, friend		
वि नि पातितः = verily, down, felled,		
हि indeed.		

"Which king of eagles battled against you to bail me out, an old friend of my father-in-law, such as he is he is also felled, indeed. [3-53-5] Annex: 'You have felled an old and withered eagle after a long-drawn battle... then, how long can you battle that Raghava? Does this felling of an age-old eagle adds any feather to your crown?'

परमम् खलु ते वीर्यम् दृश्यते राक्षसाधम ।  
विश्राव्य नामधेयम् हि युद्धे न अस्मि जिता त्वया ॥ ३-५३-६

राक्षस अधम = you demon, basely	ते वीर्यम् = your, audacity	परमम् = audacious, appearing
नामधेयम् = [your great] name,	त्वया युद्धे न = by you, in combat, not,	दृश्यते खलु [shown by you,] truly
विश्राव्य = making to listen	जिता अस्मि = conquered, I am, re-	OR युद्धेन = by combating, I am,
[earbashing, ear-shattering,]	हि ally	अस्मि जिता = conquered, by you -
		त्वया हि Really?

Or युद्धे = in combat, you name,  
नामधेयम् on announcing.]  
विश्राव्य

"Ah, truly what an audacious audacity is shown by you... you basely demon... by ear-shattering your great name saying that 'I am Ravana...' I am conquered in a combat - Really?

OR

"Am I conquered by you in a combat between my husband and you, wherein you on announcing your name to my husband and truly showing your audacious audacity defeated my husband, and thus triumphing over me - or what? Tell me, you mousy demon...

OR

"Unable to conquer my husband in a combat, but able to earbash your name to a lonely woman and abducting her, will this tantamount to your apparently audacious audacity? Thus, I am not really triumphed over by a lowly demon like you... [3-53-6]

ईदृशम् गर्हितम् कर्म कथम् कृत्वा न लज्जसे ।  
स्त्रियाः च हरणम् नीच रहिते च परस्य च ॥ ३-५३-७

नीच	= you knave	रहिते	= lonely	परस्य च	= other [man's,] also [that too]
स्त्रियाः च	= woman, also	हरणम् च	= abduction, also [that too]	ईदृशम्	= this kind of, de-
कृत्वा	= on doing [undertaking]	कथम् न	= how, not, ashamed you are.	गर्हितम्	plorable, deed
		लज्जसे		कर्म	

"A woman, that too a lonely one, that too the other man's wife, that too an abduction, but not winning or wooing her... you knave, on your undertaking such a kind of deplorable deed, how unashamed are you? [3-53-7] Annex: 'Will not the other males deplore you for your unmasculine female stealing, for this kind of undertaking is unobserved even in animal world?'

कथयिष्यन्ति लोकेषु पुरुषाः कर्म कुत्सितम् ।  
सुनृशंसम् अधर्मिष्ठम् तव शौण्डीर्य मानिनः ॥ ३-५३-८

शौण्डीर्य	= glorious, self-admirer	तव	= of yours	सु नृशंसम्	= highly, inhuman
मानिनः	[self-glorification, or self-vain-glorification]	कुत्सितम्	= reprobable [im-putable]	कर्म	= deed
अ धर्मिष्ठम्	= not, equitable [iniquitous]				



लोकेषु	= in world, men, wish to
पुरुषाः	recount.
कथयिष्यन्ति	

"A self-glorifier as you are, this highly inhuman, iniquitous, imputable deed of yours will be recounted by all men in all worlds. [3-53-8] Annex: 'For this is an unmanly action of yours, all the manly men wish to recount this as a fabulously fabled account, in dissent, for exemplification of their manliness and also to retroject your self-vainglory...'

धिक् ते शौर्यम् च सत्त्वम् च यत् त्वया कथितम् तदा ।  
कुल आक्रोशकरम् लोके धिक् ते चारित्रम् ईदृशम् ॥ ३-५३-९

यत्	= what	त्वया तदा	= by you, then, said	ते शौर्यम्	= of your, might
सत्त्वम् च	= mettle, also	कथितम्		लोके	= in world
कुल आक्रोश	= to [whole of the] clan,	धिक्	= be damned	धिक्	= be damned.
करम्	lamentable	ते ईदृशम्	= your, this kind of, de-		
		चारित्रम्	meanour		

"Damn with what you have said then about your might and mettle... damn with this kind of your demeanour which is lamentable to whole of your clan in this world. [3-53-9] Annex: 'You were boastful of your triumphs and victories at the time of captivating me, damn with them... since there is not an iota of gallantry in thieving me, a lonely one in the thick of the forests... and this misdemeanour of yours which not only ruins you but becomes a lamentable affair to whole of your clan, while being burnt in the infernos of Raghava's arrows...'

किम् शक्यम् कर्तुम् एवम् हि यत् जवेन एव धावसि ।  
मुहूर्तम् अपि तिष्ठस्व न जीवन् प्रतियास्यसि ॥ ३-५३-१०

किम् कर्तुम्	= what, to do, possible -	यत्	= why because	एवम् जवेन	= this way, speedily,
शक्यम्	what can be done pos-			एव धावसि	thus, you are fleeing
	sibly				
मुहूर्तम् अपि	= for moment, even, stay	जीवन् न	= in aliveness, not	हि	= indeed.
तिष्ठस्व	[wait, to ascertain]	प्रति यास्यसि	[whether,] back, you		
			can go		

"What can be done possibly... why because you are fleeing very speedily in this way... wait for a moment to ascertain whether you can go back in aliveness... [3-53-10] Annex: 'You are fleeing as though death is haunting you... death is at your behind... wait, wait and stay... it will approach you speedily... when death nears you, let us watchfully ascertain whose is glory or whose is vainglory... between your Death similar Raghava and deadened you...'

न हि चक्षुः पथम् प्राप्य तयोः पार्थिव पुत्रयोः ।  
स सैन्यो अपि समर्थः त्वम् मुहूर्तम् अपि जीवितुम् ॥ ३-५३-११

तयोः पार्थिव पुत्रयोः	= two of their, of king's, sons [princes Raama, Lakshmana]	चक्षुः पथम् प्राप्य	= eyesight, way [line,] on getting [coming into]	त्वम् स सैन्यः अपि	= you, along with, mili- tary, even
मुहूर्तम् अपि जीवितुम् न समर्थः हि	= moment, even, to live on, not, capacitated you are, indeed.				

"On your coming into the line of sight of those two princes, even if you are with whole of your military, you will be incapacitated to live on, indeed even for a moment... [3-53-11]

न त्वम् तयोः शर स्पर्शम् सोढुम् शक्तः कथंचन ।  
वने प्रज्वलितस्य इव स्पर्शम् अग्नेः विहंगमः ॥ ३-५३-१२

वने प्र ज्वलितस्य अग्नेः सोढुम् कथंचन न शक्तः	= in forest, overly, flar- ing up, of wildfire = to endure, in anyway, not, capable.	स्पर्शम् विहन् गमः इव	= touch, sky, flyer [bird,] as with	त्वम् तयोः शर स्पर्शम्	= you, their, arrows, touch
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"Anywise it will be incapable of you to endure the touch of their arrows, as with a bird that cannot endure the overly flaring up wildfire in a forest. [3-53-12] Annex: 'After all, birds flee by the very touch of fiery air of forest fire even it is burning distantly... thus, where is the question of your tolerating those infernos, called my husband's arrows, shot from long, long a distance... and whereby you can stop them from hitting you, or with what you can retaliate them...'

साधु कृत्वा आत्मनः पथ्यम् साधु माम् मुंच रावण ।  
मत् प्रधर्षण रुष्टो हि भ्रात्रा सह पतिः मम ॥ ३-५३-१३  
विधास्यति विनाशाय त्वम् माम् यदि न मुंचसि ।

रावण	= oh, Ravana	साधु आत्मनः पथ्यम् कृत्वा मत् प्रधर्षण रुष्टः हि ते	= positively, in your soul, behove, on making [contemplate] = of my, by insulting, by rancour, indeed = you	माम् साधु मुंच मम पतिः विनाशाय विधास्यति	= me, politely, release = my, husband = [of your] doom, de- vises.
त्वम् माम् न मुंचसि यदि भ्रात्रा सह	= you, me, not, releases, if [his] brother, along with				

"Oh, Ravana, positively contemplate in your soul and politely release me... and if you do not release me, indeed by the rancour of insulting me, my husband along with his brother devises your doom... [3-53-13, 14a]

All women, without exception, have a weapon called प्रथम कोपम् 'a preambular fury...' it is exactly not 'fury' but a sort of bewilderment and insultment meted out by their indignation. Sita spewed out a stomachful of ire. Pausing a while, she now started to sermonise this demon with हित बोध 'moral teaching...' thinking in 'his' shoes and foreseeing 'his' annihilation. What and why does he care? And how does she bother for his well-being? These questions have their answers in mythology.

येन त्वम् व्यवसायेन बलात् माम् हर्तुम् इच्छसि ॥ ३-५३-१४  
व्यवसायः तु ते नीच भविष्यति निरर्थकः ।

नीच	= you rogue	त्वम्	= you	येन	= by which, endeavour
माम् बलात्	= me, under duress, to	ते	= of yours	व्यवसायेन	
हर्तुम्	thieve, desirous of			सह	= that
इच्छसि		निर् अर्थकः	= less of, meaning	भविष्यति	= it results as.
व्यवसायः तु	= endeavour, on its part		[meaningless, absurd]		

"You rogue! By which endeavour you are desirous of thieving me under duress, that endeavour of yours behoves absurd. [3-53-14b, 15a]

Sita's wording should have been 'for lovemaking with me...' instead of 'endeavour' but as an urbane lady, she used a + graamyā pada prayoga, 'urbane' language rather than the graamyā bhāṣā 'boorish wording.' Her calculated and cultured talking indicates her staunchness in her 'husband-devoutness...'

न हि अहम् तम् अपश्यन्ती भर्तारम् विबुध उपमम् ॥ ३-५३-१५  
उत्सहे शत्रु वशगा प्राणान् धारयितुम् चिरम् ।

अहम्	= I will	विबुध	= god, in simile, at hus-	तम् अ	= him [Raama,] by not,
		उपमम्	band	पश्यन्ती	seeing
शत्रु वशगा	= enemy's, going under	भर्तारम्		प्राणान्	= lives, to bear up
	control of	चिरम्	= for a long	धारयितुम्	
न उत्सहे हि	= not, I enthuse, indeed.				

"Though I am in aliveness now, but on my going under the control of an enemy and on unseeing godlike husband of mine I am indeed unenthused to bear up my lives for a long. [3-53-15]

Again she may recount her list of 'suicide programs' as related to Lakshmana after this dialogue. She prefers to use whatever means to end her life, rather than to surrender to immorality. To indicate this 'character's mood' पात्र औचित्यम् of Sita, all her opinions about 'somebody's possessing her' were listed when Lakshmana was hastened after Raama, though at the cost of Lakshmana's steadfastness in his duty.

न नूनम् च आत्मनः श्रेयः पथ्यम् वा समवेक्षसे ।। ३-५३-१६  
मृत्यु काले यथा मर्त्यो विपरीतानि सेवते ।

मर्त्यः मृत्यु काले	=	mortals, at death, time	यथा विपरीतानि सेवते	=	as, too much [noxious, non-recuperative foodstuffs, or, quirkily behaviour,] enjoys [undertakes]	आत्मनः	=	in your heart
पथ्यम् च	=	nontoxic [worth-while,] either	श्रेयः वा	=	beneficial, or	नूनम् न सम् अवेक्षसे	=	definitely, not, completely, you anticipate.

"Definitely and completely unanticipated in your heart are either that which is worthwhile or that which is beneficial to you, as mortals undertake a quirkily behaviour at the time of their death...

OR

"At the time of their death mortals wish to enjoy noxious and non-recuperative foods, thus definitely and completely unanticipated in your heart are either nontoxic or beneficial nourishments for your well-being. [3-53-16b, 17a] Annex: 'Bechanced is your death-time hence you behave eccentrically and as a dying person wants to feast on with disagreeable foods, you also would like to consume a lethal poison, that is me, and on your death Yama, the Terminator, is ready to offer you a sumptuous feast with hellish edibles...'

मुमूर्षूणाम् तु सर्वेषाम् यत् पथ्यम् तत् न रोचते ।। ३-५३-१७  
पश्यामि इव हि कण्ठे त्वाम् काल पाश अवपाशितम् ।

मुमूर्षूणाम् तु सर्वेषाम् कण्ठे	=	mortals about to die [death-rattlers,] but, to all of them at throat	यत् पथ्यम् तत् न रोचते काल पाश अव पाशितम् इव	=	which, is recuperative, that, not, interested [unpalatable] Time's, loop around, looped, as if	त्वाम् पश्यामि हि	=	you I behold, indeed.
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"But which is recuperative that is unpalatable to all of the death-rattlers, and indeed, I behold you as one around whose throat the noose of Time is looped. [3-53-17b, 18a]

यथा च अस्मिन् भय स्थाने न विभेषि दशानन ।। ३-५३-१८  
व्यक्तम् हिरण्मयान् हि त्वम् संपश्यसि मही रुहान् ।

दशानन	=	oh, Decahedral demon	त्वम्	=	you	अस्मिन् भय स्थाने	=	in this, daunting, place [situation]
यथा न विभेषि व्यक्तम् हि	=	as to how, not, fearing thereby clear, indeed.	हिरण्मयान् मही रुहान्	=	golden, earth, sprouted [trees]	सम् पश्यसि	=	clearly, seeing [fantasising]

"As you are dauntless in this daunting situation as for yourself, oh, Decahedral demon, indeed it is clear that you are clearly fantasising the ill-omened golden trees all around. [3-53-18b, 19a]

नदीम् वैतरणीम् घोराम् रुधिर ओघ विवाहिनीम् ।। ३-५३-१९  
खड्ग पत्र वनम् चैव भीमम् पश्यसि रावण ।

रावण	= oh, Ravana	रुधिर ओघ	= blood, streams, verily [tumultuously,] streaming	घोराम्	= ghastly, Vaitarani,
भीमम् खड्ग	= grisly, swords, leaved,	विवाहिनीम्		वैतरणीम्	river
पत्र वनम्	forest, also thus			नदीम्	
चैव	pashyasi you will see.				

"Oh, Ravana, you will see the ghastly River Vaitarani which will be tumultuously streaming with blood streams, also thus you will see the grisly sword-leaved-forests in hell. [3-53-19b, 20a]

तप्त काञ्चन पुष्पाम् च वैदूर्य प्रवर च्छदाम् ।। ३-५३-२०  
द्रक्ष्यसे शाल्मलीम् तीक्ष्णाम् आयसैः कण्टकैः चिताम् ।

तप्त काञ्चन	= molten, gold, [melting] flowered, also	तप्त वैदूर्य	= [melting] lapis gem-like, best, shrouded [by lapis like leaves]	आयसैः	= with iron, thorns, en-
तप्त पुष्पाम्		प्रवर		कण्टकैः	crusted
च		च्छदाम्		चिताम्	
तीक्ष्णाम्	= sharp, silk-cotton tress	द्रक्ष्यसे	= you will see.		
शाल्मलीम्					

"You will see silk-cotton trees flowered with molten gold, shrouded with lapis gemlike melting leaves, and enshrouded with sharp irony thorns in hell. [3-53-20b, 21a]

Annex: Then Ravana may retort her by saying 'if such a condition comes, it comes after my death... but while living I will enjoy you and your company...' for this 'as on date enjoyment' of Ravana, she is repudiating him with her next statement... 'you have already quaffed off a venom, called Sita... dwindled is your lifetime...' This is a kind of punishment in a section called असि पत्र वन 'sword-leaved-forest...' in the Hell of Yama, namely नरक . The sinners are asked to hug a silk-cotton tree like wooden structure with golden leaves and sappharine flowers and irony thorns, where all these items will be sweltering the sinners besides pinching and piercing with thorns. This punishment is aimed at those who abduct, molest, or rape the other man's wife.

न हि त्वम् ईदृशम् कृत्वा तस्य अलीकम् महात्मनः ।। ३-५३-२१  
धारितुम् शक्यसि चिरम् विषम् पीत्वा इव निर्घृणः ।

निर्घृणः	= oh, not, merciful one	त्वम्	= you	महात्मनः	= to that noble souled, to him - Raama
				तस्य	

ईदृशम् अलीकम् कृत्वा	= this kind of, misdeed, on doing	विषम् पीत्वा इव	= venom, drunk, like	चिरम् धारितुम् न शक्यसि हि	= for a long, to bear up [to live,] not, capable of, indeed.
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"Oh, unmerciful one, on doing this kind of misdeed to that noble-souled Raama you are incapable to bear up life for a long time like the one who quaffed venom. [3-53-21b, 22a] Then Ravana may say 'nonsense, these venoms, poisons, toxins... all these things can do nothing to me as I am immortalised, I take you off to a distant place, come what may...' for that Sita is saying that 'the lasso of the Time is very long, but its noose is just throat sized and that noose is already noosed around your throat, called arm-length-sized arrow of Raama, already shot from his bowstring, called sting-like Sita, as I am his and only his... as such, inescapable you are, anywhere you go...'

बद्धः त्वम् काल पाशेन दुर्निवारेण रावण ॥ ३-५३-२२  
क्व गतो लप्स्यसे शर्म भर्तुः मम महात्मनः ।

रावण काल पाशेन बद्धः	= Ravana by Time's, lasso, bound	त्वम् मम भर्तुः महा- आत्मनः	= you = my, husband, from strong-willed one [uncompromising] Raama	दुर् निवारेण क्व गतः	= not, preventable = to where, on going
लप्स्यसे शर्म	= you get, complacency.				

"You are bound by the unpreventable lasso of the Time, oh, Ravana, on going where you will get complacency from that uncompromising husband of mine? [3-53-22b, 23a] Ravana may say: 'is it? What is the proof of his mettle basing on which you sermonise me?' For this, her reply is in the next verse.

निमेष अन्तर मात्रेण विना भ्रातरम् आहवे ॥ ३-५३-२३  
राक्षसा निहता येन सहस्राणि चतुर्दश ।  
कथम् स राघवो वीरः सर्व अस्त्र कुशलो बली ॥ ३-५३-२४  
न त्वाम् हन्यात् शरैः तीक्ष्णैः इष्ट भार्या अपहारिणम् ।

येन निमेष अन्तर मात्रेण वीरः सः राघवः तीक्ष्णैः शरैः	= by whom = a minute within, just in = brave one = he, that Raghava = with mordant, arrows	आहवे चतुर्दश सहस्राणि सर्व अस्त्र कुशलः इष्ट भार्या अपहारिणम् कथम् न हन्यात्	= in combat = fourteen thousand = in all kinds of, mis- siles, expert = chosen, wife's, with the stealer = how, not, kills.	भ्रातरम् विना राक्षसा निहता बली त्वाम्	= brother, without [brother's help] = demons, killed = mighty one = you
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"By whom fourteen thousand demons are killed in war just within a minute, single-handedly without any help from his brother, how then that brave and mighty Raghava, an expert in all kinds of missiles, will not eliminate you, the stealer of his chosen wife, with his mordant arrows?" Thus Sita poured forth her ire at Ravana. [3-53-23b, 24, 25a]

एतत् च अन्यत् च परुषम् वैदेही रावण अंक गा ।  
भय शोक समाविष्टा करुणम् विललाप ह ॥ ३-५३-२५

रावण अन्क = on Ravana's, flank, गा [who] has gone	वैदेही = Vaidehi	भय शोक = dismay, distress, coa- समाविष्टा lesced with
एतत् च = this much, also, other, अन्यत् च also, sharp [saying ex- परुषम् acting words]	करुणम् = lamentably, lamented, विललाप ह indeed.	

On saying this much and other exacting words, Vaidehi who has gone onto the flank of Ravana, indeed lamented lamentably as her dismay is coalesced with her distress. [3-53-25b, c]

तथा भृश आर्ताम् बहु चैव भाषिणीम्  
विललाप पूर्वम् करुणम् च भामिनीम् ।  
जहार पापः तरुणीम् विवेष्टीम्  
नृपात्मजाम् आगत गात्र वेपथुम् ॥ ३-५३-२६

तथा = in that way	भृश आर्ताम् = highly, agonised	विललाप पूर्वम् = lamenting, prioritised - weeping prior to talk- ing
चैव = in muchness, talking भाषिणीम् [a ranter]	तरुणीम् = come of age	करुणम् च = pitiaably, also
बहु वि = verily whirler [in an- वेष्टीम् guish]	नृप = king's, daughter	आगत गात्र = bechanced, bodily, वेपथुम् spasmodic jerking
भामिनीम् = resentful lady	पापः = sinner	जहार = stole.

She who is highly agonised and weeping before talking, a ranter who ranted much, a resentful lady who has come of age, and a pitiable whirler in the hands of demon whose whirligig has transformed into spasmodic jerking of her body for deliverance from that sinner, and in that way that sinner stole that princess Sita. [3-53-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे त्रिपंचाशः सर्गः ॥

Thus completes 53<sup>rd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.



## 54 Sarga 54 - चतुःपञ्चाशः सर्ग

## Seeta Drops Jewellery At Sugreeva

Valmiki Raamayana - Aranya Kanda - Sarga 54 Introduction

Sita drops her ornaments at Sugreeva and other monkeys available on a mountaintop during the course of her abduction. Ravana does not take notice of this as he is hurrying as though haunted by Raama. On crossing the southerly ocean, his jitteriness in stealing Sita ceases and he hypocritically feels elated in gaining both Sita and an animosity with Raama.

हियमाणा तु वैदेही कंचित् नाथम् अपश्यती ।  
ददर्श गिरि शृंगस्थान् पञ्च वानर पुंगवान् ॥ ३-५४-१

हियमाणा	= being abducted,	नाथम्	= a rescuer	कंचित् अ	= none, not, seen
वैदेही	Vaidehi			पश्यती	
गिरि	= mountain, on top stay-	पञ्च वानर	= five, Vanara, promi-	ददर्श	= she saw.
शृंगस्थान्	ing	पुंगवान्	nent ones [Sugreeva, Hanuma et al]		

Vaidehi has not seen any rescuer while she is abducted, but she has seen five prominent vanara-s staying on a mountaintop. [3-54-1]

तेषाम् मध्ये विशालाक्षी कौशेयम् कनक प्रभम् ।  
उत्तरीयम् वरारोहा शुभानि आभरणानि च ॥ ३-५४-२  
मुमोच यदि रामाय शंसेयुः इति भामिनी ।

विशालाक्षी	= broad-eyed one	वरारोहा	= curvaceous lady	भामिनी	= lady with resentment
कनक प्रभम्	= golden, in hue, silk	शुभानि	= auspicious, orna-	रामाय	= to Raama
कौशेयम्	sari, upper cloth	आभरणानि	ments, also		
उत्तरीयम्		च		तेषाम् मध्ये	= their, amid, released -
शंसेयुः यदि	= they indicate, if [they may]	इति	= thus [on thinking]	मुमोच	dropped.

That broad-eyed and curvaceous lady with resentment Sita, inwrapping her auspicious ornaments in the upper-fringe of her sari, dropped in the midmost of those five Vanara-s with a thinking that 'these creatures may perhaps indicate them to Raama.' [3-54-2, 3a]

Some say that Sita shore her upper cloth and bundled the ornaments while some others say that whole of the upper cloth was dropped. The Indian सरि worn by those women of yore was in a different fashion, where they wore sari like the present day धोति with pleated back stuffing like men, but they also used an upper cloth

enough to cover their busts. A three-piece dress is a must, either to man or a woman in Indian style. It comprises of a loincloth dhoti or sari, and a shirt-like or a jacket-like bust cover, and an upper-cloth to hang on the shoulder to men or to muffle the bust for women. So some say the whole of upper cloth of Sita is dropped bundled with ornaments.

वस्त्रम् उत्सृज्य तन् मध्ये विनिक्षिप्तम् स भूषणम् ॥ ३-५४-३  
संभ्रमात् तु दशग्रीवः तत् कर्म न च बुद्धान् ।

सह भूषणम्	= along with, ornaments, upper cloth	उत्सृज्य	= up, whipping	तन् मध्ये	= those [five vanara-s,] amongst
वस्त्रम्		सः दशग्रीवः	= he, Decahedron, on his	संभ्रमात्	= owing to his hurry
वि निक्षिप्तम्	= which is verily [carefully,] stowed away - that bundle	तु	part		
तत् कर्म न	= that, deed, not, noticed				
बुद्धान्	[unbothered.]				

On his part that Decahedron Ravana has not noticed her action in whipping up her silky upper-cloth and ornaments, their bundling and stowing away at five vanara-s, owing to his own hurry. [3-54-3]

Ravana is in his own hurry because Rama may have heard the wailing of Sita and thus may be chasing him, or will chase his shortly. He bothers like this until he crosses the ocean and enters his city-state Lanka. There he is absolutely secured. Until such time his 'mousy thievishness' haunts him. But Sita is on his flank and under his arm, her trunk turned against his. Then she shortly saw the oddish Vanara-s, who look unlike ordinary monkeys, but with some presumably pro-human and non-demonic features, yet monkeyish with some regality, and then she quickly plucked off her ornaments and upcast her upper-cloth, and hastily but carefully, bundled her jewellery and downcast that bundle at them.

These ornaments are said to be one nosering, one earring, one bracelet, one biceps-let, one anklet with tinkling bells - all from her right side - because showing ornaments/items worn on left-side to husband is held improper. The anklet that has fallen from her leg on earth, in earlier chapters, is from her left leg.

पिंगाक्षाः ताम् विशालाक्षीम् नेत्रैः अनिमिषैः इव ॥ ३-५४-४  
विक्रोशन्तीम् तदा सीताम् ददृशुः वानर ऋषभाः ।

पिंगाक्षाः	= ochreish, eyed ones	वानर	= Vanara, bullish [best]	विशाल	= at broad, eyed [Sita]
तदा	= then	ऋषभाः	ones	अक्षीम्	
अ निमिषैः	= not, winking, like	वि	= verily, wailing	ताम्	= at her, at Sita
इव		करोशन्तीम्		सीताम्	
		नेत्रैः	= with eyes	ददृशुः	= they observed.

Those ochreish-eyed best Vanara-s with their unwinking eyes have observed the broad-eyed Sita, who at that time is verily wailing. [3-54-4b, 5a]

The 'wink-less-ness' is the property of celestials, thus the vanara-s saw with wink-less eyes with their wide-eyed amazement. Here the Vanara-s are said to be bulishly impetuous beings and if so, could they not have averted or countered Ravana - will be the question. It is a regular scene for them to see this skywalker demon to carry off such goddess like ladies and they have seen many women thus carried off. But this particular one is appearing to be somewhat different, more over she is repeatedly calling for some 'Rama...' and she is wriggling in that demon's capture. They know this demon to be Ravana and they even know of the alliance of Ravana with Vali. If these handfuls of vanara-s dare Ravana, they die at the hands of Ravana instead at the hand of Vali. Hence, they remained silent spectators to save themselves. This is why Sugreeva did not indicate the way Sita in which was abducted by 'some' demon, to Rama, in Kishkindha, when they firstly met.

स च पंपाम् अतिक्रम्य लंकाम् अभिमुखः पुरीम् ।। ३-५४-५  
जगाम रुदतीम् गृह्य मैथिलीम् राक्षस ईश्वरः ।

सः राक्षस ईश्वरः	= he, demons, chief	पम्पाम् अतिक्रम्य	= Pampa [area,] on going across	लंकाम् पुरीम् अभिमुखः	= to Lanka, city, facing towards
रुदतीम् मैथिलीम् गृह्य	= bewailing, taking [captivating]	जगाम	= advanced.		

The chief of demons Ravana captivating Maithili, who is still wailing, has crossed the Pampa region down underneath and advanced facing the City of Lanka. [3-54-5b, 6a]

So far Ravana's travel is proceeding with his looking backward, sideward, and frontward, expecting any attack from anywhere, as this Dandaka or Janasthaana are his frontiers for operation but not the areas of his stronghold. And when once these areas are crossed reaching Pampa, there is no more self-confessed fear.

ताम् जहार सुसंहृष्टो रावणो मृत्युम् आत्मनः ।। ३-५४-६  
उत्सङ्गेन एव भुजगीम् तीक्ष्ण दंष्ट्राम् महाविषाम् ।

रावणः	= Ravana is	सु सम् हृष्टः	= very, highly, happily	आत्मनः मृत्युम्	= for himself, death
ताम्	= her	तीक्ष्ण दन्ष्ट्राम् महा विषाम्	= of stinging, fanged, lethally, venomous	भुजगीम् इव	= she-snake, as with
उत्सङ्गेन एव	= by lap, thus	जहार	= stole.		

Ravana is jubilantly happy in stealing his own death alias Sita, as one would carry a stingingly fanged and

lethally venomous she-snake in his own lap. [3-54-6b, 7a]

वनानि सरितः शैलान् सरांसि च विहायसा ।। ३-५४-७  
स क्षिप्रम् समतीयाय शरः चापात् इव च्युतः ।

सः	= he	चापात्	= from bow, bolting, ar-	क्षिप्रम्	= at the double
		च्युतः शरः	row, as with		
		इव			
वनानि	= woodlands, water-	विहायसा	= by skyway	सम्	= well crossed over -
सरितः	ways, mounts, pools,			अतीयाय	bolted out.
शैलान्	also				
सरांसि च					

He bolted out in skyway up above the woodlands, waterways, pools, and mountains at the double, as with an arrow bolting from a bow. [3-4-7b, 8a]

तिमि नक्र निकेतम् तु वरुण आलयम् अक्षयम् ।। ३-५४-८  
सरिताम् शरणम् गत्वा समतीयाय सागरम् ।

तिमि नक्र	= sharks, alligators,	वरुण	= Rain-god's, home	अक्षयम्	= never, decreasing -
निकेतम्	housing of	आलयम्			never-draining - ocean
सरिताम्	= for rivers, [ultimate]	सागरम्	= ocean	गत्वा	= on reaching
शरणम्	course				
सम्	= well [hastily] crossed				
अतीयाय	over.				

On reaching the ocean, a housing for sharks, alligators, a home of Rain-god, a never-draining deep and an ultimate course of the rivers, he hastily crossed it over. [3-54-8b, 9a]

संभ्रमात् परिवृत्त ऊर्मी रुद्ध मीन महोरगः ।। ३-५४-९  
वैदेह्याम् हियमाणायाम् बभूव वरुण आलयः ।

वैदेह्याम्	= of Vaidehi, being ab-	वरुण	= Rain-god's, abode	संभ्रमात्	= by high flustering
हियमाणायाम्	ducted	आलयः	[ocean]		
परिवृत्त ऊर्मी	= topsy-turvy, waves	रुद्ध मीन महा	= deterred [stopped hes-	बभूव	= became.
		उरगः	itantly, shilly-shally]		
			fishes, great, [wa-		
			ter] snakes [marine		
			reptiles]		

That ocean being the abode of Rain-god is highly flustered when Vaidehi is being abducted over it, and its waves became topsy-turvy and its fishes and great marine-reptiles remained shilly-shally. [3-54-9b, 10a]

अन्तरिक्ष गता वाचः ससृजुः चारणाः तदा ।। ३-५४-१०  
एतत् अन्तो दशग्रीव इति सिद्धाः तदा अब्रुवन् ।

तदा	= then	अन्तरिक्ष	= airspace, gone in	दशग्रीव	= Decahedron, this, as
इति	= thus	गता चारणाः	[available,] caarana-s	एतत् अन्तः	end - he ends with this
सिद्धाः	= siddha-s, said.	वाचः ससृजुः	= words, released	तदा	= likewise
अब्रुवन्			[averred]		

Then the siddha-s and caarana-s available in airspace averred saying, "this alone is the end of Decahedron Ravana." [3-54-10b, 11a]

स तु सीताम् विचेष्टन्तीम् अंकेन आदाय रावणः ॥ ३-५४-११  
प्रविवेश पुरीम् लङ्काम् रूपिणीम् मृत्युम् आत्मनः ।

सः रावणः	= he, Ravana	आत्मनः	= for himself - Ravana's	रूपिणीम्	= by persona [in propria
वि चेष्टन्तीम्	= who is verily, wriggling such	सीताम्	= Sita, on flank, taking	मृत्युम्	persona,] death - a personified death
		अंकेन		लङ्काम्	= Lanka, city, he entered.
		आदाय		पुरीम्	
				प्रविवेश	

Ravana entered the city of Lanka transporting Sita, while she wriggling in his flank, who appeared like the personified death of Ravana wriggling its way into his Lanka. [3-54-11b, 12a]

सः अभिगम्य पुरीम् लङ्काम् सुविभक्त महापथाम् ॥ ३-५४-१२  
संरूढ कक्ष्या बहुलम् स्वम् अन्तः पुरम् आविशत् ।

सः	= he	सु वि भक्त	= neatly, separately, divided, [well-symmetrized]	महा पथाम्	= wide, roadways - having
लङ्काम्	= to Lanka, city	अभि गम्य	= towards, on going	सम् रूढ	= well, thronged
पुरीम्		स्वम्	= his own, palace, chambers, entered.		
कक्ष्या	= doors [houses / chambers,] many - having	अन्तः पुरम्			
बहुलम्		आविशत्			

On going towards the city Lanka that has well-symmetrized roadways, then he entered his own palace-chambers which is with very many doors and chambers thronging with crowds.

OR

On going towards the city Lanka that has well-symmetrized roadways, he then entered his own palace chambers in which royal servants are thronging at many doorways as that palace has very many chambers. [3-54-12b, 13a]

तत्र ताम् असित अपाङ्गाम् शोक मोह परायणाम् ।। ३-५४-१३  
निदधे रावणः सीताम् मयो मायाम् इव आसुरीम् ।

रावणः	= Ravana	असित	= one with blackish, eye-	शोक मोह	= by whimpering,
		अपाङ्गाम्	lashes	परायणाम्	bewildered, deep in
ताम्	= her, Sita	मयः	= Maya, the demon	आसुरीम्	= demonic, maya, as
सीताम्				मायाम् इव	with
गुहाम् इति	= black hole, thus el-	or मायाम्	= Maya, as with, a lady-	तत्र निदधे	= therein, he placed her
शेषः	lipted	इव स्त्रियम्	love]		down.

Ravana placed down Sita whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya once kept his lady-love, a nymphet called Hema, in a demonic Black Hole.

OR

Ravana placed down Sita whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya kept his demonic power in a Black Hole.

OR

Ravana placed down Sita whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya had once kept al his demonic scriptures duly usurping them from his own mentor, namely Shukracarya, at an unknown illusory place. [3-54-13b, 14a]

This verse has some divergences from the viewpoints of commentators. Govindaraja's text uses मायाम् इव स्त्रियम् while Tilaka uses मयः मायाम् इव आसुरीम् thereby the word 'aasurriim...' suggests that Ravana brought a माया सीता 'an illusory Sita...' instead of original Sita, which original Sita is said to have been in safe keeping of Ritual-fire until the elimination of Ravana, and comes out of the same Ritual-fire after the elimination of Ravana. A very big controversy surrounds this statement and whole of the auxiliary Ramayana-s are brought in, along with पुराण-स् which substantiate this riddler, माया सीता।

As it is, we do not find that much debatable aspect in Valmiki Ramayana, if the statement that 'Ravana placed Sita in an unapproachable Black Hole like Lanka, as Maya once placed Hema in an unapproachable underground Black Hole...' is taken up. This episode of demon Maya-Hema occurs in Kishkindha, Ch. 51, which may please be referred. Then it suffices to satisfy the verbiage of आसुरीम् , when the analogy of 1] Lanka of Ravana and ऋक्ष बिल 'Black Hole' of Maya, both being the constructions of artifice, and again between 2] Maya, the demon and Ravana, the demon, [that too, the eliminable demons,] 3] nymphet Hema and nymphal Sita, [the causative factors for elimination,] and the actual eliminators Indra and Rama, is taken into consideration.

The eyes of Sita are said to be blackish at their ends. This is not mascara or something like a makeup article. The eyelashes are longish like those of celestials, so as to give a blackish orb around her eyeball and because she is now ceaselessly shedding tears, these eyelashes are tear-wet and slanted edge-ward to give a blackish shade at the end of her eyes.

अब्रवीत् च दशग्रीवः पिशाचीः घोर दर्शनाः ॥ ३-५४-१४  
यथा न एनाम् पुमान् स्त्री वा सीताम् पश्यति असम्मतः ।

दशग्रीवः	= Decahedron	घोर दर्शनाः	= bogie, for sight, to bo-	अब्रवीत् च	= spoke [instructed,]
अ सम्मतः	= not, permitted	पिशाचीः	geywomen		also
यथा न	= as to how, not, sees	पुमान् स्त्री वा	= male, female, either	एनाम्	= at her, Sita
पश्यति		तथा	= thus, you shall con-	सीताम्	
		भविष्यथ	duct - your watch and		
			ward shall be.]		

That Decahedron Ravana also instructed the bogey-sightly bogeywomen, "your watch and ward shall be in such a way that neither a female nor a male can see Sita impermissibly." [3-54-14b, 15a]

मुक्ता मणि सुवर्णानि वस्त्राणि आभरणानि च ॥ ३-५४-१५  
यत् यत् इच्छेत् तत् एव अस्या देयम् मत् च्छन्दतो यथा ।

मुक्ता मणि	= pearls, jewels, gold	वस्त्राणि	= apparels, adornments,	यत् यत्	= which, which, she
सुवर्णानि		आभरणानि	also	इच्छेत्	wishes
तत् एव	= they all, thus	च		मत्	= to me, as per my
देयम्	= be given.	अस्याः	= to her	च्छन्दतः	whims, as with - as
				यथा	you give to me as per
					my wish

"Whatever she wishes to have, gold, jewels, pearls, apparels or adornments, they all be given to her as you would give me according to my whimsies. [3-54-15b, 16a]

या च वक्ष्यति वैदेहीम् वचनम् किञ्चित् अप्रियम् ॥ ३-५४-१६  
अज्ञानात् यदि वा ज्ञानान् न तस्या जीवितम् प्रियम् ।

या च	= she who, also - who-	अ ज्ञानात्	= not, knowingly	यदि वा	= else, or
	ever	वैदेहीम्	= to Vaidehi	किञ्चित्	= in the least
ज्ञानात्	= knowingly	वचनम्	= words, if speaks	तस्याः	= her, life, not, to be
अ प्रियम्	= not, pleasant	वक्ष्यति		जीवितम् न	pleasant.
				प्रियम्	

"Whosoever speaks unpleasant words to Vaidehi in the least, either unknowingly or knowingly, her life becomes unpleasant for herself." Thus Ravana ordered the chamber-demonesses. [3-54-16b, 17a]

तथा उक्त्वा राक्षसीः ताः तु राक्षसेन्द्रः प्रतापवान् ।। ३-५४-१७  
निष्क्रम्य अन्तः पुरात् तस्मात् किम् कृत्यम् इति चिन्तयन् ।  
ददर्श अष्टौ महावीर्यान् राक्षसान् पिशित अशनान् ।। ३-५४-१८

प्रतापवान्	=	valorous one	राक्षस इन्द्रः	=	demon's, chief	ताः राक्षसीः	=	to those. to demonesses
तथा उक्त्वा	=	thus, on speaking	तु	=	on his part	तस्मात्	=	from that, palace,
किम्	=	what, to do [next]	इति	=	thus, thinking	अन्तः पुरात्	=	chambers, on exiting
कृत्यम्			चिन्तयन्			निष्क्रम्य		
पिशित	=	raw-flesh, feasters of	अष्टौ	=	eight, demons, he saw	महा वीर्यान्	=	highly, vigorous ones
अशनान्			राक्षसान्	=	- gave audience.			
			ददर्श					

On speaking to those demonesses thus that chief of demons exited from that palace chamber, and giving a thought to what is to be done in sequel, then he gave audience to eight highly vigorous demons, the feasters on raw-flesh. [3-54-17b, 18]

स तान् दृष्ट्वा महावीर्यो वर दानेन मोहितः ।  
उवाच तान् इदम् वाक्यम् प्रशस्य बल वीर्यतः ।। ३-५४-१९

महा वीर्यः	=	great-mighty [Ravana]	वर दानेन	=	boon, awarded, beguiled by [egocentric by the boon once accorded to him]	सः	=	he, Ravana
बल वीर्यतः	=	by [their] might, valour [of eight demons]	मोहितः			तान्	=	them
दृष्ट्वा	=	on seeing [on giving an audience]	प्रशस्य	=	praising them			
			तान् इदम्	=	to them, this, sentence, spoke.			
			वाक्यम्					
			उवाच					

He who is egocentric by the boon awarded by Brahma for his invincibility, that Ravana on giving an audience to those eight demons spoke this sentence to them praiseful of their might and valour. [3-54-19]

नाना प्रहरणाः क्षिप्रम् इतो गच्छत सत्वरः ।  
जनस्थानम् हत स्थानम् भूत पूर्वम् खर आलयम् ।। ३-५४-२०

नाना प्र	=	multiple, highly, assaultive weaponry [on taking]	सत्वरः	=	with, haste - speedily	इतः क्षिप्रम्	=	from here, immediately
हरणाः								
गृहीत्वा								



हत स्थानम्	= [demons] killed, place of [a deadpanned place of demons]	खर	= Khara's, abode [place-ment]	भूत पूर्वम्	= which was, earlier
जनस्थानम्	= to Janasthaana	गच्छत	= begone.		

"You immediately take up multiple assaultive weaponry and begone from here to Janasthaana speedily, a place now deadpanned for demons, which earlier was the placement of Khara. [3-54-20]

तत्र उष्यताम् जनस्थाने शून्ये निहत राक्षसे ।  
पौरुषम् बलम् आश्रित्य त्रासम् उत्सृज्य दूरतः ॥ ३-५४-२१

पौरुषम्	= [your own] self-assurance, self-confidence, depending on	त्रासम् दूरतः	= fright, faraway, throwaway	निहत राक्षसे	= killed, demons - where demons are killed
बलम्		उत्सृज्य			
आश्रित्य		तत्र	= there, in Janasthaana	उष्यताम्	= you stay.
शून्ये	= fell void	जनस्थाने			

"Throwaway your fright faraway and you stay in that Janasthaana which fell void as the demons are voided by someone called Rama, and there you shall stay self-assuredly and self-confidently. [3-54-21]

Then those eight demons may as, 'when these many leading warriors and commanders are there why we eight are picked and chosen?' for this Ravana is saying 'you eight are self-assured and self-confident and can to mete out any assault on our race...' and again they may hesitate as to 'why we should depend on our own personal strengths...' for that Ravana is saying 'a still mightier Dushana, still mightiest Khara are eliminated... thus you perk up your sprites, personally...'

बहु सैन्यम् महावीर्यम् जनस्थाने निवेशितम् ।  
स दूषण खरम् युद्धे निहतम् राम सायकैः ॥ ३-५४-२२

महावीर्यम्	= highly forceful, many, forces	जनस्थाने	= in Janasthaana,	राम सायकैः	= Rama, by [his] arrows
बहु सैन्यम्		निवेशितम्	[though] deployed		
युद्धे निहतम्	= in combat, utterly destroyed	स दूषण	= along with, Duushana,		
		खरम्	Khara.		

"Though highly forceful forces are deployed in Janasthaana, Rama's arrows have utterly destroyed them, together with Khara and Duushana. [3-54-22]

Expecting another enquiry from them as, 'when such mighty, mightier, and mightiest demons are dead at the hand of a lonely Rama, do you wish us also die in the same way?' and to them Ravana is saying 'you are the next best in line of order of military, hence it is your turn to assume command, as committed soldiers, as I am at loggerheads with Rama...' Ravana follows such 'order of priorities' in warring scrupulously and we chance

to meet them in Yuddha Kanda, canto of Great War.

ततः क्रोधो मम अपूर्वो धैर्यस्य उपरि वर्धते ।  
वैरम् च सुमहत् जातम् रामम् प्रति सुदारुणम् ॥ ३-५४-२३

ततः	= thereby	मम	= my	अ पूर्वः	= not, preceded
क्रोधः	= fury	धैर्यस्य उपरि	= of [my] courage, [over	रामम् प्रति	= Rama, towards
		वर्धते	and] above, escalating		
सु महत्	= verily, heightened	सु दारुणम्	= utterly, unforgivable	वैरम् च	= animosity, also
	[unhindered]				
जातम्	= is evoked				

"Thereby an unprecedented fury is escalating over and above my courage, and an unhindered and unforgivable animosity towards that Rama is evoked in me. [3-54-23]

Then the eight commandant demons may say 'what if, let all of us wage a war and end him up...' for that Ravana is saying suggestively that 'my fury is hovering over my courage... thus fury alone is scaling up, while courage is scaling down... as I came to know that only one was warring against fourteen thousand demons and eliminated all... thus we cannot wage large scale war overtly when our courage is lessening... but we can covertly do some kind of harm... hence, you go there and undertake any kind of activity that will be harmful to that Rama... as I am uncourageous and uncomfortable, as of now...'

निर्यातयितुम् इच्छामि तत् च वैरम् अहम् रिपोः ।  
न हि लप्स्यामि अहम् निद्राम् अहत्वा संयुगे रिपुम् ॥ ३-५४-२४

अहम्	= I	रिपोः	= enemy's [who bears a	तत् वैरम्	= that, animosity
			grudge against me]		
निर्	= to out, cast, I wish	संयुगे	= in war, enemy, with-	अहम्	= I, sleep, not, getting,
यातयितुम्		रिपुम् अ	out, eliminating	निद्राम् न	indeed.
इच्छामि		हत्वा		लप्स्यामि हि	

"I wish to cast out my begrudging against my enemy who bears a grudge against me, and indeed, to me 'sleep' is not the word for it, until my enemy is undone in a war. [3-54-24] By an enforced enmity one own sleep vanishes as he will always be wakeful of his enemy, for he who has purchased enmity is a weakling and worthless to confront... विदुर नीति महा भारत - ऊद्योग पर्वे अनेन बलवद् विरोधिनो निद्रा न भविष्यति इति सूचितम्। तथा च उद्योगे विदुरः -

अयुक्तम् बलवता दुर्बलम् हीन साधनम्। हृत स्वम् कामिनम् चोरम् आविशन्ति प्र जागराः ॥ - द्रुक्

तम् तु इदानीम् अहम् हत्वा खर दूषण घातिनम् ।  
रामम् शर्म उपलप्स्यामि धनम् लब्ध्वा इव निर्धनः ॥ ३-५४-२५

अहम् = I, now - I for myself	खर दूषण = Khara, Duushana,	तम् रामम् = him, Raama, on elimi-
इदानीम्	घातिनम् killer of	हत्वा nating
यदि = if I can kill him]	निर् धनः = not, a rich one - pauper	धनम् लब्ध्वा = riches, on acquiring, as
		इव with
शर्म = peace [comfortable-		
उपलप्स्यामि ness,] I acquire.		

"I for myself will be comfortable only on eliminating him who has eliminated Khara and Duushana as with a pauper acquiring riches. [3-54-25]

जनस्थाने वसद्भिः तु भवद्भिः रामम् आश्रिता ।  
प्रवृत्तिः उपनेतव्या किम् करोति इति तत्त्वतः ॥ ३-५४-२६

जनस्थाने = in Janasthaana, while	भवद्भिः = by you	किम् करोति = what, [he] does, thus
वसद्भिः you remain		इति
रामम् = of on Raama, depen-	तत्त्वतः = accurately, be brought	
आश्रिता dant, deportment	उपनेतव्या [to me.]	
प्रवृत्तिः - how he deports		
himself		

"While you remain in Janasthaana you have to accurately bring me the information about Raama's activities and deportment. [3-54-26]

अप्रमादात् च गन्तव्यम् सर्वैः एव निशाचरैः ।  
कर्तव्यः च सदा यत्नो राघवस्य वधम् प्रति ॥ ३-५४-२७

निशाचरैः = by night-walkers, by	अ प्रमादात् = not, heedlessly, you	राघवस्य = Raghava's, killing,
सर्वैः एव all [of you,] thus	गन्तव्यम् have to go [there]	वधम् प्रति apropos
सदा यत्नः = continually, [every]		
कर्तव्यः च trial, is doable [con-		
ceivable,] also.		

"Do not go heedlessly, you all night-walkers, for that Raama appears to be too dangerous, and on your going there heedfully, you have to continually try for the elimination of that Raghava. [3-54-27]

युष्माकम् तु बलम् ज्ञातम् बहुशो रण मूर्धनि ।  
अतः तु अस्मिन् जनस्थाने मया यूयम् नियोजिताः ॥ ३-५४-२८

रण मूर्धनि = in battle, fronts	बहुश = many times	युष्माकम् = your, might, I know
		बलम्
अतः तु = by that reason, only	यूयम् = you all	ज्ञातम्
		अस्मिन् = in that Janasthaana
मया = by me, commissioned.		जनस्थाने
नियोजिताः		

"I am aware of your might in battle fronts for a number of times, as such I have commissioned you all in that

Janasthaana." Thus Ravana spoke to those eight demons. [3-54-28]

ततः प्रियम् वाक्यम् उपेत्य राक्षसा  
महाअर्थम् अष्टौ अभिवाद्य रावणम् ।  
विहाय लंकाम् सहिताः प्रतस्थिरे  
यतो जनस्थानम् अलक्ष्य दर्शनाः ॥ ३-५४-२९

ततः	= then	अष्टौ राक्षसा	= eight, demons	प्रियम्	= amiable
महा अर्थम्	= with important, purpose [or, words with allusions]	वाक्यम्	= words [of Ravana,] on picking up	रावणम्	= Ravana, hailing
लंकाम्	= Lanka, departing from	उपेत्य		अभिवाद्य	
विहाय		सहिताः	= collectively	अ लक्ष्य	= not, perceivable, with appearances - unseen by anyone
जनस्थानम्	= Janasthaana, at where it is - in that direction	प्रतस्थिरे	= journeyed to.	दर्शनाः	

Then on picking up those words amiable to all intents and purposes of Ravana, those eight demons departed from Lanka on hailing Ravana, and they collectively journeyed in the direction of Janasthaana with their imperceivable appearances. [3-54-29]

ततः तु सीताम् उपलभ्य रावणः  
सुसंप्रहृष्टः परिगृह्य मैथिलीम् ।  
प्रसज्य रामेण च वैरम् उत्तमम्  
बभूव मोहात् मुदितः स राक्षसः ॥ ३-५४-३०

ततः	= then	राक्षसः सः	= demon, he, that Ravana	सीताम्	= Sita, on gaining
मैथिलीम्	= Maithili, holding sway over	रावणः		उपलभ्य	
परिगृह्य		सु सम् प्र	= well, truly, highly, gladdened	रामेण	= with Raama
उत्तमम्	= archly, animosity	हृष्टः		मोहात्	= by hypocrisy
वैरम्		प्र सज्य	= well-wrought		
मुदितः	= amused	बभूव	= he became.		

Ravana is then highly gladdened well and truly on gaining over Sita, and even for holding sway over that Maithili, and equally for the well-wrought and archly animosity with Raama, whereby that demon Ravana is hypocritically amused. [3-54-30]

The wording in this verse मोहात् मुदितः स राक्षसः together with the word हृष्टः रावणः at verse 6, is discussed by commentators stating that he is self-conceitedly and hypocritically lost in his own hallucinations of possessing Sita. Tilaka commentary says that bringing Sita to Lanka is a villainous act but not with an iota of reverence to her, when elucidating verse 1 of next chapter where it contains: आत्मानम् बुद्धि वैक्लव्यात् कृत कृत्यम् अमन्यत ॥ he believed in his own self that he achieved a great feat, as his brain gone astray foolishly... But the poet also says

proximately that he is amused in gaining an अर्चनेभ्यः अनिमोसित्य i.e. that of Raama. It is therefore said that he is happy as his release from his accursed demon-hood is set to happen soon, as he achieved the abduction of Sita, thus paved way for Raama to come to Lanka to release him from his accursed being. This is supported by the statement in verse that Ravana words have some महा अर्थम् words with allusion, or secret message to Raama perhaps, as at verse 29.

If Lanka is a body, it embodies pleasure seeking traits seated in मनस् pleasuring heart... along with an ever witnessing soul... called साक्षि बूत आत्म . Along with the release of captivated soul, called Sita, this pleasure seeking मनस् heart also gets released. And the releaser or the deliverer is Raama, and hence Ravana is happy.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चतुःपञ्चाशः सर्गः ॥

Thus completes 54<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 55 Sarga 55 - पंचपंचाशः सर्ग

## Ravana Entices Seeta To Marry Him

Introduction -

Ravana entices Sita to marry him by demonstrating various luxuries and comforts, and even baiting her to become his empress. The words of Ravana have some latent meanings as derived by ancient commentators and they are included here, as far as possible.

संदिश्य राक्षसान् घोरान् रावणो अष्टौ महाबलान् ।  
आत्मानम् बुद्धिं वैक्लव्यात् कृतं कृत्यम् अमन्यत ॥ ३-५५-१

रावणः	= Ravana	महा बलान्	= great-mighty, eight,	संदिश्य	= on directing
		अष्टौ घोरान्	ghastly, demons		
बुद्धिं	= by mind, hypocrisy	राक्षसान्		कृतं कृत्यम्	= accomplished, [a
वैक्लव्यात्		आत्मानम्	= himself - in heart of hearts	अमन्यत	great] feat, deemed [amused.]

On directing those eight ghastly demons Ravana is amused in his heart of hearts that he has accomplished a great feat. [3-55-1]

स चिंतयानो वैदेहीम् काम बाण संप्रपीडितः ।  
प्रविवेश गृहम् रम्यम् सीताम् द्रष्टुम् अभित्वरन् ॥ ३-५५-२

सः वैदेहीम्	= he, upon Vaidehi	काम बाण	= by Love-god, ar-	सीताम्	= at Sita, to lay eyes on,
चिन्तयानः	[alone,] musing [con-	सम् प्र	rows, very, much,	द्रष्टुम् अभि	post, hastily
	tinually]	पीडितः	tormented	त्वरन्	
रम्यम्	= beautiful, palace, he				
गृहम्	entered.				
प्रविवेश					

On continually musing upon Vaidehi Ravana is tormented with the arrows of Love-god, thereby to lay eyes on Sita he post-hastily entered the beautiful palace. [3-55-2]

स प्रविश्य तु तत् वेशम् रावणो राक्षस अधिपः ।  
अपश्यत् राक्षसी मध्ये सीताम् दुःख परायणम् ॥ ३-५५-३

राक्षस	= demons, supremo, he,	तत् वेशम्	= that, house [palace-	राक्षसी मध्ये	= demonesses, amongst
अधिपः सः	that Ravana	प्रविश्य	chamber,] on entering		
रावणः					

दुःख परायणम् सीताम्	= ruefulness, over- whelmed by, at Sita	अपश्यत्	= he beheld.
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On entering the palace-chamber that supremo of demons beheld Sita overwhelmed with ruefulness amongst demonesses. [3-55-3]

अश्रु पूर्णं मुखीम् दीनाम् शोक भार अवपीडिताम् ।  
वायु वेगैः इव आक्रान्ताम् मज्जन्तीम् नावम् अर्णवे ॥ ३-५५-४  
मृग यूथ परिभ्रष्टाम् मृगीम् श्वभिः इव आवृताम् ।  
अधोगत मुखीम् सीताम् ताम् अभ्येत्य निशाचरः ॥ ३-५५-५  
ताम् तु शोक वशात् दीनाम् अवशाम् राक्षस अधिपः ।  
स बलात् दर्शयामास गृहम् देव गृह उपमम् ॥ ३-५५-६

अश्रु पूर्णं मुखीम्	= tears, brimming over, visage	दीनाम्	= pitiful [browbeaten]	शोक भार अव पीडिताम्	= bewailing, burthen, down, trodden
वायु वेगैः	= by air, speed by whirl- winds	आक्रान्ताम्	= routed - spreadeagled	अर्णवे	= in ocean
मज्जन्तीम् नावम् इव	= about to sink [about to capsize,] boat, who is alike	मृग यूथ परि भ्रष्टाम्	= impala, herd, al- together, swerved from	श्वभिः आवृताम्	= by dog-wolves, hemmed in
मृगीम् इव	= an impala, alike	अधः गत मुखीम्	= down, gone [cast,] faced	ताम् सीताम्	= towards her, [to such a] Sita
निशा चरः	= night, walker	अभि एत्य	= nigh, came and	शोक वशात् दीनाम्	= of sorrow, by shackles, pitiable one [Sita]
अ वशाम्	= not, in her own control	ताम्	= her [to her]	सः राक्षस अधिपः	= he, that demons , supremo
बलात्	= forcefully, com- pellingly	देव गृह उपमम्	= god, palace, [paradisi- acal palace,] similar to	गृहम्	= [his] palace
दर्शयामास	= started to show.				

She whose visage is brimming over with tears, one browbeaten and downtrodden with the burden of bewail, one capsized like a boat that is about to capsize in an ocean spreadeagled with whirlwinds, and one alike an impala altogether swerved from its herd of impala yet hemmed in with dog-wolves, that nightwalker came nigh of such a Sita whose face is downcast unwilling to see any, and to such a pitiable Sita who is in the shackles of her sorrow, that supremo of demons compellingly started to show his palace which is similar to any paradisiacal palace. [3-55-4, 5, 6]

Then he must have hauled her by her hand or demonesses must have dragged all along the corridors, chambers and all over, or as usual, he must have carried her on his flank to show his palace. Taking this situation and the statement at verse 1, आत्मानम् बुद्धि वैक्लव्यात् Raama Tilaka negates the idea that Sita is brought to Lanka as a much cherished Goddess Lakshmi, but her bringing is only with a villainous intent. Even then,

the supporters of Ravana - the devotee - disagree. There are many such slants given to Ravana dialogs, to portray him as a devotee, in this chapter itself.

हर्म्य प्रासाद संबधम् स्त्री सहस्र निषेवितम् ।  
 नाना पक्षि गणैः जुष्टम् नाना रत्न समन्वितम् ॥ ३-५५-७  
 दान्तकैः तापनीयैः च स्फाटिकै राजतैः तथा ।  
 वज्र वैदूर्य चित्रैः च स्तम्भैः दृष्टि मनोरमैः ॥ ३-५५-८  
 दिव्य दुन्दुभि निर्घोषम् तप्त कांचन भूषणम् ।

नाना हर्म्य = with [innumerable] प्रासाद = skyscrapers, cupo- सम्बधम् = laed, congestive	स्त्री सहस्र = females, thousands, निषेवितम् = adored by	नाना पक्षि = diverse, bird, bebies, गणैः जुष्टम् = frequented by
नाना रत्न = numerous, gemstones, समन्वितम् = comprised of	तत् देव = that paradisiacal गृह उपमम् = palace like mansion गृहम् = house of Decahedral दशग्विस्य = Ravana	दान्तकैः = with ivory-work
तापनीयैः च = gilt-work, also	स्फाटिकै = with quartz-work, राजतैः अपि = silvern-work, even	तथा = likewise
वज्र वैदूर्य = with diamond, lapis works	चित्रैः = amazingly, [ellipt. चित्रितैः च = glided, gild the lily type] also	दृष्टि मनः = for a look, for hearts, रमैः = pleasing
स्तम्भैः = with pillars	दिव्य दुन्दुभि = with divine, drums , निर्घोषम् = drumbeats	तप्त कांचन = molten [pure,] gold
भूषणम् = adorned by, [having ओर् = archways] तोरणम्		

That paradisiacal mansion house of Decahedral Ravana is congestive with innumerable cupolaed skyscrapers, adored with thousands of females, frequented by diverse bebies of birds, and it comprised of numerous gemstones. The pillars are amazingly gilded with engraving of ivory, gilt, quartz, silvern linocuts, and they are even embossed with diamonds and with lapis gems, which are heart-pleasing for a look. The drumbeats of divine drums are echoing in entire palace, and its archways are adorned with the gildings of pure gold. [3-55-7, 8, 9a]

सोपानम् कांचनम् चित्रम् आरुरोह तया सह ॥ ३-५५-९  
 दान्तका राजताः चैव गवाक्षाः प्रिय दर्शनाः ।  
 हेम जाला आवृताः च आसन् तत्र प्रासाद पंक्तयः ॥ ३-५५-१०

कान्चनम् = wonderful, golden, चित्रम् = staircase सोपानम्	तया सह = her [Sita,] along with, आरुरोह = [Ravana] walked up	तत्र = there
दान्तका = ivoried, silvered, also राजताः चैव = thus	प्रिय दर्शनाः = amusing, for sight, गवाक्षाः = windows	हेम जाला = golden, nets [window- blinds,] covered with, आवृताः च = also



प्रासाद = skyscraper, rows of[ = are  
पन्क्तयः aasan there.

Ravana walked up the wonderful golden staircase along with Sita, and the rows of skyscrapers with windows that are ivoried and silvered and with window-blinds are seen from the windows of the landing on that flight of stairs, which are also ivoried and silvered windows with window-blinds, and all are amusing for sight. [3-55-9b, 10]

Did she walk on her own or was she dragged on the flight of stairs? Yes! She had to walk up the staircase after Ravana, but defiantly and straggly.

सुधा मणि विचित्राणि भूमि भागानि सर्वशः ।  
दशग्रीवः स्व भवने प्रादर्शयत मैथिलीम् ॥ ३-५५-११

दशग्रीवः	= Decahedral Ravana	स्व भवने	= in his own, palace	सर्वशः	= all over
सुधा	= white [whitewashed, or, white-marbled]	मणि	= diamond [encrusted,]	भूमि भागानि	= earth, divisions [stories, multiple - multi-stories]
मैथिलीम्	= to Maithili, he displayed.	विचित्राणि	amazing		

That Decahedral Ravana displayed the multiple stories of his own palace which is all over white-marbled and diamond encrusted to Maithili. [3-55-11]

दीर्घिकाः पुष्करिण्यः च नाना पुष्प समावृताः ।  
रावणो दर्शयामास सीताम् शोक परायणाम् ॥ ३-५५-१२

रावणः	= Ravana	दीर्घिकाः	= wellsprings [descendible ones]	नाना पुष्प	= diverse, flowers, over-spread with, leisure
शोक	= anguish, languishing under, to Sita	दर्शयामास	= continued to display.	पुष्करिण्यः	pools
परायणाम्					
सीताम्					

Ravana continued to display the descendible wellsprings and leisure pools from which diverse flowers have sprung and overspread them, regardless of Sita languishing under her anguish. [3-55-12]

Has she seen all these riches of Ravana? Yes! She had seen, but in disdain and scorn. Refraining and desisting from allurements is possible only on seeing the objects of lure. And yielding to such an opulent demon or his opulence, just for the sake of carnality, is beyond the scope of Sita thinking according to her reply to Ravana, in next chapter all this affluence is going to be reduced to ashes... keeping Raama in view as the reducing agent, for Hanuma, the actual reducer of this affluence, is yet an unknown entity.

दर्शयित्वा तु वैदेहीम् कृत्स्नम् तत् भवन उत्तमम् ।  
उवाच वाक्यम् पापात्मा सीताम् लोभितुम् इच्छया ॥ ३-५५-१३

पापात्मा	= dirty-minded one	कृत्स्नम्	= entirely, that, palace,	वैदेहीम्	= to Vaidehi, on flaunt-
		तत् भवन	best one	दर्शयित्वा	ing
		उत्तमम्			
सीताम्	= Sita, by lust, in order to	वाक्यम्	= sentence, spoke [to		
लोभितुम्	tempt	उवाच	her.]		
इच्छया					

On flaunting his best palace in its entirety to Vaidehi that dirty-minded Ravana spoke this sentence to Sita in order that she may be tempted on her own, lustily. [3-55-13]

दश राक्षस कोट्यः च द्वाविंशतिः अथ अपराः ।  
वर्जयित्वा जरा वृद्धान् बालान् च रजनीचरान् ॥ ३-५५-१४  
तेषाम् प्रभुः अहम् सीते सर्वेषाम् भीम कर्मणाम् ।

सीते	= oh, Sita	जरा वृद्धान्	= weakish, oldish,	वर्जयित्वा	= omitting
		बालान् च	youngish, also		
दश	= ten	राक्षस कोट्यः	= for demons, , crores	अथ अपराः	= then, further - further-
			of - for ten crores of		more
			demons are there		
द्वा विंशतिः	= two, twenty [twenty-	=	three	=	of
	two crores are there -		crores		ghastly,
	total ten twenty two		of		ex-
			demons		ploits,
			are		night
			there]		walk-
तेषाम्	= for them - demons	सर्वेषाम्	= for all of them	अहम् प्रभुः	= I am, the lord.

Oh, Sita, ten crores of first-rated demons are there, furthermore, twenty-two crores of demons of ghastly exploits are there, thus all put together, three hundred twenty millions of demons are there in Lanka, omitting the weakish, oldish, youngish demons. For all of them I am the lord. Thus Ravana started his self-eulogy. [3-55-14, 15a]

सहस्रम् एकम् एकस्य मम कार्यं पुरःसरम् ॥ ३-५५-१५  
यत् इदम् राज्यं तन्त्रम् मे त्वयि सर्वम् प्रतिष्ठितम् ।  
जीवितम् च विशालाक्षि त्वम् मे प्राणैः गरीयसी ॥ ३-५५-१६

एकस्य	= for [every] single	मम	= of mine	एकम्	= one, thousand [servi-
	[work of mine]			सहस्रम्	tors]

कार्यं पुरःसरम्	= work, will be ahead of - will rush in	यत् इदम् राज्य तन्त्रम्	= which, this, sovereignty, suzerainty is there that and	सर्वम् जीवितम् च	= entire, life, also [of mine]
त्वयि प्रतिष्ठितम्	= in you, is pledged - a thing given as a to- ken of love, favour, or something to come	विशालाक्षि	= oh, broad-eyed one	त्वम् मे प्राणैः गरीयसी	= you are, to me, by lives, loftier.

For every single work of mine a thousand servitors will rush in. Such as I am I pledge entire life of mine along with the suzerainty of this sovereign city-state Lanka to you, oh, broad-eyed lady, for you are loftier than my lives. [3-55-15b, 16]

बह्विनाम् उत्तम स्त्रीणाम् मम यो असौ परिग्रहः ।  
तासाम् त्वम् ईश्वरी सीते मम भार्या भव प्रिये ॥ ३-५५-१७

सीते	= oh, Sita	बह्विनाम् उत्तम स्त्रीणाम्	= for countless, of finest [fabric,] females	यः असौ परिग्रहः	= which, this, captur- ing, [or, marrying, or amassing] is there - to those that are collected by me
तासाम्	= for them	त्वम् ईश्वरी भव	= you, empress, become	प्रिये	= oh, dear
मम भार्या भव यदि भवति चेत्	= mine, wife, you be- come [if only you be- come.]				

Oh, Sita, you will become an empress for all of the those countless females of finest fabric amassed by me, oh, dear, if only you marry me. [3-55-17]

dhvani/innuendo: Ravana the devotee is saying: oh, Sita... you become my empress and lord over me and all of my wives that are amassed by me... for, You are the most adorable Goddess Lakshmi, and now though appearing in a gross form of Sita, you are the real Subtlety, Goddess Lakshmi... भार्या भा चिद्रूपिणी = oh, Subtlety ; आर्या = oh, adorable one; अभव = oh, Redeemer; प्रिये = most adorable Goddess Lakshmi.

साधु किम् ते अन्यया बुद्ध्या रोचयस्व वचो मम ।  
भजस्व मा अभितप्तस्य प्रसादम् कर्तुम् अर्हसि ॥ ३-५५-१८

ते	= to you	अन्यया बुद्ध्या किम्	= by converse, thinking, what [is the use]	साधु	= amiably
मम वचः रोचयस्व	= my, words, be keen on	काम अभितप्तस्य भजस्व	= [in desire,] one who is burning with	माम्	= to me
प्रसादम् कर्तुम् अर्हसि	= compassion, to do [to show,] apt of you.				

You be keen on my amiable words and it will be apt of you to show compassion on me, for I have burning desire for you, and of what use is your thinking conversely about that long-lost Raama? [3-55-18]

dhvani/innuendo: The word काम is ellipted here as it appears in other mms. Then it is said काम desirous... I have the burning desire of regaining my servitude at your door... thus माम् भजस्व me, you accept accordingly...

परिक्षिता समुद्रेण लंका इयम् शत योजना ।

न इयम् धर्षयितुम् शक्या स इन्द्रैः अपि सुर असुरैः ॥ ३-५५-१९

शत योजना	= with hundred, yojana-s [widthwise]	इयम् लंका	= this, Lanka	समुद्रेण	= by ocean, roundly en-
स इन्द्रैः	= along with, by Indra	सुर असुरैः	= for gods, demons,	परिक्षिता	shrouded
		अपि	even	इयम्	= this, to assail
न शक्या	= not, [Lanka] possible.			धर्षयितुम्	

It is impossible to assail this Lanka even for Indra with all of the gods and demons, as an ocean roundly enshrouds this Lanka which is hundred-yojana-s widthwise. [3-55-19]

न देवेषु न यक्षेषु न गन्धर्वेषु न ऋषिषु ।

अहम् पश्यामि लोकेषु यो मे वीर्यं समो भवेत् ॥ ३-५५-२०

लोकेषु	= in world	यः मे वीर्यं	= he who, mine, vitality,	भवेत्	= is there him
अहम्	= I	समः	equal [matchable to]	यक्षेषु न	= among yaksha-s, no
गन्धर्वेषु न	= among gandharva-s, no	देवेषु न	= among gods, not, seeing		
		पश्यामि			
		ऋषिषु न	= among sage, no.		

I behold none matchable to my vitality is existent among gods; among yaksha-s - no; among gandharva-s - no; among sages - no, nor anyone in any world. [3-55-20]

राज्य भ्रष्टेन दीनेन तापसेन पदातिना ।

किम् करिष्यसि रामेण मानुषेण अल्प तेजसा ॥ ३-५५-२१

राज्य भ्रष्टेन	= with [the one who is] from kingdom, overthrown [dethroned]	दीनेन	= hapless	मानुषेण	= with human
गत आयुषा	= gone, lives - with diminished lifespan	अल्प तेजसा	= of littlest, vitality	तापसेन	= a seer
पदातिना	= vagrant	रामेण	= with [such] Raama	किम् करिष्यसि	= what, you do - you achieve.

What can you achieve with that dethroned, hapless, seer, vagrant Raama who is short-lived, for after all, he is a human with littlest vitality? [3-55-21]

dhvani/innuendo: Ravana, the devotee is saying: Why this wasteful lamenting about an un-lamentable entity, called Raama, for he is राज्य भ्रष्ट येन by whom enemies are dethroned... राज्यात् भ्रष्टा रिपवो यस्मात् तेन and take this as one word दीनेनतापसेनगतायुषा by which I mean... दीन इन तापस इन गत आयुषा where इन means lord... thus a lord of hapless, a lord for seers, and मानुषेण गतायुषा whereby for a man who gained longevity... that is एका दश सहस्र सम्बत्सर परिमित आयुष येन गतः - प्राप्तः सः one who has achieved eleven thousands years of age in human incarnation... in which he has to lord over and save the saints, sages, seers and such hapless lot... and अल्प तेजसा by which I mean अल्पम् इतरेषाम् तेजो यस्मात् तेन by whom others resplendency is dwindled and lessened, just by his own resplendence... about such रामेण किम् Why you bother about such Raama, since he is परम पुरुष the Supreme Person?

भजस्व सीते माम् एव भर्ता अहम् सदृशः तव ।  
यौवनम् हि अध्रुवम् भीरु रमस्व इह मया सह ॥ ३-५५-२२

सीते	= oh, Sita	माम् एव	= me, only, apotheosise	अहम् तव	= I am, your, seemliest,
भीरु	= oh, jumpy lady	भजस्व		सदृशः भर्ता	husband
		यौवनम् अ	= primeness, not, per-	इह मया सह	= here, me, along with,
		ध्रुवम् हि	manent, indeed	रमस्व	delight.

Oh, Sita, you apotheosise me only for I am your seemliest husband, oh, jumpy lady, indeed, primeness has impermanence, thus here you be blithesome with me. [3-55-22]

dhvani/innuendo: Ravana, the devotee is saying, मे यौवनम् my lifespan... where the word यौवन indicates total lifespan from childhood, to young age, to old age... Thereby the total lifespan of mine is अध्रुवम् impermanent... life itself is impermanent... and with elliptic यतः whereby... अहम् तव सदृशः I am your seemliest... भर्ता बिभर्ति शुश्रूष आदिना स्वामिनम् इति भर्त सेवकः a servant... and with elliptic अतः thereby... मा भजव me alone, you deify, as un-godly beings cannot be in the service of Goddess Lakshmi... take me as your servant... मामेव मा अव me, deliver... accord deliverance... for that you stay here in Lanka मय सह which cleaves like मा लक्ष्मि राज्य लक्ष्मि with Fortune of Kingdom... सह along with... रमस्व you grace us...

Whereby my lifespan is impermanent to adore you, thereby you deify me from this accursed being to be in your service constantly... for which I am the seemliest servant of yours... for that you stay in Lanka and grace me and this Fortune of Kingdom, till the arrival of Raama, and then accord deliverance through Raama...

दर्शने मा कृथाः बुद्धिम् राघवस्य वरानने ।  
का अस्य शक्तिः इह आगंतुम् अपि सीते मनोरथैः ॥ ३-५५-२३

वर आनने	= oh, beautifully, vis- aged lady	राघवस्य दर्शने	= of Raghava, to see	बुद्धिम् मा कृथाः	= mind, do not, do [do not half a half mind, needless to think]
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सीते	= oh, Sita	अस्य मनः	= by his, thought [wits,]	इह	= here, to come
		रथैः अपि	by chariot, even - even	आगन्तुम्	
			by his thinking he can-		
			not come here		
का शक्तिः	= what is, calibre.				

Oh, beautifully visaged lady, it is needless to have half a mind to see that Raghava, oh, Sita, even if his wits chariot him what is his calibre to come thither crossing an un-crossable ocean? [3-55-23]

dhvani/innuendo: Raama is living by his own wits and wisdom to come to Lanka, and his chariot called heart, is ambitiously steered by that chariot horses, called the five senses of Raama, towards Lanka alone all through this incarnation. And bechanced is that time and opportunity, thus he has to come here, hence oh, Sita, you needn't worry...

न शक्यो वायुः आकाशे पाशैः बद्धम् महाजवः ।  
दीप्यमानस्य वा अपि अग्नेः ग्रहीतुम् विमलाम् शिखाम् ॥ ३-५५-२४

महा जवः	= gusty, cyclonic, cur-	आकाशे	= in mid air, with ropes,	न शक्यः	= not, possible
वायुः	rents of air	पाशैः बद्धम्	to knot		
दीप्यमानस्य	= irradiant, fire	विमलाम्	= unmarred [radiative,]	ग्रहीतुम्	= even, or [more so,] to
अग्नेः		शिखाम्	tongues [of fire]	अपि वा	lay hold of
न शक्यः	= not practicable.]				

It is impossible to knot the currents of cyclonic gusts in mid air, more so, it is impracticable to lay hold on the tongues of radiately irradiant fire. [3-55-24]

त्रयाणाम् अपि लोकानाम् न तम् पश्यामि शोभने ।  
विक्रमेण नयेत् यः त्वाम् मत् बाहु परिपालिताम् ॥ ३-५५-२५

शोभने	= oh, benefactress of bliss	त्रयाणाम्	= threefold, in worlds,	यः	= he [who can]
		लोकानाम्	even		
मत् बाहु	= by my, [mighty] arms,	अपि			
परिपालिताम्	fended off, you	विक्रमेण	= by [his] valour, lead	तम् न	= him, not, I envisage.
त्वाम्		नयेत्	[back]	पश्यामि	

Oh, benefactress of bliss, he who can lead you back with his valour, while you are being fended off by my mighty arms, him I do not envisage even in any one world of this threefold world. [3-55-25]

dhvani/innuendo: Who can मनः रथैः अपि wishfully इह आगन्तुम् enter this Lanka, and if tried, he becomes a straw in the gale or char in flame... hence तम् न पश्यामि I don't foresee anyone else... रामम् विना इति सेषः excepting Raama... ellipted. Thus, Raama is scheduled to come here as we have our own dealings, hence मा कृथाः बुद्धिम् दर्शने रामस्य don't get perturbed at mind in not seeing Raama... he comes soon...

लंकायाम् सुमहत् राज्यम् इदम् त्वम् अनुपालय ।  
त्वत् प्रेष्ठ्या मत् विधा चैव देवाः च अपि चर अचरम् ॥ ३-५५-२६

त्वम्	= you	लंकायाम्	= of Lanka	सु महत्	= very, great one
इदम्	= this, empire	अनुपालय	= you rule over	मत् विधा	= me [and mine,] like
राज्यम्				त्वत् प्रेष्ठ्या	= your, [royal] stewards
देवाः चैव	= gods, also thus	चर अचरम्	= mobile, sessile - beings		- they will become.

You rule over this very great empire of Lanka as an empress of Lanka, while me and mine, also thus all gods like me who hitherto are under my rule, and all mobile and sessile entities of whom I am the ruler, they too will hereafter make ourselves useful as your royal stewards, if you marry me. [3-55-26]  
From now on Ravana is dedicating whatever he has or acquired to his benefactress, Goddess Lakshmi. By saying मद्विधा me-like... it is आत्म समर्पण self-dedication... लंकायाम् राज्यम् अनु पालय from Lanka you rule over... this is आत्मीय समर्पण elfless dedication...

अभिषेक उदक क्लिन्ना तुष्टा च रमयस्व माम् ।  
दुष्कृतम् यत् पुरा कर्म वन वासेन तद् गतम् ॥ ३-५५-२७  
यत् च ते सुकृतो धर्मः तस्य इह फलम् आप्नुहि ।

अभिषेक	= anointment, waters,	तुष्टा च	= be elated, also	माम्	= me, you delight
उदक क्लिन्ना	wet by			रमयस्व	
पुरा	= earlier - in bygone times	यत्	= which, misdealt, deed	तत् वन	= that, in forests, by
		दुष्कृतम्	= - bad-luck	वासेन गतम्	dwelling, is bygone
		कर्म			
ते यत्	= your, which, well-	तस्य फलम्	= its [that deed,] fruit,		
सुकृतः धर्मः	done, dutiable [to become my empress]	इह आप्नुहि	here, you secure.		

Wet with the waters of anointment you be elated and then delight me. By your damnable dwelling in forests bygone is your bad-luck that you misdealt in bygone times. And what dutiable good deed is to be done by you in marrying me, you do that now, and secure the fruits of that good deed here by marrying me. [3-55-27, 28a]

dhvani/innuendo: A damnable demon living in वन वासेन where वन is to betaken as waters, uchlike me living in an island surrounded by oceanic waters... मया इति शेषः ellipted by me... पुरा यत् दुष्कृतम् कर्म - कृतम् इति शेषः earlier what sinful act... ellipted was done... तत् दुष्कर्म तव मम इष्ट देवता दर्शन मात्रेण - गतः that sin - just by the chance of seeing my choicest deity Goddess Lakshmi - it has gone... पुरा मय सुकृतो यो धर्मः by which good deed I have done earlier... तस्य फलम् its good results... ते - निवेदयामि I surrender unto you... तत् आप्नुहि that you kindly accept...

As a damnable and islanded demon living amidst water surrounded island, what all the evil-acts done by

me are evanished just by getting a glimpse of my choicest deity Goddess Lakshmi in you, thus I am absolved of all demerits... and any merit, if remnant with me by my performing some good deeds, intentionally or unintentionally, I surrender the fruits of all those merits even, unto to you... pray accept...

इह सर्वाणि माल्यानि दिव्य गंधानि मैथिलि || ३-५५-२८  
भूषणानि च मुख्यानि तानि सेव मया सह ।

मैथिलि	= oh, Maithili	इह	= here, in Lanka	दिव्य गन्धानि	= divinely, fragranced
सर्वाणि	= all, garlands	मुख्यानि	= topmost, jewellery,	तानि	= them
माल्यानि		भूषणानि च	also		
मया सह	= me, with	सेव	= make use of - you		
			dress up with them.		

Oh, Maithili, here all the garlands are divinely fragranced and the jewellery is topmost, you will dress up with them along with me should you become my wife. [3-55-28b]

dhvani/innuendo: A woman is attractable by embellishments and nothing is uncommon about it. A commonplace devotee offers just a leaf, or a mere fruit, or at least water to his deity as Bhagavad Gita said: फलम् पुष्पम् तोयम् a fruit, a leaf or water is enough to satisfy God... since a mountainous God cannot be appeased with mountainy offerings. But here Ravana, the devotee wants to embellish his deity with divinely garlands and topmost jewellery... मय - समर्पितानि इति शेषः by me... ellipted: offered... सह एकदैव at least once... सेवस्व accept them... Touch my offerings at least for once... thereby I deem that I am graced by you...

पुष्पकम् नाम सुश्रोणि भ्रातुः वैश्रवणस्य मे || ३-५५-२९  
विमानम् सूर्य संकाशम् तरसा निर्जितम् रणे ।

सुश्रोणि	= oh, well-waisted one	मे भ्रातुः	= my, of brother,	पुष्पकम्	= Pushpaka, known as
		वैश्रवणस्य	Vaishravana [Kubera]	नाम	
सूर्य	= sun, similar in shine,	तरसा मया	= by might, [by me,]		
संकाशम्	aircraft	निर्जितम्	notched up, in war.		
विमानम्		रणे			

Oh, well-waisted lady, just by my might I notched up an aircraft known as Pushpaka from my brother Kubera in a war with him, which is similar sun in its shine. [3-55-29b. 30a]

विशालम् रमणीयम् च तत् विमानम् मनो जवम् || ३-५५-३०  
तत्र सीते मया सार्धम् विहरस्व यथा सुखम् ।

सीते	= oh, Sita	मनः जवम्	= intuition, at speed of	तत्	= that, aircraft
रमणीयम् च	= exhilarating, also	विशालम् च	= expansive, also	विमानम्	
				तत्र	= in that



मया सार्धम् = me, along with

यथा सुखम् = as per, [your] cheer  
विहरस्व [cheerfully,] you fly  
about.

That aircraft is expansive and exhilarating, also its speed is on par with intuition, oh, Sita, in that you can cheerfully fly about along with me, should you marry me. [3-55-30b, 31a]

dhvani/innuendo: That aircraft मय - समर्पिते - इति शेषः when I dedicated that aircraft to you... स अर्थम् सर्व सम्पद्भिः with all other riches, besides this aircraft... विहरस्व you enjoy... Apart from this aircraft, I denounce all the riches I gained in you... you enjoy the fruits of my action and release me...

वदनम् पद्म संकाशम् विमलम् चारु दर्शनम् ॥ ३-५५-३१  
शोक आर्तम् तु वरारोहे न भ्राजति वर आनने ।

वरारोहे	= oh, curvaceous lady	वर आनने	= oh, one with comely, countenance	पद्म	= lotus, similar in shine
विमलम्	= immaculate one	चारु दर्शनम्	= fairish, eyeful	संकाशम्	
शोक आर्तम्	= mushily, maudlin	न भ्राजति	= not, brightish.	वदनम्	= [your] visage

Oh, lady with a comely countenance, your visage is lotus similar in its shine, besides being immaculate, fairish and eyeful, but oh, curvaceous lady, with such a mushily maudlin of such a face this palace of mine is unbright, thus marry me to brighten everything Thus Ravana spoke to Sita. [3-55-31b, 32a]

एवम् वदति तस्मिन् सा वस्त्र अन्तेन वर अंगना ॥ ३-५५-३२  
पिधाय इन्दु निभम् सीता मंदम् अश्रून् अवर्तयत् ।

तस्मिन्	= by him [Ravana, thus,	वर अंगना	= graceful, lady, she,	इन्दु निभम्	= moon, similar
एवम् वदति	she is spoken	सा सीता	that Sita	पिधाय	= covered [veiled,] Sita
मुखम्	= face]	वस्त्र अन्तेन	= cloth, with fringe		
अश्रून्	= slowly [stiflingly,]				
अश्रूणि	tears, dispelled.				
मन्दम्					
अवर्तयत्					

While Ravana is speaking to her in this way that graceful lady Sita veiled her moonier face with fringe of her sari, and stiflingly dispelled tears on that mooniest face behind her half-veil. [3-55-32b, 33a]

ध्यायन्तीम् ताम् इव अस्वस्थाम् सीताम् चिन्ता हत प्रभाम् ॥ ३-५५-३३  
उवाच वचनम् वीरो रावणो रजनी चरः ।

वीरः	= valorous - resolute one [or paapaH = sinner]	रजनी चरः	= night, walker, Ravana	ध्यायन्तीम्	= meditating [appearing
		रावणः		इव	to be pondering over,] as if - she appeared

अस्वस्थाम् = disconcerted  
 अन्  
 वस्थाम्  
 वचनम् = words, said.  
 उवाच

चिन्ता हत = by anguish, marred,  
 प्रभाम् brilliance

ताम् = to her, to Sita  
 सीताम्

To her who is disconcerted and whose anguish marred her brilliance and who is appearing as though pondering over the question of her submittal to Ravana, or otherwise, although she is meditating, to such a Sita Ravana the nightwalker said these words. [3-55-33b, 34a]

She allowed him to prattle whatever he wished, but when it is aimed at her face, she had to veil it customarily to conceal the flood of sobbing tears, aversely. But Ravana, being a leech of lechery, amusedly thinks that she is bashful, thus silent, and because silence is half-agreeing, thus he furthers his leeching.

अलम् व्रीडेन वैदेहि धर्म लोप कृतेन ते ॥ ३-५५-३४  
 आर्षो अयम् देवि निष्पन्दो यः त्वाम् अभिगमिष्यति ।

वैदेहि	= oh, Vaidehi	धर्म ते लोप = for scriptural canons, कृतेन by you, detrimental, caused by	व्रीडेन = embarrassment
अलम्	= enough	यः त्वाम् = which, to you, ap- अभिगमिष्यति proaching [queen- hood]	अयम् = that
देवि	= oh, empress	निष्पन्दः = compatible	ओर् दैव = godly, connection, or- निष्पन्दः dinance]
आर्षः	= [absolutely] tradi- tional.		

Oh, Vaidehi, enough is this embarrassment of yours presuming that your consorting with me is detrimental to scriptural canons, oh, empress, what that is approaching you in the form of queen-hood is absolutely compatible with the tradition.

Or

Oh, Vaidehi, enough is this embarrassment of yours presuming that your consorting with me is detrimental to scriptural canons, what that is approaching you in the mode of queen-hood is ordained by gods and it is absolutely traditional. [3-55-34b, 35a]

dhvani/innuendo: Enough is this embarrassment अलम् व्रीडेन in the matter of erved and servant.. अयम् दैव निष्पन्दः for this is preordained by gods... आर्षः age old, traditional, and perennial... त्वाम् अभिगमिष्यति the same erved and servant relation is now approaching you... in this incarnation and nothing new about it, for this is preordained by gods, age old, perennial, and traditional, thus enough with your embarrassment... and accept me as your devotee... Maheshvara Tiirtha.

Much is commented on this verse and this verse itself is held controversial as the meaning for निष्यन्दः as connection... is said to be ill defined. Further, some versions use differently as shown above. It is said that yet another ancient mms of Raamayana contains the same verse as: अलम् ब्रीडेन वैदेहि धर्म ताप कृतेन च। हर्षो अयम् देवि विस्पष्टो यः त्वाम् उपगमिष्यति॥ where the first foot is almost the same and the second foot: हर्षो अयम् देवि विस्पष्टो यः त्वाम् उपगमिष्यति which means देवि oh, lady यः हर्षः which pleasure you are going to get with your queen-hood त्वाम् उपगमिष्यति to you approaching in the mode of queen-hood अयम् हर्षः विस्पष्टः that pleasure is evident...

Oh, Lady, which pleasure you are going to get as a queen, for that queen-hood is fast approaching you, that pleasure is evident... why then you presume that marrying me is anti-canonical, and thus be ashamed... so said Ravana with a kind of epicurean philosophy.

A woman who marries twice is called पुनर्भूः and these are of three kinds. And then there is another type called स्वैरिणि। The first category are the women who leave off their first husbands and get married to another, thus become the first पुनर्भूः and the स्वैरिणि is the kind of women who will not care customs but follow their own course of alliances. पर पूर्वाः स्त्रियः त्वत् अन्याः सप्त प्रोक्ता स्वयम्भुवा। पुनर्भूः त्रिविधा तासाम् तु स्वैरिणी चतुर् विधा ॥ नारद Then Ravana is supposed to have argued with Sita you become a पुनर्भूः or choose whatever kind of scriptural statement about the rules of remarriages, but marry me - Govindaraja.

There is another kind of Indian marriage called राक्षस विवाह loosely: demonical marriage... i.e., abducting a girl with her consent and marrying secretly. But this way of राक्षस विवाह marriage through abduction... is admissible only to unmarried girls but not to the married women. Hence, the scriptural canons again cannot be satisfied. Therefore Ravana is said to have stated all this as an eyewash due to his तमो गुण प्राधान्यतुपुद contrivance of scripture with his stolidity of mind... Maheshvara Tirtha

If Ravana is stupid enough to distort scriptures how then can his - devotee-goddess relation - with Sita can be established... is the question of Raama Tilaka. Thus, it is concluded that Ravana advances are only with a lecherous intent, contrary to what Maheshvara Tiirtha tried to establish Ravana as a devotee... Tilaka.

In spite of all these debates and counter-debates of commentators - Ravana remained as a devotee of Sita, namely Goddess Lakshmi, legendarily.

एतौ पादौ मया स्निग्धौ शिरोभिः परिपीडितौ ॥ ३-५५-३५  
प्रसादम् कुरु मे क्षिप्रम् वश्यो दासो अहम् अस्मि ते ।

एतौ स्निग्धौ पादौ	= these two, delicate, feet [of yours]	मया शिरोभिः परिपीडितौ	= by me, with [ten] heads, let let hem be massaged - let them be touched	क्षिप्रम् प्रसादम् कुरु	= readily, favour, you do
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अहम् ते = I, to you, under control	दासः अस्मि = servant, I am.
वश्यः - subordinate	

Let these two feet of yours be massaged by my ten heads, do me favour readily, for I am your subordinate and servant. [3-55-35b. 36a]

इमाः शून्या मया वाचः शुष्यमाणेन भाषिताः ॥ ३-५५-३६  
न च अपि रावणः काञ्चित् मूर्ध्ना स्त्रीम् प्रणमेतः ।

शुष्यमाणेन = being emptied [becoming hollow-hearted by lust]	मया इमाः = by me, these	शून्याः वाचः = hollow, words, spoken भाषिताः
रावणः = Ravana, whomsoever, काञ्चित् to lady स्त्रीम्	मूर्ध्ना न च = headlong, not [never,] अपि प्रणमेत also, even, supplicate, ह indeed.	

I with a lustful hollow-heart spoke all these hollow words that are unbecfitting to my stature, indeed, Ravana will never supplicate headlong to whosoever woman. [3-55-36b, 36c]

Here the expression शून्याः is held inconvenient to derive proper meaning and another ancient mms is said to have this as: न इमाः शून्याः कृथा वाचः शुष्यमाणेन भाषिताः where the wordage is शुष्यमानेन emptied by lust... इमाः वाचः these words... शून्याः empty... न कृथा do not make them... Nullified by lust I spoke all these words... and you, on taking them as mere nullities, pray, do not nullify my lovelorn words... Tiirtha calls this as रसाभास desiring an undesirous woman of others, by hook or by crook.

एवम् उक्त्वा दशग्रीवो मैथिलीम् जनक आत्मजाम् ।  
कृत अन्त वशम् आपन्नो मम इयम् इति मन्यते ॥ ३-५५-३७

दशग्रीवः = Decahedral Ravana	जनक आत्मजाम् = Janaka, daughter, to मैथिलीम् Maithili	एवम् उक्त्वा = thus, having said
कृतान्त वशम् = Terminator, sway, on आपन्नः getting	इयम् मम = she is, mine	इति मन्यते = thus, he deemed.

That Decahedral Ravana on speaking thus to Maithili, who is the daughter of Janaka, deemed that he is mine, as he has gone under the sway of the Terminator. [3-55-37]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचपंचाशः सर्गः ॥

Thus completes 55<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 56 Sarga 56 - षट्पचाशः सर्ग

## Seetaa Reprimands Ravana

Introduction -

Sita reprimands Ravana in saying that her unswerving devotion to Raama will not permit her to be dominated by anyone. She gives word-by-word replies to all that is prattled by Ravana in earlier chapter. A discussion about Sita stance and stability is given in the endnote of this chapter.

सा तथा उक्ता तु वैदेही निर्भया शोक कर्षिता ।  
तृणम् अन्तरतः कृत्वा रावणम् प्रति अभाषत ॥ ३-५६-१

तथा उक्ता	= in that way, she who is addressed	शोक कर्षिता	= by anguish, haggard	सा वैदेही तु	= she, Vaidehi, on her part
निर्भया	= without, fear [boldly]	तृणम्	= straw-blade, in between, on making	रावणम्	= to Ravana
प्रति अभाषत	= counter, spoke - castigated.	अन्तरतः	[placing]		

She that Vaidehi who is haggard by anguish boldly spoke to Ravana when he addressed her in that way, duly placing a blade of straw in between herself and Ravana. [3-56-1]

The place of conversation is a speckles palace and then where from a blade of straw is available to Sita to place in between them - is the question. It is adjusted by saying that a straw blade stuck to her sari, which she removed and placed in between. Has she searched whole of sari, inch by inch, for a blade of straw that too to talk to a debased character - is its counter-question. Anyway she treated Ravana just as a worthless straw - is another viewpoint. Either way, husband-devout wives do not chat with the other males without making an improvised screen in between, may it be a half-veil, a door, or any other item that prevent the vilely ogles of others.

She is also said to be talking boldly... where this boldness is the derivative of her self-assured husband-devoutness. When this boldness is there why she is emaciated through sadness - is the collateral question. For this, it is said that her wailing is not for herself, but for her separation from Raama, coupled with her thinking about Raama miseries in forest, besides, due to the ambiguity about Lakshmana meeting with Raama or otherwise.

Tilaka says, Sita is aware of the curse of Ravana that his heads get splintered into pieces if he makes advances to any female without her consent, hence Sita is talking fearlessly. And if Ravana tries to make any further advances, Sita is ready to disappear, as is the practice with gods, or to become an untouchable entity, like a hologram... But this is negated, taking Sita as a human level entity rather than an incarnation, saying that human Sita is unaware of Ravana himself, thus her becoming aware of his curse is untenable... Maybe, Goddess Lakshmi or Maya Sita is aware of that curse of Ravana.

राजा दशरथो नाम धर्म सेतुः इव अचलः ।  
सत्य सन्धः परिज्ञातो यस्य पुत्रः स राघवः ॥ ३-५६-२

दशरथः नाम	= Dasharatha, known as,	अचलः	= unwavering [resolute]	धर्म सेतुः इव	= for righteousness,
राजा	king				rampart, like
सत्य सन्धः	= forthrightness, he	परिज्ञातः	= overly, known [well renowned one]	सः राघवः	= he that, Raghava - Raama
	abide by				
यस्य पुत्रः	= whose, son	सः पतिः मम	= such a Raghava, husband, of mine.]		

He whose son is Raghava, is a resolute king known as Dasharatha. That king is a kingly rampart for righteousness, a kingpin abiding in forthrightness and thereby his kingliness is well renowned in all worlds, and my husband Raama is such a king son. [3-56-2]

The word used सेतु also means a bridge apart from a rampart. Thus Dasharatha is not only a rampart a defensive wall with a broad top and usu. a stone parapet... for the defence of धर्म from its mismanagement, but he is also the bridge between अ धर्म and धर्म। Thus this bridge called Dasharatha enables anyone to crossover it towards धर्म। That bridge called Dasharatha allowed Raama to cross and to reach forests for the annihilation of demons.

Therefore, Sita is saying being such a righteous king daughter-in-law, I cannot bring blemish to my in-laws, or to their dynasty in surrendering to you... furthermore, my husband is the one from such a dynasty who never tolerates unrighteousness...

And by taking the name of Dasharatha, where दश रथ ten way charioteer, or charioteer of ten chariots... she is explaining my father-in-law chariots his one chariot in ten ways, whereas you can steer only one in one way, called lust... my father-in-law chariots ten chariots in a single instance, whereas you can handle only one, at

any given time besides being dependent on the capability of auto-propelling Pushpaka aircraft, rather than on your own steersman capability...

रामो नाम स धर्मात्मा त्रिषु लोकेषु विश्रुतः ।

दीर्घ बाहुः विशालाक्षो दैवतम् स पतिः मम ॥ ३-५६-३

यस्य दशरस्य पुत्रः	= which, Dasharatha, son is] who is	त्रिषु लोकेषु विश्रुतः	= in three, worlds, highly, renowned	दीर्घ बाहुः	= lengthy, armed one [having ambidexterity]
विशाल अक्षः	= wide, eyed [eagle-eyed, having perspicacity]	रामः नाम	= Raama, known as	सः धर्म आत्मा	= he, virtue-souled one
मम पतिः	= my, husband and	दैवतम्	= [my] godlike.]		

Such a Dasharatha son who is virtue-souled one, who is highly renowned in all the three worlds for his ambidexterity and perspicacity, and who is known as Raama is my husband and a god to me. [3-56-3]

Annex: And he is named as Raama because he causes rejoice in one and all, thus he is well renowned in all worlds, unlike you who are named as Ravana, meaning that the one who makes one and all rueful... thus you are also well renowned in the worlds, but by your notoriety. On the other hand Raama is virtue-souled, unlike you a virtueless, meritless and lawless knave... and his ambidexterity contrasts with your guile-handedness, while his perceptiveness with your purblindness of the proximate problem of yours... such a husband wife as I am, how do you think that I on my own get estranged from such a godlike husband of mine, unrighteously...

इक्ष्वाकूणाम् कुले जातः सिंह स्कन्धो महाद्युतिः ।

लक्ष्मणेन सह भ्रात्रा यः ते प्राणान् हरिष्यति ॥ ३-५६-४

इक्ष्वाकूणाम् कुले जातः	= in Ikshvaku, dynasty, born in	सिंह स्कन्धः	= lion, shoulders	महा द्युतिः	= great, resplendent one
भ्रात्रा लक्ष्मणेन सह	= brother, with Lakshmana, along with	यः ते प्राणान् हरिष्यति	= who, your, lives, will take away.		

He who took birth in Ikshvaku dynasty is a great-resplendent one with his shoulders like those of a lion, and who comes here along with similarly lion-shouldered and nearly great-resplendent brother of his, namely Lakshmana, to take your lives away. Such Raama is my husband. [3-56-4]

Annex: Ravana asked Sita at 3-55-21 what can you achieve with that dethroned, hapless, seer, vagrant Raama and who is short-lived, for after all, he is a human with littlest vitality? Thus belittling Raama possessions in the shape of palaces, riches and kingdoms. For that Sita is now saying that Raama does not possess



anything, but the whole world is possessed of him. सह लक्ष्मण स ह लक्ष्मण चिह्ना नाम्नो सह लक्ष्मी के सौमित्रौ सा रस स्त्रियाम् Supreme Person possession is the eternal opulence of the Universe... पर ब्रह्म मन्त्रणयो one achievable by constant meditation upon Him alone... To such Raama now adjoined is Lakshmana, the personified prosperity. As such, that Supreme Splendour has taken incarnation as Raama because of the curse of Anaranya. Thus, Sita took the name of Ikshvaku dynasty.

The curse of Anaranya: Anaranya is the ancestor of Raama in Ikshvaku dynasty. His son is Haryashva, a grandparent of Raama. When Ravana subjugated Anaranya, dying Anaranya curses Ravana to die at the hands of his great-grandson Raama in later generations.

Such Ikshvaku will now come along with prosperous Lakshmana not only to belittle your opulence of falsity, but also to terminate such a vainglorious mischief... thus foxlike creatures like you cannot dare a lion, for he is lion-shouldered... and because you foxed Raama you are still alive, otherwise... - continuation with next verse.

प्रत्यक्षम् यदि अहम् तस्य त्वया स्याम् धर्षिता बलात् ।  
शयिता त्वम् हतः संख्ये जनस्थाने यथा खरः ॥ ३-५६-५

अहम् त्वया	= I am, by you	तस्य	= in his [Raama,] pres-	बलात्	= forcibly
धर्षिता	= humiliated, had I	प्रत्यक्षम्	ence	जन स्थाने	= in Janasthaana, Khara,
स्याम् यदि	been, if	त्वम्	= you	खरः यथा	as with
संख्ये हतः	= in combat, killed,				
शयिता	you would have been				
	sprawling [on earth.]				

Had I been forcibly humiliated by you in the presence of Raama, you too would have been killed by Raama in combat and by now you too would be sprawling on earth, as with Khara in Janasthaana, but you foxed him. However, such Raama is my husband. [3-56-5]

य एते राक्षसाः प्रोक्ता घोर रूपा महाबलाः ।  
राघवे निर्विषाः सर्वे सुपर्णे पन्नगा यथा ॥ ३-५६-६

घोर रूपा	= with ghastly, forms	महाबलाः	= gruellingly powerful	यः ये	= which
एते	= all these	राक्षसाः	= demons, said to be -	सर्वे	= all of them
सुपर्णे	= with respect to	प्रोक्ता	available with you	राघवे	= with regard to
	Garuda, the Divine	पन्नगा यथा	= snakes, as with		Raghava
	Eagle				

निर् विषाः = devoid of, poison - futile.  
tile.

Those demons who are spoken of you to be with ghastly forms and gruelling power, they all will become formless and powerless in face of Raghava, as with all snakes becoming non-poisonous earthworms in the face of Garuda, the Divine Eagle. Such Raama is my husband. [3-56-6]

Annex: You said that you have millions and millions of ghastly demons... but where are they, in the backyard of your house and behind your back? None has surfaced so far to confront my husband, for they are nothing but your kitchenware... and thus you are a गेहे शूरः a champion in your own home... a paper tiger... boastful of your paper-thin-tigerish-ness before me, a solitary woman... thus you and your forces will be rendered ineffectual the minute you confront my husband...

तस्य ज्या विप्रमुक्ताः ते शराः कांचन भूषणाः ।  
शरीरम् विधमिष्यन्ति गंगा कूलम् इव उर्मयः ॥ ३-५६-७

तस्य	= his - Raama	ज्या	= from bowstring	वि प्र मुक्ताः	= verily [directly,] unswervingly, unloosened
कांचन	= in gold, decorated	शराः	= arrows	उर्मयः	= waves
भूषणाः	[gilded]	ते शरीरम्	= your, body	विधमिष्यन्ति	= utterly, wallop.
गन्गा कूलम्	= River Ganga, river-banks, as with				

Those gilded arrows of Raama unloosened directly and unswervingly from his bowstring will utterly batter your body, as the waves of River Ganga will be battering that river riverbanks. Such Raama is my husband. [3-56-7]

Annex: What if Raama is dethroned or enthroned? He is not a hapless person as observed by you, but he solitarily depends upon his self-confidence and a pair of skilful arms

असुरैः वा सुरैः वा त्वम् यदि अवध्यो असि रावण ।  
उत्पाद्य सुमहत् वैरम् जीवन् तस्य न मोक्ष्यसे ॥ ३-५६-८

रावण	= oh, Ravana	त्वम्	= you	असुरैः वा	= by demons, or, by gods, either
अवध्यः	= not, killable	असि यदि	= you are, [even] if	सु महत्	= very, great, animosity, on generating - hatching
जीवन्	= in aliveness	तस्य न	= by him [from Raama,] not, set free.	वैरम्	
		मोक्ष्यसे		उत्पाद्य	

Even if you are unkillable either by gods or by demons, you Ravana, you will not be disenthralled by Raama while you are alive, for you hatched a very great animosity in him against you. [3-56-8]

Annex: Maybe god or demons or others, other than humans, cannot kill you... why the humans were slighted by you as your killing agents at the time of your seeking boons from Brahma, or at least at the time of my abduction why humans are disregarded... hence, that heedlessness alone becomes the very cause for your self-ruination...

स ते जीवित शेषस्य राघवो अन्त करो बली ।  
पशोः यूप गतस्य इव जीवितम् तव दुर्लभम् ॥ ३-५६-९

बली सः = mighty one, he, that राघवः Raghava यूप गतस्य = stake [of sacrifice,] on पशोः इव going [fastened to,] animal, as with	ते जीवित = your, life, vestige of शेषस्य तव = your, life, not, retriev- जीवितम् able. दुर् लभम्	अन्त करः = end, maker [termina- tor]
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That mighty Raama will become the terminator of the vestige of your life, and as with an animal fastened to the stake of sacrifice your life too will become irretrievable. [3-56-9]

Annex: Even the beasts like cattle and goats when herded towards a slaughterhouse they will be apprehensively fearsome and walk closely and snugly, for they know not what will become of them... and for your part, your intellect is far too low than that of a beastie bovine... and you say vaingloriously that everything in every world fears you... firstly you fear for yourself as an animal tied to a stake...

Raama life itself is यज्ञ a sacrificial ritual... his actions are ritualistic performances... in which he sacrifices अ धर्म for the sake of धर्म even by sacrificing his own comforts... and you said of him as a vagrant... yes, his यज्ञ is to be performed not by sitting in some hall of ritual, but meandering vagrantly... because entire earth is his hall of ritual... and now, you as a sacrificial beast are fastened to the stake of sacrifice by a rope called Sita, and you be ready awaiting for your slaughter in that राम यज्ञ

यदि पश्येत् स रामः त्वाम् रोष दीप्तेन चक्षुषा ।  
रक्षः त्वम् अद्य निर्दग्धो यथा रुद्रेण मन्मथः ॥ ३-५६-१०

रक्षः = oh, demon	सः रामः = he, that Raama	रोष दीप्तेन = rancour, torched, with चक्षुषा eyes
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त्वाम् पश्येत् यदि	= at you, he sees, if	अद्य	= now	सद्यः	= promptly]
त्वम् निर्दग्ध	= you, completely burnt down	रुद्रेण मन्मथः यथा	= by Rudra [the Furious Shiva,] Love-god, as with.		

If he that Raama glances you with his rancour-torched eyes, you demon, you will be completely burnt down now itself, as with Love-god burnt down by Furious Shiva. [3-56-10]

Annex: exacting eroticism is an inexcusable impasse... did you not learn this lesson from the legend of your iSTa daiva most cherished god... God Shiva, who burnt down the Love-god... and if there is any thinly separated state between love and lust, how then will you be unburnt by the furious glances of Raama for your lustfulness...

यः चन्द्रम् नभसो भूमौ पातयेन् नाशयेत् वा ।  
सागरम् शोषयेत् वा अपि स सीताम् मोचयेत् इह ॥ ३-५६-११

यः	= who - which Raama	चन्द्रम्	= moon, from sky	भूमौ	= on earth, hurls down
वा	= or else	नभसः		पातयेन्	
		नाशयेत्	= extirpates [if need be]	सागरम्	= ocean, desiccates, or,
				शोषयेत् वा	even
				अपि	
सः इह	= he that Raama, from				
सीताम्	here, Sita, rescues.				
मोचयेत्					

He that Raama who hurls down the moon from skies onto earth, or else extirpates it if need be, or even desiccates an ocean, he alone rescues Sita from here. [3-56-11]

Annex: You need not sit back gleefully thinking that none can cross over an ocean and come thither, presuming that a hundred-yojana ocean roundly enshrouds this Lanka... Raama can dehydrate any ocean of any size in its entirety... thus he just walk on its sands in commissioning his mission...

गत आयुः त्वम् गत श्रीकः गत सत्त्वो गत इन्द्रियः ।  
लंका वैधव्य संयुक्ता त्वत् कृतेन भविष्यति ॥ ३-५६-१२

त्वम्	= you	गत आयुः	= with gone, livability	गत श्रीकः	= with gone, prosperity
गत सत्त्वः	= with gone, vivacity	गत इन्द्रियः	= with gone, senses [faculty]	त्वत् कृतेन	= by your, deed done - by the deed you have done in abducting me

लन्का वैधव्य = Lanka, with wid-  
 सम्युक्ता = owhood, enjoined  
 भविष्यति [widowed,] it will be  
 [Lanka will become a  
 widow.]

Gone is your liveability, gone is your prosperity, gone is your vivacity, and gone is your faculty. Thus Lanka is widowed by a single deed of yours. [3-56-12]

Annex: as such, you yourself cannot be on the throne of Lanka since her widowhood is admonished by your single act of touching other man wife that is me, and in abducting me... wherewith you daydream and daresay to me you rule over this very great empire of Lanka as empress of Lanka...

न ते पापम् इदम् कर्म सुख उदर्कम् भविष्यति ।  
 या अहम् नीता विना भावम् पति पार्श्वत् त्वया वनात् ॥ ३-५६-१३

ते इदम् = your, this, diabolic, पापम् कर्म deed	सुख उदर्कम् = happiness, for ulti- mate fruition	न भविष्यति = not, it will be [yields]
या = by which [deed]	अहम् = I am	त्वया वनात् = by you, from forest
पति पार्श्वत् = husband, from the side of	विनाभावम् = separation	नीता = dragged into [sepa- rated.]

In forest you have separated me from the propinquity of my husband, which diabolic deed of yours will not result in any ultimate happiness for you. [3-56-13]

Annex: you said to me, of what use is your thinking conversely about that long-lost Raama... what else am I to do, for I am diabolically dragged away from him by you, as such I am, I am now contemplating upon that Raama alone to come here to handover a fruit of unhappiness to you as a barter for my release...

स हि देवर - दैवत - संयुक्तो मम भर्ता महाद्युतिः ।  
 निर्भयो वीर्यम् आश्रित्य शून्ये वसति दण्डके ॥ ३-५६-१४

महाद्युतिः = great-resplendent one, मम भर्ता my, husband	सः = he that Raama	वीर्यम् = [his own] valour, hing- आश्रित्य ing on to
निर् भयः = without, fear [bravely]	देवर दैवत = brother-in-law [or, सम्युक्तः God,] joined by [in tandem]	शून्ये दण्डके = empty [eremital,] in वसति हि Dandaka, still residing
हि = in fact.		

In fact, that great-resplendent husband of mine, Raama, is still residing in the eremital Dandaka forest, bravely hinging on to his own valour, in tandem only with my brother-in-law. [3-56-14]

Annex: you said that you do not envisage him who can lead me back with his valour... but my husband is still there in Dandaka along with his brother, both in tandem only with God Almighty, whose biting bravery and venomous valour are yet to be tasted by you... and if you too are brave enough, confront him to know whether I am winnable or otherwise...

स ते वीर्यम् दर्पम् बलम् उत्सेकम् च तथा विधम् ।  
अपनेष्यति गात्रेभ्यः शर वर्षेण संयुगे ॥ ३-५६-१५

सः	= he - my husband Raama	संयुगे शर = in combat, arrow, by वर्षेण storms of	ते गात्रेभ्यः = your, from limbs
दर्पम् बलम्	= insolence, arrogance,	तथा विधम् = in that, way	उत्सेकम् = impudence
वीर्यम्	puissance		
अप नेष्यति	= to side, leads - expels.		

With storms of his arrows in a given combat my husband will dislodge arrogance, insolence, puissance, like that impudence from every limb of yours. [3-56-15]

Annex: for yours is only bodily might as you have said I behold none matchable to my vitality... and no spiritual or ethical, or whatsoever merits abide in you... thus, should you confront an ethical and scrupulous combatant, vanished are your bodily vanities...

यदा विनाशो भूतानाम् दृश्यते काल चोदितः ।  
तदा कार्ये प्रमाद्यन्ति नराः काल वशम् गताः ॥ ३-५६-१६

भूतानाम्	= for birthed beings	यदा काल = as [and when,] time, चोदितः actuated, ruination, विनाशः manifests दृश्यते	तदा नराः = then, humans [created काल वशम् beings,] Time, under गताः control, having gone in
कार्ये	= in actions [behaviour,]		
प्रमाद्यन्ति	endangers [places themselves.]		

As and when ruination of created beings manifests actuated by Time, then all of them will place their behaviour in endangerment, as they have gone under the control of End-Time. [3-56-16]

Annex: you said to me that by your damnable dwelling in forests, bygone is your bad-luck which you misdealt in bygone times... and I agree for that assertion of yours as my damnable bad-luck is nearing its completion, but your damnable, ill-lucky, self-ruinous time as started, and hence you are placing your be-

haviour in endangerment, by this quirkish act of abducting me...

माम् प्रधृष्य स ते कालः प्राप्तो अयम् रक्षस अधम ।  
आत्मनो राक्षसानाम् च वधाय अन्तः पुरस्य च ॥ ३-५६-१७

रक्षस अधम	= oh, demon, basely	माम् प्रधृष्य	= me, on molesting	आत्मनः	= for yourself
राक्षसानाम्	= for [all] demons, also	अन्तः पुरस्य	= for interior [Queen,]	वधाय	= for devastation
च		च	Chambers, also	ते प्राप्तः	= to you, bechanced.
अयम्	= this	सः कालः	= that, time - [end time]		

This is that time which has bechanced on you owing to your molesting me, you basely demon, by which time-factor yourself, all of your demons, and even all of your queens in the Chambers of Queens will be devastated. [3-56-17]

Annex: You said that I will become an empress among all females you brought. I need not become an empress for the countless females of finest fabric you amassed... Because all those females have yielded themselves to you, and they are going to be devastated and evanished along with their Chambers of Queens, which chambers you endowed to them as gifts. But Raama will rescue others who are still captivated yet reticent. Where is the question of my becoming an empress of dead souls?

न शक्या यज्ञ मध्यस्था वेदिः सुक् भाण्ड मण्डिता ।  
द्विजाति मन्त्र संपूता चण्डालेन अवमर्दितुम् ॥ ३-५६-१८

यज्ञ मध्यस्था	= ritual [hall,] amidst	सुक् भाण्ड	= oblatinal, vessels,	द्विजाति मन्त्र	= by Brahman [Vedic,]
		मण्डिता	surrounded with	सम्पूता च	hymns, sanctified by,
वेदिः	= Fire-altar	चण्डालेन	= by profaner, to heavily	न शक्या	= not, possible.
		अव मर्दितुम्	tread on		

It is impossible for a profaner to heavily tread on the Altar of Fire amidst a Ritual Hall surrounded by oblatinal vessels, further sanctified by Vedic hymns. [3-56-18]

Annex: Liken me to that Altar of Fire, centrally located in the ritual hall of Raama, namely the whole earth, and liken the oblatinal receptacles to nature bounties like lakes, rivers, mountains, trees, and liken the offerings to flowers, fruits, and waters, and liken Vedic sound to the background drone of nature... and every bit of it is sanctified by all the hymns of Veda-s, as all Veda-s glorify them, the components of nature alone... and you profaner... it is impossible for you tread on this Fire Altar, that is me, blasphemously...

This expression चण्डाल् has its own impact. Though this is amplified elsewhere it is reiterated here also. The nomenclature of चण्डाल् is not the present day untouchable outcaste or a pariah etc., because he is also a member and an important functionary in Hindu system of castes. The analogy is between the Vedic-scholar and profaner, [meaning: one who is not initiated into religious rites or any esoteric knowledge...] and between the Altar of Fire and Fire of Pyre, and between the Vedic Ritual and Funeral Rites, both involving Vedic-hymns. A Vedic scholar may perhaps conduct a यज्ञ but he is no authority to conduct अन्त्य क्रिय funerals till its end. At best, a priest function is until the lighting of the pyre, and even perhaps until कपाल मोक्ष breakage of cranium... and from then on it is the function of this चण्डाल् to take care of the corpse consigned to fire and for its complete cremation, since leaving half burnt corpse to vultures and foxes or wolves, is sinning. Thus, if a Vedic scholar conducts जात आदि क्रियाः rites from birth onwards... as an initiator, whereas a चण्डाल् conducts अन्त्य उत्तर क्रियाः rites of death afterwards... as a terminator. Thus, Ravana being a Vedic scholar is now conducting himself as a self-cremator.

तथा अहम् धर्म नित्यस्य धर्म पत्नी दृढ व्रता ।  
त्वया संप्रष्टुम् न शक्या अहम् राक्षसाधम पापिना ॥ ३-५६-१९

राक्षस अधम	= oh, demon, basely	तथा	= likewise - on par with Raama	धर्म नित्यस्य	= in righteousness, one who steadied himself
धर्म पत्नी	= legitimate, wife	दृढ व्रता	= solemnly, pledged [wife]	अहम्	= such as I am
पापिना त्वया सम्प्रष्टुम्	= by a trespasser, by you, to touch	अहम् न शक्या	= I am, not, possible - impossible.		

Likewise, I am the solemnly pledged legitimate wife of one who steadied himself in righteousness, and such as I am, you basely demon, it is impossible for you trespasser to touch me even. [3-56-19]

क्रीडन्ती राज हंसेन पद्म षण्डेषु नित्यशः ।  
हंसी सा तृण षण्डस्थम् कथम् द्रक्षेत मद्गुक्म् ॥ ३-५६-२०

पद्म षण्डेषु	= in lotuses, bunches	नित्यशः	= ever	राज हंसेन	= with majestic, swans, sporting [frolicking]
सा हम्सी	= she, that she-swan	तृण षण्डस्थम्	= grass, abiding in bunch - sneaking in a bunch of grass	मद्गुक्म्	= at water-crow
कथम् द्रक्षेत	= how, leers at.				

How a she-swan ever frolicking with majestic swans in bunches of lotuses can leer at a water-crow sneaking in a bunch of grass? [3-56-20]



इदम् शरीरम् निःसंज्ञम् बन्ध वा घातयस्व वा ।  
 न इदम् शरीरम् रक्ष्यम् मे जीवितम् वा अपि राक्षस ॥ ३-५६-२१  
 न तु शक्यामि उपक्रोशम् पृथिव्याम् धातुम् आत्मनः ।

राक्षस	= oh, demon	निःसंज्ञम्	= less of, feelings [inertial]	इदम्	= this, body
बन्ध	= you trammel	वा	= or	शरीरम्	= vandalise
वा	= or	मे इदम्	= to me, [either] this, body	घातयस्व	= vandalise
रक्ष्यम्	= saveable	न	= not - no need [this life is irreclaimable by me]	जीवितम् वा	= life, or, even
पृथिव्याम्	= on earth	आत्मनः	= for myself	अपि	= but
धातुम् न	= to bear with, not, tolerant I am.			तु	= but
शक्यामि				उपक्रोशम्	= disrepute

Oh, demon, you may either trammel or vandalise this inertial body of mine. I claim neither this body nor life of mine as my own. But I am intolerant to bear with any disrepute on this earth. Thus Sita castigated Ravana. [3-56-21, 22a]

Annex: my father endowed me to Raama bodily in कन्या दान bride betrothal... and I soulfully resigned my soul, let alone my life, unto that Raama by my वर स्वीकार पाणि ग्रहण ॥ marriage... as such I cannot reclaim my body and soul from Raama for placement in other unworthy hands... thereby it is up Raama to win back his wife, or it is up to you to tangle, mangle, and wrangle with these ideas...

Nobility is nobler than life. Hence, it is to be protected even at the cost of one own life... अनेन प्राण परित्यागेन अपि लोक अपवाद परिहरण पूर्वकम् यशः सम्रक्षणीयम् इति सूचितम् - तथा च रघु वंशे कालिदासः - अपि स्व देहात् किम् उत इन्द्रिय अर्थात् यशोधानानम् हि यशो गरीयः - द्रक्

एवम् उक्त्वा तु वैदेही क्रोद्धात् सु परुषम् वचः ॥ ३-५६-२२  
 रावणम् मैथिली तत्र पुनः न उवाच किंचन ।

वैदेही मैथिली	= princess of Videha, Maithili	क्रोद्धात्	= with fury	रावणम्	= to Ravana
एवम्	= in that way	सु परुषम्	= highly, caustic, words, on speaking	तत्र	= therein [that matter]
पुनः किंचन	= further, no more, not, spoke.	वचः उक्त्वा			

Vaidehi on speaking those highly caustic words angrily to Ravana in this way, she that Maithili spoke no more in that matter. [3-56-22b, 23a]

सीताया वचनम् श्रुत्वा परुषम् रोम हर्षणम् || ३-५६-२३  
प्रति उवाच ततः सीताम् भय संदर्शनम् वचः ।

सीतायाः	= Sita	परुषम् रोम	= scathing, hair, raising,	रावणः	= Ravana]
		हर्षणम्	words [censures,] on		
		वचनम्	hearing		
		श्रुत्वा			
ततः	= then	सीताम्	= to Sita	भय	= fear, showing [in-
				सन्दर्शनम्	timidatory,] words
				वचः	[chides]
प्रति उवाच	= in turn, said - retorted.				

On hearing Sita scathing and hair-raising censures, then Ravana retorted with these intimidatory chides.

[3-56-23b, 24a]

शृणु मैथिलि मत् वाक्यम् मासान् द्वादश भामिनि || ३-५६-२४  
कालेन अनेन न अभ्येषि यदि माम् चारु हासिनि ।  
ततः त्वाम् प्रातः आशा अर्थम् सूदाः छेत्स्यन्ति लेशशः || ३-५६-२५

मैथिलि	= oh, Maithili	भामिनि	= oh, lady in anger	मत् वाक्यम्	= my, words, you listen
द्वा दश	= two, ten [twelve,]	चारु हासिनि	= oh, smiley, smiler	शृणु	
मासान्	months is the period			अनेन कालेन	= by that, time
	given to you				
माम् न	= of me, do not, you	ततः	= then	सूदाः	= cooks
अभ्येषि यदि	come nigh, if			लेशशः	= to pieces
त्वाम्	= you	प्रातः आशा	= morning, meal [/		
		अर्थम्	quarters,] for purpose		
			of		
छेत्स्यन्ति	= they slice you.				

Oh, angry lady Maithili, listen to my words. A period of twelve months is given to you. And oh, smiley smiler, if you do not come nigh of me within that period, then the cooks will slice you to pieces for the purpose of a morning meal. [3-56-24b, 25]

dhvani/innuendo: Ravana the devotee is saying: I will wait for a period of twelve months... and if I am न अभ्येषि unblessed... ततः त्वाम् उद्दिश्य then, on your account... प्रातः morning, next morning after twelve month period... आशा अर्थम् for the purpose of crows, eagles and vultures in direction, quarters... सूदाः cooks... माम् छेत्स्यन्ति me, they slice to pieces... मत् आज्ञया इति शेषः by my order, thus ellipted...

I will wait for a period of twelve months... and if I am unblessed even by that time, by my order my cooks will slice me to pieces for the morning meal of vultures in all the directions of compass, as a kind of self-immolation by getting sliced to pieces as I will become unworthy for your grace... Tiirtha.

If one king conquers another and lay seize to queens, a twelve month time is given to the defeated king to regain his captivated queens, by making another round of combat. If the defeated king is unable to do so, or reluctant to do so, the captivated queens of the defeated king automatically belong to the conquering king after twelve months, रज नीत - शान्ति पर्व - ंअह हरत।

इति उक्त्वा परुषम् वाक्यम् रावणः शत्रु रावणः ।  
राक्षसीः च ततः क्रुद्ध इदम् वचनम् अब्रवीत् ॥ ३-५६-२६

शत्रु रावणः रावणः	= [his] enemies, one who make to bewail, such Ravana	इति परुषम् वाक्यम् उक्त्वा	= thus, harsh, words, on saying	ततः क्रुद्ध	= then, infuriated one
राक्षसीः इदम् वचनम् अब्रवीत्	= to [guarding] de- monesses, this, sen- tence, said.				

Thus on saying those harsh words, Ravana, the one who makes his enemies to bewail, and who is now infuriated said this sentence to the guarding demonesses. [3-56-26]

शीघ्रम् एव हि राक्षस्यो विकृता घोर दर्शनाः ।  
दर्पम् अस्या अपनेष्यन्तु मांस शोणित भोजनाः ॥ ३-५६-२७

विकृता घोर दर्शनाः	= gnarled ones, grisly, in mien	मांस शोणित भोजनाः	= meat, blood, eaters of such as you are you	राक्षस्यः	= oh, demonesses
शीघ्रम् एव	= immediately, only	अस्याः दर्पम् अपनेष्यन्तु	= her, pride, you re- move.		

Oh, gnarled demonesses of grisly mien and devourers of meat and blood, you have to indeed remove her pride immediately. [3-56-27]

dhvani/innuendo: Oh, demonesses you now immediately become अ विकृता not, ghastly, not gnarled... दर्पम् विना your pride, without... अस्यात् समीपे in her proximity, in her audience... इष्यध्वम् be servitors...

Oh, demonesses of gnarled grisly mien and devourers of meat and blood, now you immediately become presentable, casting off your gnarled and ghastly appearances... and without your personal pride be in her servitude as servitors in her audience... for she is my Goddess Lakshmi...

वचनात् एव ताः तस्य विकृता घोर दर्शनाः ।  
कृत प्राञ्जलयो भूत्वा मैथिलीम् पर्यवारयन् ॥ ३-५६-२८

विकृता घोर = grotesque, ugly, in appearance	ताः = those	राक्षसी गणाः = demonesses, groups of
तस्य = his [Ravana]	वचनात् एव = by wordds [order of,] only - just by that order	कृत = made, palm-fold, they on becoming - obedient
मैथिलीम् = around Maithili, encircled.		

Just by that order of Ravana those demonesses of grotesque and ugly appearance have obediently made palm-fold to him and encircled Maithili. [3-56-28]

स ताः प्रोवाच राजा तु रावणो घोर दर्शनाः ।  
प्रचाल्य चरण उत्कर्षैः दारयन् इव मेदिनीम् ॥ ३-५६-२९

राजा सः = who is king, he, that	चरण उत्कर्षैः = with feet, stamping	मेदिनीम् = earth, made to shatter
रावणः तु = Ravana, on his part		प्रचाल्य
दारयन् इव = to cleave [earth,] as though	ताः घोर दर्शनाः = to them, to ghastly demonesses, in look	प्र उवाच = clearly, said.

That king Ravana paced in an earth-shattering manner as though to cleave it and clearly said this to those demonesses with ghastly look. [3-56-29]

अशोक वनिका मध्ये मैथिली नीयताम् इति ।  
तत्र इयम् रक्ष्यताम् गूढम् युष्माभिः परिवारिता ॥ ३-५६-३०

इयम् = this]	मैथिली = Maithili	अशोक = Ashoka, gardens, centre of
नीयताम् = she is to be led - taken away	तत्र इयम् = there, she	युष्माभिः = by you all, by blockading
गूढम् = stealthily, guarded	इति = thus he said to them.	परिवारिता

Let this Maithili be taken to the centre of Ashoka gardens, where you all shall blockade and guard her stealthily. [3-56-30]

तत्र एनाम् तर्जनैः घोरैः पुनः सांत्वैः च मैथिलीम् ।  
आनयध्वम् वशम् सर्वा वन्याम् गज वधूम् इव ॥ ३-५६-३१

तत्र	= there	सर्वाः	= all of you	एनाम्	= at her, at Maithili
घोरैः	= with dreadful [admonitions]	तर्जनैः	= [pointing the] forefingers, [threateningly]	मैथिलीम्	
वन्याम् गज	= in forest [wild,]	वशम्	= under control, you	पुनः सान्त्वैः	= again, imploringly
वधूम् इव	elephant, bride [she-elephant,] as with	आनयध्वम्	shall bring her.	च	[speaking,] also

You threaten her with dreadful admonitions and again speaking imploringly you all have to bring her under control, as a wild she-elephant of age will be brought under control. [3-56-31]

Annex: Ravana the devotee the caution is: विना तर्जनिः without threats, tame her or तर्जनैः विना घोरैः where विना without... is ellipted by commentators and said threats without dreadfulness...

You as demons are already habituated to threat sages and saints till their death... but, mind it... just threaten Maithili till threat-tolerability... do not overdo it, lest she may die of threats... again brainwash her with good words of me and my generosity... if Maithili is dead at your hands deem that you and your families are effaced... for I cherish Maithili to live...

इति प्रति समादिष्टा राक्षस्यो रावणेन ताः ।  
 अशोक वनिकाम् जग्मुः मैथिलीम् परिगृह्य तु ॥ ३-५६-३२  
 सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृताम् - यद्वा -  
 सर्व काम फलैः वृक्षैः नाना पुष्प फलैः वृताम् ।  
 सर्व काल मदैः च अपि द्विजैः समुपसेविताम् ॥ ३-५६-३३

रावणेन इति	= by Ravana, in this way	प्रति सम्	= towards, clearly, ordered - demonesses who are ordered	ताः राक्षस्याः	= those, demonesses
मैथिलीम्	= Maithili, on taking, on their part	सर्व काम	= to every, savour, having fruits	नाना पुष्प	= having diverse, flowers, fruits
परिगृह्य तु		फलैः		फलैः	
वृक्षैः	= with such - trees	वृताम्	= surrounded with	सर्व काल	= at all, time, lusty, by
सम् उप	= highly adored	अशोक	= to Ashoka, gardens, they went.	मदैः द्विजैः	birds
सेविताम्		वनिकाम्			
		जग्मुः			

When Ravana has clearly ordered, those demonesses on their part took Maithili to Ashoka garden. That Ashoka gardens are surrounded with trees that yield fruits to every savour, and now they are diversely flowered and fruited. Further, those gardens are highly adored by all-time lusty birds. [3-56-32, 33]

सा तु शोक परीत अंगी मैथिली जनकात्मजा ।  
राक्षसी वशम् आपन्ना व्याघ्रीणाम् हरिणी यथा ॥ ३-५६-३४

शोक परीत = with anguish, coverall, अन्गी body हरिणी = she-deer, to tigresses, व्याघ्रीणाम् as good as यथा	जनक = Janaka, daughter आत्मजा राक्षसी = demonesses, control- वशम् ling, obtained. आपन्ना	सा मैथिली तु = she, that Maithili, on her part
---	--	---

But she that Janaka daughter Maithili whose body is with a coverall of anguish, further on obtaining the control of demonesses, she is as good as a she-deer under the coverall of tigresses. [3-56-34]

शोकेन महता ग्रस्ता मैथिली जनकात्मजा ।  
न शर्म लभते भीरुः पाश बद्धा मृगी यथा ॥ ३-५६-३५

महता शोकेन = by utmost, agony, con- ग्रस्ता sumed by	भीरुः = timorous one - Sita / she-deer	जनक = Janaka, daughter, आत्मजा Maithili मैथिली
पाश बद्धा = tether, bound, she- मृगी यथा deer, as with	शर्म न लभते = placidity, not, ob- tained.	

Maithili, the daughter of Janaka, who is already consumed by utmost agony has not obtained any placidity now as with a she-deer bound by tether - where timorousness is common to both. [3-56-35]

न विन्दते तत्र तु शर्म मैथिलीविरूप नेत्राभिः अतीव तर्जिता ।  
पतिम् स्मरन्ती दयितम् च देवरम् विचेतना अभूत् भय शोक पीडिता ॥ ३-५६-३६

विरूप = by [demonesses] with नेत्राभिः bizarre, eyes तत्र शर्म न = there [in captivity,] विन्दते peace, not, knows स्मरन्ती = while reminiscing अभूत् = she became.	अतीव = highly, intimidated तर्जिता दयितम् = about dear, husband पतिम् भय शोक = with alarm, with an- पीडिता guish, distraught	मैथिली = Maithili देवरम् च = of brother-in-law Lak- shmana, too विचेतना = with, animation [swooned]
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Maithili knows no peace when the bizarre-eyed demonesses have highly intimidated her, and by shut-seeing those demonesses her reminiscences went over to her dear husband and about her brother-in-law Lakshmana too, and when she felt about the improbability of their coming here, she is distraught with alarm and anguish, and then she swooned. [3-56-36].

An enigma called - Sita

Is Sita really the Goddess Lakshmi? This question is often raised and answered by commentators. Ravana kidnapped umpteen numbers of beautiful women and goddess, but why his dialogues with Sita are given

many shades of meanings by all most all commentators. Is this for proving Ravana as devotee or else to prove that Sita is not a human but Goddess Lakshmi - is the collateral objection. Apparently, Sita is behaving like a normal woman but latently her speeches, verbiage, or the words put by Valmiki on her tongue, indicate that she is an all-powerful enigma... without saying who she is.

If she is an incarnation of Goddess Lakshmi how then can Ravana lift her up and carry this far - is the next dilemma, because Ravana strength becomes useless to lift up Lakshmana who swooned on the battlefield when Ravana used Shakti missile. In Yuddha Kaanda Ch. 59 verse 111 it is said:

हिमवान् मन्दरो मेरोः त्रै लोक्यम् वा सह अमरैः।  
शक्यम् भुजाभ्याम् उद्धर्तुम् न शक्यो भरत अनुजः

Ravana may have lifted Mt. Himavan, Mt. Mandara, Mt. Meru or all the three worlds along with all gods, but he could not lift up Bharata brother Lakshmana with both of his shoulders...

Ravana wanted to distance fiercer Lakshmana from Raama so that Raama intensity of warring lessens. Then an episode of this lifting occurs and Hanuma on seeing this comes to Ravana and hits Ravana with fist, by which Ravana falls distantly with blood effusing from eyes, ears, and mouth. Then Hanuma easily lifts up Lakshmana and takes him to Raama. A man in swoon will not weigh differently to two different lifters. How then Ravana could not lift Lakshmana, which is not at all a great feat to Hanuma? For this the very next verse 112 gives a reply saying that:

even if Lakshmana is hit by Shakti missile of Brahma, he is conscious of himself as an unimaginable entity of God Vishnu, so Ravana could not lift Lakshmana. Whereas Hanuma happened to be a true devotee of God Almighty, he could easily lift Lakshmana...

Then the original topic of Ravana lifting and carrying off Sita comes to fore. She is also another unimaginable entity of Supreme Person. How then can Ravana lift her? For this it is said that Sita allowed herself to be carried off by Ravana as she pledged in the incarnation of Vedavati.

The legend goes on to say that Vedavati is the brainchild of a sage called Kushadhwaja, and he decides to give Vedavati only to Vishnu in marriage. But it is an unfulfilled desire in his lifetime. Then Vedavati starts a rigorous penance to achieve her father wish. When she is at the culmination point of her penance, Ravana passing that way in skyway sees this beautiful lady, nears, and disturbs her penance. Vedavati coming out of her meditation curses Ravana saying that she will reincarnate herself to destroy Ravana and his entire dy-

nasty. Then she causes a yogic fire and immolates herself in it. Ravana took this as prattle by a woman-hermit, dismisses that curse, and conveniently forgets it.

Later, Ravana being an ardent devotee of Shiva, on one day when he enters a lake to get lotuses for his daily worship of Shiva, and finds among lotuses a baby in a lotus. He brings that lotus and the baby to his palace, in all his fondness for children. But his empress Mandodari doubts the arrival of this baby in lotus and recognises that baby as Goddess Lakshmi. They consult their teachers about that baby arrival. Those teachers, priests and pundits advise to get rid of this baby immediately, for she is Vedavati, arrived here only to end Ravana and his dynasty. Then Mandodari orders the servants to carry away this baby in a casket, and bury it.

Empress Mandodari further curses that girl saying: this faithless girl [for Wealth has no faithfulness, and this girl is recognised as Goddess Lakshmi - presiding deity of Wealth,] will thrive only in a house, where the householder has his senses conquered, and who being an emperor lives like a perfect hermit, and who though wealthy and supreme by himself, will care nothing for the riches but view whole of the world and people as his own soul, with an impartial attitude... Mandodari thought that such a person is an impossibility to take birth in this mortal world, and thus presumed this curse to be twisty. But there is King Janaka who has all these attributes. A king without ego, wealthy one living simple, childless but yet does not crave for children, like King Dasharatha. Hence, he is called राजर्षि a saintly king. While King Janaka was about to perform a Vedic ritual, he had to till some piece of land as a ceremonial act to commence that ritual. Then this casket with the baby is touched to the blade at the end of plough-beam and that plough halted. The attendants dug up that area only to find this casket with baby. The childless Janaka takes the baby into his arms and names her as Sita... where Sita in Sanskrit means furrow. This is as per आनन्द रामायण Thus, Goddess Lakshmi became Vedavati and Vedavati became Sita of Raamayana, as such Valmiki calls his Raamayana सीतायाः चरितम् महान्॥ ।

Then another counter objection - it is all correct to say that all पुराणा say that these characters in Raamayana as gods and goddesses, as Vishnu Puraana says राघवत्वे हवत् सीता रुक्मिणी कृष्ण जननी . But does Valmiki say it in his epic? For this it is answered, though it is not said explicitly there are many instances indicating towards this divinity of Sita. Sita asks Fire-god to become cool for Hanuma, when his tail is burnt saying सीतो भव हनुमता and likewise she could have said हतो भव रावण dead you are Ravana... But she does not say so for, because Raama has to undertake that process of elimination of vice called Ravana. As Sita said in Sundara Kanda Ch. 22, verse 20:



अ सन्देशात्तु रामस्य तपसः च अनुपालनात्।  
न त्वाम् कुर्मि दशग्रीव भस्म भस्मार्ह तेजसा ॥

As I have no indication from Raama to burn you down, nor do I wish to waste my ascetic power, therefore I do not burn you to ashes, though you are worthy to become a mound of ash...

न अपहर्तुम् अहम् शक्या त्वया रामस्य धीमतः।  
विधिः तव वध अर्थाय विहितो न अत्र सम्शयः ॥

I am un-seizable for [any] as I am the wife of bold Raama, but it happened so, for you are fated to doom [you could seize me...] undoubtedly...

Again in Yuddha Kanda Brahma in eulogising Raama for eliminating Ravana says in Ch. 117, verse 28: सीता लक्ष्मीः भवान् विष्णुः ॥। Sita is Lakshmi and you are Vishnu... Like this, there are many bits and pieces of information to establish her as an incarnate of Vedavati alias Goddess Lakshmi. Govindaraja.

Then why she and Raama behaved like humans in their wailing, moaning, and bawling is again a secondary query. This is according to लोक रीति लौकिक विधान humanly nature, behaviour in human world... Though this humanly behaviour is not innate trait as Raama says आत्मानम् अहम् मानुषम् मन्ये I for myself confess to be human... Hence this humanly wailing and bawling are due to an adopted human behaviour, where incarnation itself is an adaptation.

Their humanly behaviour is to show themselves as one with the humans, asking humans to undergo these series of sufferings to eliminate unrighteousness, either in the society or within themselves. Besides, their mission is to make believe Ravana that they are just humans, as Ravana is killable by humans and monkeys, but not to hoodwink readers, the adherents or all of us put together. Maheshvara Tiirtha.

This incarceration of Sita in Ashoka gardens is viewed as the incarceration of the innate soul in birthed being body. The release from that body, namely मोक्ष is achievable only when that being wants a perfect release by transcending the threefold nature consisting of सत्त्व रजस् तमो गुणाः purity, activity and stolidity... and with an unswerving devotion to the Supreme as said in Gita, 14-26:

माम् च यो अव्यभिचारेण भक्ति योगेन सेवते।  
स गुणान् समतीत्य एतान् ब्रह्म भूय कल्पते ॥

And such- / With single, fervent faith adoring Me, / Passing beyond the Qualities, conforms / To Brahma, and attains Me! - Sir Edwin Arnold.

God Almighty is said to be masculine single, the rest of the universe is taken as feminine, as said in Vishnu Puraana:

स एव वासुदेवो अयम् साक्षात् पुरुष उच्यते।  
स्त्री प्रायम् एतत् सर्वम् जगत् ब्रह्म पुरस्सरम्॥

Then the way the innate soul, called Sita, is incarcerated is, when she had no help of the Supreme or the Adherent of the Supreme, [Raama and Lakshmana.] Then the Decahedral demon [the demon called Ten Motor Senses,] came and captured the Soul, called Sita and incarcerated that soul in Lanka. The syllable lam in the word Lanka is लम् - बीजाक्षर which stands for earth, and because body is earthly, lascivious and carnal, the soul enters that body by its bondage. If that soul again tries for a final release, that soul shall seek the Ultimate as said in the verse of Gita, quoted above.

There is no instance to quote that Raama or Sita have performed some miracles, special effects or any other optical works... perhaps due to lack of any FX studio or something like that, or due to their humanly behaviour. This wizardry is shown by demons and monkeys but not by mannish Raama or womanish Sita. Yet Sita is held more enigmatic than Raama. If she is not an enigma how she footslogged miles and miles in forests without hiring a taxi, and how she came out of blazing fire when she performed self-immolation after Great War? These are but two questions among many. Because these questions are never-ending and more enigmatic, because we think that we have deciphered what Raama is, it is better retain Sita as an undecipherable enigma.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे षट्चाशः सर्गः ॥

Thus completes 56<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 57 Sarga 57 - सप्तपंचाशः सर्ग

## Raama Meets Lakshmana

## Introduction -

Raama meets Lakshmana while returning to hermitage after killing the deer demon Maareecha. He also confronts some ill omens and worries why Lakshmana left Sita alone and came to him, sad facedly.

राक्षसम् मृग रूपेण चरन्तम् काम रूपिणम् ।  
निहत्य रामो मारीचम् तूर्णम् पथि न्यवर्तत ॥ ३-५७-१

रामः	= Raama	मृग रूपेण	= in deer, guise, one	काम	= by wish, guise-
राक्षसम्	= demon, Maareecha	चरन्तम्	who is moving about	रूपिणम्	changer
मारीचम्		निहत्य	= on killing	तूर्णम् पथि	= quickly, on trail,
				न्यवर्तत	started to return.

Raama on killing that demon Maareecha, who is a guise changer at his wish and who moved about in the guise of a deer, instantly started to return on the trail by which he trailed after that deer-demon. [3-57-1]

तस्य संत्वरमाणस्य द्रष्टु कामस्य मैथिलीम् ।  
क्रूर स्वरो अथ गोमायुः विननाद अस्य पृष्ठतः ॥ ३-५७-२

मैथिलीम्	= at Maithili	द्रष्टु कामस्य	= to see, anxious, that	सम्	= to verily, hurrying one
अथ	= then	तस्य	Raama	त्वरमाणस्य	
विननाद	= deafeningly, howled.	क्रूर स्वरो	= brutish, voiced, jackal	अस्य पृष्ठतः	= at his, behind
		गोमायुः			

While Raama is anxiously hurrying to see Maithili, then a brutish voiced jackal deafeningly howled at his behind. [3-57-2]

स तस्य स्वरम् आज्ञाय दारुणम् रोम हर्षणम् ।  
चिन्तयामास गोमायोः स्वरेण परिशङ्कितः ॥ ३-५७-३

सः	= he	तस्य	= of that, jackal	दारुणम्	= threatening, hair, rais-
आज्ञाय	= on listening	गोमायोः		रोम हर्षणम्	ing one, howl
		स्वरेण परि	= of fox, by tone, overly,	स्वरम्	
		शङ्कितः	doubtful [threatened]	चिन्तयामास	= started to think.

On hearing that threatening and hair-raising howl of jackal Raama is overly threatened just by the tone of fox in which it is foreboding, inasmuch as the forbidding intoning of Maareecha. [3-57-3]

अशुभम् बत मन्ये अहम् गोमायुः वाश्यते यथा ।  
स्वस्ति स्यात् अपि वैदेह्या राक्षसैः भक्षणम् विना ॥ ३-५७-४

बत	= huh!	गोमायुः यथा	= jackal, as to how, voicing - howling thereby	अहम् अ	= I, not, auspicious, I deem
राक्षसैः	= by demons, devoured,	वाश्यते		शुभम् मन्ये	
भक्षणम्	without - undevoured	वैदेह्या	= of Vaidehi	स्वस्ति	= safe, will be, albeit - is
विना				स्यात् अपि	she safe?

Huh! As to how this jackal has howled I deem that as inauspicious. As yet undevoured by demons would Vaidehi be safe? [3-57-4]

मारीचेन तु विज्ञाय स्वरम् आलक्ष्य मामकम् ।  
विक्रुष्टम् मृग रूपेण लक्ष्मणः शृणुयात् यदि ॥ ३-५७-५  
स सौमित्रिः स्वरम् श्रुत्वा ताम् च हित्वा अथ मैथिलीम् ।  
तया एव प्रहितः क्षिप्रम् मत् सकाशम् इह एष्यति ॥ ३-५७-६

मृग रूपेण	= in deer, semblance, by	विज्ञाय	= on knowing - the nature of my voice	मामकम्	= pertaining to me, voice
मारीचेन	Maareecha	विक्रुष्टम्	= yelling - crying	स्वरम्	
आलक्ष्य	= taking hold of - imitating			लक्ष्मणः	= Lakshmana, listens, if
आलम्ब्य				शृणुयात्	
				यदि	
सः सौमित्रिः	= he, that Soumitri, [my]	अथ	= or else - if Sita hears	तया एव इह	= by her [by Sita,] only,
स्वरम् श्रुत्वा	voice, on hearing [on recognising]			प्रहितः	to here, hastened up
ताम्	= her, Maithili, on leaving	क्षिप्रम् मत्	= instantly, to my, near,		
मैथिलीम्		सकाशम्	he rushes.		
हित्वा		एष्यति			

On knowing the nature of my voice Maareecha in the semblance of a deer yelled out mimicking my voice. If Lakshmana listens that voice, recognising it as my voice he will instantly rush to my near. Else if Maithili listens, she will hasten him to go over here and Soumitri instantly rushes here leaving her off. [3-57-5, 6]

राक्षसैः सहितैर् नूनम् सीताया ईप्सितो वधः ।  
कांचनः च मृगो भूत्वा व्यपनीय आश्रमात् तु माम् ॥ ३-५७-७  
दूरम् नीत्वा अथ मारीचो राक्षसो अभूत् शर आहतः ।  
हा लक्ष्मण हतो अस्मि इति यत् वाक्यम् व्यजहार ह ॥ ३-५७-८

यत् मारीचः	= which, Maareecha	कान्चनः	= golden, deer, on becoming	माम्	= me, from hermitage,
		मृगः भूत्वा		आश्रमात्	on sidetracking
				व्यपनीय	
दूरम् नीत्वा	= distantly, took away	अथ	= then	शर आहतः	= by arrow, hit
राक्षसः	= demon, as to how he	हा लक्ष्मण	= ha, Lakshmana, killed,	इति	= thus
अभूत्	became	हतः अस्मि	I am		

वाक्यम् = sentence, as to how he व्यजहार ह uttered - shouted, in- deed gauging by these happenings नूनम् = defiantly.	सहितैः = collectively, राक्षसैः demons	by	सीताया वधः = Sita, killing, intended ईप्सितः
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As could be seen from Maareecha becoming a Golden Deer only to sidetrack and take me away from hermitage, his becoming a demon when hit with an arrow, and his shouting words indeed like, ha, Lakshmana, ha, Sita, I am killed, the demons are collectively intending to do away with Sita. It is certain. [3-57-7, 8]

अपि स्वस्ति भवेत् द्वाभ्याम् रहिताभ्याम् मया वने ।  
जनस्थान निमित्तम् हि कृत वैरो अस्मि राक्षसैः ॥ ३-५७-९  
निमित्तानि च घोराणि दृश्यन्ते अद्य बहूनि च ।

मया वने = with me, in forest	रहिताभ्याम् = without [me,] for those द्वाभ्याम् two	स्वस्ति अपि = safety, whether, will भवेत् be
जनस्थान = Janasthaana, for the निमित्तम् sake of	राक्षसैः कृत = by demons, made वैरः अस्मि [harbours,] grudge हि [against me,] I am, am not I	अद्य घोराणि = now, severe, several, बहूनि च even
निमित्तानि च = foretokens, also, are दृश्यन्ते appearing.		

Whether there will be safety in forest for those two in my absence, or not, is my doubt. Owing to my devastating Janasthaana I have become a harboured grudge for demons, am not I! As such, foretokens are appearing now, severely and severally. Thus Raama thoughts have sprinted. [3-57-9, 10a]

यन् रामः श्रुत्वा गोमायु निःस्वनम् ॥ ३-५७-१०  
निवर्तमानः त्वरितो जगाम आश्रमम् आत्मवान् ।  
आत्मनः च अपनयनम् मृग रूपेण रक्षसा ॥ ३-५७-११

आत्मवान् = soulful one	रामः = Raama	गोमायु = jackal, howling, on निःस्वनम् hearing
मृग रूपेण = in deer, disguise, by रक्षसा demon	आत्मनः = [about] his own, de- अपनयनम् tour	श्रुत्वा निवर्तमानः = while returning
इति एवम् = thus, in that way, per- चिन्तयन् sistently thought	आश्रमम् = to hermitage, speedily, त्वरितः advanced. जगाम	

When that soulful Raama has heard the whistle of jackal while returning, he persistently thought in this way about his detour caused by demon in the disguise of a deer, thus he speedily advanced towards his hermitage. [3-57-10b, 11]

आजगाम जनस्थानम् राघवः परिशङ्कितः ।  
तम् दीन मानसम् दीनम् आसेदुः मृग पक्षिणः ॥ ३-५७-१२

राघवः परि = Raghava, overly, शङ्कितः doubting तम् दीन = to him, doleful, मानसम् hearted one मृग पक्षिणः = animals, birds	आजगाम = came to, Janasthaana जनस्थानम् दीनम् = dolefully, neared आसेदुः दीनम् = at doleful Raghava, आसेदुः neared - the dole- hearted animals and birds neared that doleful Raghava.]	मृग पक्षिणः = animals, birds ओर् दीन = dole, hearted मनसः
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Raghava came to Janasthaana doubting overly, and the animals and birds of Janasthaana which look dole-ful have neared him whose heart has become doleful. [3-57-12]

सव्यम् कृत्वा महात्मानम् घोराम् च ससृजुः स्वरान् ।  
तानि दृष्ट्वा निमित्तानि महाघोराणि राघवः ।  
न्यवर्तत अथ त्वरितो जवेन आश्रमम् आत्मनः ॥ ३-५७-१३

मृग पक्षिणः = animals, birds]	महात्मानम् = of noble-souled one Raama घोराम् = frightening, shrieks, स्वरान् they let off, also ससृजुः च तानि = those, foretokens, on निमित्तानि observing दृष्ट्वा जवेन = hurriedly	सव्यम् कृत्वा = on to left, making - moving on to left राघवः = Raghava अथ = then आत्मनः = to his own, to her- mitage, returned. न्यवर्तत
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Those doleful animals and birds moving in circumambulations from the left side to right of that noble-souled Raama they let off frightening shrieks, and then observing those highly forbidding foretokens Raama returned to his own hermitage hastily and hurriedly. [3-57-13]

It is ill-omened if the animals or birds move round from one left to right side. अनेन मृग पक्षिणाम् अप्रदक्षिण गमनम् अशुभकरम् इति उक्त्वा प्रदक्षिण गमनम् शुभकरम् इति सूचितम् - मृगा विहङ्गाः च गताः प्रदक्षिणम् महीभृताम् कान्क्षित कार्यं सिद्धये। रत्नमाल -  
द्वक्

ततो लक्षणम् आयान्तम् ददर्श विगत प्रभम् ।  
ततो अविदूरे रामेण समीयाय स लक्ष्मणः ॥ ३-५७-१४  
विषण्णः स विषण्णेन दुःखितो दुःख भागिना ।

ततः आयान्तम्	= then, coming towards [Raama]	वि गत प्रभम्	= verily, gone [lacking,] lustre - with a lacklus- tre face	लक्षणम्	= at Lakshmana
ददर्श	= saw	ततः	= then	विषण्णः	= melancholic, anguish-
सः लक्ष्मणः	= he, Lakshmana	विषण्णेन	= melancholic, in an-	दुःखितः	ing
अ वि दूरे	= not, very, far-off	दुःख भागिना	= guish, partaker	सः रामेण	= with him, that Raama
		समीयाय	= met with.		

Then Raama saw Lakshmana coming towards him with a lacklustre face, and then Lakshmana, who is melancholic and anguishing in his divergence from Sita, met Raama not a long-way-off, where Raama is a similar partaker in melancholy and anguishing by way of his convergence upon ill-omens. [3-57-14, 15a]

संजगर्हे अथ तम् भ्राता दृष्ट्वा लक्ष्मणम् आगतम् || ३-५७-१५  
विहाय सीताम् विजने वने राक्षस सेविते ।

अथ	= then	ज्येष्ठ भ्राता	= [elder] brother [Raama]	राक्षस सेविते	= by demons, adored
वि जने वने	= without, people [deso- late,] in forest	सीताम्	= Sita, leaving off, who	तम्	= him, at Lakshmana
दृष्ट्वा	= on seeing	विहाय	has come	लक्ष्मणम्	
		आगतम्			
		सम् ज गर्हे	= reproached.		

On seeing Lakshmana who has arrived at this place leaving off Sita in a forest that is desolate, more so an adorable forest for demons, Raama reproached him as his elder brother. [3-57-15b, 16a]

गृहीत्वा च करम् सव्यम् लक्ष्मणम् रघुनन्दनः || ३-५७-१६  
उवाच मधुर उदर्कम् इदम् परुषम् आर्तवत् ।

रघु नन्दनः	= Raghu, descendent [Raama]	आर्त वत्	= an anguished one, alike	सव्यम्	= left, hand [of Laksh- mana,] on taking [into his]
मधुर उदर्कम्	= mellowly, futurity - words that have a maturity in future	परुषम्	= brusque [speech,] this one	लक्ष्मणम्	= to Lakshmana, said.
		इदम्		उवाच	

Taking Lakshmana left hand into his, Raama, the descendent of Raghu, alike a bewailer spoke this brusque speech that has a mellowly fruition in future. [3-57-16b, 17a]

This statement obtains two shades of meaning. One, the speech of Raama in reproaching Lakshmana though appear to be brusque, latently it is congratulatory to Lakshmana, to make happen the abduction of Sita firstly, and thereby the ultimate elimination of Ravana. Two, he scolded Lakshmana prima facie for leaving Sita, but on realising that he is not at fault, his speech is softened.

अहो लक्ष्मण गर्ह्यम् ते कृतम् यः त्वम् विहाय ताम् ॥ ३-५७-१७  
सीताम् इह आगतः सौम्य कश्चित् स्वस्ति भवेत् इति ।

यः त्वम्	= which, you	ताम्	= her, Sita, forsaking	इह आगतः	= to here, you came such as you are
ते	= by you	सीताम् विहाय		सौम्य लक्ष्मण	= gentle, Lakshmana
इति इह	= thus [now]	गर्ह्यम् कर्म	= deplorable, [deed,] is done by you	अहो	= alas.
		कृतम्			
		स्वस्ति भवेत्	= safeness, will there be,		
		कश्चित्	somewhat		

You have done a deplorable deed in coming here forsaking Sita. Now, oh, gentle Lakshmana, are we somewhat safe, or everything has already gone astray now itself, or what. [3-57-17b, 18a]

न मे अस्ति संशयो वीर सर्वथा जनकात्मजा ॥ ३-५७-१८  
विनष्टा भक्षिता वा अप राक्षसैः वन चारिभिः ।  
अशुभानि एव भूयिष्ठम् यथा प्रादुर् भवन्ति मे ॥ ३-५७-१९

वीर	= oh, brave one	मे भूयिष्ठम्	= to me, many	अ शुभानि	= not, auspicious [forebodings,] only - confronting me
यथा	= according to, their	जनक	= Janaka, daughter	एव	
प्रादुर्भवन्ति	manifestation	आत्मजा		सर्वथा	= anyway
वि नष्टा	= completely lost / dead or else	वन चारिभिः	= forest, ranging, by	भक्षिता	= devoured
वा अपि	= or, else, [kidnapped]	राक्षसैः	demons		
अपहृता		मे सम्शयः न	= to me, doubt, not, is		
		अस्ति	there.		

Oh, brave one, according to these many inauspicious forebodings that have manifested themselves to me, we might have lost Janaka daughter Sita, or the forest ranging demons might have devoured her, or else they might have kidnapped her, I am doubtless about it. [3-57-18b, 19]

अपि लक्ष्मण सीतायाः सामग्यम् प्राप्नुयावहे ।  
जीवन्त्याः पुरुषव्याघ्र सुताया जनकस्य वै ॥ ३-५७-२०

पुरुष व्याघ्र	= manly, tiger, Lakshmana	जीवन्त्याः	= in aliveness	जनकस्य	= Janaka, daughter, of
लक्ष्मण		सुताया		सीतायाः	Sita
सामग्यम्	= in intactness	अपि	= at least, can we make		
		प्राप्नुयावहे वै	out, really - I wonder.		

Oh, tigerly-man Lakshmana, I wonder whether we can at least make out the daughter of Janaka Sita in her intactness and aliveness. [3-57-20]



यथा वै मृग संघाःअ गोमायुः च भैरवम् ।  
 वाश्यन्ते शकुनाः च अपि प्रदीप्ताम् अभितो दिशम् ।  
 अपि स्वस्ति भवेत् तस्या राज पुत्र्या महाबल ॥ ३-५७-२१

महाबल	= oh, great-mighty Lakshmana	मृगसन्घाः च	= deer, mobs of, also	गोमायुः च	= jackal, also
शकुनाः च	= birds, also, even	प्रदीप्ताम्	= radiant [sunshiny,] direction, facing	यथा भैरवम्	= as to how, noisily,
अपि		अभितः		वाश्यन्ते	voicing gauging by it
राज पुत्र्या	= king, daughter, hers	स्वस्ति अपि	= safety, even, will be		
तस्या		भवेत् वै	there [or not,] really.		

On observing these mobs of deer, this jackal, also even these birds which are voicing noisily facing the direction lit by the sun, oh, great-mighty Lakshmana, can we presume that there will be safety to that princes Sita? [3-57-21]

इदम् हि रक्षो मृग संनिकाशम्प्रलोभ्य माम् दूरम् अनुप्रयातम् ।  
 हतम् कथंचित् महता श्रमेणस राक्षसो अभूत् त्रियमाण एव ॥ ३-५७-२२

मृग	= deer, in likeness	इदम् रक्षः	= this, demon	अनु प्रयातम्	= after, following,
सन्निकाशम्		दूरम् प्रलोभ्य	= distantly, on beguiling	हि	indeed
माम्	= me	कथंचित्	= somehow, killed	नीत्वा	= led on and led off]
महता श्रमेण	= intense, by effort	हतम्		सः त्रियमाण	= he, when dying, only
राक्षसः	= demon, became [trans-			एव	
अभूत्	figured.]				

This very demon in his likeness to a deer led me on and led me off distantly as I was indeed following him, and by an intense effort somehow he was killed, and when dying he transfigured into a demon. [3-57-22]

मनः च मे दीनम् इह अप्रहृष्टमक्षुः च सव्यम् कुरुते विकारम् ।  
 असंशयम् लक्ष्मण न अस्ति सीता हता मृता वा पथि वर्तते वा ॥ ३-५७-२३

इह	= now	दीनम् मे	= woeful, my, heart,	अप्रहृष्टम्	= not, really, gladdened
सव्यम् चक्षुः	= left, eye, also	मनः च	even		[woebegone]
च		विकारम्	= erratically, doing [flut-	लक्ष्मण	= oh, Lakshmana
असंशयम्	= without, doubt	कुरुते	tering]	हता	= whisked away
मृता वा	= wiped out, or	सीता न	= Sita, not, is there [in		
		अस्ति	hermitage]		
		पथि वर्तते वा	= on [a wrong] way,		
			wandering around, or.		

Now even my heart is woeful and I am woebegone, my left eye is also fluttering erratically, oh, Lakshmana, no doubt Sita is not there in hermitage, maybe she is whisked away, or, wiped out, or, wandering around on

a wrong way. [3-57-23]

The flutter of the left eye to males is ill-omened. अनेन पुरुषस्य मनसो असन्तोषो वाम नेत्र स्फुरणम् अशुभ सूचकम् इति उक्त्या दक्षिण नेत्र स्फुरणम् मनः सन्तोषः च शुभ कर इति सूचितम्। तथा च रघु वम्शे कालिदासः - तस्याम् रघोः सूनु रुपा स्थितायाम् वृणीत वा नेति समाकुलो आभूत्। वामेतरः सम्शयम् अस्य बाहुः केयूर बन्धोच्ःखसितो नुनोद ॥ - द्रक्

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्तपंचाशः सर्गः ॥

Thus completes 57<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 58 Sarga 58 - अष्टपंचाशः सर्ग

## Raama Anguishes For Seeta's Aloneness

## Introduction -

Raama is anguished for Seeta's aloneness and it is expressed in his chastening Lakshmana. Raama asks him as to why he left Sita unguarded in the lonely forest. Raama rushes rapidly to hermitage thinking and talking that rapidly to Lakshmana about Sita, and on arriving he finds vacuity in hermitage and then he is thrown in throes of despair.

स दृष्ट्वा लक्ष्मणम् दीनम् शून्यम् दशरथ आत्मजः ।  
पर्यपृच्छत धर्मात्मा वैदेहीम् आगतम् विना ॥ ३-५८-१

धर्मात्मा	= virtue-souled one	सः दशरथ	= he that, Dasharatha,	शून्यम्	= void of [in void forest]
वैदेहीम्	= Vaidehi, without	आत्मजः	son [Raama]	शून्ये	
विना	[devoid of,] who has	दीनम्	= dreary, Lakshmana,	परि अपृच्छत	= verily [impatiently]
आगतम्	come	लक्ष्मणम्	on seeing		asked.
		दृष्ट्वा			

On seeing dreary Lakshmana coming into the void of forest devoid of Vaidehi, then the virtue-souled Raama, the son of Dasharatha, has asked him impatiently. [3-58-1]

प्रस्थितम् दण्डक अरण्यम् या माम् अनुजगाम ह ।  
क सा लक्ष्मण वैदेही याम् हित्वा त्वम् इह आगतः ॥ ३-५८-२

लक्ष्मण	= oh, Lakshmana	दण्डक	= to Dandaka, forest,	माम्	= me
या	= she who	अरण्यम्	one who started for	याम् हित्वा	= whom, on deserting
त्वम्		प्रस्थितम्	peregrination		
इह	= you, to here, came	अनु जगाम	= in tow, came along, in-		
आगतः	[lonely]	ह	deed		
		सा वैदेही क	= she, Vaidehi, where [is she?]		

She who has come in tow with me to Dandaka forest when I started for peregrination, whom you have now deserted and came here, oh, Lakshmana, she that Vaidehi, where is she? [3-58-2]

राज्य भ्रष्टस्य दीनस्य दण्डकान् परिधावतः ।  
क सा दुःख सहाया मे वैदेही तनु मध्यमा ॥ ३-५८-३

राज्य भ्रष्टस्य	= one whose - kingdom, is forfeited	दण्डकान्	= to Dandaka forest,	दीनस्य	= a forlorn one - at the
		परि धावतः	about, running -		time of exile
			rushing for		

मे दुःख = in mine, in woe, par-taker - one who stood as a partaker in my woes	तनु मध्यमा = slender waisted lady - a comely lady	सा वैदेही क = she, that Vaidehi, where is she?
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When I have become forlorn with the forfeiture of my kingdom and when I was rushing for Dandaka forest she stood with me as a partaker in my woes. She that comely Vaidehi, where is she? [3-58-3]

याम् विना न उत्सहे वीर मुहूर्तम् अपि जीवितुम् ।  
क सा प्राण सहाया मे सीता सुर सुत उपमा ॥ ३-५८-४

वीर = oh, valiant one	याम् विना = [she] whom, without	मुहूर्तम् अपि = for a moment, even
जीवितुम् = to live	न उत्सहे = not, enthused - disinclined	सा = she - who is
सुर सुत = gods, daughter, in simile - nymphlike	मे प्राण = my, to life, helpmate - one who supports my life - life-force	सीता क = Sita, where is she?

Without whom I am disinclined to live even for a moment, oh, valiant one, such a Sita who in simile is like the daughter of deities and who is my life-force, where is she? [3-58-4]

पतित्वम् अमराणाम् वा पृथिव्याः च अपि लक्ष्मण ।  
विना ताम् तपनीय आभाम् न इच्छेयम् जनक आत्मजाम् ॥ ३-५८-५

लक्ष्मण = oh, Lakshmana	तपनीय = like gold, glistening - by complexion	ताम् जनक = her, Janaka, daughter of, without
अमराणाम् = on immortals [heavens,] rulership	पृथिव्याः च = of earth, also, even, either	विना न इच्छेयम् = not, I ambition - unambitious of.

I am unambitious for the rulership either on heavens or on the earth, oh, Lakshmana, without the daughter of Janaka whose aspect glisters like gold. [3-58-5]

कच्चित् जीवति वैदेही प्राणैः प्रियतरा मम ।  
कच्चित् प्रव्राजनम् वीर न मे मिथ्या भविष्यति ॥ ३-५८-६

वीर = oh, valiant one	मम प्राणैः = by my, lives, dear, more than	वैदेही = Vaidehi
जीवति = alive, somehow	मे प्रव्राजनम् = my, peregrination	मिथ्या न = illusory [futile,] not, become, someway.
कच्चित्		कच्चित्

Vaidehi who is dearer to me than my lives, will she be alive somehow! Oh, valiant Lakshmana, this peregrination of mine, will it not become futile, someway! [3-58-6]

Annex: I neither can live devoid of Sita, nor can complete the pledge of fourteen-year period of forest trek for ultimate annihilation of Ravana. If Sita is dead I am also dead. Then I have live to fulfil the pledge. But when I am dead I will become a killer of my own pledge than my own body. If Sita is no more what happens to her abduction, Ravana elimination, and my pledge to gods and my incarnation...

सीता निमित्तम् सौमित्रे मृते मयि गते त्वयि ।  
कच्चित् स कामा सुखिता कैकेयी सा भविष्यति ॥ ३-५८-७

सौमित्रे	= oh, Soumitri	सीता	= Sita, for the sake of, I	त्वयि गते	= you, on getting back
		निमित्तम्	am, being dead		[lonesomely to Ayodhya]
सा कैकेयी	= she, Kaikeyi	मयि मृते		सुखिता	= comfortable
		स काम	= with [accomplished,] wishes		
भविष्यति	= will become, somewhat.				
कच्चित्					

When I am dead for the sake of Sita and when you get back to Ayodhya lonesomely, and when Kaikeyi wishes are accomplished thus, oh, Soumitri, will she be comfortable, somewhat! [3-58-7]

स पुत्र राज्याम् सिद्ध अर्थाम् मृत पुत्रा तपस्विनी ।  
उपस्थास्यति कौसल्या कच्चित् सौम्येन - सौम्य न - कैकेयीम् ॥ ३-५८-८

सौम्य	= oh, gentle one	पुत्रा मृत	= while son, is dead - because of son death	तपस्विनी	= [my] austere
स पुत्र	= one who is having, a son, a kingdom	सिद्ध अर्थाम्	= one who has achieved, purposes - Kaikeyi	कौसल्या	[mother,] Kausalya
राज्याम्		न उप	= not, nearby, stays [be in attendance - get into servitude] anyhow.	कैकेयीम्	= at Kaikeyi
सौम्येन	= humbly]	स्थास्यति			
		कच्चित्			

Kaikeyi is with her son, with a kingdom, and further her purposes are achieved, oh, gentle Lakshmana, and because of the death of her son will my austere mother Kausalya humbly get into the servitude of Kaikeyi, anyhow! [3-58-8]

यदि जीवति वैदेही गमिष्याम्य् आश्रमम् पुनः ।  
सुवृत्ता यदि वृत्ता सा प्राणान् त्यक्ष्यामि लक्ष्मण ॥ ३-५८-९

लक्ष्मण	= oh, Lakshmana	वैदेही जीवति	= Vaidehi, is alive, if	पुनः	= again, to hermitage, I
		यदि		आश्रमम्	wish to get at
यदि वा	= else if	सा	= she	गमिष्याम्य्	
		प्राणान्	= lives, I give up.	सु वृत्ता	= who is - of good, conduct
वृत्ता	= conducted out [by death]	त्यक्ष्यामि			

I wish to get at the hermitage again if only that Vaidehi of good-conduct is alive in hermitage, else, oh, Lakshmana, if death has already conducted her out of hermitage I too will give up my lives here itself. [3-58-9]

यदि माम् आश्रम गतम् वैदेही न अभिभाषते ।

पुनः प्रहसिता सीता विनशिष्यामि लक्ष्मण ॥ ३-५८-१०

लक्ष्मण	= oh, Lakshmana	आश्रम	= hermitage, on arrival	माम्	= me
वैदेही सीता	= princess from Videha, Sita	गतम्	at	पुनः	= again, [as before]
यदि न अभिभाषते	= if, not, towards me, chats [with me]	प्रहसिता	= well [with gleefully,] smilingly		
		विनशिष्यामि	= verily, I breath my last.		

If Sita, the princess from Videha, does not chat with me as before smiling gleefully on my arrival at the hermitage, oh, Lakshmana, I really breath my last. [3-58-10]

ब्रूहि लक्ष्मण वैदेही यदि जीवति वा न वा ।

त्वयि प्रमत्ते रक्षोभिः भक्षिता वा तपस्विनी ॥ ३-५८-११

लक्ष्मण	= oh, Lakshmana	वैदेही	= Vaidehi	जीवति वा	= alive, whether
न वा	= not, or	त्वयि प्रमत्ते	= by you, becoming unmindful	तपस्विनी	= pietistic [Sita]
यदि रक्षोभिः भक्षिता वा	= whether, by demons, consumed, either	ब्रूहि	= say.		

Say Lakshmana, whether that pietistic Vaidehi is alive or not? Or, on your becoming unmindful of your guard is she consumed by demons, either? [3-58-11]

सुकुमारी च बाला च नित्यम् च अदुःख दर्शिनी ।

मत् वियोगेन वैदेही व्यक्तम् शोचति दुर्मनाः ॥ ३-५८-१२

सुकुमारी च	= softish one, also,	नित्यम् च अ	= always [ever], also, no,	वैदेही	= Vaidehi
बाला च	youngish, also	दुःख दर्शिनी	despair [of separation from me,] she saw [unnoticed] such as she is		
दुर् मनाः	= broken, heartedly	मत् वि	= by my, not, connectedness - dissociation, separation	शोचति	= she will be despairing
व्यक्तम्	= so it seems.				

She who is softish by her nature and youngish by her age has never noticed the despair of separation from me, and now by my dissociation she will be despairing brokenheartedly, so it seems. [3-58-12]

सर्वथा रक्षसा तेन जिह्मेन सुदुरात्मना ।  
वदता लक्ष्मण इति उच्चैः तव अपि जनितम् भयम् ॥ ३-५८-१३

जिह्मेन	= impostor - Maareecha	सु दुर	= highly, evil, souled	लक्ष्मण इति	= oh, Lakshmana, thus
		आत्मना	[impudent one - Maareecha]		
उच्चैः वदता	= loudly, who shouted	तेन रक्षसा	= by him, demon - Maareecha	सर्वथा	= in every way
तव अपि	= in you, even, fear, is				
भयम्	caused.				
जनितम्					

That impostor and highly impudent demon Maareecha who shouted loudly as, oh, Lakshmana, might have caused fear even in you in every way. [3-58-13]

Annex: you yourself have said that the Golden Deer is demon Maareecha, but I went after to eliminate the very same demon... then, how you are dismayed to hear a trickster mimicking my voice and came rushing fearfully, were you fearful or did I yell like that right from our childhood, anytime...

श्रुतः च मन्ये वैदेह्या स स्वरः सदृशो मम ।  
त्रस्तया प्रेषितः त्वम् च द्रष्टुम् माम् शीघ्रम् आगतः ॥ ३-५८-१४

वैदेह्या	= by Vaidehi	मम सदृशः	= mine, similar	स स्वरः	= that, voice
श्रुतः च	= is heard, also	मन्ये	= I hope so [or, iti sha Nke	=	I doubt]
त्रस्तया	= frightened as she is,	माम् द्रष्टुम्	= me, to see, hastily, you		
प्रेषितः त्वम्	hastened, you, also	शीघ्रम्	have come.		
च		आगतः			

I hope that Vaidehi has also heard that voice which is similar to that of mine, and I hope frightened as she is she might have also hastened you, and I hope you also have come to see me, that hastily! [3-58-14]

Annex: maybe, as a woman she is hopeless of my capabilities, but you are a coequal of mine, are you unhelpful of my capabilities and came rushing at the haste of a hasty woman, or what!

सर्वथा तु कृतम् कष्टम् सीताम् उत्सृजता वने ।  
प्रतिकर्तुम् नृशंसानाम् रक्षसाम् दत्तम् अन्तरम् ॥ ३-५८-१५

सीताम् वने	= Sita, in forest, by you	सर्वथा कष्टम्	= in every way, hard-	प्रति कर्तुम्	= for counter, attack - to
उत्सृजता	in leaving off [in isolation]	कृतम्	ship, is caused		take revenge
नृशंसानाम्	= for diabolical,				
रक्षसाम्	demons, leeway,				
अन्तरम्	is given.				
दत्तम्					

In everyway you have caused hardship by leaving Sita in isolation, and a leeway is given to the diabolical demons for a counterattack against us. [3-58-15]

Aside: anyway, a congratulatory hardship is caused by you to the demonic race, in unleashing Sita in isolation from our fetters, and a leeway is given to those diabolic demons as well as to me... as I cocksurely attack them now in the name of Sita, and it is cocksure that they have to surface now to counterattack me, instead of these tricks and gimmicks...

दुःखिताः खर घातेन राक्षसाः पिशित अशनाः ।  
तैः सीता निहता घोरैः भविष्यति न संशयः ॥ ३-५८-१६

पिशित अशनाः राक्षसाः	= raw-flesh, eaters, demons	खर घातेन दुःखिताः	= Khara, [on my] liquidating, they are distraught - they are distraught on my liquidating Khara	घोरैः तैः	= ghastly ones, by them
सीता निहता भविष्यति	= Sita, liquidated, she would have been	संशयः न	= doubt, is not there.		

Raw-flesh eating demons are distraught as I have liquidated Khara, as a result those ghastly ones would have liquidated Sita by now. There is no doubt about it. [3-58-16]

अहो अस्मि व्यसने मग्नः सर्वथा रिपु नाशन ।  
किम् तु इदानीम् करिष्यामि शंके प्राप्तव्यम् ईदृशम् ॥ ३-५८-१७

रिपु नाशन	= oh, enemy, eliminator Lakshmana	सर्वथा	= in everyway	अस्मिन्	= in this]
व्यसने मग्नः अस्मि	= in scourge, sunken, I am	इदानीम् किम् तु करिष्यामि	= as of now, what, but, can I do	ईदृशम् प्राप्तव्यम् शंके	= this sort of [scourge,] [I am] liable to get, I deem
अहो	= alas!				

In everyway I am sunken in scourge, but oh, enemy-eliminator Lakshmana, what I can possibly do in present situation? Perchance, this sort of scourge is liable to chance upon me, alas! Thus Raama gave vent to his feelings on his way to hermitage. [3-58-17]

इति सीताम् वरारोहाम् चिंतयन् एव राघवः ।  
आजगाम जन स्थानम् त्वरया सह लक्ष्मणः ॥ ३-५८-१८

राघवः	= Raghava	इति	= in this way	वरारोहाम् सीताम् चिन्तयन् एव	= curvaceous one, about Sita, while thinking - emotively
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सह लक्ष्मणः	= with Lakshmana	त्वरया जन	= hurriedly,	to
		स्थानम्	Janasthaana,	came
		आजगाम	back.	

In this way while thinking emotively about that curvaceous Sita, Raghava hurriedly returned to Janasthaana along with Lakshmana. [3-58-18]

विगर्हमाणो अनुजम् आर्त रूपम्क्षुधा श्रमेण एव पिपासया च ।  
विनिःश्वसन् शुष्क मुखो विषण्णःप्रतिश्रयम् प्राप्य समीक्ष्य शून्यम् ॥ ३-५८-१९  
स्वम् आश्रमम् स प्रविगाह्य वीरोविहार देशान् अनुसृत्य कांश्चित् ।  
एतत् तत् इति एव निवास भूमौप्रहृष्ट रोमा व्यथितो बभूव ॥ ३-५८-२०

वीरः	= valiant Raama	आर्त रूपम्	= who is worried , in aspect	अनुजम्	= younger brother
वि गर्हमाणः	= verily, chastening [en route]	क्षुधा श्रमेण	= by hunger, by strain, like that, by thirst, also	वि निः	= heavily, out, breathing
शुष्क मुखः	= with a wizened, mouth	एव पिपासया		श्वसन्	- heavily suspiring
शून्यम्	= vacuity, having beheld	च		प्रतिश्रयम्	= hermitage, having arrived
समीक्ष्य		वि षण्णः	= dispirited	प्राप्य	
कांश्चित्	= some of the	स्वम्	= one own, hermitage	प्र वि गाह्य	= on verily, inside, stepping [entering quickly]
निवास भूमौ	= thus, in dwelling, place cottage of hermitage	आश्रमम्		अनु सृत्य	= in tow, on going around then on seeing
प्रहृष्ट रोमा	= happily standing hairs [hair-raising]	विहार देशान्	= pastime, places	सः	= he, Raama
		एतत् तत्	= this [place,] that		
		एव इति	[place,] only, thus [marking them]		
		व्यथितः	= highly despaired, he		
		बभूव	became.		

He that Raama who chastened his younger brother en route is worried in aspect and wizened is his mouth by hunger, by strain, and also thus by thirst, and suspiring heavily he arrived near at hermitage, and became dispirited when he beheld the hermitage in vacuity. That valiant Raama on quickly entering his own hermitage found it to be vacuous. Then he rushed out and went round a place of pastime of Sita, saying yes, this is that place where she used to move round for plucking flowers. And again he dashed in to hermitage only to find it as an empty cottage. Then he rushed out to some other place of playtime of Sita yelling, yes, this is that place where she used play with deer, squirrels and birds. And again came back to vacant hermitage, and again he dashed to some other prayer-time place exclaiming, yes, this is that very place where she offered her daily prayers. Finally on returning to the vacant hermitage he became one who is plunged into hair-raising throes of despair as that cottage is emptied of Sita. [3-58-19, 20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे अष्टपंचाशः सर्गः ॥

Thus completes 58<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 59 Sarga 59 - एकोनषष्टितमः सर्ग

## Raama Reprimands Lakshmana

Introduction -

Raama reprimands Lakshmana for coming without Sita. Lakshmana explains that he had to leave her owing to her anguished and angrily words and even by her rash remarks of Lakshmana. Even then, Raama is unhappy of Lakshmana's action in leaving her alone.

The content of this chapter is to amplify what that has been said in the previous chapter. This dialogue between Raama and Lakshmana may be deemed to have happened before their approaching hermitage, as in the last few verses of last chapter, and on their pathway to their hermitage.

अथ आश्रमात् उपावृत्तम् अंतरा रघुनन्दनः ।  
परिपप्रच्छ सौमित्रिम् रामो दुःख अर्दितः पुनः ॥ ३-५९-१

अथ	= then/now	रघुनन्दनः	= Raghu, descendent	रामः	= Raama
दुःख अर्दितः	= by anguish, distressed one [Lakshmana]	आश्रमात्	= from hermitage,	सौमित्रिम्	= at Soumitri
अन्तरा	= in middle [of path]	उपावृत्तम्	= strayed from	परि पप्रच्छ	= analytically, asked.
		पुनः	= again		

Raama the descendent of Raghu, again asked Soumitri who strayed from the hermitage and whom his own anguish is distressing now, in the middle of path towards their hermitage. [3-59-1]

तम् उवाच किम् अर्थम् त्वम् आगतो अपास्य मैथिलीम् ।  
यदा सा तव विश्वासात् वने विहरिता मया ॥ ३-५९-२

तम् उवाच	= to him, spoke - Raama to Lakshmana	तव विश्वासात्	= in you, confiding	मय	= by me
सा	= she is	वने यदा	= in forest, when, she is	मैथिलीम्	= Maithili is
किम् अर्थम्	= for what, reason, abandoning	विहरिता	= left - in your custody		
अपास्य		त्वम्	= you, came [to me.]		
		आगतः			

Raama spoke to such Lakshmana, when I left her in the forest, I left only on confiding in you. For what reason you came to me on abandoning Maithili? [3-59-2]

दृष्ट्वा एव अभ्यागतम् त्वाम् मे मैथिलीम् त्यज्य लक्ष्मण ।  
शंकमानम् महत् पापम् यत् सत्यम् व्यथितम् मनः ॥ ३-५९-३

लक्ष्मण	= oh, Lakshmana	मैथिलीम्	= Maithili	त्यज्य	= leaving off
अभि	= towards [me,] who has	त्वाम् दृष्ट्वा	= such as you, on seeing,	मे मनः	= my, heart
आगतम्	= came	एव	= just		

शङ्कमानम् = on doubting	महत् पापम् = perilous, evil	व्यथितम् = distressed, thus, what इति यत् [what that was being doubted]
सत्यम् = [it has become] a fact.		

What my heart had been doubting, rather a perilous evil, oh, Lakshmana, that has become a fact on seeing only you, coming to me leaving off Maithili. [3-59-3]

स्फुरते नयनम् सव्यम् बाहुः च हृदयम् च मे ।  
दृष्ट्वा लक्ष्मण दूरे त्वाम् सीता विरहितम् पथि ॥ ३-५९-४

लक्ष्मण = oh, Lakshmana	सीता = Sita, without विरहितम्	त्वाम् = at you
दूरे = at distance	पथि = on pathway	दृष्ट्वा = on seeing
मे = my	सव्यम् = left, eye	बाहुः च = [left] shoulder, also
स्फुरते = are pulsating	नयनम् हृदयम् च = heart, also - fluttered.	

Seeing your coming without Sita on pathway at a distance my left eye and left shoulder have pulsated, and oh, Lakshmana, my heart too has fluttered. Thus Raama said to Lakshmana. [3-59-4]

एवम् उक्तः तु सौमित्रिः लक्ष्मणः शुभ लक्षणः ।  
भूयो दुःख संआविष्टो दुःखितम् रामम् अब्रवी ॥ ३-५९-५

एवम् उक्तः = thus, who is said so, सौमित्रिः तु that Sumitra son, on his part	शुभ लक्षणः = one with auspicious, लक्ष्मणः [blameless] traits, such a Lakshmana	भूयः = again - doubly an- guished - one for Sita words, the other for Raama words
दुःख समाविष्टः = anguish, cast a spell on him	दुःखितम् = to anguished, to रामम् Raama, spoke. अब्रवी	

When Sumitra son Lakshmana, whose traits are blamelessly auspicious is addressed thus, anguish cast a double spell on him, one for the tongue-lashing of Sita while the other for the reproach from Raama, and he replied Raama who is anguished in his own way. [3-59-5]

न स्वयम् काम कारेण ताम् त्यक्त्वा अहम् इह आगतः ।  
प्रचोदितस्तयैवोग्रैस्त्वत्सकाशमिहागतः - यद्वा -  
प्रचोदितः तया एव उग्रैः त्वत् सकाशम् इह आगतः ॥ ३-५९-६

अहम् = I	ताम् = her	स्वयम् = on my own accord - in- dependently
त्यक्त्वा = left off	काम कारेण = desired, deed [inten- tionally]	इह न आगतः = to here, not, I have come
तया एव = by her, alone	उग्रैः वचनैः = by hurtful [words]	प्र चोदितः = virtually driven

इह त्वत् = here, to your near  
सकाशम्

आगतः = came.

I have not come here leaving her off either independently or intentionally, I came here, to your proximity, virtually driven by her hurtful words. Thus Lakshmana is relying Raama. [3-59-6]

आर्येण एव परिकुष्टम् - पराकुष्टम् - हा सीते लक्ष्मण इति च ।  
परित्राहि इति यत् वाक्यम् मैथिल्याः तत् श्रुतिम् गतम् ॥ ३-५९-७

हा सीते	= ha, Sita	लक्ष्मण इति	= ha, Lakshmana, thus,	परित्राहि	= immediately, save me
इति यत्	= thus, what, words -	च	also	परिकुष्टम्	= loudly shouted for
वाक्यम्	message	आर्येण एव	= by honourable [you,]		
तत्	= that, of Maithili, into	असि	as if		
मैथिल्याः	ear, went into - she				
श्रुतिम्	gave an ear to.				
गतम्					

Maithili gave an ear to that message which is loudly shouted as if by your honour saying, ha, Sita... ha, Lakshmana... save me immediately... [3-59-7]

सा तम् आर्तं स्वरम् श्रुत्वा तव स्नेहेन मैथिली ।  
गच्छ गच्छ इति माम् आह रुदन्ती भय - विह्वला - विह्वला ॥ ३-५९-८

सा मैथिली	= she, that Maithili	तम्	= that	आर्तं स्वरम्	= grievous, voice [of
रुदन्ती	= while weeping	तव स्नेहेन	= for you, in love	श्रुत्वा	yours,] on hearing
गच्छ गच्छ	= begone, begone	इति माम्	= thus, to me, said.	भय विह्वला	= with fear, shuddering
		आह			

On hearing that grievous voice of yours and owing to her love for you she shuddered with fear and wept out to me hurry up...get going... [3-59-8]

प्रचोद्यमानेन मया गच्छ इति बहुशः तया ।  
प्रत्युक्ता मैथिली वाक्यम् इदम् तत् प्रत्यय अन्वितम् ॥ ३-५९-९

गच्छ इति	= begone, thus	तया	= by her	बहुशः	= frequently
प्र चोद्यमानेन	= insistently, compelled	मया	= by me	मैथिली	= Maithili is
प्रति उक्ता	= in turn, she is said	त्वत् प्रत्यय	= in you, [with my]	इदम्	= this, sentence.
[replied by me]		अन्वितम्	confidence, having	वाक्यम्	
			[expressive of]		

When she frequently and insistently compelled me to go, I have replied Maithili in this sentence which is expressive of my confidence in you. [3-59-9]

न तत् पश्यामि अहम् रक्षो यत् अस्य भयम् आवहेत् ।  
निर्वृता भव न अस्ति एतत् केन अपि एवम् उदाहृतम् ॥ ३-५९-१०

अस्य	= to him [to Raama]	यत्	= who [he who can]	भयम्	= panic, bring about
तत् रक्षः	= that [such a,] demon [is there]	अहम् न	= I, do not, see - I do not think	आवहेत्	
एतत् न	= all this, not, is there [feigning]	पश्यामि		निर्वृता भाव	= control, you be - control yourself
अस्ति		केन अपि	= by someone, even, this way, said [mimicked, typified.]		

I do not think that there is a demon who can cause panic to Raama. All this is feigning. Someone might have typified his voice in this way, please control yourself. [3-59-10]

विगर्हितम् च नीचम् च कथम् आर्यो अभिधास्यति ।  
त्राहि इति वचनम् सीते यः त्रायेत् त्रिदशान् अपि ॥ ३-५९-११

सीते	= oh, Sita	यः	= he who	त्रिदशान्	= gods, even, safeguards
आर्यः	= esteemed one	कथम्	= how, he exclaims	अपि त्रायेत्	
नीचम् च	= in basely [manner,] also	अभिधास्यति		वि गर्हितम्	= highly, disparaging, also
		त्राहि इति	= save me, thus [in saying.]	च	

How can my esteemed brother who can safeguard even gods, oh, Sita, will exclaim in saying, ave me, which is a highly disparaging and basely manner to call for the help of a lady to safeguard him in such circumstances. [3-59-11]

A hero will not expose a lady to risk when he himself is involved in such a risky position. आपत् काले स्त्री समाह्वानस्य क्षुद्र कृत्यत्वात् कुत्सितम् - Govindaraja.

किम् निमित्तम् तु केन अपि भ्रातुः आलम्ब्य मे स्वरम् ।  
विस्वरम् व्याहृतम् वाक्यम् लक्ष्मण त्राहि माम् इति ॥ ३-५९-१२

किम्	= somehow, reason, but	केन अपि	= by someone, even	मे भ्रातुः	= my, brother
निमित्तम् तु		लक्ष्मण त्राहि	= Lakshmana, save, me,	वि स्वरम्	= without, harmony - discordantly
स्वरम्	= voice, depending [mimicking]	माम् इति	thus		
आलम्ब्य					
वाक्यम्	= words, shouted.				
व्याहृतम्					

But, somehow, for some reason, someone mimicking my brother voice discordantly shouted words saying, Lakshmana save me. [3-59-12]

राक्षसेन ईरितम् वाक्यम् त्रसात् त्राहि इति शोभने ।  
न भवत्या व्यथा कार्या कुनारी जन सेविता ॥ ३-५९-१३

शोभने	= oh, auspicious lady	केन अपि	= by some]	राक्षसेन	= by a demon - say Maareecha
ईरितम्	= voiced, words	त्राहि इति	= save me, thus	भवत्या	= by you
वाक्यम्					
त्रसात् व्यथा	= by fear, panicked	कु नारी जन सेविता	= by lowly, women, folk, as resorted to	व्यथा	= who are trivially panicked]
न कार्या	= not, doable [unbefitting.]				

Oh, auspicious lady, it is unbefitting for you to panic, like lowly womenfolk who will be frivolously panicking for flimsy reasons, for the words like ave me, shouted by some demon, who may conceivably be Maareecha. [3-59-13]

अलम् वैक्लवताम् गंतुम् स्वस्था भव निर् उत्सुका ।  
न च अस्ति त्रिषु लोकेषु पुमान् यो राघवम् रणे ॥ ३-५९-१४  
जातो वा जायमानो वा संयुगे यः पराजयेत् ।  
अजेयो राघवो युद्धे देवैः शक्र पुरोगमैः ॥ ३-५९-१५

वैक्लवताम्	= consternation, to go	निर् उत्सुका	= without, dismay	स्वस्था भव	= repored, you be
गन्तुम्	in [slipping into,]				
अलम्	enough is this				
यः	= he who	संयुगे रणे	= in [any given] terrible, combat	राघवम्	= Raghava, who can de-feat
यः	= he	सः	= such a	पराजयेत्	= person
त्रिषु लोकेषु	= in three, worlds	जातः वा	= already took birth, or	पुमान्	= going to take birth, or
न अस्ति	= not, is there	राघवः	= Raghava	जायमानः वा	= Indra, in van, with
				शक्र पुरोगमैः	= gods - to all gods
				देवैः	with Indra in their vanguard
युद्धे	= in battle	अ जेयः	= not, defeated [undefeatable.]		

Enough is your slipping into consternation and you be undismayed. There is none in all the three worlds who took birth, or going to take birth, to defeat Raghava in any given battle of any terrible nature. Raghava is undefeatable even if all gods come battling along with Indra in their van. This is what I said to Vaidehi Thus Lakshmana is informing Raama. [3-59-14, 15]

एवम् उक्ता तु वैदेही परिमोहित चेतना ।  
उवाच अश्रूणि मुंचन्ती दारुणम् माम् इदम् वचः ॥ ३-५९-१६

एवम् उक्ता = thus, said [by me], तु though अश्रूणि = tears, outpouring मुन्चन्ती	वैदेही = Vaidehi is माम् = to me	परि मोहित = overly, besotted, with चेतना volition इदम् = this, tart, word दारुणम् वचः
उवाच = said.		

Though I said thus, while her volition is overly besotted for you, Vaidehi said this tartly word to me outpouring tears. [3-59-16]

भावो मयि तव अत्यर्थम् पाप एव निवेशितः ।  
विनष्टे भ्रातरि प्राप्तुम् न च त्वम् माम् अवाप्स्यसि ॥ ३-५९-१७

भ्रातरि = your brother प्राप्तुम् = to achieve पाप एव = impure, only माम् = me	विनष्टे = on utter, ruination मयि = in my respect तव भावः = your, perspective, is निवेशितः harboured न च = not, but, you can अवाप्स्यसि achieve.	माम् = me अति अर्थम् = too, much [nastily] त्वम् = you
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In my respect you have harboured only an impure and nastily perspective to achieve me on the utter ruination of your brother, but I am unachievable to you. [3-59-17]

संकेतात् भरतेन त्वम् रामम् समनुगच्छसि ।  
क्रोशन्तम् हि यथा अत्यर्थम् न एनम् अभ्यवपद्यसे ॥ ३-५९-१८

अति अर्थम् = very, much - inordinately एनम् = to him [Raama] त्वम् = you are रामम् = to Raama	क्रोशन्तम् = who is yelling - Raama न = not भरतेन = by Bharata सम् अनु गच्छसि हि = well, in tow, you followed - in exile, indeed.	यथा = as to why अभ्यवपद्यसे = towards, his near, going - refraining to go to अभि अव पद् = him, for help संकेतात् = owing to a hint - by some arrangement
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As to why you are refraining to rush towards Raama even though he is inordinately yelling, it hints that Bharata made some arrangements with you, and that is the reason why you have closely followed Raama in exile. [3-59-18]

रिपुः प्रच्छन्न चारी त्वम् मत् अर्थम् अनुगच्छसि ।  
राघवस्य अन्तर प्रेप्सुः तथा एनम् न अभिपद्यसे ॥ ३-५९-१९



प्रच्छन्न चारी = in disguise, one who is moving - comporting yourself	रामस्य रिपुः = [Raama,] adversary such as you are	त्वम् = you are
राघवस्य = Raghava	अन्तर प्रेषुः = leeway, one who is = रन्ध्र searching for	मत् अर्थम् = me, because of, you अनुगच्छसि are following - Raama
तथा = thereby	अन्वेषि एनम् न = him [Raama,] not, अभिपद्यसे reaching at [now.]	

You are an adversary of Raama comporting yourself in disguise, following him because of me, and searching for a leeway from Raama. Thereby now you are not rushing to Raama. [3-59-19]

एवम् उक्तो हि वैदेह्या संरब्धो रक्त लोचनः ।  
क्रोधात् प्रस्फुरमाण ओष्ठ आश्रमात् अभिनिर्गतः ॥ ३-५९-२०

वैदेह्या एवम् = by Vaidehi, thus, I was उक्तः spoken	हि = indeed	सन्नद्यः = hurriedly
क्रोधात् रक्त = by anger, with red-लोचनः dened, eyes	प्र स्फुरमाण = with highly, trem-ओष्ठ bling, lips	आश्रमात् = from hermitage
अभि निर् = towards [you,] out, I गतः came.		

When Vaidehi spoke to me thus I hurriedly came out of hermitage to you with anger reddening my eyes and trembling my lips. [3-59-20]

एवम् ब्रुवाणम् सौमित्रिम् रामः संताप मोहितः ।  
अब्रवीत् दुष्कृतम् सौम्य ताम् विना यत् त्वम् आगतः ॥ ३-५९-२१

एवम् = thus	ब्रुवाणम् = speaking	सौमित्रिम् = to Soumitri
सन्ताप = by angst, deluded	रामः = Raama	अब्रवीत् = said
मोहितः	यत् = by which [deed of your coming]	त्वम् = you
सौम्य = oh, gentle one	आगतः = arrived by that	दुष् कृतम् = wrong, doing[improper deed]
ताम् विना = her, without		
कृतम् = is done - you have done wrong.]		

Raama who is deluded by angst said to Soumitri who is speaking thus, that your arrival without her is an improper deed, oh, gentle one. [3-59-21]

जानन् अपि समर्थम् माम् रक्षसाम् अपवारणे ।  
अनेन क्रोध वाक्येन मैथिल्या निर्गतो भवान् ॥ ३-५९-२२

माम्	= me	रक्षसाम् अप वारणे	= demons, in foiling you	समर्थम्	= as capable [enough]
जानन् अपि	= knowing, though	भवान्	= you	मैथिल्या	= of Maithili, by angry,
निर्गतः	= exited - hermitage.			क्रोध वाक्येन	words

You know that I am capable enough to foil the demons, even then you have come out by the angry words of Maithili? [3-59-22]

न हि ते परितुष्यामि त्यक्त्वा यत् यासि मैथिलीम् ।  
कुद्धायाः परुषम् श्रुत्वा स्त्रिया यत् त्वम् इह आगतः ॥ ३-५९-२३

मैथिलीम्	= Maithili, on leaving off	त्यक्त्वा		यत् यासि	= he who has, come out	ते न	= at you, not, happy I
						परितुष्यामि	am, at all
						हि	
कुद्धायाः	= angering, lady	स्त्रियाः		परुषम्	= bitter [words,] on	यत्	= who
त्वम् इह	= you, to here, came	आगतः	= away.	श्रुत्वा	hearing		

On hearing bitter words of an angry lady you have came away on leaving her off, such as you are, I am not at all happy with you. [3-59-23]

सर्वथा तु अपनीतम् ते सीतया यत् प्रचोदितः ।  
क्रोधस्य वशम् आगम्य न अकरोः शासनम् मम ॥ ३-५९-२४

सीतया	= by Sita	प्रचोदितः	= compelled by	क्रोधस्य	= ire, control, coming
				वशम्	under
				आगम्य	
मम	= my, directive	न अकरोः	= not, done	इति यत्	= thus, which [that
शासनम्					which issue is there]
सर्वथा ते	= in everyway, of yours	अप नीतम्	= astray, led yourself [a viniitam]	=	[dereliction.]

That which action of yours is there in non-compliance of my directive to stand guard to Sita, either compelled by Sita, or coming under your own ire, it shows your dereliction in everyway. [3-59-24]

असौ हि राक्षसः शेते शरेण अभिहतो मया ।  
मृग रूपेण येन अहम् आश्रमात् अपवाहितः ॥ ३-५९-२५

मृग रूपेण	= by deer, form	येन	= by whom	अहम्	= I am
आश्रमात्	= from hermitage	अप वाहितः	= away, taken [de-toured]	असौ राक्षसः	= he is, a demon indeed
				हि	
मय	= by me	शरेण	= by arrow, hit down,		
		अभिहतः	sleeping - fell flat.		
		शेते			

By whom I am detoured from hermitage in the form of a deer he is indeed a demon, and he fell flat when my arrow hit him down. [3-59-25]

विकृष्य चापम् परिधाय सायकम्स लील बाणेन च ताडितो मया ।  
मार्गीम् तनुम् त्यज्य च विक्लव स्वरो बभूव केयूर धरः स राक्षसः ॥ ३-५९-२६

मय	= by me	चापम्	= bow	विकृष्य	= on drawing [bow-string, full length]
सायकम्	= arrow	परिधाय	= on setting [target, or, on bowstring]	स लील	= with, play [effortless shooting]
बाणेन	= by arrow, hit, also	सः	= he	मार्गीम्	= pertaining to deer,
ताडितः च				तनुम्	body
त्यज्य च	= leaving, also	विक्लव स्वरो	= piteously, voicing [bewailing]	केयूर धरः	= bracelets [and the like,] wearing
राक्षसः बभूव	= demon, he became.				

When I effortlessly shot an arrow setting on bowstring and stretching the bow to full length, he hit by that arrow left deer body to become a piteously bewailing demon wearing bracelets and the like ornaments. [3-59-26]

शर आहतेन एव तदा आर्तया गिरास्वरम् मम आलम्ब्य सु दूर सु श्रवम् ।  
उदाहृतम् तत् वचनम् सु दारुणम् त्वम् आगतो येन विहाय मैथिलीम् ॥ ३-५९-२७

तदा	= then	शर	= by arrow	आहतेन	= hit down
एव	= thus	आर्तया	= with anguished	गिरा	= voice
सु दूर	= very, remotely [place]	सु श्रवम्	= clearly, audible	स्वरम्	= voice
मम	= mine	आलम्ब्य	= depend on [mimicking]	सु दारुणम्	= highly, gruesome
तत्	= those	वचनम्	= words	उदा हृतम्	= spoken
येन त्वम्	= by which, you, came	मैथिलीम्	= Maithili, on forsaking.		
आगतः		विहाय			

Then hit down by arrow thus, he with an anguished voice that is clearly audible at a very remotely place and that which is mimicking my voice, uttered those highly gruesome words, whereby you have come here forsaking Maithili. Thus Raama said to Lakshmana on their way to their hermitage. [3-59-27]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकोनषष्टितमः सर्गः ॥

Thus completes 59<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

## 60 Sarga 60 - षष्ठितमः सर्ग

## Rama laments for Seetha's separation

Introduction -

Raama laments for Sita separation. He starts searching for her and goes on asking every plant, tree and animal, in a kind of frenzied attitude. This chapter is too poetic to summarise, hence this much is said here.

भृशम् आव्रजमानस्य तस्य अधो वाम लोचनम् ।  
प्रास्फुरत् च अस्खलत् रामो वेपथुः च अस्य जायते ॥ ३-६०-१

आ व्रज = one who started मानस्य coming towards [hermitage]	तस्य = his	वाम = left
लोचनम् = eye	अधः = lower [lower eyelid and below]	भृशम् = frequently
प्रास्फुरत् च = fluttered, also	रामः = Raama, stumbled अस्खलत् च [missed his footing, also]	अस्य वेपथुः = his, falter, bechanced जायते [his gait faltered.]

While Raama is coming towards hermitage his lower eyelid frequently fluttered, his gait faltered, and he missed his footing. [3-60-1]

उपालक्ष्य निमित्तानि सो अशुभानि मुहुर् मुहुः ।  
अपि क्षेमम् तु सीताया इति वै व्याजहार ह ॥ ३-६०-२

सः = he, that Raama	अ शुभानि = not, auspicious	निमित्तानि = incidentals [forebod- ings]
उप आलक्ष्य = closely, on watching	सीताया = for Sita, safety, even क्षेमम् अपि [in fact,] but, [will Sita तु नु be safe!]	इति = thus, [reflexly] ut- व्याजहार ह tered, indeed
मुहुर् मुहुः वै = again, again, really.		

On closely watching those inauspicious forebodings Raama indeed uttered oftentimes reflexly thus as, would she be safe, in fact! [3-60-2]

त्वरमाणो जगाम अथ सीता दर्शन लालसः ।  
शून्यम् आवसथम् दृष्ट्वा बभूव उद्विग्न मानसः ॥ ३-६०-३

अथ = then	त्वरमाणः = quickening himself	सीता दर्शन = Sita, to see, with ar- लालसः dency
जगाम = went	शून्यम् = empty, home, on see- आवसथम् ing दृष्ट्वा	उद्विग्न = distraught, at heart, he मानसः बभूव became.

He quickened himself and went with an ardency to see Sita, and then on seeing an empty home his heart is distraught. [3-60-3]

उद् भ्रमन् इव वेगेन विक्षिपन् रघु नन्दनः ।  
तत्र तत्र उटज स्थानम् अभिवीक्ष्य समंततः ॥ ३-६०-४  
ददर्श पर्ण शालाम् च सीतया रहिताम् तदा ।  
श्रिया विरहिताम् ध्वस्ताम् हेमन्ते पद्मिनीम् इव ॥ ३-६०-५

रघु नन्दनः	= Raghu, descendent, Raghava	वेगेन	= by speed	उद् भ्रमन्	= up, to fly, [flying-flutterer]
इव	= like [looked like]	विक्षिपन्	= jolting [his arms and gait]	तत्र तत्र	= there, there
उटज स्थानम्	= cottage, in places	सम् अन्ततः	= all-over	अभि वीक्ष्य	= towards [on keenly,] probing
तदा	= then	सीतया	= of Sita, lacking, also	हेमन्ते	= in wintry [season,] ruined [befogged,] lotus-
श्रिया वि	= lustre, without, having [lustreless]	रहिताम् च	= such hermitage which is like	ध्वस्ताम्	lake, as with
रहिताम्		पर्ण शालाम्	= straw, house of	पद्मिनीम् इव	
				ददर्श	= he has seen.

Raghava looked like a flying-flutterer as his speed jostled his arms and gait flutteringly, and on closely probing there and there, and all-over the places of that cottage, then he saw the lustreless house of straw devoid of Sita, alike a befogged wintry lotus-lake without lustre. [3-60-4, 5]

रुदन्तम् इव वृक्षैः च ग्लान पुष्प मृग द्विजम् ।  
श्रिया विहीनम् विध्वस्तम् संत्यक्त वन दैवतैः ॥ ३-६०-६  
विप्रकीर्ण अजिन कुशम् विप्रविद्ध बृसी कटम् ।  
दृष्ट्वा शून्य उटज स्थानम् विललाप पुनः पुनः ॥ ३-६०-७

वृक्षैः	= by trees [of that woodland,] weeping / warbling / whining, as though	ग्लान ग्लान	= withered / weakened	पुष्प	= with flowers
रुदन्तम् इव		श्रिया	= charm, less	वि ध्वस्तम्	= utterly, shattered
मृग द्विजम्	= with animals, with birds	विहीनम्		अजिन	= deerskin, Kusha - sacred grass
सम् त्यक्त वन दैवतैः	= completely, abandoned, by forest [georgic,] deities.	विप्रकीर्ण [वि प्र कीर्ण ]	= rather, utterly, be-strewn	कुशम्	
विप्रविद्ध वि प्र	= rather, utterly, battered	बृसी	= tender-grass-seats	कटम्	= [other] mats
दृष्ट्वा	= on seeing	शून्य उटज स्थानम्	= emptied, cottage, locale	सः सीता	= he who wanted to see Sita ardently, such
पुनः पुनः	= over, over again, he wept.			दर्शन लालसः	Raama]

The trees of that woodland are seemingly weeping, as their flowers are witheringly weakening and their birds are weepingly warbling, and the animals are whingeingly weeping, and that woodland is charmless and utterly shattered, since its georgic deities have completely abandoned it. Rather utterly bestrewn are the deerskins and sacred grass blades, rather utterly battered are the tender-grass-seats and other mats in the compound of cottage, and he who ardently wanted to see Sita, such a Raama, on seeing such an emptied locale and cottage, wept over, over and again. [3-60-6, 7]

By this bestrewn, battered, or shattered state of articles, it is evident that Sita struggled a lot to get release from the clutches of Ravana, and in their tussle articles are in shambles. Hence, Ravana did not carry Sita on a clod of earth as said in Adhyaatma Raamayana and other texts. Valmiki Sita is an out and out human, as of now.

हृता मृता वा नष्टा वा भक्षिता वा भविष्यति ।  
निलीना अपि अथवा भीरुः अथवा वनम् आश्रिता ॥ ३-६०-८

भीरुः	= bashful lady Sita	हृता	= stolen [by grudging demons]	मृता	= slain [by grisly demons]
वा	= or	नष्टा वा	= strayed [in gauntly forest,] or	भक्षिता वा	= savoured [by gruesome beasts,] or
भविष्यति	= she might be	अथवा	= or else	निलीना अपि	= under, cover [shrouded herself, playfully,] even
अथवा	= or else	वनम् आश्रिता	= in forest, took shelter.		

That bashful Sita might be stolen by the grudging demons, or slain by the very same grisly demons, or savoured by some gruesome beasts, or else she strayed in this gauntly forest, and even she might have playfully shrouded herself in the grimly forest, or else she must be sheltering herself in this forest which will be gruelling to locate. [3-60-8]

गता विचेतुम् पुष्पाणि फलानि अपि च वा पुनः ।  
अथवा पद्मिनीम् याता जल अर्थम् वा नदीम् गता ॥ ३-६०-९

अपि वा	= or, else	पुष्पाणि फलानि च	= flowers, fruits, also	विचेतुम्	= to pick up
गता	= gone	पुनः	= again	अथवा	= or else
पद्मिनीम् याता	= to lotus-lake, gone	जल अर्थम्	= water, for the sake of	नदीम् गता वा	= to river gone, or.

Or else, she might have again gone to pick the flowers or fruits, or again gone to lotus-lake, or gone to the river for water. Thinking thus, Raama started his search for Sita. [3-60-9]

यत्नात् मृगयमाणः तु न आससाद् वने प्रियाम् ।  
शोक रक्त ईक्षणः श्रीमान् उन्मत्त इव लक्ष्यते ॥ ३-६०-१०

यत्नात्	=	effortfully	मृगयमाणः	=	being searched [by	वने प्रियाम्	=	in forest, [his] dear
न आससाद्	=	not, I have attained	तु		Raama,] though	[Sita]		
उन्मत्त	=	madman	शोक रक्त	=	by anguish, reddened,	श्रीमान्	=	glorious one - Raama
			ईक्षणः		looks [eyes]	लक्ष्यते	=	is appearing.
			इव	=	alike / as though /			
					seems to be			

Though he searched effortfully for his dear Sita he did not get her, and as his anguish is reddening his eyes the appearance of that glorious one seems to be that of a madman. [3-60-10]

The word iva as though, seems to be, alike... has some importance from the viewpoint of commentators, and some discussion is given in endnote on its usage. Because he is like a madman, the translation shall also be like a mad-translation, as long as he talks like a madman.

वृक्षात् वृक्षम् प्रधावन् स गिरीम् च अपि नदी नदम् ।  
बभ्राम विलपन् रामः शोक पंक अर्णव स्तुतः ॥ ३-६०-११

रामः	=	Raama	वृक्षात्	=	from tree, to tree	गिरीम् च	=	from hill, also, even [to
नदी नदम्	=	river, to rivulet	वृक्षम्		[shrub]	अपि		hillock]
शोक पन्क	=	woe, sludge, ocean, in-	प्र धावन्	=	speedily, running	विलपन्	=	on wailing over
अर्णव स्तुतः	=	undated in - sludgy	सः	=	he that Raama	ब भ्राम	=	revolved around.
		ocean of woes						

Raama ran speedily from tree to shrub, from hill to hillock, from river to rivulet, and revolving around them he wailed for Sita, as he is inundated in a sludgy ocean of woes. [3-60-11]

Whether Raama really wept over Sita absence or it the playacting of god - is a much-debated topic. As a hero of the epic, it is real weeping and it is necessary to arouse pathos, but should he be god or god incarnate, is weeping manifest in the qualities of Omniscient - is the dilemma. Some points are presented in the endnote.

अस्ति कच्चित् त्वया दृष्टा सा कदम्ब प्रिया प्रिया ।  
कदम्ब यदि जानीषे शंस सीताम् शुभ आननाम् ॥ ३-६०-१२

कदम्ब	=	oh, Kadamba tree	कदम्ब प्रिया	=	Kadamba [flowers,] a	प्रिया	=	[my] ladylove
सा	=	she that Sita			lover of	त्वया	=	by you
			कच्चित्	=	someone [who is a			
					lady]			



अपि दृष्टा	= is seen	अस्ति	= is she [seen]	जानीषे यदि	= you know [her,] if
शुभ	= about lovable, faced,	शम्स	= you tell.		
आननाम्	Sita				
सीताम्					

Oh, Kadamba tree, seest thou someone a lady who is lover of Kadamba flowers, one with a lovable face and a love of mine, thou tellest me if thou knowest. [3-60-12]

स्निग्ध पल्लव संकाशाम् पीत कौशेय वासिनीम् ।  
शंसस्व यदि सा दृष्टा बिल्व बिल्व उपम स्तनी ॥ ३-६०-१३

बिल्व	= oh, Bilva tree	स्निग्ध पल्लव	= smooth [silky,] leaflet,	पीत कौशेय	= yellowy-ochry, silk,
बिल्व उपम	= Bilva-fruits [rotund	संकाशाम्	similar to [in skin]	वासिनीम्	dressed in
स्तनी	and silky,] in simile,	कश्चित्	= someone ]	यदि सा दृष्टा	= if, she is, seen by you
	breasted				
शम्सस्व	= you tell.				

Oh, Bilva tree, if thou seest someone who is drest in yellowy-ochry silks, whose skin likens to the silkiness of thine leaflets, breasts to thine rotund and silky Bilva fruits, thou tellest me... [3-60-13]

अथवा अर्जुन शंस त्वम् प्रियाम् ताम् अर्जुन प्रियाम् ।  
जनकस्य सुता तन्वी यदि जीवति वा न वा ॥ ३-६०-१४

अथवा	= otherwise	अर्जुन	= oh, Arjuna tree	त्वम्	= you
यदि जानीषे	= if, you know her]	अर्जुन	= Arjuna [flowers,] a	ताम्	= of her
प्रियाम्	= [my] ladylove	प्रियाम्	lover of	जनकस्य	= Janaka, daughter
यदि जीवति	= whether, living, or	तन्वी	= slender [waisted one]	सुता	
वा		न वा	= not, or	शम्स	= tell.

Otherwise, thou Arjuna tree, if thou knowest her who is a lover of thine Arjuna flowers and the ladylove of mine, thou telleth whether that slender-waisted daughter of Janaka liveth or otherwise... [3-60-14]

ककुभः ककुभ ऊरुम् ताम् व्यक्तम् जानाति मैथिलीम् ।  
लता पल्लव पुष्प आढ्यो भाति हि एष वनस्पतिः ॥ ३-६०-१५

एष	= this	वनस्पतिः	= tree	लता पल्लव	= with creeping plants
				पुष्प	[creepy-creepers,]
					tender leaves [foliole-
					foliage,] flowers
					[flowery-flowers]
आढ्यः	= is laden with	यथा	= as to how]	भाति हि	= it is shining forth, in-
					deed thereby

एष	= this	ककुभः	= Kakubha tree	ककुभ ऊरुम्	= about Kakubha-tree [its trunk like,] one who has such thighs - about Sita with thighs like Kakubha tree trunk
ताम् मैथिलीम्	= of her, of Maithili	व्यक्तम् जानाति	= obviously, will be knowing.		

As to how this Kakubha tree shineth laden with creepy-creepers, foliole-foliage and flowery-flowers, this tree knowest Maithili whose thighs can be likened to the smoothish trunk of this very Kakubha tree... [3-60-15]

भ्रमरैर् उपगीतः च यथा द्रुम वरो हि असि ।  
एष व्यक्तम् विजानाति तिलकः तिलक प्रियाम् ॥ ३-६०-१६

द्रुम वरः	= tree, best [among trees]	अयम्	= this]	तिलकः	= Tilaka tree
यथा	= as to how	भ्रमरैः	= by honeybees	उप गीतः च असि हि	= nearly, singing, also, it is, indeed - because honeybees are singing in chorus at its nearby, that chorus of bees is audible to the tree thereby
एष	= this - Tilaka tree	तिलक प्रियाम्	= Tilaka tree, about the lover of - of Sita	व्यक्तम् विजानाति	= clearly, be knowing.

As to how this best tree among all trees heareth the chorus of honeybees that singest around it, thereby this Tilaka tree clearly knowest Maithili, a lover of Tilaka trees, as this shouldst have heard her. [3-60-16]

अशोक शोक अपनुद् शोक उपहत चेतनम् ।  
त्वन् नामानम् कुरु क्षिप्रम् प्रिया संदर्शनेन माम् ॥ ३-६०-१७

शोक अप नुद्	= oh, agony, away, taker - oh, remover of agony	[अ शोक	= alleviator of agony, name of tree etymologically]	अशोक	= oh, Ashoka tree
प्रिया सन्दर्शनेन	= my ladylove, by showing	शोक उपहत चेतनम्	= by agony, marred, empathy [whose empathetic thinking is marred by agony]	माम्	= me
क्षिप्रम्	= readily	त्वत् नामानम्	= yours, name after [name me after your name, make me your namesake with removed agonies]	कुरु	= you make [you name me.]

Oh, Ashoka tree, an alleviator of agony, that is thine name lingually... but practically and readily name me after thine, by showing my ladylove, as my agony has marred my empathy... [3-60-17]

यदि ताल त्वया दृष्टा पक्व ताल फल स्तनी ।  
कथयस्व वरारोहाम् कारुण्यम् यदि ते मयि ॥ ३-६०-१८

ताल	= oh, Palm tree	पक्व ताल	= ripened, palm, fruit	त्वया दृष्टा	= by you, seen, if
ते मयि	= to you, on me, mercy	फल स्तनी	[like,] breasted	यदि	
कारुण्यम्	[you have,] if there	वरारोहाम्	= of shapely lady, you		
यदि		कथयस्व	tell.		

Oh, Palm tree, if thou seest that lady breasted alike ripened-palm fruits of thine, and if thine mercy is mine, thou telleth of that shapely lady Sita... [3-60-18]

यदि दृष्टा त्वया सीता जम्बो जांबूनद सम प्रभा ।  
प्रियाम् यदि विजानासि निःशंक कथयस्व मे ॥ ३-६०-१९

जम्बो	= oh, Rose-apple tree	त्वया सीता	= by you, Sita, if, is seen	जाम्बू नद	= like gold - golden com-plexioned or
जाम्बू फल	= Rose apple like	यदि दृष्टा		प्रियाम्	= of ladylove
सम प्रभा		सम प्रभा	= equal, in glitter smoothly complexioned one like Rose-apple		
वि जाना	= clearly, in the know,	मे निः शंक	= to me, less of, doubt -		
असि यदि	you are, if, [if you are clearly in the know of]	कथयस्व	hesitation, tell.		

Oh, Rose-apple tree, if thou seest Sita and thee knowest my ladylove with golden glitter, thou telleth me without hesitation...

OR

Oh, Rose-apple tree, if thou seest Sita and thou knowest my ladylove whose complexion is smoothish like thine Rose-apples, thou telleth me unhesitatingly... [3-60-19]

अहो त्वम् कर्णिकार अद्य पुष्पितः शोभसे भृशम् ।  
कर्णिकार प्रियाम् साध्वीम् शंस दृष्टा यदि प्रिया ॥ ३-६०-२०

कर्णिकार	= oh, Karnikaara tree	त्वम् अद्य	= you, now	पुष्पितः	= in full bloom
शोभसे	= blooming, magnifi-	अहो	= Aha!	कर्णिकार	= Karnikaara-flowers, a
भृशम्	cently	प्रिया	= my ladylove	प्रियाम्	lover of
साध्वीम्	= immaculate one			दृष्टा यदि	= you have seen, if
शम्स	= you tell.				

Aha! Karnikaara tree, now thou art in full bloom and blooming magnificently, if thou seest that lover of Karnikaara-flowers and an immaculate ladylove of mine, thou telleth me... [3-60-20]

Annex: you all might have seen when your friend was imperilled and you might have complained, or cried out with the rustle of your leaves or gestured with the swings of your branches, as humans would do with their voice and hands... and the birds and bees nestled on you also might have chorused, sadly... but those birds and bees are unable to communicate what has happened... you trees, though you may not have rushed to rescue her, as you are pegged on ground, you indicate to me, at least with your branchy gestures, what exactly has happened...

चूत नीप महा सालान् पनसान् कुरवान् धवान् ।  
 दाडिमान् अपि तान् गत्वा दृष्ट्वा रामो महायशाः ॥ ३-६०-२१  
 बकुलान् अथ पुन्नागान् च चन्दनान्केतकान् तथा ।  
 पृच्छन् रामो वने भ्रान्त उन्मत्त इव लक्ष्यते ॥ ३-६०-२२

महायशाः	= of high glory	रामः	= heart-stealer	रामः	= Raama
वने	= in forest	चूत	= mango trees	नीप	= niipa trees
महा सालान्	= massive, saala trees	पनसान्	= jack-fruit trees	कुरवान्	= kuruva trees
धवान्	= dhava trees	अथ	= then	दाडिमान्	= daaDima trees, even
				अपि	
बकुलान्	= bakula trees	तथा	= like that	पुन नागान्	= pannaga trees, also
				च	
चन्दनान्	= sandalwood trees	केतकान्	= ketaka trees	दृष्ट्वा	= on seeing - those trees
तान् गत्वा	= to them, having gone to trees	पृच्छन्	= on asking them	भ्रान्त	= while wandering
उन्मत्त इव	= madman, like, appearing to be.				

Raama has gone on asking trees like mango, niipa, massive saala, jack-fruit, kuruva, dhava, and even around daaDima, bakula, punnaaga, sandalwood, ketaka trees, and when he is running around them that highly glorious Raama appeared like a madman. [3-60-21, 22]

अथवा मृग शाब अक्षीम् मृग जानासि मैथिलीम् ।  
 मृग विप्रेक्षणी कांता मृगीभिः सहिता भवेत् ॥ ३-६०-२३

अथवा	= or else	मृग	= oh, deer	मृग शाब	= deer, fawn, eyed one
मैथिलीम्	= of Maithili, do	मृग विप्रेक्षणी	= deer-like, quick, with looks	अक्षीम्	= or else
जानासि	= you know [what bechanced to her]				

कांता	= that lady	मृगीभिः	= herd of she-deer,
		सहिता	along with, she will
		भवेत्	be [herded into her of deer.]

Or else, oh, deer, dost thou know what bechanced to that fawn-eyed Maithili, one with quick-looks like thee deer? Or else, hast she herded herself into the herd of she-deer of yours... [3-60-23]

Annex: poor trees... they cannot air their expression, hence Maithili is unsaid by them... but you deer, you can voice and gesticulate, then voice it out or gesticulate, since that Maithili is an all time playmate of you deer... and you are an expert in escaping, and you might have escaped when Maithili was in danger, does not matter, it is your nature, now tell me what exactly has happened... [but, then that deer ran in a particular way, but Raama is now unable to decipher it... and concludes,] now also you are escaping expertly... leave it at that...

गज सा गज नासोरुः यदि दृष्टा त्वया भवेत् ।  
ताम् मन्ये विदिताम् तुभ्यम् आख्याहि वर वारण ॥ ३-६०-२४

गज	= oh, elephant	गज नास	= elephant, nose - trunk-like	ऊरुः	= thighs - she who is having
सा	= she that Maithili	त्वया दृष्टा	= by you. seen, if, she is	ताम्	= of her
तुभ्यम्	= to you	यदि भवेत्	[if she is seen by you]	मन्ये	= I deem
वर वारण	= oh, best, elephant	विदिताम्	= [she who is already -] familiar to you		
		आख्याहि	= you tell.		

Oh, elephant, thou mightst beheld her whose thighs likens to your trunk at that problematic hour, thus me-thinks, and that Maithili is familiar to thee, and oh, best elephant, if thou beholdest her, thou tallest me... [3-60-24]

Annex: though you are a pachyderm you are keen-eyed and you can find out even a thorn in the weed, also you are around this place for a long time, thus well acquainted with all of us... hence I deem that something must have happened and somehow you might have seen... though you could not prevent it with your massive head, trunk or legs, but tell me what exactly has happened...

शार्दूल यदि सा दृष्टा प्रिया चंद्र निभ आनना ।  
मैथिली मम विस्त्रब्धम् कथयस्व न ते भयम् ॥ ३-६०-२५

शार्दूल	= oh tiger	चन्द्र निभ	= Moon, similar in shine,	प्रिया	= my ladylove
सा मैथिली	= she, that Maithili	आनना	faced one - Sita	वि स्रब्धम्	= without, fear - in good faith
मम	= to me	दृष्टा यदि	= seen [by you,] if	ते भयम् न	= to you, fear, is not there.
		कथयस्व	= you speak up		

Fear not, oh, tiger, hast thou seen Maithili, the moonfaced ladylove of mine, if thou hast seen speak in good faith... [3-60-25]

Annex: I know that you are a master prowler and a brave one, these deer and elephants are somehow fearing to tell me, but you tell me because you re a brave one... did you not prowl the prowler of Maithili... I also know that equal is the fear when one sees a tiger or when a tiger sees one... now you need not lift up your fore-paw and step back on seeing me... as I cause no harm now... but tell me, whether you ran after that one who caused some harm to Sita or not, as Sita never harmed you, when you were on the prowl hereabouts... But that tiger retraced its steps, because Raama is an archer with a bow and arrows, without telling him that without exception all the animals vainly ran after Ravana trying to rescue Sita. Such as he is, an uninformed one, he starts a delirious soliloquy in imagery.

किम् धावसि प्रिये नूनम् दृष्टा असि कमल ईक्षणे ।  
वृक्षेण आच्छाद्य च आत्मानम् किम् माम् न प्रतिभाषसे ॥ ३-६०-२६

कमल ईक्षणे	= oh, lotus like, eyed one	प्रिये	= oh, my dear	दूरे	= distantly]
किम् धावसि	= why, you are running away	दृष्टा असि	= seen, you are	नूनम्	= in fact
आत्मानम्	= yourself, by trees [by	माम्	= to me	किम् न प्रति	= why, not, in turn, talk-
वृक्षेण	leaves,] veiling [cam-			भाषसे	ing [replying me.]
आच्छाद्य	ouflaging]				

Oh lotus-eyed lady, in fact I have seen you my dear, then why this running away and concealing yourself under trees, why do not you reply me... [3-60-26]

तिष्ठ तिष्ठ वरारोहे न ते अस्ति करुणा मयि ।  
न अत्यर्थम् हास्य शीला असि किम् अर्थम् माम् उपेक्षसे ॥ ३-६०-२७

वरारोहे	= oh, best lady	तिष्ठ तिष्ठ	= stay, stay	ते मयि	= to you, on me, mercy,
अति अर्थम्	= too, much - unacceptably	हास्य शीला	= tease, humoured	करुणा न	not, is there
माम्	= me	किम् अर्थम्	= what, for, you ignore.	अस्ति	
		उपेक्षसे		न असि	= not, you are

Stay...stay... oh, best lady, don t you have mercy on me? You are not unacceptably tease-humoured! What for you ignore me? [3-60-27]

पीत कौशेयकेन असि सूचिता वर वर्णिनि ।  
धावन्ति अपि मया दृष्टा तिष्ठ यदि अस्ति सौहृदम् ॥ ३-६०-२८

वर वर्णिनि	= oh, beautifully, complexioned one	पीत	= by yellowy, silk-sari	सूचिता असि	= betokened, you are
धावन्ति अपि	= running away, even if	कौशेयकेन	= by me, seen	सौ हृदम्	= good, will [for me]
अस्ति यदि	= is there is [you have,] if	मया दृष्टा	= you stay.		

Oh, beautifully complexioned lady, even if you are running away your yellowy silk-sari betokens you, stay, if you have goodwill for me... [3-60-28]

न एव सा नूनम् अथवा हिंसिता चारु हासिनी ।  
कृच्छ्रम् प्राप्तम् न माम् नूनम् यथा उपेक्षितुम् अर्हति ॥ ३-६०-२९

अथवा	= otherwise	सा	= she [whom I just saw]	न एव	= not, thus [may not be Sita]
चारु हासिनी	= cheerful, smiles [one who have them, Sita]	नूनम्	= certainly	हिंसिता	= she is murdered
यथा	= as to how [why because]	कृच्छ्रम्	= wretched-state, one	माम्	= me
उपेक्षितुम् न अर्हति	= to avoid me, not, aptly of her - she would not avoid me	प्राप्तम्	= who attained		
		नूनम्	= definitely.		

Otherwise, she whom I have just seen me may not be Sita, why because, it is unapt of her to avoid me who attained this wretched state, hence Sita with cheery smiles is certainly murdered... [3-60-29]

व्यक्तम् सा भक्षिता बाला राक्षसैः पिशित अशनैः ।  
विभज्य अंगानि सर्वाणि मया विरहिता प्रिया ॥ ३-६०-३०

मया विरहिता प्रिया	= by me, without being present [in my absence,] my dear one	सा बाला	= she, who is youngish	व्यक्तम्	= obviously
सर्वाणि अन्नानि विभज्य	= [her] all, limbs, on verily, dividing	पिशित	= by raw-flesh, gorgers,		
		अशनैः	= by demons, she is		
		राक्षसैः	= gorged.		
		भक्षिता			

Obviously the raw-flesh gorgers must have gorged that youngish lady on diving all her limbs in my absence from my dear one... [3-60-30]

नूनम् तत् शुभ दंत ओष्ठम् सुनासम् शुभ कुण्डलम् ।  
पूर्ण चंद्र निभम् ग्रस्तम् मुखम् निष्प्रभताम् गतम् ॥ ३-६०-३१

नूनम्	= evidently	तत् शुभ	= that [lady with] pretty,	सु नासम्	= with prettily, nose
शुभ	= with prettyish, ear-	दन्त ओष्ठम्	teethed, lipped one	तत्	= that]
कुण्डलम्	rings	पूर्ण चन्द्र	= full, moon, similar	निष्	= without, lustre
मुखम्	= face	निभम्		प्रभताम्	[blanched looked,]
		ग्रस्तम्	= when devoured	गतम्	entered [obtained.]

Her face which is similar to a full-moon with pretty teeth, prettier lips, prettily nose and with prettyish earrings, might have obtained a blanched look when being devoured... [3-60-31]

सा हि चंपक वर्ण आभा ग्रीवा ग्रैवेयक उचिता ।  
कोमला विलपन्त्याः तु कान्ताया भक्षिता शुभा ॥ ३-६०-३२

विलपन्त्याः	= while bewailing	कान्ताया	= lady	चम्पक वर्ण	= campaka flower,
ग्रैवेयक	= for neck ornaments,	कोमला	= exquisite	आभा	colour, in shine
उचिता	befitting - neck	भक्षिता हि	= gluttoned down, indeed.	शुभा	= beautiful
सा ग्रीवा तु	= hers/that, neck, but				

But that exquisite and beautiful neck of that lady which shines forth in the colour of Campaka flower, befitting for any neck ornament, indeed it might be gluttoned down while she is bewailing... [3-60-32]

नूनम् विक्षिप्यमाणौ तौ बाहू पल्लव कोमलौ ।  
भक्षितौ वेपमान अग्रौ स हस्त आभरण अंगदौ ॥ ३-६०-३३

विक्षिप्यमाणौ	= when wriggling	पल्लव कोमलौ	= tender-leaf like, delicate	वेपमान अग्रौ	= having quivering, having ends - of arms, fingers
स हस्त	= with, hand, ornaments	तौ बाहू	= those two, arms	नूनम्	= definitely
आभरण	[bangles,] bicep-lets				
अन्गदौ					
भक्षितौ	= eaten - are nibbled.				

Her two arms which are delicate like tender leaves, ornamented with bangles and bicep-lets might have been definitely nibbled while they are wriggling with quivering fingers... [3-60-33]

मया विरहिता बाला रक्षसाम् भक्षणाय वै ।  
सार्थेन इव परित्यक्ता भक्षिता बहु बांधवा ॥ ३-६०-३४

बाला	= youngish - Sita	रक्षसाम्	= for demons, as though	मया वि	= by me, without pres-
		भक्षणाय वै	for feast, really	रहिता	ence [in my absence]



मय परि = by me, forsaken, as त्यक्ता इव though]	बहु बान्धवा = many, relatives, [though Sita has many relatives]	सार्थेन = by caravan, com- पलित्यक्ता इव pletely forsaken [woman,] like [as worse as]
भक्षिता = she is feasted.		

This is as though I have forsaken this youngish Sita really as a feast for the demons in my absence, and though Sita has many relatives she has become as worse as a lonesome woman who is completely forsaken by her caravan who is lonesomely ready for the feast of highwaymen, and demons have feasted on her. [3-60-34]

हा लक्ष्मण महाबाहो पश्यसे त्वम् प्रियाम् क्वचित् ।  
हा प्रिये क्व गता भद्रे हा सीते इति पुनः पुनः ॥ ३-६०-३५

महाबाहः = oh, dextrous one	हा लक्ष्मण = ha, Lakshmana	त्वम् = you
क्वचित् = anywhere	प्रियाम् = my ladylove	पश्यसे = are you seeing
भद्रे = oh, auspicious lady	हा प्रिये = ha, dear	क्व गता = where, you have gone
हा सीते = ha, Sita	इति पुनः = thus, again, again	रुदन् = while bewailing] - he serched.

Ha, Lakshmana... oh, dextrous one... have you seen my ladylove anywhere... ha, dear, where have you gone... oh, auspicious lady... ha, Sita... thus Raama lamented again and again in his search. [3-60-35]

इति एवम् विलपन् रामः परिधावन् वनात् वनम् ।  
क्वचित् उद् भ्रमते वेगात् क्वचित् विभ्रमते बलात् ॥ ३-६०-३६  
क्वचित् मत्त इव आभाति कांता अन्वेषण तत्परः ।

रामः = Raama	इति एवम् = thus, this way	विलपन् = on bewailing
वनात् वनम् = from wood, to wood	परि धावन् = on overly, rushing	क्वचित् = somewhere
वेगात् = by forcefulness [of delusion]	उद् भ्रमते = highly, delusional [he becomes]	क्वचित् = somewhere else
बलात् = by powerfulness [of al- lusion]	वि भ्रमते = verily, [he is] alluded	क्वचित् = else where
कान्ता = ladylove, in search of, अन्वेषण impassioned one	मत्त इव = mad [madman,] like	आभाति = shining forth [he is ni- tid.]
तत्परः	उन्मत्त इव	

On bewailing in this way and on overly rushing from wood to wood, somewhere Raama has become highly delusional by the forcefulness of delusion and spots forest stuff as Sita, though none of them have any resemblance to Sita, and somewhere else, marking creepers, plants or slender shrubs and suchlike delicacies as Sita he has become really alluded by the powerfulness of allusion, and elsewhere, he is not discriminating paths or pathless routes for his trekking as an impassioned one in the search of his ladylove, and thus he is nitid like a madman. [3-60-36, 37a]

स वनानि नदीः शैलान् गिरि प्रस्रवणानि च ।  
काननानि च वेगेन भ्रमति अपरिसंस्थितः ॥ ३-६०-३७

सः	= he, Raama	वनानि नदीः	= woods, rivers, hills	गिरि	= mountain, rapids, also
काननानि च	= thick forests, also	शैलान्		प्रस्रवणानि च	
		अपरिसंस्थितः	= not, completely, well,	=	restlessly
		अ परि सम्	stable one]		
वेगेन भ्रमति	= speedily, he roves.	स्थितः			

Raama is on the rove around woods, rivers, hills, mountain-rapids and thicketed forests, speedily and restlessly. [3-60-37]

तदा स गत्वा विपुलम् महत् वनम्परीत्य सर्वम् तु अथ मैथिलीम् प्रति ।  
अनिष्ठित आशः स चकार मार्गणे पुनः प्रियायाः परमम् परिश्रमम् ॥ ३-६०-३८

सः	= he that Raama	विपुलम्	= to vast, great, forest	तदा	= that way
गत्वा	= on going round	महत् वनम्		मैथिलीम्	= Maithili, towards
अन् इष्टित	= not, tangible, hope	सर्वम् परीत्य	= everywhere, on	प्रति	
आशः	[hope became intangible]	सः	= he	अथ	= then
पुनः	= again	प्रियायाः	= of ladylove	मार्गणे	= in searching
परमम्	= extreme, effort - over-	चकार	= he made.		
परिश्रमम्	strenuous effort				

On going round the vast of great forest in that way and on searching for Maithili, his hope became intangible, but again he undertook the search for his ladylove, over-strenuously. [3-60-38].

Did Raama actually weep?

Maheshvara Tiirtha says that, the word इव alike, seemingly, as though is to be ellipted to all the expressions given by Raama, as god incarnate Raama did not really weep over... As such the expressions will become: शोकात् परिप्लुत इव शोकात् प्रधावन् इव विलपन् इव etc., and they mean as though he is inundated in sea called lamentation... as though he wept... as though he ran after... and the like. For this the विष्णु पुराण उमा सम्हित is cited as reference, where Vishnu himself says: अहम् दाशरथिः ब्रूवा हन्मि रावणम् आहवे। श्री मद् राम अवतारे अस्मिन् अज्ञवत् क्रियते मम। तत्र शङ्का न कर्तव्या सर्वज्ञेन अपि मायया। मत् माया मोहितम् रक्षो मनुष्यम् माम् अवेक्ष्यति। अन्यथा तस्य सा नूनम् न भवेत् अत्र कुत्रचित् I on becoming Dasharatha son will eliminate Ravana in combat... though Omniscient I conduct myself in the incarnation of Raama as a commoner by my Maya... thereby no doubt be nurtured by any... believing me a human Ravana will be mislead, as there is no other way for his elimination... thus Tiirtha says that Raama did

not actually weep or wail...

But this is contradicted and said by later commentators, though Raama is Supreme Being he took up human incarnation and he conducted himself as a human. Hence there is no need to ellipt ellipses for many a time and portray him as a direct god on earth. Valmiki has said this more than once through Raama words that he is just a human... आत्मानम् अहम् मानुषम् मन्ये I for myself am a human... etc., and here also Valmiki used this word इव only at a few places like उन्मत्त इव उद्भ्रान्त इव Even if Raama were to be god on earth, for his fate of taking a human incarnation he is fated to behave as a human, and gets involved in human emotions, according to situations and his mental conditions. In such conditions, for he is god he can evoke an emotion as he evoked rancour many times when eliminating demons as in the episodes of Aranya when he was eliminating Khara, Dushana, and others. There is रोषम् आहारयेत् तीव्रम्॥। rancour, evoking, unusual... and then evoking an unusual rancour to eliminate Khara in war, he eliminated Khara... as at 3-30-19. Here when the word रोषम् is replaced with शोकम् and if it be said as शोकम् आहारयेत् तीव्रम्॥। it suffices all contradictions. And in many other places, we see him आहारयेत् getting wrath or sadness, or other humanly emotion. When he can evoke one human emotion wrath , why not evoke other emotions like love, sadness, pity, kindness and the like. Again, there are some subhuman emotions like greed, avarice, hate, jealousy etc., which are unbefitting to humans themselves, hence the question of Raama evoking them for his activities, does not arise.

Then is this playacting of god, of hoodwinking of man called Raama in the name of Ravana... is the connective question. The answer is neither... for it is maya of Vishnu. In other way, it is not hoodwinking of Raama but it is the bewailing of god/Raama caused by the suffering of his adherents/devotee/subjects - particularly for Sita, who is not just a devotee or adherer, but his own altar ego. Particularly when that god alone, through the so-called destiny, karma, fate etc, causes that suffering. Raama admits at verse 34 of this chapter this is as though I have forsaken this Sita... because of his passion for hunting, either the deer or the demon, thus bechanced is an ill fate on Sita.

If Raama were to be god, he is not an featureless god of अद्वैत tenet, a निर्गुण but he is सगुण featured god and some of his many features are: स्वभाविक अनवधिक अतिशय ज्ञान बल ऐश्वर्य वीर्य शक्ति तेजः सौशील्य मार्दव आर्जव सौहार्द सौम्य कारुण्य माधुर्यम् गाम्भीर्य औदार्यादि अनेक कल्याण गुण सम्पन्न॥। of which we are concerned with कारुण्य मार्दव features, pity and sheltering... as Shudarshanaacaarya defined मार्दवम् as आश्रित विरह अ-सहत्वम् मार्दवम् impatience for the separation from his adherers... and Raama wept with this pity and impatience for Sita separation from him.

However delinquent the children be, they do not know or care to know what their parents feel about their delinquency, because they themselves are thinking that they are not at all delinquent. But their parents, though they are aware of their children delinquency, but unable to mend them, they suffer silently or blatantly. Here too it is the same predicament for Raama, though it is not parent-child relation, but it is man-wife relation, worthier enough for more suffering. His anguish is for the owl called Sita, going to be captivated in the body called Lanka, and her deliverance is possible only on the annihilation of that body or holder of that body, namely Ravana, in the karmic cycle of birth-death. And none has a real glimpse or knowledge of that god or soul, but all go on assuming on their own as Bhagavad Gita says at 7-24:

अव्यक्तम् व्यक्तिम् आपन्नम् मन्यते माम् अ-बुद्धयः।  
परम् भावम् अजानन्तो मम अव्ययम् अनुत्तमम्। गीत

Which deem th' Unmanifested manifest, / Not comprehending Me in my true Self! / Imperishable, viewless, undeclared, - - Sir Edwin Arnold. Hence, Raama really wept for Sita and in fact, gods really weep even for us, madly and sadly, but we do not care, or wish to care.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षष्ठितमः सर्गः ॥

Thus completes 60<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 61 Sarga 61 - एकषष्टितमः सर्ग

## Raama Laments For Seetha'S Separation

Introduction -

Raama laments for Sita and becomes despondent. But at the advice of Lakshmana both of them start a search for Sita, presuming that she might be available in the proximity. Later they embark on a thorough search in the entire forest and its mountains and at lakesides, but Sita is unseen.

From here, until Raama meets Hanuma in next book Kishkindha, Raama lamentation is continually portrayed. This may not be taken as a mere weeping or bemoaning of the principal character of the epic, but this has many poetics and romantics of epical poetry imbibed in it. An epic, basically, requires a hero to have his romantic attributes, नायक लक्षणाः and these wailings will portray all of them. There are various, numerous and voluminous derivatives, meanings and commentaries, which cannot possibly be included in here, at this stage, except for passing references on them. Hence, this lengthy lamentation has lengthier romanticism.

दृष्ट्वा आश्रम पदम् शून्यम् रामो दशरथ आत्मजः ।  
रहिताम् पर्णशालाम् च प्रविद्धानि आसनानि च ॥ ३-६१-१  
अदृष्ट्वा तत्र वैदेहीम् संनिरीक्ष्य च सर्वशः ।  
उवाच रामः प्राक्रुश्य प्रगृह्य रुचिरौ भुजौ ॥ ३-६१-२

दशरथ	= Dasharatha,	son,	शून्यम्	= vacant	आश्रम पदम्	= hermitage, threshold
आत्मजः	Raama					
रामः						
सीतायाः	= with Sita]		रहिताम् पर्ण	= devoid of [empty,]	प्र विद्धानि	= utterly, shattered,
			शालाम् च	straw, cottage, also	आसनानि च	seats [leaf-mats,] also
दृष्ट	= having seeing		तत्र	= there	वैदेहीम्	= Vaidehi
अ दृष्ट्वा	= not, seen		सर्वशः	= everywhere	सम् निरीक्ष्य	= well, on eyeing watch-
					च	fully, even
प्र आक्रुश्य	= loudly, shrieked		लक्ष्मणस्य	= [Lakshmana,] win-	प्रगृह्य	= on taking [clasping]
			रुचिरौ भुजौ	ning, shoulders		
रामः उवाच	= Raama, said.					

On seeing the vacant threshold of the hermitage and empty cottage of straw, also at the leaf-mat-seats that are utterly shattered, and not finding Vaidehi even on watchfully eyeing everywhere Raama shrieked loudly, and then on clasping the winning shoulders of Lakshmana he said this to him. [3-61-1, 2]

क्व नु लक्ष्मण वैदेही कम् वा देशम् इतो गता ।  
केन आहता वा सौमित्रे भक्षिता केन वा प्रिया ॥ ३-६१-३

लक्ष्मण	= oh, Lakshmana	वैदेही	= Vaidehi	क नु	= where is, possibly
इतः कम्	= from here, to which,	सौमित्रे	= oh, Soumitri	केन वा	= by whom, or, she is
देशम् वा	place, or, she has gone			आहृता	stolen
गता					
प्रिया	= my ladylove	केन वा	= by whom, or, she is		
		भक्षिता	gorged.		

Oh, Lakshmana, possibly where can be Vaidehi? Or, to which place she has gone from here? Or, Soumitri, who stole her away? Or, who has gorged up my ladylove? [3-61-3]

वृक्षेण आचार्य यदि माम् सीते हसितुम् इच्छसि ।  
अलम् ते हसितेन अद्य माम् भजस्व सुदुःखितम् ॥ ३-६१-४

सीते	= oh, Sita	वृक्षेण	= by trees, by concealing	माम्	= me
हसितुम्	= [poke] fun at	आचार्य		ते हसितेन	= your, fun [and games,]
		इच्छसि यदि	= you wish, if	अलम्	enough
अद्य	= now	सु दुःखितम्	= with highly, an- guished one	माम् भजस्व	= me, you regard [get in touch.]

Oh, Sita, if you have concealed yourself under trees wishing to poke fun at me, enough is your fun and games, get in touch with me now, as I am highly anguished... [3-61-4]

यैः सह क्रीडसे सीते विश्वस्तैः मृग पोतकैः ।  
एते हीनाः त्वया सौम्ये ध्यायन्ति अस्त्र आविल ईक्षणाः ॥ ३-६१-५

सौम्ये सीते	= oh, meek, Sita	विश्वस्तैः	= confidence [keeping in you, hence meekly]	यैः	= which of those
मृग पोतकैः	= deer, children [young deer]	सह क्रीडसे	= with [which,] you were playing	एते	= all these
त्वया हीनाः	= with you, without	अस्त्र आविल	= with tears, fluttery, ईक्षणाः looks	ध्यायन्ति	= are broody [now.]
				अद्य	

Oh, meek Sita, with which meekly young deer you were playing, all these are now broody with tearfully fluttery looks, without you... [3-61-5]

सीताया रहितो अहम् वै न हि जीवामि लक्ष्मण ।  
वृतम् शोकेन महता सीता हरणजेन माम् ॥ ३-६१-६  
पर लोके महाराजो नूनम् द्रक्ष्यति मे पिता ।

लक्ष्मण	= oh, Lakshmana	सीताया	= Sita, without	अहम् वै	= I, really
न हि जीवामि	= not, indeed, be living [outlasting]	रहितः		हरण जेन	= by abduction, caused by
		सीता	= of Sita		

महता शोकेन = in high, anguish	वृतम् = enveloped - along with	माम् = me
महा राजः = great king [Dasharatha]	मे पित = my, father	नूनम् = definitely
पर लोके = in other, world [on my going there]	द्रक्ष्यति = he observes.	

Really Lakshmana, I will not live long without Sita, indeed I am enveloped in high anguish caused by the abduction of Sita, and this alone will become a murderer, and on my going to other world when murdered by my own agony my father and that great king Dasharatha will definitely observe me in the other world... [3-61-6, 7a]

Some other mms contain the word मृतम् dead ... instead of the word वृतम् enveloped... when I am dead and gone to other world, there my father will ask me... would then be its meaning.

कथम् प्रतिज्ञाम् संश्रुत्य मया त्वम् अभियोजितः ॥ ३-६१-७  
अपूरयित्वा तम् कालम् मत् सकाशम् इह आगतः ।  
काम वृत्तम् अनार्यम् माम् मृषा वादिनम् एव च ॥ ३-६१-८  
धिक् त्वाम् इति परे लोके व्यक्तम् वक्ष्यति मे पिता ।

Dasharatha = to me [to Dasharatha, may de-ride me like this माम् प्रति ज्ञाम् = promise, on telling [assuredly] सकाशम् = presence	मय = by me [by अभियोजितः Dasharatha,] when directed	त्वम् = you - Raama
अन् आर्यम् = not, noble [despicable - you Raama]	तम् कालम् = that, time [term of exile] without, completing अ पूरयित्वा	मत् = to my
इति = thus - in that way father Dasharatha accuses me	कथम् इह = how, to here [to other world, heaven] have come by that you Raama, you have become a	काम वृत्तम् = at will, conducting [wilful disobedient - you Raama]
पिता व्यक्तम् = father, obviously, वक्ष्यति speaks [derides me.]	मृषा = untruth, teller of [liar, dishonest - you Raama] वादिनम् परे लोके = in other, world	त्वाम् धिक् = on you, fie मे = to me

When I go to other world after my death our father Dasharatha who is already staying there will deride me saying, when I have directed you for a fourteen year exile, and when you too have assuredly agreed and promised me for that term, how you have to my presence in this ultramundane world without completing

that term of fourteen year exile, besides breaking your own word of honour... thus you have become a wilful disobedient, despicable and dishonest person, such as you are, fie on you... [3-61-7b, 8, 9a]

विवशम् शोक संतप्तम् दीनम् भग्न मनोरथम् ॥ ३-६१-९  
माम् इह उत्सृज्य करुणम् कीर्तिः नरम् इव अन्ऋजुम् ।  
क्व गच्छसि वरारोहे मा मोत्सृज्य - मा मा उत्सृज्य - सुमध्यमे ॥ ३-६१-१०  
त्वया विरहितः च अहम् त्यक्ष्ये जीवितम् आत्मनः ।

वरारोहे	= oh, beautiful lady	विवशम्	= without, self-control [one who is bewildered]	शोक सम्	= by anguish, [who is] verily seared
दीनम्	= [who is] woebegone	भग्न मनोरथम्	= broken, enthusiasm [whose buoyancy is broken]	माम्	= such as I am, me
कीर्तिः	= prestige	अन् ऋजुम्	= not, truthful one, from a man, [from a prevaricator]	इव	= as with
इह	= now	करुणम्	= as a woeful one	उत्सृज्य	= on abandoning
क्व गच्छसि	= where, you are going	सु मध्यमे	= good [slender,] wasted one	मा मोत्सृज्य	= don't, leave [me] off
				= मा	
त्वया	= by you, without	अहम्	= I	उत्सृज्य	
विरहितः	[shunned away] [if you shun me]			आत्मनः	= of mine, live, I will
				जीवितम्	leave off - shun away.
				त्यक्ष्ये	

Anguish seared and bewildered me and I am woebegone with broken down buoyancy, and oh, beautiful lady, jilting such an woeful one as I am, where you are going now, as with prestige jilting a prevaricator? And if you shun me I will have to shun my life... Thus Raama bewailed imaging her right in his front and running away. [3-61-9b, 10, 11a]

इति इव विलपन् रामः सीता दर्शन लालसः ॥ ३-६१-११  
न ददर्श सुदुःख आर्तो राघवो जनक आत्मजाम् ।

सीता दर्शन	= Sita, seeing, desperate	सु दुःख	= highly, anguished, agonised	राघवः	= legatee of Raghu
लालसः	for	आर्तः	onised		
रामः	= Raama	इति इव	= thus, this way, on bewailing	जनक	= Janaka, daughter, not,
		विलपन्		आत्मजाम्	he has seen - found.
				न ददर्श	

Though that legatee of Raghu is desperate for seeing Sita, though he is highly anguished and agonised, though he bewailed this way, that Raama has not found Janaka daughter, Sita. [3-61-10b, 11a]

अनासादयमानम् तम् सीताम् शोकपरायणम् ॥ ३-६१-१२  
पंकम् आसाद्य विपुलम् सीदन्तम् इव कुंजरम् । लक्ष्मणो रामम् अत्यर्थम् उवाच हित काम्यया ॥ ३-६१-१३



सीताम् = at Sita	अन् = one who is not, getting आसादयमानम् at	शोक = one to sadness, who परायणम् surrendered himself to - sinking
विपुलम् = chasmal, mud, on get- पन्कम् ting at, sinking आसाद्य सीदन्तम् लक्ष्मणः = Lakshmana	कुन्जरम् इव = an elephant, as with अत्यर्थम् = positively, well being, हित काम्यया desiring	तम् रामम् = to such a, Raama उवाच = spoke.

To him who is unable to find Sita, and who is sinking in sadness as with an elephant sinking in a chasmal mud, Lakshmana spoke to such a Raama in a positive manner desiring his wellbeing. [3-61-11b, 13]

मा विषादम् महाबुद्धे कुरु यत्नम् मया सह ।  
इदम् गिरि वरम् वीर बहु कन्दर शोभितम् ॥ ३-६१-१४

महा बुद्धे = oh, well-informed one	विषादम् मा = desperation, do not [get into]	मया सह = me, along with, ef- यत्नम् कुरु forts, you make
वीर = oh, brave one	इदम् गिरि = this, mountain, the वरम् best	बहु कन्दर = many, caves, beaming शोभितम् forth with she may be somewhere there.

Oh, well-informed one, do not get into desperation, you make efforts along with me, and oh, brave one, this best mountain is beaming forth with many caves, she may be there somewhere. [3-61-14]

प्रिय कानन संचारा वन उन्मत्ता च मैथिली ।  
सा वनम् वा प्रविष्टा स्यात् नलिनीम् वा सुपुष्पिताम् ॥ ३-६१-१५  
सरितम् वा अपि संप्राप्ता मीन वंजुल सेविताम् ।

प्रिय = fascinated	कानन = in woodlands	सन्चारा = saunterer - Sita
वन उन्मत्ता = for water [here, not च forest but waters,] in- fatuated, even	सा मैथिली = she that, Maithili	वनम् वा = in forest, either
सु पुष्पिताम् = well, bloomed, in नलिनीम् वा lotus-lake, or	प्रविष्टा स्यात् = entered, she will be - she might have	मीन वंजुल = by fishes, cane-breaks, सेविताम् one which is adorned by
सरितम् वा = to river, or, even अपि	सम्प्राप्ता = reached.	

Maithili is a fascinated saunterer in woodlands so she might have entered the forest, she is even infatuated with waters, so she might have gone to the fully bloomed lotus-lake, or to the river that is adorned by fishes and cane-breaks. [3-61-15]

वित्रासयितु कामा वा लीना स्यात् कानने क्वचित् ।। ३-६१-१६  
 जिज्ञासमाना वैदेही त्वाम् माम् च पुरुषर्षभ ।  
 तस्या हि अन्वेषणे श्रीमन् क्षिप्रम् एव यतावहे ।। ३-६१-१७

पुरुषर्षभ	= oh, best one among men	वैदेही	= Vaidehi	त्वाम् च	= you, also, me, also
वि त्रासयितु	= to scare [us,] wishing	जिज्ञासमाना	= interested in knowing	माम् च	= in forest, somewhere,
कामा वा	to, or else	वा	[our reaction for her pranks,] or	कानने	क्वचित् लीना
स्यात्	= she will be	श्रीमन्	= oh, honourable one	तस्या	= her, in searching
क्षिप्रम् एव	= quickly, thus, we have	हि	= indeed.	अन्वेषणे	
यतावहे	to endeavour				

Or, wishing to know our reaction when she scares us with her prank, Maithili might have squirreled away into forest. Oh, honourable brother, let us endeavour quickly to search her. [3-61-16]

वनम् सर्वम् विचिनुवो यत्र सा जनक आत्मजा ।  
 मन्यसे यदि काकुत्स्थ मा स्म शोके मनः कृथाः ।। ३-६१-१८

काकुत्स्थ	= oh, Kakutstha Raama	मन्यसे यदि	= you consider, if	सा जनक	= she, Janaka, daughter
यत्र	= [to locate] where [she might be]	सर्वम् वनम्	= in entirety, forest, let	आत्मजा	
मनः	= heart	विचिनुवः	us search	शोके	= in sadness
		मा स्म	= do not, be in	कृथाः	= do it [engulf.]

Oh, Raama of Kakutstha, if you consider that we shall search the forest in its entirety to locate where she that Janaka daughter might be, let us quickly do so. But do not engulf your heart in sadness. Thus Lakshmana advised Raama. [3-61-18]

एवम् उक्तः तु सौहार्दात् लक्ष्मणेन समाहितः ।  
 सह सौमित्रिणा रामो विचेतुम् उपचक्रमे ।। ३-६१-१९

लक्ष्मणेन	= by Lakshmana	सौ हार्दात्	= owing to good-heart	एवम् उक्तः	= this way, who is spoken to
रामः	= Raama	समाहितः	= self-collectedly [Raama]	सौमित्रिणा	= Soumitri, with
विचेतुम्	= to search, made head-			सह	
उपचक्रमे	way.				

When Lakshmana good-heartedly spoke this way, Raama self-collectedly made a headway for the search of Sita along with Soumitri. [3-61-19]

तौ वनानि गिरीन् चैव सरितः च सरांसि च ।  
निखिलेन विचिन्वन्तौ सीताम् दशरथ आत्मजौ ॥ ३-६१-२०

तौ	= those two	दशरथ	= Dasharatha, sons	वनानि	= forests, mountains,
सरितः च	= rivers, also, lakes, also	आत्मजौ		गिरीन् चैव	also thus
सरांसि च		निखिलेन	= thoroughly	सीताम्	= for Sita
विचिन्वन्तौ	= started searching.				

Those two sons of Dasharatha have started a thorough search for Sita in forests, on mountains, also thus at rivers and lakes. [3-61-20]

तस्य शैलस्य सानूनि शिलाः च शिखराणि च ।  
निखिलेन विचिन्वन्तौ न एव ताम् अभिजग्मतुः ॥ ३-६१-२१

तस्य शैलस्य	= that, [that mountain	शिलाः गुहाः	= crags, even, peaks,	निखिलेन	= whole of
सानूनि	where their cottage	च शिखराणि	also		
	is there - Chitrakuta,	च			
	mountain, on sides				
विचिन्वन्तौ	= on searching	न एव ताम्	= not, thus, her, to-		
		अभि जग्मतुः	wards, go [found.]		

On searching whole of mountainsides of that Mt. Chitrakuta, where their hermitage is there, even in its caves, crags, and mountain peaks they have not found Sita. [3-61-21]

विचित्य सर्वतः शैलम् रामो लक्ष्मणम् अब्रवीत् ।  
न इह पश्यामि सौमित्रे वैदेहीम् पर्वते शुभाम् ॥ ३-६१-२२

रामः सर्वतः	= Raama, everywhere,	लक्ष्मणम्	= to Lakshmana, said	सौमित्रे	= oh, Soumitri
शैलम्	on that mountain, on	अब्रवीत्			
विचित्य	exploring				
इह पर्वते	= this, on mountain	शुभाम्	= auspicious, Vaidehi	न पश्यामि	= not, I descry.
		वैदेहीम्			

On exploring everywhere on that mountain Raama said to Lakshmana, oh, Soumitri, here on this mountain I do not descry auspicious Vaidehi. [3-61-22]

ततो दुःख अभिसन्तप्तो लक्ष्मणो वाक्यम् अब्रवीत् ।  
विचरन् दण्डक अरण्यम् भ्रातरम् दीप्त तेजसम् ॥ ३-६१-२३

ततः	= then	दुःख	= by anguish, tor-	दण्डक	= Dandaka, forest, while
		अभिसन्तप्तः	mented, Lakshmana	अरण्यम्	roving [searchingly]
		लक्ष्मणः		विचरन्	

दीप्त तेजसम् = to greatly, resplendent,  
भ्रातरम् = to brother - Raama

वाक्यम् = , sentence, said.  
अब्रवीत्

While roving searchingly in Dandaka forest Lakshmana who is tormented by anguish said a sentence to his greatly resplendent brother Raama. [3-61-23]

प्राप्स्यसि त्वम् महाप्राज्ञ मैथिलीम् जनक आत्मजाम् ।  
यथा विष्णुः महाबाहुः बलिम् बद्धा महीम् इमाम् ॥ ३-६१-२४

महाप्राज्ञ	= oh, insightful [brother]	त्वम्	= you	जनक	= Janaka, daughter,
				आत्मजाम्	Maithili
				मैथिलीम्	
महाबाहुः	= ambidextrous	विष्णुः	= Vishnu	बलिम्	= emperor Bali
बद्धा	= on fastening [on subjugating]	इमाम्	= this, earth	यथा	= as with
प्राप्स्यसि	= you will reacquire.	महीम्			

Oh, insightful brother, you will reacquire Janaka daughter Maithili, as Vishnu once subjugated Emperor Bali and reacquired this earth. [3-61-24]

एवम् उक्तः तु वीरेण लक्ष्मणेन स राघवः ।  
उवाच दीनया वाचा दुःख अभिहत चेतनः ॥ ३-६१-२५

वीरेण	= by valiant, Lakshmana	एवम् उक्तः	= thus, addressed, but	सः राघवः	= he, Raghava
लक्ष्मणेन		तु		उवाच	= spoke.
दुःख	= by poignance, marred,	दीनया वाचा	= with pathetic, words		
अभिहत	with thinking				
चेतनः					

But when the valiant Lakshmana addressed him in that way, Raghava whose thinking is marred by poignance spoke these pathetic words. [3-61-25]

वनम् सुविचितम् सर्वम् पद्मिन्यः फुल्ल पंकजाः ।  
गिरिः च अयम् महाप्राज्ञ बहु कन्दर निर्झरः ।  
न हि पश्यामि वैदेहीम् प्राणेभ्यो अपि गरीयसीम् ॥ ३-६१-२६

महाप्राज्ञ	= oh, sensible [brother]	सर्वम् वनम्	= entire, forest, clearly,	फुल्ल	= with blossomed, lo-
		सु विचितम्	is searched	पंकजाः	tuses, lotus-lakes [are
				पद्मिन्यः	searched]
				विचितम्	
बहु कन्दर	= with many, caves,	अयम् गिरिः	= this, mountain, also	प्राणेभ्यः अपि	= by lives, even, loftier
निर्झरः	rapids	च	[searched]	गरीयसीम्	than
वैदेहीम्	= at Vaidehi	न पश्यामि हि	= not, I see, indeed.		

This forest in its entirety, these lotus-lakes with their blossomed lotuses, and this mountain with its many caves and mountain-rapids, all are evidently searched. But, oh, sensible brother, I do not descry Vaidehi who is loftier than my lives. [3-61-27]

एवम् स विलपन् रामः सीता हरण कर्षितः ।  
दीनः शोक समाविष्टो मुहूर्तम् विह्वलो अभवत् ॥ ३-६१-२७

सीता हरण कर्षितः	= by Sita, abduction, languishing [appears to be]	सः रामः	= he, that Raama	एवम् विलपन्	= in this way, lamenting
दीनः	= pitiable	शोक सम् आविष्टः	= by sadness, besieged	मुहूर्तम्	= for a moment
विह्वलः अभवत्	= perturbed, he became.				

Lamenting in this way Raama languished owing to the abduction of Sita and became a pitiable one, and while sadness besieging him he is perturbed for a moment. [3-61-28]

स विह्वलित सर्व अंगो गत बुद्धिः विचेतनः ।  
निषसाद आतुरो दीनो निःश्वस्य अशीतम् आयतम् ॥ ३-६१-२८

विह्वलित सर्व अन्गः	= fluttered, all, limbs	गत बुद्धिः	= gone [functionless, ] faculty	वि चेतनः	= without, animation [frozen fervour]
आतुरः	= flustered	दीनः	= forlorn	अ शीतम्	= not, cold [hot, swelteringly]
आयतम् निषसाद	= lengthy = sank down / dejected.	निःश्वस्य	= on suspiring	सः	= he [such as he is, he]

All the limbs of Raama are fluttered, his faculty has become functionless, his fervour is frozen, he is forlorn and flustered, and such as he is he sank down suspiring swelteringly and lengthily. [3-61-29]

बहुशः स तु निःश्वस्य रामो राजीव लोचनः ।  
हा प्रिये ति विचुक्रोश बहुशो बाष्प गद्गदः ॥ ३-६१-२९

राजीव लोचनः सः रामः	= lotus, eyed one, he, that Raama	बहुशः	= repeatedly [or, bahu- lam	=	muchly]
निःश्वस्य	= suspired	बाष्प गद्गदः	= by tears, becoming stifle-throated	हा प्रिये इति	= ha, dear, thus
बहुशः वि चुक्रोश	= repeatedly, highly, shrieked.				

Suspiring repeatedly he that lotus-eyed Raama shrieked repeatedly and loudly thus as, ha, Sita... with tears stifling his throat. [3-61-30]

तम् सान्त्वयामास ततो लक्ष्मणः प्रिय बान्धवम् ।  
बहु प्रकारम् शोक आर्तः प्रश्रितः प्रश्रित अञ्जलिः ॥ ३-६१-३०

ततः	= then	प्रिय	= loving, kinsfolk [one	शोक आर्तः	= by sadness [of Raama,]
		बान्धवम्	who has kinsfolk who	लक्ष्मणः	[who is already] an-
			hold him dear, namely		guished, [such a] Lak-
			Raama]		shmana
प्रश्रित	= obediently	अञ्जलिः	= adjoining palms	प्रश्रितः	= obedient one - Laksh-
					mana
बहु प्रकारम्	= in divers, methods	तम्	= him [at Raama,]		
		सान्त्वयामास	started to pacify.		

Though Raama has many kinsfolk who hold him dear he is now left with a single one, namely Lakshmana, and that obedient brother Lakshmana who is already anguished for Raama sadness, then adjoining his palms obediently started to pacify Raama with divers methods. [3-61-31]

अनादृत्य तु तत् वाक्यम् लक्ष्मण ओष्ठ पुट च्युतम् ।  
अपश्यन् ताम् प्रियाम् सीताम् प्राक्रोशत् स पुनः पुनः ॥ ३-६१-३१

सः	= he that Raama	तु	= on his part	लक्ष्मण ओष्ठ	= Lakshmana, lips, cup-
				पुट च्युतम्	like, fallen from
तत् वाक्यम्	= that, sentence [word of	अन् आदृत्य	= not, agreeing - dis-	प्रियाम् ताम्	= dear, her, that Sita
	advise]		avowing	सीताम्	
अपश्यन्	= not, seeing	पुनः पुनः	= again, again	प्रा क्रोशत्	= stridently, yelled.

But disavowing the word of advice that fell out from the cupped lips of Lakshmana, Raama stridently yelled again and again when his dear Sita has become unseeable. [3-61-32]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकषष्टितमः सर्गः ॥

Thus completes 61<sup>st</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 62 Sarga 62 - द्विषष्टितमः सर्ग

## Raama Laments For Seetha [Contd.]

Introduction -

Raama bewails for Sita as an ambivert, ambivalent romantic epical hero and asks Lakshmana to return to Ayodhya, as Raama is certain to perish without Sita. He thinks his agony aloud, weighing pros and cons of his situation.

सीताम् अपश्यन् धर्मात्मा शोक उपहत चेतनः ।  
विललाप महाबाहू रामः कमल लोचनः ॥ ३-६२-१

धर्मात्मा	=	virtue-souled one	महाबाहू	=	long armed one	कमल	=	lotus, eyed one
रामः	=	Raama	सीताम् अ	=	Sita, not, being able to	लोचनः		
विललाप	=	bewailed.	पश्यन्	=	see	शोक उपहत	=	anguish, marred,
						चेतनः	=	sagacity

In not seeing Sita that virtue-souled Raama's sagacity is marred by his anguish and he bewailed with his lotus-like eyes that are reddening like a pair of lotuses, raising is long arms. [3-62-1]

Some mms use the word काम in the compound शोक उपहत चेतनः thus it becomes काम उपहत चेतन and then it means 'his sagacity is marred by desire for Sita...' and because of the adjacency of word धर्मात्मा 'righteous one...' 'a righteous desire is no sin to desire for... hence his desire for Sita is righteous...' Then महाबाहू denotes that he is wailing raising his long arms, and कमल लोचन is indicative of redness of lotuses, thus his eyes are reddening by his wailing.

पश्यन् इव च ताम् सीताम् अपश्यन् मदन अर्दितः ।  
उवाच राघवो वाक्यम् विलाप आश्रय दुर्वचम् ॥ ३-६२-२

मदन अर्दितः	=	by Love-god, cowed	ताम्	=	at her, at Sita	अ पश्यन्	=	[even if] not, seeing
राघवः	=	down, Raghava	सीताम्			इत्थम्	=	this way said, words
पश्यन् इव	=	seeing, as though	विलाप	=	wail, sheltered [pampered,] badly [inarticulately,] speech	उवाच	=	[vented his heart.]
			आश्रय दुर्वचम्	=	speech [articulacy - because his speech took shelter of wailing he is articulating inarticulately with a speech that is pampered by that wailing instinct	वाक्यम्		

Even if Raghava is not able to see Sita in his presence he started talking to her in a kind of inarticulate wailing, as wailing pampered his articulacy because his speech took shelter of wailing instinct, and as he is cowed down by Love-god, and thus he started to vent out his heart in this way. [3-62-2] Here the poet is starting the sixth phase among the ten phases called मन्मथ अवस्था: 'phases of pangs of love,' and this one is called अरति 'non-indulgence, the ambivalence, the ambiversion...' of the romantic hero, in romantic epical poetry.

त्वम् अशोकस्य शाखाभिः पुष्प प्रिय तराअ प्रिये ।  
अवृणोषि शरीरम् ते मम शोक विवर्धिनी ॥ ३-६२-३

प्रिये	= oh, dear	त्वम्	= you are	पुष्प प्रिय तरा	= by flowers, fascinated, very much
मम शोक विवर्धिनी	= [that which] to me, anguished, highly, amplifying one	अशोकस्य शाखाभिः	= with Ashoka tree, branches [which are in full bloom]	ते शरीरम्	= you, body
आवृणोषि	= veiling yourself [now.]				

"Flowers fascinate you very much, my dear, hence you veil yourself with the full bloomed branches of Ashoka tree, but that alone is amplifying my anguish because you both have presently become tormentors. [3-62-3] We may recount the idea reg. Ashoka flowers expressed at 3-60-17.

कदली काण्ड सदृशौ कदल्या संवृता उभौ ।  
ऊरू पश्यामि ते देवि न असि शक्ता निगूहितुम् ॥ ३-६२-४

देवि	= oh, lady	कदली काण्ड	= banana plant's, stalk	कदल्या	= by banana plants
ते उभौ ऊरू	= your, both, thighs	स्कन्ध सदृशौ	[trunk,] that likens to	संवृता	[grove,] lapped in
शक्ता न असि	= possible, not, you are [inapt].	पश्यामि	= I caught sight of	नि गूहितुम्	= inside, cover them in

"Maybe, both your thighs liken to the stalks of banana plants, thinking so, now you have lapped them in grove banana plants, but I can distinguish which is which, thus now I caught sight of them, oh, lady, you are inapt at least to cover them from me. [3-62-4]

कर्णिकार वनम् भद्रे हसन्ती देवि सेवसे ।  
अलम् ते परिहासेन मम बाधावहेन वै ॥ ३-६२-५

देवि	= oh, lady	भद्रे	= oh, glorious lady	हसन्ती	= facetiously
कर्णिकार वनम् सेवसे	= Karnikaara [trees with flowers,] in boscage, you glorying in	मम बाध आवहेन आ वहेन	= to me, worry, bringing, carrying [wafting]	ते परिहासेन अलम् वै	= your, facetiousness, is enough, really.



"Oh, lady, you are facetiously glorying in the boscage of fully bloomed Karnikaara trees which is really wafting worry to me, rather than the fragrance of those flowers oh, glorious lady, enough, enough is this facetiousness of yours. [3-62-5]

विशेषेण आश्रमस्थाने हासो अयम् न प्रशस्यते ।  
 अवगच्छामि ते शीलम् परिहास प्रियम् प्रिये ॥ ३-६२-६  
 आगच्छ त्वम् विशालाक्षी शून्यो अयम् उटजः तव ।

विशेषेण	= especially	आश्रम स्थाने	= [like] hermitage, in a place	अयम्	= this [sort of]
हासः	= raillery	न प्रशस्यते	= not, merited	प्रिये	= oh, dear
ते	= your	परिहास	= humour, loving, dis-position	अवगच्छामि	= I am aware of [state of mind, your humour]
विशालाक्षी	= oh, wide-eyed one	शीलम्		आगच्छ	= come on
तव अयम्	= your, this, cottage, is	त्वम्	= you		
उटजः शून्यः	= empty.				

"I am aware of your humour, lady, and I know that you are jocose, but in a place like hermitage unmerited is this sort of raillery, even if it is good-natured. Hence, you come back, oh, wide-eyed one, your cottage is empty. [3-62-6, 7a] Be it a cottage or a palace, minus a housewife, it cannot be called a home

न गृहम् गृह इति आहुः गृहिणी गृहम् उच्यते ।  
 गृहम् तु गृहिणी हीनम् अरण्यम् सदृशमतम् ॥ १२-१४४-६  
 भार्याहीनम् गृहस्थस्य शून्यम् एव गृहम् भवेत् ।

a house is a house when housewife is there, otherwise it amounts to a forest... a house to the householder is a void, if the housewife is not there...

सु व्यक्तम् राक्षैः सीता भक्षिता वा हृता अपि वा ॥ ३-६२-७  
 न हि सा विलपंतम् माम् उपसम्प्रैति लक्ष्मण ।

लक्ष्मण	= oh, Lakshmana	सीता	= Sita	सु व्यक्तम्	= very, evidently
राक्षैः	= by demons	भक्षिता वा	= gorged up, either	हृता अपि वा	= abducted, perhaps, or
सा	= she	विलपन्तम्	= whiny, at me	न	= not
उपसम्प्रैति	= to nearby, well, easily,	माम्			
उप सम् प्र	coming]= returning	हि	= indeed.		
एति					

"Oh, Lakshmana, very evidently demons have either gorged up Sita, or perhaps abducted her, because she is not returning to me who am whiny indeed for her. [3-62-7b, 8a]

एतानि मृग यूधानि स अश्रु नेत्राणि लक्ष्मण ॥ ३-६२-८  
शंशन्ति इव हि मे देवीम् भक्षिताम् रजनीचरैः ।

लक्ष्मण	= oh, Lakshmana	स अश्रु	= those that are - with,	एतानि मृग	= these, deer, mobs of
		नेत्राणि	with tears, eyes - with	यूधानि	
			tearful eyes		
मे देवीम्	= my, lady is	रजनीचरैः	= by nightwalkers	भक्षिताम्	= gluttonised
शंशन्ति इव	= explaining, as if, in-				
हि	deed.				

"Indeed these teary-eyed mobs of deer look as if to explain that nightwalkers have gluttonised my lady. [3-62-8b, 9a]

हा मम आर्ये क याता असि हा साध्वि वर वर्णिनि ॥ ३-६२-९  
हा स कामा अद्य कैकेयी देवि मे अद्य भविष्यति ।

हा	= ha	मम आर्ये	= my, graceful one	अद्य	= now
क याता असि	= to where, strayed,	हा साध्वि	= ha, chaste lady	वर वर्णिनि	= oh, best, complex-
	have you				ioned one
हा	= ha	मे	= my	देवि कैकेयी	= lady [queen mother,
					dowager,] Kaikeyi
स काम	= with [fulfilled,] ambi-	अद्य	= now, she will be.		
	tion	भविष्यति			

"Ha! My graceful lady, to where you have strayed now... Ha! Chaste and best complexioned lady, now the ambition of my queen mother Kaikeyi will be fulfilled, as I breath my last owing to your straying... [3-62-8b, 9a]

सीताया सह निर्यातो विना सीताम् उपागतः ॥ ३-६२-१०  
कथम् नाम प्रवेक्ष्यामि शून्यम् अन्तः पुरम् मम ।

सीताया सह	= with Sita, along, out, I	विना सीताम्	= without, Sita, towards,	शून्यम्	= empty
निर् यातः	came - to exile	उप आगतः	arriving - go back to		
			Ayodhya		
मम अन्तः	= my, inside, palace	कथम्	= how	नाम	= [in all but] name
पुरम्	[palace-chambers]				
प्रवेक्ष्यामि	= enter [step in.]				

"I have come to forests with Sita and have to go back to Ayodhya without Sita. How, in all but name, can I step into an oblivion called my palace-chambers? [3-62-9b, 10a]

निर्वीर्य इति लोको माम् निर्दयः च इति वक्ष्यति ॥ ३-६२-११  
कातरत्वम् प्रकाशम् हि सीता अपनयनेन मे ।

लोकः माम् = populace, of me	निर् वीर्य = [a person] without, vigour, thus as	निर् दयः च = without, pity, also
इति वक्ष्यति = thus, they say [denounce]	सीता अप = in Sita's, away, leading	मे = my
कातरत्वम् = timidity [ineptitude]	नयनेन - regarding abduction	
	प्रकाशम् हि = will be self-evident, indeed.	

"People will denounce me as a vigourless and pitiless person, and my ineptitude will indeed be self-evident, for Sita is led away from me by some tactical being... [3-62-10b, 11a]

निवृत्त वन वासः च जनकम् मिथिल अधिपम् ।। ३-६२-१२  
कुशलम् परिपृच्छन्तम् कथम् शक्षे निरीक्षितुम् ।

निवृत्त वन = on completing, forest, living, also	कुशलम् = wellbeing [of all,] one who asks after [me]	मिथिल = Mithila's, king
वासः च	परिपृच्छन्तम्	अधिपम्
जनकम् = to Janaka	निरीक्षितुम् = to gaze at [have the face]	कथम् शक्षे = how, I am capable [how can I stand.]

"When the king of Mithila Janaka asks after the wellbeing of all the three of us after the completion of forest living, how do I have the face to stand him? [3-62-11b, 12a]

विदेह रजो नूनम् माम् दृष्ट्वा विरहितम् तया ।। ३-६२-१३  
सुता विनाश संतप्तो मोहस्य वशम् एष्यति ।

विदेह रजः = Videha's, king	तया = her [Sita,] without	माम् दृष्ट्वा = me, on seeing
सुता विनाश = daughter, by perishing, distraught	विरहितम्	नूनम् = it is definite.
सन्तप्तः	मोहस्य = of perplexity, preponderance, goes under	
	वशम्	
	एष्यति	

"On seeing me without Sita the king of Videha will be distraught by the perishing of his daughter, and he defiantly goes under the preponderance of perplexity... [3-62-12b, 13a]

अथवा न गमिष्यामि पुरीम् भरत पालितम् ।। ३-६२-१४  
स्वर्गो अपि हि तया हीनः शून्य एव मतो मम ।

अथवा = instead	भरत = by Bharata, ruled, to city [Ayodhya]	न गमिष्यामि = not, I prefer to go
तया हीनः = her, without	पालितम्	मम = to me
शून्य एव हि = void, thus, indeed	पुरीम्	
	स्वर्गः अपि = heaven, even	
	मतः = [is my] belief.	

"Instead, I prefer not to go to the city Ayodhya that is ruled by Bharata, because it must be comforting to one and all under his rulership, but not to me as Sita will not be with me... else if, that end of my life occurs now

and if I were to go to heaven, even that heaven will be a void to me without her... I believe so... [3-62-13b, 14a]

तत् माम् उत्सृज्य हि वने गच्छ अयोध्या पुरीम् शुभाम् ॥ ३-६२-१५  
न तु अहम् ताम् विना सीताम् जीवेयम् हि कथंचन ।

तत्	= hence	माम् वने	= me, in forest, forsaking	शुभाम्	= to auspicious, city, to
		उत्सृज्य		अयोध्या	Ayodhya, [you Lak-
अहम् तु	= I, on my part	ताम्	= her, that Sita, without	पुरीम् गच्छ	shmana] you go back
न जीवेयम्	= not, I live on, isn't it.	सीताम् विना		कथंचन	= in anyway
हि					

"Hence, Lakshmana, you go back to that auspicious city Ayodhya forsaking me in forests, because I have no existence without Sita, isn't it! [3-62-14b, 15a]

गाढम् आश्लिष्य भरतो वाच्यो मत् वचनात् त्वया ॥ ३-६२-१६  
अनुज्ञातो असि रामेण पालय इति वसुंधराम् ।

भरतः	= Bharata, [on your]	मत्	= my, according to	वाच्यः	= is tellable - Bharata is
गाढम्	tightly, hugging [him]	वचनात्	word, by you		to be said this
आश्लिष्य		त्वया			
वसुंधराम्	= the earth, you reign,	रामेण	= by Raama, authorised,		
पालय इति	thus	अनुज्ञातः	you are.		
		असि			

"On tightly hugging Bharata you shall tell him these words as I have said, 'Raama authorises you to reign the earth...' [3-62-16]

अंबा च मम कैकेयी सुमित्रा च त्वया विभो ॥ ३-६२-१७  
कौसल्या च यथा न्यायम् अभिवाद्या मम अज्ञया ।  
रक्षणीया प्रयत्नेन भवता सा उक्त कारिणा ॥ ३-६२-१८

विभो	= oh, efficacious Laksh- mana	मम अम्बा	= my, mother	कैकेयी	= Kaikeyi, Sumitra, also,
				सुमित्रा च	Kausalya, also
त्वया	= by you	मम अज्ञया	= by my, order	कौसल्या च	
अभिवाद्या	= you on revering them you tell them my good bye	उक्त कारिणा	= one who does what- ever said to him - by Raama, namely Laksh- mana such a you are you say	यथा न्यायम्	= as per, justification [justifiably]
प्रयत्नेन	= effortfully	सा	= she [Kausalya]	भवता	= by you
				रक्षणीया	= is to be protected.

"Oh, efficacious Lakshmana, on revering my mothers Kaika, Sumitra, and Kausalya justifiably you tell them my good bye, and you as the one who effectuates whatever is assigned to you, you have to effortfully protect my mother Kausalya by doing whatever she says. [3-62-17b, 18]

सीतायाः च विनाशो अयम् मम च अमित्र सूदन ।  
विस्तरेण जनन्या विनिवेद्य त्वया भवेत् ॥ ३-६२-१९

अ मित्र सूदन	= un, friendly, subjugator of	सीतायाः च	= Sita's, also	मम च	= mine, also
अयम्	= this	विनाशः	= perish	त्वया	= by you
जनन्या	= to mothers	विस्तरेण	= in detail	वि निवेद्य	= clearly, be informed
भवेत्	= it shall be.				

"Oh, the subjugator of unfriendly, Lakshmana... you shall clearly inform in detail about this perish of Sita, also that of mine, to our mothers. [3-62-19]

इति विलपति राघवो तु दीनो  
वनम् उपगम्य तया विना सु केश्या ।  
भय विकल मुखः तु लक्ष्मणो अपि  
व्यथित मना भृशम् आतुरो बभूव ॥ ३-६२-२०

दीनः	= dejected one	राघवः	= Raghava	वनम्	= forest, on nearing
				उपगम्य	[searchingly he neared every corner of forest]
सु केश्या	= with good, tresses - lady with best hair-locks	तया विना	= her, without - missing from him	इति विलपति	= thus, bewailing
लक्ष्मणः अपि	= Lakshmana, even	भय वि कल मुखः	= by fear, without, lustre, faced [whey-faced]	व्यथित मना	= frantic, hearted
भृशम्	= highly, overwrought,				
आतुरः बभूव	he became.				

Thus Raghava, the dejected, neared every corner of the forest in his search, and bewailed because that lady with best plaits, Sita, is not found and missing from him. Even Lakshmana became whey-faced, frantic-hearted, highly overwrought, by the fear of uncertainty looming large on them. [3-62-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे द्विषष्टितमः सर्गः ॥

Thus completes 62<sup>nd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 63 Sarga 63 - त्रिषष्टितमः सर्ग

## Raama Laments For Seetha [Contd.]

## Introduction -

Raama laments while searching for Sita and reminiscing over his past, which was spent happily with Sita. Raama and Lakshmana search for her at riversides of Godavari but she is unseen there. Though Lakshmana continuously encourages Raama for a thorough search without submitting to mere anguish, Raama sinks into his own anguish.

स राज पुत्र प्रिया विहीनः शोकेन मोहेन च पीड्यमानः । विषादयन् भ्रातरम् आर्त रूपोभूयो विषादम्प्रविवेश तीव्रम् ॥ ३-६३-१

प्रिया विहीनः	= ladylove, without	सः राज पुत्र	= he, king, son, Raama	शोकेन	= by agony
मोहेन च	= by anguish, even	पीड्यमानः	= being distressed	आर्त रूपः	= anxious, in mien
भ्रातरम्	= brother Lakshmana	विषादयन्	= despairing him	भूयः	= again
तीव्रम्	= dire, desperation,				
विषादम्	drifted into.				
प्रविवेश					

That prince Raama whom agony and anguish are distressing has become anxious in his mien, and he again drifted into a dire desperation while despairing his brother Lakshmana. [3-63-1]

स लक्ष्मणम् शोक वश अभिपन्नश्शोके निमग्नो विपुले तु रामः । उवाच वाक्यम् व्यसनानुरूपमुष्णम् विनिःश्वस्य रुदन् स शोकम् ॥ ३-६३-२

विपुले शोके	= in chasmal, sorrow,	सः रामः	= he, Raama	स शोकम्	= with, sorrow, wailing
निमग्नः तु	sunken, but	लक्ष्मणम्	= to Lakshmana	रुदन्	
शोक वश	= sorrow, control, ob-			उष्णम् वि	= scorchingly, severely,
अभिपन्नम्	tained - one who has			निःश्वस्य	suspiring
	gone under the control				
	of sorrow				
व्यसन	= to [Raama] sensitivity,	वाक्यम्	= sentence, spoke.		
अनुरूपम्	seemly	उवाच			

Raama who is sunken in a chasmal sorrow spoke this sentence while wailing sorrowfully, suspiring severely and scorchingly, and which sentence is seemly to his sensitivity, to Lakshmana who is already under the sway of sorrow. [3-63-2]

न मत् विधो दुष्कृत कर्म कारीमन्ये द्वितीयो अस्ति वसुंधरायाम् । शोक अनुशोको हि परंपरायामाम् एति भिन्दन् हृदयम् मनः च ॥ ३-६३-३

वसुन्धरायाम् = on earth	मत् विधः = my, kind of	दुष्कृत = wrong deed [blame-worthy]
कर्म कारी = deed, [wrong] doer	द्वितीयः = second one [another one]	न अस्ति = not, is there, I deem
शोक अनु = woe, followed, by woe	परम्पराया = in seriation	मन्ये = heart
शोकः	भिन्दन् = to burst, me, getting at	हि = indeed.
मनः च = mind, even	माम् एति	

I am second to none among the blameworthy wrongdoers on this earth, thus I deem, and indeed woe followed by woe are getting at me in seriation to burst my heart and mind... [3-63-3]

पूर्वम् मया नूनम् अभीप्सितानिपापानि कर्माणि असत्कृत् कृतानि । तत्र अयम् अद्य पतितो विपाको दुःखेन दुःखम् यद् अहम् विशामि ॥ ३-६३-४

मय = by me	पूर्वम् = earlier [in previous births]	नूनम् = definitely
अभीप्सितानि = desirably	पापानि कर्माणि = damnable, deeds	असत्कृत् = habitually
कृतानि = [might be] done [committed]	तत्र = in that [matter]	अद्य अयम् = now, that [result of impious deeds]
वि पाकः = very much, ripened	पतितः = fallen	यत् = by which
अहम् = I am	दुःखेन = after misery, misery	विशामि = entering into.
	दुःखम्	

I might have definitely, habitually, and desirably committed damnable deeds in my previous births, and now the result of those impious deeds is very much ripened and has fallen on me, whereby I am entering misery after misery... [3-63-4]

As with the accrual of merit by good deeds, sin also accrues with impious or sinful acts अनेन जन्मान्तर कृत पाप अनुरूपम् फलम् भवति इति अर्थः - स्त्री पर्वाणि - नूनम् व्यपकृतम् पूर्वेषु जन्मासु । येन माम् दुःखभागेषु धाता कर्मसु युक्त्वान् - महा भारत - द्रक् and this ripens and bechances at a later time in the shape of misfortune.

राज्य प्रणाशः स्व जनैः वियोगःपितुर् विनाशो जननी वियोगः । सर्वानि मे लक्ष्मण शोक वेगम् आपूरयन्ति प्रविचिन्तितानि ॥ ३-६३-५

लक्ष्मण = oh, Lakshmana	राज्य प्रणाशः = kingdom, deprived	स्व जनैः = own, from people, departed
पितुः = father, demised	जननी = mother, detached	वियोगः = parted
विनाशः	वियोगः = from	सर्वानि = all these
प्र वि = very, deeply, those that are thought over	मे शोक = my agony, haste of, [they are] replenishing.	
चिन्तितानि	वेगम्	
	आपूरयन्ति	

I am deprived of the kingdom, departed from my own people, mainly Sita, my father departed and I am



detached from my mother, and Lakshmana, when all these setbacks are very deeply thought over they are replenishing the haste of my agony... [3-63-5]

सर्वम् तु दुःखम् मम लक्ष्मण इदम्शान्तम् शरीरे वनम् एत्य क्लेशम् ।सीता वियोगात् पुनर् अपि उदीर्णम् काष्ठैः इव अग्निः सहसा प्रदीप्तः ॥ ३-६३-६

लक्ष्मण	= oh, Lakshmana	इदम् सर्वम्	= this, all, sadness	शन्यम्	= [uninhibited,] to for-
शरीरे	= physically, [there is	दुःखम्		वनम् एत्य	est, on coming
शान्तम्	some] peace	सीता	= by Sita, dissociation	काष्ठैः सहसा	= by firewood [fuel,] in
		वियोगात्		प्रदीप्तः अग्निः	a flash, flaring up, fire,
पुन अपि	= again, even, misery, is			इव	as with
क्लेशम्	upshot.				
उदीर्णम्					

All this sadness of mine has silenced physically and there is some peace on coming to these desolate forests, in association of Sita, but with the dissociation of Sita misery is again upshot, as with fire which flares up in a flash when fuel is added... [3-63-6]

सा नूनम् आर्या मम राक्षसेन हिअभ्याहता खम् समुपेत्य भीरुः ।अपस्वरम् सु स्वर विप्रलापाभयेन विक्रन्दितवति अभीक्ष्णम् ॥ ३-६३-७

मम	= my	भीरुः	= meek lady	सा आर्या	= she that, noblewoman
राक्षसेन अभि	= by demon, [might be]	हि	= indeed	खम्	= sky, on reaching
आहता	abducted			समुपेत्य	
सु स्वर वि	= with a good, voice, she	भयेन	= by fear	अभीक्ष्णम्	= with a highly
प्रलापा	who chit-chats - con-				
	verses				
अप स्वरम्	= with bad, with tune	विक्रन्दितवति	= she [must have]	नूनम्	= it is definite.
	[untunefully]		shouted		

My noblewoman might be abducted by a demon, and on reaching the sky that lady who converses with a sweet voice might have wept a lot fearfully, and it is definite that she must have shouted a lot, untunefully... [3-63-7]

तौ लोहितस्य प्रिय दर्शनस्यसदा उचितौ उत्तम चन्दनस्य ।वृत्तौ स्तनौ शोणित पंक दिग्धौनूनम् प्रियाया मम न अभिभात ॥ ३-६३-८

लोहितस्य	= reddish [sandal-paste]	प्रिय दर्शनस्य	= pleasant, for a look	उत्तम	= for best, [red] sandal-
सदा उचितौ	= always, deserve [to be-	वृत्तौ	= roundish	चन्दनस्य	wood paste
	daub]			मम प्रियायाः	= my, ladylove
तौ	= those two	स्तनौ	= breasts	नूनम्	= definitely
शोणित पन्क	= blood, mud of, be-	न अभिभात	= not, shining forth.		
दिग्धौ	daubed				

Those two roundish bosoms of my ladylove which always deserved the application of pleasantly looking red-sandalwood paste might definitely be unshiny, as they might be bedaubed with muddy blood when they are extricated from her body for devouring. [3-63-8]

तत् श्लक्ष्ण सु व्यक्त मृदु प्रलापन्तस्या मुखम् कुञ्चित केश भारम् । रक्षो वशम् नूनम् उपगताया न भ्राजते राहु मुखे यथा इन्दुः ॥ ३-६३-९

रक्षः वशम् = demon, repression, उपगताया went into	तस्या मुखम् = her, [face]	श्लक्ष्ण = sweet
सु व्यक्त = very, clear	मृदु = softish	प्रलापम् = talkative
कुञ्चित केश = plaited, hair, lumped भारम् together	तत् मुखम् = the same, visage	राहु मुखे = in Raahu [eclipsing इन्दुः यथा planet,] in the mouth of [Rahu,] moon, as with
न भ्राजते = not, shiny, definitely. नूनम्		

She has a sweet, softish, and very clear talkativeness on her lips. That visage with such lips is crowned with a hairdo with hair lumped together and plaited, such as her visage is, it must have become unshiny on her going into the repression of demon, as with an unshiny moon when repressed in the mouth of eclipsing planet Raahu, it is definite... [3-63-9]

ताम् हार पाशस्य सदा उचित अंतमग्रीवाम् प्रियाया मम सु व्रताया । रक्षांसि नूनम् परिपीतवन्ति शून्ये हि भित्वा रुधिर अशनानि ॥ ३-६३-१०

सदा = always	हार पाशस्य = necklaces, chains [wears]	उचित = worthy
अन्तम् = at contours	सु व्रताया = of strait, laced one	मम प्रियाया = my, ladylove
ताम् = that, neck	रुधिर = blood, eaters [thirsty,]	शून्ये = in a secluded [place]
ग्रीवाम्	अशनानि = demons	
भित्वा = on mangling	रक्षाम्नि नूनम् = definitely	परि पीतवन्ति = completely, drank up [her blood.]

The contours of the neck of that strait-laced ladylove of mine are always worthy for necklaces and chain-wears. The bloodthirsty demons would have indeed mangled that neck in a secluded place and they might have drunk her blood, it is definite... [3-63-10]

मया विहीना विजने वने यारक्षोभिः आहत्य विकृष्यमाणा । नूनम् विनादम् कुररि इव दीनासा मुक्तवती आयत कान्त नेत्रा ॥ ३-६३-११

या = who [Sita]	वि जने वने = without, people [unin- habited,] in forest	मया विहीना = me, without [when I was away]
-----------------	--	---

सा	= she [such as she is]	आयत कान्त	= broad, bright, eyed	रक्षोभिः	= by demons, abducted
वि कृष्यमाणा	= while forcibly, hauled	नेत्रा	one	आहत्य	
मुक्तवती	= released [shrieked out]	दीना कुररि	= piteous, she-dove, like	वि नादम्	= rough, sound [discordantly]
		इव			
		नूनम्	= definitely.		

While I was away from her in this uninhibited forest demons would have forcibly hauled her up when they are abducting that lady with broad-bright eyes, and she would have discordantly shrieked out like a piteous she-dove, it is definite... [3-63-11]

अस्मिन् मया सार्थम् उदार शीलाशिला तले पूर्वम् उपोपविष्टा । कान्त स्मिता लक्ष्मण जात हासात्वाम् आह सीता बहु वाक्य जातम् ॥ ३-६३-१२

लक्ष्मण	= oh, Lakshmana	उदार शीला	= well, mannered one - Sita	कान्त स्मिता	= with a bright, smile
सीता	= Sita	अस्मिन्	= in here	शिला तले	= stone, on surface
मया सार्थम्	= with me, along with	पूर्वम्	= once	उपोपविष्टा	= sat very closely
जात हासा	= birthed, smiles [with all smiles]	त्वाम्	= you	उप उप विष्टा	
आह	= spoke.			बहु वाक्य	= many, words, set of
				जातम्	[verbosely]

Sitting very close to me on this stone surface, oh, Lakshmana, she that well-mannered Sita with bright smiles was speaking to you verbosely with all smiles... [3-63-12]

He is recollecting his romantic dalliances with Sita at the riverside of Godavari. अस्मिन् 'in here, hereabouts which now is devoid of Sita, she used to playfully tease me in our swimming sports in this River Godavari...' मय सार्थम् where मय स अर्थम् 'I thought I was winning... but, she who is used to have an upper hand... hence, then I became secondary...' उदार शीला 'well-mannered' Sita... for she did not bother me for such a frolicking when we were in Ayodhya, and she with all her mannerliness maintained a distance from me, as there were her father-in-law, mother-in-laws in Ayodhya, but here only two of us who are with ourselves, and we rejoiced freely...' शिला तले उप उप विष्टा 'on the surface of any stone wherever I wanted to gain a foothold after straining myself in swim-games, she used to reach and sit on each and every acclivitous stone, prior to my reaching it, and she used to spatter water on my face, to continue more swimming... but, I was really fatigued...' then she is one जात हासा 'in whom laughter took birth...she used to burst out peals of laughter... that declare me as a defeated one...' And then त्वाम् बहु वाक्य जात आह 'she used talk to you a lot, with lots of words, as you are in the habit of always extolling me, and she was saying to you... 'you two are mightier than the mighty, but I am a woman, you two are males and can hunt the cruellest animals, but I am woman, a rabbit in the kitchen... but,

see how I defeated your almighty brother...' and the like...'

'A very interesting and linguistically important case of a prepositional verb is provided by the verses [that contain] उपोपविष्ट॥ । उप विश्॥ । originally must have meant 'to sit near'. In course of time, the idea of closeness or proximity was lost and it came to be used in the sense of sitting only. Now when the idea of nearness or proximity had to be expressed one more उप was prefixed to it. Thus, we see how tautological tendencies were influencing Sanskrit in the very hoary past. The Raamayana उपोपविष्ट has its parallel in Hindi पास बैठना [where] बैठना is उप वेशन which itself means to sit near उप पास . But still पास is used with बैठना॥ । The Raamayana, A Linguistic Study, Pt. Satya Vrat. And to supplement Panditji's above saying, even in English this is evident and Oxford in saying meaning for proximity, says 'sat in close proximity to them' where 'proximity' itself is one उप and 'close' is another उप॥ । Thus tautology is same everywhere.

गोदावरी इयाम् सरिताम् वरिष्ठाप्रिया प्रियाया मम नित्य कालम् । अपि अत्र गच्छेत् इति चिंतयामि न एकाकिनी याति हि सा कदाचित् ॥ ३-६३-१३

सरिताम्	= among rivers, best	इयाम्	= this, Godavari is	मम प्रियायाः	= to my, ladylove
वरिष्ठा		गोदावरी		अत्र गच्छेत्	= thereunto, gone, she
नित्य कालम्	= all, time	प्रिया	= cherished [river]	अपि	would have
इति	= thus, I think	सा एकाकिनी	= she, lonely	कदाचित् न	= anytime, not, goes, in-
चिंतयामि				याति हि	deed.

Among rivers this Godavari is the best and it is an all the time cherished river to my ladylove, and I think she would have gone thereunto. But, at anytime she did not go there, singly... [3-63-13]

पद्म आनना पद्म पलाश नेत्रापद्मानि वा आनेतुम् अभिप्रयाता । तत् अपि अयुक्तम् न हि सा कदाचित् मया विना गच्छति पंकजानि ॥ ३-६३-१४

पद्म आनना	= lotus, faced	पद्म पलाश	= lotus, petal, eyed Sita	पद्मानि	= lotuses, to bring
अभि प्र याता	= towards, well	नेत्रा		आनेतुम्	
	[straightly,] gone	वा	= or	तत् अपि	= that, even [thought, idea itself]
अ युक्तम्	= not, congruous	सा कदाचित्	= she, ever	मया विना	= me, without
पंकजानि न	= for lotuses, not, she				
गच्छति हि	goes, indeed.				

Or, that lotus-faced, lotus-petal eyed Sita has gone straight to bring lotuses! Nay, that idea itself is incongruous, for she never goes to get lotuses, indeed without me... [3-63-14]

कामम् तु इदम् पुष्पित वृक्ष सण्डम्राना विधैः पक्षि गणैः उपेतम् । वनम् प्रयाता नु तत् अपि अयुक्तम् एकाकिनी सा अति विभेति भीरुः ॥ ३-६३-१५

कामम् तु = voluntarily, but	पुष्पित वृक्ष = flowered, trees, stand सण्डम् of	नाना विधैः = divers, kinds of, birds, पक्षि गणैः flights, having उपेतम् भीरुः = [as a] timid one
इदम् वनम् = this, thicket, went to, प्रयाता नु really	तत् अपि अ = that, even, not, con- युक्तम् gruent	
सा एकाकिनी = she, in solitude, much, अति बिभेति scared - to go alone.		

But has she really gone to this stand of thicket which is with flowered trees and with birds of divers kind!

Nay, that thought also is incongruent, because she as a timid one is much scared of solitude... [3-63-15]

आदित्य भो लोक कृत अकृत ज्ञःलोकस्य सत्य अनृत कर्म साक्षिन् ।मम प्रिया सा क्व गता हता वा शंसव मे शोक हतस्य सर्वम्  
॥ ३-६३-१६

लोक = world	कृत अ कृत = performed, not, per- formed [deeds]	ज्ञः = knower of
लोकस्य = of world	सत्य अन् = truth, un, truth [good ऋत कर्म and bad,] deeds, wit- साक्षिन् tnesser	भो आदित्य = oh, Sun
मम प्रिया = my, ladylove	सा = she	क्व गता = where, gone [strolled]
हता वा = stolen, or	शोक हतस्य = by woe, writhing [such as I am]	सर्वम् मे = all, to me, you tell. शम्सव

Oh, Sun, you are the knower of performed and unperformed deeds in the world, a witnesser of good and

bad deeds in the world, tell me, who am woefully writhing, to where my ladylove strolled, or is she stolen...

[3-63-16]

लोकेषु सर्वेषु न नास्ति किञ्चित् तेषु न नित्यम् विदितम् भवेत् तत् ।शंसस्व वयोः कुल शालिनीम् ताम्मृता हता वा पथि  
वर्तते वा ॥ ३-६३-१७

वयोः = oh, Air	सर्वेषु लोकेषु = in all, worlds [where- soever]	यत् = which [whichsoever]
नित्यम् = at all times [whenso- ever]	ते = to you	न विदितम् = not, known
न भवेत् = not, will be [cannot possibly become]	तत् = that [whatsoever]	किञ्चित् न = in the least, not, is अस्ति there [how can that ex- ist, whencesoever]
कुल = of noble heritage, a शालिनीम् lady	ताम् = of her	शम्सस्व = you tell
हता = stolen	मृता वा = slain, or	पथि वर्तते वा = from path, strayed, or.

Oh, Air, whatsoever is there in the world, wheresoever it might be, or whensoever it might have happened, and

whichsoever it might be, and whencesoever it might exist, that cannot possibly be unknown to you. Hence,

tell me of the lady from noble heritage... is she stolen, or slain, or strayed her steps... Thus Raama begged of

the Eternals for locating Sita. [3-63-17]

इति इव तम् शोक विधेय देहम्रामम् विसंज्ञम् विलपंतम् एव । उवाच सौमित्रिः अदीन सत्त्वः न्याये स्थितः काल युतम् च वाक्यम् ॥ ३-६३-१८

इति इव	= thus, this way	शोक विधेय देहम्	= by anguish, subordinated [routed by,] with physique	वि सन्ज्ञम्	= without, sensation
एवम्	= that way	विलपन्तम्	= bewailing	तम्	= to him
रामम्	= to Raama	सौमित्रिः	= Soumitri	अ दीन सत्त्वः	= not, dispirited, in courage
न्याये स्थितः	= in justice, standing [justifiably]	काल युतम्	= time, oriented	वाक्यम्	= sentence, spoke [suggested.]
		च	[timely,] also	उवाच	

To such a Raama whose physique is routed by his anguish in this way and who is insensately bewailing in that way, Soumitri whose courage is un-dispirited gave a justifiable and timely suggestion. [3-63-18]

शोकम् विमुंच आर्य धृतिम् भजस्वसह उत्साहता च अस्तु विमार्गणे अस्याः । उत्साहवन्तो हि नरा न लोके सीदन्ति कर्मसु अति दुष्करेषु ॥ ३-६३-१९

आर्य	= oh, noble [brother]	शोकम्	= anguish, release [banish]	धृतिम्	= fortitude, brace yourself
अस्याः विमार्गणे	= in her, searching	सह	= with, spiritedness,	लोके	= in world
उत्साहवन्तः	= spirited, men	उत्साहता च अस्तु	also, be there	कर्मसु	= in enterprises
नराः		अति दुष्करेषु	= [even though they are] highly, impracticable		
न सीदन्ति	= not, the sink [backslide]	हि	= indeed.		

Oh, noble brother, banish that anguish and brace yourself with fortitude, and let you be with spiritedness in her searching... indeed, there is no backsliding for spirited men in their enterprises in this world, even though the enterprises are highly impracticable... [3-63-19]

Lack of fortitude and spiritedness will sink anyone in a chasmal self-centred subjective grief. अनेन धैर्य उत्साहौ शोकम् अपनुद्य कार्य साधकौ इति सूचितम् - तथा च भातते - द्रोण पर्वणि - अभिमन्यु वधे धर्म पुत्रम् प्रति व्यासः - शोचतो हि महाराज हि अधमे अभिवर्तते। तस्मात् शोकम् परित्यज्य श्रेयसे प्रयतेद् बुधः। प्रहर्षम् अभिमानम् च चिन्तयेत्। एवम् ज्ञात्वा स्थिरो भूत्वा जहि अरीन् धैर्यम् आप्नुहि।  
द्रक् Thus Vyaasa advises Dharmaraja to have fortitude and courage when he was sinking under the grief for the merciless killing of lonesome Abhimanyu, the son of Arjuna, in Maha Bharata war.

इति इव सौमित्रिम् उदग्र पौरुषम्बुवन्तम् आर्तो रघु वंश वर्धनः । न चिंतयामास धृतिम् विमुक्तवान् पुनः च दुःखम् महत् अभ्युपागमत् ॥ ३-६३-२०

आर्तः	= who is anguished	रघु वंश	= Raghu, lineage, enhancer of [Raama]	इति इव	= thus, in this way,
		वर्धनः		ब्रुवन्तम्	about him who is speaking so
उदग्र	= one with towering,	सौमित्रिम्	= of Soumitri	न	= not, gave heed to
पौरुषम्	bravery			चिन्तयामास	
धृतिम्	= fortitude, he who cast-	पुनः च	= again, also	महत्	= great [inexplicable,]
विमुक्तवान्	away			दुःखम्	anguish, he encountered with.
				अभ्युपागमत्	

When Soumitri of towering bravery is speaking this way, Raama, the enhancer of Raghu lineage, gave no heed to it, and since he castaway his fortitude he again encountered an inexplicable anguish. [3-63-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे त्रिषष्टितमः सर्गः ॥

Thus completes 63<sup>rd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 64 Sarga 64 - चतुः षष्ठितमः सर्ग

## Raama Finds Seetha'S Flowers And Jewelry

## Introduction -

Raama finds Sita's flowers and footprints, followed by heavy footprints of some male massive demon. On detailed probing there appear some more ruins of a combat between two warriors. Concluding that Sita is definitely abducted by a massive demon, Raama wants to countermove the universe, even by waging a war with gods.

स दीनो दीनया वाचा लक्ष्मणम् वाक्यम् अब्रवीत् ।  
 शीघ्रम् लक्ष्मण जानीहि गत्वा गोदावरीम् नदीम् ॥ ३-६४-१  
 अपि गोदावरीम् सीता पद्मानि आनयितुम् गता ।

सः	= he [such as he is]	दीनः	= a pitiable one	दीनया वाचा	= with pitiable, voice
लक्ष्मणम्	= to Lakshmana	वाक्यम्	= sentence, said	लक्ष्मण	= oh, Lakshmana
शीघ्रम्	= quickly, to Godavari,	अब्रवीत्		पद्मानि	= lotuses, to fetch
गोदावरीम्	river, on going to	सीता	= Sita	आनयितुम्	
नदीम् गत्वा		अपि गता	= whether, gone there	जानीहि	= you know - find out.
गोदावरीम्	= to Godavari				

A pitiable one, such as he is, he spoke to Lakshmana in a pitiable voice, "Lakshmana, go quickly to River Godavari and find out whether Sita has gone to Godavari to fetch lotuses..." [3-64-1, 2a]

एवम् उक्तः तु रामेण लक्ष्मणः पुनः एव हि ॥ ३-६४-२  
 नदीम् गोदावरीम् रम्याम् जगाम लघु विक्रमः ।

रामेण एवम्	= by Raama, thus, one	लघु विक्रमः	= in briskness, becoming	लक्ष्मणः	= Lakshmana
उक्तः	who is said		valiant one - quicken-		
			ing his pace		
रम्याम्	= to charming, Go-	पुनः एव हि	= again, thus, indeed	जगाम	= went to.
गोदावरीम्	davari, to river				
नदीम्					

When Raama said thus to him Lakshmana again went to the charming River Godavari quickening his pace. [3-64-2b, 3a]

ताम् लक्ष्मणः तीर्थवतीम् विचित्वा रामम् अब्रवीत् ॥ ३-६४-३  
 नैनाम् पश्यामि तीर्थेषु क्रोशतो न शृणोति मे ।



लक्ष्मणः	= Lakshmana	तीर्थ वतीम्	= she which has many declivities, ghats	ताम्	= her [Godavari]
विचित्रा	= having searched	रामम्	= to Raama, said	एनाम्	= her - Sita
तीर्थेषु	= at declivities, ghats	अब्रवीत्		मे क्रोशतः	= by me, [even if] I shouted
सा	= she, Sita]	न पश्यामि	= not, I am seeing		
		न शृणोति	= not, hearing [she is not replying]		

Searching at many declivities which River Godavari has on its banks Lakshmana said to Raama, "I do not espy her at ghats, declivities of riverbanks, and she is not replying though I shouted for her. [3-64-3b, 4a]

कम् नु सा देशम् आपन्ना वैदेही क्लेश नाशिनी ।। ३-६४-४  
न हि तम् वेद्मि वै राम यत्र सा तनु मध्यमा ।

राम	= oh, Raama	क्लेश नाशिनी	= nervousness, neutraliser of	सा वैदेही	= she, that Vaidehi
कम् वा देशम्	= to which, [or,] place	आपन्ना नु	= she reached, in fact	सा	= she
तनु मध्यमा	= body, slender [frailty]	यत्र	= where [she is]	तम् देशम् न वेद्मि	= that [place,] not, I am [not able to] know of - beyond my knowledge]
हि	= really.				

"In fact, oh, Raama, to which place she that neutraliser of nervousness, namely Vaidehi, has got round to, or where that frailty is, that place is really incomprehensible to me... [3-64-4b, 5a]

लक्ष्मणस्य वचः श्रुत्वा दीनः संताप मोहितः ।। ३-६४-५  
रामः समभिचक्राम स्वयम् गोदावरीम् नदीम् ।  
स ताम् उपस्थितो रामः क सीते इति एवम् अब्रवीत् ।। ३-६४-६

रामः	= Raama	लक्ष्मणस्य वचः श्रुत्वा	= Lakshmana's, words, on listening	दीनः	= despaired
सन्ताप मोहितः	= by anguish, stupefied	स्वयम्	= personally	गोदावरीम् नदीम्	= to Godavari, river
सम् अभि चक्राम	= straight, towards, went to	सः रामः	= he, Raama	ताम्	= her [river]
उप स्थितः	= nearby, staying	सीते क	= Sita, where [are you]	इति एवम् अब्रवीत्	= thus, that way, said [shouted.]

Raama who is already stupefied by anguish is now despaired on listening Lakshmana's words and he personally went straight to River Godavari, and staying nearby that river Raama shouted in this way, "Sita... where are you?" [3-64-5b, 6]

भूतानि राक्षसेन्द्रेण वध अर्हेण हृताम् अपि ।  
न ताम् शशंसू रामाय तथा गोदावरी नदी ॥ ३-६४-७

वध अर्हेण	= to be eliminated, who deserves to be	राक्षस इन्द्रेण	= by demons, chief	ताम्	= of her
हृताम् इति	= abducted, thus as	भूतानि	= creatures [that were already asked]	तथा	= likewise
अपि	= even [now,] Godavari,	रामाय न	= to Raama, not, in-		
गोदावरी नदी	river [which is being asked]	शशम्सू	formed.		

The forest creatures which were asked earlier have not said to Raama that a deservedly destructible demagogue of demons has divested him of Sita, likewise now River Godavari which is now being asked has not informed Raama about Sita. [3-64-7]

ततः प्रचोदिता भूतैः शंस च अस्मै प्रियाम् इति ।  
न च सा हि अवदत् सीताम् पृष्टा रामेण शोचता ॥ ३-६४-८

ततः	= then	शोचता	= by woeful, Raama, she	सा	= she [Godavari]
प्रियाम्	= about ladylove, to	रामेण पृष्टा	who is asked	भूतैः	= by [all georgic] beings,
अस्मै शम्स	him, inform, also, thus	इति	= thus]	प्रचोदिता	[though] impelled
च इति	[tell Raama the fact of Sita's abduction]				
सा	= she [Godavari]	सीताम्	= about Sita	न अवदत्	= not, said.

Though the woeful Raama has asked her, and even though all the georgic beings impelled her to inform Raama the fact about his ladylove, River Godavari then remained mouthless about Sita. [3-64-8]

रावणस्य च तत् रूपम् कर्माणि च दुरात्मनः ।  
ध्यात्वा भयात् तु वैदेहीम् सा नदी न शशंस ह ॥ ३-६४-९

सा नदी	= she, that river	दुरात्मनः	= of malefic-minded	तत् रूपम्	= that, form
कर्माणि च	= his manoeuvres, also	रावणस्य	one, of Ravana	भयात् तु	= owing to fear
वैदेहीम्	= about Vaidehi	ध्यात्वा	= recalling		
		न शशम्स ह	= not, informed, indeed.		

She that River Godavari has not informed Raama about Vaidehi just out of fear on recalling the mien and manoeuvres of malefic-minded Ravana, lest Ravana may drain her away. [3-64-9]

निराशः तु तया नद्या सीताया दर्शने कृतः ।  
उवाच रामः सौमित्रिम् सीता दर्शन कर्षितः ॥ ३-६४-१०

सीता अ = Sita, in not, appearance, who is run-down	रामः = such Raama	तया नद्या तु = by her, by that river, on her part
दर्शनः		
सीताया = of Sita	दर्शने = regarding getting a glimpse of her	निर् आशः = without, hope, rendered as
सौमित्रिम् = to Soumitri, spoke.		
उवाच		

Raama who is already in a rundown condition owing to the non-appearance of Sita, is further rendered as a hopeless being by River Godavari in the matter of his catching a glimpse of Sita, and such a Raama spoke to Saumitri. [3-64-10]

एषा गोदावरी सौम्य किञ्चन न प्रतिभाषते ।  
किम् नु लक्ष्मण वक्ष्यामि समेत्य जनकम् वचः ॥ ३-६४-११  
मातरम् चैव वैदेह्या विना ताम् अहम् अप्रियम् ।

सौम्य = oh, kind Lakshmana	एषा गोदावरी = this, Godavari	किञ्चन न = anything, not, in turn, प्रति भाषते talking - replying
लक्ष्मण = oh, Lakshmana	वैदेह्या विना = Vaidehi, without	अहम् = I
जनकम् = king Janaka, on meeting	मातरम् चैव = mother [Vaidehi's mother-in-law, Kausalya,] also thus	अ प्रियम् = not, pleasant [word]
ताम् = to them]	किम् नु = what, really	वचः = word
वक्ष्यामि = I have to say.		

"Oh, kind Lakshmana, this Godavari is talking to me anything but a reply. In the absence of Vaidehi, oh Lakshmana, really what is that unpleasant word I have to say to Vaidehi's father king Janaka, also thus to Vaidehi's mother-in-law and my mother Kausalya, when I meet them! [3-64-11, 12a]

या मे राज्य विहीनस्य वने वन्येन जीवतः ॥ ३-६४-१२  
सर्वम् व्यपनयत् शोकम् वैदेही क्व नु सा गता ।

राज्य = kingdom, one who is	वने वन्येन = in forests, on forest	मे सर्वम् = my, all, anguish
विहीनस्य destitute of	जीवतः produce, surviving	शोकम्
या वैदेही = which, Vaidehi	व्यपनयत् = led away [who is a remover]	सा क्व गता नु = she, to where, went to, really.

"Which Vaidehi is the remover of all my sadness who am a destitute of kingdom and surviving in forests on forest produce, such as she is, where has she gone, really! [3-64-12b, 13a]

ज्ञाति वर्ग विहीनस्य राज पुत्रीम् अपश्यतः ॥ ३-६४-१३  
मन्ये दीर्घा भविष्यन्ति रात्रयो मम जाग्रतः ।

ज्ञाति वर्ग = relative, folk, without विहीनस्य [though distanced from]	राज पुत्रीम् = king's, daughter, not, अ पश्यतः seen	जाग्रतः = awaking [while be- coming sleepless]
मम रात्रयः = to me, nights	दीर्घाः = lengthy, they will be- भविष्यन्ति come, I think. मन्ये	

"Though I am distanced from my relatives I deemed that princess Sita alone would be an evermore relative of mine. But now when that princess alone is unseen I deem that my sleepless nights would be lengthy. [3-64-13b, 14a]

मन्दाकिनीम् जनस्थानम् इमम् प्रस्रवणम् गिरिम् ।। ३-६४-१४  
सर्वाणि अनुचरिष्यामि यदि सीता हि लभ्यते ।

मन्दाकिनीम् = Godavari, Janasthaana जनस्थानम् सर्वाणि = all [places]	इमम् = this अनु चरिष्यामि = in tow [of Sita,] I wish to ramble - I will search	प्र स्रवणम् = with many, rapids, गिरिम् mountain यदि सीता हि = if [perhaps,] Sita, in- लभ्यते deed, available.
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"I will search all these places of Godavari, Janasthaana and this mountain with many rapids, perhaps Sita may be available somewhere. [3-64-14b, 15a] River Mandakini is River Ganga and here River Godavari is said as Ganga as there are five Ganga-s panca gangaa कावेरि तुन्नाभद्र कृश्रवेनि गौतमि नमेत्य गोदवरि भागीरथि । in Southern India and these are held sacred on par with River Ganga.

एते महा मृगा वीर माम् ईक्षन्ते पुनः पुनः ।। ३-६४-१५  
वक्तु कामा इह हि मे इंगितानि अनुपलक्ष्ये ।

वीर = oh, brave one इन्गितानि = [when their] body lan- अनुपलक्ष्ये guage, on gauging by	एते महा मृगा = all these, burly, ani- mals मे वक्तु काम = to me, to say [some- इह हि thing,] they desire, now - as it were.	पुनः पुनः = again, again, me, they मुहुर्मुहुः are seeing माम् ईक्षन्ते
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"Now all these burly animals are repeatedly looking at me as though to speak to me, oh, brave Lakshmana, this I reckon with their body language as it were. [3-64-15b, 16a]

तान् तु दृष्ट्वा नरव्याघ्र राघवः प्रत्युवाच ह ।। ३-६४-१६  
क्व सीत इति निरीक्षन् वै बाष्प संरुद्धया गिरा ।

नरव्याघ्र = tigerly-man, Raghava राघवः	तान् = them - animals	दृष्ट्वा = on seeing
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बाष्प समृद्धया गिरा वै इति	= with tears, stifled, voice, indeed = thus	निरीक्षन् प्रति उवाच ह	= gazing at them = to them, asked, at once.	सीत क	= Sita, where is
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But on seeing them pryingly that tigerly-man Raghava has indeed asked them at once with a voice stifled with tears, "where is Sita?" [3-64-16b, 17a]

एवम् उक्ता नरेन्द्रेण ते मृगाः सहसा उत्थिता ।। ३-६४-१७  
दक्षिण अभिमुखाः सर्वे दर्शयन्तो नभः स्थलम् ।  
मैथिली हियमाणा सा दिशम् याम् अभ्यपद्यत ।। ३-६४-१८  
तेन मार्गेण गच्छन्तो निरीक्षन्तो नराधिपम् ।

नरेन्द्रेण	= by king the best - Raama	एवम् उक्ताः	= thus, said to [asked]	ते मृगाः	= those, animals, in a sahsa trice, rose to their feet
सर्वे दक्षिण अभि मुखाः	= all of them, south, to- wards, faced - keeping snouts	नभः स्थलम् दर्शयन्तः	= sky, plane, while showing [with snouts]	उत्थिता हियमाणा	= one who is being ab- ducted
सा मैथिली	= she, that Maithili	यम् दिशम् अभ्यपद्यत	= in which, direction, she chanced to go	तेन मार्गेण गच्छन्तः	= by that, path, while going
नराधिपम्	= at lord of people - Raama	निरीक्षन्ते	= they looked [back and stared.]		

When that best king has asked, those animals rose to their feet in a trice and facing themselves southward showed skyward with their snouts. And while running in the direction in which Maithili is taken away they are stopping to look back at that lord of people, Raama. Thus they are repeatedly running, stopping and staring at Raama. [3-64-17b, 18, 19a]

येन मार्गम् च भूमिम् च निरीक्षन्ते स्म ते मृगाः ।। ३-६४-१९  
पुनः नदन्तो गच्छन्ति लक्ष्मणेन उपलक्षिताः ।

ते मृगाः	= those, animals	येन	= by which [reason]	मार्गम् च	= [southerly] course, also
भूमिम् च	= [southerly] terrain, also	निरीक्षन्तः स्म	= peering at [Raama,] they are	पुनः नदन्तः गच्छन्ति	= again, clamorously, going [adopting the very same southerly course]
लक्ष्मणेन उपलक्षिताः	= by Lakshmana, [that reason is] ascertained.				

By which reason those animals are going in a southerly course on a southerly terrain, and stopping to peer at Raama, and again clamorously adopting the very same southerly course, Lakshmana ascertained that reason.

[3-64-19b, 20a]

तेषाम् वचन सर्वस्वम् लक्षयामास च इन्गितम् ॥ ३-६४-२०  
उवाच लक्ष्मणो धीमान् ज्येष्ठम् भ्रातरम् आर्तवत् ।

धीमान् लक्ष्मणः	= imaginative, Laksh- mana	तेषाम् वचन सर्वस्वम्	= their, sentence [lan- guage,] essence [lingua franca]	इन्गितम् च	= body language [lingua persona,] even
लक्षयामास	= started to notice	आर्त वत्	= striver, as a	ज्येष्ठम् भ्रातरम् उवाच	= to elder, brother, he spoke.

On noticing the lingua franca and even the lingua persona of those animals, that imaginative Lakshmana spoke to his elder brother, alike a striver striving hard for some information. [3-64-20b, 21a]

क्व सीत इति त्वया पृष्टा यथा इमे सहसा उथिताः ॥ ३-६४-२१  
दर्शयन्ति क्षितिम् चैव दक्षिणाम् च दिशम् मृगाः ।  
सधु गच्छावहे देव दिशम् एताम् च नैर्ऋतीम् ॥ ३-६४-२२  
यदि तस्य आगमः कश्चित् आर्या वा सा अथ लक्ष्यते ।

देव त्वया पृष्टा	= oh godly brother = by you, when asked	इमे मृगाः सहसा उथिताः	= these, animals = quickly, rose up = as to how	क्व सीत इति क्षितिम् चैव	= where is, Sita, thus = ground [track,] also thus
दक्षिणाम् दिशम् च	= southern, direction, also	यथा	= as to how	दर्शयन्ति	= they are showing gauging by it
एताम् नैर्ऋतीम् दिशम्	= this one, south-west, towards quarter	सधु गच्छावहे	= for sure, we may go	कश्चित् आगमः	= some, information
यदि तस्य स्यात्	= whether, about her, [if available, we get it]	अथ	= or else	सा आर्या वा लक्ष्यते	= she, noble lady, either, may be seen.

"Oh, godly brother, when you have asked these animals, 'where is Sita,' they quickly rose to their feet, and as to how they are showing the track on the ground and the southern direction as well, thereby we may, for sure, go south-westward to know whether there is some information about her, or else, even that noble lady herself may be available there..." [3-64-21a, 22, 23a]

बाढम् इति एव काकुत्स्थः प्रस्थितो दक्षिणाम् दिशम् ॥ ३-६४-२३  
लक्ष्मण अनुगत श्रीमान् वीक्ष्यमाणो वसुन्धराम् ।

श्रीमान् काकुत्स्थः वसुन्धराम् वीक्ष्यमाणः	= illustrious, Kakutstha Raama = earth, while seeing [scrutinising]	बाढम् इति एव दक्षिणाम् दिशम् प्रस्थितः	= yes, thus, that way [on saying] = towards southern, direction, he sallied forth.	लक्ष्मण अनुगत	= Lakshmana, followed by
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On saying "Yes!" to Lakshmana that illustrious Raama of Kakutstha sallied forth to southern direction followed by Lakshmana, scrutinising the earth on his walkway. [3-64-23b, 24a]

एवम् संभाषमाणौ तौ अन्योन्यम् भ्रातरौ उभौ ॥ ३-६४-२४  
वसुन्धरायाम् पतित पुष्प मार्गम् अपश्यताम् ।

एवम्	= in this way, one-to-one, while conversing	तौ उभौ	= those, two, brothers	वसुन्धरायाम्	= on ground
अन्योन्यम्		भ्रातरौ			
संभाषमाणौ		अपश्यताम्	= they have seen.		
पतित पुष्प	= fallen, flowers, walkway - a walkway bestrewn with flowers				
मार्गम्					

Those two brothers who are proceeding while discussing among themselves have seen the walkway bestrewn with flowers fallen from a person. [3-64-24b, 25a]

पुष्प वृष्टिम् निपतिताम् दृष्ट्वा रामो मही तले ॥ ३-६४-२५  
उवाच लक्ष्मणम् वीरो दुःखितो दुःखितम् वचः ।

वीरः रामः	= valiant, Raama	मही तले	= on earth's, surface	निपतिताम्	= fallen down
पुष्प वृष्टिम्	= flower, drizzle, on seeing	दुःखितः	= anguished one	दुःखितम्	= to [equally] anguished, Lakshmana
दृष्ट्वा				लक्ष्मणम्	
वचः उवाच	= [this] word, said.				

That valiant Raama who is anguished to see the drizzle of flowers fallen on the surface of earth spoke this word to Lakshmana who is equally anguished. [3-64-25b, 26a]

अभिजानामि पुष्पाणि तानि इमानि इह लक्ष्मण ॥ ३-६४-२६  
अपिनद्धानि वैदेह्या मया दत्तानि कानने ।

लक्ष्मण	= oh, Lakshmana	इह	= here [fallen on walkway]	तानि	= them
इमानि	= these	पुष्पाणि	= flowers, I recognise	कानने मया	= in forest, by me, given
वैदेह्या	= by Vaidehi	अभिजानामि		दत्तानि	= these flowers
		अपिनद्धानि	= tied -tucked in her bun.		

"I recognise these flowers that are fallen here, oh, Lakshmana. In forest I gave them to Vaidehi and she tucked these very flowers in her bun. [3-64-26b, 27a]

मन्ये सूर्यः च वायुः च मेदिनी च यशशिविनि ॥ ३-६४-२७  
अभिरक्षन्ति पुष्पाणि प्रकुर्वन्तो मम प्रियम् ।

सूर्यः च वायुः च	= sun, also, air, also	यशशिविनि मेदिनी च	= glorious one, earth, also	मम प्रियम् प्रकुर्वन्तः	= to me, obliging, by do- ing - proffering a help- ing hand
पुष्पाणि अभि रक्षन्ति	= flowers, they are care- fully safeguarding	मन्ये	= I deem so.		

"These flowers are carefully safeguarded by the sun, as they are unwithered yet, by air as they are unswept by it, and by the glorious earth, as they are unspoilt by that, thus I deem that these naturals, sun, air, and earth are really proffering a helping hand to me. [3-64-27b, 28a]

एवम् उक्त्वा महाबाहुः लक्ष्मणम् पुरुषर्षभम् ॥ ३-६४-२८  
उवाच रामो धर्मात्मा गिरिम् प्रसवण आकुलम् ।

महाबाहुः धर्मात्मा रामः प्रसवण आकुलम्	= dextrous, virtue- souled one, Raama = one that is with rapids, uproarious	पुरुष र्षभम् लक्ष्मणम् गिरिम् उवाच	= best of men, to Laksh- mana = to mountain, spoke [asked.]	एवम् उक्त्वा	= thus, on saying
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On saying thus to best one among men Lakshmana, that virtue-souled and dextrous Raama asked the mountain that is uproarious with rapids. [3-64-28b, 29a]

कञ्चित् क्षिति भृताम् नाथ दृष्ट्वा सर्वाङ्ग सुन्दरीम् ॥ ३-६४-२९  
रामा रम्ये वनोद् देशे मया विरहिता त्वया ।

क्षिति भृताम् नाथ मय रामा	= earth, among bol- stered ones, lord [oh, lordly mountain / oh, king] = by me = a beauty	रम्ये विरहिता त्वया कञ्चित् दृष्ट्वा	= in beautiful = without [left out, fore- gone] sarva anga sun- dariim = by you, somehow, is seen.	वनात् देशे	= wood, lands = all, limbs, beau- teous one
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"Oh, lord among the earth-bolstered mountains, have you somehow seen a beauty by all her limbs, foregone by me in beautiful woodlands?" [3-64-29b, 30a] This question contains a reply to Raama in a sort of jugglery of words / parsing as in - able was I ere I saw Elba. क्षिति भृताम् नाथ 'of earth, among bolsterers, lord oh, lordly bolsterer of earth, oh, king Raama त्वया विरहिता 'by you, foregone...' मय दृष्ट्वा इति कञ्चित् कञ्चित् = kaama pravedane 'by me, seen...'



Reply of mountain to Rama: "Oh, lordly bolsterer of earth, lord Raama, I have somehow seen a beauty by all her limbs, foregone by you in beautiful woodlands.' When the question itself becomes an answer it is citra alankaara and the mountain gave that reply in an echo of Raama's verbiage. Raama takes this as a mere echo of the mountain, but not a clear reply, and thus angering at it he wants to splinter it down, as said in next lines.

क्रुद्धो अब्रवीत् गिरिम् तत्र सिंहः क्षुद्र मृगम् यथा ॥ ३-६४-३०  
ताम् हेम वर्णाम् हेम अंगीम् सीताम् दर्शय पर्वत ।  
यावत् सानूनि सर्वाणि न ते विध्वंसयामि अहम् ॥ ३-६४-३१

तत्र	= therein [the matter of unanswered question]	सिंहः क्षुद्र	= [like a] lion, with a	गिरिम्	= to mountain
क्रुद्धः	= becoming enraged, he	मृगम् यथा	puny, animal, as with	अहम्	= I
अब्रवीत्	spoke	पर्वत	= oh, mountain	यावत्	= sooner than - before
ते	= your	सर्वाणि	= all, apices	हेम अङ्गीम्	= golden, limbed
न	= not, going to devastate	सानूनि			
विध्वंसयामि	apiece	ताम् हेम	= her, golden, tinged		
सीताम्	= Sita, you show.	वर्णाम्			
दर्शय					

Because his question is unanswered he is enraged as with a lion enraging at a puny animal, and then he spoke to the mountain, "show me that golden tinged, golden limbed Sita, oh, mountain, no sooner than I devastate all your apices, apiece..." [3-64-30b, 31]

एवम् उक्तः तु रामेण पर्वतो मैथिलीम् प्रति ।  
दर्शयन् इव ताम् सीताम् न दर्शयत राघवे ॥ ३-६४-३२

रामेण	= by Raama	मैथिलीम्	= Maithili, about	एवम् उक्तः	= in that way, which is
पर्वतः	= mountain	प्रति			spoken to
सीताम् न	= Sita, not, revealed.	ताम्	= her, revealing, as	राघवे	= to Raghava
दर्शयत		दर्शयन् इव	though - by its echo		

When Raama spoke to the mountain in this way, that mountain echoed as if it is revealing Sita, but actually it has not revealed Sita to Raghava. [3-64-32] When the mountain replied echoing the same words of Raama, Raama deemed it silent on other account of Sita, but just said 'I have seen Sita...' Hence, that mountain said anything but a proper indication, thus it has dishonoured Raama - Maheshvara Tiirtha. The mountain appeared to have said something but kept mum on other details - Govindaraja. In either way it silent on other details for fear of later time atrocity of Ravana, thereby Raama wanted to subject it to his arrows atrocity, now itself.

ततो दाशरथी राम उवाच शिलोच्चयम् ।  
मम बाण अग्नि निर्दग्धो भस्मी भूतो भविष्यसि ॥ ३-६४-३३  
असेव्यः सततम् चैव निस्तृण द्रुम पल्लवः ।

ततः दाशरथी राम	= then, Dasharatha's, Raama	शिल उच्चयम् उवाच सततम्	= to mountain, hefty one, said to = ever	मम बाण अग्नि निर्दग्धः अ सेव्यः भविष्यसि	= to my, arrow's, in- ferno, completely burnt = not, adorable [unwor- thy to animals or trees, a meritless mountain] = you will become.
भस्मी भूतः निष्	= ashes, on becoming [pared down] = devoid of	तृण द्रुम पल्लवः	= grass, tree, tender- leafs		

Then Raama of Dasharatha said to the hefty mountain, "When the infernos of my arrows will burn you down completely and when you will be pared down ashes, you shall be grassless, treeless and tender-leafless, and thus you become a meritless mountain... hence, show Sita before becoming so... [3-64-33, 34a]

इमाम् वा सरितम् च अद्य शोषयिष्यामि लक्ष्मण ॥ ३-६४-३४  
यदि न आख्याति मे सीताम् अद्य चन्द्र निभ आननाम् ।

लक्ष्मण अद्य शोषयिष्यामि	= oh, Lakshmana = now = I will dry up.	चन्द्र निभ आननाम् मे न आख्याति यदि	= moon, shine, faced = to me, not, going to tell, if	सीताम् अद्य इमाम् सरितम् वा	= of Sita = now, this one, river [Godavari,] even
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"Lakshmana, if this River Godavari is not going to tell me immediately about that moonshine-faced Sita, now I will dry her up... [3-64-34b, 35a]

एवम् प्ररुषितो रामो दिधक्षन् इव चक्षुषा ॥ ३-६४-३५  
ददर्श भूमौ निष्क्रान्तम् राक्षसस्य पदम् महत् ।  
त्रस्तया राम काङ्क्षिण्याः प्रधावन्त्या इतः ततः ॥ ३-६४-३६  
राक्षसेन अनुवृत्तया वैदेह्या च पादानि तु ।

एवम् प्र रुषितः भूमौ अथ इतः ततः वैदेह्या पादानि च	= this way, one who is highly, infuriated = on ground = then] = here, there = Vaidehi's, footprints, also	चक्षुषा दिधक्षन् इव निष् क्रान्तम् त्रस्तया प्र धावन्त्या ददर्श	= with eyes, to burn down, as though = heavily, trodden = one who was fearful = one who ran helter- skelter = he has seen.	रामः राक्षसस्य महत् पदम् राम काङ्क्षिण्याः राक्षसेन अनुवृत्तया	= Raama = demon's, gigantic, foot [footprint] = Raama, desirous of [his arrival] = by demon, she who is followed
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This way when Raama is highly infuriated and who appeared to burn down anything just with his eyes, then he has seen on the ground gigantic footprints of a demon, and the footprints of Vaidehi, who appeared to have run fearfully here and there in a helter-skelter manner expecting the arrival of Raama, and which footprints are heavily trodden by a demon who followed her. [3-64-35b, 36, 37a]

स समीक्ष्य परिक्रान्तम् सीताया राक्षसस्य च ॥ ३-६४-३७  
भङ्गम् धनुः च तूणी च विकीर्णाम् बहुधा रथम् ।  
संभ्रात हृदयो रामः शशंस भ्रातरम् प्रियम् ॥ ३-६४-३८

सः रामः	= he, Raama	सीताया राक्षसस्य च	= Sita's, demon's [foot- prints,] also	परिक्रान्तम्	= overly trodden - ground by way of footprints
भङ्गम् धनुः च	= broken, bow, also	तूणी च	= quivers, also	बहुधा विकीर्णाम् रथम्	= variously, strewn, chariot
समीक्ष्य	= on scrutinising	सम्भ्रान्त हृदयः	= baffled, hearted - Raama	प्रियम् भ्रातरम् शशम्स	= to dear, brother, in- formed.

On scrutinising the overly trodden footprints of Sita and the demon, and a broken bow, broken quiver, and broken and variously bestrewn chariot also, then Raama became baffle-hearted and said to his dear brother Lakshmana. [3-64-37b, 38]

पश्य लक्ष्मण वैदेह्याः कीर्णाम् कनक बिन्दवः ।  
भूषणानाम् हि सौमित्रे माल्यानि विविधानि च ॥ ३-६४-३९

सौमित्रे लक्ष्मण	= oh, son of Sumitra, oh, Lakshmana	पश्य	= see	वैदेह्याः भूषणानाम् कनक बिन्दवः	= Vaidehi's, of jewellery, golden, beads
कीर्णाम् शीर्णाम् हि	= strewn around [dropped down] indeed	विविधानि माल्यानि च	= many, [bits of] gar- lands, also - have fallen.		

"See Lakshmana, many beads of jewellery and many bits of garlands of Vaidehi have indeed fallen down, and oh, Soumitri, they are strewn around... [3-64-39]

तप्त बिन्दु निकाशैः च चित्रैः क्षतज बिन्दुभिः ।  
आवृतम् पश्य सौमित्रे सर्वतो धरणी तलम् ॥ ३-६४-४०

सौमित्रे	= oh, Soumitri	तप्त बिन्दु निकाशैः च	= molten [golden,] droplets, equal in shine, also	चित्रैः क्षतज बिन्दुभिः	= variedly [big and small,] blood, with drops
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सर्वतः	= everywhere	आवृतम्	= enclosed [inter- dispersed]	धरणी तलम्	= earth's, surface
पश्य	= you see.				

"Also the surface of the earth is everywhere interspersed with big and small blood drops that are akin to golden droplets, you see them Saumitri... [3-64-40]

मन्ये लक्ष्मण वैदेही राक्षसैः काम रूपिभिः ।  
भित्त्वा भित्त्वा विभक्ता वा भक्षिता वा भविष्यति ॥ ३-६४-४१

लक्ष्मण	= oh, Lakshmana	वैदेही	= Vaidehi	काम रूपिभिः	= by wish, guise- changers, by demons
भित्त्वा भित्त्वा	= ripping, riving	विभक्ता वा	= divided [into poieces,] or	भक्षिता वा	= gluttonised, or
भविष्यति	= she will be [she would have been]	मन्ये	= I think.		

"I think Lakshmana, guise changing demons would have ripped and rived Vaidehi, or divided her into pieces, or they might have gluttonised her. [3-64-41]

तस्या निमित्तम् वैदेह्या द्वयोः विवदमानयोः ।  
बभूव युद्धम् सौमित्रे घोरम् राक्षसयोः इह ॥ ३-६४-४२

सौमित्रे	= oh, Soumitri	तस्याः	= for her, of Vaidehi, on वैदेह्याः निमित्तम् account of	विवद मानयोः	= those who are clashing for her
द्वयोः	= among two of them	राक्षसयोः	= between two demons	इह घोरम् युद्धम् बभूव	= here, a deadly, clash, occurred.

"A deadly clash has occurred here, Soumitri, while two demons were clashing between themselves on account of Vaidehi... [3-64-42]

मुक्ता मणि चितम् च इदम् तपनीय विभूषितम् ।  
धरण्याम् पतितम् सौम्य कस्य भग्नम् महत् धनुः ॥ ३-६४-४३  
राक्षसानाम् इदम् वस्त सुराणाम् अधवा अपि ।

सौम्य	= oh, gentle Lakshmana	कस्य	= someone's	इदम्	= this
मुक्ता मणि	= pearls, gems, studded	रमणीय	= beautifully, decorated	महत् धनुः	= great, bow
चितम्		विभूषितम्		वस्त	= oh, dear boy Laksh- mana
भग्नम्	= on becoming frag- mented	धरण्याम्	= on earth[battlefield,] पतितम् fallen	अधवा अपि	= else, or
इदम्	= this	राक्षसानाम्	= [perhaps belongs] to demons		
सुराणाम्	= of gods.				

"Oh, gentle Lakshmana, studded with pearls and gems this great bow of someone is beautifully decorated, but it is fragmented and fallen to earth. Oh, dear boy, Lakshmana, this bow may perhaps belong to demons, or else to gods... [3-64-43, 44a]

तरुण आदित्य संकाशम् वैदूर्य गुलिका चितम् ॥ ३-६४-४४  
विशीर्णम् पतितम् भूमौ कवचम् कस्य कांचनम् ।

तरुण	= young [rising,] sun,	वैदूर्य गुलिका	= lapis gems, beads,	कांचनम्	= golden one
आदित्य	similar in shine	चितम्	studded		
संकाशम्		विशीर्णम्	= splintered, armour	भूमौ	= on earth, fallen.
कस्य	= somebody's	कवचम्		पतितम्	

"Studded with lapis gem beads this golden armour of someone is similar to the rising sun in its shine, but it is splintered and fallen to earth... [3-64-44b, 45a]

छत्रम् शत शलाकम् च दिव्य माल्य उपशोभितम् ॥ ३-६४-४५  
भग्न दण्डम् इदम् कस्य भूमौ सौम्य निपातितम् ।

सौम्य	= oh, gentle Lakshmana	शत	= having hundred,	दिव्य माल्य	= divine, festoons, em-
		शलाकम्	spokes	उपशोभितम्	bellished with
भग्न दण्डम्	= wrecked, central-shaft	इदम् छत्रम्	= this, regal-parasol	कस्य	= someone's
भूमौ	= on to earth	निपातितम्	= it is felled down.		

"This hundred-spoked regal-parasol of someone is embellished with divine festoons, but oh, gentle Lakshmana, its central-shaft is wrecked and it is felled to earth... [3-64-45b, 46a]

कान्चन उरः छदाः च इमे पिशाच वदनाः खराः ॥ ३-६४-४६  
भीम रूपा महाकायाः कस्य वा निहता रणे ।

कान्चन उरः	= golden, chest, covered with coverings	पिशाच	= ghost, faced	भीम रूपाः	= macabre, in form
छदाः च	[breastplates,] also	वदनाः			
महा कायाः	= massive, in frame	रणे निहता	= in war, hewed down	इमे खराः	= these, mules
कस्य	= whose	वा	= either.		

"These ghost-faced mules with golden breastplates are macabre in form and massive in frame, but they are hewed down in war, whose are they, either... [3-64-46b, 47a]

दीप्त पावक संकाशो द्युतिमान् समर ध्वजः ॥ ३-६४-४७  
अपविद्धः च भग्नः च कस्य सांग्रामिको रथः ।

दीप्त पावक	= flaring, fire, similar in	द्युतिमान्	= irradiant one	समर ध्वजः	= war, pennon [having]
संकाशः	shine				

कस्य वा	= somebody's	साम्ग्रामिकः	= one used in combat / combatant's	रथः	= chariot
भग्नः च	= is broken, as well	अप विद्धः च	= down, battered, also.		

"Somebody's combat-chariot is irradiant and similar in shine to the flaring fire with a war-pennon, but it is broken and battered down, as well... [3-64-47b, 48a]

**रथ अक्ष मात्रा विशिखाः तपनीय विभूषणाः ॥ ३-६४-४८**  
**कस्य इमे निहता बाणाः प्रकीर्णा घोर दर्शनः ।**

रथ अक्ष मात्रा	= chariot's, axle / cross-bar, as much as	वि शिखाः	= without [shred,] arrowheads / having very sharp arrow-heads	तपनीय विभूषणाः	= in gold, decorated
नि हता	= down, hit [shredded down by Jataayu]	इमे	= these	बाणाः	= arrows
घोर दर्शनः	= frightful, for sight	कस्य	= somebody's	प्र कीर्णा	= manifoldly, are strewn around .

"These frightful looking arrows of somebody are gilded and they are as much as a chariot's axle in their thickness, but their arrowheads are shred and they are manifoldly shredded and strewn around... [3-64-48, 49a]

The sizes of Ravana's arrows are calculated differently. This ratha aksha maatra is taken as the length of chariot's wheel and thus it is said four-hundred inches or some 33 feet, which is unacceptable to some as Ravana did not travel in his chariot with a mega body. In another way aksha is taken as the 'eye of axle...' Then the diameter of his arrow is said, 'as thick as an axle...' Some others said the size of arrow is eighty-four inches according to shilpa shaastra 'science of chariot making...' taking this 'eye of axle' into consideration.

**शरावरौ शरैः पूर्णौ विध्वस्तौ पश्य लक्ष्मण ॥ ३-६४-४९**  
**प्रतोद अभीशु हस्तो अयम् कस्य वा सारथिः हतः ।**

लक्ष्मण	= oh, Lakshmana	शरैः पूर्णौ	= with arrows, packed with	विध्वस्तौ	= completely shattered
शरावरौ	= two quivers	पश्य	= you see	प्रतोद अभीशु हस्तः	= whip, bridles, in hand
हतः	= drop dead	अयम् सारथिः	= this, charioteer	कस्य वा	= whose, either.

"Lakshmana, you see these two quivers packed with arrows are completely shattered, and the charioteer is drop dead with whip and bridles still in his hands... whose charioteer he might be! [3-64-49b, 50a]

The word used here for quivers is sharaavara and for this Dr. Satya Vrat says: 'Another word which is also not noticed by Monier Williams is sharaavara. It means an armour kavaca and occurs at least twice in the

Raamayana...' Here and at 3-51-14 of this canto and there it was used in the meaning of armour. If this meaning of armour is adopted here also, then the meaning of the above verse may somewhat be, Lakshmana, you see... these two armours, one belonging to the combatant from this chariot [that is ripped off by Jataayu and fallen from the body of Ravana,] and the other belonging to this charioteer, both are encrusted fully with arrows [when Jataayu winnowed the very same arrows shot by Ravana with both of his wings and thus shot them back,] thus the two armours are completely shattered... and the charioteer is drop dead with whip and bridles in his hand... either he... whose is he... and where is the presiding combatant of this chariot....

पदवी पुरुषस्य एषा व्यक्तम् कस्य अपि राक्षसः ॥ ३-६४-५०  
वैरम् शत गुणम् पश्य मम तैः जीवित अंतकम् ।

एषा	= this is	व्यक्तम्	= evidently	कस्य अपि	= someone's
पुरुषस्य	= of a male, demon's	पदवी	= footprint [approach / modus operandi]	तैः जीवित	= their, life, ending -
राक्षसः		मम वैरम्	= my, animosity	अन्तकम्	= eradicate
शत गुणम्	= hundred, fold			पश्य	= you see.

"Evidently this is the modus operandi of someone who is a male demon, and you see how my animosity has become hundredfold to eradicate them... [3-64-50b, 51a] This is the reply to Sita for she wanted no animosity could be nurtured towards the demons without a cause, in the opening chapters of this Aranya Kanda. When she herself became a cause for that animosity, now Raama is indicating the effect of that cause, in saying: 'I have some animosity towards these demons, but I have not eliminated them sweepingly, but for some demons occasionally... I thought that Sita strayed her way, or eaten away by some pauperised paltry demon... but on seeing the massive footprints I consider this as a calculated and culpable crime... now that my animosity is multiplied hundredfold, whole of the demonic race will be eliminated...'

सुघोर हृदयैः सौम्य राक्षसैः काम रूपिभिः ॥ ३-६४-५१  
हृता मृता वा सीता हि भक्षिता वा तपस्विनी ।  
न धर्मः त्रायते सीताम् हियमाणाम् महावने ॥ ३-६४-५२

सौम्य	= oh, gentle Lakshmana	तपस्विनी	= saintly, Sita	सु घोर हृदयैः	= by very, stony, hearted ones
काम रूपिभिः	= by wish, guise-changers	सीता		हृता वा	= is abducted, either
भक्षिता वा	= gluttonised, either	राक्षसैः	= by demons	महा वने	= in great forest
हियमाणाम्	= while being abducted,	मृता वा	= dead [killed,] or		
सीताम्	Sita is	धर्मः न	= rectitude, not, saves -		
		त्रायते	has not saved her.		

"The highly stony-hearted demons that are guise-changers by their wish have either abducted, or killed or gluttonised saintly Sita... but, they say that rectitude saves such saintly persons... yet that rectitude has not

saved Sita while she is being abducted in great forest... [3-64-51b, 52]

Dharma or Righteousness does not go on safeguarding either its adherents or antagonists, everyone, every-where, everlastingly. dharmo rakshati rakshitaH and suchlike sayings are also time-bound and when the time is negative aapatsu raksha ko dharmaH 'in difficulties which rightness safeguards?' is the ensuing dilemma.

भक्षितायाम् हि वैदेह्याम् हतायाम् अपि लक्ष्मण ।  
के हि लोके प्रियम् कर्तुम् शक्ताः सौम्य मम ईश्वराः ॥ ३-६४-५३

सौम्य	= oh, gentle one	लक्ष्मण	= oh, Lakshmana	वैदेह्याम्	= of Vaidehi
भक्षितायाम्	= whether she is con- sumed	हतायाम्	= whether taken away,	मम	= to me
लोके	= in this world	अपि	or	प्रियम्	= benignancy, to do, ca- pable.
		के ईश्वराः	= who, are the gods	कर्तुम्	
				शक्ताः	

"Whether Vaidehi is taken away or taken in by some unknown being, oh, gentle Lakshmana, then who are the gods who can possibly be benignant to me in this world... [3-64-53] 'No god can possibly be non-benignant to me, either in this world or in the other...' Govindaraja.

कर्तारम् अपि लोकानाम् शूरम् करुण वेदिनम् ।  
अज्ञानात् अवमन्येरन् सर्व भूतानि लक्ष्मण ॥ ३-६४-५४

लक्ष्मण	= oh, Lakshmana	लोकानाम्	= for worlds, creator	अपि	= even if
शूरम्	= Omnipotent	कर्तारम्		सर्व भूतानि	= all, beings
		करुण	= leniency, heartfelt [a वेदिनम् lenient one]		
अज्ञानात्	= by unenlightenment	अव मन्येरन्	= dis, respect.		

"Lakshmana, someone, even if He were a Creator of Worlds, or an Omnipotent, if He were to be lenient at heart or in His actions, He will be disrespected by all beings, owing to the unenlightenment of those beings... [3-64-54]

मृदुम् लोक हिते युक्तम् दांतम् करुण वेदिनम् ।  
निर्वीर्य इति मन्यन्ते नूनम् माम् त्रिदश ईश्वराः ॥ ३-६४-५५

मृदुम्	= mellowly being	लोक हिते	= world's, wellbeing,	दान्तम्	= self-controlled one [magnanimous]
करुण	= mercy, heartfelt [mer- वेदिनम् ciful one]	युक्तम्	= one who is yoked to	त्रिदश ईश्वराः	= heavenly, gods
निर्वीर्य	= without, potency	माम्	= of me	नूनम्	= definitely.
इति	[non-Omnipotent,] thus	मन्यन्ते	= they deem		



"I who am mellowly, magnanimous, merciful and yoked only to the wellbeing of all worlds, such as I am, all of the heavenly gods deem me as non-Omnipotent... it is definite... [3-64-55]

Annex: 'Even if I am capable of creating, maintaining, and destructing all the worlds, I am lenient, for I am benevolent... but the unwise are unable to know me, the real me... evil-doers are revered by one and all, though negatively owing to scare... but a do-gooder is scoffed off, for his deeds are positive and do not yield quick and instant results... and my Omnipotence is looked down as my impotence...' This concept is amplified throughout Bhagavat Gita.

माम् प्राप्य हि गुणो दोषः संवृत्तः पश्य लक्ष्मण ।  
 अद्य एव सर्वं भूतानाम् रक्षसाम् अभवाय च ॥ ३-६४-५६  
 संहृत्य एव शशि ज्योत्स्नाम् महान् सूर्य इव उदितः ।  
 संहृत्य एव गुणान् सर्वान् मम तेजः प्रकाशते ॥ ३-६४-५७

लक्ष्मण	= Lakshmana	माम् प्राप्य	= me, on getting	गुणः	= merits [like mercifulness etc.]
दोषः	= demerit	सम् वृत्तः हि	= contracted - rounded off - indeed	पश्य	= you behold - Lakshmana
शशि	= moon, shine, by	उदितः	= arisen, great [sizzling,]	मम तेजः	= my, irradiance
ज्योत्स्नाम्	quelling, only	महान् सूर्य	sun, as with	सर्वं	= of all, beings
संहृत्य एव		इव		भूतानाम्	
सर्वान्	= all, merits, quelling,	अद्य एव	= now, itself	प्रकाशते	= is irradiating.
गुणान्	only	अ भवाय	= for non, entity		
संहृत्य एव					
रक्षसाम् च	= of demons, also				

"Have you seen Lakshmana how merits like mercifulness, magnanimity and the like are inverted to become demerits on getting at me, thus I am unmerited in forgoing Sita. As such, as with the sizzle of sun uprisen quelling all the moonshine, now you may see as to how my irradiance radiates quelling all the merits like softness and fairness for the nonentity of all beings proactive to demons, inclusive of demons. [3-64-56, 57]

न एव यक्षा न गन्धर्वा न पिशाचा न राक्षसाः ।  
 किन्नरा वा मनुष्या वा सुखम् प्राप्स्यन्ति लक्ष्मण ॥ ३-६४-५८

लक्ष्मण	= oh, Lakshmana	यक्षा	= yaksha-s	सुखम् न	= complaisance, will
गन्धर्वा न	= gandharva-s, no	पिशाचा न	= monsters, no	प्राप्स्यन्ति	not, obtain [now]
किन्नरा वा	= kinnaraa-s, either	मनुष्या वा	= humans, or.	राक्षसाः न	= demons, no

"Oh, Lakshmana, will the yaksha-s be comfortable now, no; gandharva-s - no; monsters - no; demons - no; either kinnaraa-s or humans - no, none can be comfortable henceforth... [3-64-58]

मम अस्त्र बाण संपूर्णम् आकाशम् पश्य लक्ष्मण ।  
असंपातम् करिष्यामि हि अद्य त्रैलोक्य चारिणाम् ॥ ३-६४-५९

लक्ष्मण	= Lakshmana	मम अस्त्र	= by my, missiles, ar- बाण	rows	सम्पूर्णम्	= packed with, welkin
अद्य	= now	त्रैलोक्य	= in three worlds, for		आकाशम्	
		चारिणाम्	treaders among them		अ सम्	= not, well, flyable - not
					पातम्	moveable - as an im- passable sphere
करिष्यामि हि	= I wish to render, in- deed	पश्य	= you notice.			

"Now the welkin will be packed with my arrows and missiles, and I will render it as an impassable sphere for the treaders in the triad of worlds... [3-64-59]

संनिरुद्धग्रहगणमावारितनिशाकरम् ।  
विप्रनष्टानलमरुद्भास्करद्युतिसंवृतम् ॥ - यद्वा -  
संनिरुद्ध ग्रह गणम् आवारित निशा करम् ।  
विप्रनष्ट अनल मरुत् भास्कर द्युति संवृतम् ॥ ३-६४-६०  
विनिर्मथितशैलाग्रमशुष्यमाणजलाशयम् ।  
ध्वस्तद्रुमलतागुल्मम्विप्रणाशितसागरम् ॥ - यद्वा -  
विनिर्मथित शैल अग्रम् शुष्यमाण जल आशयम् ।  
ध्वस्त द्रुम लता गुल्मम् विप्रणाशित सागरम् ॥ ३-६४-६१  
त्रै लोक्यम् तु करिष्यामि संयुक्तम् काल कर्मणा ।

त्रै लोक्यम्	= triad, of worlds	सम् नि रुद्ध	= very, completely blockaded	ग्रह गणम्	= with planetary, bodies - resulting into quies- cence
करिष्यामि	= I will make	आवारित	= blocked, night, maker [moon]	वि प्र नष्ट	= very, utterly ruined
अनल मरुत्	= fire's, air's, sun's, aura	संवृतम्	= enshroud - as black- ened by darkness	वि निर्	= completely, down, pulverised
भास्कर द्युति		शुष्यमाण	= being dried up, wa- ter, receptacles [rivers, lakes]	ध्वस्त द्रुम	= as devastated, trees, creeper-plants, shrub- beries
शैल अग्रम्	= mountain, tops	सागरम्	= ocean - oceans	काल कर्मणा	= Time's, with task [in extinguishing an era,] having [relative to]
वि प्र णाशित	= very, completely, ru- ined [depleted]			संयुक्तम्	
करिष्यामि	= I render.				

"I will make the triad of worlds quiescent by completely blockading all the planetary bodies. The night-maker moon will be barricaded, aurae of fire, air and sun will be devastated, and then everything will be overcast with darkness. Mountaintops will be completely pulverised, water receptacles will be dried out, and trees, creeping-plants and shrubberies will be destroyed, and oceans depleted, thus I will bring the triad of the

worlds to nought, relative to the task of Time in extinguishing an era... [3-64-60, 61, 62a]

न ते कुशलिनीम् सीताम् प्रदास्यन्ति मम ईश्वराः ॥ ३-६४-६२  
अस्मिन् मुहूर्ते सौमित्रे मम द्रक्ष्यन्ति विक्रमम् ।

सौमित्रे	= oh, Soumitri	ईश्वराः	= gods	सीताम्	= Sita, safely
मम	= to me	न प्रदास्यन्ति	= not, going to give	कुशलिनीम्	
मम विक्रमम्	= my, onslaught -			अस्मिन्	= this, moment
ते द्रक्ष्यन्ति	blitzkrieg, they, will be seeing.			मुहूर्ते	

"If the gods are not going to safely restore Sita to me, oh, Soumitri, they can see what my blitzkrieg is, at this very moment... [3-64-62b, 63a]

न आकाशम् उत्पतिष्यन्ति सर्व भूतानि लक्ष्मण ॥ ३-६४-६३  
मम चाप गुण उन्मुक्तैः बाण जालैः निरंतरम् ।

लक्ष्मण	= oh, Lakshmana	सर्व भूतानि	= all, beings	मम चाप गुण	= my, bow, string, re-
बाण जालैः	= with arrows, labyrinth	निर्	= without, leeway	उन्मुक्तैः	leased from
न	= not	अन्तरम्		आकाशम्	= in sky
		उत्	= up and about - they		
		पतिष्यन्ति	can fly high.		

"All beings cannot fly high in the sky, oh, Lakshmana, as there will be a labyrinth of my arrows released from my bowstring, minus an intercolumniation... [3-64-63b, 64a]

मर्दितम् मम नाराचैः ध्वस्त भ्रान्त मृग द्विजम् ॥ ३-६४-६४  
समाकुलम् अमर्यादम् जगत् पश्य अद्य लक्ष्मण ।

लक्ष्मण	= oh, Lakshmana	अद्य मम	= now, by my, iron-	मर्दितम्	= bombarded
ध्वस्त भ्रान्त	= devastated, dazed, an-	नाराचैः	shafts	अमर्यादम्	= without, order - disorderly - topsy-turvy
मृग द्विजम्	imals, birds	समाकुलम्	= put to turmoil		
जगत्	= world	पश्य	= you may witness.		

"Bombarded with my iron-shafts this world will be put to disorderliness, Lakshmana, you may now witness how the animals and birds will be dazed and devastated... [3-64-64b, 65a]

आकर्णपूर्णैरिषुभिर्जीवलोकंदुरावरैः ॥ - यद्वा -  
आकर्ण पूर्णैर् इषुभिर् जीव लोकम् दुरावरैः ॥ ३-६४-६५  
करिष्ये मैथिली हेतोः अपिशाचम् अराक्षसम् ।

मैथिली हेतोः = for Maithili's, because of	जीव लोकम् = mortal, world	आकर्ण पूर्णैः = up to ear, stretched
दूर आवरैः = not, stoppable [arrows]	इषुभिः = with arrows	अ पिशाचम् = without, phantoms
अ राक्षसम् = without, demons	करिष्ये = I will render.	

"Because of Maithili I will render this mortal world de-demonical, de-phantasmal by force-stretching my unstoppable arrows up to my ears to release them forcefully... [3-64-65b, 66a]

मम रोष प्रयुक्तानाम् विशिखानाम् बलम् सुराः ॥ ३-६४-६६  
द्रक्ष्यन्ति अद्य विमुक्तानाम् अमर्षात् दूर गामिनाम् ।

अमर्षात् = with irascibility	विमुक्तानाम् = those that released - from my bow	वि = of great, crested
मम रोष = by my, wrath, projected by	दूर गामिनाम् = distant, going [thoroughgoing]	शिखानाम् [blaze-crested arrows]
बलम् = impact	सुराः अद्य = gods, now, let them witness.	सायकानाम् = of arrows]

"Let the gods witness now the impact of the blaze-crested, thoroughgoing arrows of mine, projected by my wrath and released by my irascibility... [3-64-66b, 67a]

न एव देवा न दैतेया न पिशाचा न राक्षसाः ॥ ३-६४-६७  
भविष्यन्ति मम क्रोधात् त्रैलोक्ये विप्रणाशिते ।  
६७ब

मम क्रोधात् = by my, anger	त्रैलोक्ये वि प्रणाशिते = when tri-world, while being completely ruined	देवाः न एव = gods, not, in that way
दैतेयाः न = Lady Diti's progeny [demons,] no	पिशाचाः न = phantoms, no	भविष्यन्ति - that being so, will be there
		राक्षसाः न = demons, no.

"That being so, when the triad of worlds is completely ruined by my anger will there be gods, no; demons - no; phantoms - no, none can survive... [3-64-67b, 68a]

देव दानव यक्षाणाम् लोका ये रक्षसाम् अपि ॥ ३-६४-६८  
बहुधानिपतिष्यन्तिबाणोघैश्शकलीकृताः । - यद्वा -  
बहुधा नि पतिष्यन्ति बाण ओघैः शकली कृताः ।

देव दानव = gods, monsters, यक्षाणाम् yaksha-s	रक्षसाम् अपि = of demons, even	ये = whatever
लोकाः = worlds - are there, they	बाण ओघैः = by arrows, fusillades	बहुधा = variedly [apiece]
शकली कृताः = splinters, made into	नि पतिष्यन्ति = down, will be falling.	

"Whatever worlds of gods, or monsters, or even those of demons are there, they will be splintered and falling down apiece by the fusillades of my arrows... [3-64-68b, 69a]

निर्मर्यादानिमाँल्लोकान्करिष्याम्यद्यसायकैः ॥ - यद्वा -  
निर् मर्यादान् इमान् लोकान् करिष्यामि अद्य सायकैः ॥ ३-६४-६९  
हृताम् मृताम् वा सौमित्रे न दास्यन्ति मम ईश्वराः ।

सौमित्रे	= oh, Soumitri	हृताम्	= [either] abducted,	ईश्वराः	= gods
सीताम्	= Sita]	मृताम् वा	killed, or	अद्य	= now
सायकैः	= with arrows	मम न	= to me, not, if going to	निर्	= without, civility [inci-
करिष्यामि	= I will do.	दास्यन्ति	give back	मर्यादान्	vility, jeopardise]
		इमान्	= these, worlds		
		लोकान्			

"Whether she is abducted, or even if she is killed, oh, Soumitri, if the gods are not going to give back my Sita I will now jeopardise these worlds with my arrows... [3-64-69b, 70a]

तथा रूपम् हि वैदेहीम् न दास्यन्ति यदि प्रियाम् ॥ ३-६४-७०  
नाशयामि जगत् सर्वम् त्रैलोक्यम् स चर अचरम् ।  
यावत् दर्शनम् अस्या वै तापयामि च सायकैः ॥ ३-६४-७१

तथा रूपम्	= that way, in form, in-	प्रियाम्	= ladylove, Vaidehi	न दास्यन्ति	= not, they are going to
हि	deed [in fine fettle - in	वैदेहीम्		यदि	return, if
	'as is where is' condi-				
	tion]				
सर्वम्	= in entirety	स चर अ	= with, moving, not,	त्रै लोक्यम्	= triad, of worlds
		चरम्	moving [mobile,		
			sessile]		
नाशयामि	= I will annihilate	यावत्	= as long as	अस्याः	= of her, a glimpse - I am
				दर्शनम्	going to get
जगत्	= universe, by arrows, I				
सायकैः	will swelter.				
तापयामि च					

"If my ladylove is not returned indeed in a fine fettle as she was before my running after Golden Deer, I will be annihilating the triad of world in its entirety, together with its mobile and sessile beings, and I will be sweltering the entire universe with my arrows as long as I am not going to get a glimpse of her." Thus Raama gave a vent to his feelings. [3-64-70b, 71a]

इति उक्त्वा क्रोध ताम्र अक्षः स्फुरमाण ओष्ठ संपुटः ।  
वल्कल अजिनम् आबध्य जटा भारम् बन्धयत् ॥ ३-६४-७२

इति उक्त्वा	= thus, on saying	क्रोध ताम्र	= by fury, reddening,	स्फुरमाण	= jerking spasmodically,
वल्कल	= jute-cloth, deerskin,	अक्षः	eyes	ओष्ट सम्पुटः	lips, lappet-fold
अजिनम्	girded up	जटा भारम्	= matted hair, mass,		
आबद्ध		बन्धयत्	twined up.		

Raama on saying thus with his eyes reddening in fury, his lappet-fold of lips jerking spasmodically, he girded up his jute-cloths and deerskin and twined up the mass of his matted-hair. [3-64-72]

तस्य क्रुद्धस्य रामस्य तथा अभूतस्य धीमतः ।

त्रि पुरम् जग्मुषः पूर्वम् रुद्रस्य इव बभौ तनुः ॥ ३-६४-७३

तस्य धीमतः	= that, venturesome one	क्रुद्धस्य	= infuriated one, of	तथा	= that way, on becoming
		रामस्य तनुः	Raama, physique	अभूतस्य	
			[disposition]		
पूर्वम्	= once	त्रि पुरम्	= three, cities	जग्मुषः	= intended to inflame
रुद्रस्य इव	= of Rudra, like that of	बभौ	= shone forth.		

When the disposition of that venturesome and infuriated Raama has become in that way holocaustic, it is like that of Rudra, the All-Inflamer god, when He became like this in earlier times, intending to inflame the Triple-Cities. [3-64-73]

लक्ष्मणात् अथ च आदाय रामो निष्पीड्य कार्मुकम् ।

शरम् आदाय संदीप्तम् घोरम् अशी विष उपमम् ॥ ३-६४-७४

संदधे धनुषि श्रीमान् रामः पर पुरंजयः ।

युग अन्त अग्निः इव क्रुद्धः इदम् वचनम् अब्रवीत् ॥ ३-६४-७५

रामः	= delighter of world	श्रीमान्	= illustrious one	पर पुरम्	= others [enemy's,]
				जयः	cities [fastnesses,]
					vanquisher of
रामः	= Raama	इति उक्त्वा	= thus, on saying]	लक्ष्मणात्	= from Lakshmana,
				कार्मुकम्	bow, on grabbing
				आदाय	
निष्पीड्य	= gripping tightly	सम् दीप्तम्	= verily, dazzling	घोरम्	= deadly
अशी विष	= serpent, poisonous,	शरम्	= arrow, unholstering	सन्दधे धनुषि	= readied, in bow
उपमम्	similar to	आदाय			
अथ	= then	युग अन्त	= era, end, fire, like	क्रुद्धः	= wrathfully
		अग्निः इव			
इदम्	= this, sentence, spoke.				
वचनम्					
अब्रवीत्					

On saying so that illustrious Raama, the delighter of world, grabbed his bow from Lakshmana and gripped it tightly, unholstered a deadly and dazzling arrow from his quiver which is like a poisonous serpent, and

readying it on the bowstring of his bow, that Raama, the vanquisher of enemies fastnesses, who looked like the Ear-End-Fire, spoke this sentence. [3-64-74, 75]

यथा जरा यथा मृत्युः यथा कालो यथा विधिः ।  
नित्यम् न प्रतिहन्यन्ते सर्व भूतेषु लक्ष्मण ।  
तथा अहम् क्रोध संयुक्तो न निवार्यो अस्मि असंशयम् ॥ ३-६४-७६

लक्ष्मण	= oh, Lakshmana	सर्व भूतेषु	= among all, [created] beings	यथा जरा	= how, ageing
यथा मृत्युः	= how, dying	यथा कालः	= how, time	यथा विधिः	= how, fate
नित्यम् न	= always [at anytime,]	तथा	= likewise	क्रोध	= fury, coalesced with, I
प्रति हन्यन्ते	not, counter, attacked [countervailed]			संयुक्तः	am
न निवार्यः	= not, stoppable [non-countervailed,] I am	अ संशयम्	= doubtlessly.	अहम्	

"As to how all the created beings cannot counteract the ageing, dying, fate and the Time at anytime, likewise I too am non-countervailed, when I am coalesced with fury, no doubt about it..." [3-64-76] Time is the all-transcending factor and none can countervail it.

पुरा इव मे चारु दतीम् अनिन्दिताम्  
दिशन्ति सीताम् यदि न अद्य मैथिलीम् ।  
सदेव गन्धर्व मनुष्य पन्नगम्  
जगत् स शैलम् परिवर्तयामि अहम् ॥ ३-६४-७७

चारु दतीम्	= suavely, teethed [smiles that sparkle her suavely teeth, occasionally]	अ निन्दिताम्	= [one who will] not, [cause any] reproach - she who will not cause any reproach on my character like the burner of universe, killer of birds and animals etc., - if only I can glimpse her	मैथिलीम्	= [princes of] Mithila, Sita is
पुरा इव	= previously, as [she was in fine fettle]	अद्य	= now	मे	= to me
न दिशन्ति यदि	= not, going to show [give,] if	अहम्	= I will	स देव	= with, gods,
				गन्धर्व मनुष्य पन्नगम्	gandharva-s [immortals,] humans, reptiles [faunas]
स शैलम्	= with, mountains [and waters]	जगत्	= universe	परि वर्तयामि	= counter move.

"If that princess of Mithila, who has suavely and toothy smiles and who causes irreproachability to my character if only I can have a glimpse of her, is not returned to me in fine fettle as she was when she was with me,

then I will countermove whole of this universe together with its gods, immortals, humans, flora and fauna, mountains and waters... and whatnot... [3-64-77] .

### The Tearful Lamentation of Raama

The expressions of Rama throughout this chapter are not just weeps, wails, or moans... but they have aesthetic values of epical hero. But to take up one in the last stanza, it bears inference like this. *puraaH iva 'as before...'* *caaru datiim 'suavely-toothy-smiling Seetha...'* when she was smilingly asked me to fetch the Golden Deer, the last glimpse I had of her, still remains on my psyche... hence, in that fine fettle she shall be handed over now... *a+ ninditaam 'she is an irreproachable person for herself, no doubt, but she does not land even me into a reproachable situation even if I were to countermove the routine of universe for her, and my action stands rightful, as I am seeking her rightfully...'* This argument is supported by Hanuma when he soliloquised on seeing Seetha in Lanka, saying:

यदि रामः समुद्र अन्तम् मेदिनीम् परिवर्तयेत्।

अस्याः कृते जगत् च अपि युक्तम् इति एव मे मतिः ॥ Sundara, 16-13.

'Even if Rama is going to make this earth with its oceans, or even whole of this universe topsy-turvy for the sake of this wide-eyed Seetha, I opine that Rama is right...' Such Seetha is *siitaa 'one born in a furrow, a better birth than mine, as I birthed from the womb of my mother Kausalya, like any other human...'* Besides, she is *maithilii 'the daughter of fitly king Janaka and thus she is a fitly consort of mine...'* such as she is, she is displaced by you gods in the name of fate, fortuity, and fortune... whatever it might be, bring her back to me, or else be prepared for my irreversible counteraction of this universe's routine, which perchance is manned by you, or even for its entire annihilation...' This is *वीरोचित सम्भाषण 'brave talk of a braving hero...'* and the mood is *viira rasa 'adventurousness...'* that too, not at earthly humans or animals or demons, but against the soi-disant gods.

So also is the ire of Arjuna in Maha Bharata. A valiantly victorious person does not sink deep into his own sorrow, but tries to counteract. Here Rama is counteracting with gods and nature, while Arjuna of Maha Bharata had to the same with his brothers and relatives. That is why Gita had to be imbibed into the mind of Arjuna, when he was at loss to know why he shall war his own brothers, teachers, grandparents et al. Having heard whole of Gita and having followed Krishna's advices, Arjuna though bewails a lot when his son Abhimanyu was murdered, becomes infuriated at the treacherous murder of the boy, and then escalated were his guts to fight back his enemies.



अनेन शोक समये दुर्बल इव प्रबलः शोकेन न सीदति।  
 किन्तु तत् प्रतीकाराय आग्रहेण महा रथः प्रवर्तत इति उक्तम्।  
 अत एव महा पुरुषस्य अर्जुनस्य अभिमन्यु वध अनन्तरम् एवम् प्रवृत्तिः - द्रोण पर्वणि दृश्यते -  
 हा पुत्र इति निःश्वस्य व्यथितो न्यपतद् भुवि।  
 प्रतिलभ्य ततः सङ्ग्रामं वासविः क्रोध मूर्च्छितः ॥  
 कम्पमानो ज्वरेण निःश्वसन्तु मुहुर्मुहुः।  
 पाणौ पाणिम् विनिष्पिष्य - - -  
 अपि द्रोण कृपौ राजन् चादयामि तान् शरैः - -

dk so on and so forth... Thus, Arjuna takes a severe oath to eliminate his enemies. Here Rama too has a Krishna like counsellor in Lakshmana, but less are Lakshmana's chances in convincing Rama, as Rama is a 'doer' rather than a 'preacher' like Krishna, or a 'student' like Arjuna. However, Lakshmana pacifies the fury of Rama in the next episode.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे चतुः षष्ठितमः सर्गः ॥

Thus completes 64<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 65 Sarga 65 - पंचषष्टितमः सर्ग

## Lakshmana Pacifies Rama's Fury

## Introduction -

Lakshmana pacifies Raama with reasonable argument in saying that, owing to the felony committed by a single soul, the entire world cannot be put to arrow. But a humanly search is to be conducted first to find him out, who abducted Sita. If she is unavailable even after a thorough search, then that which is appropriate to the situation obtaining then, it can be effectuated.

तप्यमानम् तथा रामम् सीता हरण कर्षितम् ।  
 लोकानाम् अभवे युक्तम् सांवर्तकम् इव अनलम् ॥ ३-६५-१  
 वीक्षमाणम् धनुः सज्यम् निःश्वसंतम् पुनः पुनः ।  
 दग्धु कामम् जगत् सर्वम् युग अन्ते च यथा हरम् ॥ ३-६५-२  
 अदृष्ट पूर्वम् संक्रुद्धम् दृष्ट्वा रामम् स लक्ष्मणः ।  
 अब्रवीत् प्रांजलिः वाक्यम् मुखेन परिशुष्यता ॥ ३-६५-३

तथा	= then	तप्यमानम्	= one who is searing [by his anguish]	रामम्	= one who delights world
सीता हरण	= Sita's, by abduction, careworn	साम्वर्तकम्	= that which is related to the doomsday	अनलम् इव	= inferno, alike
कर्षितम्		स ज्यम्	= with, bowstring - stringed to bow	धनुः	= at bow
लोकानाम्	= for [rendering]	पुनः पुनः	= again, again, one who is suspiring	युग अन्ते	= at era, end, [seeing at]
अ भवे	worlds, in non, being	निःश्वसन्तम्		हरम् यथा	God Hara [Rudra,] as with
युक्तम्	[destruction,] twinned with [the notion of]	अ दृष्ट पूर्वम्	= un, seen, earlier - un-seen is such a wrathful mien	संक्रुद्धम्	= highly infuriated one
वीक्षमाणम्	= one who is seeing - concentrating on, kenning	दृष्ट्वा	= having seen	सः लक्ष्मणः	= he that, Lakshmana
सर्वम्	= entire, universe, to	मुखेन	= by face, dried up [pale-facedly]	वाक्यम्	= sentence, said [to Raama.]
जगत् दग्धु	blaze away at, one			अब्रवीत्	
कामम्	who is wishing to - Raama				
रामम्	= at such Raama				
प्रांजलिः	= with adjoined palms				

Lakshmana on seeing Raama who is searing and careworn owing to the abduction of Sita, blazing like the doomsday inferno, twinned with the notion of rendering the worlds into nonentity, kenning at his stringed bow, keen to blaze away entire universe, suspiring again and again, and who is alike Rudra at the end of era, and whose highly infuriated persona Lakshmana has not seen previously, became pale-faced and spoke to Raama with folded palms. [3-65-1]

पुरा भूत्वा मृदुः दांतः सर्व भूत हिते रतः ।  
न क्रोध वशम् आपन्नः प्रकृतिम् हातुम् अर्हसि ॥ ३-६५-४

पुरा	= previously	मृदुः	= [you are] soft - self-collected	दांतः	= self-controlled
सर्व भूत हिते रतः	= all, beings, wellbeing, delighted in	भूत्वा	= you were	क्रोध वशम् आपन्नः	= in fury's, control, slipped into [presently]
प्रकृतिम् हातुम् न अर्हसि	= [your own] disposition, to discard, not, apt of you.				

"Previously, you were self-collected and self-controlled and delighted in the wellbeing of all the beings. But presently, slipping into fury you are discarding your own disposition, which is unapt of you... [3-65-4]

चन्द्रे लक्ष्मीः प्रभा सूर्ये गतिः वायौ भुवि क्षमा ।  
एतत् च नियतम् सर्वम् त्वयि च अनुत्तमम् यशः ॥ ३-६५-५

चन्द्रे लक्ष्मीः	= in moon, grandeur	सूर्ये प्रभा	= in sun, splendour	वायौ गतिः	= in wind, motion
भुवि क्षमा	= in earth, composure	नियतम्	= perpetual	एतत् च	= this [perpetuity,] also
सर्वम्	= all	त्वयि	= in you [available]	च अन्	= besides, unexcelled, honour.
				उत्तमम्	
				यशः	

"Grandeur in moon, splendour in sun, motion in wind, and composure in earth are perpetual and all this perpetuity is available in you, besides an unexcelled honour... [3-65-5]

एकस्य न अपराधेन लोकान् हन्तुम् त्वम् अर्हसि ।  
न तु जानामि कस्य अयम् भग्नः सांग्रामिको रथः ॥ ३-६५-६  
केन वा कस्य वा हेतोः स आयुधः स परिच्छदः ।

एकस्य	= of single soul's, by	लोकान्	= worlds, to vandalise	त्वम्	= you are
अपराधेन	felony	हन्तुम्		स परिच्छदः	= with, paraphernalia
न अर्हसि	= not, apt of you	स आयुधः	= with, weaponry	केन वा	= by whom, or
अयम्	= this, one used in war	कस्य	= whose is		
सान्ग्रामिकः	/combatant's, chariot			न जानामि	= not, but, I know - we do not know.
रथः		भग्नः	= shattered		
कस्य वा हेतोः	= by which, or, reason				

"It will be unapt of you to vandalise worlds for a single-soul's felony. It is unclear as to whose combat-chariot is this, or by whom, or by what reason it is shattered with its weaponry and paraphernalia... [3-65-6, 7a]

खुर नेमि क्षतः च अयम् सिक्तो रुधिर बिन्दुभिः ॥ ३-६५-७  
देशो निवृत्त संग्रामः सु घोरः पार्थिव आत्मज ।

पार्थिव	= oh, king's, son - oh,	खुर	= hooves	नेमि	= outer circle of horse-shoes - like felloies
आत्मज	prince	रुधिर	= with blood, drops,	सु घोरः	= very, ghastly
क्षतः	= grooved	बिन्दुभिः	wetted with		
		सिक्तः			
अयम् देशः	= this, place is	निवृत्त	= fought and stalled,		
		संग्रामः	combat.		

"This has become a very ghastly place since it is grooved by the hooves of ungulates and by the felloies of chariot-wheels, and it is wetted with drops of blood, oh, prince, thereby a combat is fought and stalled at this place... [3-65-7b, 8a]

एकस्य तु विमर्दो अयम् न द्वयोः वदताम् वर ॥ ३-६५-८  
न हि वृत्तम् हि पश्यामि बलस्य महतः पदम् ।

वदताम् वर	= oh, among articulators, the best	अयम्	= this [combat is]	एकस्य	= of a single [combatant's,] combat
द्वयोः न	= among two	महतः	= huge, by army, eventuated	विमर्दः	
		बलस्य		पदम्	= stamps, footprints
		वृत्तम्			
न हि पश्यामि	= not, indeed, I observe.				

"This is just a solo-combatant's combat but not among duo, oh, best articulator one among best articulators, I indeed observe that no huge army is eventuated here, nor its stamp... [3-65-8b, 9a]

न एकस्य तु कृते लोकान् विनाशयितुम् अर्हसि ॥ ३-६५-९  
युक्त दण्डा हि मृदवः प्रशान्ता वसुधा अधिपाः ।

एकस्य कृते	= by an individual, done - perpetuated wrongdoing	लोकान्	= all worlds, wish to wreck havoc upon,	हि	= why because
वसुधा	= earth's, lords [kings are]	विनाशयितुम्	not, apt of you	मृदवः	= good-hearted ones
अधिपाः		न अर्हसि			
प्रशान्ता	= good-natured ones.	युक्त दण्डा	= tenable, imposers of punishment		

"It will be inapt of you to wish for wrecking a havoc upon all worlds for an individual's wrongdoing. Why because, the good-hearted, good-natured kings are they who impose tenable punishment... [3-65-9b, 10a]

सदा त्वम् सर्व भूतानाम् शरण्यः परमा गतिः ॥ ३-६५-१०  
को नु दार प्रणाशम् ते साधु मन्येत राघव ।

त्वम् सर्व = you are, for all, beings भूतानाम् राघव = oh, Raghava	सदा शरण्यः = always, a shelterer ते दार = your, wife's, ravage- प्रणाशम् ment	परमा गतिः = ultimate, recourse कः नु = who, really
साधु मन्येत = appreciable [act of grace,] they deem.		

"You are always the shelterer for all beings, for you're above all the good-natured and good-hearted ordinary kings, and who can really deem the ravagement of you wife as an act of grace... [3-65-10b, 11a]

सरितः सागराः शैला देव गन्धर्व दानवाः ॥ ३-६५-११  
न अलम् ते विप्रियम् कर्तुम् दीक्षितस्य इव साधवः ।

सरितः = rivers, oceans, moun- सागराः शैला tains, gods, celestials, देव गन्धर्व cacodemons दानवाः दीक्षितस्य इव = to one who took a vow to conduct a Vedic- ritual [hallowed per- son,] as with such a hallowed person न अलम् = not, easily - honestly they cannot do so.	ते = to you वि प्रियम् = without, pleasance [unpleasant, evoke indignation]	साधवः = gentle people [altru- ists] कर्तुम् = to do
--	--	---

"As no altruist can evoke indignation in a hallowed person who is performing Vedic-ritual, honestly, these rivers, oceans, mountains, gods, celestials, and cacodemons too cannot evoke indignation in you, because they are always gentle to you... isn't so... [3-65-10b, 11a]

येन राजन् हता सीता तम् अन्वेषितुम् अर्हसि ॥ ३-६५-१२  
मद् द्वितीयो धनुष् पाणिः सहायैः परम ऋषिभिः ।

राजन् = oh, king सहायैः परम = as helping hands, with ऋषिभिः sublime, sages अन्वेषितुम् = to search, apt of you. अर्हसि	धनुष् पाणिः = bow, in hand [you wielding your bow] सीता येन = Sita is, by whom, ab- हता ducted	मद् द्वितीयः = with me, as second [as standby, me as your squire] तम् = him [who abducted Sita]
--	---	---

"Oh, king, it will be apt of you to wield your bow and search for him who abducted Sita, along with me as your squire and standby, and with the help of sublime sages available in this forest... [3-65-12b, 13a]

समुद्रम् च विचेष्ट्यामः पर्वतान् च वनानि च ॥ ३-६५-१३  
गुहाः च विविधा घोरा पद्मिन्यो विविधाः यथा ।

समुद्रम् च = ocean, also, moun-	विविधा = divers, dreadful,	यथा विविधाः = likewise, different,
पर्वतान् च tains, also, forests,	घोराः गुहाः caves, also	पद्मिन्यः lotus-lakes
वनानि च also	च	
विचेष्ट्यामः = let us search.		

"Let us search the oceans, rivers and forests, and even divers dreadful caves and different lotus-lakes... [3-65-13b, 14a]

देव गन्धर्व लोकान् च विचेष्ट्यामः समाहिताः ॥ ३-६५-१४  
यावत् न अधिगमिष्यामः तव भार्या अपहारिणम् ।

समाहिताः = intently	तव भार्या = your, wife, for abduc-	यावत् न = as long as, not, acces-
	अप tor	अधिगमिष्यामः sible [apprehended] so
देव गन्धर्व = gods, celestial, worlds	हारीणम्	long
लोकान् च of	विचेष्ट्यामः = let us search.	

"Let us intently search the worlds of gods and celestials as long as the abductor of your wife is unapprehended... [3-65-14b, 15a]

न चेत् साम्ना प्रदास्यन्ति पत्नीम् ते त्रिदश ईश्वराः ।  
कोसल इन्द्र ततः पश्चात् प्राप्त कालम् करिष्यसि ॥ ३-६५-१५

कोसल इन्द्र = oh, Kosala kingdom's, lord of	त्रिदश ईश्वराः = heavenly, lords	ते पत्नीम् = your, wife
साम्ना = propitiously	न प्रदास्यन्ति = not, going to bestow, if	ततः पश्चात् = there, after
प्राप्त कालम् = chanced, time [seasonably]	चेत्	
	करिष्यसि = you may do.	

"Oh, Lord of Kosala kingdom, if the heavenly lords are not going bestow your wife propitiously, rather after our humanly effort, then you may do whatever you want, seasonably... [3-65-15b, c]

शीलेन साम्ना विनयेन सीताम्  
नयेन न प्राप्स्यसि चेत् नरेन्द्र ।  
ततः समुत्सादय हेम पुंखैः  
महेन्द्र वज्र प्रतिमैः शर ओघैः ॥ ३-६५-१६

नरेन्द्र = oh, king	शीलेन = with your traits of good conduct [sincerity]	साम्ना = placating enemies and making friendship [solidarity]
विनयेन = humbleness in your behaviour [simplicity]	नयेन = gaining in scrupulous way [scrupulosity]	सीताम् न = Sita, not, you redeem, if
		प्राप्स्यसि
		चेत्

ततः	= then	हेम पुन्खैः	= with golden, the arrow-handles where eagle feathers are stuffed - thereby which have swift egress	महेन्द्र	= mahendra
वज्र प्रतिमैः	= Indra's, Thunderbolt, which mirrors up	शर ओघैः	= arrows, by torrents of	सम् उत् सादय	= completely, up, heave - put whole of uni- verse to turmoil.

"If, oh, king, you with your traits of sincerity, solidarity, simplicity, and scrupulosity are not going to get back Sita, then you may you may put whole of the universe to turmoil with the torrents of your arrows which have swift egress as they are with golden-handles which are stuffed with eagle feathers, and which mirror up the Thunderbolts of Mahendra in their trajectories..." Thus Lakshmana appealed to ireful Raama. [3-65-16]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचषष्टितमः सर्गः ॥

Thus completes 65<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 66 Sarga 66 - षट् षष्ठितमः सर्ग

## Lakshmana'S Advisory Words To Rama

Introduction -

Lakshmana reasons with Raama regarding the drastic action Raama is about to take in annihilating the worlds. He says many pithy references in dissuading Raama. This chapter likens to Bhagavad Gita, as its terse version.

तम् तथा शोक संतप्तम् विलपंतम् अनाथवत् ।  
मोहेन महता आविष्टम् परिच्यूनम् अचेतनम् ॥ ४-६६-१  
ततः सौमित्रिः आश्वास्य मुहूर्तात् इव लक्ष्मणः ।  
रामम् संबोधयामास चरणौ च अभिपीडयन् ॥ ४-६६-२

ततः	= then	सौमित्रिः	= Sumitra's son	लक्ष्मणः	= Lakshmana
तथा	= thus	शोक	= by anguish, scorched	महता मोहेन	= by high, passion, pos-
अनाथवत्	= like a forlorn one, who	सन्तप्तम्		आविष्टम्	sessed by
विलपन्तम्	is bewailing	परिच्यूनम्	= impoverished	अचेतनम्	= not, animated at heart
तम् रामम्	= him, Raama	मुहूर्तात् इव	= for a moment, to say,	चरणौ	= feet, gripping tightly
सम्बोधयामास	= started to address.	आश्वास्य	having consoled	अभिपीडयन्	[in supplication]

While Raama is bewailing like a forlorn as his anguish is scorching him, rendered impoverished with an inanimate heart as a high passion possessed him, Lakshmana, the son of Sumitra, suppliantly gripped his feet and started to address him. [4-66-1, 2]

महता तपसा राम महता च अपि कर्मणा ।  
राज्ञा दशरथेन असि लब्धो अमृतम् इव अमरैः ॥ ४-६६-३

राम	= oh, Raama	राज्ञा	= by king, Dasharatha	महता तपसा	= by superlative, asceticism
महता च	= by superior, also,	दशरथेन		लब्धः असि	= reaped, you are.
अपि कर्मणा	even, acts	अमरैः	= by gods, ambrosia, as		
		अमृतम् इव	with		

"Oh, Raama, as gods have reaped ambrosia after a prolonged churning of Milky Ocean, you are a reaper of King Dasharatha's superlative asceticism and even by his superior acts... [4-66-3]

The comparison of Raama to ambrosia is noteworthy. Ambrosia is not self-useful but it is manifoldly useful to every other being. If Raama is useful to all created, animate, or inanimate beings, inclusive of gods, and the thought of that prime mover to destruct what it is moving, is self-contradictory. Next, the prime object of ambrosia is to enliven but not to eradicate, thus that thought itself is self-contemptuous. Next, the very same



demons turned destructive from day one, and now if Raama destructs everything, it tantamount to brand Raama to have taken sides with demons. This is again a self-critical phenomenon of his incarnation. And so on...

तव चैव गुणैः बद्धः त्वत् वियोगात् महिपतिः ।  
राजा देवत्वम् आपन्नो भरतस्य यथा श्रुतम् ॥ ४-६६-४

भरतस्य	= of [from] Bharata	यथा श्रुतम्	= as to how, heard	महि पतिः	= kingdom, husbänder of [an enlivener of his subjects, our father Dasharatha]
राजा	= king - Dasharatha	तव गुणैः बद्धः	= by your, [rosy] endowments, fastened [beholden to]	त्वत् वियोगात्	= by your, separation
देवत्वम् आपन्नः	= godhood, he obtained.				

"Our father was an enlivener of all the subjects and that king was beholden only to your rosy endowments, but he obtained godhood by your separation... this is what we heard from Bharata... [4-66-4]

Annex: 'You know that our father fought demons on behalf of gods and was an ablest and an impeccable ruler... and you said that our father might deride you in saying: 'you are a wilful disobedient, despicable and even that way a dishonest one, such as you are, fie on you...' [as at 3-61-8b, 9a,] but when you resort to undertake still deplorable devastation of worlds, than that of demons, what will he say of you...

यदि दुःखम् इदम् प्राप्तम् काकुत्स्थ न सहिष्यसे ।  
प्राकृतः च अल्प सत्त्वः च इतरः कः सहिष्यति ॥ ४-६६-५

काकुत्स्थ	= oh, Kakutstha	प्राप्तम् इदम् दुःखम्	= chanced, this, anguish	न सहिष्यसे यदि	= not, able to withstand, if
प्राकृतः	= a simpleton	अल्प सत्त्वः	= one with meagre, boldness	इतरः कः सहिष्यति	= other man, who, withstands.

"If you are unable to withstand this anguish chanced on you, oh, Kakutstha, then how a simpleton and whose boldness is meagre can withstand it... [4-66-5] Annex: 'Kakutstha-s are the pure beings shuddha sattva, and you are still purer, because of the speciality of your birth through some divine dessert given by some yaGYa puruSa, a Ritual Deity, therefore you should have some divine endowments, if not all, and why do you compare yourself to a commoner and bewail like this, instead of making humanly efforts... and if a person of your stature sits bewailing and moaning, whereto a commoner has to go in a similar situation...

आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य न आपद ।  
संस्पृशन्ति अग्निवत् राजन् क्षणेन व्यपयान्ति च ॥ ४-६६-६

नरश्रेष्ठ	= oh, best one among men [first and foremost man]	प्राणिनः	= for living beings	कस्य न	= who is, not, mis-
अग्निवत्	= fire [-catch,] like, momentarily, takes away	राजन्	= oh, king	आपद	chance, touches
व्यपयान्ति	[lets up]			समस्पृशन्ति	[catches, uncaught]
				आश्वसिहि	= tell me.

"Oh, first and foremost man, tell me who is uncaught by mischance, which mischance will be catchy like fire-catch, and oh, king, even that, that lets up momentarily... [4-66-6] Annex: 'I am not imparting any maiden version of Bhagavad Gita to you in saying that गतासून अगता सूनौ न अनुशोचन्ति पण्डिताः & मात्रा स्पर्शः तु कौन्तेय शीत उष्णम् सुख दुःखदा॥ । गीता २-११ १३ 'This that irks- / Thy sense-life, thrilling to the elements- / Bringing thee heat and cold, sorrows and joys, / 'Tis brief and mutable!' but we are in an era of action, let us undertake some action, rather than bewailing... all this is but brief and mutable...' but think yourself, what to do next, in a human way...'

दुःखितो हि भवान् लोकान् तेजसा यदि धक्ष्यते ।  
आर्ताः प्रजा नर व्याघ्र क्व नु यास्यन्ति निर्वृतिम् ॥ ४-६६-७

नर व्याघ्र	= man, the tiger	दुःखितः	= ruefully	भवान्	= you
तेजसा	= by your radiance,	आर्ताः प्रजा	= rueful, people	निर्वृतिम्	= for solace
लोकान्	worlds, you blaze				
धक्ष्यते यदि	away, if	क्व यास्यन्ति	= where, they go, really.		
		नु			

"If you are going to blaze away worlds with your radiance in your ruefulness, to where the ordinary people in rue shall go for solace, really... [4-66-7] Annex: 'A farmer fences his farm to not to allow stray cattle to graze the crop... you are an implicit farmer of this universe and you alone fenced this universe with their respective protective areas or spheres, say stratosphere, troposphere and suchlike... thus you have come here explicitly as a fence to this world, and when the fence alone is trampling the crop of the rightness, who else will come to the rescue of that forlorn elements of crop, called the inmates of worlds...'

लोक स्वभाव एव एष ययातिः नहुष आत्मजः ।  
गतः शक्रेण सालोक्यम् अनयः तम् समस्पृशत् ॥ ४-६६-८

एष लोक	= this is, world's, disposition, only	नहुष	= Nahusha's, son,	शक्रेण	= with Indra, egalitarian.
स्वभावः एव		आत्मजः	Yayaati	सालोक्यम्	on becoming
अनयः तम्	= writhe, him, touched off	ययातिः		गतः	
समस्पृशत्					

"World's disposition is this way only, even if Nahusha, the son Yayaati, has become an egalitarian with Indra, writhe touched him off... [4-66-8]

Yayaati attains heaven after performing many Vedic-rituals. But when Indra asked Yayaati 'who is the best personality in your kingdom?' Yayaati, as a straightforward person replied 'I am the best in my kingdom...' Then Indra said 'Self-eulogisers have no place in heaven, hence you return to mortal worlds...' thus Yayaati met with a mischance. Instead of telling as Yayaati, he is said to be the 'son of Nahusha' which expression suggests disobedience. Once Nahusha made the Seven Sages, the stars in Ursa Major, as the bearers of his palanquin and hastened them saying sarpa, sarpa... where that word means 'move fast, move fast...' besides its general meaning 'serpent...' Then Sage Agastya curses Nahusha, 'be like that...' i.e., 'become a serpent...' taking the general meaning of that word. Then Nahusha, though a renowned personality, for he is accursed he had to fall supine as a big serpent. So Lakshmana is obliquely suggesting Raama, 'you may be a god supreme... but it is in your realm... not on earth... on earth you have to behave like an earthling... wrecking the system from within is meaningless... have some obedience to the set order...'

महाऋषि यः वसिष्ठः तु यः पितुः नः पुरोहितः ।  
अह्ना पुत्र शतम् जज्ञे तथैव अस्य पुनर् हतम् ॥ ४-६६-९

महाऋषिः	= great sage	यः वसिष्ठः	= which, Vashishta is there	यः	= who is
नः पितुः	= to our, father, he is a priest	अस्य	= to him	अह्ना	= in one day
पुत्र शतम्	= sons, hundred, parented	पुनः	= again	तथैव	= like that
जज्ञे					
हतम्	= they are eliminated.				

"Which great sage Vashishta is there, who is also the priest of our father, he parented a hundred sons in one day and like that they are all eliminated in one day by Vishvamitra, for which Vashishta also lamented, but not for a long... [4-66-9]

Annex: 'world's disposition is such, a hundred living beings may take birth on one day and even die in hundreds, or thousands in one day... birth entails death... you ordained it to be so, but when the problem has come right under your seat, you go on bewailing without undertaking humanly effort... is this befitting...'

या च इयम् जगतो माता सर्व लोक नमस्कृता ।  
अस्याः च चलनम् भूमेः दृश्यते कोसलेश्वर ॥ ४-६६-१०

कोसल ईश्वर	= Kosala kingdom, oh, king of	जगतः माता	= worlds, mother	सर्व लोक नमस्कृता	= by all, [beings in the] world, one who is venerated
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या इयम्	= she who is, this one - this Earth is there	अस्याः भूमेः	= her, to this earth,	दृश्यते	= is evident.
		चलनम्	movement [under- goes earth tremors]		

"This Mother Earth who is the mother of worlds and venerated by all animate and inanimate, or even celestial beings, oh, king of Kosala kingdom, even she undergoes tremors and earthquakes... [4-66-10]

Mother earth is not only held as a mother of living beings on her surface, but even Moon, Mars etc., planets are said to have emerged from her, and she is lone female in planetary system capable enough to produce offspring, and hence she is regarded as the wife of Vishnu, and hence Vishnu has to incarnate Himself on her periodically, to ease her of her problems. As such 'your weeping for your loss is subjective, while putting your other wife, namely bhuu devi, Mother Earth, to suffering by earthquakes, storms, whirlwinds, twisters, and what not... is it appropriate of you to make her suffer periodically, while you say that your one-time-suffering such as this one is nonpareil... or what... world's disposition is as such... not even you can change it, lest it boomerangs...'

यौ धर्मौ जगताम् नेत्रे यत्र सर्वम् प्रतिष्ठितम् ।  
आदित्य चन्द्रौ ग्रहणम् अभ्युपेतौ महाबलौ ॥ ४-६६-११

यौ	= which pair	धर्मौ	= duteous	जगताम् नेत्रे	= for world, eyes
यत्र सर्वम्	= wherein [in whom,] all	महाबलौ	= highly, influential	आदित्य	= Sun, Moon
प्रतिष्ठितम्	[system of world,] is established [peremp- tory]			चन्द्रौ	
ग्रहणम्	= eclipse, draw nigh, [as				
अभ्युपेतौ इव	though.]				

"Which duteous pair is the pair of eyes of the world in whom all the systems of world are peremptory, though that pair of Sun and Moon are doughtily influential in this solar system, eclipse draws nigh of them... [4-66-11]

Annex: 'for a while you stop thinking that you as Vishnu are reclining on me, aadi sheeSha the Divine-Thousand-hooded-serpent-recline-bed of Vishnu in vaikuNTha, yon the dwaadasha aadtya-s, 'Eleven Suns' and numerous Moons of this Universes... you are now right under the nose of this solar system, and on earth... and in this solar system there is none supreme than this mighty sun, and mellowly moon, a pair of eyes of this system, where one opens one's eye by day and the other closes that eye with his cooling effect by night... and it is also said in Veda-s:

सुमहान्ति अपि भूतानि देवाः च पुरुष ऋषभ ।  
न दैवस्य प्रमुंचन्ति सर्व भूतानि देहिनः ॥ ४-६६-१२

पुरुष ऋषभ	= oh, bullish man	सु महान्ति	= very, great, beings [in-	देवाः च	= gods, also
		भूतानि	corporates like earth		
सर्व भूतानि	= all, beings	देहिनः	= corporeal beings	दैवस्य	= from the Supreme Be-
					ing's [predestine]
न	= not	प्रमुन्चन्ति	= unloosened.		

"Even very great incorporates like earth and suchlike planets, oh, bullish man, or even the gods, or even all corporeal beings, cannot get release from the predestine of Supreme Being... [4-66-12]

This verse is held as an interpolate or the problem with copyists, by the use of the word bhuutaani twice, and even the last compound is said to be self-contradictory sarva bhuutaani dehinaH or sarva bhuutaadi dehinaH. Hence it is up to the grammarians to decide. Some mms use vedaaH for devaaH in first foot, thus 'even all Veda-s put together cannot transcend the Absolute...'

शक्र आदिषु अपि देवेषु वर्तमानौ नय अनयौ ।  
श्रूयते नर शार्दूल न त्वम् व्यथितुम् अर्हसि ॥ ४-६६-१३

नर शार्दूल	= oh, man, tigerly	शक्र आदिषु	= Indra, et al., for gods,	नय अनयौ	= in ethical, unethical
		देवेषु अपि	even		[course, their resultant
वर्तमानौ	= as functional	श्रूयते	= we hear so	त्वम्	= you, to anguish, not,
				व्यथितुम् न	apt of you.
				अर्हसि	

"Oh, tigerly-man, we hear that whether gods like Indra et al., are ethical and/or unethical, yet they too have the resultant agonies and ecstasies... hence, it is inapt of you to fret thyself... [4-66-13]

The last compound in second foot na tvam vyathitum arhasi is the 'theme instruction' in Gita na tvam shocitum arhasi which again appears in the next verse. This has a near psalm in The Bible: 'Fret not thyself because of the ungodly...' Psalm 37, v 1.

हतायाम् अपि वैदेह्याम् नष्टायाम् अपि राघव ।  
शोचितुम् न अर्हसे वीर यथा अन्यः प्राकृतः तथा ॥ ४-६६-१४

वीर	= oh, brave one	राघव	= oh, Raghava	वैदेह्याम्	= Vaidehi is
हतायाम्	= stolen, whether	नष्टायाम्	= slain, whether	प्राकृतः	= primitive [com-
अपि		अपि		अन्यः यथा	moner,] other person,
					as with
तथा	= that way	शोचितुम् न	= to sadden, not, apt of		
		अर्हसे	you.		

"Whether Vaidehi is stolen or slain, oh, brave one, it will be inapt of you sadden like this as with any other commoner without tracking her whereabouts... [4-66-14]

त्वत् विधा नहि शोचन्ति सततम् सर्व दर्शिनः ।  
सुमहत्सु अपि कृच्छ्रेषु राम अनिर्विण्ण दर्शनाः ॥ ४-६६-१५

राम	= oh, Raama	सर्व ओर्	= [always,] all,	अ निर्	= non, without, spirit,
		सततम् सम	[equably,] seers	विण्ण	[non-dispirited,] seers
		दर्शिनः	[always equable in their outlook]	दर्शनाः	
त्वत् विधा	= your, like	सु महत्सु	= in very, high [highly	कृच्छ्रेषु	= in straits
		अपि	desperate straits,] even		
न शोचन्ति	= will not, sadden - non-				
हि	dispirited, indeed.				

"Persons of your like who are always equable in their outlook, oh, Raama, they will remain non-dispirited even if they are undergoing desperate straits, and they will not just sadden like this... [4-66-15]

तत्त्वतो हि नरश्रेष्ठ बुद्ध्या समनुचिंतय ।  
बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभ अशुभे ॥ ४-६६-१६

नरश्रेष्ठ	= oh, foremost among men	तत्त्वतः	= objectively	बुद्ध्या सम	= brainily, well [in subtlety,] pursuit, think [ratiocinate]
महा प्राज्ञा	= great, brains	बुद्ध्या युक्ता	= with brain, having [with braininess]	शुभ	= auspicious [good]
अ शुभे	= not, auspicious [bad]	वि जानन्ति	= they clearly, comprehend	हि	= indeed.

"Oh, foremost man among men, you ratiocinate in subtle pursuit, objectively and brainily, and great brains will comprehend good and bad in subtlety with their braininess... [4-66-16]

अदृष्ट गुण दोषाणाम् अधृवाणाम् च कर्मणाम् ।  
न अंतरेण क्रियाम् तेषाम् फलम् इष्टम् च वर्तते ॥ ४-६६-१७

अ दृष्ट	= not, seen [indiscernible]	गुण	= rights, wrongs	अ धृवाणाम्	= not, definite [indefinite,]
also [ अ	= not, firm - infirm]	दोषाणाम्		च	
धृतानाम्		तेषाम्	= those, of actions	इष्टम् फलम्	= cherished, fruits
क्रियाम्	= action, without [performing any action]	कर्मणाम्		च	
अन्तरेण		फलम् च	= fruits, also]	न वर्तते	= not, will be in existence [nonexistent.]

"Indiscernible are the rights and wrongs of actions, and indefinite are the cherished fruits of those actions, and without performing any action, fruits also will be nonexistent... [4-66-17]

Vividly: We cannot discern the rights or wrongs of any action we perform now in this lifetime, nor we can recollect the actions done us in earlier births, to asses their rights or wrongs. And they are indefinite and infirm, because any action we perform it ceases to exist on its competition. And if we have not performed such an action in last birth, conducive to yield good result in this birth, its fruition is nonexistent. Thereby we may perhaps muse over our actions basing on the results occurring now. In any case, nonexistent is the fruits of action, may it be right or wrong, if there is inaction. This is according to Govindaraja. He uses word अ धृतानाम् 'infirm' for अ धृवाणाम् 'indefinite' and Tilaka uses word च वर्तते 'also, happens' for प्रवर्तते 'will be in existence' and in either way the meaning is the same.

अनेन प्राप्तम् सुखम् दुःखम् वा पूर्व कर्म अधीनम् इति उक्तम् - तथा च भारते - आरण्यके -  
यानि प्राप्नोति पुरुषः तत् फलम् पूर्व कर्माणाम्।  
धाता अपि हि स्व कर्मैव तैः तैः हेतुभिः ईश्वरः ॥

महा प्राज्ञा	= great, brains	बुद्ध्या युक्ता	= with brain, having [with braininess]	अ दृष्ट	= not, seen [indiscernible]
अ धृवाणाम्	= not, definite [indefinite,] also [अ धृतानाम्	=	no गुण दोषाणाम्	=	rights, wrongs
च			firm, in-firm]		
कर्मणाम्	= of actions	शुभ	= rights	अ शुभे	= wrongs
वि जानन्ति	= clearly, comprehending.				

"The great brains with their braininess are clearly comprehending the indiscernible, indefinite or infirm rights and wrongs of their actions, thus they translate their thinking into action... and thus they are undertaking humanly possible action... but not sitting back, unlike you... There is another shade to this verse with some altered verbiage as below:

अदृष्ट गुण दोषाणाम् कर्मसु अभिरत आत्मानाम्। न अन्तरेण क्रियाम् वीर फलम् इष्टम् प्रवर्तते ॥

Oh, brave one, to those that are interested in endeavours, whether or not they are uninterested in the results of their actions, either rights or wrongs, but even to them cherished fruits does not occur, effortlessly... And the commentaries go on expanding these tenets, till this chapter vies with Bhagavad Gita.

माम् एवम् हि पुरा वीर त्वम् एव बहुशो उक्तवान् ।  
अनुशिष्यात् हि को नु त्वाम् अपि साक्षात् बृहस्पतिः ॥ ४-६६-१८

वीर	= oh, valiant one	पुरा त्वम् एव	= previously, you, alone	माम् एवम्	= me, this way
बहुशः	= repeatedly, you have	साक्षात्	= actually [professedly,]	कः नु	= who, really
उक्तवान्	said [you instructed	बृहस्पतिः	he were to be Jupiter,		
अन्वशः हि	me,] indeed	अपि	even [if]		

त्वाम् = to you, can profess, in-  
अनुशिष्यात् deed.  
हि

"Oh valiant one, indeed you alone have said this way to me previously and repeatedly, who really can profess you even he were to be professedly the Jupiter... [4-66-18]

बुद्धिः च ते महाप्राज्ञ देवैः अपि दुर्अन्वया ।  
शोकेन अभिप्रसुप्तम् ते ज्ञानम् सम्बोधयामि अहम् ॥ ४-६६-१९

महाप्राज्ञ	= oh, great discerner	ते बुद्धिः	= your, thinking process	देवैः अपि दुर्	= by gods, even, im-
शोकेन अभि	= by sadness, obliquely,	ते ज्ञानम्	= your, to percipience	अन्वया	possible, to explicate
प्र सुप्तम्	utterly, slumberous			[non-explicatory]	
				अहम्	= I am, addressing.
				सम्बोधयामि	

"Oh, great discerner, your thinking process is non-explicatory even to gods, but now that thinking process is obliquely and utterly slumberous owing to your sadness, hence I am addressing your percipience and this is no schoolteaching... [4-66-19]

दिव्यम् च मानुषम् च एवम् आत्मनः च पराक्रमम् ।  
इक्ष्वाकु वृषभ अवेक्ष्य यतस्व द्विषताम् वधे ॥ ४-६६-२०

इक्ष्वाकु वृषभ	= oh, Ikshvaku's, fore- most among	अवेक्ष्य	= contemplate / con- sider / count	दिव्यम् च	= divineness, also, hu-
एवम्	= that way	आत्मनः च	= your own, valour	मानुषम् च	manness, also
		पराक्रमम्		यतस्व	= try hard, in abser's,
				द्विषताम्	elimination.
				वधे	

"Oh, foremost one among Ikshvaku, oh, Raama, contemplate the divineness of those immortals and their pure being in maintaining world order, also consider the humanness of these mortals and their helpless susceptibility to pain, also count on your own valour that which can annihilate the whole of anything... and then come to conclusion whether or not to annihilate everything... but, before that try hard to eliminate the abuser, lest he may abuse many others... [4-66-20]

OR

"Oh, best one among Ikshvaku-s, oh, Raama, contemplate the divine valour you have derived, also consider the human valour you have inherited, also count on your own innate valour... hence, try hard to eliminate the abuser... The second meaning is when 'valour' is taken as main principle. This verse has another shade if the compound in first foot is read as, according to some other ancient mms: divyam ca maanuSam ca astram aatmanaH ca paraakRaamam | where the word aatmanaH is replaced with astram and then the meaning is



'you have missiles unknown to humans and you also have missiles unknown even to gods, by the courtesy of Vishvamisra and Agastya, and you have your own valour, then try hard for the abuser...'

किम् ते सर्वं विनाशेन कृतेन पुरुष ऋषभ ।  
तम् एव तु रिपुम् पापम् विज्ञाय उद्धर्तुम् अर्हसि ॥ ४-६६-२१

पुरुष ऋषभ	= oh, man, the best	कृतेन सर्वं	= by performing, complete, annihilation	ते किम्	= to you, what - what is the use
तम्	= him	पापम्	= malevolent	रिपुम् एव	= malefactor, alone
विज्ञाय	= on knowing - on finding out	उत् धर्तुम्	= to up, root, apt of you.		
		अर्हसि			

"Oh, best one among men, what is it you gain on performing a complete annihilation owing to a single soul's malefaction, hence, mark him... that malefactor and a malevolent of yours, and it will be apt of you to uproot him... him alone... [4-66-21]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे षट् षष्ठितमः सर्गः ॥

Thus completes 66<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 67 Sarga 67 - सप्त षष्ठितमः सर्ग

## Rama Spots Wing Clipped Jataayu.

Introduction -

Raama spots Jataayu, whose wings are hacked and who is breathless, and is in his last moments. On conceding to the suggestion of Lakshmana that they should search for Sita, they start searching the forest and at certain place the mountainous Jataayu is seen. Mistaking him to be a demon Raama wants to kill and speedily approaches Jataayu, but on listening Jataayu's words, Raama recognises and laments for his wretched situation.

पूर्वजो अपि उक्त मात्रः तु लक्ष्मणेन सुभाषितम् ।  
सार ग्राही महासारम् प्रतिजग्राह राघवः ॥ ३-६७-१

सार ग्राही	= essence, taker [best gleaner of the gist]	राघवः	= Raghava	पूर्व जः अपि	= earlier, born [elder brother of Lakshmana,] even though
लक्ष्मणेन उक्त मात्रः तु	= by Lakshmana, when he [Raama] is said, just, but	महा सारम्	= ultimate, tenor	सु भाषितम्	= well, said [said expediently]
प्रति जग्राह	= in turn, taken [himself gleaned.]				

Even though Raama is elder to Lakshmana he gleaned the ultimate tenor of Lakshmana's words when Lakshmana just said them expediently because Raghava is a best gleaner of the gist of advises. [3-67-1]

If the advice is with ideation it can be taken form youngsters...

युक्ति युक्तम् वचो ग्राह्यम् बालात् अपि सुभाषितम्। तथा च -  
अनेन बालोत् ईरितम् अपि युक्तम् वचो ग्राह्यम् इति उक्तम् - तथा च भारते उद्योगे - विदुरः -  
अपि उन्मत्त प्रलापतो बालाच्च परिसर्पितः।  
सर्वतः सारम् आदद्यात् अश्मभ्य इव कान्चनम्॥ इति -

'youngsters advices can be taken like gold from the coals...'

स निगृह्य महाबाहुः प्रवृद्धम् रोषम् आत्मनः ।  
अवष्टभ्य धनुः चित्रम् रामो लक्ष्मणम् अब्रवीत् ॥ ३-६७-२

सः	= such as he is - Raama	महाबाहुः	= dextrous one	रामः	= Raama
प्र वृद्धम्	= highly heightening,	चित्रम् धनुः	= bedazzling bow, on	लक्ष्मणम्	= he, to Lakshmana,
आत्मनः	his own, fury, on	अवष्टभ्य	that bow, propping	अब्रवीत्	said.
रोषम् निगृह्य	controlling		against		

Such as he is that dextrous Raama on controlling his highly heightening fury, propping against his bedazzling bow spoke this to Lakshmana. [3-67-2]

किम् करिष्यावहे वत्स क्व वा गच्छाव लक्ष्मण ।  
केन उपायेन पश्येयम् सीताम् इह विचिन्तय ॥ ३-६७-३

वत्स	= oh, dear boy	लक्ष्मण	= Lakshmana	किम्	= what, is to be done by
क्व वा गच्छाव	= to where, or, we go	सीताम्	= Sita, by which, device,	करिष्यावहे	us
		केन उपायेन	we can see	इह वि	= in this matter, you
		पश्येयम्		चिन्तय	clearly think.

"What is to be done by us, oh, dear boy... or, whereto we might go, or, by which device Sita is discernable... Lakshmana, now you think of it, clearly... [3-67-3]

तम् तथा परिताप आर्तम् लक्ष्मणो रामम् अब्रवीत् ।  
इदम् एव जनस्थानम् त्वम् अन्वेषितुम् अर्हसि ॥ ३-६७-४  
राक्षसैः बहुभिः कीर्णम् नाना द्रुम लता आयुतम् ।

तथा	= in that manner	परिताप	= by anguish, tormented	तम् रामम्	= to him, to Raama
लक्ष्मणः	= Lakshmana, said	आर्तम्		बहुभिः	= with many, demons,
अब्रवीत्		त्वम्	= you	राक्षसैः	rife with
नाना	= manifold, trees,	इदम्	= this, Janasthaana,	कीर्णम्	
द्रुम लता	climber-plants, replete	जनस्थानम्	alone	अन्वेषितुम्	= to search, apt of you.
आयुतम्	with	एव		अर्हसि	

To such a Raama who is tormented by anguish, Lakshmana said, "it will be apt of you to search this Janasthaana alone which is rife with many demons, and replete with manifold trees and climber-plants... [3-67-4]

सन्ति इह गिरि दुर्गाणि निर्दराः कंदराणि च ॥ ३-६७-५  
गुहाः च विविधा घोरा नाना मृग गण आकुलाः ।  
आवासाः किन्नराणाम् च गन्धर्व भवनानि च ॥ ३-६७-६

इह	= at this place	गिरि दुर्गाणि	= mountains, un- climbable	निर्दराः	= glens
कन्दराणि च	= glyphs, as well	विविधा	= divers	घोरा	= pernicious
नाना	= with diverse, preda-	गुहाः च	= caverns, also	किन्नराणाम्	= kinnaraa-s, mansions
मृग गण	tors, packs, tumul-			आवासाः	
आकुलाः	tuous with	सन्ति	= are there.		
गन्धर्व	= gandharva-s, palaces,				
भवनानि च	as well				

"Here there are unclimbable mountains, glens and glyphs as well. There are divers and pernicious caverns tumultuous with diverse packs of predators, and here are the mansions of kinnaraas and palaces of gandharvas, as well... [3-67-5b, 6]

तानि युक्तो मया सार्धम् समन्वेषितुम् अर्हसि ।  
त्वत् विधा बुद्धि संपन्ना माहात्मानो नरर्षभ ॥ ३-६७-७  
आपत्सु न प्रकंपन्ते वायु वेगैः इव अचलाः ।

त्वम् = you]	युक्तः = steadfastly	मय सार्धम् = me, along with
तानि सम् = them, to thoroughly	नरर्षभ = oh, best one among men	बुद्धि सम्पन्नाः = cleverness, those possessed with [literati]
अन्वेषितुम् search, apt of you		
अर्हसि		
त्वत् विधा = your, sort of	माहा = clever souls	वायु वेगैः = by wind, speed [storms]
	आत्मानः	
अचलाः = not, fluctuating ones [i.e., mountains]	इव = as with	आपत्सु न प्र = in calamities, will not, कम्पन्ते fluctuate.

"It will be apt of you to steadfastly search in them along with me, and oh, best one among men, your sort of literati and clever-souls will be unfluctuating in calamities like the mountains unfluctuating in windstorms..."  
Lakshmana said so Raama. [3-67-6, 7, 8a]

इति उक्तः तत् वनम् सर्वम् विचचार स लक्ष्मणः ॥ ३-६७-८  
क्रुद्धो रामः शरम् घोरम् संधाय धनुषि क्षुरम् ।

क्रुद्धः रामः = ireful, Raama	इति उक्तः = thus, when he is said by Lakshmana	स लक्ष्मणः = along with Lakshmana
धनुषि = in bow	घोरम् = a deadly one	क्षुरम् शरम् = razor-sharp / crescent shaped, arrow
सन्धाय = on readying	सर्वम् = all, that, forest, he tत् वनम् roved.	
	विचचार	

When Lakshmana said in this way to that ireful Raama, he roved entire forest along with Lakshmana readying a crescent-shaped razor-sharp deadly arrow on his bow. [3-67-8b, 9a]

ततः पर्वत कूट आभम् महा भागम् द्विज उत्तमम् ॥ ३-६७-९  
ददर्श पतितम् भूमौ क्षतज आर्द्रम् जटायुषम् ।

ततः = then	पर्वत कूट = mountain, top, in	महा भागम् = best, beatific
द्विज = [among all] birds, best	आभम् = gleam [akin]	
उत्तमम् [brave]	भूमौ = onto earth, fallen	क्षतज = blood, wet [blood-stained]
जटायुषम् = at Jataayu	पतितम् = [Raama] beheld.	आर्द्रम्
	ददर्श = [Raama] beheld.	

Then Raama beheld Jataayu who is akin to a mountaintop in his gleam, and a best beatific brave bird among all the birds, but bloodstained and buckling on earth. [3-67-9b, 10a]

तम् दृष्ट्वा गिरि शृंग आभम् रामो लक्ष्मणम् अब्रवीत् ।। ३-६७-१०  
अनेन सीता वैदेही भक्षिता न अत्र संशयः ।

गिरि शृंग = mountain, top, in आभम् gleam	तम् दृष्ट्वा = him, on beholding	रामः = Raama, to Lakshmana, लक्ष्मणम् said अब्रवीत्
अनेन = by him [by this one]	वैदेही सीता = Videha king's daughter, Sita, is gluttonised भक्षिता	अत्र संशयः = in that matter, doubt, न is not there.

On beholding him who is like a mountaintop in his gleam, Raama said to Lakshmana, "This one has gluttonised Sita, the princess from Vaidehi, there is no doubt about it... [3-67-10b, 11a]

**Comment:** 'Here is Valmiki's blatant attempt to add too many words for one Seetha...' so some may say them as: 'Stock epithets for Sita are only three in Ayodhya kaanda, but increase in Aranya kaanda and later, all relating to her being Janaka's daughter and belonging to Mithila and Videha...' [in some book called 'Epic Threads' -- John Brockington on the Sanskrit Epics, by Greg Bailey Mary Brockington, 366 pages, paperback, New Delhi: Oxford Univ. Press 2000; Reviewed by Pradip Bhattacharya.](#)

But we are told by tradition that these are neither stock epithets nor metre fillers, but each has its own significance. Here the word 'Seetha' is for the recollected wife Seetha, and 'Vaidehi' is for the reminisced Videha king. In the same numbered sarga of Bala Kanda 67, and even in Bala 66, Janaka harps on that 'Seetha is a valour's bounty... Seetha is a valour's bounty...' And as a son-in-law, if Rama were to face Janaka later, should he be shamefaced in not protecting Seetha... or shall Rama simply tell Janaka that 'a demon took away or ate away your daughter...' If he says so, what happens to his innumerable epithets - will be the collateral question. This is what Rama said "Oh, kind Lakshmana, this Godavari is talking to me anything but a reply, and on coming across Vaidehi's father Janaka, also thus Vaidehi's mother-in-law and my mother Kausalya, really what is that unpleasant word that I have to say to them, in the absence of Vaidehi..." at 3-64-11, 12a. Again, these are often-repeated epithets of Seetha by Rama after the abduction of Seetha.

Seetha is given to Rama presuming Rama to be a true valiant and befitting husband and the saviour of Seetha, as Rama established his superpower in breaking a non-liftable bow, in any dire situation. But reversed are situations in Aranya as she is likely to be abducted in its early chapters, and really abducted in later chapters. Now Rama has actually not protected Seetha, though capable enough. Leave Rama and Valmiki alone for a while in giving so many epithets to Seetha, can any self-respecting son-in-law, a protective husband,

more so, a semi-super power on earth, can possibly face his father-in-law and say smilingly, 'your daughter is lost...' Hence, these 'so many epithets... that too, as Vaidehi, in particular, in this particular Aranya...' have their own meanings and subtexts, which can be known only through commentaries, unlike reading a novel. Ramayana is a dhvani kaavya 'epic with allusions...' and which word has which allusiveness is to be known first, before theorising the craft of Valmiki or the crafty interpolators. 'If the interpolators have interpolated unwittingly, will the Sanskrit grammarians and linguists keep quiet, or wage a war, until it is changed...' is the pursuant exclamation. Hence we appeal to the near extinct species called Sanskrit pundits to record somewhere as which epithet functions in which way.

गृध्र रूपम् इदम् व्यक्तम् रक्षो भ्रमति काननम् ॥ ३-६७-११  
 भक्षयित्वा विशालाक्षीम् आस्ते सीताम् यथा सुखम् ।  
 एनम् वधिष्ये दीप्त अग्रैः घोरैः बाणैः अजिह्वगैः ॥ ३-६७-१२

इदम् रक्षः	= this, demon	गृध्र रूपम्	= in eagle's, semblance - assuming	काननम्	= in forest, skulks
व्यक्तम्	= apparently	विशालाक्षीम्	= wide-eyed, Sita	भ्रमति	= having gluttonised
यथा सुखम्	= as per, his comfort [comfortably]	सीताम्		भक्षयित्वा	
घोरैः	= deadly ones	आस्ते	= reposing [himself]	दीप्त अग्रैः	= with blazing, arrow-heads
एनम्	= him, I eliminate.	अजिह्व गैः	= not, crisscross, going [shoot off straightly]	बाणैः	= with bolts
वधिष्ये					

"It is apparent that this demon skulks in the forest in the semblance of an eagle, and having gluttonised that wide-eyed Sita he is now reposing comfortably. I will eliminate him with deadly arrows, whose arrowheads blaze away and which shoot off straightly..." Thus Raama declared. [3-67-11b, 12]

इति उक्त्वा अभ्यपतत् गृध्रम् सन्धाय धनुषि क्षुरम् । क्रुद्धो रामः समुद्र अन्ताम् चालयन् इव मेदिनीम् ॥ ३-६७-१३

रामः	= Raama	इति उक्त्वा	= thus, saying	क्रुद्धः	= ireful one
धनुषि क्षुरम्	= on bow, razor-sharp	समुद्र	= ocean, up to perimeter, [whole of the]	गृध्रम्	= to eagle
सन्धाय	/ crescent shaped arrow, on readying	अन्ताम्			
		मेदिनीम्	= earth, to a-tremble, as		
अभ्यपतत्	= towards, come, and	चालयन् इव	= though		
अभि आ	fallen]		= rushed		
पतत्			= to-		
			wards.		

On saying thus and on readying a crescent-shaped razor-sharp deadly arrow on his bow, that ireful Raama rushed towards the eagle, as though to a-tremble the whole of the earth that which is within the perimeter of

oceans. [3-67-13]

तम् दीन दीनया वाचा स फेनम् रुधिरम् वमन् ।  
अभ्यभाषत पक्षी तु रामम् दशरथ आत्मजम् ॥ ३-६७-१४

पक्षी तु	= bird, on its part	स फेनम्	= with, frothy, blood,	दीन	= pathetically
		रुधिरम्	spewing up		
		वमन्			
तम् दशरथ	= to him,	दीनया वाचा	= in a pathetic, tone	अभ्यभाषत	= uttered [appealed.]
आत्मजम्	Dasharatha's,				
रामम्	son,				
	to Raama				

But that bird spewing up frothy blood pathetically appealed to such an ireful son of Dasharatha, namely Raama, in a pathetic tone. [3-67-14] Jataayu is firstly recollecting his friend Dasharatha on his deathbed, then he recounts this Raama as that Dasharatha's son, and hence, the epithet to Raama is non-non-essential.

याम् ओषधिम इव आयुष्मन् अन्वेषसि महा वने ।  
सा देवी मम च प्राणा रावणेन उभयम् हृतम् ॥ ३-६७-१५

आयुष्मन्	= oh, boy blest is your	यम्	= whom	महा वने	= in vast, of forest,
	eternality - oh, Raama			ओषधिम	herb, as with, you are
				इव अन्वेषसि	searching
सा देवी	= she, that lady	मम प्राणा च	= my, lives, too	उभयम्	= both
रावणेन	= by Ravana, stolen.				
हृतम्					

"Oh, boy Raama, blest is your eternality, for whom you are searching as with the search of a rejuvenescent herb in the vast of forest, Ravana stole that lady and my lives, too... [3-67-15]

त्वया विरहिता देवी लक्ष्मणेन च राघव ।  
हियमाणा मया दृष्टा रावणेन बलीयसा ॥ ३-६७-१६

रूआघव	= oh, Raghava	त्वया	= with you	लक्ष्मणेन च	= with Lakshmana, as well
विरहिता	= without, absented	देवी	= lady - Sita	बलीयसा	= by brute-forced, by
				रावणेन	Ravana, while being
				हियमाणा	stolen
मया दृष्टा	= by me, seen.				

"I have seen that lady while being stolen by brute-forced Ravana when you and even Lakshmana absented from her... [3-67-16]

सीताम् अभ्यवपन्नो अहम् रावणः च रणे मया ।  
विध्वंसित रथः च अत्र पातितो धरणी तले ॥ ३-६७-१७

अहम् = I	सीताम् = for Sita	अभ्यवपन्नः = towards, nearly, got
रणे = in combat	मय = by me	अभि अव at to rescue] = out-
विध्वन्सित = [Ravana is rendered as	अत्र धरणी = there, on earth's, sur-	पद् reached to rescue
रथः च one with a] utterly,	तले पातितः = face, felled [him and	रावणः च = Ravana, also
battered, chariot, also	that chariot.]	

"I outreached to rescue Sita... and in a combat Ravana is rendered as one with utterly battered chariot... and I felled him and that chariot there... onto earth's surface... [3-67-17] Some mms use Chatram 'parasol...' for the word atra for 'there...' and prabho 'oh, lord...' for mayaa 'by me...'

एतत् अस्य धनुः भग्नम् एतत् अस्य शरावरम् ।  
अयम् अस्य रणे राम भग्नः सांग्रामिको रथः ॥ ३-६७-१८

राम = oh, Raama	एतत् अस्य = this one is, his, frag-	एतत् अस्य = this one, his, armour
अयम् = this one is	भग्नम् धनुः = mented, bow	शरावरम्
भग्नः = shattered [by me]	अस्य = his	रणे = in combat
	सान्ग्रामिकः = combatant's / used in	
	रथः = combats, chariot.	

"This one is his fragmented bow and this is his fragmented armour... oh, Raama, this is his combat-chariot... which, in combat shattered by me... [3-67-18] Some mms use prabho 'oh, lord...' for etat and sharaaH tathaa 'arrows like that' for sharaavaram 'armour...'

अयम् तु सारथिः तस्य मत् पक्ष निहतो भुविः ।  
परिश्रान्तस्य मे पक्षौ छित्त्वा खड्गेन रावणः ॥ ३-६७-१९  
सीताम् आदाय वैदेहीम् उत्पपात विहायसम् ।  
रक्षसा निहतम् पूर्वम् न माम् हन्तुम् त्वम् अर्हसि ॥ ३-६७-२०

अयम् तु = he is, on his part	भुविः = on earth	मत् पक्ष = by my, wings, drop
तस्य सारथिः = his, charioteer	रावणः = Ravana	निहतः = dead
मे पक्षौ खड्गेन = my, two wings, with	वैदेहीम् = of Videha, Sita, on tak-	परिश्रान्तस्य = overtired [such I was]
छित्त्वा sword, on gashing	सीताम् = ing	विहायसम् = on skies
उत्पपात = fallen in a trice	आदाय	
त्वम् हन्तुम् = to you, to kill, not, apt	रक्षसा पूर्वम् = by demon, earlier [al-	माम् = me
न अर्हसि of you.	निहतम् = ready,] killed	

"This is his charioteer drop dead onto earth by my wings... when I am overtired Ravana gashed my wings and flew skyward taking Sita of Videha kingdom with him, and it will be inapt of you to kill me who am already killed by the demon..." Thus Jataayu appealed to Raama. [3-67-19, 20]



रामः तस्य तु विज्ञाय सीता सक्ताम् प्रियाम् कथाम् ।  
गृध्र राजम् परिष्वज्य परित्यज्य महत् धनुः ॥ ३-६७-२१

रामः	= Raama	तस्य	= of his - from him	सीता	= Sita, concerning to
प्रियाम्	= desirable, narration -	विज्ञाय	= came to know	सक्ताम्	
कथाम्	news			परित्यज्य	= jettisoned, forceful,
गृध्र राजम्	= eagle, kingly, on hug-			महत् धनुः	bow
परिष्वज्य	ging.				

Raama jettisoned his forceful bow when he heard the much desired news about Sita while hugging that kingly eagle Jataayu. [3-67-21]

निपपात अवशो भूमौ रुरोद सह लक्ष्मण ।  
द्विगुणीकृत ताप आर्तो रामो धीरतरो अपि सन् ॥ ३-६७-२२

रामः	= Raama	धीर तरः	= bold [person,] higher in degree [comparatively bold person]	अपि सन्	= even though, he is
अ वशः	= without, control [involuntarily]	भूमौ	= on earth	निपपात	= fell down
सह लक्ष्मण	= along with, Laksh-	द्वि गुणी कृत	= two, fold, made		
रुरोद	mana, wept over [the fate of Jataayu]	ताप आर्तः	= as [doubled,] he is scorched, by anguish.		

Even though Raama is comparatively a bold person he involuntarily fell down to ground, as the onefold scorch of anguish for Sita is doubled by this predicament of Jataayu, and he wept over Jataayu. [3-67-22]

Raama's weeping is real or unreal, is a haunted notion for commentators. Here also he is weeping over. For this Maheshvara Tiirtha says that he weeps and bewails when his adherents are ill at ease. In Ayodhya

व्यसनेषु मनुष्याणाङ् भृशङ् भवति दुःखितः ॥  
उत्सवेषु च सर्वेषु पितेव परितुष्यति। २-२-४०

'Rama feels very sad towards afflictions of men, and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does...' So, it must be true in respect of Seetha, even. This is agreeable to Govindaraja, too.

एकम् एक अयने कृच्छ्रे निःश्वसन्तम् मुहुर् मुहुः ।  
समीक्ष्य दुःखितो रामः सौमित्रिम् इदम् अब्रवीत् ॥ ३-६७-२३

कृच्छ्रे	= [single] strait [supine on pathway]	एक अयने	= for single [person,] passable - on pathway	एकम्	= singly
मुहुः मुहुः	= again, again [for several times,] suspiring	समीक्ष्य	= on seeing	रामः	= Raama, became an-
निःश्वसन्तम्				दुःखितः	guished

सौमित्रिम् = to Soumitri, this,  
इदम् spoke.  
अब्रवीत्

Jataayu is supine on a single-strait passable for a single-person and he is suspiring for several times, and on seeing such Jataayu Raama became anguished and spoke this to Soumitri. [3-67-23] Here the words एकायने कृच्छं may mean differently. कृच्छं 'difficultly...' एकायने 'one-way breathing, breathing in, inhaling difficultly...' and this way of juxtaposing words, 'Jataayu is struggling for a breath...' would mean more near to the scene, than a single-strait, or a narrow pathway, which are not uncommon in forests.

राज्यम् भ्रष्टम् वने वासः सीता नष्टा मृते द्विजः ।  
ईदृशी इयम् मम अलक्ष्मीः दहेत् अपि पावकम् ॥ ३-६७-२४

राज्यम्	= kingdom, forfeited -	वने वासः	= in forest, resided [mis-	सीता नष्टा	= Sita, lost [mislaid]
भ्रष्टम्	misfired		placed]		
मृते द्विजः	= [mischance of] death, to bird - or	द्विजो हतः	= bird, is killed	ईदृशी इयम्	= this kind of, this
मम अ	= my, mis, fortune	पावकम्	= Agni, Fire-god -		
लक्ष्मीः		अपि दहेत्	Divine-Incinerator, even, incinerates.		

"Mislaid is my kingdom and I am mislocated into forests, Sita is misplaced and now this mischance of death on this bird... this kind of misfortune of mine incinerates even Agni, the Divine-Incinerator... [3-67-24]

संपूर्णम् अपि चेत् अद्य प्रतरेयम् महोदधिम् ।  
सो अपि नूनम् मम अलक्ष्म्या विशुष्येत् सरिताम् पतिः ॥ ३-६७-२५

अद्य	= now	संपूर्णम्	= plethoric, limitless, महा उदधिम् ocean, even	प्र तरेयम्	= sincerely, to take a swim [for the shore of blissfulness,] if - or
प्रविशेयम्	= I were to enter, if	अपि		चेत्	
चेत्		सः सरिताम्	= that, rivers, lord, even	मम	= owing to my
अ लक्ष्म्या	= mis, fortune	पतिः अपि		नूनम्	= definitely.
		वि शुष्येत्	= completely, runs dry		

"Even if it were to be a plethoric and limitless ocean, and now if I were to enter it, or take a swim to the other shore of blissfulness, even that Lord of Rivers runs completely dry, owing to my misfortune, it is definite... [3-67-25]

न अस्ति अभाग्यतरो लोके मत्तो अस्मिन् स चराचरे ।  
येन इयम् महती प्राप्ता मया व्यसन वागुरा ॥ ३-६७-२६

येन	= by whom [me]	मय	= [suchlike] me	इयम् महती	= this, great [complicated]
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व्यसन वागुरा = catastrophic, enmeshment	प्राप्ता = chanced	मत्तः = than me
अभाग्यतरः = un, fortunate, comparatively higher - greater	स चर अचरे = [even if] put together, mobile, sessile [all beings]	अस्मिन् = in this
अ भाग्य तरः = unfortunat being		
लोके = in world	न अस्ति = not, is there.	

"There will not be any greater unfortunate being in this world than me, even if all the sessile and mobile beings are put together, by whom such a complicated catastrophic enmeshment as this is derived... [3-67-26]

अयम् पितृ वयस्यो मे गृध्र राजो जरा अन्वितः ।  
शेते विनिहतो भूमौ मम भाग्य विपर्ययात् ॥ ३-६७-२७

मे पितृ = my, father's, friend	जरा अन्वितः = decrepitude, having	अयम् गृध्र = this, eagle, king
वयस्यः = [owing to] my, fortune's	विपर्ययात् = owing to counteraction	रजह् = terminally gashed
भूमौ शेते = on floor, he is recumbent.		

"This decrepit kingly eagle is the friend of my father who is terminally gashed and recumbent on the floor owing only to the backlash of my fortune..." So lamented Raama for the wounded eagle Jataayu. [3-67-27]  
Some mms use the word mahaa balaH 'great mighty' eagle king, while others use jaraanvita 'old aged, decrepit...' for a pathetic touch.

इति एवम् उक्त्वा बहुशो राघवः सह लक्ष्मणः ।  
जटायुषम् च पस्पर्श पितृ स्नेहम् निदर्शयन् ॥ ३-६७-२८

राघवः = Raghava	इति एवम् = thus, in that way, in many ways, saying - lamenting	सह लक्ष्मणः = with, Lakshmana
पितृ स्नेहम् = parental, regard, instancing	जटायुषम् = Jataayu is, also, patted [on body.]	
निदर्शयन्		

Thus, lamenting in that way for many times Raghava patted the body of Jataayu along with Lakshmana instancing his parental regard. [3-67-28]

निकृत्त पक्षम् रुधिर अवसिक्तम्  
तम् गृध्र राजम् परिरभ्य रामः ।  
क्व मैथिलि प्राण समा मम इति  
विमुच्य वाचम् निपपात भूमौ ॥ ३-६७-२९

रामः = Raama	निकृत्त पक्षम् = one with hacked off, wings	रुधिर अवसिक्तम् = with blood, sopped
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तम् गृध्र = him, eagle, king	परिरभ्य = on hugging	मम प्राण = to my, lives, equal
राजम्		समा
मैथिलि क = Maithili, where is	इति वाचम् = thus, words, on re-	भूमौ निपपात = onto earth, he fell
	विमुच्य leasing - uttering this	down.
	mcuh	

On hugging that kingly eagle whose wings are hacked off and who is bloodstained, and on uttering this much,  
 "she who is identical with my lives,... where is that Maithili..." Raama collapsed to earth. [3-67-29]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्त षष्ठितमः सर्गः ॥

Thus completes 67<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage  
 and the oldest epic.

## 68 Sarga 68 - अष्ट षष्ठितमः सर्ग

## Jataayu Infoms About Ravana And Dies.

## Introduction -

Jataayu names Ravana as the abductor of Sita while breathing his last. Though he struggles hard to say what all has happened, the Time called death takes him away, at such a time when the important information is about to be said to Raama. Receiving that much information at least, Raama consigns Jataayu to funeral fire, like his own relative and performs other rites, and then proceeds for searching Sita.

रामः प्रेक्ष्य तु तम् गृध्रम् भुवि रौद्रेण पातितम् ।  
सौमित्रिम् मित्र संपन्नम् इदम् वचनम् अब्रवीत् ॥ ३-६८-१

रौद्रेण	= by atrocious - Ravana	भुवि	= on ground, felled by	तम् गृध्रम्	= at that, eagle, on see-
रामः तु	= Raama, on his part	पातितम्		प्रेक्ष्य	ing
		मित्र	= friendly, asset - who	इदम्	= this, sentence, said.
		सम्पन्नम्	has the assets of	वचनम्	
		सौमित्रिम्	companionability,] to	अब्रवीत्	
			Soumitri		

Raama on seeing that eagle felled to ground by the atrocious Ravana, said this sentence to Soumitri who is an asset for good companionability. [3-68-1]

मम अयम् नूनम् अर्थेषु यतमानो विहंगमः ।  
राक्षसेन हतः संख्ये प्राणान् त्यजति मत् कृते ॥ ३-६८-२

मम अर्थेषु	= in my respect, concerning himself - took trouble for me	यतमानः	= while trying	अयम्	= this, sky goer [bird]
संख्ये	= in combat, by demon,	मत् कृते	= to me, owing to	विहन् गमः	
राक्षसेन हतः	assaulted	नूनम्	= definitely.	दुः त्यजे	= impossible to cast off -
प्राणान्	= lives, leaves			lives]	
त्यजति					

While this bird is venturing in my concern the demon felled him in combat and he is leaving off his lives owing to me, definitely... [3-68-2]

अति खिन्नः शरीरे अस्मिन् प्राणो लक्ष्मण विद्यते ।  
तथा स्वर विहीनो अयम् विक्लवम् समुदीक्षते ॥ ३-६८-३

लक्ष्मण	= oh, Lakshmana	अस्य	= his]	अस्मिन्	= in this, body
				शरीरे	

प्राणः अति = lives, are very feeble- खिन्नः विद्यते lish, they appear - ob- viously	तथा हि = it is natural, isn't it	अयम् = he is
स्वर विहीनः = his voice, very, dull	विह्वलम् = highly anguished [in his looks]	समुदीक्षते = he is being seen by us - सम् उत he appears. ईक्षत्

Obviously, lives in his body are very feeble, oh, Lakshmana, it is natural, isn't it, and he looks highly anguished with a dulled voice... Thus on saying to Lakshmana, Raama then spoke to Jataayu. [3-68-3]

जटायो यदि शक्नोषि वाक्यम् व्याहरितुम् पुनः ।  
सीताम् आख्याहि भद्रम् ते वधम् आख्याहि च आत्मनः ॥ ३-६८-४

जटायोः = oh, Jataayu	पुनः वाक्यम् = again [further,] sen- व्याहरितुम् tence, to speak, you शक्नोषि यदि are able to, if	ते भद्रम् = to you, let safe betide
सीताम् = about Sita, relate आख्याहि	आत्मनः = your, about murder, वधम् you relate, too. आख्याहि च	

Oh, Jataayu, if you are in fine fettle to further reiterate words, relate about Sita, let safe betide you, and recount how you are murdered, too... [3-68-4]

किम् निमित्तो जहार आर्याम् रावणः तस्य किम् मया ।  
अपराधम् तु यम् दृष्ट्वा रावणेन हता प्रिया ॥ ३-६८-५

रावणः = Ravana	किम् = for what, reason निमित्तः	आर्याम् = noblewoman, he ab- जहार ducted
मय तस्य = by me, towards him किम् [in his respect,] what, अपराधम् तु wrong is committed	यम् दृष्ट्वा = which, keeping in view	प्रिया रावणेन = my ladylove, by Ra- हता vana, is stolen.

What is the reason for Ravana in stealing that noblewoman, and even what is the wrong I have committed in his respect, keeping which in view that Ravana stole my ladylove... [3-68-5]

कथम् तत् चन्द्र संकाशम् मुखम् आसीत् मनोहरम् ।  
सीतया कानि च उक्तानि तस्मिन् काले द्विजोत्तम ॥ ३-६८-६

द्विजोत्तम = oh, bird, the best	तस्मिन् काले = in that, time - of abduc- tion	चन्द्र = moon, similar संकाशम्
मनो हरम् = heart-stealing one [face]	तत् मुखम् = that, face - of Sita	कथम् = how, it was - when ab- आसीत् ducted
सीतया = of Sita	कानि उक्तानि = what are [words,] ut- tered.	

How was that moon similar heart-stealing face of hers at that time of abduction, oh, best bird, and even what are the words she uttered when being abducted... [3-68-6]

कथम् वीर्यः कथम् रूपः किम् कर्मा स च राक्षसः ।  
क्व च अस्य भवनम् तात ब्रूहि मे परिपृच्छतः ॥ ३-६८-७

सः राक्षसः	= he, that demon	कथम् वीर्यः	= what is, his stamina	कथम् रूपः	= what is, his form
किम् कर्म	= what are, his actions [strategies]	अस्य	= his, residence	तात	= oh, sire
परिपृच्छतः	= the enquirer [eager to know, inquisitively]	भवनम् क्व च	[stronghold,] where is it, also		
		मे ब्रूहि	= to me, you tell.		

What is his stamina of that demon? What is his form? And what are his strategies? And where is his stronghold? Oh, sire, tell me while I ask you inquisitively... Raama urged Jataayu thus for information. [3-68-7]

तम् उद्वीक्ष्य सः धर्मात्मा विलपन्तम् अनाथवत् ।  
वाचा विक्लवया रामम् इदम् वचनम् अब्रवीत् ॥ ३-६८-८

धर्मात्मा सः	= virtue souled [warm-hearted,] he that Jataayu	अनाथवत्	= orphan-like, one who is wailing	तम् उद्वीक्ष्य	= him [at Raama,] seeing up [rolling up his eyes]
विक्लवया वाचा	= with a fluttery, voice	रामम् इदम् वचनम् अब्रवीत्	= to Raama, this, sentence, said.		

Then that warm-hearted Jataayu with his eyes rolling upwards saw Raama and with a fluttery voice said this sentence to Raama who is wailing like an orphan. [3-68-8]

सा हता राक्षसेन्द्रेण रावणेन दुरात्मना ।  
मायाम् आस्थाय विपुलाम् वात दुर्दिन संकुलाम् ॥ ३-६८-९

सा	= she is	दुर् आत्मना	= by evil minded [flagitious] one	राक्षस इन्द्रेण	= demons, chief, by Ravana
वात	= windstorm	दुर् दिन	= bad, day [cloud cover]	रावणेन	=
विपुलाम् मायाम् आस्थाय	= immense, maya [illusionistic devices,] resorting to	हता	= is abducted.	संकुलाम्	= tumultuous one [on creating]

Resorting to his illusionistic devices like creating an immense and tumultuous windstorm and cloud-cover, the flagitious chief of demons Ravana abducted Sita... [3-68-9]

Annex: he created such illusion only to render me unsteady in my flight combat... and for his escape in the

dark of the day...

परिक्लान्तस्य मे तात पक्षौ चित्त्वा निशाचरः ।  
सीताम् आदाय वैदेहीम् प्रयातो दक्षिणा मुखः ॥ ३-६८-१०

तात	= oh, dear boy	निशाचरः	= night-walker	परि क्लान्तस्य	= over, tired
मे पक्षौ	= my, two wings, on	वैदेहीम्	= the princess from	दक्षिणा मुखः	= south, faced [south-
चित्त्वा	hacking	सीताम्	Videha, Sita, on taking		ward
प्र यातः	= went away.	आदाय			

That night walker hacked both my wings when I was overtired, and went southward taking the princess of Videha, Sita, along with him... [3-68-10]

उपरुध्यन्ति मे प्राणा दृष्टिर् भ्रमति राघव ।  
पश्यामि वृक्षान् सौवर्णान् उशीर कृत मूर्धजान् ॥ ३-६८-११

राघव	= oh, Raghava	मे प्राणा	= my, lives, are being ob-	दृष्टिः भ्रमति	= sight, is spinning
उशीर कृत	= cuscus grass, made, as	उपरुध्यन्ति	structed - stifling		
मूर्धजान्	their head-hair - tree-	सौवर्णान्	= golden, trees, I am see-		
	tops	वृक्षान्	ing.		
		पश्यामि			

My sight is spinning and my lives are stifled, oh, Raghava, I am now seeing golden trees with cuscus grass as their treetops... [3-68-11]

The cuscus grass is the aromatic fibrous root of an Indian grass, *Vetiveria zizanaoides*, used for making fans, screens, etc., Urdu kaskas. This odd combination of trees of gold, instead of wood, and grass instead of leaves, is an omen of death.

येन याति मुहूर्तेन सीताम् आदाय रावणः ।  
विप्रनष्टम् धनम् क्षिप्रम् तत् स्वामि प्रतिपद्यते ॥ ३-६८-१२  
विन्दो नाम मुहूर्तो असौ स च काकुत्स्थ न अबुधत् ।

काकुत्स्थ	= oh, Kakutstha	रावणः	= Ravana	येन मुहूर्तेन	= by which - in which, spell of time [of the day]
सीताम्	= Sita, on taking away,	असौ विन्दः	= that one is, Vinda,	वि प्र नष्टम्	= very, utterly, lost,
आदाय याति	while going - has gone	नाम मुहूर्तः	named, spell of time	धनम्	riches - even if riches are completely lost in that spell
तत् स्वामी	= its, [original] possessor	क्षिप्रम्	= very quickly	प्रति पद्यते	= return, possesses - re-possesses
सः च	= he that Ravana, even	न अबुधत्	= not, aware [unmindful of it.]		



In which spell of time Ravana has gone taking away Sita, that spell is named as Vinda... if any riches are lost during that spell, the original possessor of those riches will repossess them very quickly... oh, Kakutstha, he that Ravana is unmindful of that fact and stole Sita only to loose her... [3-68-12, 13a]

The daytime has fifteen spells of time that have their own effects on humans. The fifteen are:

रौद्रः स्वेतः मैत्रः च तथा सारभटः स्मृतः।  
सावित्रो वैश्वदेवः च गान्धर्व कुतपः तथा। रौहिणः तिलक चैव विजतो नैऋतिः तथा।  
शम्बरो वारुणः च एव भगः पञ्च दश स्मृतः ॥

and the Vijaya said above is also called as Vinda, the eleventh spell of the day.

बिन्दो नाम बिन्दु गुलिकः।  
तस्मिन् समये आरब्धम् कार्यम् कर्तुः विपरीतेम् भवति इति सूचितम्। - तथा च - उत्पल परिमले गौ प्रकरणे -  
मन्वर्क दिग्दन्तिरसाब्धि नेत्रा सूर्यस्य वार आदि विषा मुहूर्ताः।  
गर्गमरेन्द्रादि मुनीद्रादिबृन्दैः ते निन्दिताः कर्मसु बिन्दसञ्ज्ञाः ॥ - इति - द्क्

Any action initiated in this spell of the day entails adverse effects, in so far as that aim and action of the initiator. Ravana, though an eminent astrologer, and though he is said to have written an astrological treatise called रावण संहिता , did not care about it.

त्वत् प्रियाम् जानकीम् हत्वा रावणो राक्षसेश्वर ।  
झषवत् बडिशम् गृह्य क्षिप्रम् एव विनश्यति ॥ ३-६८-१३

राक्षस ईश्वरः रावणः	= demons, chief, Ravana	त्वत् प्रियाम् जानकीम् हत्वा	= your, ladylove, Janaki, on stealing	बडिशम् गृह्य झष वत्	= baited hook, on catch- ing [ on swallowing,] fish, as with
क्षिप्रम् एव विनश्यति	= shortly, only, utterly ruins himself.				

On stealing your ladylove Janaki, that chief of demons, Ravana, will ruin himself, as with a fish which swallows a baited fishhook... [3-68-13b, c]

न च त्वया व्यथा कार्या जनकस्य सुताम् प्रति ।  
वैदेह्या रंस्यसे क्षिप्रम् हत्वा तम् रणमूर्धनि ॥ ३-६८-१४

त्वया	= by you	जनकस्य सुताम् प्रति	= king Janaka, daughter, towards	व्यथा न	= anguishing, not, to be done
रण मूर्धनि	= in war, in vanguard of	तम् क्षिप्रम् हत्वा	= him [Ravana,] in no time, on killing	वैदेह्या रंस्यसे	= with Vaidehi, you will delight.

Impractical is your anguishing for the daughter of Janaka, as you will delight yourself with Vaidehi in no time, on killing that Ravana in the vanguard of a war... Thus saying Jataayu paused for a while. [3-68-14]

असंमूढस्य गृध्रस्य रामम् प्रति अनुभाषतः ।  
आस्यात् सुखाव रुधिरम् त्रियमाणस्य स अमिषम् ॥ ३-६८-१५

रामम् प्रति = to Raama, towards, अनुभाषतः = who is speaking on	अ सम् = not, together with, मूढस्य = mindlessness [mind not yet inert, with an alert mind]	त्रियमाणस्य = who is about to die
गृध्रस्य = of eagle रुधिरम् = blood	आस्यात् = from mouth सु खाव = freely flowed.	स अमिषम् = with, flesh [shreds]

Though Jataayu is speaking on to Raama with an alert mind, blood freely flowed from his mouth with shreds of flesh as death verged on him, even then he struggled to say. [3-68-15]

पुत्रो विश्रवसः साक्षात् भ्राता वैश्रवणस्य च ।  
इति उक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः ॥ ३-६८-१६

[That = of Vishravasa, son demon is] विश्रवसः पुत्रः पतग ईश्वरः = birds, lord of मुमोच = released.	वैश्रवणस्य = of Vaishravana [Ku- साक्षात् bera,] manifestly [lit- भ्राता erally,] brother दुर् लभान् = impossible, to get [un- obtainable for oneself]	इति उक्त्वा = thus, on saying प्राणान् = lives
---	--	---

That demon is the son of Vishravasa... literally... the brother of Kubera... on saying thus, that lord of birds released his lives, which are unobtainable for oneself. [3-68-16]

Information about Ravana is given here in the first stanza of the verse, in a half-way-through manner. And the character of Jataayu itself is evanished by a jump cut of the couplet, only to be filled by his brother Sampati in the later parts of Kishkindha Kanda. In between these two stanzas of one verse, where one brother says one stanza, the other by another, the episodes of Kishkindha come to take part. The second foot just contains the name of Lanka where Ravana dwells. But it is not said here for dRaamatic effect and for the flow of epic through its own course. Further, Jataayu is not dead but he released his lives. And he is safeguarding his lives so far, only to tell Raama. For this Skanda Puraana says that Sita blesses Jataayu to live until Raama comes to him, and listens form Jataayu. But she did not stipulate as to how much Raama has to listen or how much Jataayu has to report.

देवी माङ् प्राहः राजेन्द्र यावत् सम्भाषणम् मम।  
भवतः तावत् आसन् मे प्राणा इति आह जानकी ॥

Maheshvara Tiirtha. So, the bird called life flew away for bird Jataayu...

ब्रूहि ब्रूहि इति रामस्य ब्रुवाणस्य कृताञ्जलेः ।  
त्यक्त्वा शरीरम् गृध्रस्य जग्मुः प्राणा विहायसम् ॥ ३-६८-१७

कृताञ्जलेः	= one with palm-fold, of	ब्रूहि ब्रूहि इति	= tell, tell, thus, one who	गृध्रस्य	= eagle, lives
रामस्य	Raama [before = very eyes of Raama]	ब्रुवाणस्य	is still speaking	प्राणाः	
शरीरम्	= body, on leaving	विहायसम्	= to sky - into thin air	जग्मुः	= went away.
त्यक्त्वा					

But the lives of Jataayu departing from his body went into thin air before the very eyes of Raama who is still speaking to him with folded-palms, tell... tell more... [3-68-17]

स निक्षिप्य शिरो भूमौ प्रसार्य चरणौ तदा ।  
विक्षिप्य च शरीरम् स्वम् पपात धरणी तले ॥ ३-६८-१८

सः	= he [Jataayu]	तदा	= then	शिरः भूमौ	= head, on ground, placing [flopped down]
चरणौ प्रसार्य	= feet - legs, on sprawling	स्वम्	= his own, body, on	निक्षिप्य	
		शरीरम्	earth, surface	विक्षिप्य	= jerkily, writhing
पपात	= collapsed.	धरणी तले			

Jataayu flopped his head on earth, sprawled his feet on ground, and then his body collapsed onto the surface of earth writhing jerkily. [3-68-18]

तम् गृध्रम् प्रेक्ष्य ताम्र अक्षम् गत असुम् अचलोपमम् ।  
रामः सु बहुभिः दुह्रखैः दीनः सौमित्रिम् अब्रवीत् ॥ ३-६८-१९

सु बहुभिः	= with - very, many, sorrows [mishaps]	दीनः	= desolate one [worsened one]	रामः	= Raama
ताम्र अक्षम्	= reddened, eyed one [eyes bloodshot-Jataayu]	गत असुम्	= gone, lives	अचल	= mountain, similar
तम् गृध्रम्	= him, eagle, on seeing	सौमित्रिम्	= to Soumitri, [this way]	उपमम्	
प्रेक्ष्य		इदम्	said.		
		अब्रवीत्			

He who is worsened by very many mishaps that Raama, on seeing the mountainous eagle whose eyes are bloodshot and whose lives have gone, said this way to Soumitri... [3-68-19]

बहूनि रक्षसाम् वासे वर्षाणि वसता सुखम् ।  
अनेन दण्डकारण्ये विशीर्णम् इह पक्षिणा ॥ ३-६८-२०

रक्षसाम् वसे = for demons, a habitat	दण्डकारण्ये = in Dandaka forest	सुखम् बहूनि = happily [fearlessly,] वर्षाणि वसता many, for years to- gether, while living
अनेन पक्षिणा = by this, bird	मत् कृते = because of me]	विशीर्णम् = wilted [to death.]

This bird which for years together lived fearlessly in Dandaka forest, a habitat of demons, that bird wilted to death, because of me... [3-68-20]

अनेक वार्षिको यः तु चिर काल समुत्थितः ।  
सो अयम् अद्य हतः शेते कालो हि दुर्अतिक्रमः ॥ ३-६८-२१

अन् एक = not, one [many]	वार्षिकः = years [of age, though having, longevity]	यः = which - Jataayu
चिर काल = for a long, time, समुत्थितः strived actively	सः अयम् = such as he was, he is, अद्य now	हतः शेते = killed, prostrating
मत् कृते = because of me]	कालः हि = time, indeed	दुर् अति = impossible, to over, क्रमः step [infringe.]

He who has longevity over many years, who actively strived for a long for rectitude, he is now killed and prostrating before the Time, because of me... alas... it is indeed impossible to infringe the Time... [3-68-21]

पश्य लक्ष्मण गृध्रो अयम् उपकारी हतः च मे ।  
सीताम् अभ्यवपन्नो हि रावणेन बलीयसा ॥ ३-६८-२२

लक्ष्मण = oh, Lakshmana	सीताम् = to Sita	अभ्यवपन्नः = who went [dashed] to अभि अव rescue
मे उपकारी = to me, who rendered help	अयम् गृध्रः = this, eagle	पन्नः = because of me]
बलीयसा = brute-forced, by Ra- वावणेन हतः vana, is slain	पश्य = you see.	

Lakshmana, this eagle which has dashed to rescue Sita in order to render help to me is slain by that brute-forced Ravana, only because of me, you see... [3-68-22]

गृध्र राज्यम् परित्यज्य पितृ पैतामहम् महत् ।  
मम हेतोः अयम् प्राणान् मुमोच पतगेश्वरः ॥ ३-६८-२३

अयम् = this, birds, lord	पितृ = of father, forefathers	महत् गृध्र = great, eagle, empire
पतगेश्वरः	पैतामहम्	राज्यम्
परित्यज्य = on abandoning	मम हेतोः = for my, sake - on my account	प्राणान् = lives, released [aban- doned.]

On abandoning great empire of eagles belonging to his father and forefathers this lord of bird has now abandoned his lives too, only for my sake... [3-68-23]

सर्वत्र खलु दृश्यन्ते साधवो धर्म चारिणः ।  
शूराः शरण्याः सौमित्रे तिर्यक् योनि गतेषु अपि ॥ ३-६८-२४

सौमित्रे	= oh, Soumitri	शूराः	= valiant ones	शरण्याः	= shelterers
धर्म चारिणः	= probity, followers of	साधवः	= principled ones	सर्वत्र	= everywhere [universally]
तिर्यक् योनि गतेषु अपि	= in avian and bestial, uterine, having gone in, even in	दृश्यन्ते खलु	= are noticeable, really.		

Universally noticeable are the protective, prepotent, principled ones that are the followers of probity, oh, Soumitri, even though their births are avian or bestial... [3-68-24]

सीता हरणजं दुःखम् न मे सौम्य तथा गतम् ।  
यथा विनाशो गृध्रस्य मत् कृते च परंतप ॥ ३-६८-२५

परन्तप	= oh, enemy-inflamer	सौम्य	= oh, gentle one - Lakshmana	गृध्रस्य विनाशः	= in perish, of eagle - compared to the perish of eagle
मत् कृते	= by me, done [because of me]	च	= too [that too]	यथा	= as to how
मे	= to me	सीता हरण जम् दुःखम्	= Sita, by abduction, caused, anguish	तथा गतम्	= thus, obtained
or, तथा विधम्	= that, kind of - that much	न	= it is not.		

To me, oh, enemy-inflamer, oh, gentle Lakshmana, anguish caused by Sita abduction is not that much, when compared with the anguish caused by the perish of this eagle, that too, because of me... [3-68-25]

राजा दशरथः श्रीमान् यथा मम मया यशाः ।  
पूजनीयः च मान्यः च तथा अयम् पतगेश्वरः ॥ ३-६८-२६

महायशाः	= highly renowned [Dasharatha]	श्रीमान् राजा दशरथः	= celebrated, king, Dasharatha	मम	= to me
यथा तथा	= as to how - he is likewise	पूजनीयः अयम् पतगेश्वरः	= venerable this, birds, lord.	मान्यः च	= honourable, also

As to how the celebrated and highly renowned king Dasharatha is venerable and honourable for me, likewise this lord of birds is also a venerable and honourable one to me... [3-68-26]

सौमित्रे हर काष्ठानि निर्मथिष्यामि पावकम् ।  
गृध्र राजम् दिधक्षामि मत् कृते निधनम् गतम् ॥ ३-६८-२७

सौमित्रे	= oh, Soumitri, fire-	पावकम्	= fire, churn out [pro-	मत् कृते	= me, because of
काष्ठानि हर	wood, get	निर्मथिष्यामि	duce by friction]		
निधनम्	= expiry, went into [ex-	गृध्र राजम्	= eagle, lord, I wish to		
गतम्	pired]	दिधक्षामि	incinerate - cremate.		

Oh, Soumitri, get the firewood and I will produce fire by friction of two sticks, as I wish to cremate this lord of birds who expired because of me... [3-68-27]

The fire produced in ritual acts is called अरणि where a small concavity is made on one stick, and a pointed end to the other, and this pointed end is rubbed in churning mode in the concavity of the other stick, and then both the dry wood-sticks give out a small fire, which then is taken on cotton, to lit a huge pyre.

नाथम् पतग लोकस्य चिताम् आरोपयामि अहम् ।  
इमम् धक्ष्यामि सौमित्रे हतम् रौद्रेण रक्षसा ॥ ३-६८-२८

सौमित्रे	= oh, Soumitri	अहम्	= I	रौद्रेण रक्षसा	= by feral, demon, killed
इमम्	= this one	पतग	= birds, of realm, lord of	हतम्	
		लोकस्य		चिताम्	= onto pyre, mounting, I
		नाथम्		आरोपयामि	will incinerate.
				धक्ष्यामि	

Oh, Soumitri, I will mount this lord of realm of birds onto the pyre and cremate him who is killed by a feral demon... Thus saying to Lakshmana, Raama said this to dead eagle Jataayu. [3-68-28]

या गतिः यज्ञ शीलानाम् आहित अग्नेः च या गतिः ।  
अ पर आवर्तिनाम् या च या च भूमि प्रदायिनाम् ॥ ३-६८-२९  
मया त्वम् समनुज्ञातो गच्छ लोकान् अनुत्तमान् ।  
गृध्र राज महा सत्त्व संस्कृतः च मया व्रज ॥ ३-६८-३०

महा सत्त्व	= oh, great, mighty, ea-	मया	= by me	सम्	= aptly, consented to
गृध्र रज	gle, king	यज्ञ	= for Vedic-rituals, vir-	अनुज्ञातः	
त्वम्	= you	शीलानाम्	tuousos [where virtu-	या गतिः	= which, worlds, [des-
			oso is a person with		tined]
			a special knowledge of		
			or taste for works of		
			art or virtue, and where		
			virtu is the usu. moral		
			worth inherent in a		
			person or thing]		

अ पर = not, return, comers [to आवर्तिनाम् sanyasi-s, loners, anchorites in forests, or, those that do not retreat in combats]	या च = which, is also - the course / worlds	भूमि = to land, donors, प्रदायिनाम् which, also - is the या च course / worlds
आहित अग्नेः = to those who practices amid five Ritual-fires	या गतिः = which, is also - the course / worlds that course / to those worlds	गच्छ = you go
मया = by me, ritually cremated सन्स्कृतः	अन् = to un, excelled, उत्तमान् worlds, you go. लोकान् ब्रज	

Oh, greatly mighty king of eagles, by me cremated ritually and by me aptly consented to, you depart to the unexcelled heavenly worlds... you depart to those worlds that are destined for the virtuosos of Vedic-rituals, and to those worlds that are destined for the practisers of asceticism amid Five-Ritual-fires, and to those that are destined for un-retreating combatants, and to those worlds that destined for the donors of lands... So said Raama to the departed Jataayu. [3-68-29, 30]

When a Vedic-ritual is performed the resultant factor is undoubtedly पुण्य merit for those, यज्ञाः शीलम् सद्वृत्तम् येषाम् ते and the worlds या गतिः गम्यत इति गतिः - लोकः . And this is different to that of practising asceticism amid Five-Fires. अहित अग्ने अहिताः परिस्थापिताः अग्नयः यः पञ्चाग्नयोः यस्य सः ॥ । But animals or birds have no faculty to perform those rituals and they have their own course of lifecycle after their demise. Then where is the question of a bird going to heaven, which heaven is scheduled to some specialists... is the objection. But Jataayu acquired all those merits when he combated without any retreat अ परा वर्तिनाम् and he is getting a short cut without undergoing too many other kinds of births, and he is given मुक्ति emancipation from lifecycles, for his action on behalf of a godlike Raama is justifiable and befitting to get a final release, by word of Raama by me cremated ritually and by me aptly consented to... where He alone can transcend the manmade rules.

Then the cremation, that too ritualistic one, is unavailable for birds and animals, how then can Raama perform funerals for birds, or get them performed for monkeys, as in the case of Vali... For this it is said, that why Raama had to cremate Jataayu and further said by me cremated ritually and by me aptly consented to... as sort of special sanction of मुक्ति , because the animality has no authority in scriptures or its rites. Taking some action, endeavouring to protect धर्म or obstructing अ धर्म , itself is superior to mere reverencing a god, or performing a daily rot of यज्ञ याग-स् , etc., which in itself is a subjective performance. Here Jataayu did not attack Ravana keeping Raama or Sita in view, but attacked Ravana only to play his part in stalling अ धर्म , which is not that

easy, like purchasing some temple tickets to perform some ritual, for and on behalf of ticket holders and their families.

For this it is said in सिम्ह पुराण says that

मत् कृते निधन् यस्मात् त्वया प्राप्ता तम् द्विजोत्तम।  
तस्मात् मम प्रसादेन विष्णु लोकम् अवाप्यसि ॥

because of me you attained your demise, thereby you get the realms of Vishnu... where because of me is to be taken not as an individual godhood, but as धर्म , because of dharma... itself. Hence the special sanctions to Jataayu, where such sanctions are absent in the case of Vali, as he followed the course of अधर्म and there are many scripts that say Raama gave this emancipation to Jataayu, in chorus उवाच गच्छ भद्रम् ते मम विष्णो परमम् पदम् - आध्यात्म रामायन - राघवस्य प्रसादेन स गृध्रः परमम् पदम् - पद्म पुराण - सुग्रिवो हनुमान् ऋक्षो गजो गिन्ध्र वणिक् पथ - तिलक - तेषु भगवद् अङ्गेषु अनुरागिणः कोसल नगर जनपदाः ते अपि तन् मनसाः सत्सालोक्यताम् आपुः ॥ विष्णु पुराण

Has this Raama got no other work than weeping for his beloved ones and patiently performing obsequies to all lowborn, lowly subjects like dead monkey, birds, or even each individual demonic soldiers... they are all shuudra-s is haunted feeling to some. For this it is said

न शूद्रा भगवत् भक्ता विप्रा भागवता स्मृता।  
ते शूद्रा ये हि अ भक्ता जनार्दने ॥

one who is devotee of Vishnu cannot be called a शूद्र ॥ । he is to be called विप्र भागवता ॥ but a non-devotee, may he be in any caste, he is a shuudra... And शूद्र is उप लक्षण to birds or animals, thereby even animals and birds are on an even footing, if it comes to paying deference to god, and god alone is capable to decree emancipation to every or any being. Again it is said that Raama is god, but yet he weeps... is it not self-contradictory... Not so, when a neighbour weeps for the hardships of his neighbour, won't the neighbourly god weep... that too on incarnating as a human... व्यसनेषु मनुष्याणाम् भृशम् भवति दुःखितः when humans are in difficulties, He wails much... but waits much also, till those humans can correct or come over their problems on their own, keeping a little faith on Him... Here also, the sobbing of Raama is comparatively nothing when compared to the sobbing for Sita, because the action of Jataayu is not that sob-ful, in encountering अधर्म ॥ । thus Valmiki is aware of good sobbing and bad sobbing in this sob-stuff, called Raamayana.

And for this Dharmaakuutam says: अनेन महद् अनुज्ञया उत्तमा गतिः भवति इत् सूचितम्। तथा च अधर्वणी श्रुतिः - यम् यम् लोकम् मनसा सङ्घिभाति विशुद्ध सत्त्वः कामयते याश्च कामान्। तम् तम् लोकम् जयते ताम् च कामान् तस्मात् आत्मज्ञम् हि अर्चयेत् भूति कामः - भाष्यम् - उक्त लक्षणम् सर्वात्मनम् आत्मत्वेन प्रतिपन्नः । तस्य सर्व आत्मत्वात् एव सर्वा अवाप्ति लक्षणम् फलम् आह - - - आत्मज्ञम् आत्मज्ञतेन विशुद्ध अन्तःकरणम् हि अर्चेत् पूजयेत् - अतः पूजार्ह एव असौ।



एवम् उक्त्वा चिताम् दीप्ताम् आरोप्य पतगेश्वरम् ।  
ददाह रामो धर्मात्मा स्व बन्धुम् इव दुःखितः ॥ ३-६८-३१

धर्मात्मा रामः	= ethical-souled, Raama	एवम् उक्त्वा	= that way, on saying	पतगेश्वरम्	= bird, lord, onto pyre,
				चिताम्	on mounting
दुःखितः	= sorrowfully	स्व बन्धुम्	= his own, relative, as	आरोप्य	
		इव	with	दीप्ताम्	= in flaring fire
ददाह	= incinerated.				

On saying that way, that ethical-souled Raama mounted that lord of birds onto the pyre and he sorrowfully incinerated that eagle in a flaring fire of pyre, as he would do in respect of his own deceased relative. [3-68-31]

रामो अथ सह सौमित्रिः वनम् यात्वा स वीर्यवान् ।  
स्थूलान् हत्वा महा रोहीन् अनु तस्तार तम् द्विजम् ॥ ३-६८-३२

अथ	= then	वीर्यवान्	= resolute one, Raama	सह सौमित्रिः	= with, Soumitri
वनम् यात्वा	= to forest, on going	रामः			
		स्थूलान् महा	= robust-bodied, big,	तम् द्विजम्	= for him, the bird
		रोहीन् हत्वा	Rohi [or, Kesari animals,] on killing - hunted		
सः	= he	अनुतस्तार	= spread sacred grass - to place offerings.		

Then that resolute Raama on going into forest along with Soumitri hunted a robust-bodied, big Rohi animal, or, Kesari animal, and then he spread sacred grass on ground to place that offering to the deceased soul of that bird. [3-68-32]

रोहि मांसानि च उद्धृत्य पेशी कृत्वा महायशाः ।  
शकुनाय ददौ रामो रम्ये हरित शाद्वले ॥ ३-६८-३३

महायशाः	= highly renowned one - for his observance of religious ceremonies	रामः	= Raama	रोहि	= Rohi animal, meat
उद्धृत्य	= pulling out			मांसानि	
शकुनाय ददौ	= for the bird [Jataayu,] gave [as offering.]	पेशी कृत्वा	= to gobbets, on lump- ing it	रम्ये हरित	= on pleasant, greenish,
				शाद्वले	on pastures

On drawing up the flesh of that Rohi animal and lumping it to gobbets, that highly observant Raama placed those gobbets on pleasant greenish pasturelands as obsequial offerings in respect of that bird Jataayu. [3-68-33]

यत् तत् प्रेतस्य मर्त्यस्य कथयन्ति द्विजातयः ।  
तत् स्वर्गं गमनम् पितृयम् क्षिप्रम् रामो जजाप ह ॥ ३-६८-३४

तत् यत्	= that, which	द्विजातयः	= Brahmins	प्रेतस्य	= departed, mortal
स्वर्गं	= to heaven, going [lead-	कथयन्ति	= [Brahmins] say	मर्त्यस्य	[soul]
गमनम्	ing to]			तत्	= that [chanting of,] in
क्षिप्रम् रामः	= immediately, Raama,			पितृयम्	ritual for paternal, manes
जजाप ह	chanted, indeed.				

Raama immediately chanted Vedic hymns that are employed in such funerals of one own paternal people, as Brahmins say that those hymns are employable in such rites as they lead the soul of the departed to heaven. [3-68-34]

Raama chants two Vedic passages याम्य सूक्तं नारायण सूक्त - आपस्तम्ब सुत्र-सू as they are usually recited by Brahmins in such funeral rites. Here it is imperfectly conducted, because it is for an ineligible bird, that too by an unrelated highborn Kshatriya Raama, reciting unconcerned Vedic hymns... is the objection. Jataayu is beyond any caste or creed by way his devotion to duty and by his self-sacrifice while on duty. Hence, he is beyond eligibility or opposite of it. Funerals are to be conducted by one own sons or nearest relatives. If none of the relatives of the dead is present to cremate, they are to be undertaken by the king of that kingdom. When Raama blessed the soul of Jataayu to go to highest realms, which are far beyond the Veda-s of mortals, it is a sacrosanct act to chant those hymns... on human level hence, Raama action is clearly pro-Vedic. And in Vaishnavite tenets everything culminates into one - Vishnu. the adherents of Vishnu, may it be an animal, like Gajendra, the elephant, or humans, like Shabari et al., or a bird, like Jataayu, by Him, by Vishnu alone, they are led to the Ultimate course of the realm of Vishnu...

ततो गोदावरीम् गत्वा नदीम् नर वर आत्मजौ ।  
उदकम् चक्रतुः तस्मै गृध्र राजाय तौ उभौ ॥ ३-६८-३५

ततः	= then	उभौ तौ	= both, of them	नर वर	= among men, notable one, sons of -
गोदावरीम्	= to Godavari, to river,	तस्मै गृध्र	= for him, to eagle, for	आत्मजौ	Dasharatha sons
नदीम् गत्वा	on going	राजाय	king	उदकम्	= water [oblations] they
				चक्रतुः	did [offered.]

Then both the sons of that notable man, namely Dasharatha, on going to River Godavari they have obliterated waters for that king of eagles, Jataayu. [3-68-35]

शास्त्र दृष्टेन विधिना जले गृधाय राघवौ ।  
स्नात्वा तौ गृध्र राजाय उदकम् चक्रुः तदा ॥ ३-६८-३६

तदा	= then	तौ	= both of them	राघवौ	= both Raghava-s
शास्त्र दृष्टेन विधिना	= from scriptures, view-point, by custom	गृधाय	= for eagle	जले स्नात्वा	= in waters, bathed - funeral baths, cleansing ceremony
गृध्र राजाय उदकम् चक्रुः	= for eagle, king, waters, made [offered.]				

Both of the Raghava-s took funeral baths in the waters of River Godavari and then made water oblations to the king of eagles. [3-68-36]

स गृध्र राजः कृतवान् यशस्करम्सु दुष्करम् कर्म रणे निपातितः ।  
महर्षि कल्पेन च संस्कृतः तदा जगाम पुण्याम् गतिम् आत्मनः शुभाम् ॥ ३-६८-३७

रणे	= in combat [with Ravana]	सु दुष्करम्	= highly, not, possible	यशस्करम्	= credit, worthy
कर्म कृतवान् तदा	= deed, having performed then	निपातितः	= one who felled down	सः गृध्र रजह्	= he, that eagle, king
पुण्याम् शुभाम्	= merited, auspicious	महर्षि कल्पेन च	= by sublime-sage, one who is equal to [by such Raama]	संस्कृतः	= consecrated
		आत्मनः	= of his own	गतिम् जगाम	= to [heavenly] realms, went away.

That king of eagle Jataayu, who has performed a creditworthy deed of stalling and combating Ravana, but who is felled by that Ravana, went away to the merited and auspicious heavenly realms of his own, as and when consecrated by sublime sage like Raama. [3-68-37]

कृतोदकौ तौ अपि पक्षि सत्तमेस्थिराम् च बुद्धिम् प्रणिधाय जग्मुतुः ।  
प्रवेश्य सीता अधिगमने ततो मनोवनम् सुरेन्द्रौ इव विष्णु वासवौ ॥ ३-६८-३८

तौ अपि	= those two, even	इत उदकौ	= having performed, water oblations	पक्षि सत्तमे	= regarding bird, best one
स्थिराम् बुद्धिम् प्रणिधाय	= firmed up [assertively,] thought, on keeping [giving thought to Jataayu information]	ततः	= then	सीता अधिगमने	= Sita, to get at [in searching for]
मनः प्रवेश्य	= mind, entering [mind-set to]	सुर इन्द्रौ	= gods, chiefs	विष्णु वासवौ इव	= Vishnu, Indra, like
दक्षिणाम् वनम् जग्मुतुः	= to [southern] woods, went.				

Even those two, Raama and Lakshmana, on performing water oblations in respect of that best bird Jataayu, and on assertively giving thought to the information given by Jataayu, they like the chiefs of gods, namely Vishnu and Indra, went to southerly woods when their mind is set to search for Sita. [3-68-38]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे अष्ट षष्ठितमः सर्गः ॥

Thus completes 68<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 69 Sarga 69 - एकोनसप्ततितमः सर्ग

## Kabandha Captures Rama, Lakshmana

Introduction -

Kabandha captures Raama and Lakshmana while they are searching forests for Sita. In the meantime, a demoness named Ayomukhi wanted to romance with Lakshmana, but Lakshmana cuts her ear and nose and chases away. The episode of Kabandha has a turning point in the epic.

कृत्वा एवम् उदकम् तस्मै प्रस्थितौ राघवौ तदा ।  
अवेक्षन्तौ वने सीताम् जग्मतुः पश्चिमाम् दिशम् ॥ ३-६९-१

एवम्	= in this way	राघवौ	= Raghava-s	तस्मै	= to him - to Jataayu,
				उदकम्	water [oblations,] on
				कृत्वा	making [on offering]
प्रस्थितौ	= [again] started	तदा	= then	पश्चिमाम्	= westerly, direction
				दिशम्	[south-westward]
वने	= in forest	सीताम्	= for Sita, looking for	जग्मतुः	= proceeded.
		अवेक्षन्तौ			

In this way, Raghava-s on offering water oblations to Jataayu went southwestward in the forest and proceeded looking around for Sita. [3-69-1]

They firstly have to go westward in order to go south as said by Jataayu, and as continued in next verse onwards.

ताम् दिशम् दक्षिणाम् गत्वा शर चाप असि धारिणौ ।  
अविप्रहतम् ऐक्ष्वाकौ पन्थानम् प्रतिपेदतुः ॥ ३-६९-२

शर चाप	= arrows, bows, swords,	ऐक्ष्वाकौ	= two Ikshvaku-s	ताम् दिशम्	= in that, direction,
असि धारिणौ	handling [wielding ones]			दक्षिणाम्	southern
गत्वा	= on going	अ वि प्र	= not, verily, regularly,	पन्थानम्	= a pathway
		हतम्	beaten [off the beaten track]		
प्रतिपेदतुः	= came about.				

On going in southwest direction, both the Ikshvaku-s wielding bows, arrows, and swords, have come about a pathway which is an off the beaten track. [3-69-2]

गुल्मैः वृक्षैः च बहुभिः लताभिः च प्रवेष्टितम् ।  
आवृतम् सर्वतो दुर्गम् गहनम् घोर दर्शनम् ॥ ३-६९-३

बहुभिः	= with numerous	गुल्मैः वृक्षैः	= with hedgerows, trees, also [that pathway]	लताभिः च	= with climber plants
प्र वेष्टितम्	= thickly wrapped	सर्वतः	= all over, penned in	दुर् गम्	= impossible, to tread [blocked]
गहनम्	= jammed	आवृतम्			
		घोर दर्शनम्	= horrid, in appearance - such a pathways they have seen.		

That pathway is thickly wrapped in and penned up with numerous trees, climber plants, and hedgerows from all over, thus that is jammed, blocked and horrid in its appearance. [3-69-3]

व्यतिक्रम्य तु वेगेन गृहीत्वा दक्षिणाम् दिशम् ।  
सु भीमम् तन् महाअरण्यम् व्यतियातौ महाबलौ ॥ ३-६९-४

महाबलौ	= spryly energetic two-some [bothers]	गृहीत्वा	= on taking up, south-ern, direction	सु भीमम्	= highly horrendous,
वेगेन	= speedily	दक्षिणाम्		तत् महा	that, thick, forest
		दिशम्		अरण्यम्	
		व्यतिक्रम्य वि	= verily, over, crossed]	=	crossed
		अति क्रम्	tu		over,
					but
व्यतियातौ वि	= really, ahead, moved]	=	crossed		
अति यातौ			over.		

On taking up the southern direction, and on crossing over that highly horrendous and thick of the forest, both those spryly energetic brothers moved ahead, speedily. [3-69-4]

ततः परम् जनस्थानात् त्रि क्रोशम् गम्य राघवौ ।  
क्रौंच अरण्यम् विविशतुः गहनम् तौ महौजसौ ॥ ३-६९-५

ततः परम्	= there, after	महा ओजसौ	= highly, vigorous,	जनस्थानात्	= from Janasthaana
त्रि क्रोशम्	= three, krosa-s	तौ राघवौ	those two, Raghava-s	गहनम्	= impassable, Kraunca,
		गम्य	= on going	क्रौंच	forest, entered.
				अरण्यम्	
				विविशतुः	

Thereafter, both the highly vigorous Raghava-s have entered the impassable Kraunca forest, on going three krosa-s from Janasthaana. [3-69-5]

The Ancient Indian measures for distance, as per Kautilya's Artha Shaastra, a republication of Penguin are:

1 अङ्गुल	= 3/4 of present day inch
4 अङ्गुल	= धनुर्ग्रह [bow grip] = 3 in
8 अङ्गुल	= 1 धनुर्मुष्टि [fist with thumb raised] = 6 in

12 अन्गुल	= 1 वितस्त [span-distance of stretched out palm between the tips of a person's thumb and little finger] = 9 in
4 वितस्त	= 1 अरलि हस्त [cubit] = 18 in
4 अरलि	= 1 दण्ड धनुस् [bow] = 6 ft
10 दण्ड	= 1 रज्जु = 60 ft
2 रज्जु	= 1 परिदेश = 120 ft
2000 धनुस्	= 1 क्रोस गोरुट = 4000 yards or 2 1/4 miles, nearly 3.66 km
4 क्रोस	= 1 योजन = 9 miles, nearly 15 km

and this being so, the British revenue measured a योजन as a 5 mile distance and Chambers and Oxfords has this 5 mile figure in their dictionaries, while traditionally a yojana is said as a distance of 10 miles.

नाना मेघ घन प्रख्यम् प्रहृष्टम् इव सर्वतः ।  
 नाना वर्णैः शुभैः पुष्पैः मृग पक्षि गणैः युतम् ॥ ३-६९-६  
 दिदृक्षमाणौ वैदेहीम् तत् वनम् तौ विचिक्वतुः ।  
 तत्र तत्र अवतिष्ठन्तौ सीता हरण दुःखितौ ॥ ३-६९-७

सीता हरण	= by Sita, stealing, dis-	तौ	= those two [brothers]	वैदेहीम्	= for Vaidehi
दुःखितौ	quieted ones				
दिदृक्षमाणौ	= agog to find	तत्र तत्र	= there, there	अव तिष्ठन्तौ	= back, standing [temporizing]
नाना मेघ घन	= many, black-cloud,	सर्वतः	= everywhere	प्र हृष्टम् इव	= highly, rejoiced, as though - forest, it is happy for being a secluded forest
प्रख्यम्	congeries, known to be [evocative of]	पुष्पैः	= with flowers	पक्षि गणैः	= with birds, flights of
नाना वर्णैः	= numerous, colourful,	युतम्	= having [inclusive of]	तत् वनम्	= that, forest
शुभैः	auspicious ones				
मृग	= animals				
वि चिक्वतुः	= intently, explored.				

Those two brothers who are disquieted by the abduction of Sita are now agog to find her, and they intently explored that forest temporising there and there. That forest is evocative of a congeries of many a black-cloud, and it embodies numerous flowers on many a flowered tree, numerous flights of birds flitting over them, and numerous animals sprawling under them, and with them that forest is as though highly rejoiced everywhere. [3-69-6, 7]

ततः पूर्वेण तौ गत्वा त्रि क्रोसम् भ्रातरु तदा ।  
 क्रौंचारण्यम् अतिक्रम्य मातंग आश्रम अंतरा ॥ ३-६९-८  
 दृष्टा तु तद् वनम् घोरम् बहु भीम मृग द्विजम् ।  
 नाना वृक्ष समाकीर्णम् सर्वम् गहन पादपम् ॥ ३-६९-९  
 ददृशाः ते गिरौ तत्र दरीम् डशरथ आत्मजौ ।  
 पाताल सम गम्भीराम् तमसा नित्य संवृताम् ॥ ३-६९-१०

तदा	= then	भ्रातरु	= both brothers	तौ	= those two
दशरथ	= Dasharatha sons	ततः	= therefrom	पूर्वेण	= eastward
आत्मजौ					
त्रि क्रोसम्	= three, kros-s [route]	गत्वा	= on going	क्रौंच	= Kraunca, forest, on
				अरण्यम्	passing over
				अतिक्रम्य	
				बहु	= numerous
मातङ्ग	= Matanga, hermitage,	घोरम्	= horrendous		
आश्रम	in between				
अन्तरा					
भीम मृग	= gigantic, predators,	नाना	= with various, trees,	गहन	= impassable, by its
द्विजम्	vulturine birds	वृक्ष सम	overspread	पादपम्	[thicketed] trees
	[sprawling]	आकीर्णम्			
सर्वम्	= everywhere	तत् वनम्	= that, forest	दृष्टा	= on seeing [on scrutin-
					ising]
तत्र	= there	गिरौ	= in a mountain	पाताल सम	= infernal region, equal
					to
गम्भीराम्	= abyssal	तमसा नित्य	= by gloom, ever, en-	दरीम्	= at a cave
		संवृताम्	shrouded		
ददृशाः ते	= saw, they.				

Then, both the brothers on passing over that Kraunca forest and on going from there eastwardly on a three-kros-sa route, those sons of Dasharatha have seen a horrendous forest in between Kraunca forest and Matanga hermitage, which is overspread with various thicketed and impassable trees, and over-sprawled by numerous gigantic predators and vulturine birds, and on scrutinising such a forest everywhere, there they saw a cave in a mountain, which is abyssal, equal to infernal region, and ever enshrouded by gloom. [3-69-8. 9, 10]

आसाद्य च नरव्याघ्रौ दर्याः तस्या अविदूरतः ।  
 ददर्श तु महारूपाम् रक्षसीम् विकृत आननाम् ॥ ३-६९-११

नरव्याघ्रौ	= manly-tigers	आसाद्य	= on getting at	तस्याः दर्याः	= of that, cave
अ वि दूरतः	= not, very, far from it	महा रूपाम्	= with massive, in shape	वि कृत	= anti, made, faced [mis-
	[nearby]			आननाम्	shapen faced]
रक्षसीम्	= at a demoness	ददर्श	= they have seen.		

On getting at that cave those manly-tigers have seen a demoness nearby that cave, who is massive in shape and misshapen in her face. [3-69-11]



भयदाम् अल्प सत्त्वानाम् भीभत्साम् रौद्र दर्शनाम् ।  
 लंबोदरीम् तीक्ष्ण दंष्ट्राम् करालीम् परुष त्वचम् ॥ ३-६९-१२  
 भक्षयन्तीम् मृगान् भीमान् विकटाम् मुक्त मूर्धजाम् ।  
 अवैक्षताम् तु तौ तत्र भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-१३

ततः	= then	भ्रातरौ तौ	= brothers, those,	अल्प	= to less, courageous
		राम लक्ष्मणौ	Raama, Lakshmana	सत्त्वानाम्	ones [dunderheaded
				भय दाम्	dullards,] horror,
					giver [inducer]
भीभत्साम्	= traumatic [in her acts]	रौद्र दर्शनाम्	= truculent, in appear- ance	लम्ब	= long, stomach
तीक्ष्ण	= pierce, fanged	करालीम्	= huge [overblown, i.e., of a woman beauty etc., past its prime, an oldie]	उदरीम्	[paunchy, pot-bellied]
दंष्ट्राम्				परुष त्वचम्	= thick, skinned [pachy- dermatous]
भीमान्	= massive, beasts, she	वि कटाम्	= disfigured, waisted	मुक्त मूर्ध	= release, head, born
मृगान्	who is going on eating		[lumpy-bumpy in body shape]	जम्	[head hair shaggy]
भक्षयन्तीम्		अवैक्षताम्	= they have seen.		such a demoness
तत्र	= there				

Both the brothers, Raama and Lakshmana, have seen a demoness there, who is an inducer of horror to the dunderheaded dullards, traumatic in her acts and truculent in her appearance, pot-bellied, pierce-fanged, overblown, pachydermatous, head hair shaggy, body shape lumpy-bumpy, and she is going on eating massive beasts. [3-69-12, 13]

सा समासाद्य तौ वीरौ व्रजन्तम् भ्रातुः अग्रतः ।  
 एहि रंस्यावहे इति उक्त्वा समालंबत लक्ष्मणम् ॥ ३-६९-१४

सा	= she	वीरौ तौ	= valorous duo, them	समासाद्य	= on coming nigh of
एहि	= come, let us romance	इति उक्त्वा	= thus, on saying	भ्रातुः अग्रतः	= [elder] brother, ahead
रंस्यावहे				व्रजन्तम्	of, who is going
लक्ष्मणम्	= onto Lakshmana	सम्	= well, clung - to him.		
		आलम्बत			

Drawing nigh of those valorous brothers who are journeying on their way, that demoness actually clung onto Lakshmana who is going ahead of his elder brother, saying, come... let romance... [3-69-14]

उवाच च एनम् वचनम् सौमित्रिम् उपगुह्य सा ।  
 अहम् तु अयोमुखी नाम लाभः ते त्वम् असि प्रियः ॥ ३-६९-१५  
 नाथ पर्वत दुर्गेषु नदीनाम् पुलिनेषु च ।  
 आयुः चिरम् इदम् वीर त्वम् मया सह रंस्यसे ॥ ३-६९-१६

सा	= she	सौमित्रिम्	= Soumitri is	उप गुह्य	= nearly, concealed [on completely closeting him in her embrace]
एनम्	= to him	वचनम्	= sentence, told, also	अहम् तु	= I am, on my part, Ay-
		उवाच च		अयोमुखी	omukhi, named one
				नाम	
ते लाभः	= by you, I am gained [won]	त्वम् प्रियः	= you [alone,] [my]	वीर	= oh, hero
नाथ	= oh, [my] husband	असि	lover, you are		
		त्वम् मय	= you, me, along with	इदम् आयुः	= this, life, long [till the
पर्वत दुर्गेषु	= on mountain, tops	सह		चिरम्	end of this life]
		नदीनाम्	= in rivers	पुलिनेषु च	= in sandy isles / banks, also
रम्यसे	= you romance.				

Closeting Soumitri in her embrace she told him this sentence, I am Ayomukhi, by my name... you won me by your heroic personality, by that way, none can win me over... thus, you alone are my lover... oh, hero, oh, my husband... you will romance with me on mountaintops, in rivers, and on sandy isles, till the end of this life... So is the love prattle of that demoness Ayomukhi. [3-69-15, 16]

एवम् उक्तः तु कुपितः खडगम् उद्धृत्य लक्ष्मणः ।  
कर्ण नास स्तनम् तस्या निचकर्ता अरिसूदनः ॥ ३-६९-१७

एवम् उक्तः	= that way, when he is	अरिसूदनः	= enemy-suppressor	लक्ष्मणः	= Lakshmana
तु	said to				
कुपितः	= he became furious	खडगम् उद्	= sword, on upraising	तस्याः	= her
		धृत्य			
कर्ण नास	= one ear, nose, one	निचकर्ता	= sheared off.		
स्तनम्	breast				

When said that way that enemy-suppressor Lakshmana became furious, and upraising his sword he sheared off her nose, one ear, and one of her breasts. [3-69-17]

कर्ण नासे निकृत्ते तु विस्वरम् विननाद सा ।  
यथा आगतम् प्रदुद्राव राक्षसी घोर दर्शना ॥ ३-६९-१८

घोर दर्शना	= hideous, in mien, she,	कर्ण नासे	= ear, nose, when cut off	वि स्वरम्	= with high, voice
सा राक्षसी	that demoness	निकृत्ते			
वि ननाद	= highly, yelled	यथा	= as is, arrival [rushed	प्र दुद्राव	= verily, ran back
		आगतम्	at]		[rushed off.]

When her nose and ear are cut off that demoness of hideous mien yelled highly in a high voice, and she rushed off as she had rushed in at Lakshmana. [3-69-18]

तस्याम् गतायाम् गहनम् व्रजन्तौ वनम् ओजसा ।  
आसेदतुः अरि मित्र द्वौ भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-१९

तस्याम्	= of her, when she fled	व्रजन्तौ	= who are travelling,	अरि मित्र द्वौ	= enemy, friends, elimi- nators of
गतायाम्		भ्रातरौ	brothers	गहनम्	= dense [area of that,]
राम लक्ष्मणौ	= Raama, Lakshmana	ओजसा	= by spiritedness	वनम्	forest, arrived in - en- tered into.

When she fled those two brothers who are the eliminators of the friends of their enemies, have travelled further into the forest and entered a dense area of that forest, with their spiritedness as their guiding force.  
[3-69-19]

लक्ष्मणः तु महातेजाः सत्त्ववान् शीलवान् शुचिः ।  
अब्रवीत् प्राञ्जलिः वाक्यम् भ्रातरम् दीप्त तेजसम् ॥ ३-६९-२०

महा तेजाः	= highly-fulgent one	सत्त्ववान्	= one with prepared- ness, properness,	लक्ष्मणः तु	= Lakshmana, on his part
प्राञ्जलिः	= with palm-fold [pray- fully]	शीलवान्	pureness such	भ्रातरम्	= to brother Raama
वाक्यम्	= sentence, said.	शुचिः			
अब्रवीत्		दीप्त तेजसम्	= [one with am- ra- diantly fulgorous [anima]		

Though Lakshmana is the one with preparedness, properness, and pureness and thus a highly fulgent one by his persona, he prayfully said this sentence to his brother Raama whose anima is radiantly fulgorous.  
[3-69-20]

स्पन्दन्ते मे दृढम् बाहुः उद्विग्नम् इव मे मनः ।  
प्रायशः च अपि अनिष्टानि निमित्तानि उपलक्ष्ये ॥ ३-६९-२१

मे बाहुः	= my, [left] arm,	मे मनः	= my, heart, distraught,	प्रायशः च	= manifoldly, also, even
दृढम्	strongly, shudder-	उद्विग्नम् इव	as though	अपि	
स्पन्दन्ते	ing	उपलक्ष्ये	= bidding fair.		
अन् इष्टानि	= un, desirable, forebod-				
निमित्तानि	ings				

My left arm is strongly shuddering and my heart is as though distraught... and even undesirable forebod-  
ings are also bidding fair... [3-69-21]

तस्मात् सज्जी भव आर्य त्वम् कुरुष्व वचनम् हितम् ।  
मम एव हि निमित्तानि सद्यः शंसन्ति संभ्रमम् ॥ ३-६९-२२

आर्य	= oh, exalted brother	तस्मात्	= thereby	त्वम् सज्जी	= you, at ready, you be
हितम्	= expedient ones, my	निमित्तानि	= forebodings	भाव	
वचनम्	words, you make			सद्यः	= immediately ensuing
कुरुष्व	happen - mind my				
	words				
सम्भ्रमम्	= [some] hazard	मम शम्सन्ति	= to me, portending, as		
		इव हि	if, indeed.		

Oh, exalted brother, thereby you be at the ready by paying attention to my expedient words... these forebodings are indeed portending to me as if some hazard is immediately ensuing... [3-69-22]

एष वंजुलको नाम पक्षी परम दारुणः ।  
आवयोः विजयम् युद्धे शंसन् इव विनर्दति ॥ ३-६९-२३

परम दारुणः	= eerily, dreadful one	वंजुलकः	= Vanjulaka, known as	एष पक्षी	= this, bird
युद्धे	= in [any given] conflict	नाम		विजयम्	= triumph
शम्सन् इव	= presaging, as though	आवयोः	= to us		
		वि नर्दति	= loudly, ululating.		

This eerily dreadful bird known to be Vanjulaka is loudly ululating as though presaging our triumph in any given conflict that may ensue... So said Lakshmana to Raama. [3-69-23]

तयोः अन्वेषतोः एवम् सर्वम् तत् वनम् ओजसा ।  
संजज्ञे विपुलः शब्दः प्रभञ्जन् इव तत् वनम् ॥ ३-६९-२४

तयोः	= by them	एवम्	= that way	सर्वम् तत्	= in entirety, that, forest
ओजसा	= steadfastly	अन्वेषतोः	= when they are searching [for Sita]	वनम्	
प्र भञ्जन्	= to completely, shatter	विपुलः शब्दः	= broad [boisterous,]	तत् वनम्	= that, forest
इव	down, as though		brouhaha	सम् जज्ञे	= they clearly, noticed.

When those two brothers are searching entire forest for Sita in that way, they heard a boisterous brouhaha emanated as though to completely shatter down that forest. [3-69-24]

संवेष्टितम् इव अत्यर्थम् गहनम् मातरिश्वना ।  
वनस्य तस्य शब्दो अभूत् दिवम् आपूरयन् इव ॥ ३-६९-२५

गहनम्	= forest [sky]	अति अर्थम्	= too, much [unbearable]	मातरिश्वना	= by wind [storm]
गगनम्		तस्य वनस्य	= that, forest, sound [cacophony]	वनम् दिवम्	= forest [sky]
संवेष्टितम्	= muffle up, as though	शब्दः			
इव					

अति अर्थम् = unbearably	आपूरयन् = filling up, as though, इव अभूत् became [appeared to be.]
-------------------------	---

As though an unbearable windstorm muffles up the forest, that forest cacophony appeared to be unbearably filling up that forest.

Or

As though an unbearable windstorm muffles up the sky, that forest cacophony appeared to be unbearably filling up that forest. [3-69-25]

तम् शब्दम् कांक्षमाणः तु रामः खड्गी सह अनुजः ।  
ददर्श सु महा कायम् राक्षसम् विपुल उरसम् ॥ ३-६९-२६

तम् शब्दम् = that, noise	कांक्षमाणः = desiring [to know its source,] built	सह अनुजः = with, younger brother
रामः = Raama	खड्गी = wielding sword	कक्षे = in a section of forest - a brushwood]
सु महा = gigantically, giant, bodied one	राक्षसम् = demon	विपुल = gigantesque, chested onel
ददर्श = has seen.		

But desiring to know the source of that noise that sword-wielder Raama has seen a gigantically giant-bodied and gigantesque-chested demon in a section of brushwood along with his younger brother Lakshmana. [3-69-26]

आसेदतुः च तत् रक्षः तौ उभौ प्रमुखे स्थितम् ।  
विवृद्धम् अ-शिरो ग्रीवम् कबन्धम् उदरे मुखम् ॥ ३-६९-२७

ततः = then	तौ उभौ = they, both	तत्र = there
स्थितम् = frontally, situated	तत् रक्षः = that, demon	प्रमुखे वि = with overly, grown [body]
अ शिरः = without, head, neck - who has no neck, no head	उदरे मुखम् = in paunch, who has mouth	कबन्धम् = at Kabandha
आसेदतुः = reached - they had to drew nigh of hum because he is waylaying.		

Then they both had to drew nigh of a waylaying demon Kabandha, who is situated frontally with an overgrown body, which is neckless, ergo headless, ergo mouth in paunch. [3-69-27]

रोमभिर्निश्चितैस्तीक्ष्णैर्महागिरिमिवोच्छ्रितम् - यद्वा -  
रोमभिः निचितैः तीक्ष्णैः महागिरिम् इव उच्छ्रितम् ।  
नील मेघ निभम् रौद्रम् मेघ स्तनित निःस्वनम् ॥ ३-६९-२८

निचितैः तीक्ष्णैः रोमभिः रौद्रम्	= with thickset, horripilate, hairs = diabolical	उच्छ्रितम् महागिरिम् इव मेघ स्तनित स्तन अन्तर स्तनयिद्व	= peaking, huge mountain, as with - who is like = in cloud, heart [that which is contained in the heart of a cloud, namely the thunder, suchlike]	नील मेघ निभम् निः स्वनम्	= dark, cloudlike, in gleam = out, sounding.
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That diabolical demon is peaking like a huge mountain, his hair is horripilate and thickset, and his gleam is like a dark cloud, and his sounding is like a thunder. [3-69-28]

अग्नि ज्वाल निकाशेन ललाटस्थेन दीप्यता ।  
महापक्षेण पिंगेन विपुलेन आयतेन च ॥ ३-६९-२९  
एकेन उरसि घोरेण नयनेन आशु दर्शिना ।  
महा दंष्ट्र उपपन्नम् तम् लेलिहानम् महा मुखम् ॥ ३-६९-३०

अग्नि ज्वाल निकाशेन महा पक्षेण पक्ष्मेण घोरेण नयनेन महा मुखम् आसेदतुः	= inferno, tongue of, similar to = large, with [winglike] eyelids = incisive [sight] = with eye = with giant, mouth = drew nigh of.]	ललाटस्थेन पिंगेन विपुलेन आयतेन च उरसि महा दंष्ट्र उपपन्नम् तम्	= situated on forehead = ochry, broad [beaming,] wide [angled,] also = in chest = great [spearhead like,] fangs = at him - that demon	दीप्यता आशु दर्शिना एकेन लेलिहानम् तौ उभौ	= blazing [eye] = sharp, sighted = only one = licking [with tongue] = they, both
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Only one ochry eye blazing like the tongue of an inferno is there on his forehead, which forehead situated on his chest. That single eye with incisive and sharp-sight is broad beaming and wide angling, on which there are winglike eyelids. That monster is now licking his giant mouth that is stuffed with spearhead like fangs, as he has just finished a gobble, and the brothers had to drew nigh of such a demon. [3-69-29, 30]

भक्षयन्तम् महा घोरान् ऋक्ष सिम्ह मृग द्विपान् ।  
घोरौ भुजौ विकुर्वाणम् उभौ योजनम् आयतौ ॥ ३-६९-३१

महा घोरान् योजनम् आयतौ	= highly, brutal = yojana [distance,] long [stretchable for a yojana]	ऋक्ष सिम्ह मृग द्विपान् घोरौ उभौ भुजौ	= bears, lions, predators, elephants = with deadly, both, shoulders [arms up to shoulders]	भक्षयन्तम् विकुर्वाणम्	= one who is eating = who is out, making [outstretching his arms] they neared such a demon.
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He is eating the highly brutal bears, lions, predators, and elephants, and he is outstretching both of his deadly arms, each of which is stretchable to a yojana distance, and the bothers neared such a demon. [3-69-31]

कराभ्याम् विविधान् गृह्य ऋक्षान् पक्षि गणान् मृगान् ।  
आकर्षन्तम् विकर्षन्तम् अनेकान् मृग यूथपान् ॥ ३-६९-३२  
स्थितम् आवृत्य पन्थानम् तयोः भ्रात्रोः प्रपन्नयोः ।

ऋक्षान्	= bears	विविधान्	= divers	पक्षि गणान्	= bird, flights of
मृगान्	= animals	अन् एकान्	= not, one [numerous]	मृग यूथपान्	= animals, [choicest in those and those] herds
कराभ्याम्	= by both hands, on	आ कर्षन्तम्	= in, pulling [catching in]	वि कर्षन्तम्	= without, pulling [hauling, or dropping them off]
गृह्य	gripping				
प्रपन्नयोः	= [two brothers] who	पन्थानम्	= pathway, besieging		
तयोः भ्रात्रोः	chanced there, of both of those, of brothers	आवृत्य	staying [waylaying]		
		स्थितम्	those two brothers reached.		

That demon stayed waylaying the pathway of both the brothers who chanced there, while he is catching bears, divers flights of birds, and numerous choicest animals of those and those herds, gripping them with both of his long-reaching hands and hauling towards his mouth at his paunch, or dropping them off if they are unpalatable, and the brothers reached nearby of such a demon. [3-69-32, 33a]

अथ तम् समतिक्रम्य क्रोश मात्रम् ददर्शतुः ॥ ३-६९-३३  
महान्तम् दारुणम् भीमम् कबन्धम् भुज संवृतम् ।  
कबन्धम् इव संस्थानत् अति घोर प्रदशनम् ॥ ३-६९-३४

अथ	= then	सम् अति	= well, over, treading	क्रोश मात्रम्	= kroscha [2 1/4 miles,] just [before]
महान्तम्	= colossal bodied	क्रम्य	[travelling over]	भीमम्	= hideous
भुज	= by shoulders [and	दारुणम्	= heinous	कबन्धम् इव	= a trunk, torso, like
संवृतम्	arms,] enclosed [fenced]	संस्थानत्	= by his physique itself		
अति घोर	= very, deadly, in ap-	तम्	= him	कबन्धम्	= at Kabandha
प्रदशनम्	pearance				
ददर्शतुः	= they saw.				

On travelling just a kroscha distance, then they have seen Kabandha, whose body is colossal, and who is heinous and hideous, and who is like living trunk fenced by its shoulders and arms, and who by his physique is very deadly in appearance. [3-69-33b, 34]

Earlier it is said that they saw Kabandha in brushwood and now they are seeing him alone at a distance of 2 1/4 miles away from them. Their seeing him is continuous and thereby the height of Kabandha is established

and he can be seen from a distance, as with a hillock. Their pathway is this only and it is waylaid by this demon.

स महा बाहुः अत्यर्थम् प्रसार्य विपुलौ भुजौ ।  
जग्राह सहितौ एव राघवौ पीडयन् बलात् ॥ ३-६९-३५

महा बाहुः सः	= overlong, armed, he - that Kabandha	विपुलौ भुजौ	= broad, shouldered [arms]	अत्यर्थम् प्रसार्य	= overlong, outstretch- ing
सहितौ एव राघवौ	= [keeping them in his fists] side by side, thus, Raghava-s	बलात् पीडयन् जग्राह	= by might, by wring- ing, snatched them.		

He that overlong-armed Kabandha outstretching his overlong arms snatched both of the Raghava-s, keeping them side-by-side in his fists, and wringing them with his might. [3-69-35]

Though both the arms of the demon came to these brothers apart and aside, he snatched them and kept his closed fists together, in which they are wrung, so that he can examine them clearly with his single eye. This also gave a chance for the conversation between the brothers. Otherwise, if one arm goes one way and the other in another way, there will be a gap of 2 yojana-s, as each arm can stretch to a yojana distance.

खड्गिनौ दृढ धन्वानौ तिग्म तेजौ महा भुजौ ।  
भ्रातरौ विवशम् प्राप्तौ कृष्यमाणौ महा बलौ ॥ ३-६९-३६

खड्गिनौ	= twosome with swords [though grapplers of]	दृढ धन्वानौ	= having firm [unerring,] bows [though brandishers of]	तिग्म तेजौ	= having outblazing, pneuma
महा भुजौ	= great [outstanding,] armed one [dextrous ones]	महा बलौ	= great, mighty ones	भ्रातरौ	= both brothers
कृष्यमाणौ	= while dragged	विवशम्	= without, control [on themselves, yielded to demon]	प्राप्तौ	= they obtained.

Though they are the grapplers with swords and brandishers of unerring bows, and though outblazing is their pneuma and outstanding is their dexterity, both of those great mighty brothers lost control and had to yield themselves to that demon when he captured and dragged them. [3-69-36]

तत्र धैर्यात् च शूराः तु राघवो न एव विव्यधे ।  
बाल्यात् अनाश्रयत्वात् च एव लक्ष्मणः तु अतिविव्यधे ॥ ३-६९-३७  
उवाच च विषण्णम् सन् राघवम् राघव अनुजः ।



तत्र	= in that [situation]	शूराः राघवः	= valiant, Raama	धैर्यात् न एव	= by courage, not,
				वि व्यधे	that way, verily,
					anguished
लक्ष्मणः तु	= Lakshmana, on his part	बाल्यात्	= by boyishness [cal-lowly]	अन्	= un, sheltered - by such
				आश्रयत्वात्	a state, also
				च	
अति वि व्यधे	= very, much, an-guished	राघव अनुजः	= Raghava, later born - younger brother - Lakshmana	विषण्णम्	= dejectedness, he is in
				सन्	
राघवम्	= to Raghava, said.				
उवाच					

In that situation, that valiant Raama, the legatee of Raghava-s, is not verily anguished owing to his courage, but Lakshmana is very much anguished, as if he is callow and in an unsheltered state, and he that younger brother of Raghava, namely Lakshmana, also dejectedly said this to Raama, the legatee of Raghava-s. [3-69-37, 38a]

The expression of unsheltered one of Lakshmana is found as a self-sympathetic and unbefitting to him in a crisis. But, when read with the following dialogue of Lakshmana it is correct. He wanted to edge over Jataayu in self-sacrifice for the sake of brotherhood. And the boyish callowness is to tell that Lakshmana has not recollected for a while, as to how they have handled Viradha, in the opening chapters of this canto. His overalled thinking is that his brother should be safe, at the cost of his own self, if that comes to that.

पश्य माम् विवशम् वीर राक्षसस्य वशम् गतम् ॥ ३-६९-३८  
मया एकन तु निर्युक्तः परिमुच्यस्व राघव ।

वीर	= oh, valiant brother	वि वशम्	= one without, inner-self-control	राक्षसस्य	= demon, control, gone
				वशम्	into
				गतम्	
माम् पश्य	= me, you see	राघव	= oh, Raghava	एकन मया तु	= by one, me, but
निर्युक्तः	= without, having	परि मुच्यस्व	= completely, release yourself [by me left, I will leave you, or, you leave me to get yourself released.]		

Oh, valiant brother, see me, who am out of control on my inner-self, and gone into the control of the demon... oh, Raghava, you leave me and get yourself released from the grip of the demon... [3-69-38b, 39a]

माम् हि भूत बलिम् दत्त्वा पलास्व यथा सुखम् ॥ ३-६९-३९  
अधिगता असि वैदेहीम् अचिरेण इति मे मतिः ।

माम् = me	भूत बलिम् = to [this] quiddity, as दत्त्वा हि offering, on offering, indeed	यथा सुखम् = as per, your pleasure
पलायस्व = seek safety	वैदेहीम् = at Vaidehi	अचिरेण = not, long after [shortly]
अधिगन्ता = reach out, you will असि	इति मे मतिः = this, my, belief.	

Indeed offer me as an offering to this quiddity, and you seek safety at your pleasure... and you will reach Vaidehi shortly... this is my belief... [3-69-39b, 40a]

प्रति लभ्य च काकुत्स्थ पितृ पैतामहम् महीम् ।। ३-६९-४०  
तत्र माम् राम राज्यस्थः स्मर्तुम् अर्हसि सर्वदा ।

काकुत्स्थ = oh, Kakutstha	राम = oh, Raama	पितृ = father, forefather, [fa- पैतामहम् ther] land [kingdom] महीम् सर्वदा = always
प्रति लभ्य च = in turn, on gaining, also	तत्र राज्यस्थः = there, established in kingdom [enthroned]	
माम् = me, to think of, apt of स्मर्तुम् you. अर्हसि		

Oh, Kakutstha, on regaining the kingdom of our father and forefathers, and when enthroned, oh, Raama, it will be apt of you to reminisce me always... So said Lakshmana to Raama. [3-69-40b, 41a]

लक्ष्मणेन एवम् उक्तः तु रामः सौमित्रिम् अब्रवीत् ।। ३-६९-४१  
मा स्म त्रासम् वृथा वीर न हि त्वा दृक् विषीदति ।

लक्ष्मणेन = by Lakshmana, that एवम् उक्तः way, said	रामः = Raama, to Soumitri, सौमित्रिम् said अब्रवीत्	वीर = oh, brave one
वृथा = futilely	त्रासम् मा = fretful, let not, you be - स्म don t fear	त्वा दृक् = your, sort [of a person]
न विषीदति = not, gets dismayed, in- हि deed.		

But when Lakshmana said that way, Raama said to Soumitri, Fret not thyself, futilely... oh, brave one, your king of persons will not get dismayed, futilely... [3-69-41b, 42a]

एतस्मिन् अन्तरे क्रूरो भ्रातरौ राम लक्ष्मणौ ।। ३-६९-४२  
तौ उवाच महाबाहुः कबन्धो दानव उत्तमः ।

एतस्मिन् अन्तरे	= in this, meantime	क्रूरः दानव उत्तमः महा बाहुः कबन्धः उवाच	= ruthless, demon, best [fiercest one,] long- armed, Kabandha = said [asked after.]	भ्रातरौ तौ राम लक्ष्मणौ	= to brothers, to them, to Raama, Lakshmana
घन निर्घोषः	= having voice]				

In the meantime, that ruthless, log-armed, fiercest demon Kabandha thunderously asked those brothers, Raama and Lakshmana. [3-69-42b, 43a]

कौ युवाम् वृषभ स्कन्धौ महा खड्ग धनुर् धरौ ॥ ३-६९-४३  
घोरम् देशम् इमम् प्राप्तौ दैवेन मम चाक्षुषौ ।

वृषभ स्कन्धौ	= bullish [nape of neck - like that of bull,] shouldered	महा	= broad / long	खड्ग धनुः धरौ	= sword, bow, handling [brandishing]
घोरम् इमम् देशम् प्राप्तौ	= deadly, province, this one, who came across	युवाम् कौ	= you two are, who	दैवेन मम चाक्षुषौ	= for god sake, by my, eyes front
छौकम्भ एस्मिन् भक्षौ अनुत्तमौ	= food, unexcelled - most dainty morsel	अस्तेर्न् एस्मिन् भक्षा उपस्थितौ	= as food, staying before as readymade food.]		

Who are you two? Your shoulders are akin to the bull-humps, and you are shouldering longbows and brandishing broad swords, how have you come about this province? For god sake, I come across my most dainty morsel... [3-69-43b, 44a]

The last compound has different compositions in different mms. It is taken here, as dainty morsel as the eyes is ill fitting in the compound, as this demon has only one eye.

वदतम् कार्यम् इह वाम् किम् अर्थम् च आगतौ युवाम् ॥ ३-६९-४४  
इमम् देशम् अनुप्राप्तौ क्षुधा आर्तस्य इह तिष्ठतः ।

इह वाम् किम् कार्यम् क्षुधा आर्तस्य	= here, to you, [what,] business by hunger [ravenously,] painful	वदतम्	= that may be said	युवाम् किम् अर्थम् आगतौ इमम् देशम् अनुप्राप्तौ	= you, for what, reason, arrived to this, province, you chanced.
		इह तिष्ठतः	= here, sitting for me		

What business you have here, and for which reason you have come here... you chanced for me who am sitting here and painfully ravenous... [3-69-44b, 45a]

स बाण चाप खड्गौ च तीक्ष्ण शृंगौ इव ऋषभौ ॥ ३-६९-४५  
मम तूर्णम् उपसंप्राप्तौ दुर्लभम् जीवितम् वाम् ।

स बाण चाप = with, arrows, bows, खड्गौ च swords, also	तीक्ष्ण शृङ्गौ = sharp, horned, bulls ऋषभौ इव like[you are like bulls with sharp horns]	मम = my
उप सम् = to nigh, well, on reach- प्राप्तौ ing	वाम् = to you, life जीवितम्	तूर्णम् दुर् = readily, [became] un, लभम् gainful.

Though you are with arrows, bows and swords, and though you are like bulls with sharp horns ready to gore... but they are all a waste, as your life has readily become ungainful on reaching nigh of my sight and arms... So said Kabandha, in his arrogant tone. [3-69-45b, 46a]

तस्य तत् वचनम् श्रुत्वा कबन्धस्य दुरात्मनः ॥ ३-६९-४६  
उवाच लक्ष्मणम् रामो मुखेन परिशुष्यता ।

दुरात्मनः = vile-souled one, of तस्य that, Kabandha कबन्धस्य लक्ष्मणम् = to Lakshmana, said उवाच [this.]	तत् वचनम् = his, that, sentence, on श्रुत्वा hearing	रामः = Raama, with a drying, परिशुष्यता face मुखेन
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On hearing that sentence of that vile-souled Kabandha, Raama said this to Lakshmana with a wilted face. [3-69-46b, 47a]

कृच्छ्रात् कृच्छ्रतरम् प्राप्य दारुणम् सत्य विक्रम ॥ ३-६९-४७  
व्यसनम् जीवित अन्ताय प्राप्तम् अप्राप्य ताम् प्रियाम् ।

सत्य विक्रम = oh, truth-valiant Lak- shmana प्राप्य = having obtained जीवित = for life, ending अन्ताय प्राप्तम् = came off.	कृच्छ्रात् = catastrophe after प्रियाम् ताम् = ladylove, her दारुणम् = disastrous	कृच्छ्र तरम् = catastrophe, worse अ प्राप्य = without, come across व्यसनम् = despair
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Oh, truth-valiant Lakshmana, now coming to pass is a worst catastrophe, after a worse catastrophe, after a catastrophe...namely, the expiration at the hands of this demon presently, and the expropriation of Sita previously, and the expulsion from kingship, still previously... nonetheless, without coming across that ladylove, this disastrous despair of ending our lives is coming about... [3-69-47b, 48a]

कालस्य सुमहत् वीर्यम् सर्व भूतेषु लक्ष्मण ॥ ३-६९-४८  
त्वाम् च माम् च नरव्याघ्र व्यसनैः पश्य मोहितौ ।

नरव्याघ्र = oh, manly-tiger कालस्य = Time, efficacy, is pre, वीर्यम् सु ponderant महत्	लक्ष्मण = oh, Lakshmana व्यसनैः = by tangles [of life]	सर्व भूतेषु = among all, beings मोहितौ = who are entangled
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त्वाम् च = yourself, too | माम् च = myself, also | पश्य = see [at ourselves.

Oh, Lakshmana, the efficacy of Time is preponderant and proportional among all beings... oh, manly-tiger, why generalisation... see, as to how yourself and even myself are entangled in the tangles of life, even though we assert ourselves to be brave and best... [3-69-48b, 49a]

न हि भारो अस्ति दैवस्य सर्व भुतेषु लक्ष्मण ॥ ३-६९-४९  
शूराः च बलवन्तः च कृत अस्त्राः च रण आजिरे ।  
काल अभिपन्नाः सीदन्ति यथा वालुक सेतवः ॥ ३-६९-५०

लक्ष्मण	= oh, Lakshmana	कालस्य दैवस्य	= [Time] for God	सर्व भुतेषु	= on all [each and every,] beings [to show its impact]
भारः	= encumbrance	न अस्ति	= not, there [unencumbered]	शूराः च	= brave ones, also
बलवन्तः च	= brawny one, also	रण आजिरे	= on battle, fields	कृत अस्त्राः च	= those that have perfected, their missilery
काल अभिपन्नाः	= Time, nigh, on chancing	सीदन्ति	= they founder	वालुक सेतवः यथा	= sand, levee, as with.

Oh, Lakshmana, to show its impact on each and every being Time, or God is unencumbered and unremitting... may he be a brave one or a brawny one... or, may they be those that have perfected their missilery... when Time chances their nigh, they have to founder... as with a sandy levee... [3-69-49b, 50]

The use of word God for Time is to say that time is a created phenomenon, and to say Absolute is beyond time and nature as said न वृक्ष काला प्रकृतिः यस्मात् प्रपन्नम् परिवर्तय अयम् ॥ । shvetaashvatara upanishat 6-6.

इति ब्रुवाणो दृढ सत्य विक्रमोमहायशा दाशरथिः प्रतापवान् ।  
अवेक्ष्य सौमित्रिम् उदग्र विक्रमम् स्थिराम् तदा स्वाम् मतिम् आत्मना अकरोत् ॥ ३-६९-५१

दृढ सत्य	= firmly, factually, val-	महायशा	= [by which he earned]	प्रतापवान्	= indomitable one [for he is]
विक्रमः	orous Raama	इति ब्रुवाणः	= thus, telling	उदग्र	= uprisen [recalcitrantly] vengeful
दाशरथिः	= Dasharatha son	तदा स्वाम्	= then, his own	स्थिराम्	= steadied, thinking
सौमित्रिम्	= at Soumitri, on looking over			मतिम्	
अवेक्ष्य					
आत्मना	= by himself, has done				
अकरोत्	[he readied himself.]				

Raama being the son of Dasharatha is an indomitable one, besides, a firmly and factually valorous one, by which he earned a great renown, and he on telling thus, and on looking over that recalcitrantly vengeful Soumitri, then Raama readied himself by his own steadied thinking. [3-69-51]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एकोनसप्ततितमः सर्गः ॥

Thus completes 69<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 70 Sarga 70 - सप्ततितमः सर्ग

## Kabandha'S Overlong Arms Are Cut Off

Introduction -

Kabandha overlong arms are cut off when he wanted to devour Raama and Lakshmana as godsend dainty morsels. Then Kabandha wishes to know who these two are and when Lakshmana informs him of Raama, that demon feels elated for his accursed state is over at the hands of Raama.

तौ तु तत्र स्थितौ दृष्ट्वा भ्रातरौ राम लक्ष्मणौ ।  
बाहु पाश परिक्षिप्तौ कबन्धो वाक्यम् अब्रवीत् ॥ ३-७०-१

बाहु पाश परि क्षिप्तौ	= arms, [hangman] hal- ter, completely stowed by	तत्र स्थितौ	= therein [within the grip,] staying [endur- ing]	भ्रातरौ	= at brothers
तौ राम लक्ष्मणौ	= them, at Raama, Lak- shmana	दृष्ट्वा	= on seeing [prying]	कबन्धः वाक्यम् अब्रवीत्	= Kabandha, sentence, said.

On prying at those two brothers, Raama and Lakshmana, who are completely stowed in the hangman halter-like arms of the demon, and who are enduring within it, Kabandha said this sentence to them. [3-70-1]

तिष्ठतः किम् नु माम् दृष्ट्वा क्षुधा आर्तम् क्षत्रिय ऋषभौ ।  
आहार अर्थम् तु सन्दिष्टौ दैवेन गत चेतसौ ॥ ३-७०-२

क्षत्रिय ऋषभौ	= oh, Kshatriya, best ones among	क्षुधा आर्तम्	= by hunger, anguished [miserably famished]	माम् दृष्ट्वा	= me, on seeing
किम् नु तिष्ठतः	= what for, really, you stay [cool]	गत चेतसौ	= gone, your lives [you are almost dead]	दैवेन आहार अर्थम् तु सन्दिष्टौ	= by god, food [my gob- bets,] for purpose of, only, you are sent.

Oh, excellent Kshatriya-s, on seeing me who am miserably famished, really what for you stay cool? You are the godsend gobs of mine, and hence now you are almost dead... So said Kabandha to brothers. [3-70-2]

तत् श्रुत्वा लक्ष्मणो वाक्यम् प्राप्त कालम् हितम् तदा ।  
उवाच आर्तिम् समापन्नो विक्रमे कृत निश्चयः ॥ ३-७०-३

लक्ष्मणः	= Lakshmana	तत् श्रुत्वा	= that, one hearing	तदा आर्तिम्	= then [who is by now,] anguish, possessed by
विक्रमे कृत निश्चयः	= in valour [to wreck revenge on demon,] making, determina- tion	प्राप्त कालम्	= chanced, time [expedi- ent]	सम् आपन्नः हितम् वाक्यम् उवाच	= advisable, words, said [to Raama.]

Lakshmana who is possessed by anguish, and who is determined to wreck revenge on that demon, said these expedient and advisable words to Raama on hearing that demon word. [3-70-3]

त्वाम् च माम् च पुरा तूर्णम् आदत्ते राक्षस अधमः ।  
तस्मात् असिभ्याम् अस्य आशु बाहू चिन्दावहे गुरू ॥ ३-७०-४

राक्षस	= demon, scurrilous	तूर्णम्	= quickly	त्वाम् च	= you, also
अधमः		पुरा	= prior to	आदत्ते	= can take in / hauled us in
माम् च	= me, also	अस्य	= his	गुरू बाहू	= lengthy, arms
तस्मात्	= therefore	आशु	= swiftly	चिन्दावहे	= we hack off.
असिभ्याम्	= with two [of our] swords				

This scurrilous demon quickly hauled in you and me to his face level, and he will quickly take us in, therefore, we will have to swiftly hack off his lengthy arms at his shoulder level... [3-70-4]

भिषणो अयम् महाकायो राक्षसो भुज विक्रमः ।  
लोकम् हि अति जितम् कृत्वा हि अवाम् हन्तुम् इह इच्छति ॥ ३-७०-५

भिषणः	= gruesome one	महाकायः	= gargantuan bodied	भुज विक्रमः	= by arms, triumphing one
अयम्	= such, a demon	लोकम् अति	= world [his province,] completely, con- quered [devastating,] on making	इह अवाम्	= now, us, to finish off,
राक्षसः		जितम् कृत्वा		हन्तुम्	wishes, indeed.
				इच्छति हि	

Gruesome is this gargantuan bodied demon, and triumphing over just with his arms he has utterly devastated this province, and he now wishes to end us... [3-70-5]

निश्चेष्टानाम् वधो राजन् कुत्स्तितो जगती पतेः ।  
क्रतु मध्य उपनीतानाम् पशूनाम् इव राघव ॥ ३-७०-६

राजन् राघव	= oh, king, Raghava	निः	= without, gesticulations [motionless, those that are non-aggressive]	वधः	= [their] killing
क्रतु मध्य	= Vedic-ritual, in the midst of	चेष्टानाम्		जगती पतेः	= for world, lords
		उप	= to nigh, led in, animal, like [tantamount to]	कुत्स्तितः	[kings,] despicable.
		नीतानाम्			
		पशूनाम् इव			

Oh, king Raghava, killing the non-aggressive is tantamount to the killing of animals that are led into Vedic-ritual in its midst is despicable to the kings... [3-70-6]



The text varies with other mms. क्रतु मध्ये उप नीताम् will change to क्रतु मध्ये अप नीताम् in Maheshvara Tiirtha's version, then it translates as 'an animal led out of the ritual half way through the ritual...' meaning that 'the animal unbefitting for sacrifice...' And that is to say 1] an animal not prearranged and sanctified right from the beginning, but brought in the middle of ritual; 2] or, one that is brought for ritual which has to yield without being aggressive प्रतिकार हीन शक्ति; 3] or, पर्यग्निकृता न अरण्यम् उत्सृज्यम् अहिम्साया 'unsanctified or wild animals brought from wilds are to be let off, unhurt...' 4] or, one that which is not at the sacrificial post - it is not to be sacrificed...' and Lakshmana says addressing Raama as 'oh, king, you have to let off those beasts, but not this beastly demon who is aggressive and contemplating a regicide...'

एतत् संजल्पितम् श्रुत्वा तयोः क्रुद्धः तु राक्षसः ।  
विदार्य आस्यम् ततो रौद्रम् तौ भक्षयितुम् आरभत् ॥ ३-७०-७

क्रुद्धः राक्षसः	= infuriated, demon, on	ततः	= then	तयोः	= their
तु	his part				
सम्	= together, talked [con-	एतत् श्रुत्वा	= all that, on hearing	रौद्रम्	= ferocious, mouth,
जल्पितम्	versation]			आस्यम्	broke open - opening
				विदार्य	wide
तौ	= both, to wolf down,				
भक्षयितुम्	started to.				
आरभत्					

On hearing all of their conversation that demon is infuriated, and then widely opening his ferocious mouth he started to wolf down both of them. [3-70-7]

ततः तौ देश कालज्ञौ खड्गाभ्याम् एव राघवौ ।  
अच्छिन्दताम् सुसंहृष्टौ बाहू तस्य अंस देशतः ॥ ३-७०-८

ततः	= then	सु सम् हृष्टौ	= very, highly, glad-	देश कालज्ञौ	= place, time knowers of
			dened		[brothers with circum-
तौ राघवौ	= those, Raghava-s	खड्गाभ्याम्	= with two swords, only	तस्य बाहू	= his, arms
		एव			
अम्स देशतः	= shoulder joint, from	अच्छिन्दताम्	= mutilated.		
	the place of				

Then both the Raghava-s are very highly gladdened as the demon is hauling them towards his eye at shoulder level, and as they are the brothers with circumspection, they instantly mutilated his arms right at their shoulder joints only with two swords. [3-70-8]

This compound सु सम् हृष्टौ is as per the text of Govindaraja and Maheshvara Tiirtha states this as सु सम् विग्रौ meaning 'very highly agitated...' agitated at the short time available to cut off his hands, before falling into

his well-head like mouth. And this expression 'very highly gladdened' is for the righteous advice given by Lakshmana, circumspectly.

दक्षिणो दक्षिणम् बाहुम् असक्तम् असिना ततः ।  
चिच्छेद रामो वेगेन सव्यम् वीरः तु लक्ष्मणः ॥ ३-७०-९

ततः	= then	दक्षिणः रामः	= dextrous, Raama	असक्तम्	= not, restrained
वेगेन	= with speed	दक्षिणम्	= right, arm	असिना	= with sword, hacked
वीरः	= valiant one, Laksh-	बाहुम्		चिच्छेद	off
लक्ष्मणः तु	mana, on his part	सव्यम्	= left [arm, hewed		
		बाहुम्	down.]		
		चिच्छेद			

Then that dextrous Raama with an unrestrained speed hacked off the right arm, and valiant Lakshmana on his part hewed down the left arm that speedily. [3-70-9]

स पपात महाबाहुः चिन्न बाहुः महा स्वनः ।  
खम् च गाम् च दिशः चैव नादयन् जलदो यथा ॥ ३-७०-१०

महाबाहुः	= overlong-armed	सः	= he, Kabandha	चिन्न बाहुः	= with mangled, arms
महा स्वनः	= with cacophonous, voice	जल दः यथा	= rain, giver [black-thunderous-cloud,] as with	खम् च	= sky, also
गाम् च	= earth, also	दश दिशः	= [ten] points of horizons, also, thus	नादयन्	= reverberating
पपात	= he, fell down.	चैव			

He that overlong-armed Kabandha fell down with mangled arms, reverberated the sky, earth, and all of the ten points of horizon with a cacophonous voice, like a black-thunderous-cloud. [3-70-10]

स निकृत्तौ भुजौ दृष्ट्वा शोणित ओघ परिप्लुतः ।  
दीनः पप्रच्छ तौ वीरौ कौ युवाम् इति दानवः ॥ ३-७०-११

सः दानवः	= he, that demon	निकृत्तौ भुजौ	= at his dissevered, shoulders	दृष्ट्वा	= on seeing
शोणित ओघ	= blood, gushes, with	दीनः	= self-piteously	युवाम् कौ	= you two, who
परि प्लुतः	over, flowing	तौ वीरौ	= those, two bold ones,		
इति	= thus	पप्रच्छ	has asked.		

That demon on seeing at his dissevered shoulders on which the gushes of blood are overflowing, he self-piteously asked those two bold ones thus as, who are you... [3-70-11]

इति तस्य ब्रुवाणस्य लक्ष्मणः शुभ लक्षणः ।  
शशंस तस्य काकुत्स्थम् कबंधस्य महाबलः ॥ ३-७०-१२

तस्य इति = his, this way, who is ब्रुवाणस्य speaking [asking] महाबलः = great-mighty [or, great महात्मानः souled]	शुभ लक्षणः = one with prosperous, characteristics तस्य = to him, to Kabandha कबन्धस्य	लक्ष्मणः = Lakshmana काकुत्स्थम् = about Kakutstha शशम्स Raama, informed.
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When that great mighty Kabandha is asking thus, Lakshmana who has prosperous characteristics has informed him about Raama of Kakutstha, an unremitting dynasty. [3-70-12]

अयम् इक्ष्वाकु दायादो रामो नाम जनैः श्रुतः ।  
तस्य एव अवरजम् विद्धि भ्रातरम् माम् च लक्ष्मणम् ॥ ३-७०-१३

अयम् = he is इक्ष्वाकु = Ikshvaaku, legatee दायादः विद्धि = you know.	रामः नाम = Raama, by name माम् तस्य = me, his, later born अवरजम् [younger,] as brother भ्रातरम्	जनैः श्रुतः = by people, heard [known] लक्ष्मणम् = as Lakshmana [named नाम नामतः one by my name]
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He is known to people by the name of Raama, the legatee of Ikshvaku dynasty, and you know me as his younger brother, Lakshmana, by my name... [3-70-13]

मात्रा प्रतिहतो राज्ये रामः प्रवाजितो वनम् ।  
मया सह चरति एष भार्यया च महत् वनम् ॥ ३-७०-१४

एष = this one प्रति हतः = counter, vailed मया सह = me, along with	रामः = Raama राज्ये = from kingdom भार्यया च = with his wife, also	मात्रा = by mother वनम् प्र = to forest, bluntly, sent वाजितः to महत् वनम् = great, forest, he moves चरति about.
---	--	--

Countervailed from kingdom by mother this Raama is bluntly sent to forests, and he is on the rove in great forests along with me ad his wife... [3-70-14]

अस्य देव प्रभावस्य वसतो विजने वने ।  
रक्षसा अपहृता भार्या याम् इच्छन्तौ इह आगतौ ॥ ३-७०-१५

वि जने वने = without, people, in forest अस्य भार्या = his, wife, by demon, रक्षसा abducted अपहृता	वसतः = while living याम् = whom, wishing [to re- इच्छन्तौ इह trieve,] to here, [we] आगतौ came.	देव प्रभावस्य = god [like that of,] in his leverage
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A demon stole his wife while he whose leverage is like that of god is living in the unpopulated forest... and wishing to retrieve her we came here... [3-70-15]

त्वम् तु को वा किम् अर्थम् वा कबन्ध सदृशो वने ।  
आस्येन उरसि दीप्तेन भग्न जन्धो विचेष्टसे ॥ ३-७०-१६

त्वम् तु	= you, but	कः वा	= who, or	कबन्ध	= trunk, alike
उरसि दीप्तेन	= in chest, infernal, with	भग्न जन्धः	= broken, calves [legs,	सदृशः	= in forest
आस्येन	mouth		legless]		
किम् अर्थम्	= for what, reason, or	वि चेष्टसे	= sprawling.		
वा					

But who are you? Your legs are broken, and your mouth is infernal, yet it is on your chest, and alike a topless, rootless tree trunk you are sprawling in the forest, how so, or, for what reason? Lakshmana asked the demon thus. [3-70-16]

एवम् उक्तः कबन्धः तु लक्ष्मणेन उत्तरम् वचः ।  
उवाच परम प्रीतः तत् इन्द्र वचनम् स्मरन् ॥ ३-७०-१७

लक्ष्मणेन	= by Lakshmana, that	कबन्धः तु	= Kabandha, on his part	तत् इन्द्र	= that, Indra, words, on
एवम् उक्तः	way, when spoken			वचनम्	memorising
परम प्रीतः	= highly, delighted	उत्तरम् वचः	= in reply, words, spoke.	स्मरन्	
		उवाच			

But Kabandha is highly delighted when Lakshmana spoke that way, as the words of Indra came to his memory, and he said these words in reply. [3-70-17]

स्वागतम् वाम् नरव्याघ्रौ दिष्ट्या पश्यामि वाम् अहम् ।  
दिष्ट्या च इमौ निकृत्तौ मे युवाभ्याम् बाहु बन्धनौ ॥ ३-७०-१८

नरव्याघ्रौ	= oh, manly-tigers	वाम्	= to you, well, come	अहम्	= I am, you, providen-
		स्वागतम् सु		वाम् दिष्ट्या	tially, seeing you [in-
		आगतम्		पश्यामि	stead, you are a revela-
					tion to me]
दिष्ट्या	= providentially	युवाभ्याम्	= by you two	मे इमौ	= my, these
बाहु बन्धनौ	= arms, shackles of [or,	निकृत्तौ	= sheared.		
	bondage]				

Oh, manly tigers, by my providence you are revealed to me... welcome to you... and providentially sheared are these shackles, called my two arms, by you... [3-70-18]

The arms, mouth-to-stomach, and another organ are the epitomes of mortals. A mortal does everything with

arms and devours anything with mouth. मर्त्या कर्ता भोक्ता च Now those shackles of mortality are severed and he is ready for immortality.

विरूपम् यत् च मे रूपम् प्राप्तम् हि अविनयात् यथा ।  
तत् मे शृणु नरव्याघ्र तत्त्वतः शंसतः तव ॥ ३-७०-१९

नरव्याघ्र	= oh, manly tiger	मे	= my	वि रूपम्	= dis, figure
यत् रूपम्	= mine, which, form - is there that	यथा	= as to how	अ विनयात्	= by dis, respect
प्राप्तम्	= chanced on me	तव	= to you	तत्त्वतः	= actually, while being
तत् मे शृणु	= that, from me, you listen.			शंसतः	narrated

Oh, manly tiger, actually how this form of mine is disfigured, of course owing to my distrustful behaviour, that you may listen while I narrate it to you. [3-70-19]

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे सप्ततितमः सर्गः ॥

Thus completes 70<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 71 Sarga 71 - एक सप्ततितमः सर्ग

## Kabandha Requestes For Incineration

## Introduction -

Kabandha requests Raama to incinerate him, so that he would get his divine form and then would be able to give some clues in regaining Sita. He admits that the present hideous state has chanced only because of his arrogant behaviour, thereby a sort of repentance has occurred in him. A course of conversations occurs among these two, as each is distrustful of the other.

पुरा राम महाबाहो महाबल पराक्रम ।  
 रूपम् आसीत् मम अचिन्त्यम् त्रिषु लोकेषु विश्रुतम् ॥ ३-७१-१  
 यथा सूर्यस्य सोमस्य शक्रस्य च यथा वपुः ।

महाबाहो	= oh, great dextrous one	महा बल	= oh great, daring, dash-	पुरा	= at one time - my form
सूर्यस्य	= sun	पराक्रम राम	ing, Raama	यथा	= how it was - physiquess
शक्रस्य च	= Indra [physique,] also	सोमस्य	= of moon	यथा	= as to how it is
तथा	= in that way]	वपुः	= body	अचिन्त्यम्	= unbelievable
त्रिषु लोकेषु	= in three, world,	मम रूपम्	= my, form - was there		
विश्रुतम्	renowned	आसीत्	= was there.		

Oh, great dextrous Raama with great daring and dashing, as to how the physique of sun, moon, and even that of Indra is there now, my physique was also like that earlier, an unbelievable mien and renowned in all the three worlds... [3-71-1, 2a]

सो अहम् रूपम् इदम् कृत्वा लोक वित्रासनम् महत् ॥ ३-७१-२  
 ऋषीन् वन गतान् राम त्रासयामि ततः ततः ।

राम	= oh, Raama	सः अहम्	= such as, I was [with an	लोक	= for world, utterly scar-
महत् इदम्	= horrendous, this sort	ततः ततः	admirable body]	वित्रासनम्	ing
रूपम् कृत्वा	of, form, on making			वन गतान्	= forest, gone in - forest
	[on disguising]				moving
ऋषीन्	= sages	त्रासयामि	= I was scaring.		

Such as I was with an admirable body, disguising myself in this kind of horrendous form which is utterly dreadful to the world, I was scaring the forest living sages, there and there... [3-71-2]

ततः स्थूलशिरा नाम महर्षिः कोपितो मया ।। ३-७१-३  
संचिन्वन् विविधम् वन्यम् रूपेण अनेन धर्षितः ।

ततः	= then - on one day	विविधम्	= divers, forest produce,	स्थूलशिरा	= Sthuulashariira,
		वन्यम्	on who is collecting	नाम महर्षिः	named, great sage
अनेन रूपेण	= by this, [ugly] form,	संचिन्वन्			
धर्षितः	[by me] scared and	मया कोपितः	= by me, he is exasperated.		

On one day, when a great sage named Sthuulashira was collecting divers forest produce for his Vedic-ritual, I scared him with this ugly form and I even exasperated him... [3-71-3b, 4a]

तेन अहम् उक्तः प्रेक्ष्य एवम् घोर शाप अभिधायिना ।। ३-७१-४  
एतत् एव नृशंसम् ते रूपम् अस्तु विगर्हितम् ।

प्रेक्ष्य	= on seeing [me]	घोर शाप	= deadly, curse, enforcer	तेन अहम्	= by him, I am, this way,
		अभिधायिना	of	एवम् उक्तः	said - cursed
ते	= to you	नृशंसम्	= diabolic	विगर्हितम्	= verily, despicable
एतत्	= this	रूपम् एव	= [present] form, alone,		
		अस्तु	will be [you will abide in.]		

On seeing me that sage who is an enforcer of deadly curse cursed me in this way, that which is presently diabolic and despicable form of yours, hereinafter you will abide in this form alone... [3-71-4b, 5a]

स मया याचितः क्रुद्धः शापस्य अन्तो भवेत् इति ।। ३-७१-५  
अभिशाप कृतस्य इति तेन इदम् भाषितम् वचः ।

क्रुद्धः सः	= enraged, he	अभिशाप	= by blasphemy, com-	शापस्य	= curse, end, [whether]
		कृतस्य	mitted - wrong of mine	अन्तः भवेत्	there is [or not,] thus
इति मया	= thus, by me, when	तेन इदम्	= by him, this, word, is	इति चेत्	
याचितः	begged	वचः	spoken.		
		भाषितम्			

When I begged that enraged sage as, even if I have committed this blasphemy owing to my blasphemous fate, will there be an end to this blasphemed form of mine, or not... and then he spoke this word to me... [3-71-5b, 6a]

यदा छित्त्वा भुजौ रामः त्वाम् दहेत् विजने वने ।। ३-७१-६  
तदा त्वम् प्राप्स्यसे रूपम् स्वम् एव विपुलम् शुभम् ।

रामः	= Raama	भुजौ छित्त्वा	= shoulders, on chop-	त्वाम् यदा	= you, when, in uninhib-
			ping off	विजने वने	ited, forest, incinerates
				दहेत्	

तदा	= then	त्वम्	= you	स्वम् एव	= your own, only
विपुलम्	= grand, auspicious				
शुभम्	form, will be regained				
रूपम्					
प्राप्त्यसे					

When Raama incinerates you in an uninhibited forest on chopping off your shoulders, then you will regain your own grand and auspicious form... So said the sage to me... [3-71-6b, 7a]

श्रिया विराजितम् पुत्रम् दनोः त्वम् विद्धि लक्ष्मण ॥ ३-७१-७  
इन्द्र कोपात् इदम् रूपम् प्राप्तम् एवम् रण आजिरे ।

लक्ष्मण	= oh, Lakshmana	दनोः	= of Danu	श्रिया	= with splendiddness,
				विराजितम्	who shone forth -
					most handsome
पुत्रम्	= as the son of - Danu	त्वम् विद्धि	= you, know thus	इन्द्र कोपात्	= Indra, by ire of
रण आजिरे	= in battle, field	एवम्	= in this way	इदम् रूपम्	= this, form
प्राप्तम्	= chanced.				

Oh, Lakshmana, you may know as the most handsome son of Danu, and this misshapen form has chanced on me owing the ire of Indra in battlefield... [3-71-7b, 8a]

The cause of curse is said so far and now the effect is narrated, and तीव्रतरतपःप्रत्याहितपितामहवरलभाशस्त्रवध्यभावदर्पितेन मया रणे विक्रम्य प्रधर्षित शक्रः - so says dk about it.

अहम् हि तपसा उग्रेण पितामहम् अतोषयम् ॥ ३-७१-८  
दीर्घम् आयुः स मे प्रादात् ततो माम् विभ्रमो अस्पृशत् ।

अहम् उग्रेण	= I have, by ascesis, se-	पितामहम्	= Grandparent Brahma,	सः मे	= he, to me
तपसा	vere	अतोषयम्	gladdened		
दीर्घम् आयुः	= long, life, granted	ततः माम्	= then, to me, head-		
प्रादात्		विभ्रमः	strongness [a kind of		
		अस्पृशत्	recalcitrance,] touched		
			off [in my mind.]		

I have gladdened Grandparent Braham with severe ascesis and He granted longevity to me, and then a kind of recalcitrance touched off in my mind... [3-71-8b, 9a]

दीर्घम् आयुः मया प्राप्तम् किम् मे शक्रः करिष्यति ॥ ३-७१-९  
इति एवम् बुद्धिम् आस्थाय रणे शक्रम् अधर्षयम् ।

मया दीर्घम्	= by me, long, life, ac-	शक्रः मे	= Indra, to me, what, can	इति एवम्	= thus, that kind of
आयुः प्राप्तम्	quired	किम्	do		
बुद्धिम्	= certitude, relying	करिष्यति			
आस्थाय	upon	रणे शक्रम्	= in a bout, with Indra, I		
		अधर्षयम्	jousted with.		



When longevity is acquired by me what Indra can do to me... thus relying upon that kind of certitude, I jousted with Indra in a bout... [3-71-9b, 10a]

तस्य बाहु प्रमुक्तेन वज्रेण शत पर्वणा ॥ ३-७१-१०  
सक्थिनी च शिरः चैव शरीरे संप्रवेशितम् ।

तस्य बाहु = his, hand, launched प्रमुक्तेन शिरः चैव = head, also thus	वज्रेण शत = by Thunderbolt, of पर्वणा hundred cutting edges शरीरे सम् = into body, to verily, प्रवेशितम् enter [rammed in.]	सक्थिनी च = thighs, also
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But the Thunderbolt that has a hundred cutting edges and that which is launched from Indra hand has rammed by head and thighs into my body... [3-71-10b, 11a]

स मया याच्यमानः सन् न आनयत् यम सादनम् ॥ ३-७१-११  
पितामह वचः सत्यम् तत् अस्ति इति मम अब्रवीत् ।

सः = he, Indra	मया = by me, begged, even याच्यमानः though सन्	यम सादनम् = to Yama, residence न आनयत् [world,] not, led [not led me to hell - spared lives] मम अब्रवीत् = to me, said.
तत् पितामह = that [word of.] Grand- वचः सत्यम् parent, word, true, let अस्तु come	इति = thus	

When I begged of him saying, lead me to the hell of Yama, rather than making me to live this hell of a body... Then Indra said this to me, Let the Grandparent Brahma word about your longevity come true... Thus Indra spared me to me... [3-71-11b, 12a]

अनाहारः कथम् शक्तो भग्न सक्थि शिरो मुखः ॥ ३-७१-१२  
वज्रेण अभिहतः कालम् सु दीर्घम् अपि जीवितुम् ।

वज्रेण = by Thunderbolt, hit अभिहतः down [thus, by its impact]	भग्न = broken [disarranged]	सक्थि शिरः = thighs, head, mouth मुखः
अन् आहारः = without, food	सु दीर्घम् = for very, long, time कालम्	जीवितुम् = to live, at least अपि
कथम् शक्तः = how, I am capable.		

By the impaction of Thunderbolt disarranged are my thighs and head, thereby my mouth went into my stomach... and without thighs how can I prowl, without arms how can I scramble, and without a mouth how can I guzzle... and how am I capable to live on, and even that living too, is destined for too long a time... [3-71-12b, 13a]

स एवम् उक्तः मे शक्रो बाहू योजनम् आयतौ ॥ ३-७१-१३  
तदा च आस्यम् च मे कुक्षौ तीक्ष्ण दंष्ट्रम् अकल्पयत् ।

सः एवम् = he, Indra, this way, उक्तः said to [by me] तदा च = that way, also	शक्रः मे = Indra, for me तीक्ष्ण दंष्ट्रम् = rapier, fanged, mouth, आस्यम् च also	योजनम् = yojana, long, arms आयतौ बाहू मे कुक्षौ = in paunch, he devised. अकल्पयत्
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When I said to Indra this way, Indra devised for me yojana long arms, also that way a rapier-fanged mouth in my paunch... [3-71-13b, 14a]

सो अहम् भुजाभ्याम् दीर्घाभ्याम् संकृष्य अस्मिन् वने चरान् ॥ ३-७१-१४  
सिंहं द्विपि मृग व्याघ्रान् भक्षयामि समन्ततः ।

सः अहम् = such as, I am समन्ततः = all over, moving चरान् भक्षयामि = I am eating.	दीर्घाभ्याम् = with overlong ones, भुजाभ्याम् both arms सिंहं द्विपि = lions, elephants, ani- मृग व्याघ्रान् mals, tigers	अस्मिन् वने = in this, forest संकृष्य = hauling in
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Such as I am, I have been eating the lions, elephants, animals, and tigers that are on the move in this forest, hauling them in with both of my overlong arms... [3-71-14b, 15a]

स तु माम् अब्रवीत् इन्द्रो यदा रामः स लक्ष्मणः ॥ ३-७१-१५  
छेत्स्यते समरे बाहू तदा स्वर्गम् गमिष्यसि ।

सः इन्द्रः तु = he, that Indra, on his part समरे बाहू = in conflict, arms, hacks छेत्स्यते off	माम् = to me, said अब्रवीत् तदा स्वर्गम् = then, to heaven, you गमिष्यसि can go.	यदा स = as and when, with, लक्ष्मणः Lakshmana, Raama रामः
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Indra has also said to me, as and when Raama hacks off your arms along with Lakshmana in a conflict, then you can go to heaven... Thus Indra said to me and vanished. [3-71-15b, 16a]

अनेन वपुषा तात वने अस्मिन् राजसत्तम ॥ ३-७१-१६  
यत् यत् पश्यामि सर्वस्य ग्रहणम् साधु रोचये ।

रज सत्तम = oh, king, the powerful अनेन वपुषा = with this, body	तात = oh, sire यत् यत् = what, what [what- पश्यामि ever,] I am seeing	अस्मिन् वने = in this, forest सर्वस्य = them all, grabbing, ग्रहणम् meetly, I feel. साधु रोचये
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Oh, sire, I am grabbing whatever I see in this forest while living with this body... oh, powerful king, as I feel it meetly and a must for me... [3-71-16b, 17a]

अवश्यम् ग्रहणम् रामो मन्ये अहम् समुपैष्यति ॥ ३-७१-१७  
इमाम् बुद्धिम् पुरस्कृत्य देह न्यास कृत श्रमः ।

रामः	= Raama	अवश्यम्	= certainly, into captiv-	अहम् मन्ये	= I, believed
		ग्रहणम्	ity, comes nigh of thus		
		समुपैष्यति			
		सम् उप			
		एष			
इमाम्	= this kind of, determi-	देह न्यास	= body, to dislodge	कृत श्रमः	= made, toil [ I became a
बुद्धिम्	nation, confiding in				toiler.]
पुरस् कृत्य					

I believed that Raama will certainly come nigh of my captivity, and confiding myself in this kind of de-termination, presaged by sage Sthulashira, as well... I have been toiling to dislodge this body... [3-71-17b, 18a]

स त्वम् रामो असि भद्रम् ते न अहम् अन्येन राघव ॥ ३-७१-१८  
शक्यो हन्तुम् यथा तत्त्वम् एवम् उक्तम् महर्षिणा ।

राघव	= oh, Raghava	त्वम् सः	= you, that, Raama, you	ते भद्रम्	= safe betides you
		रामः असि	are		
महर्षिणा	= by sage, fact [grava-	एवम्	= this way	यथा उक्तम्	= as to how, said thereby
तत्त्वम्	men]				
अहम्	= I am, by other [per-				
अन्येन	son,] to be killed [man-				
हन्तुम्	gle,] capable, not.				
शक्यः न					

Oh, Raghava, as to how this has happened in this way according to the sum and substance told by the sage Sthulashira, you alone are that Raama, let safe betide you, and none other than you is capable to mangle me... [3-71-18b, 19a]

अहम् हि मति साचिव्यम् करिष्यामि नर ऋषभ ॥ ३-७१-१९  
मित्रम् चैव उपदेक्ष्यामि युवाभ्याम् संस्कृतो अग्निना ।

नर ऋषभ	= oh, man, bullish [im-	अहम्	= I	यदि चेत्	= if, it were to be]
	petuous]				
अग्निना	= by Fire, beatified by in-	युवाभ्याम्	= to you two	मति	= by mind, ministerial
संस्कृतः	cineration			साचिव्यम्	help [advice]
करिष्यामि	= I will do [give]	मित्रम् चैव	= friend, also thus, I will		
		उपदेक्ष्यामि	[further] advise.		

Oh, impetuous man Raama, if I were to be beatified by you two by incinerating me in Fire, I will advice you about the next course of your action... I will further advise you about your prospective friend... So said Kabandha to Raama. [3-71-19b, 20a]

एवम् उक्तः तु धर्मात्मा दनुना तेन राघवः ॥ ३-७१-२०  
इदम् जगाद वचनम् लक्ष्मणस्य उपशृण्वतः ।

तेन दनुना	= by him, by Danu [Danu son]	एवम् उक्तः	= thus, who is said - Raama	धर्मात्मा	= duty-minded, Raghava
लक्ष्मणस्य	= of Lakshmana, nearby,	इदम्	= this, word, said [to Ka-	राघवः	
उप शृण्वतः	hearing [while Lakshmana is hearing]	वचनम्	bandha]		
		जगाद			

When Raghava is said thus by that Kabandha, the heir of Danu, that duty-minded Raama said this word to Kabandha while Lakshmana is hearing. [3-71-20b, 21a]

This Kabandha and his lineage is an enigma and variously said at various places, just by deflection of one or two words. This being the riddle of grammarians, we are supposed to know that he is a demon blessed for gandharva-hood, and then accursed to demon-hood, and then becomes a gandharva again and goes to heaven, at the blessing of Raama. The last compound in second stanza differs with that of other mms, in wording, but not in its meaning.

रावणेन हृता सीता मम भार्या यशस्विनी ॥ ३-७१-२१  
निष्क्रान्तस्य जनस्थानात् सह भ्रात्रा यथा सुखम् ।

जनस्थानात्	= from Janasthaana	सह भ्रात्रा	= with, brother	निष्क्रान्तस्य	= one who exited - when I exited
मम भार्या	= my, wife, illustrious,	रावणेन यथा	= by Ravana, as per,		
यशस्विनी	Sita	सुखम् हृता	convenience [conveniently,] stolen.		
सीता					

Ravana conveniently stole my illustrious wife when myself and my brother exited from Janasthaana... [3-71-21b, 22a]

नाम मात्रम् तु जानामि न रूपम् तस्य रक्षसः ॥ ३-७१-२२  
निवासम् वा प्रभावम् वा वयम् तस्य न विद्महे ।

तस्य रक्षसः	= that, of demon	नाम मात्रम्	= name, only, but, I	रूपम् न	= [his] form, not - I don't
तस्य	= his	तु जानामि	know		know
वयम् न	= we, of his, not, in the	निवासम् वा	= residence [stronghold,] either	प्रभावम् वा	= staying power, or
विद्महे	know of [unaware of.]				

I only know his name but not the form of that demon... and we are unaware either of his stronghold or of his staying power... [3-71-22b, 23a]

It appears that Raama is dealing with this Kabandha with a half-belief, because he is rehashing the same good old parroting. Here there is a mutual distrust. What if this demon when reduced to ashes cannot say anything... like Viraadha... is the distrust in Raama, and what if I am going to say the name of Sugreeva now itself, before they incinerate me, and on knowing the name of Sugreeva, what if this Raama departs quickly to Sugreeva, without burning me... is the mistrust of Kabandha. The averral of Raama to Kabandha is unclear so far, and in order to put his case straight Raama has to rehash, so he is going over again. The same is the case with Sugreeva. He blatantly lies to Raama that he does not know Ravana, in Kishkindha Kanda. And if insisted Sugreeva, or to that matter of fact Sita, both are ready with their self-assertive dialogue: कः न अपराध्यति who errs not...

शोक आर्तानाम् अनाथानाम् एवम् विपरिधावताम् ॥ ३-७१-२३  
कारुण्यम् सदृशम् कर्तुम् उपकारे च वर्तताम् ।

शोक	= by agony, anguished -	अनाथानाम्	= un, sheltered ones	एवम्	= this way
आर्तानाम्	we are				
वि परि	= verily, all over, run-	उपकारे	= in helpfulness [in your	कारुण्यम्	= mercifulness
धावताम्	ning [we are running	वर्तताम् च	restitution,] [we who		
	helter-skelter]		will be] following		
			[comply with]		
सदृशम्	= this type of [befitting,]				
कर्तुम्	to do, [apt of you to				
अर्हसि	show mercy on us.]				

It will be apt of you to show befitting mercy on us who are anguished by agony, running all over helter-skelter like unsheltered ones, and we who will be compliant for your restitution... [3-71-23b, 24a]

काष्ठानि आनीय भग्नानि काले शुष्काणि कुंजरैः ॥ ३-७१-२४  
धक्ष्यामः त्वाम् वयम् वीर श्वभ्रे महति कल्पिते ।

वीर	= oh, brave Kabandha	काले कुंजरैः	= at times, by elephants,	शुष्काणि	= dried up, firewood, on
		भग्नानि	rent	काष्ठानि	brining in
				आनीय	
कल्पिते	= on arranging [dig-	वयम् त्वाम्	= we, you, will inciner-		
महति श्वभ्रे	ging,] large, in trench	धक्ष्यामः	ate.		

Oh, brave Kabandha, on bringing dried up firewood that was rent at times by elephants, and on digging a large trench, we will incinerate you in it... [3-71-24b, 25a]

स त्वम् सीताम् समाचक्ष्व येन वा यत्र वा हता ॥ ३-७१-२५  
कुरु कल्याणम् अत्यर्थम् यदि जानासि तत्त्वतः ।

सः त्वम्	= such as, you are	तत्त्वतः	= actually, you know, if	सीताम्	= about Sita
येन वा	= by whom, or	जानासि यदि		हता	= stolen
समाचक्ष्व	= inform clearly	यत्र वा	= to where, or	कल्याणम्	= gracious deed, you do.
		अति अर्थम्	= very much - most	कुरु	

Such as you are, if you actually know who stole Sita, or whereto she is stolen, either... you clearly inform of her when incinerated, thus you will be rendering a most gracious deed to me, and to all concerned... Thus Raama made clear of his case. [3-71-25b, 26a]

एवम् उक्तः तु रामेण वाक्यम् दनुः अनुत्तमम् ॥ ३-७१-२६  
प्रोवाच कुशलो वक्तुम् वक्तारम् अपि राघवम् ।

रामेण	= by Raama	एवम् उक्तः	= thus, who is spoken - Kabandha	वक्तुम्	= in articulation, expert,
वक्तारम्	= to enunciator, to	अनुत्तमम्	= unexcelled [expedient	कुशलः दनुः	Kabandha of Danu
राघवम्	Raghava	वाक्यम्	words,] words	प्रोवाच	= replied.

When he is said thus that expert articulator Kabandha replied Raama, who is also an expert enunciator, with expedient words. [3-71-26b, 27a]

दिव्यम् अस्ति न मे ज्ञानम् न अभिजानामि मैथिलीम् ॥ ३-७१-२७  
यः ताम् ज्ञास्यति तम् वक्ष्ये दग्धः स्वम् रूपम् आस्थितः ।

मे दिव्यम्	= to me, divine, knowl-	न	= not, I can identify,	दग्धः	= when I am burnt down
ज्ञानम् न	edge, not, is there	अभिजानामि	Maithili		
अस्ति		मैथिलीम्		ताम्	= her
स्वम् रूपम्	= [my] own, form, on as-	यः	= he	वक्ष्ये	= I tell of.
आस्थितः	suming	तम्	= him		
ज्ञास्यति	= will know [will find out]				

There is no divine knowledge to me as of now... nor I can identify Maithili... but when I am burnt I assume my own original divine form, and then I will be able tell about him, who will find her out... [3-71-27b, 28a]

यो अभिजानाति तद् रक्षः राम तत् परम् ॥ ३-७१-२८  
अदग्धस्य हि विज्ञातुम् शक्तिः अस्ति न मे प्रभो ।  
राक्षसम् तम् महावीर्यम् सीता येन हता तव ॥ ३-७१-२९

प्रभो	= oh, lord	राम	= Raama	येन	= by whom
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तव सीता = your, Sita, is stolen हता	तम् महा = about that, great वीर्यम् mighty, demon राक्षसम्	विज्ञातुम् = to know
अ दग्धस्य = when not, incinerated - with an unburnt body	मे शक्तिः न = ability, is not, there अस्ति	तत् परम् हि = there, after, indeed - after incineration
यः = who, can familiarise, अभिजानाति that [incineration,] de- तत् रक्षः mon	तद् वक्ष्ये = that, I speak about.	

With this unburnt body, oh, Raama, I indeed have no ability to discern anything, hence oh, lord, I will be able to speak about him who can familiarise you with that great mighty demon, by whom your Sita is stolen, only after that incineration... [3-71-28b, 29]

विज्ञानम् हि महत् भ्रष्टम् शाप दोषेण राघव ।  
स्वकृतेन मया प्राप्तम् रूपम् लोक विगर्हितम् ॥ ३-७१-३०

राघव = oh, Raghava विज्ञानम् = acumen	शाप दोषेण = by curse, blemish महत् भ्रष्टम् = utterly, distorted, isn't हि it	मम = my] मया स्व = by me, by my own, कृतेन deeds - my own antics towards sages and In- dra
लोक = world, despicable विगर्हितम्	रूपम् = form, bechanced. प्राप्तम्	

Oh, Raghava, utterly distorted is my acumen, indeed, by the blemish of curse... and this form which is despicable to world has bechanced only because of my own antics... [3-71-30]

किम् तु यावत् न याति अस्तम् सविता श्रान्त वाहनः ।  
तावत् माम् अवटे क्षित्वा दह राम यथा विधि ॥ ३-७१-३१

राम = oh, Raama श्रान्त वाहनः = one with fatigued, ve- hicle [here, horses]	किम् तु = but अस्तम् = to dusk माम् अवटे = me, in trench, on toss- क्षित्वा ing	सविता = Sun यावत् न = soon before, not, goes याति यथा विधि दह = as per, custom, burn.
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Oh, Raama, soon you have to toss me into trench to burn me customarily, sooner than the Sun going to Mt. Dusk when his horses are fatigued... [3-71-31]

Now Raama started to believe Kabandha because the simile used by him refers to the dusking Sun with fatigued horses. Though Kabandha is always telling that I have no knowledge... I lost my discernment... etc., half told is the fact that there is someone out there to help Raama. Hence, the believability is bechanced. Sun horses will never be fatigued, but fatigued is this Kabandha in this grotesque physique, as a vehicle predes-

tinged to communicate some information to Raama. And when a dusking Sun is indicated, another dawning Sun is also indicated, in his freshness. So also, Kabandha is about to resurrect after this incineration, as a vehicular messenger for Raama.

दग्धः त्वया अहम् अवटे न्यायेन रघुनन्दन ।  
वक्ष्यामि तम् महावीर यः तम् वेत्स्यति राक्षसम् ॥ ३-७१-३२

महा वीर	= oh, great valiant Raama	रघुनन्दन	= oh, legatee of Raghu	अहम् त्वया	= I, by you
न्यायेन	= justifiably [scripturally]	अवटे दग्धः	= in trench, when burnt	यः	= who
तम्	= about that, demon,	तम्	= about him	वक्ष्यामि	= I [for sure] tell of.
राक्षसम्	knows [quite fathoms]				
वेत्स्यति					

Oh, Raama, the legatee of Raghu, when I am scripturally burnt by you in a trench, oh, great valiant Raama, for sure, I will tell of him, who can quiet fathom that demon... [3-71-32]

तेन सख्यम् च कर्तव्यम् न्याय्य वृत्तेन राघव ।  
कल्पयिष्यति ते प्रीतः साहाय्यम् लघु विक्रमः ॥ ३-७१-३३

राघव	= oh, Raghava	न्याय्य वृत्तेन	= with amicable, comportment	तेन सख्यम्	= with him, friendship,
				च कर्तव्यम्	also, made [effectuated]
लघु विक्रमः	= that quick-paced, valiant [valiantly alacritous Sugreeva]	प्रीतः	= gladdened	ते साहाय्यम्	= to you, succour,
				कल्पयिष्यति	evolves.

Oh, Raghava, you have to befriend him with an amicable comportment... and that valiantly alacritous one will be gladdened by the sequel of your friendship, and he will evolve a succour to you... [3-71-33]

न हि तस्य अस्ति अविज्ञातम् त्रिषु लोकेषु राघव ।  
सर्वान् परिवृतो लोकान् पुरा वै कारण अन्तरे ॥ ३-७१-३४

राघव	= oh, Raghava	त्रिषु लोकेषु	= in three, worlds	तस्य	= to him
अ विज्ञातम्	= not, familiar	न अस्ति हि	= not, is there, indeed	पुरा	= once
कारण अन्तरे	= on cause, different [causa sine qua non]	सर्वान्	= all, worlds, circum,		
		लोकान् परि	navigated, remark-		
		वृतः वै	ably.		

Oh, Raghava, nothing is there in all the three worlds that is unfamiliar to him, for he circumnavigated all worlds once, in a different context... [3-71-34]

Even now Kabandha is not naming Sugreeva, only for fear of losing Raama, without burning the half dead



Kabandha. Kabandha knows that humans do not burn or bury the undead, and Raama may now leave this dying Kabandha to his natural death, and go away. But Raama is already acquainted with the dying ceremonies of demons, where they die only after a physically dead, perforce, by consigning them to fire or burying them alive, as in the case of Viraadha. Hence this stingy maiming and baiting of Kabandha is continued, to burn him down, perforce.

इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे एक सप्ततितमः सर्गः ॥

Thus completes 71<sup>st</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 72 Sarga 72 - द्वि सप्ततितमः सर्ग

## Kabandha Advises Rama To Meet Sugreeva

Introduction -

When Raama incinerates Kabandha he resurrects as a celestial being and detailing about Sugreeva he urges Raama to befriend him. He informs Raama that Sugreeva is also in a similar condition and he needs some one to rely upon, in order to overcome his problems, and thus Kabandha asks Raama to help Sugreeva, and get help as requital from Sugreeva.

एवम् उक्तौ तु तौ वीरौ कबन्धेन नर ईश्वरौ ।  
गिरि प्रदरम् आसाद्य पावकम् विससर्जतुः ॥ ३-७२-१

कबन्धेन	= by Kabandha	एवम् उक्तौ	= that way, those two who are said	नर ईश्वरौ	= people, lords
तौ वीरौ	= those, brave men	गिरि प्रदरम्	= mountain, cleft, on getting at [throwing the body of Kabandha in it]	पावकम्	= fire [firewood,] be-strewn [embedded it.]

When Kabandha said that way, both those brave men and lords of people, on throwing the body of Kabandha into a mountain cleft and then embedded it with firewood. [3-72-1]

लक्ष्मणः तु महा उल्काभिः ज्वलिताभिः समन्ततः ।  
चिताम् आदीपयामास सा प्रज्ज्वाल सर्वतः ॥ ३-७२-२

लक्ष्मणः तु	= Lakshmana, on his part	ज्वलिताभिः	= with blazing	महा	= with highly, sparkling
समन्ततः	= all over	चिताम्	= pyre	उल्काभिः	torches
सा	= that - pyre	सर्वतः	= on all sides	आदीपयामास	= started to torch
				प्रज्ज्वाल प्र	= suddenly, blazingly,
				ज ज्वाल	blazed.

On his part Lakshmana started to torch that pyre with highly sparkling torches from all over, and even that pyre too suddenly blazed with blazes from all over. [3-72-2]

तत् शरीरम् कबन्धस्य घृत पिण्ड उपमम् महत् ।  
मेदसा पच्यमानस्य मन्दम् दहति पावकः ॥ ३-७२-३

मेदसा	= [full] with fat	पच्यमानस्य	= while being cooked - being burnt in fire	कबन्धस्य	= Kabandha
महत्	= massy	घृत पिण्ड	= ghee, gob, in simile	तत् शरीरम्	= that, body
		उपमम्			

पावकः = fire, tardily, burnt it  
मन्दम् [stewed the body.]  
दहति

That massy body of Kabandha is full with fat and while it is being cooked, it is in simile with a massy gob of ghee. But the Fire had to stew that body tardily, though that stewed meat is Fire favourite dish, because of that body massiveness. [3-72-3]

स विधूय चिताम् आशु विधूमो अग्निर् इव उत्थितः ।  
अरजे वाससी विभ्रत् मालाम् दिव्याम् महाबलः ॥ ३-७२-४

महाबलः = highly, dynamic	सः = he [Kabandha]	अरजे = un, tarnished [lily-white]
वाससी = vestments	दिव्याम् = angelic, garlands	विभ्रत् = attired in
चिताम् = pyre, on shoving off	मालाम् = in a trice	वि धूमः = without, fumes, fire, alike [looks like,]
विधूय	आशु = in a trice	उत्थितः zoomed.

In a trice that highly dynamic Kabandha zoomed up shoving off that pyre, and he is now attired in lily-white vestments and angelic garlands, and appeared like a fumeless fire. [3-72-4]

ततः चिताया वेगेन भास्वरो विरज अंबरः ।  
उत्पपात आशु संहृष्टः सर्व प्रत्यंग भूषणः ॥ ३-७२-५

ततः = then	भास्वरः = irradiant Kabandha	वि रज = with not, sullied, clothing
संहृष्टः = highly gladdened	सर्व प्रति = on all, every, limb, with fineries	अम्बरः = with quick, speed
चिताया उत्पपात = from pyre, up, jumped [onto sky.]		

Then highly gladdened Kabandha jumped up onto sky from the pyre, and there he is irradiant with unsullied clothing, and fineries decorated on every limb. [3-72-5]

विमाने भास्वरे तिष्ठन् हंस युक्ते यशस् करे ।  
प्रभया च महातेजा दिशो दश विराजयन् ॥ ३-७२-६  
सो अन्तरिक्ष गतो वाक्यम् कबन्धो रामम् अब्रवीत् ।

सः कबन्धः = he, that Kabandha	अन्तरिक्ष गतः = to firmament, on going	हंस युक्ते = with swans, yoked
यशस् करे = renown, endowing	भास्वरे = dazzling	विमाने तिष्ठन् = in aircraft, seated

महातेजा	= with great glimmer [his own appearance]	प्रभया च	= glitter also [additional self-refulgence, added now by the sacred in- cineration by Raama, or by the glitter of heavenly aircraft]	दश दिशः	= ten, quarters
विराजयन्	= beaming forth	रामम्	= to Raama, sentence,		
		वाक्यम्	said.		
		अब्रवीत्			

On going to firmament Kabandha is now seated in a dazzling celestial aircraft yoked with swans, which en-  
dows renown because it takes the occupants to the realms of Brahma, and sitting in that celestial aircraft he  
said this sentence to Raama, while his own great glimmer and glitter beamed forth in all ten quarters. [3-72-6,  
7]

शृणु राघव तत्त्वेन यथा सीमाम् अवाप्स्यसि ॥ ३-७२-७  
राम षट् युक्तयो लोके याभिः सर्वम् विमृश्यते ।  
परिमृष्टो दश अन्तेन दश आभागेन सेव्यते ॥ ३-७२-८

राघव	= oh, Raghava	सीमाम्	= Sita	यथा	= how, you will regain
तत्त्वेन शृणु	= in essence, listen	राम	= oh, Raama	अवाप्स्यसि	
सर्वम्	= everything	विमृश्यते	= will be analysed	याभिः	= by which [analyses]
लोके	= in world [available]	दश अन्तेन	= spell, at end [at neme- sis]	षट् युक्तयः	= six, ideations
दश आभागेन	= spell, one deprived of [under the spell of nemesis]	सेव्यते	= adorable.	परिमृष्टः	= on who is touched down [with such nemesis]

Oh, Raghava, how you will regain Sita, that you listen from me in its essence... oh, Raama, by which and which  
analyses everything will be analysed, six of such ideations are available in this world... and when a person  
is touched down by a spell of nemeses, he shall adore one who is equally in such spell of nemesis... [3-72-7b, 8]

The six ideations employed by kings in kingship are 1] सन्धि a covenant with adverse kings; 2] विग्रह contin-  
uing hostilities; 3] यान waging war; 4] आसन sit out for proper time; 5] द्वैधी भाव creating factions and vicissitudes  
in enemy groups; 6] समाश्रय taking shelter under a coequal.

दश आभाग गतो हीनः त्वम् राम सह लक्ष्मणः ।  
यत् कृते व्यसनम् प्राप्तम् त्वया दार प्रधर्षणम् ॥ ३-७२-९

राम	= oh, Raama	सह लक्ष्मणः	= with, Lakshmana	त्वम्	= you are
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दश आभाग गतः	= spell, of nemesis, went into	हीनः	= underprivileged [of kingdom, kingly comforts]	यत् कृते	= by which, doing [rea- son, that spell has done this]
त्वया	= by you	दार	= wife	प्रधर्षणम्	= dishonouring [in the form of abducting]
व्यसनम् प्राप्तम्	= dire straits, obtained.				

Oh, Raama, you along with Lakshmana went into a spell of nemesis, and thus you have become an under-privileged one, and that spell alone has obtained you this dire straits, in the form of abducting your wife... [3-72-9]

तत् अवश्यम् त्वया कार्यः स सुहृत् सुहृदाम् वर ।  
अकृत्वा न हि ते सिद्धिम् अहम् पश्यामि चिन्तयन् ॥ ३-७२-१०

सुहृदाम् वर	= among kind-hearted ones, the best	तत्	= thereby	सः	= such a soul [in similar dire straits]
त्वया	= by you	अवश्यम्	= certainly	सुहृत् कार्यः	= friendship, is to be done [befriended]
अ कृत्वा	= without, doing [if un- befriended]	ते	= your	सिद्धिम्	= accomplishment
अहम् चिन्तयन्	= I, on thinking	न पश्यामि हि	= not, perceiving, in- deed.		

Oh, best among kind-hearted ones, thereby you have to certainly befriend such a soul in similar dire straits... however deeply I may think, I am not able to perceive your accomplishment if you do not befriend with such a soul... [3-72-10]

श्रूयताम् राम वक्ष्यामि सुग्रीवो नाम वानरः ।  
भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्र सूनूना ॥ ३-७२-११

राम वक्ष्यामि श्रूयताम्	= oh, Raama, I tell, that may be listened	शक्र सूनूना	= by Indra, son	भ्रात्रा क्रुद्धेन	= by brother, furiously [vengefully]
वालिना निरस्तः	= by Vali, reneged	सुग्रीवः नाम वानरः	= Sugreeva, named, va- nara [is there.]		

Oh, Raama, listen what I tell... a vanara is there by name Sugreeva, who is vengefully reneged by his brother Vali, the son of Indra... [3-72-11]

ऋष्यमूके गिरि वरे पंपा पर्यन्त शोभिते ।  
निवसति आत्मवान् वीरः चतुर्भिः सह वानरैः ॥ ३-७२-१२

आत्मवान्	= self-respecting one - Sugreeva	वीरः	= valiant one	पम्पा परि अन्त शोभिते	= Pampa Lake, over, end [fringes,] lambent
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ऋष्यमूके	= in Mt. Rishyamuka	गिरि वरे	= mountain, best	चतुर्भिः	= with four, [other]
निवसति	= is living.			वानरैः सह	vanara-s, along with

That self-respectful valiant Sugreeva is living on the Mt. Rishyamuka, a best mountain available in the lambent fringes of Pampa Lake, along with four other vanara-s. [3-72-12]

वानरेन्द्रो महावीर्यः तेजोवान् अमित प्रभः ।  
सत्य संधो विनीतः च धृतिमान् मतिमान् महान् ॥ ३-७२-१३

वानरेन्द्रः	= among vanara-s, masterful	महावीर्यः	= highly mettlesome	तेजोवान्	= self-resplendent
अ मित प्रभः	= ill, limitable, in self-irradiance	सत्य सन्धह्	= truth bound	विनीतः च	= culture-bound, also
धृतिमान्	= taskmaster	मतिमान्	= mastermind	महान्	= master-hand.

He that Sugreeva is a masterful one among vanara-s, highly mettlesome, self-resplendent, and illimitable is his self-radiance... and he is also truth-bound and culture-bound... a mastermind, master-hand and a taskmaster... [3-72-13]

दक्षः प्रगल्भो द्युतिमान् महा बल पराक्रमः ।  
भ्राता विवासितो वीर राज्य हेतो महात्मना ॥ ३-७२-१४

दक्षः	= capable [adventurer]	प्रगल्भः	= courageous [exploiter]	द्युतिमान्	= coruscating [in personality]
वीर	= brave one	महा बल	= incomparably intrepid, incursive - such Sugreeva	राज्य हेतुः	= kingdom, for reason of
महात्मना	= by great souled [self-conceited, Vali]	भ्राता	= by [such] brother	वि वासितः	= he is banished.

He is a capable adventurer, a courageous exploiter and incomparable one in intrepidity and a brave one in incursions, and his personality will be coruscating ever and anon, for he is the son of Sun-god... but he is banished by his self-conceited brother owing to the reasons of kingdom... [3-72-14]

स ते सहायो मित्रम् च सीतायाः परिमार्गणे ।  
भविष्यति हि ते राम मा च शोके मनः कृधाः ॥ ३-७२-१५

राम	= oh, Raama	सः ते मित्रम्	= he, to you, associate,	सीतायाः	= of Sita, in searching,
		च	also	परिमार्गणे	aid
हिते	= [in your] wellbeing, he	शोके मनः मा	= in agony, heart, do not,	सहायः	
भविष्यति	conducts himself	कृधाः	do [yield.]		

Oh, Raama, he will be your associate and an aid in searching for Sita, and he conducts himself in your well-being, hence let not your heart yield to agony... [3-72-15]

भवितव्यम् हि यत् च अपि न तत् शक्यम् इह अन्यथा ।  
कर्तुम् इक्ष्वाकु शार्दूल कालो हि दुर्क्रमः ॥३-७२-१६

इक्ष्वाकु शार्दूल	= oh, Ikshvaaku, tigerly	यत् च अपि	= what, also, even	इह	= now / here in mortal
				भवितव्यम्	world, ineluctable, in-
				हि	deed
तत् अन्यथा	= that, otherwise, to do	न शक्यम्	= not, possible	कालः दुर्	= Time, impossible, to
कर्तुम्	[to be countermanded]			अति क्रमः	over, step [countervail
					against]
हि	= isn't it.				

Oh, tigerly Ikshvaaku, further nothing can be countermanded in this world which is indeed ineluctable, and it is impossible to countervail against Time, isn't it... [3-72-16]

गच्छ शीघ्रम् इतो वीर सुग्रीवम् तम् महाबलम् ।  
वयस्यम् तम् कुरु क्षिप्रम् इतो गत्वा अद्य राघव ॥ ३-७२-१७  
अद्रोहाय समागम्य दीप्यमाने विभावसौ ।

वीर	= oh, bold one - Raama	इतः	= from here	शीघ्रम्	= quickly
महाबलम्	= to him, great, mighty,	राघव	= oh, Raghava	अद्य इतः	= now, from here,
तम्	Sugreeva, you go			क्षिप्रम् गत्वा	promptly, on going
सुग्रीवम्					
गच्छ					
समागम्य	= on fraternising with	अद्रोहाय	= un, friendliness - for	विभावसौ	= fire, while it is blazing
	him		genuineness	दीप्यमाने	
तम्	= him, as a friend, you				
वयस्यम्	make.				
कुरु					

Oh, bold one, you go straight from here to that great mighty Sugreeva, and oh, Raghava, on going from here now and promptly you fraternise with Sugreeva... and to not to bode any ill of unfriendliness among you two, you make him a friend before blazing Fire, making that Fire as an Attestor of your friendship... [3-72-17, 18a]

न च ते सो अवमन्तव्यः सुग्रीवो वानर अधिपः ॥ ३-७२-१८  
कृतज्ञः काम रूपी च सहाय अर्थी च वीर्यवान् ।

वानर अधिपः	= monkeys, lord of	ओथेर म्म्स्	= even if he is a monkey]	सः सुग्रीवः	= he, Sugreeva
		वानरः अपि			
		सन्			
ते	= by you	न अव	= not, to be disregarded	कृतज्ञः	= faithful one
		मन्तव्यः			

काम रूपी च = by wish, guise-changer [wizard], also	सहाय अर्थी = of help, seeker, also च	वीर्यवान् = valiant one.
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You shall not look down on that lord of monkeys taking him as a lowly simian, why because that Sugreeva is a valiant one, a guise changing wizard and presently he is in the need of a bolsterer, and if you render help he will be obligated to you for ever... [3-72-18b, 19]

शक्तौ हि अद्य युवाम् कर्तुम् कार्यम् तस्य चिकीर्षितम् ॥ ३-७२-१९  
कृतार्थो वा अकृतार्थो वा तव कृत्यम् करिष्यति ।

युवाम् = you two	अद्य = now	तस्य = his [of Sugreeva]
चिकीर्षितम् = desired, task	कर्तुम् = to effectuate	शक्तौ हि = capable enough, indeed
कार्यम्		
कृत अर्थः वा = achieved, his purpose, whether - Sugreeva is	अ कृत अर्थः = not, achieved, his purpose, or not वा	तव कृत्यम् = your, task, he effectuates. करिष्यति

Now you two are capable enough to effectuate the desired task of Sugreeva, isn't it... whether his own purpose is achieved through you or not, he will effectuate your task... [3-72-19b, 20a]

स ऋक्षरजसः पुत्रः पंपाम् अटति शन्कितः ॥ ३-७२-२०  
भास्करस्य औरसः पुत्रो वालिना कृत किल्बिषः ।

ऋक्षरजसः = Riksharaja, son of	भास्करस्य = Sun, direct, son	सः = he, that Sugreeva
पुत्रः	औरसः पुत्रः	
वालिना = by Vali	कृत = made, sinned [trespassed against]	शन्कितः = wary of [Vali onslaughts]
पम्पाम् = around Pampa, he is		
अटति = wandering.		

Sugreeva is the son of Riksharaja, and the direct son of the Sun, but Vali trespassed against him. Wary of Vali onslaughts Sugreeva is wandering around Pampa... [3-72-20b, 21a]

संनिधाय आयुधम् क्षिप्रम् ऋष्यमूक आलयम् कपिम् ॥ ३-७२-२१  
कुरु राघव सत्येन वयस्यम् वन चारिणम् ।

राघव = oh, Raghava	आयुधम् = weapon	संनिधाय = readying / keeping aside / taking oath on it
वन चारिणम् = in forest, wanderer	ऋष्यमूक आलयम् = Mt. Rishyamuka, residing [taking shelter on]	कपिम् = with monkey - Sugreeva
सत्येन = candidly	क्षिप्रम् = right away	वयस्यम् = as a friend
कुरु = you make.		



Oh, Raghava, right away and candidly you make that monkey Sugreeva, a wanderer in the forest, sheltering himself on Mt. Rishyamuka, as a friend of yours taking an oath on your weapon besides the Fire-witness... [3-72-21b, 22a]

The compound आयुधम् सम् नि धाय can mean in the three possible ways as said above. Any one, or three meanings can be obtained, as intensifiers.

स हि स्थानानि सर्वाणि कात्स्न्येन कपि कुंजरः ॥ ३-७२-२२  
नर मांस अशिनाम् लोके नैपुण्यात् अधिगच्छति ।

कपि कुंजरः	= monkey, elephantine - straightforward one among monkeys	सः	= he that Sugreeva	लोके	= in world
नर मांस अशिनाम्	= of human, flesh, eaters [anthropophagite demons]	सर्वाणि स्थानानि	= all of, strongholds	कात्स्न्येन	= in entirety
नैपुण्यात्	= with his expertise	अधि गच्छति हि	= conversant with, indeed.		

With his expertise that straightforward monkey Sugreeva is indeed conversant with all of the strongholds of anthropophagite demons in the world in their entirety... [3-72-22b, 23a]

न तस्य अविदितम् लोके किञ्चित् अस्ति हि राघव ॥ ३-७२-२३  
यावत् सूर्यः प्रतपति सहस्रांशुः अरिन्दम ।

अरिन्दम	= oh, enemy-subjugator	राघव	= oh, Raghava	सहस्र अम्शुः	= thousand, rayed, sun
यावत्	= as long as	प्र तपति	= verily, burns - manifestly irradiates	सूर्यः तावत्	= so long]
लोके	= in world	तस्य	= to him - sun	अ विदितम्	= not, familiar
किञ्चित्	= in the least	न अस्ति	= not, is there	हि	= isn t it.

Oh, enemy-subjugator Raama, as far as the thousand rayed sun manifestly irradiates the world, oh, Raghava, thus far, nothing in the least is unfamiliar to him, isn t it... [3-72-23b, 24a]

स नदीः विपुलान् शैलान् गिरि दुर्गाणि कंदरान् ॥ ३-७२-२४  
अन्विष्य वानरैः सार्धम् पत्नीम् ते अधिगमिष्यति ।

सः वानरैः	= he that Sugreeva, with	विपुलान्	= extensive	नदीः	= rivers
सार्धम्	vanara-s, purposefully	गिरि दुर्गाणि	= mountains, cliffs,	अन्विष्य	= on raking over
शैलान्	= [extensive] mountains	कन्दरान्	caves		
ते पत्नीम्	= your, wife, he comes to				
अधिगमिष्यति	know.				

He makes the monkeys to purposefully rake over the expansive rivers, extensive mountains and their impassable cliffs and caves in locating your wife... [3-72-24b, 25a]

वानरान् च महाकायान् प्रेषयिष्यति राघव ॥ ३-७२-२५  
दिशो विचेतुम् ताम् सीताम् त्वत् वियोगेन शोचयतीम् ।  
अन्वेष्यति वरारोहाम् मैथिलीम् रावण आलये ॥ ३-७२-२६

राघव	= oh, Raghava	त्वत्	= by your	वियोगेन	= parting
शोचयतीम्	= made to agony [agonised]	ताम्	= that, Sita	विचेतुम्	= to search
महाकायान्	= giant bodied	सीताम्		दिशः	= to [all] directions, he
रावण आलये	= in Ravana, residence	वानरान् च	= monkeys, also	प्रेषयिष्यति	= expedites
		वरारोहाम्	= for comely lady	मैथिलीम्	= Maithili, quests for.
				अन्वेष्यति	

Oh, Raghava, he expedites giant bodied monkeys in all directions to search for her, who is agonised by your parting, and he quests after the residence of Ravana for that comely lady Maithili... [3-72-25b, 26]

स मेरु शृंग अग्र गताम् अनिदिताम्प्रविश्य पाताल तले अपि वा आश्रिताम् ।  
प्लवंगमानाम् ऋषभः तव प्रियाम् निहत्य रक्षांसि पुनः प्रदास्यति ॥ ३-७२-२७

प्लवंगमानाम्	= among fly-jumpers	ऋषभः	= bullish [defiant one]	सः	= he [Sugreeva]
अ	= un, reprovable one -	तव प्रियाम्	= your, ladylove	मेरु शृङ्गा	= Mt. Meru, peak, top,
निन्दिताम्	Sita	वा अपि	= or else	अग्र गताम्	= gone onto [located]
पाताल तले	= nadir of earth, on	पुनः	= again he will, bestow	प्रविश्य	= on entering
आश्रिताम्	planes, abiding	प्रदास्यति	[Sita to you.]		
निहत्य	= annihilating, demons				
रक्षाम्सि					

Whether that unrepvable ladylove of yours, Sita, is located on the tops of Mt. Meru peaks, or abiding on the planes of nadir of the earth, he that defiant one among fly-jumpers, Sugreeva, on entering there and annihilating the demons, he again bestows Sita to you... So Kabandha continued his advise to Raama regarding Sugreeva. [3-72-27]

### The Suggestion of Kabandha - right or wrong

Kabandha suggestion that a bewailer shall befriend another bewailer... is apparently a meaningless suggestion, keeping mythical imports aside, for a while. Though Kabandha is unaware about Ravana and his activities, he is aware of Vali and Sugreeva, according to his present narration. He should have advised Raama to befriend Vali, who is in power and a powerful one too, instead of Sugreeva. It is not so, is the reply from

the viewpoint of dharma. This Kabandha has suffered his best in taking wrong routes and just now, he resurrected after making many amends, and he is supposed to advise Raama to go on a right path and to a right personality as Vali is already established as a pursuer of wrong path. But Vali when talking to Raama at his death time says that I would have brought Maithili in a single day, I would have roped Ravana and brought him like an animal tied with rope around its neck... etc. But they are all his expressions at death-time-wisdom. He did not care for Tara advices nor bothered to talk to Raama, as to why Sugreeva is instigated upon him. This being so, when immortal wisdom has dawned on Kabandha, he cannot ask Raama to tread a wrong path to get his task done. This is what the viewpoint of Dharmaakuutam. Though untranslated verbatim the above is the gist of the following.

कार्यं सिद्धिं अर्थम् सम्प्रति भ्रात्रु मात्रं सहाय्यस्य दुर्दश आरम्बहम् प्राप्तस्य रामभद्रस्य दृष्टं बलेन दैवं बलेन च उपेत दुर्दशायाः समाप्तिं प्राप्तेन सुग्रीवेण सन्धि कारम् एव समुचितम् इति कबन्धेन उक्तम्। तत् अनुपपन्नम्। यतो वली सुग्रीवात् अधिक बलः - सकल वानर सेना परि वृतः - स्व राज्ये सुप्रतिष्ठितो - राम कृत प्रति उपकार निरपेक्षो - रावण निग्रहं चतुर भुज वीर्यं उपपत्तेह च। माम् एव यदि पूर्वम् त्वम् एतद् अर्थम् अचोदयः। मैथिलिम् अहम् एक आह्वा तव च आनीतवान् भवेः ॥ १-१७-४९

राक्षसम् च दुरात्मानाम् तव भार्यं अपहारिणम् । कण्ठे बद्धा प्रदद्याम् ते अनिहतम् रावणम् रणे ॥ ३-१७-५० - इति जीव ग्राहम् गृहीत्वा रणे वा तन् निहत्य - - एतादृश सामर्थ्यम् अवगमने स्व कार्यं साधकः च। अत एव वालिनम् अपहाय अतादृशः सुग्रीवः कथम् उपदिष्ट इति चेत् न। सत्य अपि सामर्थ्यं दृष्टवान् - रावण मित्रत्वात् राज्य स्थितत्वात् - राम कृत उपकार निरपेक्षत्वात् च राम प्राथितो वाली सख्यम् न अन्गीकुर्याद् एव। आसन्न मृतुना वालिना सख्यं करणम् निष्फलम् च ॥ - - - सत्यपि सामर्थ्यं सीताम् आनीय दास्यामि इति एतादृश बुद्धेः शिक्षण अनन्तर भवित्वेन सख्य असख्यायाम् असम्भवात्। स्व पराक्रमेण विना अन्येन साधित अर्थं अन्गीकरणस्य क्षत्रियाणाम् अधर्म्यत्वात्। This is to say that dharma is far beyond mere politics, whether monarchical or otherwise. To uphold that dharma, one has to undergo certain painful processes, that may be you, or we, or may they be godlike or godsend Raama or Lakshmana

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वि सप्ततितमः सर्गः ॥

Thus completes 72<sup>nd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 73 Sarga 73 - त्रि सप्ततितमः सर्ग

## Kabandha Extols Pampa Lake

Introduction -

Kabandha extols Pampa Lake and details Raama about the course to be adopted to proceed to Mt. Rishyamuka to befriend Sugreeva. He details about Matanga hermitage and implores upon Raama to visit an anchoress name Shabari, who is waiting for ages to have a glimpse of Raama.

दर्शयित्वा रामाय सीतायाः प्रैमार्गने ।  
वाक्यम् अन्वर्थम् अर्थज्ञः कबन्धः पुनः अब्रवीत् ॥ ३-७३-१

अर्थ ज्ञः	= meaning, knower of [context-sensitive]	कबन्धः	= Kabandha	सीतायाः	= in Sita, questing
मार्गम्	= way out]	दर्शयित्वा	= having shown	प्रैमार्गने	
रामाय	= to Raama	पुनः	= further, spoke.	अन्वर्थम्	= having right concept,
		अब्रवीत्		वाक्यम्	sentence - advice

On showing a concept for questing after Sita that context-sensitive Kabandha further spoke this sentence which is inclusive of right concept to Raama. [3-73-1]

एष राम शिवः पन्था यत्र एते पुष्पिता द्रुमाः ।  
प्रतीचीम् दिशम् आश्रित्य प्रकाशन्ते मनो रमाः ॥ ३-७३-२  
जंबू प्रियाल पनसाः प्लक्ष न्यग्रोध तिन्दुकाः ।  
अश्वत्थाः कर्णिकाराः च चूताः च अन्ये च पादपाः ॥ ३-७३-३  
धन्वना नाग वृक्षा तिलका नक्तमालकाः ।  
नील अशोक कदम्बाः च करवीराः च पुष्पिताः ॥ ३-७३-४  
अग्निमुखा अशोकाः च सुरक्ताः परिभद्रकाः ।

राम	= oh, Raama	यत्र	= where	प्रतीचीम्	= west, ward, have re-
मनः रमाः	= heart, pleasing	पुष्पिताः	= blossomed, trees	दिशम्	course to
प्रियाल	= Priyaala	द्रुमाः		आश्रित्य	
न्यग्रोध	= banyan	पनसाः	= Jackfruit	जम्बू	= rose-apple
कर्णिकाराः च	= Karnikara, also	तिन्दुकाः	= Tinduka	प्लक्ष	= Plaksha
पादपाः	= trees	चूताः च	= Mango, also	अश्वत्थाः	= papal
तिलका	= Tilaka trees	धन्वना	= Dhanva trees	अन्ये च	= others, also
कदम्बाः च	= Kadamba trees, also	नक्तमालकाः	= Naktamaala trees	नाग वृक्षा	= Naaga, trees
		पुष्पिताः	= [fully] flowered, Kar-	नील अशोक	= blue Ashoka trees
		करवीराः च	aviira trees, even	अग्निमुखा	= Agnimukha trees

अशोकाः च	= Ashoka trees, also	सुरक्ताः	= red-sandalwood trees	परिभद्रकाः	= Neem trees [Azadirachta indica]
एते प्रकाशन्ते	= all these [where these trees, are] shining forth	एष	= that [alone]	शिवः पन्था	= optimistic, course.

Oh, Raama, have a recourse to westward, and where the trees of Rose-apple, Priyaala, Jackfruit, Plaksha, Banyan, Tinduka, Pipal, Karnikara, Mango, and others... and even trees like Dhanva, Naaga, Tilaka, Nakta-maala, blue Ashoka, Kadamba, Karaviira, Agnimukha, Ashoka, red-sandalwood trees and Neem trees will be heart-pleasingly shining forth in full blossom, that alone is an optimistic course for you. [3-73-2, 3, 4, 5a]

The botanical terms for some of these trees are given to some of the above in the first chapter of Kishkindha.

तान् आरुह्य अथवा भूमौ पातयित्वा च तान् बलात् ।। ३-७३-५  
फलानि अमृत कल्पानि भक्षयित्वा गमिष्यथः ।

तान् आरुह्य	= them [those trees,] on shinning up	अथवा	= or else	तान्	= them, by force, onto
				बलात् भूमौ	ground, pelting down
				पातयित्वा च	[the fruits, by pelting stones at them, not rain,] even
अमृत	= ambrosia, similar	फलानि	= fruits	भक्षयित्वा	= on devouring
कल्पानि					
गमिष्यथः	= move forward [pelt along.]				

On shinning up those trees, or else, even on forcefully pelting those fruits down onto ground, then you may pelt over, devouring those ambrosial fruits... [3-73-5b, 6a]

तत् अतिक्रम्य काकुत्स्थ वनम् पुषित पादपम् ।। ३-७३-६  
नन्दन प्रतिमम् तु अन्यत् कुरवः उत्तरा इव ।

काकुत्स्थ	= oh, Kakutstha	पुषित पादपम्	= with blossomy, trees	तत् वनम्	= that, forest, [park- land,] on crossing over
नन्दन प्रतिमम् तु	= Nandana [heavenly gardens,] a replica of, on its part	उत्तरा कुरवः इव	= northern, Kuru province, like	अन्यत्	= another [parkland is there.]

On crossing over that parkland, oh, Kakutstha, another parkland with blossomy flowers is there, which replicates the heavenly Nandana gardens, and a replica of North-Kuru, an all-endowing province... [3-73-6b, 7a]

सर्वं कालं फला यत्र पादपा मधुर स्रवाः ।। ३-७३-७  
सर्वे च ऋतवः तत्र वने चैत्ररथे यथा ।

यत्र = wherein	सर्व काल = all, of seasons , fruits	पादपा = with such - trees
मधुर स्रवाः = nectar, transudes where such trees are there	फला having	सर्व ऋतवः = all, seasons
चैत्ररथे यथा = in Caitraratha [Kubera grdens,] as with.	तत्र वने = there, in parkland	

Wherein the trees fruit all-season fruits that transude nectar, why fruits alone, in that parkland all seasons are coeval, as they will be in Caitraratha, the celestial gardens of Kubera... [3-73-7b, 8a]

फल भार नताः तत्र महा विटप धारिणः ।। ३-७३-८  
शोबन्ते सर्वतः तत्र मेघ पर्वत संनिभाः ।

तत्र = in there	फल भार = fruit, by weight, नताः crouched down	मेघ = [like] clouds
पर्वत = [like] mountains	सन्निभाः = similar in shine	महा विटप = enormous, branches, धारिणः bearing [trees]
तत्र सर्वतः = there, everywhere	शोबन्ते = shine forth.	

In there, the trees bear enormous branches which will be crouching under the weight of their own fruits, and everywhere such trees will be shining forth like shiny clouds and shining mountains... [3-73-8b, 9a]

तान् आरुह्य अथवा भूमौ पातैत्वा यथा सुखम् ।। ३-७३-९  
फलानि अमृत कल्पानि लक्ष्मणः ते प्रदास्यति ।

लक्ष्मणः = let Lakshmana	तान् आरुह्य = them, on climbing up	अथवा = or else
यथा सुखम् = as per, convenience	भूमौ पातैत्वा = onto ground, on pelt- ing down [fruits]	अमृत = ambrosia, similar to, कल्पानि fruits
ते प्र दास्यति = to you, verily, give [present.]		फलानि

Let Lakshmana present those ambrosial fruits to you either by climbing up those trees to pluck them, or else by pelting them to ground, according to his convenience... [3-73-9b-10a]

चङ्क्रमन्तौ वरान् शैलान् शैलात् शैलम् वनात् वनम् ।। ३-७३-१०  
ततः पुष्करिणीम् वीरौ पंपाम् नाम गमिष्यथः ।

वीरौ = oh, valorous two	शैलात् = from mountain, to शैलम् mountain	वनात् वनम् = forest, to forest
चङ्क्रमन्तौ = while peregrinating	वरान् = finest	शैलान् = mountains [deshaan = provinces ]
ततः = then	पम्पाम् नाम = Pampa, named one [called as]	पुष्करिणीम् = at [auspicious] lotus- lake

गमिष्यथः = you will trek to.

Peregrinating finest places by trekking from mountain to mountain, from forest to forest, oh, valorous ones, you will trek to an auspicious lotus-lake, called Pampa... [3-73-10b, 11a]

अशर्कराम् अविभ्रंशाम् सम तीर्थम् अशैवलाम् || ३-७३-११  
राम संजात वालूकाम् कमल उत्पल शोभिताम् ।

राम	= oh, Raama	अ शर्कराम्	= not, pebbly	अ वि	= not, very, slippery
सम तीर्थम्	= equal, quaysides	अ शैवलाम्	= not, [duck] weedy	भ्रंशाम्	
वालूकाम्	= sandbanks	कमल उत्पल	= red-lotuses, blue-lotuses, beautified with - is that Pampa Lake.	संजात	= born [formed, emersed]

It is un-pebbly, un-slippery, un-weedy thereabouts, oh, Raama, equal are its quaysides and emersed are its sandbanks, red and blue lotuses beautify that Pampa Lake... [3-73-11b, 12a]

तत्र हंसाः प्लवाः क्रौञ्चाः कुरराः चैव राघव || ३-७३-१२  
वल्गु स्वरा निकूजन्ति पंपा सलिल गोचराः ।

राघव	= oh, Raghava	तत्र	= there	पम्पा सलिल	= Pampa, water,
हम्साः	= swans	प्लवाः	= cranes	गोचराः	dwelling in
कुरराः	= fish-hawks	चैव	= also thus	क्रौञ्चाः	= Kraunca
निकूजन्ति	= peeping.			वल्गु स्वरा	= tunefully, voicing

There the indwellers of Pampa Lake waters, oh, Raghava, namely the swans, cranes, Kraunca-s and fish-hawks will be letting out peeps in tuneful voice... [3-73-12a, 13b]

न उद्विजन्ते नरान् दृष्ट्वा वधस्य अकोविदाः शुभाः || ३-७३-१३  
घृत पिण्ड उपमान् स्थूलान् तान् द्विजान् भक्षयिष्यथः ।

वधस्य	= of killing - about hunting	अ कोविदाः	= not, experts - artless to avoid hunting	शुभाः	= best - birds
नरान् दृष्ट्वा	= people, on seeing	न उद्विजन्ते	= un, flustered	घृत पिण्ड	= ghee, gobs, in simile
स्थूलान् तान् द्विजान्	= burly, them, birds	भक्षयिष्यथः	= you may savour.	उपमान्	

Thereabout birds will be unflustered on seeing humans, because they are artless to avoid hunting, because none kills them, and you may savour them because those birds will be best and burley, similar to ghee-gobs...

[3-73-13b, 14a]

**Comment:** A word about Raama vegetarianism or otherwise is incorporated at endnote.

रोहितान् वक्र तुण्डान् च नल मीनान् च राघव ॥ ३-७३-१४  
 पंपायाम् इषुभिः मत्स्यान् तत्र राम वरान् हतान् ।  
 निस्त्वक्पक्षानयसतप्तानकृशान्नैककण्टकान् - यद्वा -  
 निः त्वक् पक्षान् अयस तप्तान् अकृशान् न अनेक कण्टकान् ॥ ३-७३-१५  
 तव भक्त्या समायुक्तो लक्ष्मणः संप्रदास्यति ।  
 भृशम् तान् खादतो मत्स्यान् पंपायाः पुष्प संचये ॥ ३-७३-१६

राघव	= oh, Raghava	राम	= oh, Raama	तत्र	= therein, in Pampa
इषुभिः	= with arrow, on skew- ering	वरान्	= best ones	पंपायाम्	Lake
हतान्				निः त्वक्	= without, skin [scales,] पक्षान्
अयस तप्तान्	= with iron rod, on broil- ing	अ कृशान् च	= not, scraggy, also	न अनेक	= not, many, with thorns [with fish-bones]
मत्स्यान्	= fishes	रोहितान्	= red-carps [cyprinus carpio]	कण्टकान्	
नल मीनान्	= a sort of sprat, also	लक्ष्मणः	= Lakshmana	वक्र तुण्डान्	= blunt, snouted [small eatable porpoises]
च		सम्प्रदास्यति	= will offer.	भक्त्या	= reverence, along with - समायुक्तः
तव	= to you				reverentially

Oh, Raama in that Pampa Lake there are best fishes, red-carps, and blunt-snouted small porpoises, and a sort of sprats, which are neither scraggy, nor with many fish-bones. Lakshmana will reverentially offer them to you on skewering them with arrow, and on broiling them on iron rod of arrow after descaling and de-finning them. [3-73-14b, 15, 16a]

पद्म गन्धि शिवम् वारि सुख शीतम् अनामयम् ।  
 उद्धृत्य स तदा अक्लिष्टम् रूप्य स्फटिक सन्निभम् ॥ ३-७३-१७  
 अथ पुष्कर पर्णेन लक्ष्मणः पाययिष्यति ।

भृशम्	= many [stomachful, to satiety]	तान्	= those, fishes	खादतः	= while eating
पुष्प सन्चये	= [one in the] flowers , bunches of	मत्स्यान्		शिवम्	= pellucid
सुख शीतम्	= comfortably, cool	पद्म गन्धि	= lotus, scented	स तदा	= that, that way, unadul- terated [pristine wa- ter]
रूप्य स्फटिक	= silver, crystal, in shine	अनामयम्	= without disease [un- contaminated]	अक्लिष्टम्	
सन्निभम्		पंपायाः	= Pampa Lake, water	अथ लक्ष्मणः	= then, Lakshmana
पुष्कर पर्णेन	= with lotus, leaf	वारि		पाययिष्यति	= [to you] he offers.
		उद्धृत्य	= on lifting up		



While you eat those fishes to satiety, Lakshmana will offer you the water of Pampa Lake, which will be in the bunches of flowers of that lake, and which will be lotus-scented, pellucid, comfortably cool, shiny like silver and crystal, uncontaminated and that way pristine, by lifting it up that water with lotus leaf, making that leaf a stoup-like basin... [3-73-16b, 17, 18a]

स्थूलान् गिरि गुहा शय्यान् वानरान् वन चारिणः ॥ ३-७३-१८  
 साय आह्ने विचरन् राम दर्शयिष्यति लक्ष्मणः ।  
 अपाम् लोभात् उपावृत्तान् वृषभान् इव नर्दतः ॥ ३-७३-१९  
 रूप अन्वितान् च पंपायाम् द्रक्ष्यसि त्वम् नरोत्तम ।

नरोत्तम	= oh, man, the best	राम	= oh, Raama	स्थूलान्	= solid [fleshy]
गिरि गुहा	= mountain, caves, as	वन चारिणः	= forest, movers in	अपाम्	= for water, greedy
शय्यान्	their bunk beds			लोभात् उप	nearby [lake] coming
वृषभान् इव	= bulls, like, bellowing	रूप	= [best] shape, having,	अवृत्तान्	
नर्दतः		अन्वितान्	also	विचरन्	= moving about
		च			
वानरान्	= Vaanara-s, [or, wild	पंपायाम्	= at Pampa	साय आह्ने	= evening, of day
ओर्	boars]				
वराहान्					
लक्ष्मण	= Lakshmana, will show	त्वम् द्रक्ष्यसि	= you, will see.		
दर्शयिष्यति	you				

Oh, best one among men Raama, at Pampa you will see best shaped Vanara-s who have their bunk bed in mountain caves, and who will be coming nearby the lake, greedy as they are for water, and those forest movers will be moving about in evening time of the day, bellowing like bulls... oh, Raama, Lakshmana will show them to you... [3-73-18b, 19, 20a]

साय अह्ने विचरन् राम विटपीन् माल्य धारिणः ॥ ३-७३-२०  
 शिव उदकम् च पंपायाम् दृष्ट्वा शोकम् विहास्यसि ।

राम	= oh, Raama	साय अह्ने	= in evening, of day	विचरन्	= while roving
माल्य	= garlands, wearing,	पंपायाम्	= in Pampa Lake,	दृष्ट्वा	= [should you] see
धारिणः	trees - trees around	शिव उदकम्	serenely, water, also		
विटपीन्	which flowers will be	च			
	like garlands				
शोकम्	= dolour, you will dis-				
विहास्यसि	card.				

While roving in the evenings, oh, Raama, should you see the serenely water of Pampa, with her trees garlanded with their own blooms and twigs, you will discard your own dolour... [3-73-20b, 21a]

The word विटपिन् was originally an adjective of वृक्ष विटपि ऋक्ष, meaning a tree having twigs. In the course of time

the sense of वृक्ष was appropriated [by विटपिन् ] to itself and the use of वृक्ष along with it fell out. There is no more conjecture. Pt. Satya Vrat in Raamayana - A Linguistic Study and here twigs are उपलक्षण for blooms and then, trees garlanded with its own blooms and twigs...

सु मनोभिः चितान् तत्र तिलकान् नक्त मालकान् ।। ३-७३-२१  
उत्पलानि च फुल्लानि पंकजानि च राघव ।

राघव	= oh, Raghava	तत्र	= there	सु मनोभिः	= highly, delightful
चितान्	= wide-ranging	तिलकान्	= Tilaka trees [that bear vermilion flowers]	नक्त	= Naktamaala trees
फुल्लानि	= [fully] bloomed	उत्पलानि च	= blue lotuses, also	मालकान्	[Galedupa arborea]
पश्यसि	= you will see.]			पंकजानि च	= red lotuses, also

Oh, Raghava, there you will see highly delightful and wide-ranging trees like Tilaka and Naktamaala, and fully bloomed red and blue lotuses, as well... [3-73-21b, 22a]

न तानि कश्चित् माल्यानि तत्र आरोपयिता नरः ।। ३-७३-२२  
न च वै ह्यनताम् यान्ति न च शीर्यन्ति राघव ।

राघव	= oh, Raghava	तत्र	= there	तानि	= them [flowers]
माल्यानि	= as garlands	आरोपयिता	= put on [inwreath]	नरः कश्चित्	= human, someone,
ह्यनताम् न	= drying, not, they go,	न च शीर्यन्ति	= not, also, drop down,	न	none is there
यान्ति च	also	वै	indeed.		

Oh, Raghava, there is none someone to inwreath the garlands of those flowers, and indeed, they neither dry up, nor drop down... [3-73-22b, 23a]

मतंग शिष्याः तत्र आसन् ऋषयः सुसमाहितः ।। ३-७३-२३  
तेषाम् भार अभितप्तानाम् वन्यम् आहरताम् गुरोः ।  
ये प्रपेतुः महीम् तूर्णम् शरीरात् स्वेद बिन्दवः ।। ३-७३-२४  
तानि माल्यानि जातानि मुनीनाम् तपसा तदा।  
स्वेद बिन्दु समुत्थानि न विनश्यन्ति राघव ।। ३-७३-२५

तत्र	= there	सु समाहितः	= self-collected ones	मतंग	= sage Matanga
शिष्याः	= disciples	ऋषयः	= sages	आसन्	= [erst] were there
गुरोः	= for their mentor	वन्यम्	= forest produce [for rit- uals]	आहरताम्	= while bringing
भार	= by weight [of ritual paraphernalia ]	अभि	= much, wearied	तेषाम्	= from their [the student sages who carried arti- cles]
शरीरात्	= from bodies	ये	= which	स्वेद बिन्दवः	= [strings of] sweat, drops
तूर्णम्	= quickly	महीम्	= to earth [earthbound]	प्रपेतुः	= fell down

तानि	= they all [sweat drops]	तदा	= then	मुनीनाम्	= by sages
तपसा	= by merit of asceticism	माल्यानि	= as strings of flowers,	राघव	= oh Raghava
स्वेद बिन्दु	= from sweat, drops	जातानि	reoccurred	न वि	= not, really, perish.
		समुत्थानि	= [because those flow- ers] emerged from	नश्यन्ति	

Erst there were self-collected sages, the disciples of Sage Matanga, and at one time while they were bringing the forest produce as ritual paraphernalia, they were much wearied by its weight and they were sweating... and all of those earthbound strings of sweat-drops that quickly dropped from their bodies were wafted by air onto trees, and on them they reoccurred as strings of flowers, by the merit of the asceticism of those sages... oh, Raghava, since those flowers have emerged from sweat-drops, they are imperishable, indeed... [3-73-23b, 24, 25]

The above wafting of sweat drops onto trees is as per Govindaraja. In another way, the sweat drops fell onto ground and from them trees grew up, and they flowered unwithered flowers - Then as they laboured through the dell / From limb and brow the heat-drops fell: / Thence sprang and bloomed those wondrous trees: - R.T.H. Griffith

तेषाम् गतानाम् अद्य अपि दृश्यते परिचारिणी ।  
श्रमणी शबरी नाम काकुत्स्थ चिर जीविनी ॥ ३-७३-२६

काकुत्स्थ	= Oh, Kakutstha Raama	तेषाम्	= those sage	गतानाम्	= who have already gone [passed through the pearly gates]
परिचारिणी	= their maidservant [other mms]	सह चारिणी	= she who undertook asceticism with them]	चिर जीविनी	= long, lived one
शबरी नाम	= Shabari, by name	श्रमणी	= anchoress	अद्य अपि दृश्यते	= today, even, can be seen.

Oh, Raama of Kakutstha, albeit the passing of those sages through the pearly gates, their maidservant, a long-lived one and an anchoress, named Shabari, can be seen there, even today... [3-73-26]

त्वाम् तु धर्मे स्थिता नित्यम् सर्व भूत नमस्कृतम् ।  
दृष्ट्वा देव उपमम् राम स्वर्ग लोकम् गमिष्यति ॥ ३-७३-२७

राम	= oh, Raama	नित्यम् धर्मे स्थिता	= always, in probity, stands by	सर्व भूत नमस्कृतम्	= for all, beings [one and all,] revered one [you, Raama]
देव उपमम्	= god, referent	त्वाम् तु दृष्ट्वा	= you, but, on seeing [on attending to]	स्वर्ग लोकम् गमिष्यति	= heaven, sphere of, she departs to.

Oh, Raama, she who always stands by probity will depart to the sphere of heaven, on attending to you, for you are the referent to god, and a reverent for one and all... [3-73-27]

ततः तत् राम पंपायाः तीरम् आश्रित्य पश्चिमम् ।  
आश्रम स्थानम् अतुलम् गुह्यम् काकुत्स्थ पश्यसि ॥ ३-७३-२८

काकुत्स्थ	= oh, Kakutstha	राम	= oh, Raama	ततः	= thereafter
पम्पायाः	= Pampa, that, western,	आश्रित्य	= taking course	अतुलम्	= un, equalled
तत्	bank				
पश्चिमम्					
तीरम्					
गुह्यम्	= arcane	आश्रम	= hermitage, place of,		
		स्थानम्	= you will see.		
		पश्यसि			

Oh, Raama, thereafter on your taking course to that western bank of Pampa Lake, oh, Kakutstha, there you will see the unequalled and arcane place of hermitage of sage Matanga... [3-73-28]

न तत्र आक्रमितुम् नागाः शक्नुवन्ति तद् आश्रमे ।  
ऋषेः तस्य मतंगस्य विधानात् तत् च काननम् ॥ ३-७३-२९

तत्र	= in there	नागाः	= elephants	तत् आश्रमे	= that, in hermitage
आक्रमितुम्	= to trespass on [run amuck]	न शक्नुवन्ति	= [rendered] not, capable	तत्	= that, woodland
तस्य	= by his, Matanga, sage	विधानात्	= owing to method - arranged by that sage.	काननम्	
मतन्नास्य					
ऋषेः					

Sage Matanga so methodised that woodland, where even the elephants are rendered incapable to trespass in that hermitage of sage Matanga disturbing its serenity... [3-73-29]

मातंग वनम् इति एव विश्रुतम् रघुनन्दन ।  
तस्मिन् नन्दन संकाशे देव अरण्य उपमे वने ॥ ३-७३-३०  
नाना विहग संकीर्णे रंस्यसे राम निर्वृतः ।

रघु नन्दन	= oh, Raghu legatee	नन्दन	= Nandana gardens,	नाना विहग	= divers, birds, over-
देव अरण्य	= godly, forest, in simile,	संकाशे	= similar to	संकीर्णे	= spread with
उपमे	= is [that] forest	मातन्ग	= Matanga, woodland	इति एव	= thus, that way,
तस्मिन् वने	= in that, forest	वनम्		विश्रुतम्	= renowned
रंस्यसे	= you will take delight.	निर्वृतः	= on obtaining rejoice	राम	= oh, Raama

Oh, the legatee of Raghu, that woodland which in simile is like a godly forest, similar to the heavenly Nandana gardens, overspread with divers birds is renowned as Matanga woodland , and oh, Raama, you will take

delight rejoicingly in that woodland... [3-73-30, 31a]

ऋष्यमूकः तु पंपायाः पुरस्तात् पुष्पित द्रुमः ॥ ३-७३-३१  
 सु दुःख आरोहणः च एव शिशु नाग अभिरक्षितः ।  
 उदारो ब्रह्मणा चैव पूर्व काले विनिर्मितः ॥ ३-७३-३२

पम्पायाः	= Pampa, in front of	पुष्पित द्रुमः	= blossomy, trees	सु दुःख	= very, arduous
पुरस्तात्		शिशु नाग	= by baby, elephants	अभिरक्षितः	= well-protected
आरोहणः च	= to climb, also, thus	ब्रह्मणा	= by Brahma	पूर्व काले	= in earlier, times [formerly]
एव		ऋष्यमूकः तु	= Mt. Rishyamuka, on its part - it is there.		
उदारः	= a bountiful - mountain				
वि निर्मितः	= purposefully, crafted				

In front of Pampa there is a bountiful but an unclimbable mountain is there with trees in full blossom, which is well-protected by baby elephants, and which in earlier times was purposefully created by Brahma, and that alone is Mt. Rishyamuka... [3-73-31b, 32]

It is difficult to climb this mountain hence Hanuma airlifted Raama and Lakshmana to Sugreeva. Brahma purposefully crafted it, as the only shelter to Sugreeva. Its flowers are ever blossomy and fruited to feed Sugreeva and the other four monkeys in exile. Baby elephants are enough to keep guard for that mountain, then why tell about the capacity of full grown ruttish elephants. This prearrangement is owing to the presage of Brahma.

शयानः पुरुषो राम तस्य शैलस्य मूर्धनि ।  
 यत् स्वप्ने लभते वित्तम् तत् प्रबुद्धो अधिगच्छति ॥ ३-७३-३३

राम	= oh, Raama	तस्य शैलस्य	= its, mountain, on	शयानः	= while sleeping, a man
स्वप्ने यत्	= in dream, which,	मूर्धनि	= heights	पुरुषः	
वित्तम्	riches, he gains	तत्	= that much [money]	प्र बुद्धः	= verily, knowing [himself, on waking up]
लभते					
अधिगच्छति	= he gains.				

And should a man sleep on the heights of that mountain, and should he dream of gaining some riches in that sleep, he gains that much when he wakes up... [3-73-33]

यः तु एनम् विषम आचारः पाप कर्मा अधिरोहति ।  
 तत्र एव प्रहरन्ति एनम् सुप्तम् आदाय राक्षसाः ॥ ३-७३-३४

विषम	= diabolic, deportment	पाप कर्म	= devilish, in his com-	यः तु	= who, but
आचारः	[one with]		portment		

एनम्	= on that, climbs	सुप्तम् एनम्	= while sleeping, him,	राक्षसाः	= demons
अधिरोहति		आदाय	on capturing		
तत्र एव	= there, itself	प्र हरन्ति	= , utterly, rough him up [to death.]		

But he who is diabolic in his deportment and devilish in comportment, climbs that and hopes to sleep soundly, demons capture him while he is in sleep, and rough him up to death, there itself... [3-73-34]

तत्र अपि शिशु नागानाम् आक्रन्दः श्रूयते महान् ।  
क्रीडताम् राम पंपायाम् मतंग आश्रम वासिनाम् ॥ ३-७३-३५

राम	= oh, Raama	तत्र अपि	= there, even [on Mt. Rishyamuka]	पम्पायाम्	= at Pampa Lake
क्रीडताम्	= amusing themselves	मतन्ना	= in Matanga, hermitage, indwellers	शिशु	= of baby, elephants
महान्	= blaring, trumpet-	वासिनाम्		नागानाम्	
आक्रन्दः	blasts	श्रूयते	= audible.		

Oh, Raama, there the blaring trumpet-blasts of baby elephants that amuse themselves at Lake Pampa, and of those that are the indwellers of Matanga hermitage, even there on Mt. Rishyamuka are audible... [3-73-35]

सिक्ता रुधिर धाराभिः संहृत्य परम द्विपाः ।  
प्रचरन्ति पृथक् कीर्णा मेघ वर्णाः तरस्विनः ॥ ३-७३-३६

मेघ वर्णाः	= [black-] cloud, coloured	तरस्विनः	= mighty ones	परम द्विपाः	= massy, elephants
सम् हृत्य	= together, hitting [hitting head-on]	रुधिर	= [dripping,] blood,	पृथक् कीर्णा	= separately, dispersing
प्रचरन्ति	= move about.	धाराभिः	streams, dampened		
		सिक्ता	with		

The mighty and massy dark-cloud coloured elephants will be hitting head-on, and with dripping blood streams on their jumbo heads and temples, they disperse and move about separately, only to come together for yet another round of head-to-head collision... [3-73-36]

ते तत्र पीत्वा पानीयम् विमलम् चारु शोभनम् ।  
अत्यन्त सुख संस्पर्शम् सर्व गन्ध समन्वितम् ॥ ३-७३-३७  
निवृत्ताः सन्निगाहन्ते वनानि वन गोचराः ।

तत्र	= there [at Pampa]	वन गोचराः	= forest, rangers [elephants]	ते	= those [elephants]
वि मलम्	= un, soiled [daintily clean]	चारु	= neatly, clear	अत्यन्त सुख	= more so, comfortable
		शोभनम्		सम् स्पर्शम्	[springlike,] for touch

सर्वं गन्धं = all, scents, inclusive of	पानीयम् = drinkables [water,] on	निवृत्ताः = quenched
समन्वितम्	पीत्वा drinking	
वनानि = into forests	सम्बिगाहन्ते = collectively re-entering.	

There the elephants are quenched on drinking water of Pampa Lake, that is daintily clean, and neatly clear, springlike for touch, and in which all scents of flowers of that lake are included, and then they will be collectively re-entering the forests, for they are forest ranging elephants... [3-73-37, 38a]

ऋक्षाम् च द्विपिनः चैव नील कोमलक प्रभान् ॥ ३-७३-३८  
रुरुन् अपेता अपजयान् दृष्ट्वा शोकम् प्रहास्यसि ।

ऋक्षाम् च = bears, also	द्विपिनः = tigers	चैव = also thus
नील = blue, sapphire, in	रुरुन् = Ruru [a species of deer, say gnus with black stripes]	अपेता = unknown, defeat [triumphant, exultant]
कोमलक shine		
प्रभान्		
दृष्ट्वा शोकम् = on seeing [there,] distress, you will discard.		

On your seeing the bears, also thus the tigers and even the exultant sapphire-blue Rurus with black stripes there, you will discard your distress... [3-73-38b, 39a]

राम तस्य तु शैलस्य महती शोभते गुहा ॥ ३-७३-३९  
शिला पिधाना काकुत्स्थ दुःखम् च अस्याः प्रवेशनम् ।

काकुत्स्थ राम = oh, Kakutstha Raama	तस्य शैलस्य = its, of mountain	शिला = by boulder stone, lidded
महती गुहा = cavernous, cave, outshines	अस्याः = in it, entering, problematic, also.	पिधाना
शोभते	दुःखम् च	

But oh, Raama, a cavernous cave lidded with a boulder stone outshines on that mountain, and oh, Kakutstha, problematic is an entry into it... [3-73-39b, 40a]

तस्या गुहायाः प्राक् द्वारे महान् शीत उदको हृदः ॥ ३-७३-४०  
बहु मूल फलो रम्यो नाना नग समाकुलः ।

तस्या = on its, right	प्राक् द्वारे = eastern, opening	शीत उदकः = with cool, water
गुहायाः	रम्यः = delightful [lake]	नाना नग = divers, tees, fringed
बहु मूल फलः = numerous, tubers, fruits [fraught with]		समाकुलः with
अन्वित		
महान् हृदः = a great, lake - is there.		

On its right at its eastern opening a delightful lake with highly coolant waters is there, fringed with divers trees and fraught with numerous tubers and fruits... [3-73-40b, 41a]

तस्याम् वसति सुग्रीवः चतुर्भिः सह वानरैः ॥ ३-७३-४१  
कदाचित् शिखरे तस्य पर्वतस्य अपि तिष्ठते ।

सुग्रीवः	= Sugreeva	चतुर्भिः सह	= four, along with, mon-	तस्याम्	= in that [cave]
वसति	= dwells	वानरैः	keys	तस्य पर्वतस्य	= of that, mountain
शिखरे	= on peaks	कदाचित्	= at times		
		अपि तिष्ठते	= even, he will be there.		

Sugreeva dwells in that cave along with four other monkeys, and at times he will be available on the peaks of that mountain, even on its bluffs and cliffs, for he is a terrified monkey... Thus Kabandha informed them. [3-73-41b, 42a]

कबंधः तु अनुशास्य एवम् तौ उभौ राम लक्ष्मणौ ॥ ३-७३-४२  
स्रग्वी भास्कर वर्ण आभः खे व्यरोचत वीर्यवान् ।

वीर्यवान्	= impressive, [adorned	तौ राम	= to them, Raama, Lak-	उभौ	= to both [brothers]
स्रग्वी	with divine] garlands,	लक्ष्मणौ	shmana		
कबन्धः तु	Kabandha, on his part	खे	= [abiding] in sky	भास्कर वर्ण	= with sun, dazzle,
एवम्	= that way, on bidding			आभः	grandeur of
अनुशास्य					
यरोचत	= scintillated.				

That impressive Kabandha adorned with divine garlands and abiding in sky scintillating with the grandeur of the dazzle of the sun has bidden both the brothers, Raama and Lakshmana thus, awaited a bid adieu from them. [3-73-42b, 43a]

तम् तु ख स्थम् महाभागम् कबंधम् राम लक्ष्मणौ ॥ ३-७३-४३  
प्रस्थितौ त्वम् व्रजस्व इति वाक्यम् ऊचतुः अन्तिके ।

प्रस्थितौ	= who started off [on	राम लक्ष्मणौ	= Raama, Lakshmana	अन्तिके ख	= in the vicinity of, in
	their peregrination]			स्थम्	sky, staying [tempo-
महाभागम्	= highly providential, to	त्वम् व्रजस्व	= you, may go	इति वाक्यम्	= thus, sentence, said.
तम्	him, to Kabandha			ऊचतुः	
कबन्धम्					

Raama and Lakshmana who started off on their peregrination said this sentence to that highly providential Kabandha, who is temporising in the sky in their vicinity, thus as you may proceed... [3-73-43b, 44a]



गम्यताम् कार्यं सिद्धिं अर्थम् इति तौ अब्रवीत् च सः ॥ ३-७३-४४  
सुप्रीतौ तौ अनुज्ञाप्य कबन्धः प्रस्थितः तदा ॥ ३-७३-४५

तदा = then	प्रस्थितः सः = ready to exit, he, Ka- कबन्धः च bandha, also	सुप्रीतौ तौ = highly gladdened, अनुज्ञाप्य from two [of them,] getting orders [for departure]
कार्यं सिद्धिं = task, achievement, for अर्थम् purpose of	गम्यताम् = proceed	इति तौ = thus, to them two, अब्रवीत् च said, further.

On getting the orders for departure from those two brothers who are highly gladdened at the information given by Kabandha, he that Kabandha who is ready to exit, he further said to them thus, proceed for the purpose of achieving your task... [3-73-44b, 45]

स तत् कबन्धः प्रतिपद्य रूपम् वृतः श्रिया भास्कर सर्वं देहः ।  
निदर्शयन् रामम् अवेक्ष्य ख स्थः सख्यम् कुरुष्व इति तदा अभ्युवाच ॥ ३-७३-४६

सः कबन्धः = he, Kabandha	तत् रूपम् = that, [divine] form, on प्रतिपद्य redeeming	श्रिया वृतः = aureole, encircling
भास्वर सर्वं = irradiance, whole, देहः body [mien]	ख स्थः = in sky, staying [after moving further up and reappearing]	रामम् = at Raama, on seeing अवेक्ष्य
निदर्शयन् = pointing out [the side of Mt. Rishyamuka]	सख्यम् = friendship, you make कुरुष्व [with Sugreeva]	इति तदा = thus, then, reiterated. अभ्युवाच

Kabandha who redeemed his divine form has now got an aureole around him, and while irradiance is tamping whole of his mien, he moved further up on sky and reappeared. And staying in the sky he pointed out at the side of Mt. Rishyamuka, and then he reiterated, you befriend Sugreeva... and then he vanished. [3-73-46] .

### Vegetarianism of Raama

Lakshmana killing, dressing of birds and fishes, and Raama munching them - is a heatedly debated topic in web forums of all sorts. Some commentators of Raamayana have totally contrived the above expressions, to give a touch of vegetarianism. Even when Raama killed Rohi animals as offerings to dead Jataayu, there also it is contrived to mean as some roots or tubers. When Sita says to Ravana who came in the guise of Brahman friar, that Raama will fetch much meat and I offer that on cooking आमिषम् आदाति पुष्कलम् This also is contrived as some tubers and fruits.

This pro-Jain, pro-Buddhist touch of vegetarianism is an enforced virtue on Vedic-ism. The only and real vegetarians of India are the Jains, and Jainism is a holier than thou... sect of Vedic-ism, for their hymns and बीज

अक्षर-स् are nothing but the derivatives of Vedic hymns. But these are a fed up lot with the then overtures of the practisers of Vedic-ism, and cleaved themselves from Vedic-ism to form Jainism, and even today they stick to their principles of non-violence, even towards the tiniest ant. Then came this Buddhism, a peaceable than thou... sect of the Vedic-ism, for their जातक कथ-स् and other teachings are nothing but the Vedic lore. This ism, though called a peaceable one, meaning unwarlike... has conducted many wars and is splintered manifoldly, only because of the overtures of its practisers, allowed by their patronising kings. There used to be another sect चार् वाक-स् an intellectual than thou... sect, but they are termed as nihilists atheists, non-believers etc., and their literature is totally ruined as they used to colloid with theists, demanding to prove god, materialistically. These are highly sophisticated, well-versed in all Veda-s, debaters with utmost precision. These three ism are not called separate religions than Vedic-ism, but अ वैदिक मत-स् where मत is not a religion, but a philosophy, viewpoint, a दर्शन .

Any religion, sect, or a following when patronised by the local sovereign, acquires bullhorns and snake fangs and starts to invade others, keeping themselves under the shade of their patronising king. So is this Buddhism, and it attained its warlike tarnish by the swordsmanship of Ashoka, the Great. Besides spoiling its own original and peaceable tenets, Buddhism has equally spoiled the Vedic-ism, by the time of Ashoka itself. Even Ashoka has not converted himself to Buddhism overnight, but after a series of studies. He was a Buddhist before Kalinga war, but warred and massacred Kalinga, and a Buddhist and butchery - does not go hand in hand. By the way, Buddhists are no vegetarians, including Ashoka, but his edicts ask all others to not to eat meat.

Even today verifiable are the dietary habits in the provinces where the preachers of Buddhism have gone or not sent, or rendered useless, say Bengal. The usual route of Buddhists of Ashoka period is from Patna to Orissa, and to Andhra. And Andhra was stronghold of Buddhists, once when आचार्य नागार्जुन was there, who established a Buddhist University in Andhra, to which students from far Japan used to come. Even today, excavations are going on and Buddhist edicts are coming out, around Naagarjuna Sagar dam. The other route from Andhra is to Sri Lanka, down south. The details about the itinerary of these Buddhists preachers, better call them as door-to-door campaigners of Ashoka, greatness than Buddhism, can be found in their legend, the third सन्नीतिनि masterminded by the mentor of Ashoka, namely मोगगलि पुत्तस्थ विर , someone like Gobbels of Hitler. And rampant was this pseudo-Buddhism in South India, much abetted by the then pseudo-Jainism, to where भद्र सालस्थ वीर was sent on his way to महा ताम्र पर्णि द्वीप present day Sri Lanka, headed by Ashoka son Mahinda [Mahendra, and along with the sister of Ashoka,] besides, his दूत-स् to the court Antiochus II Theos [grandson of Seleucus,] Ptolemy II Philadelphus, King of Egypt King Antigonus Gonatus of Macedon King

Alexander of Epirus... so on. Thus, they successfully propagated about Ashoka, rather than the tenets of pure Buddhism, and as a result, that Buddhism is corrupted, back home.

Though Buddha said at his last stage वय धम्म सन्कर - अप्पमदेन सम्पदेत decay is an innate feature in all beings, acquire your salvation unfalteringly... where अप्पमदेन is अ प्रमादेन without, carelessness... But the later time overenthusiastic practisers decayed Buddhism carefully and unfalteringly in its homeland. In these times of Ashoka, the customs and habits of Vedic-ism merged into the then pseudo-Buddhism, and a commixture of Vedic-ism and pseudo-Buddhism resurfaced, and Vedic-ism became pseudomorphic Brahmanism. Along with it, the dietary habits have changed completely, and vegetarianism of Jainism has come to stay, and thereafter it just turned to egg-tarianism, and presently going on to hamburger-ism and pizza-ism.

This being so, the orthodox Hinduism lays taboo on meat eating in respect of Brahmans only, that too by reckoning the eras, the Indian युग theory. In सत्य युग no distinctions recorded, in त्रेत् युग द्वपर युग-स् of Raamayana and Bharata times, Brahmins are permitted only some non-veg items, called प्रोक्षित आहार as can be seen in Raama-Vali conversation, and sage Agastya bans ram meat, that too only for Brahmins, after Vaataapi-Ilvala episode. In कलि युग non-veg is completely banned for Brahmins, not by scriptures, but by the impact of the then despots of pseudo-Buddhism. The कलि पुरुष is entered through Duryodhana in द्वपर युग of Maha Bharata time, but somehow world is saved by Krishna and Arjuna. Now we with a sarcastic affection call that कलि has entered through Ashoka, and कलि युग is the period dating from Ashoka despotic days. When a state of topsy-turviness occurs to Veda-s themselves in कलि युग , where Veda-s are breathing their last at present, there is nothing to speak of dietary habits of those eras.

There are many web pages saying or objecting that Raama is a practiser of अ हिम्स not non-violence of Jains, but non-butchery of living beings. Valmiki never said that Raama is a उद्धिस्त ंओन्क् or a वर्धमान तीर्थन्कर of Jainism, but depicted him as Hindu Kshatriya, and no taboo is prescribed to this warring class in eating meat or chicken. Yet the lamentation will be like this: Lord Raama, a great, divine exemplar of dharma and virtue for Hindus, himself apparently doesn't care much for vegetarianism and ahimsa... [Raama:] I must to lonely wilds repair, abstain from flesh, and living there on roots, fruit, honey, hermit food, pass twice seven years (14 yrs.) in solitude. To Bharata hand the king will yield the regent power I thought to wield, and me, a hermit, will he send my days in Dandak wood to spend. -- Raamayana 2:20. [Griffith, Ralph T.H. The Raamayana of Valmiki: translated into English verse. Benares: E.J. Lazarus; amp; Co., 1895. p.117]. It may please be noted that vegetarianism is different from non-violence and it belongs only to Jain tenets, and later to Gandhian

principles, but not to Hindus or Buddhists. The meaning of the above verse is being a hermit I will abstain from food that inculcates राजस तामस प्रवृत्ति an aggressive, assaulting mood... where certain kinds of meat stuff cause an aggressive mood... and Griffith had his own metrical exigencies to incorporate all the subtexts and underlined meanings in those iambics. It is unclear as to why hairs are counted on eggshells, without grasping the essence of the epic idea of eliminating vice, where vice is Ravana and his diabolic activities. Raama character may not be taken as a meek, weak, bleak backbencher, but take it as a blitzkrieg assaulter, aggressive invader, that too only on vice. If he were not to kill an edible animal how can he create a holocaustic extirpator of demons in the last episodes of the epic, or shall he start chanting on battlefield धम्मम् शरणम् गच्छामि सन्नाम् शरणम् गच्छामि that too, to Ravana - needs to be explored. Firstly let us ask ourselves whether we want a Ravana or a Raama, whether they eat meat, chicken 65, or बिर्यानि , or Italian ice creams.

Whether Raama is a god or no god, he is the princely Kshatriya, and if a warrior Kshatriya subsists on tubers and fruits, and on other insipid food, we can imagine how grand his warfare would be. If Raama were to be a god, why God created a big fish that eats a small fish, why birds and animals of prey, and why a निषाद that kills a bird at the start of Raamayana. Hence, taking dietary habits as acquired habits, but not godsend or tabooed ordinances of scriptures, the meanings of these verses of Kabandha are not contrived to establish any vegetarianism. Incidentally, these are the advices of raw-flesh eating Kabandha and we do not see Raama feasting comfortably on birds, fish, or on Kentucky chicken, at Pampa.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि सप्ततितमः सर्गः

Thus completes 73<sup>rd</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 74 Sarga 74 - चतुः सप्ततितमः सर्ग

## Shabari Gets Salvation

Introduction -

Shabari is emancipated from mortality after her showing Matanga hermitage to Raama. Both the brothers approach Shabari as said by Kabandha and she adores them on their seeking her presence. She honours them as visitant guests and expresses her desire to depart to the spheres where her teachers are. Raama gives consent to it, on which she offers herself into fire and emerges as a divine angel, to ascend to heaven.

तौ कबन्धेन तम् मार्गम् पम्पाया दर्शितम् वने ।  
आतस्थतुः दिशम् गृह्य प्रतीचीम् नृ वर आत्मजौ ॥ ३-७४-१

तौ	= both	नृ वर	= king, best one, sons of	वने	= in forest, west, side, on
		आत्मजौ		प्रतीचीम्	taking up
कबन्धेन	= by Kabandha, shown	तम् पम्पाया	= that, Pampa, passage	दिशम् गृह्य	
दर्शितम्		मार्गम्	to	आतस्थतुः	= travelled on.

Both the sons of that best king Dasharatha, on taking up westerly path in that forest travelled on the passage to Pampa as shown by Kabandha. [3-74-1]

तौ शैलेषु आचित अनेकान् क्षौद्र कल्प फल द्रुमान् ।  
वीक्षन्तौ जग्मतुः द्रष्टुम् सुग्रीवम् राम लक्ष्मणौ ॥ ३-७४-२

तौ	= those two	राम लक्ष्मणौ	= Raama, Lakshmana	शैलेषु	= on mountains
आचितम्	= studded [thicketed]	अन् एकान्	= not, one [several]	क्षौद्र कल्प	= nectar, similar, fruits
वीक्षन्तौ	= while seeing	सुग्रीवम्	= Sugreeva, to see,	फल द्रुमान्	having, at trees
		द्रष्टुम्	moved forward.		
		जग्मतुः			

Those two, Raama and Lakshmana, while seeing several of the ticketed trees on mountains which have nectarous fruits on them moved forward to see Sugreeva. [3-74-2]

कृत्वा च शैल पृष्ठे तु तौ वासम् रघु नन्दनौ ।  
पंपायाः पश्चिमम् तीरम् राघवौ उपतस्थतुः ॥ ३-७४-३

तौ	= those two	रघु नन्दनौ	= Raghu, legatees	राघवौ	= Raghava-s
शैल पृष्ठे	= mountain, on top, so-	पम्पायाः	= Pampa, westward,	उपतस्थतुः	= drew nigh of.
वासम् कृत्वा	journ, on making	पश्चिमम्	bank moorland		
		तीरम्			

Those two legatees of Raghu on making a sojourn on the mountaintop, they the Raghava-s drew nigh of the moorland on the westward of Pampa Lake. [3-74-3]

तौ पुष्करिण्याः पंपायाः तीरम् आसाद्य पश्चिमम् ।  
अपश्यताम् ततः तत्र शबर्या रम्यम् आश्रमम् ॥ ३-७४-४

ततः	= then	तौ	= those two	पम्पायाः	= of Pampa, of lotus lake
पश्चिमम्	= westward, moorland,	तत्र शबर्या	= there, Shabari, idyllic,	पुष्करिण्याः	
तीरम्	on getting at	रम्यम्	hermitage	अपश्यताम्	= they have seen [spot-
आसाद्य		आश्रमम्			ted.]

Then on getting at the westward moorland of that lotus-lake Pampa, there those two have spotted the idyllic hermitage of Shabari. [3-74-4]

तौ तम् आश्रमम् आसाद्य द्रुमैः बहुभिः आवृतम् ।  
सु रम्यम् अभिवीक्षन्तौ शबरीम् अभ्युपेयतुः ॥ ३-७४-५

तौ	= those two	तम्	= that, hermitage, on	बहुभिः द्रुमैः	= with several, trees,
		आश्रमम्	getting at	आवृतम्	wreathed round
सु रम्यम्	= highly, picturesque	आसाद्य		शबरीम्	= of Shabari, came nigh.
[environ]		अभि वीक्षन्तौ	= on perusing	अभ्युपेयतुः	
				अभि उप	
				एयुः	

On getting at that hermitage and on perusing at that picturesque environ that is wreathed round with several picturesque trees, those two came nigh of Shabari. [3-74-5]

तौ दृष्ट्वा तु तदा सिद्धा समुत्थाय कृताञ्जलिः ।  
पादौ जग्राह रामस्य लक्ष्मणस्य च धीमतः ॥ ३-७४-६

तदा	= then	सिद्धा	= sublimated [by yogic practices, Shabari]	तौ दृष्ट्वा तु	= them, on seeing, but
कृत	= making, palm-fold	समुत्थाय	= on getting up	रामस्य	= of Raama
अञ्जलिः		पादौ जग्राह	= feet, taken [braced.]		
धीमतः	= sagacious, of Laksh-				
लक्ष्मणस्य च	mana, even				

On seeing them that sublimated yogi Shabari instinctively made palm-fold, got up imperatively, and then she braced the feet of Raama, and even that of sagacious Lakshmana, impressively. [3-74-6]

पाद्यम् आचमनीयम् च सर्वम् प्रददात् यथा विधि ।  
ताम् उवाच ततो रामः श्रमणीम् धर्मं संस्थिताम् ॥ ३-७४-७

पाद्यम् = water for feet-wash, आचमनीयम् mouthwash, also च धर्मं सम् = in duty [not virtue स्थिताम् etc.,] well [unflinch- ingly,] one abiding in	सर्वम् = all [viands for the vis- यथा विधि itants,] as per, custom, प्रददात् she gave ताम् = to her, that anchoress श्रमणीम्	ततः = then  रामः उवाच = Raama, spoke - asked after her.
--	--	--

She gave them water for feet-wash and mouthwash, and other viands customarily affordable to visitants, and then Raama asked after that anchoress who is unflinchingly abiding in her duty. [3-74-7]

कच्चित् ते निर्जिता विघ्नाः कच्चित् ते वर्धते तपः ।  
कच्चित् ते नियतः कोप आहारः च तपोधने ॥ ३-७४-८

तपः धने = oh, [lady with] ascesis, as wealth कच्चित् = isn't it [somehow]  आहारः च = ailment, also	ते विघ्नाः = your, deterrents  ते तपः वर्धते = your, acetic practises, कच्चित् culminating, isn't it [someway] नियतः = regulated [adjusted,] कच्चित् isn't it [somewhat.]	निर्जिता = completely conquered [overcome] ते कोप = your, annoyance
--	---	---

Oh, ascetically wealthy lady, perchance your deterrents in ascesis are completely overcome, somehow... your ascetic practises culminating, somehow... your annoyances and ailments are adjusted, somewhat... isn't it! [3-74-8]

The word कच्चित् is a phatic expression like isn't it? but without question mark, as a statement of reasoning out as in है ना है क्या ॥ इल्लेया ॥ कदा ॥ But it had to be said here in a roundabout way. The detrimental factors for loosing balance of mind, as asked by Raama, are

काम क्रोध लोभ त्रि विधम् नरकस्य इदम् द्वारम् नाशनम् आत्मनः ।  
कामः क्रोधः तथा लोभः तस्मात् एतत् त्रयम् त्यजेत् ॥ 16-21 Gita.

The Doors of Hell / Are threefold, whereby men to ruin pass, - / The door of Lust, the door of Wrath, the door / Of Avarice. Let a man shun those three! - Sir E. Arnold.

कच्चित् ते नियमाः प्राप्ताः कच्चित् ते मनसः सुखम् ।  
कच्चित् ते गुरु शुश्रूषा सफला चारु भाषिणि ॥ ३-७४-९

चारु भाषिणि = oh, suave, speaker  कच्चित्	ते नियमाः = your, commitments प्राप्ताः [to certain pledges, कच्चित् like caandraayaNaadi vrata-s,] achieved, anywise	ते मनसः = your, self, appeased, सुखम् anyway कच्चित्
---	---	--

ते गुरु शुश्रूषा = your, mentors, subservience to	सफला = with, fruit [brought to fruition]	कच्चित् = isn't it!
---	--	---------------------

Oh, suave speaker, mayhap your sacred commitments are achieved, anyway... appeased is your self, anyway... and your subservience to your mentors brought to fruition, perchance... isn't it! Thus Raama enquired with Shabari. [3-74-9]

रामेण तापसी पृष्ठा सा सिद्धा सिद्ध सम्मता ।  
शशंस शबरी वृद्धा रामाय प्रति अवस्थिता ॥ ३-७४-१०

रामेण पृष्ठा = by Raama, she who is asked thus	सिद्धा = sublimated yogin	सिद्ध सम्मता = to sublimated yogis, adherent to
तापसी = anchoress	वृद्धा = senescent lady	सा शबरी = she, that Shabari
प्रति = afore, remaining - en	रामाय = to Raama, she in-	
अवस्थिता face Raama	शशम्स formed.	

When Raama asked her in this way she that Shabari who is a senescent anchoress, sublimated yogin and an adherent to the sublimated yogis of higher rank, informed Raama remaining in his vis-à-vis. [3-74-10]

अद्य प्राप्ता तपः सिद्धिः तव संदर्शनात् मया ।  
अद्य मे सफलम् जन्म गुरवः च सुपूजिताः ॥ ३-७४-११

अद्य = just now / today	तव सम् दर्शनात् = by your, pleasing appearance - manifestation	मय = by me
तपः सिद्धिः प्राप्ता = asceticism, accomplishment, is achieved	अद्य = now only / today	मे जन्म स फलम् = my, birth, with, fruit - fructified
गुरवः च सु पूजिताः = to mentors [my subservience,] also, well, hallowed.		

Just now, on your pleasing manifestation before me my asceticism is accomplished, and now only my birth is fructified, and now only my subservience to my mentors is well hallowed... [3-74-11]

Annex: My dear boy, you are so late... having come too lately how is that you ask whether everything is sanctified or beatified long back and there is nothing for you to do... here I am too bored to stay in this withered body and I am longing to go to my gurus place to serve them... not that they are in need of any maidservant, but I need much to be in their presence as a maidservant... whether you are god or no god... that is not my concern... my teachers told me to stay here until your arrival... and you have arrived now, so fructified is my teachers saying... what is the result of subservience to teachers... release, deliverance, etc., thus my teachers said... so I got it just now... that way, what is it a commoner birthed on earth wishes... an emancipation from the cycle of births and deaths... so my teachers said... thus I got it just now... on envisioning you... I know



that you are unknowable, thus said my teachers, but I have known you, because I have seen you... hence I am redeemed by my gurus... this is the resultant factor of my unswerving servitude to my teachers... by the way, my teachers used to say about it quoting from some स्वेत उपनिशद् ॥ I now I am unable to recollect it... Lakshmana, can you recite it for me... Lakshmana:

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ।  
तस्य एते कथिता हि अर्थाः प्रकाशन्ते महात्माः।  
प्रकाशन्ते महात्मन इति। श्वेताश्वतरोपनिशद् ६-२३

for a noble soul who reposes devotion in god, and an equal devotion in his teacher, to such a noble soul all truths manifests themselves... to such a noble soul all truths manifests themselves... Shabari: Yes, yes, so also I stand ennobled after envisaging you, just now...

अद्य मे सफलम् तप्तम् स्वर्गः चैव भविष्यति ।  
त्वयि देव वरे राम पूजिते पुरुषर्षभ ॥ ३-७४-१२

पुरुषर्षभ	= oh, best one among men	देव वरे	= gods, among best	त्वयि पूजिते	= in you [now,] when worshipped
राम	= oh, Raama	अद्य मे	= now, mine, whatever	स्वर्गः चैव	= heaven, also thus, will
		तप्तम्	asceticism I practised, is	भविष्यति	be there.
		सफलम्	fructified		

Oh, best one among men, now all my asceticism is fructified when I personally worshiped you, who are none other than the best god among gods, thus the heaven will also be there for me... [3-74-12]

Annex: thus my teachers were discussing about you when you were in Chitrakuta... but I have no knowledge about you or your Being... as said by my teachers you have come, thus my teachers words came true... then you must be that Being according to my feminine logic... and I could personally see you with theses hazy, foggy mortal eyes, which my teachers could not... am I to self-ascertain that I edge over my teachers, though I have not performed any rituals or ceremonies, which my decrepit and doddering teachers painfully did... not so, it is their way of knowing you and this my way of reaching you... they also said that there is a returnless sphere, apart from ब्रह्म लोक इन्द्र लोक ॥ I abode of Brahma or paradise of Indra... and when I was saying heaven to me... I intended that returnless heaven... to where my teachers have gone, as they did not wish to go to Indra paradise to enjoy the dance programs of Rambha or Tilottama, as said by Gita 8-16: आब्रह्म भुवन लोकाः पुनर् आवर्तिनो अर्जुन। माम् उपेत्य तु कौन्तेय पुनर् जन्म न विद्यते ॥ The worlds, Arjuna!- even Brahma world- / Roll back again from Death to Life unrest / But they, O Kunti Son! that reach to Me, / Taste birth no more. - Sir E. Arnold.

तव अहम् चक्षुषा सौम्य पूता सौम्येन मानद ।  
 गमिष्याम्यक्षयांलोकांस्वत्प्रसादादरिन्दम - यद्वा -  
 गमिष्यामि अक्षयान् लोकान् त्वत् प्रसादात् अरिन्दम ॥ ३-७४-१३

सौम्य	= oh, kind one	तव	= by your	सौम्येन	= with kind, eyes
अहम् पूता	= I am, sanctified	मान द	= respect, endower of	चक्षुषा	= by your, beneficence
अ क्षयान्	= un, diminishing [returnless]	लोकान्	= worlds	प्रसादात्	= I wish to go
अरिन् दम	= oh, enemy, subjugator.			गमिष्यामि	

Oh, kind one, your blessed sight has sanctified me... and oh, endower of respect, by your beneficence I wish to go to those returnless worlds because I have subjugated those enemies of yours, viz., अरि षड् वर्ग-स् in me, and I think my prayer to you is justified because you are a subjugator of such enemies... [3-74-13]

Annex: Now that you have come I conclude you to be that Absolute and I repose the same faith and confidence in you which I have for my mentors... hence give me the worlds of no return, to where my preceptors went... Or, तव सौम्येन चक्षुषा by your magnanimous visual acuity, gratis visualis, पूता अस्मि I am depurated of all of my three fates, सन्चित आगामि प्रारब्ध कर्म-स् hence, oh, enemy subjugator, subdue all enemies in me, अरि षड् वर्ग - काम क्रोध लोभ मोह मद मास्तर्ष्य, even the present लोभ मोह for a returnless world, and then त्वत् प्रसादात् by your grace निर्हेतुक दया कटाक्ष प्रसादात् your unconditional salvation, salvas gratis, grant me those returnless worlds... Govindaraja. Ravana ten heads are identified with the above six negativities plus four more as - काम lust & क्रोध = anger & लोभ = greed & मोह = delusion & मद = pride & मास्तर्ष्य = : envy & मनस् : = mind & बुद्धि = intellect & चित्त = will & अहम्कर = ego.

चित्रकूटम् त्वयि प्राप्ते विमानैः अतुल प्रभैः ।  
 इतः ते दिवम् आरूढा यान् अहम् पर्यचारिषम् ॥ ३-७४-१४

अहम् यान्	= I, whom, I was in tendance of	ते	= those sages [disciples of Matanga]	त्वयि	= on your, Chitrakuta,
पर्यचारिषम्				चित्रकूटम्	arriving at
अतुल प्रभैः	= by unequalled, in	इतः दिवम्	= from here, to welkin,	प्राप्ते	
विमानैः	refulgence, by divine aircrafts	आरूढा	lifted up.		

Divine aircrafts of unequalled refulgence have lifted those disciples of Sage Matanga in whose tendance I was, to welkin on your arriving at Chitrakuta... [3-74-14]

तैः च अहम् उक्ता धर्म ज्ञैः महाभागैः महर्षिभिः ।  
 आगमिष्यति ते रामः सु पुण्यम् इमम् आश्रमम् ॥ ३-७४-१५  
 स ते प्रतिग्रहीतव्यः सौमित्रि सहितो अतिथिः ।  
 तम् च दृष्ट्वा वरान् लोकान् अक्षयान् त्वम् गमिष्यसि ॥ ३-७४-१६

धर्म ज्ञैः	= probity, knowers of	महाभागैः च	= highly providential ones, also	तैः महर्षिभिः	= by those, eminent-saints, I was, told
रामः	= Raama	ते सु पुण्यम्	= your, highly, blest	अहम् उक्ता	= to this, hermitage, will come
सौमित्रि	= Soumitri, along with	सः ते	= he is, your, guest	आश्रमम्	= come
सहितः		अतिथिः		आगमिष्यति	
तम् दृष्ट्वा	= him, on seeing	त्वम् वरान्	= you, to best, worlds	प्रति	= he is to be cordially
गमिष्यसि	= will go.	लोकान्		ग्रहीतव्यः	= welcomed
				अक्षयान्	= un, diminishing [in merit]

Those knowers of probity, highly providential, and eminent-saints have told me, Raama will come to this highly blest hermitage of yours along with Soumitri... and you have to cordially welcome them as your guests, and on your seeing him you will go to best worlds, where merit remains undiminished... [3-74-15, 16]

This suggests that subservience to preceptors will generate the merit that causes deliverance to the student or servant by the active participation of the deliverer. The best world or sphere, or state attainable by soul-searching individuals is कैवल्य whereas seeing that deliverer with one own eyes भगवद् अवलोकन , is far beyond these worlds or states with nomenclature, and it is मुक्ति , salvation from life cycles. Govindaraja

एवम् उक्ता महाभागैः तदा अहम् पुरुषर्षभ ।  
 मया तु विविधम् वन्यम् संचितम् पुरुषर्षभ ॥ ३-७४-१७  
 तव अर्थं पुरुषव्याघ्र पम्पायाः तीर संभवम् ।

पुरुषर्षभ	= oh, man the best	महाभागैः	= by highly providential	तदा	= then onwards
		अहम् एवम्	= sages thus, I, in this		
		उक्ता	= way, was told,		
पुरुषव्याघ्र	= oh, manly tiger	पुरुषर्षभ	= oh, best of the men	मया तु	= by me, on my part
तव अर्थं	= for your, sake	पम्पायाः तीर	= of Pampa Lake, moor-	विविधम्	= various, forest [fruits
		संभवम्	= lands, occurring on	वन्यम्	= and eatables,] are
				संचितम्	= gleaned.

Oh, best one among men Raama, thus I was told by those highly providential sages, oh, best one among men, oh, manly tiger, and I have gleaned various forest fruits and eatables that occur on the moorlands of Pampa Lake for your sake... So said Shabari to Raama. [3-74-17]

Out of the three epithets for Raama, the twice-repeated epithet is पुरुषर्षभ has two different meanings in vernacular translations. One is the usual intensifier पुरुष ऋषभ bull among men... where The Bull is the bull from

the zodiacal sign or constellation Taurus to that of stock exchanges. And it is Latin bulla rounded object , in medieval Latin eal or Latin bullire to bubble , from bulla bubble etc., where Raama is the rounded off seal for kingship, and even known for his bubbly fermentation to deal with atrocities. The other is पुरुष तिलक the vermillion mark one the forehead of mankind... rather the husband of mankind, or the husbandman for mankind who cultivates good on the earth as a farmer, after weeding out the weeds called evils. The version of Gita Press has this as the flower of humanity...

And then it is said in vernacular translations as a bullish man is for his impetuousness and aggressiveness towards evil called Ravana, when he started from Ayodhya. The second is to tell that he is a yeoman, a man holding and cultivating a small landed estate, taking care of every weed or withering plant, as he has come to see Shabari, and Shabari like an old plant did not stir out. The third is पुरुष व्याघ्र manly tiger... but this is actually man, the lion... and if a lion sets out he will not take a back step until his pursuit is fulfilled. Thus Shabari is given the lines with three epithets to Raama, as she is already in the know of this Raama, and now on seeing him personally, some divine wisdom dawned and she is able to foresee what this man, rather this lion, is going to achieve at end point. We glean these meanings, one, or two, and we appeal to Sanskrit pundits to derive which epithet is used with which purpose, once again.

By the way, where is the scene of Raama eating fruits and eatables bitten and tasted by Shabari? Has this old woman not offered the fruits to the guests, or just said that they are available? We listen many stories and see many pictures telling that she gave many fruits after biting them with her own teeth to test the taste. All that is not in Valmiki Raamayana. This amplification is from Padma Purana.

फलानि च सुपक्वानि मूलानि मधुराणि च।  
स्वयम् आसाद्य माधुर्यम् परीक्ष्य परिभक्ष्य च।  
पश्चात् निवेद्यामास राघाभ्याम् धृद्व्रता।

एवम् उक्तः स धर्मात्मा शबर्या शबरीम् इदम् ॥ ३-७४-१८  
राघवः प्राह विज्ञाने ताम् नित्यम् अबहिष्कृताम् ।

शबर्या एवम् उक्तः	= by Shabari, that way, one who is addressed - Raama	धर्मात्मा	= graceful souled one	
सः राघवः	= he that, Raghava	नित्यम्	= ever	विज्ञाने = from clearly, knowing - from gnosis, from esoteric knowledge
अ बहिष्कृताम्	= not, debarred lady - Shabari	ताम् शबरीम्	= to her, to such Shabari	इदम् प्र आह = this, clearly [enquiringly,] said.

When that graceful souled Raama is addressed thus by Shabari, he that Raghava enquiringly said this to that Shabari who is never ever debarred from esoteric knowledge and gnosis. [3-74-18b, 19a] though ignoble by birth... is the assumed finishing line. There are many exclamations and arguments for and against this caste oriented banalities. So taking by those days we may find the characters of this Shabari, tribal king Guha, Dasharatha minister Sumantra, and the like and then we may examine how much the so-called outcaste is cared for or sought after. They may be ineligible to perform ritual deeds but none is barred from esoteric knowledge.

दनोः सकाशात् तत्त्वेन प्रभावम् ते महात्मनः ॥ ३-७४-१९  
श्रुतम् प्रत्यक्षम् इच्छामि संद्रष्टुम् यदि मन्यसे ।

महात्मनः	= great souled, son of	तत्त्वेन श्रुतम्	= in nutshell, what is	ते प्रभावम्	= your, [and your pre-
दनोः	Danu, presence [from		heard		ceptors ] effectiveness
सकाशात्	the wraith of]				
मन्यसे यदि	= you feel like, if	प्रत्यक्षम्	= personally, to clearly		
		सन्द्रष्टुम्	see, I wish.		
		इच्छामि			

Your and your preceptors effectiveness is heard in effect from the wraith of the great souled Danu son, Kabandha, and if you feel showing it like I wish to clearly see it, personally... Thus Raama asked her to show hermitage. [3-74-19b, 20a]

He is rather showing that hermitage to us in order to emphasise the path followed by the disciples of Matanga, whom this Shabari served that laboriously.

एतत् तु वचनम् श्रुत्वा राम वक्रात् विनिःसृतम् ॥ ३-७४-२०  
शबरी दर्शयामास तौ उभौ तत् वनम् महत् ।

शबरी	= Shabari	राम वक्रात्	= from Raama, gut-	एतत्	= all that, but, sentence
		विनिःसृतम्	tural, emerged from	वचनम्	[wording,] on hearing
			[worded gutturally]	श्रुत्वा	
तौ उभौ	= to, both of them	महत्	= unique one, that,		
		तत् वनम्	woodland, started to		
		दर्शयामास	show.		

On hearing those words voiced by Raama, Shabari started to show that unique woodland to both of them. [3-74-20]

पश्य मेघ घन प्रख्यम् मृग पक्षि समाकुलम् ॥ ३-७४-२१  
मतंग वनम् इति एव विश्रुतम् रघुनन्दन ।  
इह ते भावित आत्मानो गुरवो मे महाद्युते ।  
जुहवान् चक्रिरे नीडम् मंत्रवत् मंत्र पूजितम् ॥ ३-७४-२२

रघुनन्दन	= oh, delight of Raghu-s lineage, Raama	मेघ घन	= clouds, crammed,	मृग पक्षि	= animals, birds, com-
मतन्ना वनम्	= Matanga, woodland,	प्रख्यम्	= comparable	समाकुलम्	pacted with
इति एव	that way, well known	पश्य	= you see	महा द्युते	= oh, highly, resplen-
विश्रुतम्					dent Raama
भावित	= contemplative, souls	मे गुरुवः	= my, teachers	इह	= here
आत्मानः					
मन्त्रवत्	= hymn oriented	मन्त्र	= with hymns, wor-	नीडम्	= nest, snuggery
		पूजितम्	= shipped		
ते जुह्वान्	= they, activities of fire				
चक्रिरे	[Ritual-fire oblations,] conducted.				

Oh, Raama the delight of Raghu lineage... this one comparable to a crammed cloud that would be ever ready to yield much cherished cloudbursts, and compacted with animals and birds that are ever ready to enjoy seasonable rains, is that hermitage to which you have come, that way this woodland is well known as Matanga, meaning a cloud, or an elephant, or an elephantine cloud that showers blessings on all... and oh, highly resplendent Raama, you may see this nest, snuggery, where those contemplative souls, my teachers, used to conduct oblations into the Ritual-fires, orienting and worshipping them with Vedic hymns... [3-74-21b, 22]

There is another shade with a little different wording चक्रुः अनलम् मन्त्रवत् मन्त्र कोविदाः meaning मन्त्र कोविदाः experts in hymns & मन्त्रवत् hymn oriented & अनलम् Ritual-fire & जुह्वान् oblations in fire & चक्रुः conducted, worshipped.

इयम् प्रत्यक् स्थली वेदी यत्र ते मे सुसत्कृताः ।  
पुष्प उपहारम् कुर्वन्ति श्रमात् उद् वेपिभिः करैः ॥ ३-७४-२३

मे	= my [by me]	सु सत्कृताः	= highly revered	ते	= by those [great sages]
यत्र	= where	श्रमात्	= arduously	उत् वेपिभिः	= with extremely, dod-
पुष्प	= flower, submittal	कुर्वन्ति	= they used to do such a	करैः	dery, hands
उपहारम्	[worshipped the Altar of Fire]			प्रत्यक् स्थली	= westerly, raised, altar
इयम् थिस्	= [alone.]			वेदी	

Where those great sages that are highly revered by me used to offer flowers with their extremely doddery hands in the worship the Altar of Fire, this alone is that Altar of Fire raised at western end... [3-74-23]

The Altar of Fire is the sanctum sanctorum of Vedic-ritual, like that of present day temples. It took some two hours for Raama to enter such a hermitage of Agastya, that too after Agastya permission. Now a so-called low-caste woman is able to detail about it, naming by their technical names as प्रत्यक् स्थली वेदी प्राची स्थली वेदी पुष्पोपहारम् , and she is detailing their acts of doddery worship, sympathetically. Hence, she should be in proximity at

those places when her preceptors actually worshipped the fire offerings. That way, she is अ बहिष्कृताम् - अपि समीपात् not, debarred lady, even, from the proximity of Vedic-rituals. These Vedic time यन्त्र-स् were more secular than the present day commercial temple complexes, cf., अश्व मेघ यज्ञ in Bala Kanda. Nobody debar any in such Vedic ceremonies, but some are not expected to perform them personally, again cf., Vishvamitra-Trishanku episodes. If everybody becomes a Bishop, who will be remaining for appointment as pastoral staff? The Reverend Bishop is the Bishop, but staffers are many.

तेषाम् तपः प्रभावेन पश्य अद्य अपि रघूत्तम ।  
द्योतयन्ति दिशः सर्वाः श्रिया वेद्यः अतुल प्रभाः ॥ ३-७४-२४

रघूत्तम	= oh, best one from Raghu-s	तेषाम् तपः	= by their [my teachers,] asceticism, by efficacy	अतुल	= not, comparable
प्रभाः	= in irradiance	वेद्यः	= Altars of Fire	श्रिया	= with solemnity
अद्य अपि	= now, even	सर्वाः दिशः	= all, directions, irradiating	पश्य	= you see.

Oh, best one from Raghu-s, by the efficacy of the asceticism of my teachers these Altars of Fire are with incomparable irradiance, and even now they are irradiating all of the directions with solemnity... see them... [3-74-24]

अशक्नुवद्भिस्तैर्गन्तुमुपवासश्रमालसैः - यद्वा -  
अशक्नुवद्भिः तैः गन्तुम् उपवास श्रम आलसैः ।  
चिन्तिते अभ्यागतान् पश्य समेतान् सप्त सागरान् ॥ ३-७४-२५

उपवास	= by dieting	श्रम	= by straining	आलसैः	= enervated
गन्तुम्	= to go [to sea baths]	अशक्नुवद्भिः	= not, capable were they	तैः चिन्तिते	= by their, thought process
अभ्यागतान्	= to close by [oceans] came	समेतान्	= in coalescence	सप्त सागरान्	= [all of] seven, seas
पश्य	= see [them.]				

Enervated by dieting and straining they were incapable to go for sea bathing, and just at their thought process all the seven seas came close by, in coalescence... see them... [3-74-25]  
That is why Pampa Lake is held sacred. Instead of rivers going into sea, seas flowed back to form this lake for the sake of these old sages. Sea bathing is the best, river bathing is of medium merit, and bathing with well or vessel water is worst, in terms of holy baths.

कृत अभिषेकैः तैः न्यस्ता वल्कलाः पादपेषु इह ।  
अद्य अपि न विशुष्यन्ति प्रदेशे रघुनन्दन ॥ ३-७४-२६

रघुनन्दन	= oh, Raghu legatee	इह कृत	= here, on performing,	तैः	= by them [by sages]
प्रदेशे	= in this place	अभिषेकैः	holy baths	न्यस्ताः	= kept [spread for dry-
अद्य अपि	= now, even	पादपेषु	= in trees - on trees	वल्कलाः	ing,] jute-cloths
		न वि शुष्यन्ति	= not, completely, dried.		

On performing holy baths those sages have spread their jute cloths on those trees with their own doddering hands here at this place and oh, Raghu legatee, those cloths did not dry even now by the touch of their hands... [3-74-26]

देव कार्याणि कुर्वद्भिः यानि इमानि कृतानि वै ।  
पुष्पैः कुवलयैः सार्थम् स्नानत्वम् न तु यान्ति वै ॥ ३-७४-२७

देव कार्याणि	= for gods, rituals, while	कुवलयैः	= black-lotuses, along	यानि	= which [garlands]
कुर्वद्भिः	doing [while the sages were worshipping gods]	सार्थम् पुष्पैः	with, [other] flowers		
कृतानि	= were made [knotted together]	इमानि	= these - these are those garlands, and these are	स्नानत्वम् न	= state of discolour, not, but, going in, indeed.
				यान्ति वै	

Which garlands they have knotted together with black-lotuses and other flowers while they were worshipping gods, these are really those garlands, and indeed there is no discolouration to them... [3-74-27]

कृत्स्नम् वनम् इदम् दृष्टम् श्रोतव्यम् च श्रुतम् त्वया ।  
तत् इच्छामि अभ्यनुज्ञाता त्यक्ष्यामि एतत् कलेवरम् ॥ ३-७४-२८

त्वया	= by you	कृत्स्नम्	= in its entirety, this,	श्रोतव्यम् च	= listenable, also, listened
		इदम् वनम्	woodland, is seen	श्रुतम्	
तत्	= thereby	दृष्टम्		एतत्	= this one
		अभ्यनुज्ञाता	= to be a permittee [where you are my permitter]	इच्छामि	= I wish to.
कलेवरम्	= for aliveness, encasement, body of living being]	त्यक्ष्यामि -	= to leave off		
कले आवरम्	sheath, called body	त्यक्तुम्			

You have seen what is seeable and you have listened what is listenable of this woodland in its entirety... thereby I wish to become a permittee, where you alone are my permitter, as I wish to castaway this sheathe of soul, called my body... to make that soul to move nigh of my teachers feet... [3-74-28]

तेषाम् इच्छामि अहम् गन्तुम् समीपम् भावित आत्मनाम् ।  
मुनीनाम् आश्रमो येषाम् अहम् च परिचारिणी ॥ ३-७४-२९



आश्रमः	= [this] hermitage	येषाम्	= of which, sages - be-	अहम् च	= I, also, [whose,] maid-
		मुनीनाम्	longed to which sages	येषाम्	servant
भावित	= to contemplative,	तेषाम्	= to their	परिचारिणी	
आत्मनाम्	souled ones			समीपम्	= proximity
अहम्	= I, to go to, yearn [soul-				
गन्तुम्	fully.]				
इच्छामि					

Of which sages this hermitage is, and of which sages I am also a maidservant, I soulfully go the proximity of those contemplative souls... Thus, she appealed to Raama. [3-74-29]

धर्मिष्ठम् तु वचः श्रुत्वा राघवः सह लक्ष्मणः ।  
प्रहर्षम् अतुलम् लेभे आश्चर्यम् इदम् च अब्रवीत् ॥ ३-७४-३०

सह लक्ष्मणः	= along with, Laksh-	धर्मिष्ठम्	= duty-congruent, [her]	आश्चर्यम्	= astonishing, is this
राघवः	mana, Raghava	वचः श्रुत्वा	words, on hearing	इदम्	[hermitage and its
				आश्रमम्	inmates]
इति	= thus	अब्रवीत्	= he said	अतुलम् प्र	= unique, high, rejoice,
				हर्षम् लेभे	he obtained.

Raama on hearing those duty-congruous words of Shabari along with Lakshmana, obtained a uniquely high rejoice and he also said, astonishing is this... [3-74-30]

Annex: astonishing is this hermitage and its inmates... where the inmates praise their bygone masters, as said at गुरुम् प्रकाशयेत् धीमान् gurus are to be extolled by true and wise disciples... and the masters made the environ blissfully livable, all this is without any maya or magic... so, fairness has its own place...

ताम् उवाच ततो रामः शबरी संश्रित व्रताम् ।  
अर्चितो अहम् त्वया भद्रे गच्छ कामम् यथा सुखम् ॥ ३-७४-३१

ततः	= then	रामः	= Raama	संश्रित	= one firmed up, in faith
ताम् शबरी	= to her, to Shabari	उवाच	= spoke	व्रताम्	[towards her masters]
शबरीम्				भद्रे	= oh, saintly lady
अहम् त्वया	= I am, by you, treated	कामम्	= as you please	यथा सुखम्	= as per, your solace,
अर्चितः	with deference				[where you solace
					yourself with]
गच्छ	= you may go.				

Then Raama spoke to that Shabari who is firmed up in her faith towards her masters, oh, saintly lady, you treated me with deference... thus may go to your cherished worlds, where you can solace yourself with your masters... [3-74-31]

इति एवम् उक्ता जटिला चीर कृष्ण अजिन अंबरा ।  
 अनुज्ञाता तु रामेण हुत्वा आत्मानम् हुत अशने ॥ ३-७४-३२  
 ज्वलत् पावक संकाशा स्वर्गम् एव जगाम सा ।

इति एवम् = thus, that way, said उक्ता [by Raama]	जटिला = tufted hair wearing	चीर = jute-cloths
कृष्ण अजिन = deer, skin	अम्बरा = having for dress	अनुज्ञाता = consented to, by रामेण Raama
आत्मानम् = herself	हुत अशने = in char, eater [Ritual- हुत्वा fire,] offering as obla- tion	ज्वलत् = flaring, fire, similar to पावक संकाशा
सा स्वर्गम् = she, to heaven, alone, एव जगाम went to.		

Thus that way said by Raama in consent, she who is wearing tufty-matted hair, jute-cloths, and deerskin as her clothing, she offered herself as an oblation into Ritual-fire, and then like a flaring fire, she went to heaven alone. [3-74-32, 33a]

दिव्यम् आभरण संयुक्ता दिव्य माल्य अनुलेपना ॥ ३-७४-३३  
 दिव्य अंबर धरा तत्र बभूव प्रिय दर्शन ।  
 विराजयन्ती तम् देशम् विद्युत् सौदामिनी यथा ॥ ३-७४-३४

दिव्यम् = angelic, ornaments, आभरण joined with [bejew- संयुक्ता elled]	दिव्य माल्य = angelical, with flow- अनुलेपना ery tassels, cosmetics	दिव्य अम्बर = angle, wraparound, धरा wearing
विद्युत् = electric [spark,] scintil- सौदामिनी lations, as with यथा	तम् देशम् = that, province, scintil- विराजयन्ती lating	तत्र प्रिय = there, angel-like, for a दर्शन बभूव sight, she became.

Now she appeared as an angle bejewelled with angelic ornaments, wearing angle wraparound and angelical flowery tassels, and bedaubed with suchlike cosmetics, and as with the scintillations of electric sparks she scintillated that province. [3-74-33b, 34]

यत्र ते सुकृत आत्मानो विहरन्ति महर्षयः ।  
 तत् पुण्यम् शबरी स्थानम् जगाम आत्म समाधिना ॥ ३-७४-३५

शबरी = Shabari	आत्म = soul, by meditative समाधिना concentration [for she is a yogin]	सु कृत = good, done, souls आत्मानः [blest souls for their good deeds]
ते महर्षयः = those, sublime sages	यत्र विहरन्ति = where, they saunter	तत् पुण्यम् = to that, sanctum, locus स्थानम्
जगाम = [she] went to.		

Shabari who is a perfect yogin with perfected meditative concentration, now went to that sanctum locus where the blest souls of those sublime sages, namely her masters, saunter. [3-74-35]

For this Dharmaakuutam says: तत् उदीरितम् अति धर्मिष्ठम् वचनम् आकर्ण्य हर्ष निर्भर मानसो रामेण समौज्ञाता शवरी भुजगी इव जीर्णम् त्वचाम् तनुम् हुताशने निक्षिप्य दिव्य माल्या अम्बर धरा शिरसा रामम् प्रणम्य गुरु जन मण्डल कृतम् पुण्य स्थलम् जगाम ॥ ३५ ॥ She left her body as a female serpent does in its ecdysis. This metaphor of a snake shedding off skin is repeated time and again in Raamayana and here the commentator is using it. This is indicative of the thousand hooded serpent आदिसेष who guards Vishnu like a mosquito net. The fibre like sheath released by a snake will be beautiful for a look as it glitters with all the charms of a charming snake. The minute you finger it, of course when snake went a long way off, then that sheath splinters in hundreds of pieces. That is why this metaphor is used to suggest the world as विष्णु मय , which remains beautiful and if touched shatters all misconceptions. Saint-singer Tyaagaraaya has a कृति on this पन्नगपु दोम तेर पैकेत्तवेमय्य So Shabari is rid of that illusion, or मय.

### The meaningfully meaningless caste system of India

At the outset let us say that there is no Hinduism as such but भारतीय सन्स्कृति is there, and that is not concentrated in an around Indus valley alone. So also there is no caste system in India, but it is to be called वर्ण वर्ग categorisation, class, social stratification etc. Oxford has this to say for the word caste - Spanish and Portuguese casta lineage, race, breed , fem. of casto pure, chaste and we are still lingering ourselves to the unwitting misnomer of Portuguese. In Ch. 1 of Bala Kanda, we put this as - Brahman - teacher-class; Kshatriya - ruler-class ; Vyshya - trader-class ; Shudra - worker-class. And if the word class is also a pungent word let us use this Latin word च्लस्सिस् assembly... a near relative of वर्ण वर्ग and which does not mean the colour of skin, but it is meant to be a group. Thus the groups or assemblages are च्लस्सिस् ओफ़ इन्तेल्लिगेन्त्स and च्लस्सिस् ओफ़ सोवेरेन्त्स् and च्लस्सिस् ओफ़ चोम्मेर्चे and च्लस्सिस् ओफ़ पेसन्त्स् ओर् स्मिथेर्स् or its various branches. Unfortunately, this word is mixed up to mean nonsense, and it remained to mean only as casta of Portuguese. If it were to mean bloodline, race, or caste, then to which bloodline Kshatriya-s belong, either to Solar dynasty or to Lunar dynasty. Likewise to which bloodline the many kinds of Brahmans, say Vaidic, Niyogi, Bhatt, Caturvedi, Dwivedi, Iyer, Iyyangar, Namboodri etc., belong. By the way, what is the caste of Parashu Raama, or Bhaargava Raama, the sixth incarnation of Vishnu on earth and generally ascribed as a Brahman? His father is Jamadagni, said to be a Brahman, and his mother is Satyavati, the sister of Vishvamitra, a Kshatriya. Thus, the present day confusion and wrong terminology do not apply to Vedic times, because they believed in the eed-and-field syndrome बीज क्षेत्र न्याय and perhaps a phenomenon recently found may match it - ``when we look at the Y-chromosome

DNA, we see a very different pattern. The lower castes are most similar to Asians, and the upper castes are more European than Asian... Further, when we look at the different components within the upper caste, the group with the greatest European similarity of all is the warrior class, the Kshatriya, who are still at the top of the Hindu castes, with the Brahmins... But the Brahmins, in terms of their Y-chromosomes, are a little bit more Asian - So the genetic results are consistent with historical accounts that women sometimes marry into higher caste, resulting in female gene flow between adjacent castes. In contrast, males seldom change castes, so Y chromosome so says geneticist Lynn Jorde of the University of Utah.

This discussion has its orientation in the word श्रमणी prefixed to Shabari, which originally means a Hindu wandering friar, not to be confused with the monk of Buddhism. Many take her to be a tribal or lowborn woman, and puzzle about the availability of Vedic knowledge or yogic practise to her. It is pertinent to ask why low-born people and women were not authorised to perform Vedic rituals. We may see the queens of Dasharatha have performed Ashvamedha ritual in Bala Kanda. So women are not barred. Then the च्लरिस्सिस् लबोरिस् had a different kind of labour to undertake, than this relax-less labour of rituals. So, their manpower was used that way and the brainpower of these Vedic pundits was used this way. The difference belonged more to the occupational interests than congenital inheritance. The lateral thinking or the vertical thinking changed them, and it is now we have a counter-culture than that of Vedic times. We still see sons and daughter of film actors, industrialists, or politicians becoming father-like, but sons of washermen and shore-makers are turning out differently.

Though Shabari is given a direct charge-free flight to heaven but poor Shambuka, another shuudra, is eliminated by Raama. Shambuka is neither a poor, innocent, meekish shuudra. He had to be eliminated when he was practising हठ योग meditating upside down... only to conquer the world with his negative logic like Ravana. He is not even a Yogi, but a भोगि , enjoyer and one who started his mission with half-knowledge with पर अपकार धर्म . But Shabari is a yogin by her आत्म समाधि , that too a reverential lady by her steadfastness in what she believed स्व धर्म .

Regarding the accessibility of Vedas or Vedic knowledge to each and every body, the first question that arises is what for it is required by everyone? If the answer is to know what Vedas say... then the reply is, un rises in east, cloud brings rain, so it is to be worshipped, and beyond it there are some forces to cause all this, so they are to be known, by which you obtain heaven... this Vedas say... Therefore, this knowledge was unnecessary for the commoners in those days, because they were on heaven-like earth, so we presume by epics. And there are no such episodes where such questions were raised by some characters. Even Vali, a vanara was an adherer of Veda-s. This knowledge is now sought for because earth is turning into hell. But if Vedas

are required for practising to purchase a direct ticket to heaven, the episode of Trishanku is there to tell us what sort of heaven we gain by short-cut methods. Even if they are taught to one and all and all sit chanting those hymns, since it appears to be an easy job to chant un-understandable hymns, gone is the agriculture, commerce, defence etc., to dogs.

Such a state of turmoil has occurred with the advent of Buddhism and its relative conversions. Then the Magadha and Maurya empires have utterly outdone the Kshatriya-s, by hiring mercenaries as their army. When the defence of a tradition itself is defeated then that tradition had to crumble, and in to that crumbling tradition, many outlandish traditions have intruded to intermingle, so says our known history. But when the question of - caste vs. Vedas - arises, there are many caste-less characters in Veda made eligible to learn Vedas, for e.g., जाबाल षट्यकाम , vide चन्द्रोग्य उपैशद् 4-4-1 to 4-4-5. Adi Shankara commentary on Brahma sutra-s 34-38 refuses the right of practising Vedas by Shudra-s, but his मनीषा पन्चकम् salutes a चण्डाल - चण्डालो अस्तु स तु द्विजोस्तु॥। may he be a Brahman or a Profaner, salute him [who has right knowledge about the Absolute...] This appears self-contradictory, but not so, because the ritual acts are prohibitive to women and shuudra-s, but not knowledge or personal excellence in it. Admittance of everyone in every sphere of activity is as good as admitting a non-descript into an operation theatre when heart transplantation is going on. Or, asking an airhostess to build a space shuttle because she has more flight hours on her record. Why all of them, some categories of Brahmins are not allowed in certain areas of rituals though conducted by Brahmins. Vedas say that it is a difficult path to follow them: उत्तिष्ठ जाग्रत प्राप्य वरान् निबोधत। क्षुरस्य धारा निशिता दुर् अत्यया दुर्गम् पथः तत् कवयो वयन्ति॥ १-३-१४ कठोपैशद् Arise Awake, resort to best teachers to know That... it is a walk on the razor edge, difficult to follow, so the wise say... then, why walk on a razor blade when air-conditioned roads of VB, Java, C , Oracle are there, like Vishvamitra who has taken many chapters to become Brahmin pundit, for no practical purpose. Vedic culture is different to Puranic culture, Puranic culture differs with epical, where examples are Lakshmana boundary line to Sita, and Shabari tasting fruits before giving them to Raama, from Padma Purana, and everything or anything of that time is unavailable now, except these palm-leaf books and this pseudo-casteism. Anyway, let bygones be bygones, and let Veda or Vedic knowledge remain in a showcase of some archaeological museum, and let us revert to the story telling. So in conclusion it is to be said whether Shabari is the Spanish casto lady or Indian श्रमणि she got what she wanted by her own स्व धर्म , and the portrayal of her divinity in the last but one verse is enough to tell whether she is lowborn human, or high-rising angle.

Though we may not elicit the caste, creed, or classis of Shabari, but she is an important Yogic character according the viewpoint of Yoga on Raamayana. In Yoga कुण्डलिनि the cosmic power in living being... has a good part to play. It flows though the Sympathetic and Para-sympathetic ganglions though bio plexuses. If we take

Raamayana as a humanoid epic, and the gist of the epic as its life force, that force has an upward movement via these ganglions. By the boons of Kaika this elan vital of Raamayana has moved from its serpentine coil reposing in मूल आधार चक्र sacro-coccygeal plexus, and reaches स्वाधिष्ठान चक्र sacral plexus, when Bharata takes Raama sandals to enthrone, and then it ascends and spends time in मणिपूरक चक्र , the lumbar plexus, in the solacing laps of great saints and hermits like Atri, Anasuya, Agastya, and then it ascends and listens to the noise made by Kabandha at अनाहत चक्र cardiac plexus, where अन् आहत is un beaten... a sound made without any external beating, the lub-dub beating of heart. That noise of heart will be unbearably noisy for cardiac patients. So is the thunderous voicing of Kabandha on his entry. This elan vital of Raamayana, which started with its primeval pureness, touches water and fire in earlier plexuses and now is ready to touch air at cardiac plexus. And air wants an egress and the story wants to go to the next plexus विशुद्ध चक्र very clean, pure, friendly and pleasant area... laryngeal plexus, that of clean Pampa, pure vanara-s, friendly Sugreeva, Hanuma, and pleasant Rishyamuka. But where is outlet for that agonised airing of heart of the epic? Frail Shabari is that slender duct-stem of a lotus, and through her, viz., on exiting her, the story enters into an area where the problems of the characters can be explained to other characters. Having spent some time there, then it enters आज्ञा चक्र the ordering plexus in between brows. One does what his mind orders. Here that mind is Sugreeva and irrefutable are his orders. When विशुद्ध चक्र is available at throat, स्वाधिष्ठान चक्र is there at sacral place. The area from throat to sacrum is मध्य कूट Vali birth is from this place and Sugreeva birth is from throat of their father turned mother. And what that is throated by Sugreeva is the activity of आज्ञा चक्र and Sita is found thereby... - after रामयण परमार्थम् by Dr. Ilapaavuluuri Panduranga Rao, a T.T.D publication.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः सप्ततितमः सर्गः॥

Thus completes 74<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

## 75 Sarga 75 - पंचः सप्ततितमः सर्ग

## Rama And Lakshmana Arrive At Pampa Lake

## Introduction -

Raama arrives at the auspicious Pampa Lake according to the suggestion of Kabandha. On seeing that pious environ of that lake Raama has a breather and he expects some good to happen now. On further beholding the ladylike Pampa Lake, his thoughts move to Sita, and he is again dispirited. However, on overcoming that short spell of his anguish, he proceeds with Lakshmana to the nearby of the lake.

दिवम् तु तस्याम् यातायाम् शबर्याम् स्वेन तेजसा ।  
लक्ष्मणेन सह भ्रात्रा चिन्तयामास राघवः ॥ ३-७५-१

तस्याम्	= of her	शबर्याम्	= of Shabari	स्वेन तेजसा	= by own, [divine] re-splendence
दिवम्	= to heaven, while going	राघवः भ्रात्रा	= Raghava, brother,	चिन्तयामास	= started to cogitate.
यातायाम्		लक्ष्मणेन सह	Lakshmana, along with		

While Shabari ascended to heaven with her own divine self-resplendence, Raghava who is with Lakshmana started to cogitate over the magnificence of Matanga disciples. [3-75-1]

चिन्तयित्वा तु धर्मात्मा प्रभावम् तम् महात्मनाम् ।  
हित कारिणम् एक अग्रम् लक्ष्मणम् राघवो अब्रवीत् ॥ ३-७५-२

धर्मात्मा	= noble-souled one	राघवः	= Raghava	महा	= of great-souled [disci-ples of Matanga]
प्रभावम्	= efficacy, on thinking	हित	= wellbeing, causer of	आत्मनाम्	
चिन्तयित्वा	about	कारिणम्	[maintainer]	एक अग्रम्	= single, minded one
तम्	= to him	लक्ष्मणम्	= to Lakshmana	अब्रवीत्	= said.

That noble-souled Raghava on thinking about the efficacy of the disciples of Matanga, said to Lakshmana, who is the maintainer of Raama well being, and who is thinking single-mindedly. [3-75-2]

Raama thinking is that I happened to see a lady of unswerving loyalty to her teachers, by which adoration alone she is going to her desired worlds, and seeing such pious people will definitely yield good results from now on... hence some good shall betide us for we could have a glimpse of pious place and person पुण्य स्थल पुण्य पुरुष पुण्य आत्म सन्दर्शन ॥ and Lakshmana thinking is this lady has served her teachers with such a devotion by which she is going to the heavens she desired, where placements in heavens will usually be determined by

their relative merits... am I serving my brother, teacher, god, and the like... namely Raama, to have an iota of Shabari merit... or, all the problems to Raama have chanced by my neglect of my duty...

दृष्टो मया आश्रमः सौम्य बहु आश्चर्यः कृत आत्मनाम् ।  
विश्वस्त मृग शार्दूलो नाना विहग सेवितः ॥ ३-७५-३

सौम्य	= oh, gentle Lakshmana	कृत	= made, souls - of self-controlled sages	बहु आश्चर्यः	= highly, astounding
विश्वस्त मृग	= faithful [amicable,]	नाना विहग	= by divers, birds,	आश्रमः	= hermitage
शार्दूलः	deer, tigers having	सेवितः	adored by such a		
मय दृष्टः	= by me, seen.				

I have seen a highly astounding hermitage of self-controlled sages, oh, gentle Lakshmana, in which the deer and tigers are at home, and which is adored by divers birds... [3-75-3]

सप्तानाम् च समुद्राणाम् तेषाम् तीर्थेषु लक्ष्मण ।  
उपस्पृष्टम् च विधिवत् पितरः च अपि तर्पिताः ॥ ३-७५-४

लक्ष्मण	= oh, Lakshmana	तेषाम्	= of those, seven of the,	तीर्थेषु	= [in this] holy lake [Pampa]
उप स्पृष्टम्	= closely, touched - we took a holy bath in this lake]	सप्तानाम्	seas		
		समुद्राणाम्			
		पितरः	= manes, also, even,		
		च अपि	dutifully [holier,] we		
		विधिवत्	have obliterated.		
		तर्पिताः			

Oh, Lakshmana, holy is our taking a bath in this holy Pampa Lake, for it is formed by the waters of seven seas, and even holier is our oblation of this holy waters to manes... [3-75-4]

प्रणष्टम् अशुभम् यत् नः कल्याणम् समुपस्थितम् ।  
तेन तु एतत् प्रहृष्टम् मे मनो लक्ष्मण संप्रति ॥ ३-७५-५  
हृदये हि नर व्याघ्र शुभम् आविर्भविष्यति ।

यत् नः	= what [that was,] for us	अ शुभम्	= un, propitious	प्रणष्टम्	= completely abated
लक्ष्मण	= oh, Lakshmana	कल्याणम्	= propitiousness	सम् उप	= verily, in fore, staying [standing en face]
तेन	= thereby	सम्प्रति	= presently	एतत्	= this one [heart of mine]
मे मनः	= my, heart	प्र हृष्टम्	= highly, gladdening	नर व्याघ्र	= oh, man, the lion
हृदये शुभम्	= in heart, auspicious-				
आविर्भविष्यति	ness [hope,] issues				
हि	forth [hatches,] in-				
	deed.				



What that was unpropitious for us is completely abated by our holy bath and holy oblations, oh, Lakshmana, propitiousness is standing en face us, thereby presently this heart of mine is highly gladdening... oh, lion-like man, indeed, heart alone hatches hope... [3-75-5, 6a]

तत् आगच्छ गमिष्यावः पंपाम् ताम् प्रिय दर्शनाम् ॥ ३-७५-६  
 ऋष्यमूको गिरिः यत्र न अति दूरे प्रकाशते ।  
 यस्मिन् वसति धर्मात्मा सुग्रीवो अंशुमतः सुतः ॥ ३-७५-७  
 नित्यम् वालि भयात् त्रस्तः चतुर्भिः सह वानरैः ।

तत्	= thereby	धर्मात्मा	= right minded one - Sugreeva	अंशुमतः	= one who is having
नित्यम्	= always, Vali, from fear	चतुर्भिः सह	= with four, along with,	सुतः सुग्रीवः	sunrays - sun, son, Sugreeva
वालि भयात्	of, who is frightened	वानरैः	vanara-s	यस्मिन्	= whereon
त्रस्तः		ऋष्यमूकः	= Rishyamuka, moun-	यत्र न अति	= where, not, very, far
वसति	= lives such a mountain	गिरिः	tain	दूरे प्रकाशते	from, beaming forth
ताम्	= to her	प्रिय	= lovely, in its sight	पंपाम्	= to Pampa Lake
गमिष्यावः	= we go	दर्शनाम्	[spectacular]		
		आगच्छ	= come on [Lakshmana.]		

Thereby, where Mt. Rishyamuka is beaming forth at its nearby, on which that right minded son of the Sun, Sugreeva, is living along with four other vanara-s, always frightened by the fear from Vali, we will go to her, to that spectacular Lake Pampa, come on, Lakshmana... [3-75-6b, 7, 8a]

अहम् त्वरे च तम् द्रष्टुम् सुग्रीवम् वानरर्षभम् ॥ ३-७५-८  
 तत् अधीनम् हि मे कार्यम् सीतायाः परिमार्गणम् ।

वानरर्षभम्	= best one among vanara-s	तम्	= him, Sugreeva, to see	अहम् त्वरे	= I am, hasty, also
मे कार्यम्	= my, work [enterprise] namely	सुग्रीवम्		च	
		द्रष्टुम्			
		सीतायाः	= Sita, searching	तत्	= his, under the aegis of,
		परिमार्गणम्		अधीनम् हि	isn t it.

I am also hasty to see that best one among vanara-s, Sugreeva, for my enterprise called search for Sita is under his aegis, isn t it... [3-75-8b, 9a]

इति ब्रुवाणम् तम् वीरम् सौमित्रिः इदम् अब्रवीत् ॥ ३-७५-९  
 गच्छावः त्वरितम् तत्र मम अपि त्वरते मनः ।

इति ब्रुवाणम्	= thus, speaking	तम् वीरम्	= to that, brave one [Raama]	सौमित्रिः	= Soumitri, said, this
				इदम्	
				अब्रवीत्	

मम मनः = my, heart is, even, has-	त्वरितम् तत्र = promptly, to there, let
अपि त्वरते = tening	गच्छावः = us go.

To that brave Raama who is speaking thus, Soumitri said this, my heart too is hastening me, let us go there promptly... [3-75-9b, 10a]

आश्रमात् तु ततः तस्मात् निष्क्रम्य स विशाम् पतिः ॥ ३-७५-१०  
आजगाम ततः पंपाम् लक्ष्मणेन सहप्रभुः ।

ततः = then	विशाम् = people, lord	सः प्रभुः = he, that lord [of nature]
तस्मात् = from that, hermitage,	पतिः = from there	लक्ष्मणेन सह = Lakshmana, along with
आश्रमात् on exiting		
निष्क्रम्य		
पम्पाम् = to Pampa, came nigh of.		
आजगाम		

Then that Lord of People and Lord of Nature on exiting from that hermitage, he then came nigh of Lake Pampa along with Lakshmana. [3-75-10b, 11a]

समीक्षमाणः पुष्प आढ्यम् सर्वतो विपुल द्रुमम् ॥ ३-७५-११  
कोयष्टिभिः च अर्जुनकैः शत पत्रैः च कीरकैः । एतैः च अन्यैः च बहुभिः नादितम् तत् वनम् महत् ॥ ३-७५-१२  
स रामो विविधान् वृक्षान् सरांसि विविधानि च ।  
पश्यन् काम अभिसंतप्तो जगाम परमम् हृदम् ॥ ३-७५-१३

सः = he [such as he is]	रामः = Raama	तत् महत् = that, great [rosy,]
सर्वतः = everywhere	पुष्प आढ्यम् = with flowers, thickset	वनम् = woodland
विविधान् = divers, trees	समीक्षमाणः = while scrutinising	विपुल द्रुमम् = outsized, trees having
वृक्षान्		
अर्जुनकैः = with peacocks	शतपत्रैः च = waterfowls, also	कोयष्टिभिः च = with plover [birds,] and
एतैः च = with these, also, with	बहुभिः = in much ado, trilling	कीरकैः = with parrots
अन्यैः च = others, also [suchlike]	नादितम्	विविधानि = different, lakes, also
पश्यन् = while seeing	काम = by Love-god, impassioned	सरांसि च
	अभिसमन्तः	परमम् = to best [lovely,] lake,
		हृदम् जगाम = went to.

Raama on scrutinising that rosy woodland in which everywhere there are outsized and diverse trees that are thickset with flowers, and different lakes loaded with the trilling birds like plovers, peacocks, waterfowls and suchlike, with which that woodland itself is trilling in much ado, became impassioned as he is instantly rendered thus by Love-god, and thus that Raama went towards that lovely Lake Pampa. [3-75-11b, 12, 13]

Vividly: The pronoun सः is continuously repeated word denoting such as he is... when used as opening word in first foot, as used in next verse, until the first verse of next canto. This expression, such as he is is to take us

back to the olden days when Sita was found missing and to remind us about his problems from then on. So the above verse is to be said like this: Raama who is so far accustomed to see only blood, wraiths, revenants, and souls is fed up and - such as he is, - he has seen a picturesque lake with a backdrop of pristine nature, and with the background music of trilling birds and rustling waters, then his innate need for visualising Sita sprang up and he rushed towards lovely Lake of Pampa presuming her to be Lady Sita... but we usually take liberty to cut off other words and retain he for pain of retyping.

स ताम् आसाद्य वै रामो दूरात् पानीय वाहिनीम् ।  
मतंग सरसम् नाम हृदम् समवगाहत ॥ ३-७५-१४

सः	= such as he is	रामः	= Raama	पानीय	= water, containing -
ताम्	= her - Pampa Lake	दूरात्	= from a distance	वाहिनीम्	plethoric lake
मतन्ना	= Matanga, Lake	नाम हृदम्	= named, lake	आसाद्य	= on getting at [by sight]
सरसम्				सम्	= entered into.
				अवगाहत	

Raama spotted Pampa Lake from a distance which is plethoric with water, but entered into a lake called Matanga Lake on his way to Pampa... [3-75-14]

From here the real confusion about the arrangement of verses occurs, which is ascribed to the wrong copying of copyists. No two versions agree on the placement of verses and some from the next canto Kishkindha are also brought in here. With the result parsing of verses also goes wrong. Yet, this goes on.

तत्र जग्मतुः अव्यग्रौ राघवौ हि समाहितौ ।  
स तु शोक समाविष्टो रामो दशरथात्मजः ॥ ३-७५-१५

तत्र	= to there	राघवौ	= both Raghava-s	अव्यग्रौ	= dispassionately
समाहितौ	= composedly	जग्मतुः	= they went [though they came there]	दशरथात्मजः	= Raama, Dasharatha son
सः रामः तु	= he, that Raama, on his part	शोक	= by anguish, he is ensorcelled.		
		समाविष्टः			

Though both Raghava-s came there composedly and dispassionately, but Raama, the son of Dasharatha, is ensorcelled by anguish on seeing a ladylike lake Pampa. [3-75-15]

विवेश नलिनीम् रम्याम् पंकजैः च समावृताम् ।  
तिलकाशोकपुन्नागबकुलोद्दालकाशिनीम् - यद्वा -  
तिलक अशोक पुन्नाग बकुल उद्दाल काशिनीम् ॥ ३-७५-१६

तिलक	= Tilaka, Ashoka, Pun-	बकुल उद्दाल	= Bakula, Uddala trees	काशिनीम्	= beaming forth [on
अशोक	naga				banks]
पुन्नाग					

रम्याम् नलिनीम्	= beautiful, lake	पन्कजैः सम् आ वृताम् च	= with lotuses, hemmed in, also	विवेश	= entered - entered the area of Pampa lake.
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Raama entered the area of that beautiful lake which is beaming forth with lotuses hemming in from inside, and trees like Tilaka, Ashoka, Punnaga, Bakula, Uddala, are hemming it from outside. [3-75-16]

रम्य उपवन संबाधाम् पद्म संपीडित उदकाम् ।  
स्फटिक उपम तोय आढ्याम् श्लक्ष्ण वालुक संतताम् ॥ ३-७५-१७

रम्य	= delightful	उपवन	= fringe lands	सम्बाधाम्	= huddled with
पद्म	= by lotuses, squeezed,	स्फटिक	= crystal, in simile	श्लक्ष्ण वालुक	= softish, sand, all over.
सम्पीडित	water	उपम तोय	[crystalline,] water,	सन्तताम्	
उदकाम्		आढ्याम्	plethoric		

That lake is huddled with delightful fringe lands and lotuses squeeze it from within, and its water is plethoric and crystalline, and its sand is softish all over. [3-75-17]

मत्स्य कच्छप संबाधाम् तीरस्थ द्रुम शोभिताम् ।  
सखीभिः इव संयुक्ताम् लताभिः अनुवेष्टिताम् ॥ ३-७५-१८

मत्स्य	= with fishes	कच्छप	= tortoises	सम्बाधाम्	= packed in
तीरस्थ द्रुम	= on the bank, trees,	लताभिः	= with climber plants,	संयुक्ताम्	= joined with [hugging,]
शोभिताम्	beautified with	अनुवेष्टिताम्	wraparound	सखीभिः इव	ladylove, like.

That lake is beautified with packs of fishes and tortoises, and packs of trees on its banks, on which climber plants are wraparound like the ladyloves of those trees. [3-75-18]

किन्नर उरग गन्धर्व यक्ष राक्षस सेविताम् - यद्वा - ।  
किन्नर उरग गन्धर्व यक्ष राक्षस सेविताम् ।  
नाना द्रुम लता आकीर्णाम् शीत वारि निधिम् शुभाम् ॥ ३-७५-१९

किन्नर उरग	= by sylvan beings,	सेविताम्	= adored by	नाना	= divers
गन्धर्व यक्ष	reptilian beings, celes-				
राक्षस	tials, georgic beings,				
	elfish being				
द्रुम लता	= trees, tendrils, over-	शीत वारि	= coldish, water, trove,		
आकीर्णाम्	crowded with	निधिम्	fair one.		
		शुभाम्			

And that is adored by the beings like sylvan, reptilian, celestial, georgic, and elfish beings, and it is over-crowded with trees and tendrils, and it is a trove for fairish and clodish water. [3-75-19]

पद्म सौगन्धिकैः ताम्राम् शुक्लाम् कुमुद मण्डलैः ।  
नीलाम् कुवलय उद् घाटैः बहु वर्णाम् कुथाम् इव ॥ ३-७५-२०  
अरविन्द उत्पलवतीम् पद्म सौगन्धिक आयुताम् ।  
पुष्पित आम्र वणोपेताम् बर्हिण उद् घुष्ट नादिताम् ॥ ३-७५-२१

पद्म सौ = lotuses, rich, in fragrance	ताम्राम् = reddish, whitish	कुमुद = lotus, clusters
गन्धिकैः	शुक्लाम्	मण्डलैः
नीलाम् = blackish, lotuses	उद् घाटैः = heaps of	बहु वर्णाम् = divers, in colours
कुवलय		
कुथाम् इव = a cloth painted or twilled with variegated colours, used to decorate an elephant, picturesquely painted canvas	अरविन्द = pinkish, lotuses having	पद्म = whitish lotuses, reddish lotuses, full with
	उत्पलवतीम्	सौगन्धिक आयुताम्
पुष्पित आम्र = flowered, mango, orchards, surrounded by	बर्हिण = peacocks	उद् घुष्ट = up [highly,] screaming, sounded [much] by.
वन उपेताम्		नादिताम्

The lotuses of the lake are rich in their fragrance, and with the heaps of clusters of reddish, whitish, and blackish lotuses, and with such pinkish, whitish, and reddish lotuses the sheet of water is like a picturesquely painted canvas and it is surrounded by the orchards of flowered mango trees and sounded much by the screams of peacocks. [3-75-20, 21]

Two words used in the verses here उद्घाट a heap of things, which now became a public speech or lecture and the other कुथा detailed as above are said to be rare Sanskrit words in the book: Apart from कुथ the verse quoted above contains one more word which unlike कुथ is not noticed by Monier Williams in the sense in which it is used in Raamayana. This word is उद्घाट . It means a heap समूह . This meaning of the word is very rare... according to the book - Raamayana - A Linguistic Study, by Pt. Satya Vrata.

स ताम् दृष्ट्वा ततः पंपाम् रामः सौमित्रिणा सह ।  
विललाप च तेजस्वी कामात् दशरथात्मजः ॥ ३-७५-२२

ततः ताम् = then, at her, at Pampa,	सः रामः सह = he, that Raama, with,	तेजस्वी = self-refulgent,
पम्पाम् दृष्ट्वा on seeing	सौमित्रिणा Soumitri	दशरथ Dasharatha son
		आत्मजः
विललाप च = whimpered over, also,		
कामात् owing to passion [passionate recollection of Sita.]		

Then Raama along with Lakshmana on seeing at that Pampa Lake, that self-refulgent son of Dasharatha whimpered over, owing to his passionate recollection of Sita. [3-75-22]

तिलकैः बीज पूरैः च वटैः शुक्ल द्रुमैः तथा ।  
 पुष्पितैः करवीरैः च पुन्नागैः च सु पुष्पितैः ॥ ३-७५-२३  
 मालती कुंद गुल्मैः च भण्डीरैः निचुलैः तथा ।  
 अशोकैः सप्त पर्णैः च केतकैः अतिमुक्तकैः ॥ ३-७५-२४  
 अन्यैः च विविधैः वृक्षैः प्रमदा इव उपशोभिताम् ।

तिलकैः	= with Tilaka trees	बीज पूरैः	= seeds full of [trees of citron fruit with many juicy seeds, Anaar, Daanimma]	च	= also
वटैः	= banyan trees	शुक्ल द्रुमैः	= white, trees	तथा	= likewise
पुष्पितैः	= flowered	करवीरैः च	= red oleanders, also,	सु पुष्पितैः	= well flowered
		पुन्नागैः च	Punnaaga [Rottelara tinctoria]		
मालती	= Maalati [Jasminum grandiflorum]	कुन्द	= Kunda [Jasminum multiflorum]	गुल्मैः च	= with shrubs, also
भण्डीरैः	= Madder [Rubia tinctorum] trees	निचुलैः	= Nicula [Eugenia acutangula]	तथा	= likewise
अशोकैः	= Ashoka	सप्त पर्णैः	= seven, leaved banana plants	च	= also
केतकैः	= Ketaki [Mogra, Mogili, Pandanus odora tis-simus]	अतिमुक्तकैः	= Atimukta, Maadhavii Lata Gaertnera racemosa	अन्यैः च	= with other, also,
प्रमदा इव उप शोभिताम्	= pulchritudinous lady, like, shone forth, with such trees that lake is wraparound.]			विविधैः वृक्षैः	divers, trees

That Pampa Lake is wraparound with the trees of Tilaka, Citron-fruits, Banyan, White-trees, likewise flowered are flowery trees like Red oleanders, Punnaaga, shrubs of Maalati and Kunda, likewise flowered are the trees of Madder, Nicula, Ashoka, and Seven-leaved banana plants, and plants of Mogra and climbers of Maadhavii Lata are also flowered, and with them she that Ladylike Pampa shone forth like a pulchritudinous lady. [3-75-23, 24]

From now until the end of first chapter of Kishkindha with a hundred couplets, we will be entering into the beauty of the nature. Poetics require romantic exaltation of nature, as usual, वर्णन आत्मकम् कवित्वम् . Raama as Mr. Green extols it with his own tongue. The commentators are very much enthused by this verbal picturing of Valmiki and they have rendered more complex and beautiful compounds for the same verses. Why commentators, Mahaakavi Kaalidas is tempted to rewrite Raamayana, but he refrained to do so, because he cannot possibly tell Raamayana in such a simple language of Valmiki. Hence, Kalidas gave it up and embarked on to write another master piece रूच्यु अम्शम् , tradition says so. Let us touch Dharmaakuutam, which has many such complexly constructed compounds in Ch. 1 of Kishkindha, and one is brought here for this lady called

Lake Pampa, for the reading pleasure our readers.

तदनतरम् रमणीयगन्धफलिकाकलिकाम् निकायनिकामाभिरामम् त्रिभुवनविजयोद्यत कुसुमशरासनटङ्कारसङ्कावहमदकलकण्ठनि  
अदभ्रमधुसम्भ्रम्रमरझङ्कारा लङ्कृतमन्जुलमञ्जरीपुन्जपिञ्जरितदिङ्मण्डलविकसितकुसुमसमुदयविलासहासमनोहराभिर्  
ललनाभि इव लताभिः

of which ललना इव a beautiful lady like... is our concern.

अस्याः तीरे तु पूर्व उक्तः पर्वतो धातु मण्डितः ॥ ३-७५-२५  
ऋश्यमूक इति ख्यातः चित्र पुष्पित पादपः।

पूर्व उक्तः	= afore, said	धातु	= with [colourful] ores,	चित्र पुष्पित	= with amazingly, flow-
		मण्डितः	abounding, mountain	पादपः	ered, trees
ऋश्यमूक	= Rishyamuka, thus,	पर्वतः			
इति ख्यातः	renowned	अस्याः तीरे	= on its, bank, but [is		
		तु आसीत्	there.]		

The aforesaid mountain renowned as Rishyamuka which is abounding with colourful ores and amazingly flowered trees is there on the bank of Pampa Lake. [3-75-25b, 26a]

हरेः ऋक्षरजो नाम्नः पुत्रः तस्य महात्मनः ॥ ३-७५-२६  
अध्यास्ते तु महावीर्यः सुग्रीव इति विश्रुतः ।

ऋक्षरजः	= Risharaja, named	महात्मनः	= great souled one	तस्य हरेः	= of that, monkey, son
नाम्नः				पुत्रः	
महावीर्यः	= highly valiant	सुग्रीव इति	= Sugreeva, thus,	अध्यास्ते तु	= presides over [that
		विश्रुतः	renowned	तम्	mountain.]

A noble soul by his name Risharaja was there and that monkey son is the highly valiant Sugreeva, thus he is renowned, and he presides over that mountain. [3-75-26b, 27b]

सुग्रीवम् अभिगच्छ त्वम् वानरेन्द्रम् नरर्षभ ॥ ३-७५-२७  
इति उवाच पुनः वाक्यम् लक्ष्मणम् सत्य विक्रमम् ।  
कथम् मया विना सीताम् शक्यम् लक्ष्मण जीवितुम् ॥ ३-७५-२८

नरर्षभ	= best one among men - Raama	त्वम्	= you	वानरेन्द्रम्	= vanara-s , chief
सुग्रीवम्	= to Sugreeva	अभिगच्छ	= make a headway	पुनः सत्य	= again [further,] to
वाक्यम् इति	= sentence, this way, said	लक्ष्मण	= oh, Lakshmana	विक्रमम्	truth, valiant, to
उवाच				लक्ष्मणम्	Lakshmana
सीताम् विना	= Sita, without	जीवितुम्	= to live	मय	= by me
शक्यम्	= possible.			कथम्	= how

That best one among men Raama, said this way, oh, Lakshmana, you make a headway for that chief of monkeys, Sugreeva... and further said this to Lakshmana whose valiance is truthfulness alone, how can I possibly live without Sita... [3-75-27b, 28]

There is a filler foot in the above verses राज्य भ्रष्टेन दीनेन तस्याम् आक्स्तु चेतसा lorn of my kingdom, lorn is my heart to her, and a lorn one I am... how can then I possibly live... In view of mishmashed editing of verses even the critical edition has no perfect order of verses, leave alone ancient copies.

इति एवम् उक्त्वा मदन अभिपीडितः स लक्ष्मणम् वाक्यम् अनन्य चेतनः ।  
विवेश पंपाम् नलिनी मनो रमाम् तम् उत्तमम् शोकम् उदीरयाणः ॥ ३-७५-२९

मदन अभिपीडितः	= by Love-god, laying a stymie	सः	= such as he is Raama	अन् अन्य चेतनः	= not, otherwise, hearted - one who is thinking on Sita alone - Raama
लक्ष्मणम्	= to Lakshmana	इति एवम् वाक्यम् उक्त्वा	= thus, that way, sen- tence, on saying	शोकम् उदीरयाणः	= anguish, vocalising
मनः रमाम्	= which is a - heart, de- lighting one	उत्तमम् नलिनी	= to superb, lotus lake	तम् पंपाम् विवेश	= to her, into Pampa [area,] entered [neared.]

Such as he is whose thinking is applying itself to Sita alone, and who is vocalising his anguish for her, to whom aa stymie is laid by the Love-god just at the appearance that lake, that Raama on saying that sentence in that way to Lakshmana neared that superb and heart delighting lotus Lake Pampa. [3-75-29]

क्रमेण गत्वा प्रविलोकयन् वनम् ददर्श काननाम् ।  
अनेक नाना विध पक्षि संकुलाम् विवेश रामः सह लक्ष्मणेन ॥ ३-७५-३०

रामः सह लक्ष्मणेन	= Raama, with, Laksh- mana	क्रमेण गत्वा	= step by step, on going	वनम्	= forest
प्र वि लोकयन्	= intently, ardently, on seeing	शुभ दर्श काननाम्	= picturesque, visuals, of forestry	अन् एक	= not, one
नाना विध विवेश	= numerous, divers entered [the area of]	पक्षि ददर्श पम्पाम्	= with birds has seen, Pampa.	संकुलाम्	= hurly-burly

On going step by step, and on going on seeing ardently and intently at that forest which has picturesque visuals of forestry, and which is with hurly-burly birds, not one, but numerous and divers are they, and then Raama along with Lakshmana on entering the area of that lake, has seen that Lake Pampa. [3-75-30]

ॐ शान्तिः शान्तिः शान्तिः OM, Let Peace-Peace-Peace betide, one and all...



इति वाल्मीकि रामायणे आदि काव्ये अरण्यकाण्डे पंचः सप्ततितमः सर्गः ॥

Thus completes 75<sup>th</sup> chapter in the Aranya kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.