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1 Sarga 1 - प्रथम सर्ग

Raama, The Hero

Introduction -

Valmiki describes the innumerable virtues of Shree Raama in this sarga. Dasaratha wants to coronate Raama as the crown prince with the approval of all his people. With this end in mind, he invites various citizens, important people from all cities and villages in his kingdom.

गच्छता मातुलकुलं भरतेन तदानघः ।
शत्रुघ्नो नित्यशत्रुघ्नो नीतः प्रीतिपुरस्कृतः ॥ २.१.१ ॥

शत्रुघ्नः	=	Satrughna	अनघः	=	who has no sins	नित्य शत्रुघ्नः	=	he who always annihilated his enemies
नेतः	=	was taken	प्रीति पुरस्कृतः	=	with love	भरतेन	=	by Bharatha
गच्छता	=	while going	तदा	=	then	मातुलकुलम्	=	to the maternal uncle's house.

Bharatha, while going to his maternal uncle's house, has taken his brother Satrughna (he who has no sins and who annihilates his enemies) along with him with love.

स तत्र न्यवसद्भ्रात्रा सह सत्कारसत्कृतः ।
मातुलेनाश्वपतिना पुत्रस्नेहेन लालितः ॥ २.१.२ ॥

सत्कार सत्कृतः	=	treated with good hospitality	पुत्र स्नेहेन	=	with paternal love	अस्वपतिना	=	lord of cavalry
मातुलेन	=	his maternal uncle	सः	=	that Bharatha	भ्रत्रा सः	=	with his brother
न्यवसत्	=	stayed	तत्र	=	there.			

Treated with good hospitality and paternal love by his maternal uncle, Yudhajit, who was a lord of cavalry, Bharatha stayed with his brother there.

तत्रापि निवसन्तौ तौ तर्प्यमाणौ च कामतः ।
भ्रातरौ स्मरतां वीरौ वृद्धं दशरथं नृपम् ॥ २.१.३ ॥

वीरौ	=	those heroes	भ्रातरौ	=	both the brothers	निवसन्थौ	=	staying
तत्र	=	there	तर्प्यमाणौचापि	=	though satisfied by	कामतः	=	all the wants
स्मरतां	=	were remebering	दशरथम् नृपम्	=	the king Dasaratha.			

Those heroes of valour Bharatha and Satrughna, though staying there enjoying all the comforts, were remembering their age old father.

राजापि तौ महातेजाः सस्मार प्रोषितौ सुतौ ।
उभौ भरतशत्रुघ्नौ महेन्द्रवरुणोपमौ ॥ २.१.४ ॥

महा तेजाः	=	Mighty	राजापि	=	king (Dasaratha) also	सस्मार	= was remembering
सुतौ	=	his sons	भरत शत्रुघ्नौ उभौ	=	both Bharatha and Satrughna	प्रोषितौ	= who were out of state
महेन्द्र वरुनोपमौ	=	(and who were) equivalent to Indra and Varuna.					

The mighty Dasaratha was also often remembering his sons Bharatha and Satrughna who were out of his state and who were equivalent to Indra and Varuna.

सर्व एव तु तस्येष्टाश्चत्वारः पुरुषर्षभाः ।
स्वशरीराद्विनिर्वृत्ताश्चत्वार इव बाहवः ॥ २.१.५ ॥

तस्य	=	that Dasaratha	इस्टाः	=	was loving	चत्वारः	= his four sons
पुरुषर्षभाः	=	best among men	चत्वारः बाहवः	=	like four hands	सर्वे एवतु	= all of them
निर्वृत्ताः	=	emerging	स्वशरीरात्	=	out of his own body.		

Dasaratha was bestowing his equal love to all his four sons who were best among men, as though they were his four hands emerging out of his own body.

तेषामपि महातेजा रामो रतिकरः पितुः ।
स्वयम्भूरिव भूतानां बभूव गुणवत्तरः ॥ २.१.६ ॥

रामः	=	Raama	स्वयम्भूरिव	=	like the Brahma	भूतानां	= among all the living beings
गुणवत्तरः	=	the most virtuous	तेषामपि	=	among those brothers	महातेजः	= the mightiest
रतिकरः बभूव	=	was a source of joy	पितुः	=	for his father.		

Raama, like the Brahma among all the living beings, the most virtuous among those brothers and the mightiest was a great source of joy for his father.

स हि देवैरुदीर्णस्य रावणस्य वधार्थिभिः ।
अर्थितो मानुषे लोके जज्ञे विष्णुः सनातनः ॥ २.१.७ ॥

सः	=	That Raama	सनातनः	=	the eternal	विष्नुः	= Vishnu
जज्ञेहि	=	was born	मानुषे लोके	=	on the earth	अर्थित	= as urged by

देवैहि	=	gods	वधार्थिभिहि	=	to kill	उदीर्णस्य रावणस्य	=	the egoistic Ravana.

That Raama - was He not the eternal Vishnu who was born on earth as prayed by celestials to kill the egoistic Ravana

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा ।
यथा वरेण देवानामदितिर्वज्रपाणिना ॥ २.१.८ ॥

अदितिर्यथा	=	like Adithi	वज्रपाणिना	=	by Indra	देवानां वरेण	=	the best among celestials
कौसल्या	=	Kausalya	शुशुभे	=	was shone by	पुत्रेण	=	her son
अमिततेजसा	=	the mighty.						

Like Adithi by Indra, best among the celestials, Kausalya shone by her son Raama, the mighty.

स हि रूपोपपन्नश्च वीर्यवाननसूयकः ।
भूमावनुपमः सूनुर्गुणैर्दशरथोपमः ॥ २.१.९ ॥

सः	=	Raama	रूपोपपन्नः च	=	having beautiful form	वीर्यवान्	=	a hero of valor
अनसूयकः	=	without envy	गुणैः	=	by virtues	दशरथोपमः	=	like Dasaratha
अनुपमः	=	an incomparable	सूनुहु हि	=	son indeed	भूमौ	=	on earth.

Raama was beautiful in form, a hero of valor and without envy. By virtues, he was like Dasaratha. In this way, he was an incomparable son on earth.

स तु नित्यं प्रशान्तात्मा मृदुपूर्वं च भाषते ।
उच्यमानो ऽपि परुषं नोत्तरं प्रतिपद्यते ॥ २.१.१० ॥

सः	=	that Raama	नित्यम्	=	always	प्रशान्तात्मा	=	with a peaceful mind
भाषते	=	talked	मृदुपूर्वं	=	softly	उत्तरम् न प्रपद्यते	=	he did not respond to
परुषं	=	hard words	उच्यमानह अपि	=	spoken by others.			

That Raama was always peaceful in mind and spoke softly. He did not react to the hard words spoken by others.

कदाचिदुपकारेण कृतेनैकेन तुष्यति ।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥ २.१.११ ॥

सः	=	That Raama	आत्मवत्तया	=	because of his good bent of mind	तुष्यति	=	feels glad
कदाचित्	=	even by	ऐकेन	=	one	उपकारेण	=	good thing
कृतेन	=	done	न स्मरति	=	(but) does not mind	शतमपि	=	even a hundred
अपकाराणाम्	=	bad things.						

That Raama, because of his good bent of mind, feels glad even by whatever way a good thing is done to him. He does not remember any number of bad things done to him.

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः ।
कथयन्नास्त वै नित्यमस्त्रयोग्यान्तरेष्वपि ॥ २.१.१२ ॥

अस्त्रयोग अन्तरेष्वपि	= Even during intervals while practising archery	नित्यम्	= always	कथयन्नास्त	= used to converse with
शीलवृद्धै	= elders by conduct	ज्ञानवृद्धै	= elders by wisdom	वयोवृद्धै	= elders by age (or)
सज्जनैः	= with good people.				

Whenever he finds some time even while practising archery, Raama used to converse with elderly people, elder by way of conduct or wisdom or age or with good- natured people.

बुद्धिमान्मधुराभाषी पूर्वभाषी प्रियम्वदः ।
वीर्यवान्न च वीर्येण महता स्वेन विस्मितः ॥ २.१.१३ ॥

बुद्धिमान्	= wise man	मधुरभाषी	= sweet conversationalist	पूर्वभाषी	= one who initiated a talk
प्रियंवदः	= whose speech was compassionate	वीर्यवान्	= person with valor	न च विस्मितः	= not arrogant of
स्वेन	= his own	महता	= great	वीर्येण	= valor.

Raama was a wise man. He used to speak sweetly. He was the first man to initiate a talk. His speech was compassionate. He was valorous. But he was not arrogant of his mighty valor.

न चानृतकथो विद्वान्वृद्धानां प्रतिपूजकः ।
अनुरक्तः प्रजाभिश्च प्रजाश्चाप्यनुरञ्जते ॥ २.१.१४ ॥

न च	= not	अनृतकथः	= speaking untruth	विद्वान्	= all knowing person
प्रतिपूजकः	= Receptive and worshipful to	वृधानाम्	= elders	अनुरक्तः	= being loved
प्रजाभि	= by people	अनुरज्यते	= loving	प्रजाश्चपि	= also the people.

He did not speak untruth. He was all knowing. He used to be receptive and worshipful to the elders. People used to love him and he used to love the people.

सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः ।
दीनानुकम्पी धर्मज्ञो नित्यं प्रग्रहवान् शुचिः ॥ २.१.१५ ॥

सानुक्रोशः	= had compassion	जितक्रोधः	= conquered anger	ब्राह्मन प्रतिपूजकः	= receptive and worshipful to the wise

दीनानुकम्पी	= had mercy towards the meek	धर्मज्ञः	= knew what was to be done	नित्यम् प्रग्रहवान्	= Had always self control
सुचिः	= was clean (in conduct).				

He had compassion. He conquered anger. He used to be receptive and worshipful to the wise. He had mercy towards the meek. He knew what was to be done. He had always self-control. He was clean (in conduct).

कुलोचितमतिः क्षात्रं स्वधर्मं बहु मन्यते ।
मन्यते परया कीर्त्या महत्स्वर्गफलं ततः ॥ २.१.१६ ॥

कुलोचितमतिः	= attitude suitable for his social rank	बहुमन्यते	= giving due respect to	क्षात्रं धर्मम्	= righteousness of क्षत्रिय (warrior-class)
मन्यते	= thought	ततः	= by following that righteousness	परया कीर्त्य	= by great fame
महत्	= great	स्वर्गफलम्	= fruit of heaven.		

That Raama, having an attitude suitable for his social rank, giving due respect to righteousness of warrior-class, believed that by following the righteousness he would attain great fame and through it the fruit of heaven.

नाश्रेयसि रतो विद्वान्न विरुद्धकथारुचिः ।
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा ॥ २.१.१७ ॥

रतः	= not interested(in)	अश्रेयसि	= actions not beneficial	विद्वान्	= scholar
न विरुद्धकथारुचिः	= no taste in tales opposing righteousness	वाचस्पतिर्यथा	= like brihaspathi	उत्तरोत्तरयुक्तौ	= in showing series of strategies
वक्ता	= a fluent speaker.				

Raama was not interested in actions, which were not beneficial. He was a scholar. He had no taste in tales opposing righteousness. Like vchaspathi, his eloquent speech contained a series of strategies for action.

अरोगस्तरुणो वाग्मी वपुष्मान्देशकालवित् ।
लोके पुरुषसारज्ञः साधुरेको विनिर्मितः ॥ २.१.१८ ॥

अरोगः	= without disease	तरुणः	= young man	वाग्मी	= speaker
वपुष्मान्	= person with a good body	देशकालवित्	= knew time and place	पुरुषसारज्ञः	= could grasp the essence of men
एकः	= the one	साधुः	= gentleman	विनिर्मितः	= created
लोके	= on earth.				

Raama was a young man without any disease. He was a good speaker. He had a good body. He knew both time and place. He could grasp the essence of men. He was the one gentleman born on earth.

स तु श्रेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः ।
बहिश्चरः इव प्राणो बभूव गुणतः प्रियः ॥ २.१.१९ ॥

प्रजानाम्	=	To people	प्रियः	=	loving	सः	=	that
पार्थिवात्मजः	=	prince	श्रेष्ठैः	=	with good	गुणैः	=	virtues
युक्तः	=	contained	बभूव	=	existed	प्राण: इव	=	like spirit
बहिश्चरः	=	moving outside	गुणतः	=	by virtues.			

People loved the virtuous prince Raama and treated him as their spirit moving outside.

सम्यग्विद्याव्रतस्नातो यथावत्साङ्गवेदवित् ।
इष्वस्त्रे च पितुः श्रेष्ठो बभूव भरताग्रजः ॥ २.१.२० ॥

विद्याव्रतस्नातः	=	after bathing in the discipline of education	सम्यक्	=	properly	साङ्गवेदवित्	=	After knowing archery
यथावत्	=	as prescribed	भरताग्रजः	=	elder brother of Bharatha (Raama)	बभूव	=	was
श्रेष्ठः	=	better than	पितुः	=	father	इष्वस्त्रे	=	in archery.

After completing his education properly, Raama, after knowing the science of archery as prescribed, was better than his father in the use of bow and arrows.

कल्याणाभिजनः साधुरदीनः सत्यवागृजुः ।
वृद्धैरभिविनीतश्च द्विजैर्धर्मार्थदर्शिभिः ॥ २.१.२१ ॥

कल्यानाभिजनः	=	having born in a good clan	साधुः	=	gentleman	अदीनः	=	not a feeble man
सत्यवाक्	=	speaker of truth	ऋजुः	=	straightforward man	अभिविनीतः	=	properly trained by
वृद्धैः	=	elderly	द्विजैः	=	wisemen	धर्मर्थ दर्शिभिः	=	who realized righteousness.

Raama, having born in a good clan, was gentle minded. He was not feeble. He spoke truth. He was straightforward. He was properly trained by elderly wise men that knew righteousness.

धर्मकामार्थतत्त्वज्ञः स्मृतिमान्प्रतिभानवान् ।
लौकिके समयाचारे कृतकल्पो विशारदः ॥ २.१.२२ ॥

धर्म कामार्थ तत्त्वज्ञः	=	one who knew the real form of desire wealth and righteousness	स्मृतिमान्	=	one who had a good power of memory	प्रतिभानवान्	=	one who had a spontaneous wisdom to respond
विशारदः	=	one who had skill	कृतकल्पः	=	one who had created arrangement of	समयाचारे	=	customs useful at that time
लौकिके	=	for the society.						

Raama knew the real form of desire, wealth and righteousness. He had a good memory power. He had a spontaneous wisdom. He had skills in arranging customs useful to society prevalent at that time.

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान् ।
अमोघक्रोधहर्षश्च त्यागसंयमकालवित् ॥ २.१.२३ ॥

निभृतः	=	Humble man	संवृताकारः	=	Had an enclosed form	गुप्त मन्त्रः	=	kept thoughts to himself
सहायवान्	=	helped others	अमोघ क्रोध हर्षश्च	=	his anger and pleasure not wasteful	त्यागसंयम कालवित्	=	knew the timing of giving and non-giving.

Raama was humble. He did not let his feelings appear outwardly. He kept his thoughts to himself. He helped others. His anger and pleasure were not wasteful. He knew when to give and when not to give.

दृढभक्तिः स्थिरप्रज्ञो नासद्ग्राही न दुर्वचाः ।
निस्तन्द्रिरप्रमत्तश्च स्वदोषपरदोषवित् ॥ २.१.२४ ॥

दृढ भक्तिः	=	had a firm devotion	स्थिर प्रज्ञः	=	had steadfast mind	आसद्ग्राही	=	was not stubborn
न दुर्वचाः	=	not speaking evil words	निस्तन्द्रिः	=	had no idleness	अप्रमत्तः	=	was alert
स्वदोषपरदोषवित्	=	and recognized his own errors and those of others.						

Raama had a firm devotion and steadfast mind. He was not stubborn nor did he speak evil words. He was free from idleness and was ever alert. He recognized his own errors and those of others.

शास्त्रज्ञश्च कृतज्ञश्च पुरुषान्तरकोविदः ।
यः प्रग्रहानुग्रहयोर्यथान्यायं विचक्षणः ॥ २.१.२५ ॥

शास्त्रज्ञः च	=	He knew sciences	कृतज्ञः च	=	knew their practice	पुरुषान्तरकोविदः	=	understood differences among men
यथान्यायम्	=	as per justice	विचक्षणः	=	discriminator of	प्रग्रहानुग्रहयोः	=	punishment and protection.

Raama knew the theory and practice of sciences. He understood the differences among men. He could judiciously discriminate whom to protect and whom to punish.

सत्सङ्ग्रहप्रग्रहणे स्थानविन्निग्रहस्य च ।
आयकर्मण्युपायज्ञः सन्दृष्टव्ययकर्मवित् ॥ २.१.२६ ॥

सत्संग्रहप्रग्रहणे	=	identifying the good and protecting them	स्थानवित्	=	knew the people	निग्रहस्य च	=	to be reprimanded

उपायज्ञः	=	knew the ways and means of	आय कर्मणि	=	getting income	सन्दृष्ट व्यय कर्मवित्	=	knew the system of spending as mentioned in sastra.

He identified good men and protected them. He knew the people worthy of reprimand. He knew the ways and means of getting income as well as the system of spending, as perceived by economic sciences.

श्रैष्ठ्यं शास्त्रसमूहेषु प्राप्तो व्यामिश्रकेषु च ।
अर्थधर्मौ च सङ्गृह्य सुखतन्त्रो न चालसः ॥ २.१.२७ ॥

प्राप्तः	=	obtained	श्रैष्ठ्यम्	=	great skill	शास्त्रसमूहेषु	=	in groups of sciences
व्यामिश्रकेषु च	=	and in their subsidiaries	सुखतन्त्रः	=	Interested in enjoying comforts	संगृह्य	=	after understanding
अर्थ धर्मौ	=	economic realities	न अलसः	=	and never remained inactive.			

Raama could obtain great skill in the groups of sciences along with their subsidiaries. He was interested in enjoying comforts only after understanding the economic realities. He never remained inactive.

वैहारिकाणां शिल्पानां विज्ञातार्थविभागवित् ।
आरोहे विनये चैव युक्तो वारणवाजिनाम् ॥ २.१.२८ ॥

विज्ञाता	=	acquainted with	शिल्पानाम्	=	fine arts	वैहारिकाणाम्	=	useful in entertainment
अर्थविभागवित्	=	knew how to distribute wealth	युक्तः	=	efficient in	आरोहे	=	in riding
विनये	=	in taming	वारणवाजिनाम्	=	elephants and horses.			

Raama was acquainted with the fine arts useful for entertainment. He knew how to distribute the wealth. He was efficient in riding and taming of elephants and horses.

धनुर्वेदविदां श्रेष्ठो लोकेऽतिरथसम्मतः ।
अभियाता प्रहर्त्ता च सेनानयविशारदः ॥ २.१.२९ ॥

श्रेष्ठः	=	best of persons	धनुर्वेद विदाम्	=	knowing the science of archery	अथिरथसंमतः	=	appreciated by the champions of archery
सेना नयविशारदः	=	Attained skills in moving the army properly	अभियाता	=	facing the enemies	प्रहर्ता च	=	(He) used to kill them.

Raama was the best of persons knowing the science of archery in the world and was well appreciated by the champions of archery. He attained skills in marshalling the army. He faced and killed the enemies in battle.

अप्रधृष्यश्च सङ्ग्रामे क्रुद्धैरपि सुरासुरैः ।
अनसूयो जितक्रोधो न दृप्तो न च मत्सरी ॥ २.१.३० ॥
न चावमन्ता भूतानां न च कालवशानुगः ।

क्रुद्धैः	=	enraged	सुरासुरैः अपि	=	even by suras and asuras	अप्रधृष्यः	=	(He) could not be defeated
संग्रामे	=	in battle	अनसूयः	=	had no jealousy	जितक्रोधः	=	conquered anger
न दृप्तः	=	Had no arrogance	न मत्सरी च	=	Had no envy	न च अवमन्ता	=	not humiliated
भूतानाम्	=	living beings	न काल वशानुगः च	=	had not surrendered to time.			

Even enraged celestials and demons could not defeat Raama in battle. He had no jealousy. He conquered anger. He had no arrogance and envy. He had not humiliated any living being. He had not surrendered to time.

एवं श्रेष्ठगुणैर्युक्तः प्रजानां पार्थिवात्मजः ॥ २.१.३१ ॥
सम्मतस्त्रिषु लोकेषु वसुधायाः क्षमागुणैः ।
बुद्ध्या बृहस्पतेस्तुल्यो वीर्येणापि शचीपतेः ॥ २.१.३२ ॥

पार्थिवात्मजः	=	That prince Raama	एवम् श्रेष्ठगुणैः	=	with these good virtues	युक्तः	=	fair
प्रजानाम्	=	to the people	संमतः	=	was agreeable	त्रिषु लोकेषु	=	to the three worlds
क्षमा गुणैः	=	virtue of forgiveness	वसुधायाः	=	(comparable) to the earth	बुध्या	=	By wisdom
बृहस्पते	=	to brihaspathi	वीर्येण	=	by valour	शचीपते	=	to Husband of शची (Devendra)
तुल्यः	=	(He was) equal.						

That Prince Raama, with these good virtues, was fair to the people. He was agreeable to the three worlds. By patience and the related virtues, he was equal to earth, by wisdom to Brihaspathi and by valor to Devendra.

तथा सर्वप्रजाकान्तैः प्रीतिसञ्जननैः पितुः ।
गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः ॥ २.१.३३ ॥

रामः	=	Raama	गुणैः	=	by virtues	सर्व प्रजाकान्तैः	=	which are enlightening to all the people
प्रीतिसम्जननैः	=	which are source of liking	पितुः	=	to his father	विरुरुचे	=	was shining
सूर्य इव	=	like the sun	दीप्तः	=	shining	अंशुभिः	=	by the rays.

Raama, by his virtues, was a source of happiness to all the people and a spring of joy to his father. As the sun shines with his rays, Raama was shining, thus, with his virtues.

तमेवं व्रतसम्पन्नमप्रधृष्यपराक्रमम् ।
लोकपालोपमं नाथमकामयत मेदिनी ॥ २.१.३४ ॥

मेदिनी	= the Earth	अकामयत	= wished	तम्	= Raama
नाथम्	= (to be) the lord	एवं व्रथसंपन्नम्	= as he was adorned with disciplined life	अप्रधृष्य पराक्रमम्	= having undefeatable valor
लोकपालोपमम्	= equal to the universal lords like Indra.				

The earth wished Raama to be her Lord as he was adorned with self -control and norms of behavior bearing undefeatable valor equal to that of universal lords like Indra.

एतैस्तु बहुभिर्युक्तं गुणैरनुपमैः सुतम् ।
दृष्ट्वा दशरथो राजा चक्रे चिन्तां परन्तपः ॥ २.१.३५ ॥

राजा	= King dasaratha	परन्तपः	= who annihilates enemies	चक्रे	= constructed
चिन्तां	= thoughts	दृष्ट्वा	= after observing	सुतम्	= the son
बहुभिः	= (having) many	अनुपमैः	= incomparable	एतैः	= these
गुणैः	= virtues.				

Dasaratha, who annihilates enemies, started thinking as follows after observing his son with his many incomparable virtues.

अथ राज्ञो बभूवैवं वृद्धस्य चिरजीविनः ।
प्रीतिरेषा कथं रामो राजा स्यान्मयि जीवति ॥ २.१.३६ ॥

अथ	= thereafter	चिरजीविनः	= long living	वृधस्य	= aged
राज्ञः	= Dasaratha	एवम् बभूव	= thus thought	कथम् स्यात्	= how will
रामः	= Raama (become)	राजा	= king	मय जीवति	= while I am alive
एषा प्रीतिः	= (shall I enjoy) this happiness.				

The long living and aged Dasaratha thought: "Will Raama become king while I am still alive Shall I enjoy that happiness"

एषा ह्यस्य परा प्रीतिर्हृदि संपरिवर्तते ।
कदा नाम सुतं द्रक्ष्याम्यभिषिक्तमहं प्रियम् ॥ २.१.३७ ॥

एषा परा	= this great	प्रीतिः	= loving thought	संपरिवर्तते	= was ringing
हृदि	= in his heart	नाम	= when	द्रक्ष्यामि	= shall I see
प्रियम् सुतम्	= beloved son Raama	अभिषिक्तम्	= crowned as king.		

A great loving thought was ringing in his mind that when he would be able to see his beloved son Raama crowned as a king.

वृद्धिकामो हि लोकस्य सर्वभूतानुकम्पनः ।
मत्तः प्रियतरो लोके पर्जन्य इव वृष्टिमान् ॥ २.१.३८ ॥

लोके	=	In the country	मत्तः	=	Better than me	प्रियतरः हि	=	(he is) better liked
वृष्टिमान्	=	raining	पर्जन्यः इव	=	like cloud	वृद्धि कामः	=	desires development of
लोकस्य	=	world	सर्वभूत अनुकम्पनः	=	has equal compassion towards all living creatures.			

"Is not Raama, as a raining cloud to the earth, better liked by people than me, as he desires the development of the world and has equal compassion towards all living beings."

यमशक्रसमो वीर्ये बृहस्पतिसमो मतौ ।
महीधरसमो धृत्यां मत्तश्च गुणवत्तरः ॥ २.१.३९ ॥

वीर्ये	=	In valour	यम शक्र समः	=	equal to Yama and Indra	मतौ	=	in wisdom
बृहस्पति समः	=	equal to Bruhaspati	धृत्याम्	=	in courage	महीधर समः	=	equal to mountain
गुणवत्तरः	=	better virtues	मत्तः च	=	than me.			

"Raama is equal to Yama and Devendra in valor, to Brihaspati in wisdom and to a mountain in courage. He is more virtuous than me."

महीमहमिमां कृत्स्नामधितिष्ठन्तमात्मजम् ।
अनेन वयसा दृष्ट्वा यथा स्वर्गमवाप्नुयाम् ॥ २.१.४० ॥

यथा	=	How	अहम्	=	I	अवाप्नुयाम्	=	attain
स्वर्गम्	=	heaven	दृष्ट्वा	=	after seeing	अनेन वयसा	=	in this age
आत्मजाम्	=	my son	अधितिष्ठन्तम्	=	ruling	कृत्स्नाम्	=	the entire
इमाम् महीम्	=	this Earth.						

"Shall I attain heaven, after seeing in this age, my son ruling the entire earth"

इत्येतै र्विविदैस्तैस्तैरन्यपार्थिवदुर्लभैः ।
शिष्टैरपरिमेयैश्च लोके लोकोत्तरैर्गुणैः ॥ २.१.४१ ॥

तं समीक्ष्य महाराजो युक्तं समुदितैः शुभैः ।
निश्चित्य सचिवैः सार्धं युवराजममन्यत ॥ २.१.४२ ॥

इति	=	this way	विविधैः	=	various	अन्य पार्थिव दुर्लभैः	=	Not at all seen in other kings
तैस्तैः	=	those and those	एतैः	=	these virtues	लोके	=	in the world
अपरिमेयैः	=	which can not be counted	लोकोत्तरैः	=	Best in the world	समुदितैः	=	gathered at one place
शुभैः	=	auspicious	युक्तं	=	containing	शिष्टैह्	=	the remaining
गुणैः	=	virtues	समीक्ष्य	=	seeing	तम्	=	that Raama
महाराजः	=	king of Dasaratha	सचिवैः सार्धं	=	along with ministers	निश्चित्य	=	decided
युवराजम्	=	as prince	अमन्यत	=	thought.			

Raama had many other virtues beyond hitherto stated virtues not to be seen in other kings. His virtues cannot be counted and they are the best in the world. Seeing that type of virtuous Raama, Dasaratha along with his ministers, decided to make Raama the prince.

दिव्यन्तरिक्षे भूमौ च घोरमुत्पातजं भयम् ।
सञ्चचक्षे च मेधावी शरीरे चात्मनो जराम् ॥ २.१.४३ ॥

अथ	=	thereafter	मेधावी	=	the wise Dasaratha	आचचक्षे	=	said
घोरम्	=	great	भयम्	=	alarm	दिवि	=	in heaven
अन्तरिक्षे	=	in space	भूमौ च	=	in earth	उत्पादजम्	=	comet like things
आत्मनः	=	his	शरीरे	=	body	जराम् च	=	getting aged.

The wise Dasaratha said that there was sign of a great alarm being forecast because of comet like things found in earth heaven and the sky. He also told the ministers that his body was getting aged.

पूर्णचन्द्राननस्याथ शोकापनुदमात्मनः ।
लोके रामस्य बुबुधे सम्प्रियत्वं महात्मनः ॥ २.१.४४ ॥

बुबुधे	=	(He) recognised	रामस्य	=	Raama	पूर्णचन्द्राननस्य	=	one who has a face like a full moon
महात्मनः	=	great wise man	लोके संप्रियत्वं	=	liked by the people	अथः	=	and
आत्मनः शोकापनुदम्	=	will remove his worry.						

He recognized that if Raama were crowned as king, he would not have worries as Raama had beautiful face as a full moon was a great wise man and was liked by the people.

आत्मनश्च प्रजानां च श्रेयसे च प्रियेण च ।
प्राप्त कालेन धर्मात्मा भक्त्या त्वरितवान्नृपः ॥ २.१.४५ ॥

धर्मात्म	=	the righteous	नृपः	=	King Dasaratha	प्रियेण च	=	to his liking
त्वरितवान्	=	was hurried	भक्त्या	=	with interest	स्रेयसे च	=	beneficial to
आत्मनश्च	=	his own self (and)	प्रजानाम् च	=	people	प्राप्तकालेन	=	time has come.

The righteous Dasaratha was hurried with concern in the coronation of Raama as it is for his own benefit and for the benefit of people. Because it is as per his liking and also as the appropriate time has come.

नानानगरवास्तव्यान्पृथग्जानपदानपि ।
समानिनाय मेदिन्याः प्रधानान्पृथिवीपतीन् ॥ २.१.४६ ॥

नाना नगरवास्तव्यान्	=	those residing in various cities	जानपदानपि	=	those residing in villages	प्रधानान्	=	principal officers
मेदिन्याः	=	of lands	पृथिवीपतीन्	=	kings	पृथक्	=	separately
समानिनाय	=	called for.						

Dasaratha called for other kings and officers staying in various cities and villages in his kingdom separately.

न तु केकयराजानं जनकं वा नराधिपः ।
त्वरया चानयामास पश्चात्तौ श्रोष्यतः प्रियम् ॥ २.१.४७ ॥

त्वरया	=	By hurry	नराधिपः	=	the king	अनयामे	=	did not call for
केकयराजानं	=	the king of kekaya	जनकं वा	=	or Janaka	तौ	=	both of them
श्रोष्यतः	=	could hear	प्रियम्	=	the good news	पश्चात्	=	afterwards.

The hurried Dasaratha did not call for the king Kekaya, the maternal uncle of Bharatha or the King Janaka as he thought they both could hear the good news even afterwards.

तान्वेश्म नानाभरणैर्यथार्हं प्रतिपूजितान् ।
ददर्शालङ्कृतो राजा प्रजापतिरिव प्रजाः ॥ २.१.४८ ॥

राजा	=	The king	प्रतिपूजितान्	=	presented	तान्	=	all of them
वेश्म नानाभरणैः	=	houses and various jewelry	यथार्हं	=	suitably	अलंकृतः	=	adorned himself
ददर्श	=	looked them	प्रजापतिः	=	(like) lord Brahma	प्रजाः इव	=	as children.

The king Dasaratha presented them suitably with houses and jewelry. Duly adorned himself, he looked after them in the manner Lord Brahma looks after his children.

अथोपविष्टे नृपतौ तस्मिन् परबलार्दने ।
ततः प्रविविशुः शेषा राजानो लोकसम्मताः ॥ २.१.४९ ॥

अथ	=	There afterwards	शेषाः	=	the remaining	रजानः	=	kings
लोकसम्मताः	=	loved by the people	प्रविविशुः	=	entered	ततः	=	after
नृपतौ	=	the king	परबलार्धने	=	who annihilates the opponent's army	उपविष्टे	=	occupied his seat.

All the invited kings, duly liked by their people, entered the assembly after the king Dasaratha , who annihilates the opponent's army, occupied his seat.

अथ राजवितीर्णेषु विविधेष्वासनेषु च ।
राजानमेवाभिमुखा निषेदुर्नियता नृपाः ॥ २.१.५० ॥

अथ	=	There afterwards	नृपाः	=	those kings	निषेदुः	=	sat
विविधेषु	=	in various	आसनेषु	=	seats	राजवितीर्नेषु	=	allotted by king
अभिमुखेः	=	facing towards	राजानमेव	=	the said king	नियतः	=	as per rules.

The kings thus entered, occupied their various seats allotted to them by the king, by facing toward the king as per the prescribed rules.

स लब्धमानैर्विनयान्वितैर्नृपैः
पुरालयैर्जानपदैश्च मानवैः ।
उपोपविष्टैर्नृपतिर्वृतो बभौ
सहस्रचक्षुर्भगवानिवामरैः ॥ २.१.५१ ॥

वृतः	=	surrounded by	लब्धमानैः	=	Respected	विनयान्वितैः	=	humble
उपोपविष्टैः	=	closely sat	नृपैः	=	kings	मान्वैः	=	the officers of
पुरालयैः	=	cities	जानपदैः	=	villagers	सः	=	that king Dasaratha
बभौ	=	shone	भगवान् सहस्रचक्षुरिव	=	like lord Indra	अमरैः	=	surrounded by celestials.

Surrounded by the respected and humble kings sitting closely to him as well as the important heads of cities and villages, king Dasaratha shone like lord Devendra surrounded by celestials.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे प्रथम सर्गः ॥

Thus completes 1st Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

2 Sarga 2 . द्वितीय सर्गः

Dasaratha's Desire

Introduction .

Dasaratha mentions his desire about coronation of Raama before the assembly of people. All people in the assembly unanimously and delightfully accept it while describing all of Raama's virtues.

ततः परिषदं सर्वामामन्त्र्य वसुधाधिपः ।
हितमुद्धर्षणं चैवमुवाच प्रथितं वचः ॥ २.२.१

ततः	=	There afterwards	वसुध अधिपः	=	king Dasaratha	एवम्	=	thus
उवाच	=	spoke	हितम्	=	beneficial	उद्धर्षणम्	=	pleasing
प्रथितं	=	famous	वचः	=	words	आमन्त्र्य	=	(to) invited
सर्वम्	=	whole	परिषदम्	=	court.			

Addressing invited gathering in the court, Dasaratha spoke in friendly, pleasing and clear terms.

दुन्धुभिस्वनकल्पेन गम्भीरेणानुनादिना ।
स्वरेण महता राजा जीमूत इव नादयन् ॥ २.२.२

राजलक्षणयुक्तेन कान्तेनानुपमेन च ।
उवाच रसयुक्तेन स्वरेण नृपतिर्नृपान् ॥ २.२.३

नृपति	=	The lord of men	राजा	=	king Dasaratha	उवाच	=	addressed
नृपान्	=	the rulers	दुन्दुभि स्वन कल्पेन	=	like the sound of a kettle drum	गम्भीरेण	=	resounding
महता	=	great	स्वरेण	=	by sound	जीमूतः इव	=	like cloud
नादयन्	=	making sound	राज लक्षण युक्तेन	=	marked with characteristics of kings	कान्तेन	=	splendid
स्वरेण	=	with voice	अनुपमेन च	=	without comparison	रसयुक्तेन	=	containing sweetness .

In a loud voice resembling that of a kettle.drum, resounding the air like a thundering cloud and in a sweet splendid and incomparable voice endowed with the characteristics of a king's voice, King Dasaratha the lord of men spoke to the kings as follows:

विदितं भवतामेतद्यथा मे राज्यमुत्तमम् ।
पूर्वकैर्मम राजेन्द्रैः सुतवत्परिपालितम् ॥ २.२.४

विदितं	=	It is well known	यथा	=	how	मे	=	my
उत्तमम्	=	best	राज्यम्	=	kingdom	परिपालितम्	=	was protected by
मम	=	my	पूर्वकैः	=	ancestral	रजेन्द्रैः	=	kings
सुतवत्	=	like son.						

"It is well known that my excellent kingdom was ruled by my ancestral kings as if it were their son."

सोऽहमिक्ष्वाकुभिः सर्वैर्नरेन्द्रैः परिपालितम् ।
श्रेयसा योक्तुकामोऽस्मि सुखार्हमखिलं जगत् ॥ २.२.५

सः	=	that	अहम्	=	I	योक्तु कामह् अस्मि	=	am having desire
अखिलम्	=	entire	जगत्	=	world	परिपालितम्	=	protected by
सर्वैः	=	various	इक्ष्वाकुभिः	=	descendants of iksh-vaaku	नरेन्द्रैः	=	kings
योक्तु श्रेयसा	=	be bestowed with goodness	सुखार्हम्	=	suitable for happiness.			

"I have a desire that this entire land which was protected by the descendents of Ikshvaaku dynasty, be bestowed with goodness and the resultant happiness."

मयाप्याचरितं पूर्वैः पन्थानमनुगच्छता ।
प्रजा नित्यमनिद्रेण यथाशक्त्यभिरक्षिताः ॥ २.२.६

आचरितम्	=	followed by	पन्थानम्	=	path	अनुगच्छत	=	followed by
पूर्वैः	=	ancestors	मयापि	=	by me also	नित्यम्	=	always
प्रजाः	=	people	अभिरक्षितः	=	were protected	अनिद्रेण	=	with alertness
यथाशक्ति	=	within my own ability.						

"Following the path established by my ancestors, I have always protected my people with alertness and to the best of my ability."

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम् ।
पाण्डुरस्यातपत्रस्यच्छायायां जरितं मया ॥ २.२.७

मया	=	by me	चरिता	=	being conducted	हितम्	=	for the benefit
कृत्स्नस्य	=	of all	लोकस्य	=	of the people	इदम् शरीरम्	=	this body
जरितम्	=	became worn out	छायायां	=	under the shadow	पाण्डुरस्य अतपत्रस्य	=	of white umbrella.

"In conducting the kingdom for benefit of the entire people, my body became impaired under shade of the white umbrella."

प्राप्य वर्षसहस्राणि बहू न्यायूंषि जीवतः ।
जीर्णस्यास्य शरीरस्य विश्रान्तिमभिरोचये ॥ २.२.८

अस्य	=	this	शरीरस्य	=	body	प्राप्य	=	got
जीवतः	=	living	बहूनि	=	many	वर्ष सहस्राणि	=	thousands of years
आयूंषि	=	of age	अभिरोचये	=	I desire	विश्रान्तिम्	=	rest.

"This body has been living for many thousands of years. Hence I desire rest."

राजप्रभावजुष्टाम् हि दुर्वहामजितेन्द्रियैः ।
परिश्रान्तोऽस्मि लोकस्य गुर्वीं धर्मधुरं वहन् ॥ २.२.९

गुर्वीम्	=	great	लोकस्य	=	worldly	धर्मधुरं	=	weight of righteousness
राज प्रभाव जुष्टाम्	=	serviced by regal power	दुर्वहाम्	=	could not be carried by	अजितेन्द्रियैः	=	those who have not defeated senses
अस्मि परिश्रान्तः	=	I am tired	वहन्	=	of carrying.			

"This burden of worldly righteousness is very heavy. This can be sustained only by royal power with qualities like courage and valor. A person who has no control of senses can not carry this burden. I have become tired while carrying this burden of righteousness. "

सोऽहं विश्रममिच्छामि पुत्रं कृत्वा प्रजाहिते ।
सन्निकृष्टानिमान्सर्वाननुमान्य द्विजर्षभान् ॥ २.२.१०

सः अहम्	=	(That) I	इच्छामि	=	desire	विश्रमम्	=	to rest
अनुमान्य	=	getting consent (of)	सर्वान्	=	all	इमान्	=	these
द्विजर्षभान्	=	best of Brahmans	सन्निकृष्टान्	=	close at hand	कृत्वा	=	keeping
पुत्रम्	=	son	प्रजाहिते	=	for the benefit of people.			

"I desire to take rest, entrusting the rule to my son for the benefit of the people, after obtaining consent from all those best Brahmans who are close to me."

अनुजातो हि मां सर्वैर्गुणैर्ज्येष्ठो ममात्मजः ।
पुरन्दरसमो वीर्ये रामः परपुरंजयः ॥ २.२.११

मां	=	my	ज्येस्ठ आत्मजः	=	eldest son	रामः	=	Raama
पुरन्दर समः	=	equal to Devendra	वीर्ये	=	in valor	परपुरंजयः	=	conqueror of cities of foes
अनुजातः हि	=	born along with	ममैः	=	my	सर्वैः	=	entire
गुणैः	=	qualities.						

"My eldest son Raama is equal to Devendra in valor. He is the conqueror of cities of enemies. He is equal to me in all qualities."

तं चन्द्रमिव पुष्येण युक्तं धर्मभृतां वरम् ।
यौवराज्ये नियोक्तास्मि प्रीतः पुरुषपुङ्गवम् ॥ २.२.१२

प्रीतः	=	Joyfully	नियोक्तास्मि	=	I shall appoint	तम्	=	that Raama
चन्द्रमिव	=	like moon	युक्तम्	=	together	पुष्येन	=	with pushya star
वरम्	=	best	धर्मभृताम्	=	among protectors of righteousness	पुरुषपुङ्गवम्	=	excellent man
यौवराज्ये	=	to the realm of prince.						

"Joyfully, I shall appoint Raama, who shines like the moon together with Pushya star, who is the best among the protectors of righteousness and who is an excellent man, to the realm of prince."

अनुरूपः स वै नाथो लक्ष्मीवाँल्लक्ष्मणाग्रजः ।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम् ॥ २.२.१३

लक्ष्मणाग्रजः	=	Elder brother of Lakshmana (Raama)	नाथेन	=	as lord	येन	=	by whom
त्रैलोक्यमपि	=	even the three worlds	स्यात्	=	will have	नाथवत्तरम्	=	the best master
सः	=	That	लक्ष्मिवान्	=	glorious	अनुरूपः	=	fitting
नाथः वै	=	Lord.						

"If Raama becomes the lord, the three worlds also will have the best master. He is a glorious man. That Raama is the only fittest lord for the kingdom."

अनेन श्रेयसा सद्यः सम्योज्यैवमिमां महीम् ।
गतक्लेशो भविष्यामि सुते तस्मिन्निवेश्य वै ॥ २.२.१४

निवेश्य	=	By keeping	इमाम्	=	this	महेम्	=	earth to
तस्मिन्	=	that	सुते	=	son Raama	एवम्	=	thus
सद्यः	=	immediately	सम्योज्य	=	arranged	श्रेयसा	=	with good
भविश्यामि	=	I shall become	गतक्लेसः	=	devoid of difficulties.			

"By entrusting this kingdom to Raama, I shall be thus doing an immediate good and shall be devoid of difficulties."

यदीदम् मेऽनुरूपार्थम् मया साधु सुमन्त्रितम् ।
भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम् ॥ २.२.१५

मया	=	by me	सुमन्त्रितम्	=	well thought of	मे	=	my
इदम्	=	this word	भवन्तः	=	you	अनुमन्यतां	=	give consent
मे	=	to me	अनुरूपार्थम् यदि	=	if it is befitting	साधु	=	good
कथम् वा	=	How else	अहम्	=	I	करवाणि	=	shall do.

"I am telling this after lot of thinking. Give consent to me if you feel this to be good and befitting. How else shall I do it"

यद्यप्येषा मम प्रीतिर्हितमन्यद्विचिन्त्यताम् ।
अन्या मध्यस्थचिन्ता हि विमर्दाभ्यधिकोदया ॥ २.२.१६

एष	= this	मम	= my	प्रीतिः	= desire
यद्यपि	= yet	विचिन्त्याम्	= let there be thinking	अन्यत्	= any other
हितम्	= beneficial way	मध्यस्थ चिन्तः	= Thinking by neutral people	अन्या	= distinctive
विमर्दाभ्यधिकोदया	= well developed through grinding (of opposing views).				

"This is my desire. Yet, let there be thinking on any other beneficial way. Thinking by impartial neutral people will be distinctive and well developed through grinding of opposing views."

इति ब्रुवन्तं मुदिताः प्रत्यनन्दन् नृपा नृपम् ।
वृष्तिमन्तं महामेघं नर्दन्त इव बर्हिणः ॥ २.२.१७

मुदिताः	= Delighted	नृपाः	= kings	प्रत्यनन्दन्	= complimented
नृपम्	= king Dasaratha	इति ब्रुववन्तं	= so speaking	बर्हिणः इव	= like peacocks
नर्दन्तः	= make sound	वृष्टिमन्तं	= raining	महामेघं	= great cloud.

Those delighted kings complimented king Dasaratha so speaking with a loud applause as the peacocks cry in delight when they see the raining great cloud.

स्निग्धोऽनुनादी सञ्जज्ञे तत्र हर्षसमीरितः ।
जनौघोद्घुष्टसन्नादो विमानं कम्पयन्निव ॥ २.२.१८

विमानम्	= That building	कम्पयन्निव	= appeared trembling	स्निग्धः	= sweet
अनुनादी	= reverberating sound	सञ्जज्ञे	= created	जनौघोद्घुष्ट सन्नादः	= uproaring sound by the gathering of people
तत्र	= there	हर्श समीरितः	= done with delight.		

That building appeared trembling by the sweet and reverberating sound made by the gathering of people there with their fond uproar.

तस्य धर्मार्थविदुषो भावमाज्ञाय सर्वशः ।
ब्राह्मणा जनमुख्याश्च पौरजानपदैः सह ॥ २.२.१९

समेत्य मन्त्रयित्वा तु समतागतबुद्धयः ।
ऊचुश्च मनसा ज्ञात्वा वृद्धं दशरथं नृपम् ॥ २.२.२०

आज्ञाय	=	understanding	सर्वशः	=	by all means	भावम्	=	opinion
तस्य	=	of Dasaratha	धर्मार्थ विदुषः	=	who knows holy and worldly matters	पौर जानपदैः सह	=	the urban and rural citizens including
ब्राह्मणाः	=	brahmanas	जन मुख्याः च	=	and other important people	मन्त्रयित्त्व	=	thought
समेत्य	=	together	ज्ञात्वा	=	comprehended	मनसा	=	by mind
समतागत बुद्धयः	=	came to consensus	ऊचुः	=	spoke to	वृद्धम्	=	aged
दसरथम् नृपम्	=	King Dasaratha.						

After understanding the opinion of King Dasaratha, who knew the holy and worldly matters, the Brahmans, important people, urban and rural citizens came to a consensus after discussing together and told the aged king as follows.

अनेकवर्षसाहस्रो वृद्धस्त्त्वमसि पार्थिव ।
स रामं युवराजानमभिषिञ्चस्व पार्थिवम् ॥ २.२.२१

पार्थिव	=	oh king	त्वम् असि	=	you are	वृद्धस्त्त्व	=	elderly person
अनेक वर्ष साहस्रः	=	having many thousands of years	सः	=	that you	अभिषिञ्चस्व	=	inaugurate
रामम्	=	Raama	पार्थिवम्	=	ruling	युवराजानम्	=	prince.

"Oh king! You are an elderly person with thousands of years of age. Hence, inaugurate Raama as the ruling prince."

इच्छामो हि महाबाहुं रघुवीरं महाबलम् ।
गजेन महता यान्तं रामं छत्रावृताननम् ॥ २.२.२२

इच्छामः हि	=	we desire	रामम्	=	Raama	महाबाहुम्	=	who has long arms
रघुवीरम्	=	hero born in clan of Raghu	महाबलम्	=	having great might	छत्रावृथाननम्	=	his face covered by white umbrella
यान्तम्	=	going	महता गजेन	=	by great elephant.			

"All of us want to see Raama, with long arms, the hero with great might born in the clan of Raghu , his face protected by a white umbrella, moving on a great elephant."

इति तद्वचनं श्रुत्वा राजा तेषां मनःप्रियम् ।
अजानन्निव जिज्ञासुरिदं वचनमब्रवीत् ॥ २.२.२३

इति	=	thus	राजा	=	king Dasaratha	श्रुत्वा	=	after hearing
तद्वचनम्	=	their sentence	अब्रवीत्	=	spoke	इदम्	=	this
वचनम्	=	sentence	अजानन्निव	=	as though he did not know	तेषां	=	their
मनः प्रियम्	=	pleasing mind	जिज्ञासुः	=	desirous of knowing.			

King Dasaratha, after hearing their words, spoke as follows as though he did not know their mind earlier and sought to know their true intention.

श्रुत्वैतद्वचनं यन्मे राघवं पतिमिच्छथ ।
राजानः संशयोऽयं मे तदिदं ब्रूत तत्त्वतः ॥ २.२.२४

राजानः	=	Oh kings	अयम्	=	this	सम्शयः	=	doubt
मे	=	to me	यत्	=	why	इच्छथ	=	(you) want
राघवम्	=	Raama	पथिम्	=	as king	श्रुत्त्वैव	=	after hearing
मे	=	my	वचनम्	=	sentence	ब्रूत	=	inform
तत् इदम्	=	the present matter	तत्त्वतः	=	truly.			

"Oh kings, I have a doubt as to why you want Raghava to be the king immediately after hearing my words. Inform your real opinion in this matter."

कथं नु मयि धर्मेण पृथिवीमनुशासति ।
भवन्तो द्रष्टुमिच्छन्ति युवराजं ममात्मजम् ॥ २.२.२५

कथम् नु	=	how	भवन्तः	=	you	इच्छन्ति	=	desire
द्रष्टुम्	=	to see	मम	=	my	आत्मजम्	=	son
युवराजम्	=	as prince	मयि अनुशासति	=	when I am ruling	पृथिवेम्	=	the earth
धर्मेण	=	with righteousness.						

"Why do you desire to see my son as the prince, when I am ruling this earth with righteousness"

ते तमूचुर्महात्मानं पौरजानपदैः सह ।
बहवो नृप कल्याणा गुणाः पुत्रस्य सन्ति ते ॥ २.२.२६

ते	=	those kings	पौरजनैः सह	=	along with urban and rural citizens	ऊचुः	=	spoke
तम्	=	about him	महात्मानम्	=	the great soul	नृपः	=	Oh king
ते	=	your	पुत्रस्य	=	son	सन्ति	=	has
बहवः	=	many	कल्याणः	=	auspicious	गुणाः	=	virtues.

Those kings together with urban and rural citizens after hearing those words spoke to the great soul Dasaratha as follows: "Oh king! Your son Raama has many auspicious virtues".

गुणान्गुणवतो देव देवकल्पस्य धीमतः ।
प्रियानानन्ददान्कृत्स्नान्प्रवक्ष्यामोऽद्यतान्शृणु ॥ २.२.२७

देव	=	Oh king	अद्य	=	now	वक्ष्यामि	=	(we shall) tell
कृत्स्नान्	=	various	गुणान्	=	virtues	धीमतः	=	of your wise son
शृणु	=	listen	देवकल्पस्य	=	equal to celestials	गुणवतः	=	virtuous
प्रियान्	=	liked by all	आनन्ददान्	=	give happiness.			

"Oh king! We shall tell you now the various virtues of your wise son, listen to them. His qualities are equal to those of celestials. They are liked by all. They give happiness to all."

दिव्यैर्गुणैः शक्रसमो रामः सत्यपराक्रमः ।
इक्ष्वाकुभ्योऽपि सर्वेभ्यो ह्यतिरिक्तो विशांपते ॥ २.२.२८

विशांपते	=	Oh lord of the people!	रामः	=	Raama	शक्र समः	=	equal to Devendra
दिव्यैः	=	in heavenly	गुणैः	=	qualities	सत्य पराक्रमः	=	having a true valor
अतिरिक्तः	=	greater than	सर्वेभ्यो अपि	=	all	इक्ष्वाकुभ्यः	=	kings of Ikshvaaku clan.

"Oh king! Raama is equal to Devendra in heavenly qualities. He has true valor. He is greater than all the kings born in Ikshvaaku clan."

रामः सत्पुरुषो लोके सत्यधर्मपरायणः ।
साक्षाद्रामाद्विनिर्वृत्तो धर्मश्चापि श्रिया सह ॥ २.२.२९

रामः	=	Raama	सत्पुरुषः	=	is good person	लोके	=	in the world
सत्यधर्मपरायणः	=	interested in truth and righteousness	रामात्	=	By Raama alone	धर्मः च अपि	=	Dharma
श्रिया सह	=	along with wealth	विनिर्वृत्तः	=	arranged	साक्षात्	=	without separation.

"Raama is the world renowned gentleman. He is keenly interested in truth and righteousness. Only Raama can make both righteousness and wealth combine without separation."

प्रजासुखत्वे चन्द्रस्य वसुधायाः क्षमागुणैः ।
बुध्या बृहस्पतेस्तुल्यो वीर्ये साक्षाच्छचीपतेः ॥ २.२.३०

तुल्यः	=	equal to	चन्द्रस्य	=	moon	प्रजासुखत्वे	=	in making people happy
वसुधायः	=	earth	क्षमागुणैः	=	in the quality of forgiveness	बृहस्पतेः	=	Brihaspati
बुध्या	=	by wisdom	साक्षात्	=	actually	शचीपतेः	=	to Devendra
वीर्ये	=	in valour.						

"He is equal to moon in making the people happy equal to the earth in the quality of forgiveness equal to Brihaspati in wisdom and verily to Devendra in valour."

धर्मज्ञः सत्यसन्धश्च शीलवाननसूयकः ।
शान्तः सान्त्वयिता श्लक्ष्णः कृतज्ञो विजितेन्द्रियः ॥ २.२.३१

धर्मज्ञः	=	knows righteousness	सत्यसन्धः	=	is true to his word	शीलवान्	=	Has good character

अनसूयकः	=	has no envy	शान्तः	=	has patience	सान्त्वयिता	=	consoles those in troubles
श्लक्ष्ण	=	speaks good words	कृतज्ञः	=	has gratitude	विजितेन्द्रियः	=	has controlled the senses.

"Raama knows all righteousness. He is true to his word and has good character. He has no envy. He has patience. He consoles those who are in troubles. He speaks good words. He has gratitude. He keeps senses under control."

मृदुश्च स्थिरचित्तश्च सदा भव्योऽनसूयकः ।
प्रियवादी च भूतानाम् सत्यवादी च राघवः ॥ २.२.३२
बहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता ।
तेना स्येहातुला कीर्तिर्यशस्तेजश्च वर्धते ॥ २.२.३३

राघवः	=	Raama	मृदुः च	=	soft natured	स्थिर चित्तः च	=	stable minded
सदा	=	always	भाव्यः	=	auspicious man	अनसूयकः	=	who has no envy
प्रियवादी	=	speaks delightfully	भुतानाम्	=	to living beings	सत्यवादी च	=	speaks truthfully
उपासिता	=	worshipper	वृद्धानाम् ब्राह्मणानाम्	=	to aged brahmanas	बहुश्रुतानाम्	=	endued with knowledge of many sciences
तेना	=	by that	अस्य	=	his	अतुला	=	incomparable
कीर्तिः	=	name	यशः	=	glory	तेजस्च	=	splendor
वर्धते	=	growing	इह	=	in this world.			

"Raama is soft natured has stable mind, always an auspicious man, and has no envy. He speaks truthful and loving words to all living beings. He worships aged Brahmans endued with the knowledge of various sciences. By that, his name, glory and splendor are growing in this world."

देवासुरमनुष्याणां सर्वास्त्रेषु विशारदः ।
सम्यग्विद्याव्रतस्नातो यथवत्साङ्गवेदवित् ॥ २.२.३४

विशारदः	=	efficient man	सर्व अस्त्रेषु	=	in various weapons	देवासुरमनुष्याणां	=	known to celestials demons and men
विद्यव्रत स्नातः	=	took bath in the vow of studies	यथावत्	=	systematically	साङ्गवेदवित्	=	learnt branches of vedas.

"He is skilled in the use of various weapons known to celestials, demons and men. He has duly concluded his vow of studying the various sciences and has systematically learnt all the Vedas along with its branches. *"

Branches of Vedas: . (six in number):

1. Siksha or phonetics
2. Vyakarana or Grammar
3. Chandas or Prosody

4. Nirukta or Etymology
5. Jyautisha or Astronomy
6. Kalpa or the branch of knowledge prescribing the ritual and giving rules for the ceremonial or sacrificial acts.

गान्धर्वे च भुवि श्रेष्ठो बभूव भरताग्रजः ।
कल्याणाभिजनः साधुरदीनात्मा महामतिः ॥ २.२.३५

भरताग्रजः	=	Bharatha's elder brother Raama	बभूव	=	became	श्रेष्ठः	=	the best
गान्धर्वे	=	in music	कल्याणाभिजनः	=	one who has the best relatives	साधुः	=	gentlman
अदीनात्म	=	one who is not weak in mind	महामतिः	=	one who has great wisdom.			

"Raama is best in the world in the art of music. He has best relatives. He is gentle. He is not weak in mind. He has great wisdom."

द्विजैरभिविनीतश्च श्रेष्ठैर्धर्मार्थनैपुणैः ।
यदा व्रजति संग्रामं ग्रामार्थे नगरस्य वा ॥ २.२.३६
गत्वा सौमित्रिसहितो नाविजित्य निवर्तते ।

अभिविनीतः	=	trained in all matters	श्रेष्ठैः द्विजैः	=	from the best of Brahmans	धर्मार्थ निपुणैः	=	skilled in the art of righteousness and in the science of political economy
ग्रमार्थे	=	for village	नगरस्यवा	=	or for town	यदा	=	while
व्रजति	=	moving	संग्रामम्	=	for a battle	गत्वा	=	(Raama) goes
सौमित्रि सहितः	=	along with Lakshmana	न निवर्तते	=	does not return	अविजित्य	=	without victory.

"Raama was trained in all matters from the best of Brahmans skilled in the art of righteousness and in the science of political economy. If it is necessary to go to a battle to protect a village or a city, Raama goes with Lakshmana and returns home only after obtaining victory."

संग्रामात्पुनरागम्य कुञ्जरेण रथेन वा ॥ २.२.३७
पौरान्स्वजनवन्नित्यम् कुशलं परिपृच्छति ।

पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च ॥ २.२.३८
निखिलेनानुपूर्व्या च पिता पुत्रानिवौरसान् ।

पुनः आगत्य	=	After returning	सन्ग्रामात्	=	from battle	कुञ्जरेण	=	on elephant
रथेन वा	=	or chariot	परिपृच्छति	=	inquires	कुशलम्	=	well being of
पौरान्	=	citizens	स्वजनवत्	=	like relatives	पिता	=	father
औरसान् पुत्रानिव	=	like to their hereditary sons	पुत्रेषु	=	about sons	अग्निषु	=	about the fire
दारेषु	=	about the wives	प्रेष्य सिष्यगणेषु च	=	about the servants and the disciples	नित्यम्	=	always
निखिलेन	=	completely	अनुपूर्व्याच्च	=	and as per due order.			

"After returning from battle, Raama goes to citizens on an elephant or a chariot and inquires about their well being as though they were his own kinsmen, like a father does to his sons. He asks about their wives and children, about the sacred fires, about their servants and students, always completely as per the due order."

शुश्रूषन्ते च वः शिष्याः कचित्कर्मसु दंशिताः ॥ २.२.३९
इति नः पुरुषव्याघ्रः सदा रामोऽभिभाषते ।

रामः	=	Raama	पुरुषव्याघ्रः	=	the best among men	सदा	=	always
अभिभाषते	=	speaks	नः	=	to us	इति	=	thus
वः	=	your	शिष्याः	=	disciples	शुश्रूषन्ते	=	serving
दंशिताः	=	keenly	कर्मसु	=	in actions.			

"Raama the best among men always asks us 'Are your disciples serving you by keenly performing their actions' "

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ॥ २.२.४०
उत्सवेषु च सर्वेषु पितेव परितुष्यति ।

भृशं दुःखितः भवति	=	feels very sad	व्यसनेषु	=	in troubles	मनुष्येषु	=	of men
परितुष्यति	=	feels delighted	सर्वेषु	=	in all	उत्सवेषु	=	celebrations
पितेव	=	like father.						

"Raama 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."

सत्यवादी महेष्वासो वृद्धसेवी जितेन्द्रियः ॥ २.२.४१
स्मितपूर्वाभिभाषी च धर्मं सर्वात्मना श्रितः ।

सत्यवादी	=	speaker of only truth	महेष्वासः	=	He who is having great bow	वृद्धसेवी	=	he who serves elders
जितेन्द्रियः	=	he whose senses are defeated	स्मित पूर्वाभिभाषी च	=	he who smiles before speaking	धर्मं आश्रितः	=	He who takes shelter of righteousness
सर्वात्मना	=	in all ways.						

"Raama speaks only truth. He is a great hero. He serves elders. He kept the senses under control. Raama, who talks smilingly, protects righteousness in all ways."

सम्यग्योक्ता श्रेयसां च न विगृह्यकथारुचिः ॥ २.२.४२
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा ।

योक्त श्रेयसाम्	=	procurer of benefits	सम्यक्	=	in good manner	न कथारुचिः	=	not interested in talks
विगृह्य	=	by quarreling	वक्ता	=	orator	वाचस्पतिर्यथा	=	like Brihaspati
उत्तरोत्तरयुक्तौ च	=	by replies and rejoinders.						

"Raama duly procures beneficent deeds. He is not interested in wrangling talks. He is an orator like Brihaspati by his replies and rejoinders."

सुभ्रूरायतताम्राक्षः साक्षाद्विष्णुरिव स्वयम् ॥ २.२.४३
रामो लोकाभिरामोऽयं शौर्यवीर्यपराक्रमैः ।

अयम्	=	this	रामः	=	Raama	लोकाभिरामः	=	who enchants the world
सुभ्रूः	=	with beautiful eyebrows	आयत ताम्राक्षः	=	with broad and red eyes	स्वयम्	=	himself
साक्षात्	=	absolutely	विष्णुः इव	=	like Vishnu	शौर्य वीर्य पराक्रमैः	=	in strength heroism and valour.

"Raama, who enchants the world, has beautiful eyebrows. He has red and broad eyes. He is absolutely like the God Vishnu himself in strength, heroism and valour."

प्रजापालनतत्त्वज्ञो न रागोपहतेन्द्रियः ॥ २.२.४४
शक्तस्त्रैलोक्यमप्येको भोक्तुं किं नु महीमिमाम् ।

प्रजापालन तत्त्वज्ञः	=	knew the ins and outs of public administration	न रागोपहतेन्द्रियः	=	senses not hit by passion	शक्तः	=	capable of
भोक्तुम्	=	enjoying	त्रैलोक्यमपि	=	even three worlds	एकः	=	alone
किं नु	=	why to speak of	इमाम्	=	this	महीम्	=	earth.

"He knew the ins and outs of public administration. His senses are not afflicted by passion. He is capable of administering not only earth, but also the three worlds."

नाऽस्य क्रोधः प्रसादश्च निरर्थोऽस्ति कदाचन ॥ २.२.४५ ॥
हन्त्येव नियमाद्ध्यानवध्ये च न कुप्यति ।

अस्य	=	his	क्रोधः	=	anger	प्रसादश्च	=	and mercy
कदाचन	=	at anytime	नास्ति	=	not	निरर्थकः	=	useless
हन्त्येव	=	kills certainly	वध्यान्	=	worthy of slaying	नियमात्	=	as per rules
न कुप्यति	=	not enraged at	अवध्ये	=	those not worthy of slaying.			

"Raama's anger or mercy is not arbitrary at any time. He kills those who are to be slain as per rules. He is not angered at the innocent."

युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति ॥ २.२.४६
शान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम् ।
गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः ॥ २.२.४७

असौ	=	this Raama	युनक्ति	=	bestows	अर्थैः	=	wealth
तम्	=	to those	यत्र	=	with whom	तुष्यति	=	he is satisfied
सूर्यः इव	=	as the sun	दीप्तः	=	shines	अम्शुभिः	=	by his rays
रामः	=	Raama	विरुरुचे	=	shone	गुणैः	=	by qualities
शान्तैः	=	which are peaceful	सर्वप्रजाकान्तैः	=	which are enchanting to the entire people	प्रीतिजननैः	=	which create delight
नृणाम्	=	to humans.						

"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Raama shines by his qualities that are peaceful, which are enchanting and delightful to men."

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् ।
लोकपालोपमं नाथमकामयत मेदिनी ॥ २.२.४८

मेदिनी	=	the earth	अकामयत	=	desires	रामं	=	Raama
एवम् गुण सम्पन्नम्	=	who is endowed with this wealth of virtues	सत्यपराक्रमम्	=	who has true valour	लोकपालोपमं	=	equal to presiding deities like Devendra
नाथम्	=	as the lord.						

"All people desire Raama, who is endowed with this wealth of qualities, who has true valour, who is equal to presiding deities like Devendra, to be their lord."

वत्सः श्रेयसि जातस्ते दिष्ट्यासौ तव राघव ।
दिष्ट्या पुत्रगुणैर्युक्तो मारीच इव काश्यपः ॥ २.२.४९ ॥

राघव	=	oh king Dasaratha	असौ	=	this Raama	जातः	=	is born
ते	=	to you	वत्सः	=	as son	तव दिष्ट्या	=	by your fortune
युक्तः पुत्रगुणैः	=	having virtues befitting a son	काश्यपः इव	=	like kaasyapa	मारीचः	=	the son of Mareechi.

"Oh king Dasaratha! Raama is born to you as a son, because of your good fortune, for the welfare of this world. He has all the virtues befitting of a son, like Kasyapa, the son of Marichi."

बलमारोग्यमायुश्च रामस्य विदितात्मनः ।
देवासुरमनुष्येषु सगन्धर्वोरगेषु च ॥ २.२.५० ॥

आशंसते जनः सर्वो राष्ट्रे पुरवरे तथा ।
आभ्यन्तरश्च बाह्यश्च पौरजानपदो जनः ॥ २.२.५१ ॥

सर्वः जनः	=	all the people	राष्ट्रे	=	in the state	तथा	=	and
पुरवरे	=	those in the capital	अभ्यन्तरः च	=	those in nearby places	बाह्यश्च	=	and
पौरजानपदः जनः	=	rural and urban people	आशंसते	=	desire	रामस्य	=	of Raama
विदितात्मनः	=	having reputed nature	देवासुरमनुष्येषु	=	in celestials demons and men	सगन्धर्वोरगेषुच	=	including divine singers and serpents
बलम्	=	strength	आरोग्यम्	=	health	आयुश्च	=	and long life.

"All people in the state including those in the capital as well as those in the nearby and in the far off places, pray for long life, health and strength of Raama of reputed nature."

स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातः समाहिताः ।
सर्वान् देवान्नमस्यन्ति रामस्यार्थे यशस्विनः ॥ २.२.५२ ॥

वृद्धाः	=	aged	तरुण्यश्च	=	and youthful	स्त्रियः	=	women
नमस्यन्ति	=	are praying	सायं	=	evening	प्रातः	=	morning
सर्वान्	=	all	देवान्	=	celestials	समहिताः	=	with stable mind
अर्थे	=	for the benefit	यशस्विन	=	renowned	रामस्य	=	of Raama.

"Both young and aged women are praying with a stable mind each morning and evening to all celestials, for the benefit of renowned Raama."

तेषामायाचितं देव त्वत्प्रसादात्समृद्ध्यताम् ।
राममिन्दीवरश्यामं सर्वशत्रुनिबर्हणम् ॥ २.२.५३
पश्यामो यौवराज्यस्थं तव राजोत्तमाऽत्मजम् ।

राजोत्तम	=	oh best of the kings	देव	=	king Dasaratha	पश्यामः	=	we shall see
रामं	=	Raama	इन्दीवरश्यामं	=	who is having the complexion of black lotus	सर्वशत्रुनिबर्हणम्	=	who annihilates all the enemies
तव	=	your	आत्मजम्	=	son	यौवराज्यस्थम्	=	adorned with princely kingdom
आयाचितम्	=	prayer	तेषाम्	=	of those people	समृद्ध्याम्	=	be fruitful
त्वत्प्रसादात्	=	by your grace.						

"Oh best of kings, Dasaratha ! We shall see Raama adorned with princely kingdom. Your son Raama has the complexion of a black lotus flower and annihilates all his enemies. Let the wish of the people be fulfilled by your grace."

तं देवदेवोपममात्मजं ते ।
सर्वस्य लोकस्य हिते निविष्टम् ।
हिताय नः क्षिप्रमुदारजुष्टं ।
मुदाभिषेक्तुम् वरद त्वमर्हसि ॥ २.२.५४

वरद	=	Oh fulfiller of desires Dasaratha!	नः हिताय	=	for our benefit	त्वम्	=	you
अर्हसि	=	are fit	क्षिप्रम्	=	immediately	मुदा	=	gladly
अभिषिक्तुम्	=	to inaugurate	तम्	=	that	ते आत्मजं	=	your son Raama
देवदेवोपमं	=	equal to the god of gods Vishnu	निविष्टम्	=	who is interested	हिते	=	in the benefit of
सर्वस्य	=	the entire	लोकस्य	=	world	उदारजुष्टं	=	who is possessing the best of virtues.

"Oh fulfiller of people's desires, Dasaratha! For our benefit, you gladly and immediately inaugurate your son Raama, who is equal to Vishnu, who is interested in the welfare of the entire world and who is possessing the best of virtues."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्वितीय सर्गः ॥

Thus completes 2nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

3 Sarga 3 - तृतीय सर्ग

Preparing For The Ceremony

Introduction -

Dasaratha, glad after hearing the words of assembled people, requests Vasishta and Vamadeva to start arrangements for the anointing ceremony of Raama. Vasishta and Vamadeva order the officers present there to make all arrangements, describing them in detail. Dasaratha then orders Sumantra to bring Raama to the assembly. After letting Raama know of his desire, Dasaratha then advises Raama on how to rule the kingdom for the benefit of the people.

तेषामञ्जलिपद्मानि प्रगृहीतानि सर्वशः ।
प्रतिगृह्याब्रवीद्राजा तेभ्यः प्रियहितं वचः ॥ २-३-१

राजा	=	King (Dasaratha)	प्रगृहीतानि	=	obtained	तेषाम्	=	their
अञ्जलिपद्मानि	=	salutation (with folded hands) resembling lotus buds	सर्वशः	=	by all means	प्रतिगृह्या	=	accepted (that)
अब्रवीत्	=	(and) spoke	तेभ्यः	=	to them	प्रियहितम्	=	pleasing and good
वचः	=	sentence.						

King Dasaratha, accepted their salutations with folded hands resembling lotus buds and spoke good and agreeable words to them as follows:-

अहोऽस्मि परमप्रीतः प्रभावश्चातुलो मम ।
यन्मे ज्येष्ठं प्रियं पुत्रं यौवराज्यस्थमिच्छथ ॥ २-३-२

अहो	=	Oh!	यत् इच्छथ	=	why you desire	मे	=	my
ज्येष्ठम्	=	elder	प्रियम्	=	beloved	पुत्रम्	=	son
यौवराज्यस्थम्	=	as prince	परमप्रीतः अस्मि	=	(for that)I am very pleased	मम	=	my
प्रभावश्च	=	fortune is also	अतुलः	=	without comparision.			

"Oh! I am very much pleased and incomparable is my fortune in that you desire my beloved elder son to be anointed as prince. "

इति प्रत्यर्च्यतान्राजा ब्राह्मणानिदमब्रवीत् ।
वसिष्ठं वामदेवं च तेषामेवोपशृण्वताम् ॥ २-३-३

राजा	=	King Dasaratha	इति	=	thus	प्रत्यर्च्य	=	respected
तान्	=	them	अब्रवीत्	=	spoke	इदम्	=	this (sentence)

तेषाम् उपशृण्वताम् एव	=	while they were listening	वसिष्ठम्	=	to Vasishta	वामदेवं च	=	Vaamadeva and
ब्राह्मणान्	=	other brahmanas.						

King Dasaratha, thus duly returning the honor done by them, spoke while they were listening, to Vasishta, Vamadeva and other Brahmans as follows:

चैत्रः श्रीमानयं मासः पुण्यः पुष्पितकाननः ।
यौवराज्याय रामस्य सर्वमेवोपकल्प्यताम् ॥ २-३-४
राज्ञस्तूपरते वाक्ये जनघोषो महानभूत् ।

अयम्	=	this	चैत्रः मासः	=	month of Chaitra	पुष्पितकाननः	=	has flowering forests
श्रीमान्	=	glorious	पुण्यः	=	auspicious	सर्वम् एव उपकल्प्यताम्	=	let all arrangements be made (for anointment of Raama as prince)"
उपरते	=	while completing	राज्ञः	=	the king's	वाक्ये	=	words
अभूत्	=	there was	महान्	=	great	जनघोषः	=	uproar (due to applause) from people.

"This is the glorious and auspicious month of Chaitra, in which the forests bloom with flowers. Let all arrangements be made for the coronation of Raama as prince." While these words of the king were being completed, there was a great delightful uproar of the people.

शनैस्तस्मिन्प्रशान्ते च जनघोषे जनाधिपः ॥ २-३-५
वसिष्ठं मुनिशार्दूलं राजा वचनमब्रवीत् ।

तस्मिन्	=	that	जनघोषे	=	uproar of people	शनैः	=	gradually
प्रशान्ते	=	subsided	जनाधिपः	=	lord of the people	राजा	=	King Dasaratha
अब्रवीत्	=	spoke	वचनम्	=	these words	वसिष्ठम्	=	to Vasista
मुनिशार्दूलम्	=	the best of sages.						

When their applause gradually subsided, King Dasaratha spoke the following words to the best of sages, Vasishta.

अभिषेकाय रामस्य यत्कर्म सपरिच्छदम् ॥ २-३-६
तदद्य भगवन्सर्वमाज्ञापयितुमर्हसि ।

भगवन्	=	Oh divine Vasishta!	अर्हसि	=	you are suitable	अद्य	=	now
आज्ञापयितुम्	=	to order for	सर्वम्	=	all	तत् कर्म यत्	=	the traditional ceremonial which (needs) to be done
सपरिच्छदम्	=	including the accessories (that are needed)	अभिषेकाय रामस्य	=	for the anointing ceremony of Raama.			

"Oh Divine Vasishta! Be pleased to order now for the traditional ceremonial that is to be done and various accessories needed for the anointing ceremony of Raama."

तच्छ्रुत्वा भूमिपालस्य वसिष्ठो द्विजसत्तमः ॥ २-३-७
आदिदेशाग्रतो राज्ञः स्थितान्युक्तान्कृताञ्जलीन् ।

वसिष्ठः	=	Vasishta	द्विजसत्तमः	=	the best of brahmanas	श्रुत्वा	=	heard
तत्	=	that (sentence)	भूमिपालस्य	=	of king Dasaratha	आदिदेश	=	ordered
युक्तान्	=	the officers	स्थितान्	=	who were there	कृताञ्जलीन्	=	with folded hands
अग्रतः	=	before	राज्ञः	=	the king.			

Vasishta, the best of Brahmans, hearing the words of king Dasaratha, ordered the officers who stood there with folded hands before the king, as follows: -

सुवर्णादीनि रत्नानि बलीन्सर्वौषधीरपि ॥ २-३-८

शुक्लमाल्यांश्च लाजांश्च पृथक्च मधुसर्पिषी ।
अहतानि च वासांसि रथं सर्वायुधान्यपि ॥ २-३-९

चतुरङ्गबलं चैव गजं च शुभलक्षणम् ।
चामरव्यजने श्वेते ध्वजं छत्रं च पाण्डुरम् ॥ २-३-१०

शतं च शातकुम्भानां कुम्भानामग्निवर्चसाम् ।
हिरण्यशृङ्गमृषभं समग्रं व्याघ्रचर्म च ॥ २-३-११

उपस्थापयत प्रातरग्न्यगारं महीपतेः ।

उपस्थापयत	=	gather	अग्न्यगारम्	=	in the sacred fire house	महीपते	=	of the king
प्रातः	=	at dawn	सुवर्णादीनि	=	gold and the like	रत्नानि	=	diamonds
बलीन्	=	things needed to perform pooja (worship)	सर्वौषधीः अपि	=	various herbs	शुक्लमाल्यान् च	=	white floral garlands
लाजान् च	=	corn	मधुसर्पिषी	=	honey and clarified butter	पृथक्	=	separately
अहतानि वासांसि च	=	new clothes	रथम्	=	chariot	सर्वायुधान्यपि	=	all weapons
चतुरङ्गबलंच इव	=	the four divisions of army	गजम् च	=	elephant	शुभलक्षणम्	=	with good signs
श्वेते	=	white	चामरव्यजने	=	fans made from the skin of an animal called chamari	ध्वजम्	=	pillar (or) staff
पाण्डुरम्	=	white	छत्रं च	=	umbrella	शतं च	=	one hundred
शातकुम्भानाम्	=	golden hued	कुम्भानाम्	=	pots	अग्निवर्चसाम्	=	brilliant like fire
ऋषभम्	=	bull	हिरण्यशृङ्गम्	=	with golden horns	समग्रम्	=	complete
व्याघ्रचर्म च	=	tiger skin.						

"Gather the following in the sacred fire house of the king at dawn: gold and the like, diamonds, things needed to perform worship, various herbs, white floral garlands, corn, honey and clarified butter in separate vessels, new clothes, chariot, all weapons, the four divisions of army, an elephant with auspicious signs, white fan, flag staff, white umbrella, one hundred golden pots with brilliant shine, bull with gilded horns and a complete tiger skin".

यच्चान्यत्किञ्चिदेष्टव्यं तत्सर्वमुपकल्प्यताम् । २-३-१२
अस्तःपुरस्य द्वाराणि सर्वस्य नगरस्य च ।
चन्दनस्रग्भिरर्च्यन्तां धूपैश्च घ्राणहारिभिः ॥ २-३-१३

अन्यत्	=	(if) other	यत् च किञ्चित्	=	even small thing	एष्टव्यम्	=	is required
उपकल्प्यताम् तत् सर्वम्	=	let all of it be arranged	द्वाराणि	=	doorways	अन्तःपुरस्य	=	of royal palace
सर्वस्य नगरस्य च	=	of entire city also	अर्च्यन्ताम्	=	be worshipped	चन्दनस्रग्भिः	=	with sandal paste and floral garlands
घ्राणहारिभिः	=	attractive smelling	धूपैः	=	incense.			

"If any other small things are required, arrange for all of them. Let the doorways of the royal palace and those of the entire city be worshipped with sandalwood paste, floral garlands and good smelling incense."

प्रशस्तमन्नं गुणवद्धधिक्षीरोपसेचनम् ।
द्विजानां शतसाहस्रे यत्प्रकाममलं भवेत् ॥ २-३-१४

प्रशस्तम्	=	fine	अन्नम्	=	rice	गुणवत्	=	of good quality
दधि क्षीरोपसेचनम्	=	with yoghurt and milk	प्रकामम्	=	completely	अलं भवेत्	=	sufficient for
शतसाहस्रे	=	one hundred thousand	द्विजानाम्	=	brahmanaas.			

"Let fine rice of good quality with milk and yogurt, fully sufficient for one hundred thousand Brahmans be arranged."

सत्कृत्य द्विजमुख्यानां श्वः प्रभाते प्रदीयताम् ।
घृतं दधि च लाजाश्च दक्षिणाश्चापि पुष्कलाः ॥ २-३-१५

प्रदीयताम्	=	let (that rice) be given	सत्कृत्य	=	with respect	श्वः	=	tomorrow
प्रभाते	=	at dawn	द्विजमुख्यानाम्	=	to important Brahmans	घृतम्	=	(along with) clarified butter
दधि च	=	yoghurt	लाजाः च	=	corn and	पुष्कलाः	=	lot of
दक्षिणाश्चापि	=	gifts also.						

"Let that rice be given with due respect to important Brahmans tomorrow at dawn along with clarified butter, yogurt, corn, and lot of gifts."

सूर्येऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनम् ।
ब्राह्मणाश्च निमन्त्र्यन्तां कल्प्यन्तामासनानि च ॥ २-३-१६

भविता	=	there will be	स्वस्तिवाचनम्	=	chorus invocating well being of all	श्वः	=	tomorrow
अभ्युदितमात्रे	=	soon after the rise of	सूर्ये	=	sun	ब्राह्मणाः च	=	brahmanas
निमन्त्र्यन्ताम्	=	be summoned	आसनानि च	=	and seats	कल्प्यन्ताम्	=	be arranged.

"There will be an invocation for the well being of all, tomorrow at sun rise. Let brahmanas be invited and suitable seats be arranged for them."

आबध्यन्तां पताकाश्च राजमार्गश्च सिच्यताम् ।
सर्वे च ताळावचरा गणिकाश्च स्वलंकृताः ॥ २-३-१७
कक्ष्यां द्वितीयामासाद्य तिष्ठन्तु नृपवेश्मनः ।

पताकाः च आबध्यन्ताम्	=	let flags be hung	राजमार्गः च सिच्यतां च	=	let royal roads be made wet	सर्वे	=	(let)all
स्वलंकृताः	=	well dressed	ताळावचराः	=	musicians	गणिकाः च	=	dancers
आसाद्य	=	get	द्वितीयाम्	=	second	कक्ष्याम्	=	enclosure
नृपवेश्मनः	=	of royal palace	तिष्ठन्तु	=	to stay.			

"Let the flags be hung and the royal highways be sprinkled with water. Let well dressed dancers and musicians wait in second enclosure in the royal compound."

देवायतनचैत्येषु सान्नभक्षाः सदक्षिणाः ॥ २-३-१८
उपस्थापयितव्याः स्युर्माल्ययोग्याः पृथक्पृथक् ।

देवायतनचैत्येषु	=	in temples and at road junctions	योग्याः	=	deserving people	उपस्थापयितव्याः स्युः	=	be gathered
सान्न	=	with rice	भक्षाः	=	eatables	सदक्षिणाः	=	with presents
माल्य	=	garlands	पृथक् पृथक्	=	separately.			

"As worshipping is to be done in temples and at road junctions, let some deserving people gather there with rice, eatables, presents and garlands separately."

दीर्घासिबद्धा योधाश्च सन्नद्धा मृष्टवाससः ॥ २-३-१९
महाराजाङ्गणं सर्वे प्रविशन्तु महोदयम् ।

सर्वे	=	(let) all the	योधाश्च	=	warriors also	प्रविशन्तु	=	enter
महोदयम्	=	well developed	महाराजाङ्गणम्	=	front yard of royal palace	दीर्घासिबद्धाः	=	wearing long swords

सन्नद्धाः	= wearing armors	मृष्टवाससः	= wearing washed clothes.		

"Let all the warriors enter the well developed front yard of the royal palace with long swords, armors and clean clothing."

एवं व्यादिश्य विप्रौ तौ क्रियास्तत्र सुनिष्ठितौ ॥ २-३-२०
चक्रतुश्चैव यच्छेषं पार्थिवाय निवेद्य च ।

तौ	= those	विप्रौ	= wisemen - Vasishta and Vamadeva	सुनिष्ठितौ	= with good attention
एवम्	= thus	व्यादिश्य	= ordered	क्रियाः	= things to be done
तत्र	= there	निवेद्य च	= informed	पार्थिवाय	= the king Dasaratha
चक्रतुः च एव	= also performed	यत् शेषम्	= (those things) that remained.		

Those wise men Vasishta and Vamadeva attentively ordered for all those things to be done there, informed that to king Dasaratha and performed the remaining things also.

कृतमित्येव चाब्रूतामभिगम्य जगत्पतिम् ॥ २-३-२१
यथोक्तवचनं प्रीतौ हर्षयुक्तौ द्विजर्षभौ ।

प्रीतौ	= satisfied	हर्षयुक्तौ	= with pleasure	द्विजर्षभौ	= the best of brahmanas Vasishta and Vamadeva
अभिगम्य	= approached	जगत्पतिम्	= king Dasaratha - the lord of world	अब्रूताम्	= and told him
कृतमित्येव	= that all had been done	यथोक्तवचनम्	= as per his words.		

Pleased and satisfied with the arrangements made Vasishta and Vamadeva approached king Dasaratha and told him that all had been done according to his words.

ततः सुमन्त्रं द्युतिमान्राजा वचनमब्रवीत् ॥ २-३-२२
रामः कृतात्मा भवता शीघ्रमानीयतामिति ।

ततः	= afterwards	द्युतिमान्	= radiant	राजा	= king Dasaratha
अब्रवीत्	= spoke	इति	= thus	सुमन्त्रम्	= to Sumantra
वचनम्	= these words	रामः	= Raama	कृतात्मा	= who has a disciplined intellect
अनीयताम्	= be brought	भवता	= by you	शीघ्रम्	= immediately.

Afterwards, Dasaratha spoke to Sumantra "Let Raama, who has a disciplined intellect, be brought by you immediately."

स तथेति प्रतिज्ञाय सुमन्त्रो राजशासनात् ॥ २-३-२३
रामं तत्रानयांचक्रे रथेन रथिनां वरम् ।

सः	=	that	सुमन्त्रः	=	Sumantra	प्रतिज्ञाय	=	spoke
तथा इति	=	that would be done accordingly	आनयांचक्रे	=	brought	रामम्	=	Raama
वरम्	=	the best among	रथिनां	=	charioteers	तत्र	=	there
रथेन	=	in a chariot	राज शासनात्	=	as commanded by the king.			

As commanded by the king, Sumantra brought there, Raama, the best of charioteers, in a chariot.

अथ तत्र समासीनास्तदा दशरथं नृपम् ॥ २-३-२४
प्राच्योदीच्याः प्रतीच्याश्च दाक्षिणात्याश्च भूमिपाः ।

म्लेच्छाश्चार्याश्च ये चान्ये वने शैलान्तवासिनः ॥ २-३-२५
उपासाञ्चक्रिरे सर्वे तं देवा इव वासवम् ।

अथ	=	afterwards (after Sumantra left)	भूमिपाः	=	kings	प्राच्योदीच्याः	=	belonging to east north
प्रतीच्याः च	=	and belonging to west	दाक्षिणात्याः च	=	and belonging to south	म्लेच्छाः च	=	those belonging to the country of Mlechha
आर्याः च	=	and belonging to the country of AryaaVarta	वने	=	in forest areas	अन्ये	=	others
ये	=	who are	शैलान्तवासिनः	=	staying in hilly areas	सर्वे	=	all
समासीनाः	=	sat	तत्र	=	there	तदा	=	then
उपासाञ्चक्रिरे	=	attended on	तम्	=	that	दशरथम् नृपम्	=	king Dasaratha
वासवमिव	=	as to Devendra	देवाः	=	by celestials.			

Afterwards the kings belonging to east, west, north, south as well as those belonging to Mlechha kingdom, Aryaa Vartha kingdom and those ruling in hill and forest areas sat there and attended on King Dasaratha as celestials attended on Devendra.

तेषां मध्ये स राजर्षिर्मरुतामिव वासवः ॥ २-३-२६
प्रासादस्थो रथगतं ददर्शयान्तमात्मजम् ।

सः	=	that	राजर्षिः	=	the sage and the king Dasaratha	मध्ये	=	in the midst
तेषां	=	of them	वासवः	=	like Devendra	मरुताम्	=	in the midst of celestials
ददर्श	=	saw	प्रासादस्थः	=	staying in the palace	आत्मजम्	=	his son Raama
आयान्तम्	=	arriving	रथगतं	=	in a chariot.			

The sage king Dasaratha, sitting in the midst of those kings like Devendra in the middle of the celestials, saw from the palace itself, his son Raama arriving in a chariot.

गन्धर्वराजप्रतिमं लोके विख्यातपौरुषम् ॥ २-३-२७
दीर्घबाहुं महसत्त्वं मत्तमातङ्गगामिनम् ।

चन्द्रकान्ताननं राममतीवप्रियदर्शनम् ॥ २-३-२८
रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम् ।

घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः ॥ २-३-२९
न ततर्प समायान्तं पश्यमानो नराधिपः ।

गन्धर्व राज प्रतिमम्	=	equal to king of Gandharvas	विख्यात पौरुषम्	=	has famous valiance	लोके	=	in the world
दीर्घ बाहुम्	=	has long arms	महासत्त्वम्	=	has great strength	मत्तमातङ्ग गामिनम्	=	has a gait like that of a vigorous elephant
चन्द्रकान्ताननम्	=	has enchanting face like the moon	अतीव	=	very	प्रियदर्शनम्	=	pleasant to behold
रूपौदार्यगुणैः	=	with looks (and his) magnanimity (and) virtues	दृष्टि चित्तापहारकम्	=	(he had) stolen the eyes and minds	पुम्साम्	=	of men
नराधिपः	=	king Dasaratha	न ततर्प	=	was not satiated	पश्यमानः	=	in seeing
रामम्	=	Raama	समयान्तम्	=	coming	पर्जन्यम् इव	=	like cloud
आह्लदयन्तम्	=	gladdening	प्रजाः	=	to people	घर्माभितप्ताः	=	scorched by summer heat.

Raama was as beautiful as the king of Gandharvas. His valiance was world famous. He had great strength and walked like a vigorous elephant. He had long arms, and with his enchanting face, he looked like the moon. He stole the eyes and minds of the people by his looks, generosity and virtues. King Dasaratha was thus not satiated enough in seeing Raama, coming like a cloud that gladdens people by relieving them from the scorching summer heat.

अवतार्य सुमन्त्रस्तं राघवं स्यन्दनोत्तमात् ॥ २-३-३०
पितुः समीपं गच्छन्तं प्राञ्जलिः पृष्ठतोऽन्वगात् ।

सुमन्त्रः	=	Sumantra	अवतार्य तम् राघवम्	=	helped that Raama to alight	स्यन्दनोत्तमात्	=	from the excellent chariot
प्राञ्जलिः	=	(and) with folded hands	अन्वगात्	=	followed	पृष्ठतः	=	behind
गच्छन्तम्	=	(Raama) going	समीपम्	=	close to	पितुः	=	his father.

Sumantra helped Raama to get down from the excellent chariot and with folded hands followed behind Raama, who approached his father.

स तं कैलासशृङ्गाभं प्रासादं नरपुङ्गवः ॥ २-३-३१
आरुरोह नृपं द्रष्टुं सह सूतेन राघवः ।

सः	= that	राघवः	= Raama	नरपुङ्गवः	= the best among men
आरुरोह	= ascended	तम्	= that	प्रासादम्	= palace
कैलास शृङ्गाभम्	= which is equal to Mount Kailaasa	सूतेन सह	= along with the driver of chariot	द्रष्टुम्	= to see
नृपम्	= the king Dasaratha.				

Raama, the best among men, ascended the steps of the palace, which resembled Mount Kailaasa, along with Sumantra, to see the king Dasaratha.

स प्राञ्जलिरभिप्रेत्य प्रणतः पितुरन्तिके ॥ २-३-३२
नाम स्वं श्रावयन्रामो ववन्धे चरणौ पितुः ।

सः	= that	रामः	= Raama	प्राञ्जलिः	= with folded hands
अभिप्रेत्य	= approached	अन्तिके	= nearer to	पितुः	= his father
प्रणतः	= bowed down	श्रावयन्	= mentioning	स्वम्	= his own
नाम	= name	ववन्दे	= offered obeisance	पितुः	= (to) his father's
चरणौ	= feet.				

Raama with folded hands approached his father, bowed down mentioning his own name and offered salutations to his father's feet.

तं दृष्ट्वा प्रणतं पार्श्वे कृताञ्जलिपुटं नृपः ॥ २-३-३३
गृह्याञ्जलौ समाकृष्य सस्वजे प्रियमात्मजम् ।

नृपः	= king Dasaratha	गृह्य	= caught	अञ्जलौ	= by his joined hands
तम्	= that	प्रियम्	= beloved	आत्मजम्	= son
प्रणतम्	= who was (standing) humbly	पार्श्वे	= by his side	कृतान्जलिपुटम्	= with folded hands
समाकृष्य	= drew him nearer and	सस्वजे	= embraced.		

King Dasaratha took into his embrace that beloved son who was standing humbly beside him with folded hands.

तस्मै चाभ्युदितं दिव्यं मणिकाञ्चनभूषितं ॥ २-३-३४
दिदेश राजा रुचिरं रामाय परमासनम् ।

राजा	= king Dasaratha	दिदेश	= gave	तस्मै रामाय	= for that Raama
परमासनम्	= great throne	अभ्युदितम्	= which is high	दिव्यम्	= excellent
रुचिरम्	= beautiful	मणिकान्चन भूषितम्	= decorated with gold and diamonds.		

King Dasaratha gave Raama a great throne, which was high, excellent and beautiful, decorated with gold and diamonds.

तदासनवरं प्राप्य व्यदीपयत राघवः ॥ २-३-३५
स्वयेव प्रभया मेरुमुदये विमलो रविः ।

राघवः	=	Raama	प्राप्य	=	got	तत्	=	that
आसनवरम्	=	great throne	व्यदीपयत	=	(and) caused it to shine	स्वया	=	with his own
प्रभया	=	brightness	मेरुमिव	=	as to Meru Mountain	उदये	=	in the morning
विमलः	=	by spot less	रविः	=	sun.			

Raama, occupying that great throne, caused it to shine with his own brightness, just as the spotless sun in the morning causes Meru mountain to shine with brilliance.

तेन विभ्राजता तत्र सा सभाभिव्यरोचत ॥ २-३-३६
विमलग्रहनक्षत्रा शारदी द्यौरिवेन्दुना ।

तत्र	=	there	तेन	=	by that Raama	विभ्राजता	=	shining
सा	=	that	सभा	=	assembly	अभिव्यरोचत	=	shone more
इन्दुना इव	=	as by the moon	शारदी	=	the autumn	द्यौः	=	sky
विमलग्रहनक्षत्रा	=	with the dimless planets and stars.						

Raama by his brilliance made that assembly to shine, just as the moon shines the clear autumnal sky, with the dimless stars and planets.

तं पश्यमानो नृपतिस्तुतोष प्रियमात्मजम् ॥ २-३-३७
अलङ्कृतमिवात्मानमादर्शतलसंस्थितम् ।

नृपः	=	king Dasaratha	तुतोष	=	was delighted	पश्यमानः	=	seeing
तम्	=	that	प्रियम्	=	beloved	आत्मजम्	=	son
आत्मनमिव	=	as seeing oneself	अलन्कृतम्	=	adorned	आदर्शतलसम्स्थितम्		in a mirror.

King Dasaratha was as delighted in seeing his beloved son, as one delights in seeing oneself adorned, in a mirror.

स तं सस्मितमाभाष्य पुत्रं पुत्रवतां वरः ॥ २-३-३८
उवाचेदं वचो राजा देवेन्द्रमिव कश्यपः ।

सः	=	that	राज	=	king Dasaratha	वरः	=	best
पुत्रवताम्	=	among those who have sons	सस्मितम्	=	smilingly	अभाष्य	=	conversed with
तम्	=	that	पुत्रम्	=	son	उवाच	=	spoke
इदम्	=	these	वचः	=	words	देवेन्द्रमिव	=	as to Devendra
कश्यपः	=	(by) kaasyapa.						

King Dasaratha, the best among those who have sons, smilingly conversed with his son, and addressed Raama as follows, as Kasyapa does to (his eldest son) Devendra (the ruler of gods).

ज्येष्ठायामसि मे पत्न्यां सदृश्यां सदृशः सुतः ॥ २-३-३९
उत्पन्नस्त्वं गुणश्रेष्ठो मम रामात्मजः प्रियः ।

राम	=	oh Raama	त्वम्	=	you	असि	=	are
सदृशः	=	worthy	सुतः	=	son	उत्पन्नः	=	born
मे	=	to my	सदृश्याम्	=	worthy	ज्येष्ठायाम्	=	elder
पत्न्याम्	=	wife	गुणश्रेष्ठः	=	being excellent in virtues	प्रियः	=	(you are) beloved
आत्मजः	=	son	मम	=	to me.			

"Oh Raama! You are an exemplary son born to my exemplary elder wife. Being excellent in virtues, you are beloved son to me."

यतस्त्वया प्रजाश्चेमाः स्वगुणैरनुरञ्जिताः ॥ २-३-४०
तस्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि ।

यतः	=	Why	त्वया	=	by you	इमाः	=	these
प्रजाः	=	people	अनुरञ्जिताः	=	were cherished	स्वगुणैः	=	by your good qualities
तस्मात्	=	for that reason	त्वम्	=	you	अवाप्नुहि	=	get
यौवराज्यम्	=	princely kingdom	पुष्ययोगेन	=	on the day of Pushyami*			

*Pushyami(when the moon appears in conjunction with the constellation Pushya). "O, Raama! As you with your good qualities cherished these people, you get the princely kingdom on the day of Pushyami star (when the moon appears in conjunction with the constellation Pushya).."

कामतस्त्वं प्रकृत्यैव विनीतो गुणवानसि ॥ २-३-४१
गुणवत्यपि तु स्नेहात्पुत्र वक्ष्यामि ते हितम् ।

पुत्र	=	Oh son!	प्रकृत्यैव	=	by nature	त्वम् असि	=	you are
कामतः	=	very much	विनीतः	=	humble	गुणवान्	=	virtuous man
गुणवत्यपि	=	even if virtuous because of my	स्नेहात्	=	friendship	वक्ष्यामि	=	I can tell
ते	=	to you	हितम्	=	good (words).			

"Oh, son! By nature, you are very humble and virtuous. Even then, because of my friendship with you, I can tell you this for your benefit."

भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ॥ २-३-४२
कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ।

आस्थाय	=	try to	भव	=	become	भूयः	=	(even) more
विनयम्	=	humble	नित्यम्	=	always	जितेन्द्रियः	=	(remain as) one who has victory over senses
त्यजेथाः	=	leave	व्यसनानि च	=	bad habits	कामक्रोध समुत्थानि	=	born of desire and wrath.

"Be even more humble and always keep the senses under control. Leave the bad habits born out of desire and wrath."

परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा ॥ २-३-४३
अमात्यप्रभृतीः सर्वाः प्रभृतीश्चानुरञ्जय ।

वृत्या	=	By conduct	परोक्षया	=	indirectly	तथा	=	and
वर्तमानः	=	operating	प्रत्यक्षया	=	directly	अनुरञ्जय	=	keep happy
अमात्य प्रभृतीः	=	(people) like ministers and others.						

"Through direct and indirect means, keep ministers and others happy."

कोष्ठागारायुधागारैः कृत्वा सन्निचयान्बहून् ॥ २-३-४४
तुष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम् ।
तस्य नन्दन्ति मित्राणि लब्ध्वामृतमिवामराः ॥ २-३-४५
तस्मात्त्वमपि चात्मानं नियम्यैवं समाचर ।

अमराः इव	=	like celestials	लब्ध्वा	=	(who were happy after) obtaining	अमृतम्	=	the nectars
तस्य	=	his	मित्राणि	=	friends	नन्दन्ति	=	are delighted with him
यः	=	who	पालयति	=	rules	मेदिनीम्	=	the earth
कृत्वा	=	by making	बहून्	=	many	सन्निचयान्	=	good storage
कोष्ठागरायुधागारैः	=	with granaries and armories	तुष्टानुरक्तप्रकृतिः	=	with delightful and happy people	तस्मात्	=	hence
त्वमपि	=	you too	आत्मानम्	=	(your)self	समाचर	=	act
एवम्	=	like this.						

"Like the celestials becoming happy after obtaining the nectar, friends of a king (ruler of earth) are delighted when he fills the granaries and armories to the brim, making the common people delightful and happy. Hence, you too act like this."

तच्छ्रुत्वा सुहृदस्तस्य रामस्य प्रियकारिणः ॥ २-३-४६
त्वरिताः शीघ्रमभ्येत्य कौसल्यायै न्यवेदयन् ।

तस्य	=	that	रामस्य	=	Raama's	सुहृदः	=	friends
श्रुत्वा	=	after hearing	तत्	=	that	त्वरिताः	=	hurriedly
प्रियकारिणः	=	intending to do good	शीघ्रम्	=	immediately	अभ्येत्य	=	came

कौसल्यायै	= to Kausalya	न्यवेदयन्	= (and) informed (her of the good news).		

The well -wishers of Raama, after hearing those words, intending to do good to Kausalya, immediately came to her and informed the matter to her.

सा हिरण्यं च गाश्चैव रत्नानि विविधानि च ॥ २-३-४७
व्यादिदेश प्रियाख्येभ्यः कौसल्या प्रमदोत्तमा ।

प्रमदोत्तमा	= the best among women	सा	= that	कौसल्या	= Kausalya
व्यादिदेश	= gave away	हिरण्यं च	= gold	गाः चैव	= cows and
विविधानि	= different types of	रत्नानिच	= diamonds also	प्रियाख्येभ्यः	= to those who informed the good news.

The best among women, Kausalya gave away gold, cows and different types of diamonds to those who informed her good news.

अथाभिवाद्य राजानं रथमारुह्य राघवः ॥ २-३-४८
ययौ स्वं द्युतिमद्वेश्म जनौघैः प्रतिपूजितः ।

अथ	= afterwards	राघवः	= Raama	अभिवाद्य	= salutated
राजानम्	= to king Dasaratha	आरुह्य	= (and) alighted	रथम्	= the chariot
ययौ	= (and) went	स्वम् वेश्म	= for his house	द्युतिमत्	= (which was) splendid
प्रतिपूजितः	= after being worshipped	जनौघैः	= by the crowds.		

Raama, after offering salutations to king Dasaratha, ascended the chariot and went to his splendid house after being worshipped by the crowds on the way.

ते चापि पौरा नृपतेर्वचस्तच्छ्रुत्वा तदा लाभमिवेष्टमाशु । नरेन्द्रमामन्त्र्य गृहाणि गत्वा देवान् समानर्चुरतिप्रहृष्टाः ॥ २-३-४९

तदा	= then	ते	= those	पौराश्चापि	= citizens also
श्रुत्वा	= listened (to)	तत्	= those	वचः	= words
नृपतेः	= of the king	इष्टम् लाभमिव	= seeing their dearest wish gratified;	अति प्रहृष्टाः	= became very happy
आमन्त्र्य	= took leave	नरेंद्रम्	= of king Dasaratha	आशु	= immediately
समानर्चुः	= worshipped	देवान्	= the gods	गत्वा	= going
गृहाणि	= to their houses.				

Having heard those words of the king, seeing their dearest wish gratified, the citizens took leave of the King Dasaratha and returned to their homes full of joy, in order to give thanks and render homage to the Gods.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे तृतीय सर्गः ॥

Thus completes 3rd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

4 Sarga 4 - चतुर्थः सर्ग

Dasaratha's Premonition

Introduction -

Dasaratha decides to coronate Raama as the prince the next day. He asks Sumantra to bring Raama to his presence once again. After Raama arrives, Dasaratha expresses to Raama his desire to anoint Raama as a prince the very next day. He cites various bad dreams and inauspicious signs as the reason for his haste. Raama thus informed by his father, goes to his mother's house and informs her of the good news. Kausalya becomes delighted at the news and gives Raama her blessings.

गतेष्वथ नृपो भूयः पौरेषु सह मन्त्रिभिः ।
मन्त्रयित्वा ततश्चक्रे निश्चयज्ञः स निश्चयम् ॥ २-४-१
श्व एव पुष्यो भविता श्वोऽभिषेच्यस्तु मे सुतः ।
रामो राजीवताम्राक्षो यौवराज्य इति प्रभुः ॥ २-४-२

अथ	=	after	पौरेषु	=	citizens	गतेषु सत्सु	= had been leaving
नृपः	=	king Dasaratha	निश्चयज्ञः	=	(who is an excellent) decision maker	प्रभुः	= (and who is) efficient
भूयः	=	again	मन्त्रयित्वा	=	conferred	मन्त्रिभिः सह	= with ministers
चक्रे	=	made	निश्चयम्	=	decision	इति	= thus
श्वः एव	=	tomorrow only	भविता	=	will be	पुष्यः	= Pushya constellation
मे सुतः	=	my son	रामः	=	Raama	राजीवताम्राक्षः	= who has eyes like red lotus
अभिषेच्यः	=	can be anointed	यौवराज्ये	=	for princely hood	श्वः	= tomorrow.

After the citizens left, Dasaratha who was efficient in taking decisions pertaining to place and time of ceremonies, again conferred with the ministers and decided thus: "Tomorrow will be a day when the constellation of Pushya would be in the ascendant. My son Raama, who has eyes like red lotus, can be crowned as a prince tomorrow".

अथान्तर्गृहमासाद्य राजा दशरथस्तदा ।
सूतमामन्त्रयामास रामं पुनरिहानय ॥ २-४-३

अथ	=	Afterwards	राजा दशरथः	=	king Dasaratha	आसाद्य	= got (into)
अन्तर्गृहम्	=	inner palace	तदा	=	(and) then	आमन्त्रयामास	= ordered
सूतम्	=	the charioteer Sumantra	आनय	=	bring	रामम्	= Raama
पुनः	=	again	इह	=	here.		

Thereafter, king Dasaratha entered the inner palace and then ordered Sumantra thus, "Bring Raama again here".

प्रतिगृह्य स तद्वाक्यं सूतः पुनरुपाययौ ।
रामस्य भवनं शीघ्रं राममानयितुं पुनः ॥ २-४-४

प्रतिगृह्य	=	Receiving	तत्	=	those	वाक्यम्	=	words
सः	=	that	सूतः	=	charioteer Sumantra	पुनः	=	again
उपाययौ	=	got (to)	रामस्य	=	Raama's	भवनम्	=	house
शीघ्रम्	=	immediately	आनयितुम्	=	to bring	रामम्	=	Raama
पुनः	=	once more.						

Obeying the king's words, Sumantra went to Raama's house immediately to bring Raama once again.

द्वाःस्थैरावेदितं तस्य रामायागमनं पुनः ।
श्रुत्वैव चापि रामस्तं प्राप्तं शङ्कान्वितोऽभवत् ॥ २-४-५

तस्य	=	His	आगमनम्	=	arrival	पुनः	=	again
आवेदितम्	=	was informed	रामाय	=	to Raama	द्वाः स्थैः	=	by doorkeepers
श्रुत्वा च अपि एव	=	and as soon as Raama heard	तम्	=	his (Sumantra's)	प्राप्तम्	=	arrival
रामः	=	Raama	शङ्कान्वितः अभवत्	=	became doubtful (about the reason for his arrival again.)			

The doorkeepers informed Raama that Sumantra had come again. Hearing that, Raama was uncertain as to the reason for Sumantra's arrival again.

प्रवेश्य चैनं त्वरितं रामो वचनमब्रवीत् ।
यदागमनकृत्यं ते भूयस्तद्ब्रुह्यशेषतः ॥ २-४-६

रामः	=	Raama	त्वरितम्	=	soon	प्रवेश्य एनम् च	=	allowed him to enter and
अब्रवीत्	=	spoke	वचनम्	=	(these) words	ब्रूहि	=	tell
अशेषतः	=	completely	तत्	=	that	यत्	=	for what
ते आगमन कृत्यम्	=	purpose is your arrival.						

Raama immediately allowed Sumantra inside and spoke these words to him: "Tell me completely the purpose of your arrival again."

तमुवाच ततः सूतो राजा त्वां द्रष्टुमिच्छति ।
श्रुत्वा प्रमाणमत्र त्वं गमनायेतराय वा ॥ २-४-७

ततः श्रुत्वा	=	After hearing that	सूतः	=	the charioteer Sumantra	उवाच	=	spoke
तम्	=	to him	राजा	=	king Dasaratha	इच्छति	=	wants to
द्रष्टुम्	=	see	त्वाम्	=	you	त्वम्	=	you
प्रमाणम्	=	decide (in your mind)	अत्र	=	in this	गमनाय	=	to go
वा इतराय	=	or otherwise.						

Hearing those words, Sumantra said: "King Dasaratha wants to see you. Decide yourself in this matter whether to proceed to your father or otherwise".

इति सूतवचः श्रुत्वा रामोऽथ त्वरयान्वितः ।
प्रययौ राजभवनं पुनर्द्रष्टुं नरेश्वरम् ॥ २-४-८

रामः	=	Raama	श्रुत्वा	=	hearing	इति	=	thus
सूतवचः	=	the word of charioteer Sumantra	त्वरया अन्वितः	=	with swiftness	अथ	=	thereafter
प्रययौ	=	went	राजभवनम्	=	to royal palace	द्रष्टुम्	=	to see
नरेश्वरम्	=	Lord of people Dasaratha	पुनः	=	again.			

Raama, after hearing Sumantra's words, started immediately and went to the royal palace to see king Dasaratha, the Lord of people, again.

तं श्रुत्वा समनुप्राप्तं रामं दशरथो नृपः ।
प्रवेश्यामास गृहं विवक्षुः प्रियमुत्तमम् ॥ २-४-९

श्रुत्वा	=	hearing	तम्	=	that	रामम्	=	Raama
समनुप्राप्तम्	=	has arrived	दशरथः नृपः	=	king Dasaratha	प्रवेशयामास	=	allowed him to enter
गृहम्	=	the house	विवक्षुः	=	to tell	उत्तमम्	=	excellent
प्रियम्	=	affectionate (word).						

Hearing Raama to have arrived, king Dasaratha allowed him to come into the house, to tell him an excellent and affectionate word.

प्रविश्न्नेप च श्रीमान्राघवो भवनं पितुः ।
ददर्श पितरं दूरात्प्रणिपत्य कृताञ्जिलः ॥ २-४-१०

श्रीमान्	=	the glorious	राघवः	=	Raama (lit. scion of Raghu)	प्रविशन्नेव	=	soon after entering
पितुः	=	father's	भवनम्	=	house	ददर्श	=	saw
पितरम्	=	(his) father	दूरात्	=	from a distance	प्रणिपत्य	=	(and) fell prostrate before him
कृतान्जलिः	=	with joined palms.						

The glorious Raama, soon after entering his father's house, saw his father from a distance and fell prostrate before him in an act of submission, with his palms joined together.

प्रणमन्तं समुत्थाप्य तं परिष्वज्य भूमिपः ।
प्रदिश्य चास्मै रुचिरमासनं पुनरब्रवीत् ॥ २-४-११

भूमिपः	= king Dasaratha (lit. lord of earth)	समुत्थाप्य	= lifted	तम्	= him
प्रणमन्तम्	= who was lying prostrate	परिष्वज्य	= embraced	प्रदिश्य च	= and offered
रुचिरम्	= (a) beautiful	आसनम्	= seat	अस्मै	= to him
अब्रवीत्	= (and) spoke	पुनः	= again.		

Dasaratha lifted Raama up and took him into his embrace. Then, he offered a beautiful seat to Raama and spoke to him as follows:

राम वृद्धोऽस्मि दीर्घायुर्भुक्ता भोगा मयेप्सिताः ।
अन्नवद्भिः क्रतुशतैस्तथेष्टं भूरिदक्षिणैः ॥ २-४-१२

राम	= Oh Raama	दीर्घायुः	= (having) lived long	वृद्धः अस्मि	= I have become aged
भोगाः	= luxuries	ईप्सितः	= desired	मया	= by me
भुक्ताः	= have been enjoyed	इष्टं	= holy ceremonies (have been performed)	क्रतुशतैः	= (through) hundreds of sacrifices
अन्नवद्भिः	= (comprising) of food	भूरिदक्षिणैः	= (and) of lots of fees (given away to priests performing the sacrifices).		

"Oh Raama, I have now become aged after living for a long period. I enjoyed all the luxuries in life, as I desired. I propitiated Gods by performing hundreds of sacrifices, in which food and lots of fees were given away to the officiating priests. "

जातमिष्टमपत्यं मे त्वमद्यानुपमं भुवि ।
दत्तमिष्टमधीतं च मया पुरुषसत्तम ॥ २-४-१३

पुरुषसत्तम	= The best of men Raama!	अद्य	= now	त्वम्	= you
जातम्	= are born	मे	= to me	अनुपमम्	= as an incomparable
इष्टम्	= (and) beloved	अपत्यम्	= child	भुवि	= in the world
दत्तम्	= (donations) have been given	इष्टम्	= holy sacrifices (have been performed)	अधीतम् च	= and (Vedas and other holy scriptures have been) studied
मया	= by me.				

"O Raama, the best of men! You are now born to me as without an equal on earth and as my beloved child. I had given away lots of donations, I had performed holy rites and I have also studied Vedas and other Holy Scriptures during my life time."

अनुभूतानि चेष्टानि मया वीरसुखान्यपि ।
देवर्षिपितृविप्राणामनृणोऽस्मि तथात्मनः ॥ २-४-१४

वीर	=	Oh gallant one!	सुखान्यपि	=	comforts also	अनुभूताम्	=	have been enjoyed
मया	=	by me	इष्टामि	=	as desired by me	अनृणः अस्मि	=	(thus) I am without any debts
देवर्षि पितृ विप्राणाम्	=	to celestials sages ancestors &brahmanas	तथ	=	and	आत्मनः	=	to myself.

"Oh gallant Raama! I also enjoyed all the comforts, as I desired. Thus I am relieved of all debts to the celestials (by performing holy sacrifices), to the sages (by studying Vedas etc.), to my ancestors (by begetting you), to the Brahmans (by giving away donations and food) and to myself (by enjoying all comforts as I desired)."

न किञ्चिन्म कर्तव्यं तवान्यत्राभिषेचनात् ।
अतो युत्त्वामहं ब्रूयां तन्मे त्वं कर्तुमर्हसि ॥२-४-१५

मम	=	to me	न किञ्चित्	=	no other	कर्तव्यम्	=	duty
तव अभिषेचनात् अव्यत्र	=	other than anointing you for the crown	अतः	=	Hence	त्वम्	=	you
अर्हसि	=	are fit	कर्तुम्	=	to do	तत्	=	that
मे	=	to me	यत्	=	what	अहम्	=	I
ब्रूयाम्	=	tell	त्वां	=	you.			

"I have no duty other than to anoint you for the crown. Hence, do what I tell you."

अद्य प्रकृतयः सर्वास्त्वामिच्छन्ति नराधिपम् ।
अतस्त्वां युवराजानमभिषेक्ष्यामि पुत्रक ॥ २-४-१६

अद्य	=	Now	सर्वाः	=	all	प्रकृतयः	=	the people
इच्छन्ति	=	want	त्वाम्	=	you	नराधिपम्	=	as king
पुत्रक	=	oh son!	अतः	=	hence	अभिषेक्ष्यामि	=	can install
त्वाम्	=	you	युवराजानम्	=	as prince.			

"Now all the people want you to be the king. Hence, I can install you as prince."

अपि चाद्याशुभान्राम स्वप्नान्पश्यामि दारुणान् ।
सनिर्घाता दिवोल्काश्च परतीह महास्वना: ॥ २-४-१७

राम	=	Oh! Raama	अपि च	=	and	अद्य	=	now
पश्यामि	=	I am seeing	दारुणान्	=	fearful	अशुभान्	=	(and) inauspicious
स्वप्ने	=	dreams	इह	=	here	सनिर्घाता	=	thunderous
उल्का	=	comet	पतति	=	is falling	महास्वना	=	with great sound
दिवा	=	during day time.						

"Oh, Raama! It is not only the people's desire, but also these days I am getting fearful and inauspicious dreams. Here, thunderous comets are falling with great sound, during day time."

अवष्टब्धं च मे राम नक्षत्रं दारुणैर्ग्रहैः ।
आवेदयन्ति दैवज्ञावः सूर्याङ्गारकराहुभिः ॥ २-४-१८

राम	=	oh! Raama	दैवज्ञाः	=	astrologers	आवेदयन्ति	=	are informing (that)
दारुणैः	=	fearful	ग्रहैः	=	planets	सूर्याङ्गारकराहुभिः	=	like sun Mars and Rahu
अवष्टब्धम्	=	are encroaching	मे	=	my	नक्षत्रम्	=	natal star.

"Oh, Raama! Astrologers are informing me that fearful planets like Sun, Mars and Rahu are encroaching my birth star."

प्रायेण हि निमित्तानामीदृशानां समुद्भवे ।
राजा हि मृत्युमाप्नोति घोरं वापदमृच्छति ॥ २-४-१९

ईदृशानाम्	=	such	निमित्तानाम्	=	signs	समुद्भवे	=	whenever produced (then)
राजा	=	king	प्रायेण हि	=	generally	आप्नोति	=	will get
मृत्युम्	=	death	वा	=	or	ऋच्छति	=	will get
घोरम्	=	fearful	आपदम्	=	accident.			

"Whenever such inauspicious signs are produced, the king generally will get either death or a fearful accident."

तद्यावदेव मे चेतो न विमुञ्चति राघव ।
तावदेवाभिषिञ्चस्व चला हि प्राणिनां मतिः ॥ २-४-२०

राघव	=	O Raama!	तत्	=	that is why	यावदेव	=	while
मे	=	my	चेतः	=	mind	न विमुञ्चति	=	does not leave (or change)
तावदेव	=	before then	अभिषिञ्चस्व	=	get anointed to crown	चलाहि	=	Is it not unstable
मतिः	=	the mind	प्राणिनाम्	=	of human beings			

"Oh, Raama! Hence, before my mind gets changed, get you anointed to the crown. Are not the minds of men unstable "

अद्य चन्द्रोभ्युपगत्पुष्यात्पूर्वं पुनर्वसू ।
श्वः पुष्ययोगं नियतं वक्ष्यन्ते दैवचिन्तकाः ॥ २-४-२१

अद्य	=	today	चन्द्रः	=	the moon	अभ्युपगतः	=	is getting
पुनर्वसू	=	the star of punarvasu	पूर्वम्	=	earlier to	पुष्यात्	=	the star of pushyami
दैवचिन्तकाः	=	astrologers	वक्ष्यन्ते	=	inform that	स्वः	=	tomorrow
पुष्ययोगम्	=	when the moon joins pushyami star	नियतम्	=	can be fixed (for coronation ceremony).			

"Today, the moon is entering the constellation known as Punarvasu which comes before Pushyami star. The astrologers inform that the coronation ceremony can be fixed for tomorrow, when the moon joins Pushyami star."

ततः पुष्येऽभिषिञ्चस्व मनस्त्वरयतीव माम् ।
श्वस्त्वाहमभिषेक्ष्यामि यौवराज्ये परंतप ॥ २-४-२२

ततः	=	hence	अभिषिञ्चस्व	=	get anointed for the crown	पुष्ये	=	on pushyami star
मनः	=	my mind	त्वरयतीव	=	is hastening	माम्	=	me
परंतप	=	oh! Annihilator of enemies	अहम्	=	I	अभिषेक्ष्यामि	=	shall anoint
त्वा	=	you	यौव राज्ये	=	for princely kingdom	स्वः	=	tomorrow.

"Hence, get anointed for the crown on the day of Pushyami star. My mind is urging me as it were to expedite things. O, annihilator of the enemies! I shall anoint you for the princely kingdom tomorrow."

तस्मात्त्वयादप्रभृति निशेयं नियतात्मना ।
सह वध्वोपवस्तव्या दर्भप्रस्तरशायिना ॥ २-४-२३

तस्मात्	=	That is why	नियतात्मना	=	with self control	त्वया	=	by you
वध्वा सह	=	along with Sita the daughter in law	इयम्	=	this	निशा	=	night
उपवस्तव्या	=	can be fasted	अद्यप्रभृति	=	from now onwards	दर्भप्रस्तर शायिना	=	slept on a mat of Kusha grass.

"That is why, with self control, you along with your wife should observe fast for this night from now onwards, and sleep on a couch made of Kusha grass."

सुहृदश्चाप्रमत्तास्त्वां रक्षन्त्वद्य समन्ततः ।
भवन्ति बहुविघ्नानि कार्याण्येवंविधानि हि ॥ २-४-२४

एवम् विधानि	=	such type of	कार्याणि	=	functions	भवन्ति हि	=	are having
बहु विघ्नानि	=	many obstacles	अद्य	=	today	सुहृदश्च	=	your friends also
रक्षन्तु	=	let guard	त्वाम्	=	you	अप्रमत्ता:	=	vigilantly
समन्ततः	=	from all directions.						

"Generally, there are many obstacles for such type of functions. Hence, your friends should guard you vigilantly from all directions."

विप्रोषितश्च भरतो यावदेव पुरादितः ।
तावदेवाभिषेकस्ते प्राप्तकालो मतो मम ॥ २-४-२५

तावदेव	=	within such time	ते	=	your	अभिषेकः	=	coronation ceremony
प्राप्तकालः	=	should occur	यावदेव	=	before which time	भरतः	=	Bharata
विप्रोषितः	=	is distant from	इतः	=	this	पुरात्	=	city
मतः मम	=	this is my opinion.						

"It is my opinion that your coronation function should occur, while Bharata is away from the city."

कामं खलु सतां वृत्ते भ्राता ते भरतः स्थितः ।
ज्येष्ठनुवर्ती धर्मात्मा सानुक्रोशो जितेन्द्रियः ॥ २-४-२६

ते	=	your	भ्राता	=	brother	भरतः	=	Bharata
ज्येष्ठानुवर्ती	=	goes according to the eldest	धर्मात्मा	=	(being a) righteous man	सानुक्रोशः	=	compassionate person
जितेन्द्रियः	=	one who controlled senses	स्थितः	=	stays	कामम्	=	verily
सतां वृथे	=	in the path of good people.						

" Bharata, your brother, goes according to his eldest brother. He is righteous, compassionate and has the senses under control. He verily follows the path of good people."

किन्तु चित्तं मनुष्याणामनित्यमिति मे मतिः ।
सतां च धर्मनित्यानां कृतशोभि च राघव ॥ २-४-२७॥

राघव	=	Oh! Raama	मे	=	my	मतिः	=	opinion (is that)
चित्तम्	=	mind	मनुष्याणाम्	=	of men	अनित्यम् इति	=	is inconstant
किन्तु	=	but	धर्मनित्यानाम्	=	the ever righteous	सताम् च	=	endowed with goodness
कृत शोभि	=	may act unexpectedly on impulse.						

"Oh, Raama! It is my opinion that minds of men are inconstant. But the ever righteous, endowed with goodness, sometimes may act unexpectedly on impulse."

इत्युक्तः सोऽभ्यनुज्ञातः श्वो भाविन्यभिषेचने ।
व्रजेति रामः पितरमभिवाद्याभ्ययाद्गृहम् ॥ २-४-२८

इति	=	thus	उक्तः	=	told	अभिषेचने	=	about the coronation ceremony
भाविनि	=	to happen	श्व:	=	tomorrow	अभ्यानुज्ञातः	=	and having been permitted
व्रज इति	=	to go	सः	=	that	रामः	=	Raama
अभिवाद्य	=	offered salutations	पितरम्	=	to father	अभ्ययात्	=	went
गृहम्	=	to house.						

Dasaratha, after telling in this way about the ensuing coronation ceremony scheduled for the next day, permitted Raama to depart. Raama offered his salutations to his father and went to his house.

प्रविश्य चात्मनो वेश्म राज्ञोद्दिष्टेऽभिषेचने ।
तत्क्षणेन च निर्गम्य मातुर्न्तःपुरं ययौ ॥ २-४-२९

उद्दिष्टे	=	After having been decided	अभिषेचने	=	about coronation cermony	राज्ञा	=	by the king Dasaratha
प्रविश्य	=	(Raama) entered	आत्मनः	=	his	वेश्म	=	house
तत्क्षणेन	=	and immediately	निर्गम्य	=	started (and)	ययौ	=	went
मातुः अन्तः पुरम्	=	(his) mother's queenly palace.						

After hearing the decision of Dasaratha regarding coronation ceremony, Raama entered his house and by starting immediately, went to his mother's queenly house.

तत्र तां प्रवणामेव मातरं क्षौमवासिनीम् ।
वाग्यतां देवतागारे ददर्शायाचतीं श्रियम् ॥ २-४-३०

तत्र	=	there	देवतागारे	=	in the worshipping place	ददर्शा	=	saw
ताम्	=	that	मातरम्	=	mother	प्रवणामेव	=	who is in meditation
क्षौमवासिनी	=	who is wearing silk clothes	वाग्यताम्	=	in a silent way	अयाचतीम्	=	who is praying
श्रियम्	=	goddess Lakshmi.						

There, in the queen's worshipping place, Raama saw Kausalya silently in meditation, wearing silk clothes and praying to goddess Lakshmi.

प्रागेव चागता तत्र सुमित्रा लक्ष्मण स्तदा ।
सीता चानायिता श्रुत्वा प्रियं रामाभिषेचनम् ॥ २-४-३१

श्रुत्वा	=	hearing	प्रियम्	=	the good news	रामाभिषेचनम्	=	of Raama's coronation ceremony
सुमित्रा	=	Sumitra	लक्ष्मण:	=	(and) Lakshmana	आगथा	=	came
प्रागेव	=	even before	सीता च	=	Sita also	आनायित	=	was brought.

Hearing the good news of the coronation ceremony of Raama, Sumitra and Lakshmana came there even before Sita was brought.

तस्मिन्काले हि कौसल्या तस्थावामीलितेक्षणा ।
सुमित्रयान्वास्यमाना सीतया लक्ष्मणेन च ॥२-४-३२

तस्मिन् काले	=	at that time	कौसल्य	=	Kausalya	तस्थौ	=	was having
अमीलितेक्षण	=	closed eyes	अन्वास्यमाना	=	being attended closely	सुमित्रया	=	by Sumitra
सीतया	=	by Sita	लक्ष्मणेन च	=	and by Lakshmana.			

At that time, Kausalya closed her eyes and was in meditation. Along with her, Sumitra, Lakshmana and Sita were sitting nearby.

श्रुत्वा पुष्येण पुत्रस्य यौवराज्याभिषेचनम् ।
प्राणायामेन पुरुषं ध्यायमाना जनार्दनम् ॥ २-४-३३

श्रुत्वा	=	Hearing	यौवराज्याभिषेचनम्		anointment ceremony for the princely kingdom	पुत्रस्य	=	of (her) son
पुष्येण	=	on the day of pushyami star	प्राणायामेन	=	with controlled breath	ध्यायमान	=	was meditating
पुरुषम्	=	lord	जनार्दनम्	=	Vishnu.			

Hearing that her son will be anointed for the princely kingdom on the day of Pushyami star, Kausalya with controlled breath, was meditating on lord Vishnu.

तथा सनियमामेव सोऽभिगम्याभिवाद्य च ।
उवाच वचनं रामो हर्ष्यंस्तामिदं तदा ॥ २-४-३४

सः	=	that	रामः	=	Raama	अभिगम्य	=	approached
तथा	=	such	सनियमामेव	=	pious observing mother	अभिवाद्यच	=	and offered salutation
तदा	=	then	उवाच	=	spoke	इदम्	=	these
वचनम्	=	words	ताम् हर्षयन्	=	making her delighted.			

Raama approached his mother, even while she was engaged in pious observance, offered salutation and spoke the following words making her delighted.

अम्ब पित्रा नियुक्तोऽस्मि प्रजापालनकर्मणि ।
भविता श्वोऽभिषेको मे यथा मे शासनं पितुः ॥ २-४-३५

अम्ब	=	oh! Mother!	नियुक्तः अस्मि	=	I am appointed	पित्रा	=	by father

प्रजापालन कर्मणि	=	for the act of ruling the people	यथा	=	as per	सासनम्	=	order
मे पितुः	=	of my father	भविता	=	there will be	मे	=	my
अभिषेकः	=	anointment ceremony	श्वः	=	tomorrow.			

"Oh, mother! My father ordered that I should rule the people. As per his orders, there will be anointing ceremony to me tomorrow."

सीतयाप्युपवस्तव्या रजनीयं मया सह ।
एवमृत्विगुपाध्यायैस्सह मामुक्तवान्पिता ॥ २-४-३६

सीतयापि	=	by Sita too	मया सह	=	along with me	इयम्	=	this
रजनी	=	night	उपवस्तव्या	=	can be observed fast	पिता	=	father
ऋत्विगुपाध्यायैः सह	=	together with preceptors and teachers	उक्तवान्	=	spoke	एवम्	=	this
माम्	=	to me.						

"Sita too, along with me should observe fast this whole night. The father together with preceptors and teachers said this to me."

यानि यान्यत्र योग्यानि श्वो भाविन्यभिषेचने ।
तानि मे मङ्गळान्यद्य वैदेह्याश्चैव कारय ॥ २-४-३७

यानि यानि	=	whatever	मङ्गळानि	=	auspicious rites	योगानि	=	suitable
अभिषेचने	=	in anointment ceremony	भाविनि	=	to occur	श्वः	=	tomorrow
तानिकारय	=	get those things done	मे	=	to me			
वैदेह्याः चैव	=	and to Sita	अद्य	=	today.			

"Have all the auspicious rites that are required for the ensuing tomorrow's anointment ceremony, performed to me and to Sita today."

एतच्छ्रुत्वा तु कौसल्या चिरकालाभिकाङ्क्षितम् ।
हर्ष्बाष्पकलं वाक्यमिदं राममभाषत ॥ २-४-३८

श्रुत्वा	=	Hearing	एतत्	=	this news of anointment ceremony	चिरकालाभिकाङ्क्षितम्		which was being desired for a long time
कौसल्या तु	=	Kausalya	अभाषत	=	spoke	रामम्	=	to Raama
इदम्	=	these	कलम्	=	sweet sounding	वाक्यम्	=	words
हर्षबाष्प	=	with tears of joy.						

Hearing the news of anointment ceremony, which was being desired by her for a long time, Kausalya spoke to Raama the following sweet words with tears of joy in her eyes.

वत्स राम चिरं जीव हतास्ते परिपन्थिनः ।
ज्ञातीन्मे त्वं श्रियायुक्तः सुमित्रायाश्च नन्दय ॥ २-४-३९

वत्स	=	oh child!	राम	=	Raama	जीव	=	live
चिरं	=	long	ते	=	your	परिपन्थिनः	=	enemies
हताः	=	are destroyed	त्वम्	=	you	श्रिया	=	by your glory
नन्दय	=	make happy	ज्ञातीन्	=	cousins	मे	=	of mine
सुमित्रायाः च	=	and of Sumitra.						

"Oh, child Raama! You live a long life! Let your enemies be destroyed! Let the cousins of mine and of Sumitra be made happy by your glory."

कल्याणे बत न्क्षत्रे मयि जातोऽसि पुत्रक ।
येन त्वया दशरथो गुणैराराधितः पिता ॥ २-४-४०

पुत्रक	=	o	लित्ले सोन् बत	=	how much joy!	जातः असि	=	you were born
मयि	=	in me	कल्याणे नक्षत्रे	=	on a day of an auspicious star	येन	=	by which
पिता	=	father	दशरथः	=	Dasaratha	आराधितः	=	was made delightful
त्वया	=	by your	गुणैः	=	virtues.			

"O, my little son! You were born to me on a day of an auspicious star. That is why, your father king Dasaratha was propitiated by your virtues."

अमोघं बत मे क्षान्तं पुरुषे पुष्करेक्षणे ।
येयमिक्ष्वाकुराज्यश्रीः पुत्र त्वां संश्रयिष्यति ॥ २-४-४१

पुत्र	=	O son!	मे	=	my	क्षान्तम्	=	austerity with endurance
पुष्करेक्षणे	=	to lotus eyed	पुरुषे	=	lord Vishnu	अमोघम्	=	has not gone waste
बत	=	how much joy!	या	=	which	इयम्	=	this one
इक्ष्वाकु राज्यश्रीः	=	the glorious kingdom of Ikshvaku dynasty	संश्रयिष्यति	=	is seeking refuge	त्वाम्	=	in you.

"O, son! My worship to the lotus eyed Lord Vishnu with endurance has become fruitful. Hence, this glorious kingdom of Ikshvaku dynasty is going to embrace you."

इत्येवमुक्तो मात्रेदं रामो भ्रातरमब्रवीत् ।
प्राञ्जलिं प्रह्वमासीनमभिवीख्स्य स्मयन्निव ॥ २-४-४२

रामः	=	Raama	उक्तः	=	who was spoken to	इत्येवम्	=	thus
मात्रा	=	by mother	अभिवीक्ष्य	=	saw	भ्रातरम्	=	brother Lakshmana
आसीनम्	=	siitting	प्रह्वम्	=	humbly	प्राञ्जलिम्	=	with folded palms
अब्रवीत्	=	spoke	स्मयन्निव	=	smilingly	इदम्	=	these words.

Raama, after hearing the words spoken by his mother, saw his brother Lakshmana who was sitting humbly nearby with joined palms and spoke to him smilingly as follows:

लक्ष्मणेमां माया सार्धं प्रशाधि त्वं वसुन्धराम् ।
द्वितीयं मेऽन्तरात्मानं त्वामियं श्रीरुपस्थिता ॥ २-४-४३

लक्ष्मण	=	O Lakshmana !!!	त्वम्	=	you	प्रशाधि	=	rule
इमाम्	=	this	वसुन्धराम्	=	earth;mayaa saardham	=		together with me
इयम्	=	this	श्रीः	=	glorious kingdom	उपस्थिता	=	reached
त्वाम्	=	you	मे	=	my	द्वितीयम्	=	second
अन्तरात्मानम्	=	conscience.						

"O, Lakshmana! You rule this earth together with me. This glorious kingdom has reached you, who are my second conscience."

सौमित्रे भुङ्क्ष्व भोगांस्त्वमिष्टान्राज्यफलानि च ।
जीवितं च हि राज्यं च त्वदर्थमभिकामये ॥ २-४-४४

सौमित्रे	=	O Lakshmana!!	त्वम्	=	you	भुङ्क्ष्व	=	enjoy
भोगान्	=	the benefits	राज्यफलानिच	=	and fruits of kingdom	इष्टान्	=	as desired
अभिकामये	=	I desire	जीवितं च	=	life	राज्यं च	=	and kingdom
हि								
त्वदर्थम्	=	for you only.						

"O, Lakshmana! You enjoy the benefits as desired by you and the fruits of kingdom. I desire to live and even to rule the kingdom but for you."

इत्युक्त्वा लक्ष्मणं रामो मातरावभिवाद्य च ।
अभ्यनुज्ञाप्य सीतां च जगाम स्वं निवेशनम् ॥ २-४-४५

रामः	=	Raama	उक्त्वा	=	spoke	इति	=	thus
लक्ष्मणम्	=	to Lakshmana	अभिवाद्य च	=	offered salutations	मातरौ	=	to both the mothers
अभ्यनुज्ञाप्य सीतां च	=	got Sita to obtain permission and	जगाम	=	went	स्वम् निवेशनम्	=	to his house.

Raama, after speaking thus to Lakshmana, offered salutations to both the mothers, got Sita to obtain permission from them and went to his house along with Sita.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुर्थः सर्गः ॥

Thus completes 4th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

5 Sarga 5 - पञ्चम: सर्ग:

Festivities In Ayodhya

Introduction -

On the wish of King Dasaratha, Vasishta goes to Raama's palace and asks him to perform fast that night along with Sita. Vasishta returns to Dasaratha's palace and informs him about this. On the way to the king's palace Vasishta observes the festive atmosphere in Ayodhya anticipating Raama's coronation the next day.

सन्दिश्य रामं नृपतिः श्वोभाविन्यभिषेचने ।
पुरोहितं समाहूय वसिष्ठमिदमब्रवीत् ॥ २-५-१

सन्दिश्य	=	after sending	रामम्	=	Raama	नृपतिः	=	king Dasaratha
समाहूय	=	called for	पुरोहितम्	=	the family priest	वसिष्ठम्	=	Vasishta
अब्रवीत्	=	(and) spoke	इदम्	=	these words	भाविनि	=	about the ensuing
अभिषेचने	=	anointment	श्व:	=	tomorrow			

After Raama left, king Dasaratha called for his family priest Vasishta and spoke to him as follows about the ensuing anointment ceremony of the next day.

गच्छोपवासं काकुत्स्थं कारयाद्य तपोधन ।
श्रीयशोराज्यलाभाय वध्वा सह यतव्रतम् ॥ २-५-२

तपोधन	=	O! Great sage Vasishtha	गच्छ	=	go	यतव्रतम् काकुत्स्थं	=	to the avowed Raama
वध्वा सह	=	who is with daughter in law Sita	अद्य	=	today	कारय	=	to make them perform
उपवासम्	=	fasting	श्रीयशोराज्य लाभाय	=	for obtaining prosperity glory and sovereignty.			

"O, great sage Vasishta! Please go to the avowed Raama and Sita today to make them perform fasting for obtaining prosperity, glory and sovereignty."

तथेति च स राजानमुक्त्वा वेदविदां वरः ।
स्वयं वसिष्ठो भगवान्ययौ रामनिवेशनम् ॥ २-५-३

उपवासयितुं रामं मन्त्रवन्मन्त्रकोविदः ।
ब्राह्मं रथवरं युक्तमास्थाय सुदृढव्रतः ॥ २-५-४

सः	=	that	वसिष्ठः	=	Vasishtha	वेदविदाम् वरः	=	who is the best of knowers of Veda

मन्त्रकोविदः	=	who is expert in mantras	सुदृढव्रतः	=	who is firm in austerities	भगवान्	=	who is divine
उक्त्वा	=	spoke	राजानम्	=	to king Dasaratha	तथा इति	=	" Let that be it."
स्वयम्	=	personally	ययौ	=	went	रामनिवेशनम्	=	to Raama's house
आस्थाय	=	alighting	रथवरम्	=	the best chariot	उक्तम्	=	which was ready
ब्राह्मम्	=	which was well suited for Brahmans	उपवासयितुम्	=	to get the fasting performed	रामम्	=	by Raama
मन्त्रवत्	=	a knower of mantras.						

Vasishtha, who is the best of knowers of Veda, who is expert in mantras, who is firm in austerities and who is divine, said to Dasaratha : "I agree to it" and personally went to Raama's house on a chariot which was ready and quite suitable for a Brahman so as to advise Raama to undertake a fast (with mantras) performed by Raama, a knower of mantras.

स रामभवनं प्राप्य पाण्डुराभ्रघनप्रभम् ।
तिस्रः कक्ष्या रथेनैव विवेश मुनिसत्तमः ॥ २-५-५

सः	=	That	मुनिसत्तमः	=	best of the sages	प्राप्य	=	got
राम भवनम्	=	to Raama's house	पाण्डुराभ्रघनप्रभम्	=	which was radiant like a dense white cloud	विवेश	=	entered
तिस्रः	=	the three	कक्ष्याः	=	gateways	रथेनैव	=	by chariot itself.

That great sage reached Raama's house, which was radiant like a dense white cloud and entered the three gateways of the house by the chariot itself.

तमागतमृषिं रामस्त्वरन्निव ससंभ्रमः ।
मानयिष्यन् स मानार्हं निश्चक्राम निवेशनात् ॥ २-५-६

मानयिष्यन्	=	to respect	मनार्हम्	=	the honourable	ऋषिम्	=	sage
आगतम्	=	who arrived	सः	=	that	रामः	=	Raama
निश्चक्राम	=	started	निवेशनात्	=	out of the house	त्वरन्निव	=	quickly
ससंभ्रमः	=	and hurriedly.						

To respect the honorable sage, who arrived, Raama came quickly and hurriedly out of the house.

अभ्येत्य त्वरमाणश्च रथाभ्याशं मनीषिणः ।
ततोऽवतारयामास परिगृह्य रथात्स्वयम् ॥ २-५-७ ॥

त्वरमाणः	=	quickly	अभ्येत्य	=	got	रथाभ्याशम्	=	nearer to chariot
मनीषिणः	=	of the intelligent Vasishta	स्वयम्	=	and by personally	अवतारयामास	=	helped him to alight
ततः रथात्	=	from that chariot.	परिगृह्य		holding his hand			

Raama quickly got nearer to Vasishta's chariot and personally helped him to alight from the chariot. Comment:his is how one has to receive elders in the family.

स चैनं प्रश्रितं दृष्ट्वा सं भाष्याभिप्रसाद्य च ।
प्रियार्हं हर्षयन् राममित्युवाच पुरोहितः ॥ २-५-८

सः	=	that	पुरोहितः च	=	family priest also	दृष्ट्वा	=	seeing
एनम्	=	this	प्रियार्हम्	=	lovable	प्रश्रितं	=	and humble
रामं	=	Raama	उवाच	=	spoke	इति	=	this
अभिप्रसाद्य च	=	bringing cheerfulness	हर्षयन्	=	and happiness to him	सम्भाश्य	=	by uttering (the following)words

That family priest Vasishta seeing that lovable and humble Raama, spoke the following words, bringing cheerfulness and happiness to him:

प्रसन्नस्ते पिता राम यौवराज्यमवाप्स्यसि ।
उपवासं भवानद्य करोतु सह सीतया ॥ २-५-९

राम	=	O Raama	पिता	=	your father	प्रसन्नः	=	is delighted
ते	=	in your matter	अवाप्स्यसि	=	you will be getting	यौवराज्यम्	=	princely kingdom
भवान्	=	you	सह सीत	=	along with Sita	उपवासं करोतु	=	do fasting
अद्य	=	today.						

"O, Raama! Your father is delighted with you. You will be getting the princely kingdom. Hence, you and Sita perform fasting today."

प्रातस्त्वामभिषेक्ता हि यौवराज्ये नराधिपः ।
पिता दशरथः प्रीत्या ययातिं नहुषो यथा ॥ २-५-१०

पिता	=	your father	नराधिपः	=	lord of people (king)	दशरथः	=	Dasaratha
अभिषेक्ता हि	=	is anointing	त्वाम्	=	you	प्रीत्या	=	affectionately
यौवराज्ये	=	for the princely kingdom	प्रातः	=	tomorrow at dawn	ययातिं यथा	=	as to yayati
नहुषः	=	the king Nahusha.						

"Your father, King Dasaratha is anointing you affectionately for the princely kingdom tomorrow at dawn even as king Nahusha has done to Yayati".

इत्युक्त्वा स तदा राममुपवासं यतव्रतम् ।
मन्त्रवत् कारयामास वैदेह्या सहितं मुनिः ॥ २-५-११

सः	=	that	मुनिः	=	sage Vasishta	इति	=	thus
उक्त्वा	=	spoke	तदा	=	then	मन्त्रवत्	=	with mantras

कारयामास	=	made	यतव्रतम्	=	the avowed	रामम्	=	Raama
वैदेह्या सहितम्	=	together with Sita	उपवासम्	=	to fast.			

Vasistha thus spoke to Raama and enjoined him to undertake a vow of fasting together with Sita, in the accompaniment of mantras.

ततो यथावद्रामेण स राज्ञो गुरुरर्चितः ।
अभ्यनुज्ञाप्य काकुत्स्थं ययौ रामनिवेशनात् ॥ २-५-१२

ततः	=	thereafter	राज्ञ:	=	Royal	गुरुः	=	priest
सः	=	that Vasishtha	अर्चितः	=	being worshipped	यथावत्	=	suitably
रामेण	=	by Raama	अभ्यनुज्ञाप्य	=	took permission	काकुत्स्थम्	=	from Raama
ययौ	=	and went	रामनिवेशनात्	=	from Raama's house.			

Thereafter, Raama worshipped the royal priest Vasistha suitably. Vasistha then got Raama's permission and left his house.

सुहृद्भिस्तत्र रामोऽपि सहासीनः प्रियंवदैः ।
सभाजितो विवेशाथ ताननुज्ञाप्य सर्वशः ॥ २-५-१३

राम: अपि	=	Raama also	आसीनः	=	sat	तत्र	=	there
सह प्रियंवदैः	=	by affectionately talkingwith	सुहृद्भिः	=	friends	अथ	=	then
सभाजितः	=	being congratulated	तान्	=	by them	सर्वशः	=	in all ways
विवेश	=	entered(his palace)	अनुज्ञाप्य	=	after making them to permit.			

Raama spent some time by delightedly talking with friends and having been congratulated by them in various ways went into his palace after taking leave of them.

हृष्टनारीनरयुतं रामवेश्म तदा बभौ ।
यथा मत्तद्विजगणं प्रपुल्लनलिनं सरः ॥ २-५-१४

तदा	=	then	रामवेश्म	=	Raama's house	बभौ	=	was shining
हृष्टनारीनरयुतम्	=	with delighted men and women	सर: यथा	=	as lake	मत्तद्विजगणम्	=	with intoxicated group of birds
प्रपुल्लनलिनम्	=	and with opened lotuses.						

Then, Raama's house was shining, as brilliantly with delighted men and women, as a lake filled with opened lotuses and visited by innumerable happy birds.

स राजभवनप्रख्यात्तस्माद्रामनिवेशनात् ।
निर्गत्य ददृशे मार्गं वसिष्ठो जनसंवृतम् ॥ २-५-१५

सः	=	that	वसिष्ठ:	=	Vasistha	निर्गत्य	=	leaving
रामनिवेशनात्	=	Raama's house	राजभवन प्रख्यात्	=	equal to royal palace	ददृशे	=	saw
मार्गम्	=	the way	जनसंवृतम्	=	filled with people.			

Vasishta, leaving Raama's house, which seemed like the royal palace, saw the way filled with people.

बृन्दबृन्दैरयोध्यायां राजमार्गाः समन्ततः ।
बभूवुरभिसंबाधाः कुतूहलजनैर्वृताः ॥ २-५-१६

समन्ततः	=	in the entire	राजमार्गाः	=	royal roads	अयोध्यायाम्	=	in Ayodhya
बृन्दबृन्दैः	=	groups and groups of	कुतूहल जनैः	=	delighted people	व्रिताः	=	gathered around
अभिसम्बाधाः बभूवुः	=	and made the roads congested.						

All the royal highways in the city of Ayodhya were filled with groups and groups of delighted people and became congested.

जनबृन्दोर्मिसंघर्षहर्षस्वनवतस्तदा ।
बभूव राजमार्गस्य सागरस्येव निःस्वनः ॥ २-५-१७

तदा	=	then	राजमार्गस्य	=	in the king's road	जनबृन्दोर्मि संघर्ष हर्ष स्वनवतः	=	the sound created by the commotion of the people with their re-joicing combined with their moving in waves
बभूव निःस्वनः	=	was resounding	सागरस्येव	=	like an ocean.			

Then, on the royal road, the resonance created by the rush of the people, moving hither and thither like waves, combined with their rejoicing, resounded like the roar of an ocean.

सिक्तसंमृष्टरथ्या हि तदहर्वनमालिनी ।
आसीदयोध्या नगरी समुच्छ्रितगृहध्वजा ॥ २-५-१८

तदहः	=	On that day	अयोध्या नगरी	=	the city of Ayodhya	आसीत्	=	became
सिक्त समृष्ट रथ्या हि	=	one with the roads cleaned and sprinkled with water	वनमालिनि	=	with rows of trees	समुच्छ्रित गृहध्वजा	=	(and) one that has houses hoisted with flags.

On that day, in the city of Ayodhya, all the roads were cleaned and sprinkled with water. There were rows of trees on both sides of the roads and flags hoisted on houses.

तदा ह्ययोध्यानिलयः सस्त्रीबालाबलो जनः ।
रामाभिषेकमाकाङ्क्षन्नाकाङ्क्षदुदयं रवेः । २-५-१९

तदा	=	then	जनः	=	the people	अयोध्या निलयः	=	residing in Ayodhya
स स्त्री बाल अबलः	=	including women children and the old aged	आकाङ्क्षत्	=	were longing	उदयम् रवेः	=	for sun rise
आकाण्क्षन्	=	wishing	रामाभिषेकम्	=	for anoinment ceremory of Raama.			

Then, the people of Ayodhya including children, women and the old-aged were waiting for sunrise, wishing the anointment ceremony of Raama to happen.

प्रजालङ्कारभूतं च जनस्यानन्दवर्धनम् ।
उत्सुकोऽभूज्जनो द्रष्टुं तमयोध्यामहोत्सवम् ॥ २-५-२०

जनः	=	people	अभूत्	=	are	उत्सुकः	=	enthusiastic
द्रष्टुम्	=	to see	तम्	=	that	अयोध्या महोत्सवम्	=	Ayodhya's great function
प्रजालङ्कारभूतम्	=	which was decorative to the community	आनन्दवर्धनम्	=	and which would bring forward increased joy.			

In Ayodhya, people were enthusiastic to see the great public function, which was decorative to the community and which would bring forward an increased joy.

एवं तं जनसंबाधं राजमार्गं पुरोहितः ।
व्यूहन्निव जनौघं तं शनैराजकुलं ययौ ॥ २-५-२१

पुरोहितः	=	The family priest Vasishtha	एवम्	=	thus	तम् राजमार्गम्	=	(seeing) that king's way
जनसंबाधम्	=	being overcrowded with people	ययौ	=	got to	राजकुलम्	=	the royal palace
शनैः	=	slowly	व्यूहन्निव	=	as if separating	तम् जनौघम्	=	that crowd.

Vasishta, thus seeing the king's way being overcrowded with people, reached the royal palace slowly by forcing a passage through that crowd.

सिताभ्रशिखरप्रख्यं प्रासादमधिरुह्य सः ।
समीयाय नरेन्द्रेण शक्रेणेव बृहस्पतिः ॥ २-५-२२

सः	=	He	अधिरुह्य	=	ascended	प्रासादम्	=	the royal palace

सिताभ्र शिखर प्रख्यम्	= which resembled the top of a mountain enclosed by white cloud	समीयाय	= met	नरेन्द्रेण	= king Dasaratha
		शक्रेणेव बृहस्पतिः	= like Bhrihaspati meeting Devendra.		

He walked up the royal palace, which was akin to the top of a mountain enclosed by a white cloud and met king Dasaratha in the manner Brihaspati met Devendra.

तमागतमभिप्रेक्ष्य हित्वा राजासनं नृपः ।
पप्रच्छ स च तस्मै तत्कृतमित्यभ्यवेदयत् ॥ २-५-२३

नृपः	= king Dasaratha	अभिप्रेक्ष्य	= seeing	तम्	= him
आगतम्	= who came	हित्वा	= left	राजासनम्	= the throne
पप्रच्छ	= and asked	सः च	= he (Vasistha) also	अभ्यवेदयत्	= informed
तस्मै	= to him (to Dasaratha)	इति	= that	तत्	= it
कृतम्	= was done.				

Seeing Vasistha had returned, King Dasaratha alighted from his throne and asked him with regard to his mission. Vasistha informed him that it was accomplished.

तेन चैव तदा तुल्यं सहासीनाः सभासदः ।
आसनेभ्यः समुत्तस्थुः पूजयन्तः पुरोहितम् ॥ २-५-२४

तदा	= then	सभासदः	= members of assembly	सह आसीनाः	= who were sitting along with (Dasaratha)
समुत्तस्थुः	= raised	आसनेभ्यः	= from seats	पूजयन्तः	= by respecting
पुरोहितम्	= the family priest (Vasistha)	तेन तुल्यमेव	= as king Dasaratha did.		

The members of assembly who were sitting along with the king till then, raised in obeisance to Vasishta from their seats, following the example of the king.

गुरुणा त्वभ्यनुज्ञातो मनिजौघं विसृज्य तम् ।
विवेशान्तःपुरं राजा सिंहो गिरिगुहामिव ॥ २-५-२५

राजा	= King Dasaratha	अभ्यनुज्ञातः	= after being permitted by	गुरुणा	= the priest Vasishta
विसृज्य	= left	तम्	= that	मनुजौघम्	= assembly of men
विवेश	= and entered	अन्तः पुरम्	= the palace	गिरिगुहामिव	= as into a mountain cave
सिंहः	= a lion.				

King Dasaratha, after obtaining permission from Vasishta, left that assembly of men and entered his palace as a lion enters a mountain cave.

तमग्र्यवेष्प्रमदाजनाकुलं ।
महेन्द्रवेश्मप्रतिमं निवेशनम् ।
विदीपयंश्चारु विवेश पार्थिवः ।
शशीव तारागणसंकुलं नभः ॥ २-५-२६

पार्थिवः	=	King Dasaratha	विवेश	=	entered	तम् निवेशनम्	=	that palace
अग्रवेष प्रमदा जनाकुलम्	=	filled with women in top dress and form	महेन्द्र वेश्म प्रतिमम्	=	like the house of Devendra	विदीपयन्	=	causing it to shine
शशीव	=	as the moon	चारु नभः	=	to beautiful sky	तारागण संकुलम्	=	filled with groups of stars.

That palace with women in top dress and form was like the palace of Devendra. By the entering of King Dasaratha, the palace became more radiant, just as the moon radiates a beautiful sky with its stars.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चम: सर्गः ॥

Thus completes 5th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

6 Sarga 6 - षष्ठः सर्ग

Joy Of A City

Introduction -

In this chapter Valmiki narrates various rituals undertaken by Raama the crown prince, along with his wife Sita, on the eve of his anointment ceremony. The festivities in Ayodhya, the happiness of the people with King Dasaratha's decision to anoint Raama are also described here. Also, people from different directions arrive in Ayodhya to be there on the grand occasion.

गते पुरोहिते रामः स्नातो नियतमानसः ।
सह पत्न्या विशालाक्ष्या नारायणमुपागमत् ॥ २-६-१

पुरोहिते	=	(After) the family priest	गते	=	left	रामः	=	Raama
स्नातः	=	took bath	उपागमत्	=	(and) meditated	नारायणम्	=	on Narayana
नियतमानसः	=	with undistracted mind	सह	=	along with	विशालाक्ष्या	=	the wide eyed
पत्न्या	=	wife (Sita).						

After Vasistha left, Raama took bath and meditated on Lord Narayana with undistracted mind along with his wide-eyed wife, Sita.

प्रगृह्य शिरसा पात्रं हविषो विधिवत्तदा ।
महते दैवतायाज्यं जुहाव ज्वलितानले ॥ २-६-२

तदा	=	then	प्रगृह्य	=	taking	पात्रम्	=	vessel
हविषो	=	of clarified butter	शिरसा	=	on head	विधिवत्	=	as per ordinance of the scriptures
जुहोव	=	(Raama) offered	महते दैवताय	=	to the great lord Vishnu	आज्यम्	=	the clarified butter
ज्वलितानले	=	(by dropping it) into blazing fire.						

Taking the vessel with clarified butter on his head as per scriptures, he offered to Lord Vishnu the clarified butter, by dropping it into the blazing fire.

शेषं च हविषस्तस्य प्राश्याशास्यात्मनः प्रियम् ।
ध्यायन्नारायणं देवं स्वास्तीर्णे कुशसंस्तरे ॥ २-६-३

वाग्यतः सह वैदेह्या भूत्वा नियतमानसः ।
श्रीमत्यायतने विष्णोः शिश्ये नरवरात्मजः ॥ २-६-४

नरवरात्मजः	=	The prince Raama	आशास्य	=	desiring	आत्मनः	=	his own
प्रियम्	=	good	प्राश्य च	=	ate	सेशम्	=	remainder
तस्य हविषः	=	of that clarified butter	ध्यायन्	=	meditating	देवम्	=	on Lord
नारायणम्	=	Narayana	भूत्वा	=	becoming	वाग्यतः	=	one of restrained speech
नियतमानसः	=	with regulated mind	शिश्ये	=	slept	वैदेह्या सः	=	along with Sita
स्वास्तीर्णे	=	on properly laid	कुश संस्तरे	=	bed of Kusa grass	श्रीमति आयतने	=	in a splendid temple
विष्णोः	=	of Lord Vishnu.						

Raama ate the remainder of clarified butter after finishing the sacrifice, which he performed for his own good, silently meditated on Lord Narayana with controlled mind and slept along with Sita on a properly laid bed of Kusa grass in a splendid temple of Lord Vishnu. *

The learned commentators point out that the deity referred to here is no other than Lord Ranganatha, who had been worshipped by a long line of rulers of Ayodhya as their chosen deity in a separate shrine built within the precincts of the royal palace. We are told at length in the Patala Khanda of Padma Purana how Raama so kindly handed over the image to Vibhishana through whom it reached Srirangam (near Tiruchirapally) in South India where it exists even to this day and is held in the highest reverence by the Vaishnavas and other devotees all over India.

एकयामावशिष्टायां रात्र्यां प्रतिविबुध्य सः ।
अलङ्कारविधिं कृत्स्नं कारयामास वेश्मनः ॥ २-६-५

सः	=	He	प्रतिविबुध्य	=	woke up	एकयाम अवशिष्टायाम्	=	with three hours of night yet remaining
कारयामास	=	(and) made done	कृत्स्नम्	=	entire	अलङ्कारविधिम्	=	required decoration
वेश्मनः	=	of the house .						

Raama woke up three hours before dawn and caused to complete the entire decoration of the house.

तत्र शृण्वन्सुखा वाचः सूतमागधवन्दिनाम् ।
पूर्वां सन्ध्यामुपासीनो जजाप यतमानसः ॥ २-६-६

तत्र	=	there	शृण्वन्	=	listening to	सुखाः	=	gladdening
वाचः	=	verses	सूतमागध वन्दिनाम्	=	of professional reciters like Suta Maagadha and Vandi	उपासीनः	=	worshipping
पूर्वाम् सन्ध्याम्	=	the early sunrise(on Gayatri)	जजाप	=	meditated	यत मानसः	=	with undistracted mind.

Listening to the pleasing verses of professional reciters, he worshipped the early sunrise and meditated on Gayatri* with an undistracted mind.

Gayatri is an ancient meter of twenty-four syllables as a triplet of eight syllables each (Rigveda iii-62-10: - तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्) addressed to Savitri or the Sun as generator. Gayatri personified is considered as the mother of the first three classes viz. priestly class, warrior - class and the trader-class in their capacity of twice born.

तुष्टाव प्रणतश्चैव शिरसा मधुसूदनम् ।
विमलक्षौमसंवीतो वाचयामास च द्विजान् ॥ २-६-७

तुष्टाव	=	(He) praised	मधुसूदनम्	=	Destroyer of Demon Madhu (Lord Vishnu)	प्रणतः	=	by bowing
शिरसा	=	the head	विमलक्षोम सम्वीतः	=	by wearing pure silk clothes	वाचयामास	=	got valedictory text recited by
द्विजान्	=	Brahmans.						

He praised Lord Vishnu by bowing his head before Him. By wearing pure silk clothes, he got valedictory text recited by Brahmans.

तेषां पुण्याहघोषोऽथ गम्भीरमधुरस्तदा ।
अयोध्यां पूरयामास तूर्यघोषानुनादितः ॥ २-६-८

अथ	=	thereafter	तेषां	=	their	गम्भीर मधुर	=	deep and sweet
पुण्याह घोषः	=	valedictory sound	तूर्यघोषानुनादितः	=	united with sound of musical instruments	पूरयामास	=	filled
अयोध्याम्	=	Ayodhya	तदा	=	then.			

Their deep and sweet chorus of the valedictory, united with the accompanying musical instruments, then filled the city of Ayodhya.

कृतोपवासं तु तदा वैदेह्या सह राघवम् ।
अयोध्यानिलयः श्रुत्वा सर्वः प्रमुदितो जनः ॥ २-६-९

तदा	=	then	सर्वः	=	all	अयोध्यानिलयः जनः	=	the people residing in Ayodhya
प्रमुदितः	=	were delighted	श्रुत्वा	=	after hearing about	कृतोपवासम्	=	the fast done by
राघवम्	=	Raama	वैदेह्या सह	=	along with Sita.			

All the people residing in Ayodhya were delighted when they heard that Raama and Sita had observed fast for the ensuing anointment ceremony.

ततः पौरजनः सर्वः श्रुत्वा रामाभिषेचनम् ।
प्रभातां रजनीं दृष्ट्वा चक्रे शोभयितुं पुरीम् ॥ २-६-१०

ततः	= thereafter	सर्वः	= all	पौरजनः	= the citizens
चक्रे	= made	शोभयितुम्	= decoration	पुरीम्	= to the town
श्रुत्वा	= after hearing	राम अभिषेचनम्	= about anointment ceremony of Raama	दृष्ट्वा	= after seeing
रजनीम्	= the night	प्रभाताम्	= becoming dawn.		

All the citizens decorated the town for coronation function of Raama, soon before sunrise.

सिताभ्रशिखराभेषु देवतायतनेषु च ।
चतुष्पथेषु रथ्यासु चैत्येष्वट्टालकेषु च ॥ २-६-११

नानापण्यसमृद्धेषु वणिजामापणेषु च ।
कुटुम्बिनां समृद्धेषु श्रीमत्सु भवनेषु च ॥ २-६-१२

सभासु चैव सर्वासु वृक्षेष्वालक्षितेएशु च ।
ध्वजाः समुच्छ्रिता श्चित्राः पताकाश्चाभवंस्तदा ॥ २-६-१३

ध्वजाः	= banners and	चित्राः	= colorful	पताकाः च	= flags
समुच्छ्रिताः	= were hoisted	तदा	= then	देवतायतनेषु	= in temples
सिताभ्र शिखराभेषु	= which looked shiningly like the lining of a cloud	चतुष्पथेषु	= at road junctions	रथ्यासु	= in streets
चैत्येषु	= on big trees situated in temple-compounds	अट्टालकेषु च	= from watching towers in city gates	आपणेषु च	= on shops
वणिजाम्	= of merchants	नानापण्य समृद्धेषु	= with a lot of saleable goods	भवनेषु च	= on buldings of
समृद्धेषु श्रीमत्सु	= very rich	कुटुम्बिनाम्	= family-persons	सर्वासु	= on all
सभासु	= assembly halls	आलक्षितेषु	= on all-visible	वृक्षेषु	= trees.

Banners and colorful flags were hoisted on temples, which looked brilliantly like the silver lining of cloud, at road junctions, in streets, on big trees situated in temple compounds, from watching towers at city gates, on shops of wealthy merchants, on buildings of rich family persons, on all assembly halls and all visible trees.

नटनर्तकसंघानां गायकानां च गायताम् ।
मनःकर्णसुखा वाचः शुश्रुवुश्च ततस्ततः ॥ २-६-१४

ततस्ततः	= from there and there	वाचः	= voices	मनः कर्णसुखाः	= pleasing to the minds and ears
शुश्रुवुः	= were heard	नट नर्तक संघानाम्	= from groups of actors and dancers	गायकानाम् च	= and of singers
गायताम्	= singing.				

From different sides, actors were showing their talents, dancers were performing dance. Singers were singing and sweet voices were heard, pleasing the minds and ears.

रामाभिषेकयुक्ताश्च कथाश्चक्रुर्मिथो जनाः ।
रामाभिषेके सम्प्राप्ते चत्वरेषु गृहेषु च ॥ २-६-१५

रामाभिषेके	=	(with) Raama's anointment ceremony	सम्प्राप्ते	=	approaching	जनाः	=	people
चक्रुः	=	made	मिथः	=	mutual	कथाः	=	conversations
रामाभिषेकयुक्ताः	=	about Raama's anointment ceremony	चत्वरेषु	=	in road junctions	गृहेषु च	=	and in houses.

With Raama's anointment ceremony approaching, people were engaged in mutual conversations in their houses and at road junctions, about the ceremony.

बाला अपि क्रीडमाना गृहद्वारेषु संघशः ।
रामाभिषवसंयुक्ताश्चक्रुरेवं कथा मिथः॥ २-६-१६

एवम्	=	thus	बालाः अपि	=	even children	क्रेडमानाः	=	playing
संघशः	=	in groups	गृहद्वारेषु	=	before gateways of houses	चक्रुः	=	made
कथाः	=	narrations	रामाभिषव संयुक्ताः	=	concerning Raama's anointment ceremony	मिथः	=	mutually.

Even children playing together before gateways of houses were telling each other, narratives of Raama's anointment ceremony.

कृतपुष्पोपहारश्च धूपगन्धाधिवासितः ।
राजमार्गः कृतः श्रीमान् पौरै रामाभिषेचने ॥ २-६-१७

पौरैः	=	citizens	कृतः	=	made	राजमार्गः	=	king's road
श्रीमान्	=	splendid	कृत पुष्पोपहारश्च	=	by making a sprinkle of flowers	धूपगन्धाधिवासितः		and by making it good smelling from incense and perfumes
रामाभिषेचने	=	on the occasion of Raama's anointment ceremony.						

The citizens made king's road splendid, by sprinkling flowers on it and by making it good smelling with burning of incense and perfumes, on the occasion of Raama's anointment ceremony.

प्रकाशकरणार्थं च निशागमनशङ्कया । दीपवृक्षांस्तथा चक्रुरनुर्थ्यसु सर्वशः ॥ २-६-१८

तथा	=	and	अनु	=	after (such decoration)	निशागमन शङ्कया	=	on doubt of arrival of night
चक्रुः	=	(they) arranged	दीपवृक्षान्	=	lamps in the shape of trees	सर्वः रथ्यासु	=	in all the streets
प्रकाशकरणार्थम्	=	for the purpose of illumination.						

On a doubt of approach of night on completion of the ceremony, they arranged lamps in the shape of trees to illuminate all the streets.

अलङ्कारं पुरस्त्यवं कृत्वा तत्पुरवासिनः ।
आकाङ्क्षमाणा रामस्य यौवराज्याभिषेचनम् ॥ २-६-१९

समेत्य संघशः सर्वे चत्वरेषु सभासु च ।
कथयन्तो मिथस्तत्र प्रशशंसुर्जनाधिपम् ॥ २-६-२

सर्वे	=	all	तत् पुरवासिनः	=	the residents of that city	एवम्	=	thus
कृत्वा	=	having made	अलङ्कारं	=	decoration	पुरस्य	=	of the city
आकाङ्क्षमाणाः	=	desiring	रामस्य	=	Raama's	यौवराज्याभिषेचनम्		anointment as prince
सन्घशः	=	gathered	समेत्य	=	together	चत्वरेषु	=	in road junctions
सभासु च	=	and in assembly halls	मिथः	=	mutually	कथयन्तः	=	talking about it
तत्र	=	there	प्रशशंसुः	=	praised	जनाधिपम्	=	king Dasaratha.

All the citizens residing in Ayodhya, having thus decorated the city desiring Raama's coronation, gathered together in groups at road junctions and in assembly halls, mutually talking about this matter there and praising king Dasaratha.

अहो महात्मा राजायमिक्ष्वाकुकुलनन्दनः ।
ज्ञात्वा यो वृद्धं मात्मानं रामं राज्येऽभिषेक्ष्यति ॥ २-६-२१

अहो	=	Oh!	यः	=	which king	ज्ञात्वा	=	having known
आत्मानाम्	=	himself	वृद्धम्	=	as aged	अभिषेक्ष्यति	=	is going to anoint
रामम्	=	Raama	राज्ये	=	for kingdom	अयम्	=	(such) this
राजा	=	king Dasaratha	इक्ष्वाकु कुलनन्दनः	=	who delights Ikshvaaku dynasty	महात्मा	=	has a great mind.

"O! This king Dasaratha, who delights Ikshvaaku dynasty, having known himself that he became aged, is going to anoint Raama for the kingdom. What a great man he is!"

सर्वेऽप्यनुगृहीताः स्म यन्नो रामो महीपतिः ।
चिराय भविता गोप्ता दृष्टलोकपरावरः ॥ २-६-२२

यत्	=	because	रामः	=	Raama	दृष्ट लोक परावरः	=	has seen the totality of the world
महीपतिः	=	he as king	भविता	=	is going to become	गोप्ता	=	protector
नः	=	to us	चिराय	=	for a long period	सर्वे अपि	=	all of us
अनुगृहीताः स्म	=	have become gifted people.						

"Raama who has seen the totality of the world is going to become our protector for long. We have all been blessed by king Dasaratha."

आनुद्धतमना विद्वान्धर्मात्मा भ्रातृवत्सलः ।
यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः ॥ २-६-२३

रामः	=	Raama	आनुद्धत मनाः	=	who has no arrogance in his mind	विद्वान्	=	learned man
धर्मात्मा	=	righteous man	भ्रातृवत्सलः	=	who has love towards brothers	यथा	=	so
स्निग्धः	=	compassionate person	तथा	=	as	अस्मास्वपि	=	also to us.

"Raama is modest, knowledgeable and righteous. He is as compassionate to us as to his brothers."

चिरं जीवतु धर्मात्मा राजा दशरथोऽनघः ।
यत्प्रसादेनाभिषिक्तं रामं द्रक्ष्यामहे वयम् ॥ २-६-२४

यत्प्रसादेन	=	by whose blessing	द्रक्ष्यामहे	=	we are seeing	रामम्	=	Raama
अभिषिक्तम्	=	being anointed	दशरथः राजा	=	such king Dasaratha	धर्मात्मा	=	who is righteous
अनघः	=	who is faultless	जीवतु	=	let him live	चिरम्	=	for long period.

"Let the faultless and righteous king Dasaratha live long! Due to his blessings, we are going to see Raama as being anointed for the kingdom."

एवंविधं कथयतां पौराणां शुश्रुवुस्तदा ।
दिग्भ्योऽपि श्रुतवृत्तान्ताः प्राप्ताजानपदा नराः ॥ २-६-२५

जानपदाः	=	villagers	प्राप्ता	=	who came	दिग्भ्यः अपि	=	from different directions also
श्रुत वृत्तान्ताः	=	after hearing the news	तदा	=	then	शुश्रुवुः	=	listened to
पौराणाम्	=	citizens	एवम् विधम्	=	thus	कथयताम्	=	narrating.

The villagers, who came from different directions after hearing the news of coronation ceremony of Raama, listened to the narration of the citizens of Ayodhya.

ते तु दिग्भ्यः पुरीं प्राप्ता द्रष्टुं रामाभिषेचनम् ।
रामस्य पूरयामासुः पुरीं जानपदा जनाः ॥ २-६-२६

रामस्य	=	Raama's	पुरीम्	=	city of Ayodhya	पूरयामसुः	=	was filled with
ते	=	those	जनाः	=	people	जानपदाः	=	residing in villages
प्राप्ताः	=	who came	दिग्भ्यः	=	from various directions	पुरम्	=	to the city
द्रष्टुम्	=	to see	रामाभिषेचनम्	=	Raama's anointment ceremony.			

The city of Ayodhya was filled with villagers who came from different directions to see the anointment ceremony of Raama.

जनौघैस्तैर्विसर्पद्भिः शुश्रुवे तत्र निःस्वनः ।
पर्वसूदीर्णवेगस्य सागरस्येव निस्वनः ॥ २-६-२७

निस्वनः	=	The noise	शुश्रुवे	=	was heard	तैः जनौघैः	=	by groups of those people
विसर्पद्भिः	=	while moving	तत्र	=	there	निस्वनः इव	=	as the roaring
उदीर्ण वेगस्य सागरस्य	=	of an impetuous ocean	पर्वसु	=	on full moon days.			

The noise in the city was heard by the groups of those people, while moving here and there, as the roaring of an impetuous ocean on full moon days.

ततस्तदिन्द्रक्षयसन्निभं पुरं ।
दिदृक्षुभिर्जानपदैरुपागतैः ।
समन्ततः सस्वनमाकुलं बभौ ।
समुद्रयादोभिरिवार्णवोदकम् ॥ २-६-२८

तत्	=	that	पुरम्	=	city of Ayodhya	इन्द्रक्षय सन्निभम्	=	equal to the residence of Indra (Amaravati)
ततः	=	then	आकुलम्	=	disturbed	सस्वनम्	=	with sound
समन्ततः	=	all over	जानपदैः	=	by villagers	उपागतैः	=	who came
दिदृक्षुभिः	=	with desire to see	बभौ	=	shone	आर्णवोदकम्	=	like ocean water
समुद्रयादोभिः	=	filled with sea-animals.						

That city of Ayodhya equal to the residence of the celestial god Indra, disturbed with the sound being made all over by the villagers who came with the desire to see the ceremony, shone like a roaring ocean filled with sea animals.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षष्ठः सर्गः ॥

Thus completes 6th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

7 Sarga 7 - सप्तमः सर्ग

The Wicked Manthara

Introduction -

Manthara feels very sad after hearing about anointment of Raama for the princely kingdom. She tells Kaikeyi about the coronation of Raama. Kaikeyi becomes delighted and gives Manthara one of her jewels.

ज्ञातिदासी यतो जाता कैकेय्या तु सहोषिता ।
प्रासादं चन्द्रसङ्काशमारुरोह यदृच्छया ॥ २-७-१

ज्ञातिदासि	=	housemaid of relatives (Manthara)	यतः जाता	=	since her birth	उषिता	=	residing
कैकेय्या सह	=	with Kaikeyi	यदृच्छया	=	by chance	आरुरोह	=	ascended
प्रासादम्	=	the balcony of palace	चन्द्रसङ्काशम्	=	which resembled the full moon.			

Manthara, a housemaid who was residing with Kaikeyi since her birth, accidentally ascended the balcony of Kaikeyi's white palace, which resembled the full moon.

यदृच्छया is also called "ईश्वर इच्छया", as said in Gita yadrichcha-labha-santushto – dvandvatito vimatsarah Gita - 4.22

सिक्तराजपथां कृत्स्नां प्रकीर्णकुसुमोत्कराम् ।
अयोध्यां मन्थरा तस्मात्प्रासादादन्ववैक्षत ॥ २-७-२

मन्थरा	=	Manthara	प्रासादात्	=	from that balcony	अन्ववैक्षत	=	saw
तस्मात्	=	that	कृत्स्नाम्	=	entire	अयोध्याम्	=	Ayodhya
सिक्तराजपथाम्	=	the principal roads being sprinkled with water	प्रकीर्णकुसुमोत्करम्		and stewn with heaps of flowers.			

Manthara, from that balcony, saw the entire city of Ayodhya, with all its principal roads being sprinkled with water and strewn with heaps of flowers.

पताकाभिर्वरार्हाभिर्ध्वजैश्च समलङ्कृताम् ।
वृतां चंदपथैश्चापि शिरःस्नातजनैर्वृताम् ॥ २-७-३ ॥

माल्यमोदकहस्तैश्च द्विजेन्द्रैरभिनादिताम् ।
शुक्लदेवगृहद्वारां सर्ववादित्रनिस्वनाम्॥ २-७-४ ॥

संप्रहृष्टजनाकीर्णां ब्रह्मघोषाभिनादिताम् ।
प्रहृष्टवरहस्त्यश्वां संप्रणर्दितगोवृषाम् ॥२-७-५ ॥

प्रहृष्टमुदितैः पौरैरुच्छ्रितत्द्वजमालिनीम् ।
अयोध्यां मन्थरा तस्मात्प्रासादादन्ववैक्षत॥ २-७-६

मन्थरा	=	Manthara	अन्ववैक्षता	=	saw	तस्मात् प्रासादात्	=	from that balcony
अयोध्याम्	=	the city of Ayodhya	वरार्भिः	=	which was an excellent one	समलङ्कृताम्	=	decorated by
पताकाभिः	=	flags	ध्वजैश्च	=	and by buntings	वृताम्	=	consisting of
चंद पथैः च अपि	=	well laid out pathways	वृताम्	=	consisting of	शिरः स्नात जनैः	=	people who had head bath
अभिनादिताम्	=	and resounding with	द्विजेन्द्रैः	=	brahmins	माल्य मोदक हस्तैः	=	with flowers and sweets in their hands
शुक्ल देव गृह द्वाराम्	=	(consisting of) temples with white doorways	सर्व वादित्र निस्वनाम्	=	resonating with sounds from various musical instruments	संप्रहृष्ट जनाकीर्णाम्	=	filled with happy people
ब्रह्मघोष अभिनादिताम्	=	resonating with Vedic chants	प्रहृष्ट वर हस्त्यश्वाम्	=	with overjoyed elephants and horses	संप्रणर्दित गोवृषाम्	=	with roaring bulls and cows
प्रहृष्टमुदितैः	=	with greatly overjoyed	पौरैः	=	citizens	उच्छ्रित ध्वज मालिनीम्	=	and decked with rows of tall flags .

Manthara further saw from that balcony the city decorated with the best of flags and banners. The roads were cleared for uninterrupted traffic. All the people took head-bath. Brahmans with flowers and sweets in their hands were chanting Mantras. The gateways of temples were white washed. There were sounds of all musical instruments. The city was filled with rejoicing people and resounding chant of Vedas. The elephants and horses were also merry. The bulls were making roaring noise. The highly delighted citizens hoisted rows of flags on their housetops.

प्रहर्षोत्फुल्लनयनां पाण्डुरक्षौमवासिनीम् ।
अविदूरे स्थितां दृष्ट्वा धात्रीं पप्रच्छ मन्थरा ॥ २-७-७

मन्थरा	=	Manthara	दृष्ट्वा	=	seeing	धात्रीम्	=	a house maid
प्रहर्षोत्फुल्लनयनाम्	=	with bright delighted eyes	पाण्डुरक्षौमवासिनीम्	=	wearing white silk clothes	स्थिताम्	=	staying
अविदूरे	=	nearby	पप्रच्छ	=	and asked(as follows):			

Manthara asked a house maid with bright pleasing eyes and wearing white silk clothes standing nearby, as follows:

उत्तमेनाभिसंयुक्ता हर्षेणार्थपरा सती ।
राममाता धनं किं नु जनेभ्यः संप्रयच्छति । २-७-८

किम् नु संप्रयच्छति	=	why Kausalya is giving away	धनम्	=	money	जनेभ्यः	=	to people
उत्तमेन	=	most	हर्षेण अभिसम्युक्त	=	delightfully	अर्थपरा सती	=	(though) she is badly lured of money.

"Why is Kausalya giving away money to people so delightfully today in charity, eventhough she is badly lured of money "

अतिमात्रं प्रहर्षोऽयं किं जनस्य च शंस मे ।
कारयिष्यति किं वापि संप्रहृष्टो महीपतिः ॥ २-७-९

किम्	=	why	अयम्	=	this	अतिमात्र प्रहर्षः	=	great rejoicing
जनस्य	=	of people	महीपतिः	=	(Is) king Dasaratha	सम्प्रहृष्ट	=	duly pleased
किम्वापि कारयिष्यति वा	=	getting done any act	शंस	=	tell			
मे	=	me.						

"Why are people so happy today Is the king duly pleased with something, doing any great act Tell me."

विदीर्यमाणा हर्षेण धात्री तु परया मुदा ।
आचचक्षेऽथ कुब्जायै भूयसीं राघवश्रियम् ॥ २-७-१०

धात्री तु	=	that house maid	विदीर्यमाणा	=	bursting	हर्षेण	=	with joy
अथ	=	thereafter	आचचक्षे	=	told	कुब्जायै	=	the hunch backed Manthara
परमया मुदा	=	with great gladness	भूयसीम् रघवश्रियम्	=	about the great honor to be conferred on Raama.			

That housemaid, bursting with joy, told Manthara in a great gladdening tone about the great honor to be conferred upon Raama.

श्वः पुष्येण जितक्रोधं यौवराज्येन राघवम् ।
राजा दशरथो राममभिषेचयितानघम् ॥ २-७-११

श्वः	=	tommorow	पुष्येण	=	on the day of Pushyami star	राजा दशरथः	=	king Dasaratha

अभिषेचयिता	= is going to anoint	अनघम्	= faultless	रामम्	= Raama
राघवम्	= who was born in Raghu clan	यौवराज्येन	= for the princely kingdom.	जितक्रोधं	= One who conquered anger

"Tomorrow on the day of Pushyami star, king Dasaratha is going to anoint the fault-less Raama, who conquered anger for the princely kingdom."

धात्र्यास्तु वचनं श्रुत्वा कुब्जा क्षिप्रममर्षिता ।
कैलासशिखराकारात्प्रासादादवरोहत ॥ २-७-१२

श्रुत्वा	= after hearing	वचनम्	= words	धात्र्या	= of the maid
कुब्जा	= the hunch backed Manthara	क्षिप्रम्	= quickly	अमर्षिता	= with anger
कैलासशिखराकार	= In the shape of Mount Kailasa	अवरोहत	= stepped down	प्रासादात्	= from roof of the palace.

After hearing the words of that maid, Manthara quickly with wrath walked down from the roof of the palace, which was in the shape of mount Kailasa.

सा दह्यमाना कोपेन मन्थरा पापदर्शिनी ।
शयनामेत्य कैकेयीमिदं वचन मब्रवीत् ॥ २-७-१३

सा	= that	मन्थरा	= Manthara	पाप दर्शिनी	= who has sinful thought
दह्यमाना	= burning	कोपेन	= with anger	एत्य	= approached
कैकेयीम्	= Kaikeyi	शयानाम्	= who was lying on bed	अब्रवीत्	= and spoke
इदम्	= these	वचनम्	= words.		

Manthara of sinful thought burning with anger, approached Kaikeyi who was lying on a bed and spoke these words:

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते ।
उपप्लुतमघौघेन किमात्मानं न बुध्यसे ॥ २-७-१४

मूढे	= O! Fool	उत्तिष्ठ	= get up	किम्	= why
शेषे	= sleeping	भयं	= dreadful situation	अभिवर्तते	= is befalling
त्वा	= you	उपप्लुतम्	= are submerged by	अघौघेन	= flood of troubles
किम्	= why (are you)	न बुध्यसे	= not knowing	आत्मानम्	= yourself

"O, fool! Get up. Why are you sleeping, A dreadful situation is befalling you. A flood of troubles submerges you. Why are you not knowing this yourself "

This shloka teachs us how much a servant should be allowed to meddle in the lifes of people, she had the courage to call king's wife "Fool - मूढे". कैकेयी should have kicked her out of the palace just for addressing her

like this, but she did not and listened to her and ended up creating a havoc in life. We meet मन्थरा like people on day to day basis and Raamayanam teaches us how not to handle them.

अनिष्टे सुभगाकारे सौभग्येन विकत्थसे ।
चलं हि तव सौभाग्यं नद्याः स्रोत इवोष्णगे ॥२-७-१५

सुभकागारे	=	you; who appear to be beloved to your husband!	अनिष्टे	=	(but) who is not liked by your husband!	विकत्थसे	=	(you) boast
सौभाग्येन	=	of fortune	तव	=	your	सौभाग्यम्	=	fortune
चलम् हि	=	is unsteady	स्रोतः इव	=	like a stream	नद्याः	=	of river
उष्णगे	=	in summer.						

"Oh, Kaikeyi ! You appear to be a beloved wife for your husband, but in reality he does not like you. You boast of your fortune. Like the flow of a stream in summer your fortune is unsteady".

एवमुक्ता तु कैकेयी रुष्टया परुषं वचः ।
कुब्जया पापदर्शिन्या विषादमगमत्परम् ॥ २-७-१६

कैकेयी	=	Kaikeyi	अगमत्	=	got	परम्	=	too much
विषादम्	=	sadness	उक्ता	=	after being spoken	परुषम्	=	of hard
वचः	=	words	एवम्	=	thus	रुष्टया	=	with anger
कुब्जया	=	by Manthara	पापदर्शिनया	=	of sinful thoughts			

Kaikeyi was very much worried after hearing hard words spoken with anger by Manthara of sinful thoughts.

कैकेयि त्वब्रवीत्कुब्जामं कच्चित्क्षेमं न मन्थरे ।
विषण्णवदनां हि त्वां लक्षये भृशदुःखिताम् ॥ २-७-१७

कैकेयी तु	=	Kaikeyi	अब्रवीत्	=	spoke	कुब्जाम्	=	to the hunch backed
मन्थरे	=	O! Manthara	क्षेमम् न कच्चित्	=	(you are feeling) not safe or what lakshaye hi	=		I am see-ing
त्वाम्	=	you	भृशदुःखिताम्	=	being very sorrowful	विषण्णवदनाम्	=	with a worried face.

Kaikeyi asked the hunch-backed Manthara as follows "O, Manthara! Are you not safe You appear to be very sorrowful with your worried face".

मन्थरा तु वचः श्रुत्वा कैकेय्या मधुराक्षरम् ।
उवाच क्रोधसंयुक्ता वाक्यं वाक्यविशारदा ॥ २-७-१८

श्रुत्वा	=	after hearing	कैकेय्याः वचः	=	Kaikeyi's words	मधुराक्षरम्	=	with sweet words

मन्थरा तु	=	Manthara	वाक्यविशारदा	=	who was an expert in talking	उवाच	=	spoke
वाक्यम्	=	these words	क्रोधसम्युक्ताः	=	with anger.			

After hearing Kaikeyi's sweet words, Manthara who was an expert in talking, spoke with anger.

सा विषण्णतरा भूत्वा कुब्जा तस्या हितैषिणी ।
विषादयन्ती प्रोवाच भेदयन्ती च राघवम् ॥ २-७-१९

सा	=	that	कुब्जा	=	Manthara	तस्याः हितैषिणी	=	wishing Kaikeyi's welfare
विषादयन्ती	=	making her sorrowful	भेद यन्ती च	=	and to create hostility	राघवम्	=	with Raama
प्रोवाच	=	said (as follows).						

That Manthara, who was full of cunning, feigning to be seeking Kaikeyi's welfare, appeared more worried, and making Kaikeyi sorrowful, spoke the following, to create hostility between Raama and Kaikeyi.

अक्षय्यं सुमहद्देवि प्रवृत्तं त्वद्विनाशनम् ।
रामं दशरथो राजा यौवराज्येऽभिषेक्ष्यति ॥ २-७-२०

देवि	=	Oh Queen	अक्षय्यं	=	an unending	सुमहत्	=	great
त्वद्विनाशनम्	=	ruin to you	प्रवृत्तम्	=	has encircled	राजा	=	king
दशरथः	=	Dasaratha	अभिषेक्ष्यति	=	is anointing	रामम्	=	Raama
यौवराज्ये	=	for princely kingdom.						

"Oh, queen! An unending great ruin has encircled you. King Dasaratha is going to anoint Raama for the princely kingdom".

सास्म्यगाधे भये मग्ना दुःखशोकसमन्विता ।
दह्यमानानलेनेव त्वद्धितार्थमिहागता ॥ २-७-२१

सा अस्मि	=	that myself	मग्ना	=	is immersed	अगाधे	=	in bottomless pit
भये	=	of fear	दुःख शोक समन्विता	=	with pain and sorrow	दह्यमानेन	=	(I am) burning
अनलेन	=	as if by fire	आगता	=	came	इह	=	here
त्वद्धितार्थम्	=	for your sake.						

"I am immersed in a bottomless pit of fear. I am in distress and my mind is burning as if by fire. I hastened here to seek you out."

तव दुःखेन कैकेयि मम दुःखं महद्भवेत् ।
त्वद्वृद्धौ मम वृद्धिश्च भवेदत्र न संशयः ॥ २-७-२२

कैकेयि	=	O! Kaikeyi	तव दुःकेन	=	by your grief	महत्	=	great
दुःखम्	=	grief	भवेत्	=	happens	मम	=	to me

त्वद्वृद्धौ	=	your prosperity	भवेत्	=	becomes	वृद्धिश्च	=	prosperity
मम	=	to me	न	=	no	संशयः	=	doubt
अत्र	=	about this.						

O!! Kaikeyi, by your grief, great grief happens to me, Your prosperity becomes prosperity to me, there is no doubt about this.

This is how it was on the website - "Kaikeyi! If Raama becomes king, his son will become king after him. Thus, Bharata's name itself will be removed from the royal clan."

नराधिपकुले जाता महिषी त्वं महीपतेः ।
उग्रत्वं राजधर्माणां कथं देवि न बुध्यसे ॥ २-७-२३

देवि	=	Oh Queen	जाता	=	having born	नराधिपकुले	=	in royal family
महिषी	=	being wife	महीपते	=	of a king	कथम्	=	why
न बुध्यसे	=	not knowing	उग्रत्वम्	=	cruelty	राजधर्माणाम्	=	in kingly duties.

"Oh, Kaikeyi! Having born in a royal family and being an emperor's wife, how is it that you are not knowing about the cruelty in kingly duties "

धर्मवादी शठो भर्ता श्लक्ष्णवादी च दारुणः ।
शुद्धभावे न जानीषे तेनैवमतिसन्धिता ॥ २-७-२४

भर्ता	=	your husband	धर्म वादी	=	talks of righteousness	शठः	=	but does harm secretly
श्लक्ष्ण वादी	=	talks sweetly	दारुणः च	=	but is a cruel man	शुद्धभावे	=	O!! the clean minded
न जानीषे	=	you are not able to know	अतिसन्धिता	=	that you are cheated	तेन	=	by him
एवम्	=	thus.						

"Your husband talks about righteousness, but does harm secretly. He says sweet words but behaves cruelly. Because of your clean thinking you are not able to know that he is cheating you thus."

उपस्थितं प्रयुञ्जानस्त्वयि सान्त्वमनर्थकम् ।
अर्थेनैवाद्य ते भर्ता कौसल्यां योजयिष्यति ॥ २-७-२५

ते भर्ता	=	your husband	उपस्थितः	=	approaches you	प्रयुञ्जानः	=	employs
अनर्थकम्	=	useless	सान्त्वम्	=	good words	त्वयि	=	in your instance
अद्य	=	today	योजयिष्यति	=	he bestows	अर्थेन	=	benefit to
कौसल्यमेव	=	only Kausalya.						

"Your husband approaches you and talks good words, which are useless. But he passes on benefit today to Kausalya only."

अपवाह्य स दुष्टात्मा भरतं तव बन्धुषु ।
कल्ये स्थापयिता रामं राज्ये निहतकण्टके ॥ २-७-२६

दुष्टात्मा	=	the evil minded	सः	=	he	अपवाह्य	=	sent
भरतम्	=	Bharata	तव बन्धुषु	=	to his relatives	कल्ये	=	at dawn
स्थापयिता	=	is going to install	रामम्	=	Raama	राज्ये	=	in kingdom
निहतकण्टके	=	without hindrance.						

"The evil minded Dasaratha sent Bharata to the house of his relatives and at dawn, is going to install Raama on the throne without hindrance."

शत्रुः पतिप्रवादेन मात्रेव हितकाम्यया ।
आशीविष इवाङ्केन बाले परिधृतस्त्वया ॥ २-७-२७

बाले	=	O childish one	मात्रेव	=	like mother	हितकाम्यया	=	being wished well being
त्वया	=	by you	आशीविषः अन्केनेव	=	like a poisonous serpent in your bosom	शत्रुः	=	enemy
परिधृतः	=	being worn	पतिप्रवादेन	=	with husband's name.			

"O, childish one! Like a mother, you wish for his well being. But he is an enemy, and is called husband for a namesake. He is like a poisonous serpent in your bosom."

यथा हि कुर्यात्सर्पो वा शत्रुर्वा प्रत्युपेक्षितः ।
राज्ञा दशरथेनाद्य सपुत्रा त्वं तथा कृता ॥ २-७-२८

त्वम्	=	you	सपुत्रा	=	along with your son	कृता	=	have been done
राज्ञा दशरथेन	=	by king Dasaratha	अद्य	=	today	यथा तथा कुर्यात्	=	as does
प्रत्युपेक्षितः	=	neglected	सर्पो वा	=	serpent or	शत्रुरुवा	=	an enemy

"King Dasaratha has acted towards you and your son today in the same way as an enemy or a serpent would behave if ignored."

पापेनानृतसान्त्वेन बाले नित्यं सुखोचिते ।
रामं स्थापयता राज्ये सानुबन्धा हता ह्यसि ॥ २-७-२९

बाले	=	O stupid one	नित्यसुखोचिते	=	you who are ever deserving of ease	अनृत सान्त्वेन	=	with his untruthful sweet words
स्थापयिता	=	by installing	रामम्	=	Raama	राज्ये	=	in kingdom
सानुबन्धा	=	you along with your child	असिहि हता	=	are being hit	पापेन	=	by the sinful king.

"O, stupid one! With his untruthful sweet words to you, who are ever deserving of ease, the evil minded king is installing Raama on the throne and is thus ruining you along with your son."

सा प्राप्तकालं कैकेयि क्षिप्रं कुरु हितं तव ।
त्रायस्व पुत्रमात्मानं मां च विस्मयदर्शने ॥ २-७-३०

कैकेयि	=	O Kaikeyi	विस्मय दर्शने	=	you with amazing beauty!	सा	=	that you
कुरु	=	do	हितम्	=	required action	प्राप्तकालम्	=	appropriate to the time
क्षिप्रम्	=	immediately	त्रायस्व	=	save	आत्मानम्	=	yourself
पुत्रम्	=	your son	माम् च	=	and me.			

"O, Kaikeyi, of amazing beauty! You have to take timely action immediately, so as to save yourself, your son and me too."

मन्थराया वचः श्रुत्वा शयनात्सा शुभानना ।
उत्तस्थौ हर्षसंपूर्णा चन्द्रलेखेव शारदी ॥ २-७-३१

शयना	=	lying in bed	सा	=	that	शुभानना	=	beautiful faced Kaikeyi
श्रुत्वा	=	hearing	मन्थरायाः	=	Manthara's	वचः	=	words
हर्षसंपूर्णा	=	full of delight	उत्तस्थौ	=	rose(from the coach)	चन्द्रलेखेव	=	as crescent moon
शारदी	=	in autumn.						

Hearing Manthara's words, that Kaikeyi of charming countenance who was lying in bed, rose from her coach full of delight like unto the crescent moon in autumn.

अतीव सा तु संहृष्टा कैकेयी विस्मयान्विता ।
एकमाभरणं तस्यै कुब्जायै प्रददौ शुभम् ॥ २-७-३२

सा कैकेयी	=	that Kaikeyi	अतीव	=	much	सन्तुष्टा	=	delighted
विस्मयान्विता	=	with surprise	ददौ	=	gave	एकम्	=	one
शुभम्	=	graceful	आभरणम्	=	jewel	तस्यै	=	to that
कुब्जायै	=	hunch backed Manthara.						

That Kaikeyi in the midst of her astonishment and joy gave a graceful jewel to the hunch-backed Manthara.

दत्त्वा त्वाभरणं तस्यै कुब्जायै प्रमदोत्तमा ।
कैकेयी मन्थरां हृष्टा पुनरेवाब्रवीदिदम् ॥ २-७-३३

कैकेयि	=	Kaikeyi	प्रमदोत्तमा	=	the best among women	दत्वा	=	gave
आभरणम्	=	a jewel	तस्यै कुब्जायै	=	to that hunch backed one	दृस्त्वा	=	saw
मन्थराम्	=	Manthara	अब्रवीत्	=	spoke	इदम्	=	these words
पुनः एव	=	again.						

Kaikeyi, the best among women, gave a jewel to Manthara and spoke to her as follows:

इदं तु मन्थरे मह्यमाख्यासि परमं प्रियम् ।
एतन्मे प्रियमाख्यातुः किं वा भूयः करोमि ते ॥ २-७-३४

मन्थरे	=	O Manthara	आख्यासि	=	you informed	इदम्	=	this
परमम्	=	much	प्रियम्	=	delightful news	मह्यम्	=	to me
किम् वा	=	what	भूयः	=	additional (favour)	करोमि	=	can I do
ते	=	for you	आख्यातुः	=	who informed	एतत्	=	such
प्रियम्	=	good (news)	मे	=	to me.			

"Oh, Manthara! You informed much gladdening news to me. What else can I do for you, who informed such a good news"

रामे वा भरते वाहं विशेषं नोपलक्षये ।
तस्मात्तुष्टास्मि यद्राजा रामं राज्येऽभिषेक्ष्यति ॥ २-७-३५

अहम्	=	I	न उपलक्षये	=	do not see	विशेषम्	=	difference
रामेवा	=	in either Raama	भरतेवा	=	or Bharata	तस्मात्	=	that is why
तुष्टास्मि	=	I am happy	यत्	=	for	राजा	=	king
अभिशेक्ष्यति	=	anointing	रमम्	=	Raama	राज्ये	=	in kingdom.

"I do not see any difference between Raama and Bharata. That is why, I am happy that Raama is being anointed for crown by the king."

Notice here, Kaikeyi was happy to hear the news of Raama's coronation ceremony.

न मे परं किञ्चिदितस्त्वयापि न ।
प्रियं प्रियार्हे सुवचम् वचो परम् ।
तथा ह्यवोचस्त्वमतः प्रियोत्तरं ।
वरं परं ते प्रददामि तं वृणु ॥ २-७-३६

प्रियार्हे	=	O! Manthara; who are elligible to be delighted!	न किन्चित्	=	No other	परम्	=	greater
इतः	=	than this	मे	=	to me	न सुवचम्	=	cannot be told easily
परम्	=	greater	प्रियम्	=	lovely	वचः	=	words
त्वयापि	=	by you also	त्वम्	=	you	अवोचः हि	=	informed
तथा	=	thus	प्रियोत्तरम्	=	the best of loving news	अतः	=	for this reason
प्रददामि	=	I shall give	परम्	=	good	वरम्	=	boon
ते	=	to you	वृणु	=	ask for	तम्	=	it.

"O, Manthara! You do merit every favor. I have no other pleasant news than this. Hence, you cannot ever again inform a better loving news than this. I shall give you a good boon. Ask for it!"

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्तमः सर्गः ॥

Thus completes 7th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

8 Sarga 8 - अष्ठमः सर्ग

Manthara'S Sinful Words

Introduction -

Manthara with her wicked thoughts tries to convince Kaikeyi of the possible misfortune that could occur to Kaikeyi and her family if Sri Raama becomes the King. Although Kaikeyi's initial reaction is to praise Raama's qualities her mind is slowly but surely poisoned by Manathara's sinful words.

मन्थरा त्वभ्यसूयैनामुत्सृज्याभरणं च तत्।
उवाचेदं ततो वाक्यं कोपदुःखसमन्विता ॥ २-८-१

मन्थरातु	=	but Manthara	अभ्यसूय	=	became indignant	एनाम्	=	with her
उत्सृज्य	=	cast down	तत्	=	that	आभरनम्	=	ornament
ततः	=	afterwards	कोपदुःखसमन्वित्ता		with anger and pain	उवाच	=	spoke
इदम्	=	these words.						

Manthara, becoming indignant with Kaikeyi, threw down the ornament given to her and with anger and distress spoke the following words:

हर्षं किमिदमस्थाने कृतवत्यसि बालिशे ।
शोकसागरमध्यस्थमात्मानं नावबुध्यसे ॥ २-८-२

बालिशे	=	O! Foolish one	नावबुध्यसे	=	not knowing	आत्मानम्	=	about you
शोकसागर मध्यस्तम्	=	who are in the midst of an ocean of trouble	किम् इदम्	=	what is it	कृतवती असि	=	you are doing
हर्षम्	=	(in making) delight	अस्थाने	=	of an ill suited matter.			

"O, foolish one! Not knowing that you are in the midst of an ocean of trouble, what is it that you are so delighted about, in a matter to be grieved "

मनसा प्रहसामि त्वां देवि दुःखार्धिता सती ।
यच्छोचितव्ये हृष्टासि प्राप्येदं व्यसनं महत् ॥ २-८-३

देवि	=	O Queen	दुःखार्दितासती	=	stricken with grief			
प्रहसामि	=	I laugh	मनसा	=	mentally	त्वाम्	=	at you
यत्	=	for	हिष्टा असि	=	you are rejoicing	प्राप्य	=	after getting
इदम्	=	this	महत्	=	great	व्यसनम्	=	calamity
शोचितव्ये	=	which is to be grieved.						

"Oh, queen! Though stricken with grief, I mentally laugh at you in that you are rejoicing at the time when a great calamity is befalling you."

शोचामि दुर्मतित्वं ते का हि प्राज्ञा प्रहर्षयेत् ।
अरेः सपत्नीपुत्रस्य वृद्धिं मृत्युमिवागताम् ॥ २-८-४

शोचामि	=	I lament over	ते	=	your	दुर्मतित्वम्	=	ill-considered mind
का प्राज्ञा	=	which intelligent woman	प्रहर्षयेत्	=	gets delighted	वृद्धिम्	=	over prosperity
सपत्नीपुत्रस्य	=	of stepson	अरेः	=	who is an enemy	मृत्युमिव	=	(just as rejoicing) over death
आगताम्	=	which has befallen.						

"I am lamenting over your foolish mind. Does any intelligent woman feel happy over the prosperity of a stepson who is considered an enemy Does it not amount to praising a befalling death "

भरतादेव रामस्य राज्यसाधारणाद्भयम् ।
तद्विचिन्त्य विषण्णास्मि भय भीताद्धि जायते ॥ २-८-५

रामस्य	=	To Raama	भयम्	=	(there is) fear	भरतादेव	=	from Bharata
राज्यसाधारणात्	=	who has equal right to kingdom	विचिन्त्य	=	In thinking over	तत्	=	that (matter)
विषण्ण अस्मि	=	I am sorrowful	भयम्	=	Fear	जायते हि	=	begets from
भीतात्	=	those who fear (us).						

"Raama has a fear about Bharata because Bharata has equal rights over the kingdom. In thinking about this matter, I am getting anguished. Do we not get disasters from those who are afraid of us "

लक्ष्मणो हि महेष्वासो रामं सर्वात्मना गतः ।
शत्रुघ्नश्चापि भरतं काकुत्थ्सं लक्ष्मणो यथा ॥ २-८-६

लक्ष्मणः	=	Lakshmana	महेष्वासः	=	having mighty bow	गतः	=	joined
रामम्	=	Raama	सर्वात्मना	=	with all his heart	शत्रुघ्नः च अपि	=	Satrughna also
भरतम्	=	(is faithful) to Bharata	काकुत्सम् यथा	=	as to Raama	लक्ष्मणः	=	Lakshmana.

"Lakshmana, wielding a great bow, joined Raama with all his heart. Shatrughna is as faithful to Bharata as Lakshmana to Raama".

प्रत्यासन्नक्रमेणापि भरतस्तैव भामिनि ।
राज्यक्रमो विप्रकृष्टस्तयोस्तावत्कनीयसोः ॥ २-८-७

भामिनि	=	Kaikeyi!	प्रत्यासन्न क्रमेणापि	=	In line with proximity of birth	राज्यक्रमः	=	the lineage of kingdom

भरतस्यैव	=	is to Bharata only	तयोः तावत्	=	to the extent of other two(Lakshmana and Satrughna)	कनीयसोः	=	who are younger
विप्रकृष्टः	=	it is far away.						

"Oh Kaikeyi! In line with even the proximity of birth the claim to the throne of Bharata alone can be pressed, that of Lakshmana and Satrughna who are younger is out of question."

विदुषः क्षत्रचारित्रे प्राज्ञस्य प्राप्तकारिणः ।
भयात्प्रवेपे रामस्य चिन्तयन्ती तवात्मजम् ॥ २-८-८

विदुषः	=	(Raama is a)learned man	प्राज्ञस्य	=	efficient	क्ष्हात्रचारित्रे	=	in politics
प्राप्त कारिणः	=	he who acts appropriately and in time	भयात्	=	fearing (such Raama)	प्रवेपे	=	I am shaken
चिन्तयन्ती	=	to be thinking	आत्मजम्	=	of your son.			

"Raama is a learned man and a political statesman. His actions are timely and appropriate. When thinking of your son's calamity to be resulted from Raama, I get shaken with fear".

सुभगा खलु कौसल्या यस्याः पुत्रोऽभिषेक्ष्यते ।
यौवराज्येन महता श्वः पुष्येण द्विजोत्तमैः ॥ २-८-९

कौसल्या	=	Kausalya	सुभगाखलु	=	is having good fortune	यस्याः	=	that Kausalya's
पुत्रः	=	son	स्वः	=	tomorrow	पुश्येण	=	on the day of Pushyami star
अभिषेक्ष्यते	=	is going to be anointed	महता यौवराज्येन	=	for great princely kingdom	द्विजोत्तमै	=	by the best of Brahmans.

"Kausalya is very fortunate. Brahmans are going to anoint her son for the great princely kingdom tomorrow on the day of Pushyami star".

प्राप्तां सुमहतीं प्रीतिं प्रतीतां तां हतद्विषम् ।
उपस्थास्यसि कौसल्यां दासीवत्त्वं कृताञ्जलिः ॥ २-८-१०

कृतान्जलिः	=	with folded arms	दासीवत्	=	as a maid servant	त्वम्	=	you
उपस्थास्यसि	=	will serve	ताम् कौसल्याम्	=	that Kausalya	प्राप्ताम्	=	who gets
सुमहतीम्	=	very great	प्रीतिम्	=	happiness	प्रतीताम्	=	famous
हतद्विषम्	=	annihilator of enemies.						

"With folded arms, as a maid-servant, you have to serve that Kausalya who having reached great prosperity, in the height of joy, will dispose of her adversaries (in the person of Bharata and yourself)".

एवम् चेत्त्वं सहास्माभिस्तस्याः प्रेष्य भविष्यसि ।
पुत्रश्च तव रामस्य प्रेष्यभावं गमिष्यति ॥२-८-११

एवम्	=	thus	त्वम् भविष्यसि यदि	=	if you become	प्रेष्या	=	servant maid
तस्याः	=	to her	अस्माभिः सह	=	along with us	तव	=	your
पुत्रश्च	=	son also	गमिष्यति	=	will get	प्रेष्यभावम्	=	servitude
रामस्य	=	of Raama.						

"Thus, if you become Kausalya's servant-maid along with us, your son Bharata will be Raama's attendant."

हृष्टाः खलु भविष्यन्ति रामस्य परमाः स्त्रियः ।
अप्रहृष्टा भविष्यन्ति स्नुषास्ते भरतक्षये ॥ २-८-१२

रामस्य	=	Raama's	परमास्त्रियः	=	great wives	भवन्तिखलु	=	will become
हृश्टाः	=	delighted	ते	=	your	स्नुषाः	=	daughters-in-law
भविष्यन्ति	=	will become	अप्रहृस्टाः	=	unhappy	भरत क्ष्हये	=	of Bharata's weak position.

"Raama's wives will get delighted. Your daughters-in-law will be unhappy because of Bharata's waning position." Comment: The words 'Raama's wives' here do not indicate that Raama had multiple wives. Manathara refers to a possible future where Raama being a King would marry other women. It was a norm then for a king to have more than one wife.

तां दृष्ट्वा परमप्रीतां ब्रुवन्तीं मन्थरां ततः ।
रामस्यैव गुणान् देवी कैकेयि प्रशशंस ह ॥ २-८-१३

ततः	=	afterwards	दृष्ट्वा	=	seeing	ताम्	=	that
मन्थराम्	=	manthara	ब्रुवन्तीम्	=	thus talking	परम्	=	much
अप्रीताम्	=	distasteful word	कैकेयी	=	Kaikeyi	प्रशशम्सः	=	praised
रामस्य गुणेन	=	Raama's virtues.						

Hearing Manthara speak thus in many distasteful words, Kaikeyi began to extol Raama's virtues, saying: -

धर्मज्ञो गुरुभिर्दान्तः कृतज्ञ सत्यवाक्कुचि ।
रामो राज्ञः सुतो ज्येष्ठो यौवराज्यमतोऽर्हति ॥ २-८-१४

रामः	=	Raama	धर्मज़्यः	=	knows righteousness	दान्तः	=	trained by
गुरुभिः	=	elders	कृतज्ञ्यः	=	one who has gratitude	सत्यवाक्	=	speaker of truth
सुचिः	=	clean in conduct	ज्येष्टः	=	elder	सुतः	=	son
राज्ञः	=	of king Dasaratha	अतः	=	hence	अर्हति	=	eligible
योवराज्यम्	=	for princely kingdom.						

"Raama knows all righteousness. Elders trained him. He has a proper gratitude. He speaks truth. He has a clean conduct. He is the eldest son of king Dasaratha and hence eligible for the kingdom."

भ्रातॄऊन्भृत्यांश्च दीर्घायुः पितृवत्पालयिष्यति ।
संतप्यसे कथं कुब्जे श्रुत्वा रामाभिषेचनम् ॥ २-८-१५

दीर्घायुः	=	the long living Raama	पालयिष्यति	=	will protect	भ्रात्रोम्	=	brothers
भृत्याम्श्च	=	and servants	पितृवत्	=	like father	कुब्जे	=	O the hunch backed one
कथम्	=	how	सन्तप्यसे	=	are you pained	श्रुत्वा	=	after hearing
रामाभिषेचनम्	=	Raama's anointment.						

"The long living Raama will protect his brothers and servants like a father. O, the hunch backed one! Why are you so pained on hearing about Raama's coronation "

भरतश्चापि रामस्य ध्रुवं वर्षशतात्परम् ।
पितृपैतामहं राज्यमवाप्ता पुरुषर्षभः ॥ २-८-१६

परम्	=	after	वर्षशतात्	=	one hundred years	पुरुषर्षभः	=	the best among men
भरतश्चापि	=	Bharata also	अवाप्ता	=	will get	रामस्य	=	Raama's
राज्यम्	=	kingdom	पितृपैतामहम्	=	which belongs to (his) father and forefathers.			

"After Raama's rule for one hundred years, Bharata the best among men will certainly replace Raama on his father's throne, which is that of his ancestors."

सा त्वमभ्युदये प्राप्ते वर्तमाने च मन्थरे ।
भविष्यति च कल्याणे किमर्थं परितप्यसे ॥ २-८-१७

मन्थरे	=	O! Manthara	प्राप्ते	=	(When we) got	अभ्युदये	=	an occasion for rejoicing
वर्तमानेच	=	as at present	कल्याणे	=	and when a festive occasion	भविष्यति	=	is to come off in future (too in the form of Bharata's installation no matter even if it comes after a hundred years)
किमर्थम्	=	why	सा त्वम्	=	that you	परितप्यसे	=	feel agonized like this as though burning (with jealousy)

"Oh, Manthara! When we got an occasion for rejoicing as at present and when a festive occasion is to come off in future (too in the form of Bharata's installation, no matter even if it comes after a hundred years), why do you feel agonized like this as though burning (with jealousy) "

यथा ने भरतो मान्यस्तथा भूयोऽपि राघावः ।
कौसल्यातोऽरिक्तं च सो हि शुश्रूषते हि माम् ॥ २-८-१८

मे	=	to me	भरतः	=	Bharata	यथा	=	how
मान्यः	=	fit to be loved	तथा	=	like that	राघवः	=	Raama also
भूयः अपि	=	and even more	सः	=	he	अनुशुश्रूषते हि	=	doing service
अतिरिक्तम्	=	more	माम्	=	to me	कौसल्यातः	=	than Kausalya.

"For me, Raama is as lovable as Bharata and even more. Is he not doing more service to me than to Kausalya "

राज्यं यदि हि रामस्य भरतस्यापि तत्तदा ।
मन्यते हि यथात्मानं तथा भ्रातृंश्च राघवः ॥ २-८-१९

राज्यम्	=	kingdom	यदि रामस्य	=	if it is of Raama	तदा	=	then
तत्	=	that	भरतस्यापि हि	=	is of Bharata also	राघवः	=	Raama
मन्यते	=	thinks about	भ्रातृंश्च	=	his brothers	यथा तथा	=	on par with
आत्मानम्	=	his own self.						

"If Raama has kingdom then Bharata has it as well. Raama esteems his brothers just as his own self."

कैकेयीवचनं श्रुत्वा मन्थरा भृशदुःखिता ।
दीर्घमुष्णं निःश्वस्य कैकेयीमिदमब्रवीत् ॥ २-८-२०

मन्थरा	=	Manthara	श्रुत्वा	=	after hearing	कैकेयी वचनम्	=	Kaikeyi's words
भ्रिश दुः।खिता	=	felt very sad	निःश्वस्य	=	and sighing	दीर्घम्	=	long
उष्णम् च	=	and hot	अब्रवीत्	=	spoke	इदम्	=	these words
ख़ैकेयीम्	=	to Kaikeyi.						

Manthara, after hearing Kaikeyi's words, felt very sad and after a long and hot sigh, spoke to her the following words:

अनर्थदर्शिनी मौर्ख्यान्नात्मानमवबुध्यसे ।
शोकव्यसनविस्तीर्णे मज्जन्ती दुःखसागरे ॥ २-८-२१

मज्जन्ती	=	(You are getting) immersed	दुःखसागरे	=	in an ocean of sorrow	शोक व्यसन विस्तीर्णे	=	filled with misery and danger
मोर्ख्यात्	=	Due to stupidity	अनर्थदर्शिनी	=	(you are) not seeing the truth	न अवबुध्यसे	=	not knowing
आत्मानम्	=	yourself.						

"On one side, you are getting immersed in an ocean of sorrow filled with misery and danger. But due to stupidity, you are not able to perceive the truth and you fail to assess your real position."

भविता राघवो राजा राघवस्यानु यः सुतः ।
राजवंशात्तु कैकेयि भरतः परिहास्यते ॥ २-८-२२

कैकेयि	=	O!, Kaikeyi!	राघवः	=	Raama	भविता	=	will become
राजा	=	king	राघवस्य अनु	=	after Raama	यः	=	whoever
सुतः	=	the son is (he becomes the king);bharataH tu	=		but Bharata	परिहास्यते	=	will be re-moved
राजवंशात्	=	from the royal clan.						

"O,Kaikeyi! If Raama becomes the king, his son will become the king after him in succession. Thus, Bharata's name itself will be removed from the royal clan."

न हि राज्ञः सुताः सर्वे राज्ये तिष्ठन्ति भामिनि ।
स्थाप्यमानेषु सर्वेषु सुमहाननयो भवेत् ॥ २-८-२३

भामिनि	=	O, Kaikeyi!	सर्वे	=	all	सुताः	=	sons
राज्ञः	=	of a king	नतिष्ठन्तिः	=	will not be installed	राज्ये	=	for kingdom
सर्वेषु स्थाप्यमानेषु	=	If all are installed	भवेत्	=	there will be	सुमहान्	=	a great
अनयः	=	lawlessness.						

"O, Kaikeyi! All the sons of a king will not be crowned for a kingdom. If all are installed, there will be a great lawlessness."

तस्माज्ज्येष्ठे हि कैकेयि राज्यतन्त्राणि पार्थिवाः ।
स्थापयन्त्यनवद्याङ्गि गुणवत्स्वतरेष्वपि ॥ २-८-२४

कैकेयि	=	O!, Kaikeyi	अनवद्याङ्गि	=	who has deformless body-parts	तस्मात्	=	that is why
पार्थिवाः	=	kings	स्थापयन्ति	=	install	ज्येष्टे	=	eldest son
इतरेष्वपि	=	eventhough others	गुणवत्सु	=	may be full of virtues	राज्यतन्त्राणि	=	to kingly affairs.

"Therefore, kings, O, Kaikeyi of faultless limbs, install their eldest son, eventhough others may be full of virtues, as their successor to the throne."

असावत्यन्तनिर्भग्न स्तवपुत्रो भविष्यति ।
अनाथवत्सुखेभ्यश्च राजवंशाच्च वत्सले ॥ २-८-२५

वत्सले	=	O affectionate one!	तव	=	your	असो	=	this
पुत्रः	=	son	भविषयति	=	will become	अत्यन्त निर्भग्नः	=	a complete loser
सुखेभ्यः च	=	from comforts	राजवम्शाच्च	=	and even from royal clan	अनाथवत्	=	like an orphan.

"Oh, Kaikeyi the affectionate one! Your son will be completely distant from comforts and even from the royal clan like an orphan."

साहं त्वदर्थे संप्राप्ता त्वं तु मां नावबुध्यसे ।
सपत्निवृद्धौ या मे त्वं प्रदेयं दातुमिच्छिसि ॥ २-८-२६

सा अहम्	=	That I	सम्प्राप्त	=	came	त्वदर्थे	=	for your sake
त्वम् तु	=	but you	नावबुध्यसे	=	are not understanding	माम्	=	me
या	=	that	त्वम्	=	you	इच्छसि	=	wish
दातुम्	=	to give	मे	=	me	प्रदेयम्	=	a present
सपत्नि व्रिद्धो	=	when there is prosperity for step-wife.						

"I came here in your interests. But you have not understood me. You think it fit to give me a present when your step-wife is getting prospered."

ध्रुवं तु भरतं रामः प्राप्य राज्यमकण्टकम् ।
देशान्तरं वासयिता लोकान्तरमथापि व ॥ २-८-२७

रामः	=	Raama	प्राप्य	=	after getting	राज्यम्	=	kingdom
अकण्टकम्	=	without hindrance	नयिता	=	will send	भरतम्	=	Bharata
देशान्तरम् वासयिता वा	=	either to some other country	अथापिवा	=	or otherwise	लोकान्तरम्	=	to some other world
ध्रुवम्	=	this is certain.						

"Raama, ascending the throne without hindrance, will either send away Bharata to some other country or have him put to death. This is certain."

बाल एव हि मातुल्यं भरतो नायितस्त्वया ।
सन्निकर्षाच्च सौहार्दं जायते स्थावरेष्वपि ॥ २-८-२८

भरतः	=	Bharata	नायितः हि	=	was sent	बालः एव	=	in his childhood itself
मातुल्यम्	=	to his maternal uncle's house	त्वया	=	by you	सन्निकर्षात्	=	by being nearer
सोहार्दम्	=	friedship	जायते	=	is created	स्थावरेष्वपि	=	even on inanimate things.

"You sent Bharata to his maternal uncle's house even in his childhood. By being nearer, love is born even on inanimate objects. By sending Bharata to a distant place, you made Dasaratha to have no affection towards him."

भरतस्यानुवशगः शत्रुघ्नोऽपि समं गतः ।
लक्ष्मणो हि यथा रामं तथासौ भरतं गतः ॥ २-८-२९

शत्रुघ्नोऽपि	=	Shatrughna also	अनुवशगः	=	was drawn	भरतस्य	=	towards Bharata
गतः	=	and went	समम्	=	along with him	यथा	=	how
लक्ष्मणः	=	Lakshmana	गतः	=	joined with	रामम्	=	Raama
तथा	=	like that	असो	=	this (Shatrughna)	भरतम्	=	with Bharata.

"Shatrughna was drawn towards Bharata and went along with him. Just as Lakshmana joined Raama, Shatrughna joined Bharata."

Comment: Sage Valmiki might be implying here that if Shatrughna were to be present then at Ayodhya, he would have tried for the prosperity of Bharata.

श्रूयते हि द्रुमः कश्चिच्चेत्तव्यो वनजीविभिः ।
सन्निकर्षादिषीकाभिर्मो चितः परमाद्भयात् ॥ २-८-३०

श्रूयते हि	=	it is heard that	कश्चित्	=	certain	द्रुमः	=	tree
छेत्तव्यः	=	which is to be cut	वनजीविभिः	=	by people living in forest	मोचितः	=	was relieved
परमात् भयात्	=	of (this) great danger	इषीकाभिः सन्निकर्षात्	=	by proximity to Ishhiika grass.			

"We hear that a tree marked down for felling by foresters, when covered by thorny Ishhiika grass, is saved from this great danger of cutting. So also, Dasaratha might have supported Bharata if he was staying near to him in Ayodhya."

गोप्ता हि रामं सौमित्रिर्लक्ष्मणं चापि राघवः ।
अश्विनोरिव सौभ्रात्रं तयोर्लोकेषु विश्रुतम् ॥ २-८-३१

सोमित्रिः	=	Lakshmana	गोप्ताहि	=	will protect	रामम्	=	Raama
राघवः	=	Raama	लक्ष्मणं चापि	=	(will protect) Lakshmana also	तयोः	=	their
सोभ्रात्रम् एव	=	brotherly love	विश्रुतम्	=	is famous	लोकेषु	=	in the world
अस्विनोः	=	as that of Aswinis.						

"Lakshmana protects Raama. Raama protects Lakshmana. Their brotherly love is as famous as that of Aswini celestials."

तस्मान्न लक्ष्मणे रामः पापं किञ्चित्करिष्यति ।
रामस्तु भरते पापं कुर्यादिति न संशयः ॥ २-८-३२

तस्मात्	=	Hence	रामः	=	Raama	नकरिश्यति	=	will not do
किञ्चित्	=	any little	पापम्	=	sin	लक्ष्मणे	=	to Lakshmana
भरते तु	=	but to Bharata	रामः	=	Raama	कुर्यात्	=	will do
पापम्	=	a sinful act	इति	=	in this	नसम्शयः	=	there is no doubt.

"Hence, Raama will not do a sinful act of killing Lakshmana. However there is no doubt that he will do so in the case of Bharata."

तस्माद्राजगृहादेव वनं गच्छतु ते सुतः ।
एतद्धि रोचते मह्यं भृशं चापि हितं तव ॥ २-८-३३

तस्मात्	=	Hence	एतत्	=	this	रोचते हि	=	is wished
मह्यम्	=	by me	ते सुतः	=	(that) your son	गछतु	=	goes
वनम्	=	to forest	राजगृहादेव	=	from royal palace (of his uncle) itself	भृशम्	=	(This is) very much
हितम्	=	beneficial	तवापिच	=	to you also.			

"Hence, I feel that it is better for your son to go to forest directly from his uncle's house. This is good for you too."

एवं ते ज्ञातिपक्षस्य श्रेयश्चैव भविष्यति ।
यदि चेद्भरतो धर्मात्पित्र्यं राज्यमवाप्स्यति ॥ २-८-३४

भरतः अवाप्स्यति यदि	=	If Bharata gets	राज्यम्	=	kingdom	पित्र्यम्	=	of his father
धर्मात्	=	as per law	भविष्यति	=	it will become	श्रेयः	=	beneficial
ते	=	to you	ज्ञ्यातिपक्ष्हस्य चैव	=	and to your side of relatives	एवम् चेत्	=	if it happens thus.

"If Bharata gets his father's kingdom as per law, it will be beneficial to you and your side of relatives."

स ते सुखोचितो बालो रामस्य सहजो रिपुः ।
समृद्धार्थस्य नष्टार्थो जीविष्यति कथं वशे ॥ २-८-३५

ते	=	your	सः	=	that	बालः	=	child
सुखोचितः	=	who is habituated to comforts	रामस्य सहजः रिपुः	=	is Raama's natural enemy	कथम्	=	how
नस्टार्थः	=	Bharatha who failed to achieve purpose	जीविष्यति	=	will live	वशे	=	under control
समृद्धार्थस्य	=	of Raama whose flourishing object has been realized						

"Your youthful son, habituated to comforts, is a natural enemy to Raama. How can Bharata who failed to achieve his purpose live under control of Raama whose flourishing object has been realised "

अभिद्रुतमिवारण्ये सिंहेन गजयूथपम् ।
प्रच्छाद्यमानं रामेण भरतं त्रातुमर्हसि ॥ २-८-३६

त्रातुम् अर्हसि	=	you ought to protect	भरतम्	=	Bharata	प्रच्छाद्यमानम्	=	who is being wrapped up
रामेण	=	by Raama	गजयूधपम् इव	=	as a leading elephant	अभिद्रुतम्	=	being chased
सिंहेन	=	by a lion	अरण्ये	=	in forest.			

"Raama is chasing and bringing down Bharata as a lion chases an elephant-king in forest. You ought to protect Bharata."

दर्पान्निराकृता पूर्वं त्वया सौभाग्यवत्तया ।
राममाता सपत्नी ते कथं वैरं न शातयेत् ॥
२-८-३७

पूर्वम्	=	previously	निराकृता	=	being disrepected	दर्पात्	=	with arrogance
त्वया	=	by you	सोभाग्यवथया	=	as you were fortunate	कथम्	=	how
राममाता	=	Raama's mother (Kausalya)	ते	=	your	सपत्नी	=	rival wife
न शातयेत्	=	will not revenge	वैरम्	=	for that animosity			

"Previously, you treated Kausalya with disrespect due to arrogance that you were fortunate. Will not such Kausalya, your rival wife, revenge for that animosity "

यदा हि रामः पृथिवीमवाप्स्यति ।
प्रभूतरत्नाकरशैलपत्तनाम् ।
तदा गमिष्यस्यशुभं पराभवं ।
सहैव दीना भरतेन भामिनि ॥ २-८-३८

भामिनि	=	O!, Kaikeyi!	यदा	=	when	रामः	=	Raama
अवाप्स्यति	=	gets	पृथिवीम्	=	this earth	प्रभूत रत्नाकर शैल पात्तनाम्	=	holding great ocean mountains and towns
तदा	=	then	भरतेन सहैव	=	along with Bharata	गमिष्यसि	=	you will get
अशुभम्	=	bad	दीना	=	pitiable	पराभवम्	=	ignominy.

"O, Kaikeyi! The day Raama becomes lord of this earth with its great oceans, mountains and towns that day you and your Bharata will get a bad and pitiable position of ignominy."

यदा हि रामः पृथिवीमवाप्स्यति ।
ध्रुवं प्रणष्टो भरतो भविष्यति ।
अतो हि संचिन्तय राज्यमात्मजे ।
पर्स्य चैवाद्य विवासकारणम् ॥ २-८-३९

यदाहि	=	when	रामः	=	Raama	अवाप्स्यसि	=	gets
प्रइथिवीम्	=	the earth	भरतः	=	Bharata	भविष्यति	=	will become
ध्रुवम्	=	certainly	प्रणष्टः	=	ruined	अतः	=	hence
संचिन्तय	=	think of	राज्यम्	=	kingdom	आत्मजे	=	to your son
विवासकारणम्	=	and causing exile	परस्य	=	to your enemy Raama.			

"When Raama gets power of the kingdom Bharata will certainly get ruined. Hence, think of a solution to get your son Bharata the kingdom and to send Raama, your enemy, to exile."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टमः सर्गः ।

Thus completes 8th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

9 Sarga 9 - नवम सर्ग

Manthara'S Success In Poisoning Kaikeyi'S Mind

Introduction -

This chapter describes Manthara's success in turning Kaikeyi's mind away from good towards evil.

एवमुक्ता तु कैकेयी कोपेन ज्वलितानना ।
दीर्घमुष्टम् विनिःश्वस्य मन्थरामिदमब्रवीत् ॥ ९-२-१

उक्ता	=	having been spoken	एवम्	=	thus	कैकेयी	=	Kaikeyi
ज्वलित आनना	=	having a burning face	कोपेन	=	with anger	विनिःश्वस्य	=	sighed
दीर्घम्	=	lengthily	उष्णम्	=	heatedly	अब्रवीत्	=	spoke
इदम्	=	these words	मन्थराम्	=	to Manthara.			

After hearing those words, Kaikeyi with her face burning with anger, had a long and hot sigh and spoke to Manthara as follows:

अद्य राममितः क्षिप्रं वनं प्रस्थापयाम्यहम् ।
यौवराज्ये च भरतं क्षिप्रमेवाभिषेचये ॥ ९-२-२

अद्य	=	now	अहम्	=	I	प्रस्थापयामि रामम्	=	shall make Raama to travel
क्षिहप्रम्	=	quickly	वनम्	=	to forest	इतः	=	from here
अभिषेचयामि भरतम् च	=	I shall also get Bharata anointed	योवराज्ये	=	for princely kingdom	क्षिहप्रमेव	=	even quickly.

"Now itself, I shall send Raama quickly to forest. I shall get Bharata anointed for princely kingdom immediately."

इदं त्विदानीं संपश्य केनोपायेन मन्थरे ।
भरतः प्राप्नुयाद्राज्यं न तु रामः कथंचन॥ ९-२-३

मन्थर	=	O Manthara!	केनोपायेन	=	what is the means by which	भरतः	=	Bharata
प्रापूयात्	=	will get	राज्यम्	=	kingdom	रामः तु	=	but Raama
न	=	(will) not (get)	कथमेचन	=	by any method	सम्पस्य	=	see
इदम्	=	this	इदानीम्	=	now.			

"O Manthara! What is the means by which Bharata will get the kingdom but Raama will not get it by any method. Think about it now."

एवमुक्ता तया देव्या मन्थरा पापदर्शिनी ।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत् ॥ ९-२-४

उक्ता	=	after being spoken	एवम्	=	thus	देव्या	=	by the queen Kaikeyi
मन्थरा	=	Manthara	पापदर्शिनी	=	the sinful thinker	अब्रवीत्	=	spoke
इदम्	=	these words	कैकेयीम्	=	to Kaikeyi	उपहिम्सन्ती	=	destroying
रमार्थम्	=	Raama's benefit.						

After hearing her words, the sinful thinking Manthara, spoke thus to Kaikeyi to destroy Raama's benefit of kingdom.

हन्तेदानीं प्रवक्ष्यामि कैकेयि श्रूयतां च मे ।
यथा ते भरतो राज्यं पुत्रः प्राप्स्यति केवलम् ॥ ९-२-५

कैकेयि	=	O Kaikeyi!	हन्तेदानीं	=	(I am) very glad!	प्रवक्ष्यामि	=	I will tell
यथा	=	how	ते पुत्रः	=	your son	भरतः	=	Bharata
केवलम्	=	only	प्राप्स्यति	=	will get	राज्यम्	=	kingdom
मे श्रूयताम्च	=	let I be listened.						

"O Kaikeyi! I am very glad. I shall tell you the means by which your son Bharata only will get the kingdom. Listen to it!"

किं न स्मरसि कैकेयि स्मरन्ती वा निगूहसे ।
यदुच्यमानमात्मार्थं मत्तस्त्वं श्रोतुमिच्छसि ॥ ९-२-६

कैकेयि	=	O Kaikeyi!	त्वम् यत् इच्छति	=	you are desiring	श्रोतम्	=	to hear
मत्तः	=	from me	उच्यमानम्	=	the thing to be stated	आत्मानम्	=	for your benefit
न स्मरसि किम्	=	are you not remeber-ing it	स्मरन्ती	=	though remembering	निगूहसे वा	=	(are you) hiding

"Oh, Kaikeyi! You desire to hear from me the means for your benefit. Have you forgotten about it or are you hiding, even if you have remembered it "

मयोच्यमानं यदि ते श्रोतुं च्छ्न्दो विलासिनि ।
श्रूयतामभिधास्यामि श्रुत्वा चैतद् विधीयताम् ॥ ९-२-७

विलासिनि	=	o lady full of charms!	छन्दः यदि	=	If it is desired	ते	=	by you
श्रोतुम्	=	to hear	उच्यमानम्	=	telling mayaa	=		by me
अभिधास्यामि	=	I shall tell you	श्रूयताम्	=	let it be heard	श्रुत्वा	=	after hearing
विधीयताम् एतद् च	=	let it be acted upon also.						

"O the lady of charms, Kaikeyi! If you desire to hear this from my mouth, I shall tell you. Listen to me. Let it be acted upon after listening to me."

श्रुत्वैवं वचनं तस्या मन्थरायास्तु कैकयि ।
किंचिदुत्थाय शयनात्स्वास्तीर्णादिदमब्रवीत् ॥ ९-२-८

श्रुत्त्वैव	=	after hearing	एवम्	=	these	वचनम्	=	words
मन्थरायाः	=	of Manthara	कैकेयी	=	Kaikeyi	उत्थाय	=	rose
किञ्चित्	=	a little	स्वास्तीर्णात् शयनात्	=	from well laid bed	अब्रवीत्	=	and spoke
इदम्	=	these words.						

After hearing Manthara's words, Kaikeyi slightly rose from the well-laid bed and spoke the following :

कथय त्वं ममोपायं केनोपायेन मन्थरे ।
भरतः प्राप्नुयाद्राज्यं न तु रामः कथंचन ॥ ९-२-९

मन्थरे	=	o Manthara!	त्वं	=	you	कथय	=	tell
मम	=	me	केन उपायेन	=	by what means	भरतः	=	Bharata
प्राप्नुयात्	=	will get	राज्यम्	=	kingdom	रामः तु	=	but Raama
न	=	(will) not (get)	कथम्चन	=	by any count	उपायम्	=	that trick.

"O Manthara! Tell me the trick by which Bharata will get the kingdom and Raama will not get it under any circumstances."

एवमुक्ता तया देव्या मन्थरा पापदर्शिनी ।
रामार्थमुपहिंसन्ती कुब्जा वचनमब्रवीत् ॥ ९-२-१०

उक्ता	=	after being spoken	एवम्	=	thus	तया देव्या	=	by that queen Kaikeyi
कुब्जा	=	the hunch backed	मन्थरा	=	Manthara	पापदर्शिनी	=	the sinful thinker
अब्रवीत्	=	spoke	वचनम्	=	these words	उपहिम्सन्तीम्	=	to destroy
रामार्थम्	=	Raama's benefit.						

After hearing Kaikeyi's words, the sinful thinking, hunch backed Manthara, spoke thus, with an intention to destroy Raama's benefit of kingdom.

तव दैवासुरे युद्धे सहराजर्षिभिः पतिः ।
अगच्छत्त्वामुपादाय देवराजस्य साह्यकृत् ॥ ९-२-११
दिशमास्थाय वै देवि दक्षिणां दण्डकान् प्रति ।
वैजयन्तमिति क्यातं पुरं यत्र तिमिध्वजः ॥ ९-२-१२

देवि	=	O queen! yuddhe	=	in a battle	देवासुरे	=	between celestials and demons
तव पतिः	=	your husband	उपादाय	=	taking	त्वाम्	= you
राजर्षिभिः सह	=	along with holy kings	अगच्छत्	=	went	साह्यकृति	= to help
देवराजस्य	=	king Devendra	पुरम्	=	to the city	ख्यातम्	= famously
वैजयन्तमिति	=	called Vaijayanta	यत्र	=	where	तिमिध्वजः	= Timidhvaja (resided)
आस्थाय	=	getting into	दक्षिणाम् दिशम्	=	southern direction	दण्दकान् प्रति	= towards forest of Dandaka.

"O Queen! Once upon a time, when there was a battle between celestials and demons, your husband Dasaratha went along with you and other holy kings to help Indra in battle, to a famous city called Vaijayata in which the demon Timidhvaja lived in a southern direction in the forest of Dandaka."

स शम्बर इति ख्यातः शतमायो महासुरः ।
ददौ शक्रस्य संग्रामं देवसङ्घैरनिर्जितः ॥ ९-२-१३

सः महासुरः	=	That great demon	ख्यातः	=	famous	शम्बरः	= as shambara
शतमायः	=	who had several magic effects	अनर्जितः	=	not being defeated	देवसन्घैः	= by celestrial groups
ददौ	=	gave	सन्ग्रामम्	=	battle	शक्रस्य	= to Devendra.

"That great demon famously called shambara, who had several magic effects, defeated all the celestials and conferred battle upon Devendra."

तस्मिन् महति संग्रामे पुरुषान् क्षतविक्षतान् ।
रात्रौ प्रसुप्तान् घ्नन्ति स्म तरसासाद्य राक्षसाः ॥ ९-२-१४

तस्मिन् महति सन्ग्रामे	=	in that great battle	राक्ष्हसाः	=	demons	आसाद्य	= approached
तरसा	=	by force	घ्नन्तिस्म	=	and killed	पुरुशान्	= men
क्ष्हतविक्ष्हतान्	=	who were beaten by arrows	प्रसुप्तान्	=	and those sleeping	रात्रौ	= in the night.

"In that great battle, demons approached and forcefully killed men who were injured by arrows and also those who were sleeping at night."

Comment : It is not a virtuous practice according to scriptures, to kill injured people and defenceless people sleeping at night. Demons do not follow such scriptures.

तत्राकरोन्महायुद्धं राजा दशरथ स्तदा ।
असुरैश्च महाबाहुः शस्त्रैश्च शकलीकृतः ॥ ९-२-१५

तदा	=	then	दशरथः राजा	=	king Dasaratha	अकरोत्	=	created
महायुद्धम्	=	great battle	तत्र	=	there	महाबाहुः	=	the long armed Dasaratha
शकलीकृतः च	=	was made into pieces	शस्त्रैः	=	with weapons	असुरैः च	=	by demons.

"Then, king Dasaratha fought a great battle there. With their weapons, demons made into pieces the long armed Dasaratha."

अपवाह्य त्वया देवि संग्रामान्नष्टचेतनः ।
तत्रपि विक्षतः शस्त्रैः पतिस्ते रक्षितस्त्वया ॥ ९-२-१६

देवि	=	O queen!	न्नष्टचेतनः	=	Dasaratha who became unconscious	रक्षितः	=	was saved
त्वया	=	by you	अपवाह्य	=	by taking him away	सन्ग्रामात्	=	from battle field
तत्रापि	=	there also	ते पतिः	=	your husband	विक्षतः	=	who was beaten
शस्त्रैः	=	by weapons	रक्षितः	=	was saved	त्वया	=	by you.

"O Queen! You saved the life of your unconscious husband by taking him away from the battle field. There also, you again saved him, when beaten by demons with their weapons."

तुष्टेन तेन दत्तौ ते द्वौ वरौ शुभदर्शने ।
सत्वयोक्तः पतिर्देवि यदेच्छेयं तदा वरौ ॥ ९-२-१७
गृह्णीयामिति तत्तन तथेत्युक्तं महात्मना ।

शुभदर्शने	=	O Kaikeyi with auspicious appearance!	तुष्टेन	=	after getting delighted	तेन	=	by him
दत्तौ	=	were given	ते	=	to you	द्वो	=	two
वरौ	=	boons	सः पतिः	=	that husband	उक्तः	=	was told
त्वया	=	by you	गृह्णीयाम् इति	=	that I shall take	वरौ	=	boons
यदा तदा	=	as and when	इच्छेयम्	=	desired by me	उक्तम्	=	said
तेन महात्मना	=	by that great souled Dasaratha	तथा इति	=	let it be	तत्	=	that.

"O Kaikeyi with auspicious appearance! Getting delighted, he gave two boons to you. Then, you said, " I shall ask you whenever I require them". He then agreed to it."

अनभिज्ञा ह्यहं देवि त्वयैव कथिता पुरा ॥ ९-२-१८
कथैषा तव तु स्नेहान्मनसा धार्यते मया ।
रामाभिषेकसंभारान्निगृह्य विनिवर्तय ॥ ९-२-१९

देवि	=	o queen!	अहं	=	I	अनभिण्ज्याहि	=	do not know anything about this matter
पुरा	=	previously	एषा कथा	=	this story	कथिता	=	was told
त्वयैव	=	by you only	धार्यते	=	being kept	मया	=	by me
मनसा	=	in mind	स्नेहात् तु	=	due to friendship	विनिवर्तय	=	stop
रामाभिषेक सम्भारान्	=	arragnments of Raama's anointment	निगृह्य	=	by force.			

"O Queen! I do not know what had happened there. You yourself told this story previously to me. I am keeping this in my mind because of my friendship with you. Hence, you have to stop, by force, the arrangements being made for Raama's coronation."

तौ वरौ याच भर्तारं भरतस्याभिषेचनम् ।
प्रव्राजनं तु रामस्य त्वं वर्षाणि चतुर्दश ॥ ९-२-२०

त्वम्	=	you	याच	=	ask	भर्तारम्	=	your husband
तौ	=	those (two)	वरौ	=	boons	भरतस्य	=	Bharata's
अभिषेचनम्	=	anointment (and)	रामस्य	=	Raama's	प्रव्राजनम्	=	sending to exile
चतुर्दश वर्षाणि	=	for fourteen years.						

"You ask your husband as two boons, anointing Bharata for princely kingdom and sending Raama to exile for fourteen years."

चतुर्दश हि वर्षाणिरामे प्रव्राजिते वनम् ।
प्रजाभावगतस्नेहः स्थिरः पुत्रो भविष्यति ॥ ९-२-२१

प्रव्राजिते	=	if you send	रामे	=	Raama	चतुर्दशवर्षाणि	=	for fourseen years
वनम्	=	to forest	पुत्रः	=	your son	प्रजाभावगतस्नेहः	=	will get intimate association in the people's hearts
स्थिरः भविष्यति	=	and will become stable.						

If you send Raama to forest for fourteen years, your son Bharata will get intimate association in the hearts of the people and will get stabilised in kingdom.

क्रोधागारं प्रविश्याद्य कृद्धेवाश्वपतेः सुते ।
शेष्वानन्तर्हितायां त्वं भूमौ मलिनवासिनी ॥ ९-२-२२

अस्वपेतेः सुते	=	oh kaikeyi!, the daughter of Ashwapati	आस्वपति अद्य	=	now	प्रविश्य	=	enter
क्रोधागारम्	=	the room of wrath	दृद्धेव	=	as if angry	शेष्व	=	and lie down

भूमौ	=	on floor	अनन्तर्हितायाम्	=	without any spread	मलिनवासिनी	=	and wearing soiled clothes.

Oh, kaikeyi! Now, enter the room of wrath as if angry with him and lie down on floor without any spread underneath and wearing soiled clothes.

मास्मैनं प्रत्युदीक्षेथा माचैन मभिभाषथाः ।
रुदन्ती चापि तं दृष्ट्वा जगत्यां शोकलालसा ॥ ९-२-२३

दृष्ट्वा	=	after seeing	तम्	=	that Dasaratha	शोकलालसा	=	be sorrowful
रुदन्ती	=	and by weaping	मास्म प्रत्युदीक्ष्हेथाः	=	do not look face to face	एनम्	=	at him
माचैव अभिभाषताः	=	nor talk face to face	एनम्	=	to him.			

As soon as you see Dasaratha, be sorrowful and keep on weeping, without looking at him and without talking to him face to face.

दयिता त्वं सदा भर्तुरत्र मे नास्ति संशयः ।
त्वत्कृते स महाराजो विशेदपि हुताशनम् ॥ ९-२-२४

त्वम्	=	you	सदा	=	always	दयिता	=	dear one
भर्तुः	=	to husband	नास्ति	=	no	सम्सयः	=	doubt
मे	=	to me	अत्र	=	about this	सः महाराजः	=	that king
विशेदपि	=	will even enter	हुताशनम्	=	fire	त्वत्कृते	=	for your sake.

You are always dear to your husband. I have no doubt about it. King Dasaratha will even jump into a fire for your sake.

न त्वां क्रोधयितुं शक्तोन क्रुद्धां प्रत्युदीक्षितुम्।
तव प्रियार्थं राजा हि प्राणानपि परित्यजेत् ॥ ९-२-२५

राजा	=	the king	न शक्त:	=	is not capable	त्वाम् क्रोधयितुम्	=	of making you angry
न	=	not able	दीक्ष्हितुम्	=	to see	क्रुद्धाम्	=	you with anger
परित्यजेत् हि	=	he will give up	प्राणानपि	=	even life	तव प्रियार्थम्	=	for your love.

The king is not capable of making you angry. He is not even able to see you with anger. He will give up his life for your love.

न ह्यतिक्रमितुं शक्तस्तव वाक्यं महीपतिः ।
मन्दस्वभावे बुध्यस्व सौभाग्यबलमात्मनः ॥ ९-२-२६

मन्द स्वभावे	=	oh Foolish one	महीपतिः	=	king	नशक्तः हि	=	will not transgress
तव	=	your	वाक्यम्	=	words	बुध्यस्त्व	=	you know
आत्मनः	=	your	सौभाग्य बलम्	=	abundant strength.			

Oh, foolish one! The king will not be able to transgress your word. You realise your abundant strength.

मणिमुक्तं सुवर्णानि रत्नानि विविधानि च ।
दद्याद्धशरथो राजा मा स्म तेषु मनः कृथाः ॥ ९-२-२७

दशरथः राजा	=	king Dasaratha	दद्यात्	=	may give	मणि मुक्तम्	=	diamonds pearls
सुवर्णामि	=	gold	विविधानि	=	various	रत्नानिच	=	precious stones
माक्र्इथाः	=	do not keep	मनः	=	mind	तेषु	=	in them.

King Dasaratha may offer you diamonds, pearls, gold and various other precious stones. Do not care for them.

यौ तौ दैवासुरे युद्धे वरौ द्शरथोऽददात् ।
तौ स्मारय महाभागे सोऽर्थो मात्वामतिक्रमेत् ॥ ९-२-२८

महाभागे	=	oh Kaikeyi the great fortunate one!	स्मारय	=	remind	दसरथः	=	Dasaratha
दैवासुरयुद्धे	=	in battle between celestials and demons you - which	तौ	=	those famous	वरौ	=	boons
अददात्	=	were given	तौ	=	those boons	अर्थः	=	benefit
मातिक्रमेत्	=	not to cross. त्व	=		you.			

Oh, Kaikeyi, the great fortunate! you remind Dasaratha of those boons given by him to you in that battle between celestials and demons. See that your benefit does not get thwarted.

यदा तु ते वरं दद्यात्स्वयमुत्थाप्य राघवः ।
व्यवस्थाप्य महाराजं तमिमं वृणुया वरम् ॥ ९-२-२९

यदा	=	when	राघवः	=	Dasaratha	स्वयम्	=	himself
उत्थाप्य	=	will raise you from the floor	दद्यात्	=	and give	ते	=	you
वरम्	=	the boon	महारजम् व्यवस्थाप्य	=	after making the king steady	व्रिणुयाः	=	ask
इमम् वरम्	=	this boon.						

Dasaratha himself will raise you from the floor and offer you the boon. Thus , after making him steady, you ask for this boon.

रामं प्रव्राजयारण्ये नव वर्षाणि पञ्च च ।
भरतः क्रियतां राजा पृथिव्याः पार्थिवर्षभ ॥ ९-२-३०

पार्थिवर्षभ	=	oh King!	प्रव्राजय	=	send to exile	रामम्	= Raama
अरण्ये	=	in forest	नव पन्चच वर्षाणि	=	for fourteen years	भरतः क्रियताम्	= let Bharata be made
राजा	=	as king	प्रिथिव्याः	=	to this earth.		

"Oh, king! send Raama to forest for fourteen years. Let Bharata be made as king of this earth".

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वनम् ।
रूढश्च कृतमूलश्च शेषं स्थास्यति ते सुतः ॥ ९-२-३१

रामः	=	Raama	प्रव्राजिते	=	having been sent	वनम्	= to forest
चतुर्दशवर्षाणि	=	for fourteen years	ते सुतः	=	your son	रूधः च	= will stand firmly
क्रितमूलः च	=	having laid roots and	स्थास्यति	=	will stay	शेषं	= for remaining period.

Raama having been sent to forest for fourteen years, your son will stand firmly, having laid his roots and will stay in power for the remaining period.

रामप्रव्राजनं चैव देवि याचस्व तं वरम् ।
एवं सिद्ध्यन्ति पुत्रस्य सर्वार्थास्तव भामिनि ॥ ९-२-३२

देवि	=	oh! Queen	याचस्व	=	ask	तम्	= him
रामप्रव्राजनम्छैव	=	of sending Raama to forest also	वरम्	=	as a boom	एवम्	= thus
तव	=	your	पुत्रस्य	=	son's	सर्वार्थाः	= all benefits
सिद्ध्यन्ति	=	will be accomplished.					

Oh, Kaikeyi! Ask Dasaratha of sending Raama to forest also as a boon. Thus, your son will accomplish all the desired benefits.

एवं प्रव्राजितश्चैव रामोऽरामो भविष्यति ।
भरतश्च हतामित्रस्तव राजा भविष्यति ॥ ९-२-३३

एवम्	=	thus	प्रव्राजितः	=	by sending to exile	रामः	= Raama
भविष्यति	=	will become	अरामः	=	not amiable to people	तव	= your
भरतस्च	=	Bharata	भविष्यति	=	will become	राजा	= king
हतामित्रस्च	=	the enemies having been annihilated.					

Thus , by sending Raama to exile, he will not become amiable to people. Your Bharata will become king, after the enemies having been annihilated.

येन कालेन रामश्च वनात्प्रत्यागमिष्यति ।
तेन कालेन पुत्रस्ते कृतमूलो भविष्यति ॥ ९-२-३४
सुगृहीतमनुष्यश्च सुहृद्भिः सार्धमात्मवान् ।

येन कालेन	=	by which time	रामः च	=	Raama	प्रत्यागमिष्यति	=	returns
वनात्	=	from forest	तेन कालेन	=	by that time	ते	=	your
आत्मवान्	=	wise	पुत्रः	=	son	सुगृहीत मनुष्यः	=	having drawn people to his fold
सुहृद्भिः	=	and friends also	भविष्यति	=	will become	कृतमूलः	=	one by whom roots are established.

When Raama returns from forest, your wise son will accumulate friends and draw people to his fold, thus establishing roots himself.

प्राप्तकालं नु मन्येऽहं राजानं वीतसाध्वसा ॥ ९-२-३५
रामाभिषेकसंकल्पान्निगृह्य विनिवर्तय ।

मन्ये	=	I think	प्राप्तकालम् तु	=	that it is the appropriate time	ते	=	to you
वीत साध्वसा	=	after bequeathing fear	निग्रिह्य	=	and by insistence	राजानम् विमिवर्तय	=	make the king turn aside
रामाभिषेक सन्कल्पात्	=	his desire to anoint Raama.						

This is the appropriate time for you. Be fearless and by your insistence, make the king turn aside his effort to anoint Raama.

अनर्थमर्थरूपेण ग्राहिता सा ततस्तया ॥ ९-२-३६
हृष्टा प्रतीता कैकेयी मन्थरामिदमब्रवीत् ।

सा कैकेयी	=	that kaikeyi	ग्रहिता	=	having been taught	अनर्थम्	=	unworthy matter
अर्थरूपेण	=	in the form of a worthy matter	तया	=	by that Manthara	ततः	=	afterwards
हृस्टा	=	having delighted	प्रतीता	=	and understood	अब्रवीत्	=	spoke
मन्थराम्	=	to Manthara	इदम्	=	these words.			

Kaikeyi, being brain-washed an unworthy matter as the most worthy matter by Manthara, accepted her well and having delighted, spoke to her as follows:-

सा हि वाक्येन कुब्जायाः किशोरीवोत्पथं गता ।
कैकेयी विस्मयं प्राप्ता परं परमदर्शना ॥ ९-२-३७

सा कैकेयि	=	That Kaikeyi	परमदर्शना	=	the good natured	परम् विस्मयम् गता	=	was very much surprised
वाक्येन	=	by words of	कुब्जायाः	=	the hunch backed Manthara	किशोरीव	=	and like a small girl
गता	=	got	उत्पथम्	=	into a wrong path.			

Though of right thinking in nature, Kaikeyi was very much surprised to hear Manthara's words and like a small girl, got into a wrong path.

कुब्जे त्वां नाभिजानामि श्रेष्ठां श्रेष्ठभिधायिनीम् ।
पृथिव्यामसि कुब्जानामुत्तमा बुद्धिनिर्णये ॥ ९-२-३८

कुब्जे	=	oh Manthara, the hunch backed one	नाभिजानामि	=	I have not recognised	त्वाम्	=	you
श्रेष्ठाम्	=	as the best	श्रेष्ठाभिधयिनीम्	=	in telling good things	उत्तमासि	=	you are the best
कुब्जानाम्	=	among the hunch backed	पृथिव्याम्	=	on earth	बुद्धिनिश्चये	=	in deciding intellectually.

Oh, Manthara! You are telling very good things. Till now, I have not recognised you as this good. You are the best among the hunch-backed on this earth in making intellectual decisions.

त्वमेव तु ममार्थेषु नित्ययुक्ता हितैषिणी ॥ ९-२-३९
नाहं समवबुद्ध्येयं कुब्जे राज्ञश्चिकीर्षितम् ।

कुब्जे	=	oh Manthara	त्वमेव	=	you only	नित्ययुक्ता	=	are always interested
मम	=	in my	अर्थेषु	=	well being	हितैषिणी	=	and wishing my benefit
अहम्	=	I	नसमवबुद्ध्येयम्	=	would not have been aware of	राज्ञः	=	kings's
चिकीर्षितम्	=	intending action.						

Oh, Manthara! you always show interest in my well being and wish for my benefit. But for you, I would not have been aware of the king's intentions.

सन्ति दुःसंस्थिताः कुब्जा वक्राः परमदारुणाः ॥ ९-२-४०
त्वं पद्ममिव वातेन सन्नता प्रियदर्शना ।

सन्ति	=	there are	कुब्जा	=	hunch backed persons	दुःसंस्थिताः	=	those with bad body construction
वक्राः	=	crooked ones	परमदारुणाः	=	extremely dreadful	त्वम्	=	you
प्रियदर्शनाः	=	appear lovely	पद्ममिव	=	like lotus	सन्नता	=	bent
वतेन	=	by breeze.						

There are so many hunch backed persons in the world. Their bodily construction is very bad. They are crooked and dreadful. But you appear lovely, as a lotus flower bent by breeze.

उरस्तेऽभिनिविष्टं वै यावत् स्कन्धात्समुन्नतम् ॥ ९-२-४१
अधस्ताच्चोदरं शातं सुनाभमिव लज्जितम् ।

ते उरः	=	your chest	अभिनिविस्टम्	=	appears equally on both sides	समुन्नतम्	=	and in lofty
यावत्स्कन्दात्	=	upto the shoulders	अधस्तात्	=	below it is	सुनाभम्	=	good movelled
उदरम्च	=	stomach	शातम्	=	is lien	लज्जितम् इव	=	as though it is shy.

Your chest is appearing equally on both sides and is loftily extended unto the shoulder. Below it is the stomach with an excellent navel, which is lean as though it is shy of seeing the loftiness of chest.

परिपूर्णं तु जघनं सुपीनौ च पयोधरौ ॥ ९-२-४२
विमलेन्दुसमं वक्त्रमहो राजसि मन्थरे ।

मन्थरे	=	oh! Manthara	परिपुरुनम्	=	with perfect	जघनम्	=	hips
सुपीनो	=	with well rounded	पयोधरो	=	chest	वक्त्रम्	=	face
विमलेन्दु समम्	=	equal to untainted moon	अहो	=	her	राजसि	=	shining you are!

Oh, Manthara! with perfect hips and well rounded breasts and with your face like an untainted moon you are shining well.

जघनं तव निर्घुष्टं रशनादामशोभितम् ॥ ९-२-४३
जङ्घे भृशमुपन्यस्ते पादौ चाप्यायतावुभौ ।

तव	=	your	जघनम्	=	waist	रशना दाम शोभितम्	=	shining with golden belt
निर्घुस्टम्	=	is making sound	जङ्घे	=	leg muscles	भृशम्	=	very well
उपन्यस्ते	=	rounded up	उभो	=	both	पादो च	=	feet also
आयतो	=	are long.						

Oh, Manthara! your waist decorated with golden belt is making sound. Your leg-muscles are well rounded and your feet are tall.

त्वमायताभ्यां सक्थिभ्यां मन्थरे क्षौमवासिनी ।
अग्रतो मम गच्छन्ती राजहंसेव भाससे॥ ९-२-४४

मन्थरे	=	oh Manthara	त्वम्	=	you	राजसे	=	are splendid
राजहम्सीव	=	like a royal swan	गच्छन्ती	=	walking	अग्रतः	=	in front
मम	=	of me	आयताभ्याम्	=	with long	सक्थिभ्याम्	=	thighs
क्षोम वासिनी	=	wearing silk saree.						

Oh, Manthara! you are splendid like a royal swan walking before me, with long thighs are wearing a silk sari.

आसन्याः शम्बरे मायाः सहस्त्रमसुराधिपे ॥ ९-२-४५
सर्वास्त्वयि निविष्टास्ता भूयश्चान्याः सहस्त्रशः ।

याः	=	which	सहस्त्रम् मायाः	=	thousand magic effects aasan	=	lying	
शम्बरे	=	in shambara	असुराधिपे	=	the lord of demons	ताः सर्वाः	=	all those
भूयः	=	and further	सहस्त्रशः	=	thousands of	आसन्याः	=	others
निविष्टास्ता	=	are lying	त्वयि	=	in you.			

In addition to all those thousand magic effects lying in shambara, the lord of demons, another further thousands of magic effects are lying in you.

तवेदं स्थगु यद्दीर्घं रथघोणमिवायतम् ॥ ९-२-४६
मतयः क्षत्रविद्याश्च मायाश्चात्र वसन्ति ते ।

यत्	=	which	तव	=	your	इदम्	=	this
दीर्घम्	=	long	स्थगु	=	hunch	आयतम् रथघणमिव	=	looking like long apex of a chariot
अत्र	=	in it	वसन्ति	=	are dewelling	ते	=	your
मतयः	=	thoughts	क्ष्हत्रविद्याः च	=	royal arts	मयाः च	=	and magic effects.

In your long hunch, which looks like an apex of a chariot, are dwelling your various thoughts, royal arts and magic effects.

अत्रते प्रतिमोक्ष्यामि मालां कुब्जे हिरण्मयीम् ॥ ९-२-४७
अभिषिक्ते च भरते राघवे च वनं गते ।

कुब्जे	=	oh Manthara	रागहवे	=	Raama	गते	=	goes to
वनम्	=	forest	भरते च	=	and Bharata	अभिशिक्ते	=	gets anointed
प्रतिमोक्ष्यामि	=	adore	अत्र	=	this huch back	मालाम्	=	with garland
हिरण्मयीम्	=	made of gold.						

Oh Manthara! When Raama goes to forest and Bharata gets kingdom, I shall adore this hunch back with a golden garland.

जात्येन च सुवर्णेन सुविष्टप्तेन मन्थरे ॥ ९-२-४८
लब्धार्था च प्रतीता च लेपयिष्यामि ते स्थगु ।

मन्थर	=	oh Manthara	लब्दार्थाच	=	after getting the benefit	प्रतीताच	=	and having delighted
लेपयिष्यामि	=	I shall anoint	ते स्थगु	=	your hunch back	सुविस्टप्तेन	=	with well refined
सुवर्णेन	=	gold	जात्येन	=	of good class.			

Oh, Manthara! After accomplishing the benefit desired by me, I shall, with delight, get your hunch back anointed with well refined gold of good quality.

मुखे च तिलकं चित्रं जातरूपमयं शुभम् ॥ ९-२-४९
कारयिष्यामि ते कुब्जे शुभान्यभरणानि च।

कुब्जे	=	oh Manthara	कारयिष्यामि	=	I shall get made	शुभानि	=	beautiful
अभरणानि च	=	ornaments	ते मुखे	=	and for your face	शुभम्	=	auspicious
तिलकम्	=	dots	चित्रम्	=	of variety	जातरूपमयम्	=	in pure gold.

Oh, Manthara! I shall get beautiful ornaments made and for your forehead auspicious dots of variety done of pure gold.

परिधाय शुभे वस्त्रे देवतेव चरिष्यसि ॥ ९-२-५०
चंद्रमाह्वयमानेन मुखेनाप्रतिमानना।
गमिष्यसि गतिं मुख्यांगर्वयन्ती द्विषज्जने ॥ ९-२-५१

चरिष्यसि	=	you will be moving around	देवतेव	=	like an angel	परिधाय	=	wearing
सुभे	=	beautiful	वस्त्रे	=	clothes	गमिष्यसि	=	you will get
मुख्याम्	=	important	गतिम्	=	position	द्विषज्जने	=	amidst adversaries
गर्वयन्ती	=	with pride	मुखेन	=	with face	अप्रतिमानना	=	incomparably
आह्वयमानेन	=	competing with	चन्द्रम्	=	moon.			

You will be moving around like an angel, wearing beautiful clothes. You will achieve an important position in the eyes of your adversaries with pride and with your face, incomparably competing with moon.

तवापि कुब्जायाः सर्वाभरणभूषिताः ।
पादौ परिचरिष्यन्ति यथैव त्वं सदा मम ॥ ९-२-५२

। कुब्जाः	=	the hunch backed women	सर्वाभरन्ण भुषिताः	=	adorned with all ornaments	सदा	=	always
परिचरष्यन्ति	=	will do service	तव पादो अपि	=	at your feet also	यथैव	=	as how
किब्जायाः	=	as hunch backed	त्वम्	=	you	मम	=	to me.

The hunch backed women, adorned with all ornaments, will always do service, at your feet, as how as hunch-backed women, adorned with all ornaments, will always do service at your feet, as how as hunch-backed you are doing it to me.

इति प्रशस्यमाना सा कैकेयीमिदमब्रवीत् ।
शयानां शयने शुभ्रे वेद्यामग्निशिखामिव ॥ ९-२-५३

सा	=	that Manthara	इति	=	in this way	प्रशस्यमाना	=	being praised
अब्रवीत्	=	spoke	इदम्	=	these words	कैकेयीम्	=	to Kaikeyim
शयानां	=	who was lying	शुभ्रे शयने	=	in a clean couch	अग्निशिखामिव	=	like a flame of five
वेद्याम्	=	in a sacrificial altar.						

Manthara in this way being praised spoke these words to Kaikeyi, who was lying in a clean couch like a flame of fire upon the sacrificial altar.

गतोदके सेतुबन्दो न कल्याणि विधीयते ।
उत्तिष्ठ कुरु कल्याणं राजानमसुदर्शय॥ ९-२-५४

कल्यणि	=	Oh Kaikeyi the ospicous one	गतोदके	=	in a place where water has flown out	स्तुबन्धः	=	coustructing a dam
नविधीयते	=	is not made	उत्तिस्ट	=	rise	कुरु	=	do
कल्याणम्	=	the auspicious act	अनुदर्शय	=	show your influence	राजानम्	=	to king.

Oh, Kaikeyi the auspicious one! When water has already flown out, there is no use constructing a dam. Now rise and do this purposeful action. Show your influence to the king.

तथा प्रोत्साहिता देवी गता मन्थरया सह ।
क्रोधागारं विशालाक्षी सौभाग्यमदगर्विता ॥ ९-२-५५
अनेकशतसाहस्त्रं मुक्ताहारं वराङ्गना ।
अवमुच्य वराराणि शुभान्याभरणानि च ॥ ९-२-५६
ततो हेमोपमा तत्र कुब्जावाक्यवशंगता ।
संविश्य भूमौ कैकेयी मन्थरामिदमब्रवीत् ॥ ९-२-५७

कुब्जावाक्यवशम्गत्ता		by surrendering to the words of the hunch backed Manthara	तथा	=	thus	प्रोत्साहिता	=	having been encouraged
कैकेयी	=	Kakeyi	विशलाक्ष्ही	=	who was having wide eyes	सोभाग्यमदगर्वितत्ता	=	who was proud of intoxicating beauty
वराङ्गना	=	a gifted woman	देवी	=	a queen	अवमुच्य	=	removed
मुक्ताहारम्	=	pearl necklace	अनेकशतसाहस्त्रम्	=	worth in lacs	वराराणि	=	greatly valued
शुब्बानि	=	auspicious	आभरणानि	=	ornaments	गत्वा	=	entered
क्रोधागारम्	=	chamber of wrath	मन्थरयापह	=	along with Manthara	ततः	=	afterwards
सविश्य	=	lied	भूमो	=	on the floor	तत्र	=	there
हेमोपमा	=	like gold	अब्रवीत्	=	spoke	मन्थराम्	=	to Manthara
इदम्	=	these words.						

By surrendering to the words of Manthara and having been thus encouraged by her, Kaikeyi who was of wide eyes, who was proud of her intoxicating beauty, who was a gifted woman and a queen, removed pearl necklace worth in lacs and other great valuable auspicious ornaments from her body, entered the chamber of wrath along with Manthara, lied on the floor there like a golden wire and spoke to Manthara as follows:

इह वा मां मृतां कुब्जे णृपायावेदयिष्यसि ।
वनं तु राघवे प्राप्तेभरतः प्राप्स्यति क्षितिम्॥ ९-२-५८

कुब्जे	=	oh Manthara	राघवे	=	Raama	प्राप्ते	=	having reached
वनम्तु	=	forest	भरतः	=	Bharata	प्राप्स्यसि	=	shall get
क्ष्हितिम्	=	the earth	वा	=	or ese	आवेदयिष्यसि	=	inform
नृपाय	=	king Dasaratha	माम्	=	about me	मृताम् माम्	=	as dead person
इह	=	here.						

"After Raama's going to the forest, Bharata shall get the kingdom. Or else, you inform the king that I died here itself".

न सुवर्णेन मे ह्यर्थो न रत्नैर्न च भूषणैः ।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ ९-२-५९

सुवर्णेन	=	gold	न अर्थः	=	is of no use	मे	=	to me
न	=	nor	रत्नैः	=	diamonds	न	=	nor
भूषणैः च	=	ornaments	रमः अभिषिच्यते यदि	=	If Raama gets anointed for kingdom	एषः	=	that itself
अन्तः	=	is end	मे जीवितस्य	=	of my life.			

Neither gold nor diamonds nor ornaments are of any use to me. on which day Raama gets anointed for the kingdom, the same day it will be the end of my life.

अथो पुनस्तां महिषीं महीक्षितो ।
वचोभिरत्यर्थ महापराक्रमैः ।
उवाच कुब्जा भरतस्य मातरं ।
हितं वचो राममुपेत्य चाहितम् ॥ ९-२-६०

अथो	=	afterwards	कुब्जा	=	Manthara	पुनः	=	again
उवाच	=	spoke	ताम् भरतस्य मातरम्	=	to that mother of Bharata	महिषीम्	=	and wife
महीक्ष्हितः	=	of king	वचोभिः	=	who was talking	अत्यर्थमहापरक्रमैः	=	very seriously
वचः	=	the words	हितम्	=	whcih are beneficial to her	अहितम्	=	but not beneficial
रामम् उपेत्य	=	in relation to Raama.						

Afterwards, that Manthara again spoke to the seriously talking mother of Bharata that is Kaikeyi the following words which were beneficial to her and not beneficial in relation to Raama.

प्रपत्स्यते राज्यमिदं हि राघवो ।
यदि ध्रुवं त्वं स सुता च तप्स्यसे ।
अतो हि कल्याणि यतस्व तत्तथा ।
यथा सुतस्ते भरतोऽभिषेक्ष्यते ॥ ९-२-६१

राघवः प्रपत्स्यते यदि	=	If Raama gets	इदम्	=	this	राज्यम्	=	kingdom
त्वम्	=	you	ससुता	=	along with your son	तप्स्यसे	=	get destroyed
ध्रुवम्	=	it is certain	कल्याणि	=	oh the ospicous one	अतः	=	hence
यथा	=	in what way	ते सुतः	=	your son	भरतः	=	Bharata
अभिषेक्ष्यते	=	will get anointed	यतस्व	=	try	तथा	=	in that way
तत्	=	that action.						

If Raama becomes king, you and your son will be destroyed. Oh, Kaikeyi of auspicious qualities! Hence you try for coronation of your son, Bharata

तथातिविद्धा महिषि तु कुब्जया ।
समाहता वागिषुभिर्मुहुर्मुहुः ।
विधाय हस्तौ हृदयेऽतिविस्मिता ।
श्शंस कुब्जां कुपिता पुनः पुनः ॥ ९-२-६२

समाहता	=	having hit	तथा	=	thus	वागिषुभिः	=	by arrows of words
कुब्जया	=	by the hunch backed Manthara	मुहुर्मुहुः	=	again and again	महिषी	=	Kaikeyi
विद्धा	=	felt sad	कुपिता	=	angry	अतिविस्मिता	=	was very much surprised
विधाय	=	keeping	हस्तो	=	hands	हृदये	=	on heart
शम्शस	=	praised	कुब्जाम्	=	the hunch backed one	पुनः पुनः	=	again and again.

Having thus hit by arrows of words employed by Manthara again and again, Kaikeyi felt sad, was angry with the king, by keeping hands on her heart, was surprised with the cleverness of Manthara and praised her time and again.

यमस्य वा मां विषयं गतामितो ।
निशाम्य कुब्जे प्रतिवेदयिष्यसि ।
वनं गते वा सुचिराय राघवे ।
समृद्धकामो भरतो भविष्यति ॥ ९-२-६३

कुब्जे	=	oh Manthara	प्रतिवेदयिष्यसिवा	=	either you have to inform	निशाम्य	=	having seen
माम्	=	me	गताम्	=	going	यमस्य विशयम्	=	to the world of death
इतः	=	from here	भरतः भविष्यतिवा	=	or Bharata becomes	समृद्ध कामः	=	fulfiller of desire
राघवे गते	=	when Raama left for	वनम्	=	forest.			

If Raama does not go to forest from here, I do not long for any mattresses or garlands or sandal paste or eye-liner or drink or food or even the loaf here.

अहं हि वै नास्तरणानि न स्रजो ।
न चन्दनं नाञ्जनपानभोजनम् ।
न किंचिदिच्छामि न चेह जीवितं ।
न चेदितो गच्छति राघवो वनम् ॥ ९-२-६४

राघवः न गच्छतिचेत्	=	If Raama does not go to forest	इतः	=	from here	अहम्	=	I
न इच्छामि	=	do not desire for	किन्चित्	=	any	आस्तरणामि	=	mattresses
न	=	nor	चन्दनम्	=	sandal paste	न	=	nor
अन्जनम्	=	eye-liner	न	=	nor	पान भोजनम्	=	drink or food
न	=	nor	जीवितम्च	=	life even.			

If Raama does not go to forest from here, I do not long for any mattresses or garlands or sandal paste or eye-liner or drink or food or even the life here.

अथैतदुक्त्वा वचनं सुदारुणं ।
न्धाय सर्वाभरणानि भामिनी ।
असंवृतामास्तरणेन मेदिनीं ।
तदाधिशिश्ये पतितेव किन्नरी ॥ ९-२-६५

भमिनी	=	that Kaikeyi	उक्त्वा	=	uttering	एतत् वचनम्	=	these words
सुदारुणम्	=	which are cruel	अक्त	=	afterwards	निधाय	=	removing and keeping at one place
सर्वाभरणानि	=	all ornaments	तदा	=	then	अधिशिश्ये	=	lied down
मेदिनीम्	=	on floor	असम्व्रताम्	=	uncovered	आस्तरणेन	=	by mattress
पतितु किन्नरी इव	=	like a fallen angel called kinnara.						

Kaikeyi, thus uttering cruel words, having removed all ornaments, lied on the floor without a mattress like a fallen angel.

उदीर्णसंरम्भतमोवृताननना ।
तदावमुक्तोत्तममूल्यभूषणा ।
नरेन्द्रपत्नी विमना बभूव सा ।
तमोवृता द्यौरिव मग्नतारका ॥ ९-२-६६

सा	=	Kaikeyi	नरेन्द्र पत्नी	=	wife of the king	अवमुक्तोत्तममूल्यभूषणा	=	having removed valued ornaments
उदीर्णसम्रम्भतमोवृताननना	=	having her face covered by the darkness of extreme anger	विमनाः	=	with depressed mind	बभूव	=	was
द्यौरिव	=	like sky	मग्नतारका	=	with missing stars	तमोवृता	=	surrounded by gloom.

Kaikeyi, having removed all adornments, having her face covered by the darkness of extreme anger and with her depressed mind, looked like a starless sky in a gloomy night.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे नवम सर्गः ॥

Thus completes 9th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic

10 Sarga 10 - दशम सर्ग

Kaikeyi Enters The House Of Wrath

Introduction -

In this chapter, Kaikeyi enters the house of wrath. Dasaratha tries to pacify her anger.

विदर्शिता यदा देवी कुब्जया पापया भृशम् ।
तदा शेते स्म सा भूमौ दिग्धविद्धेव किन्नरी ॥ २-१०-१

यदा	=	when	विदर्शिता	=	being wrongly preached	कुब्जया	=	by the hunch backed manthara
भृशम् पापया	=	who was the most sinful person	तदा	=	then	सा देवी	=	that kaikeyi
शेतेस्म	=	lied down	भुमौ	=	on floor	किन्नरीव	=	like a kinnara woman
दिग्धविद्धा	=	beaten by poisoned arrow.						

Having been thus wrongly preached by that sinful Manthara. Kaikeyi lied down on the floor as a Kinnara woman beaten by a poisoned arrow.

निश्चित्य मनसा कृत्यम् सा सम्यगिति भामिनी ।
मन्थरायै शनैः सर्वमाच्चक्षे विचक्षणा ॥ २-१०-२

सा भामिनी	=	that lady	विचक्ष्हणा	=	skilful	निश्चित्य	=	after deciding
सम्यक्	=	well	मनसा	=	in mind	इति	=	thus
कृत्यम्	=	what ought to be done	आचचक्ष	=	said	सर्वम्	=	all
मन्थरायै	=	to Manthara	शनैः	=	slowly.			

The skilful Kaikeyi, after deciding in mind what ought to be done told it all slowly to Manthara.

सा दीना निश्चयं कृत्वा मन्थरावाक्यमोहिता ।
नागकन्येव निःश्वस्य दीर्घमुष्णं च भामिनी ॥ २-१०-३
मुहूर्तं चिन्तयामास मार्गमात्मसुखावहम् ।

मन्थरावाक्यमोहित्ता		stupefied by the words of Manthara	सा भामिनी	=	that Kaikeyi	दीन	=	became dejected
निश्चयम् कृत्वा	=	made firm resolution	निःश्वस्य	=	sighed	दीर्घम्	=	deeply
उष्णम्च	=	and warmly	नागकन्येव	=	like maiden-serpant	चिन्तयामास	=	thought
मुहूर्तम्	=	for a moment	मार्गम्	=	about the way	आत्मसुखावहम्	=	which can lead to her happiness.

Being stupefied by the words of Manthara, that Kaikeyi became dejected, made firm resolve, with deep and warm sigh, like a maiden-serpent and thought for that moment about the ways which can lead to her happiness.

सा सुहृच्चार्थकामा च तं निशम्य सुनिश्चयम् ॥ २-१०-४
बभूव परमप्रीता सिद्धिं प्राप्येव मन्थरा ।

सा मन्थरा	=	that Manthara	सुहृच्च	=	who is desirous of getting benefit	निशम्य	=	heard
तम् सुनिश्चयम्	=	of that firm resolution	बभूव	=	became	परमप्रीता	=	very much pleased
प्रप्येव	=	as if achieved	सिद्धिम्	=	success.			

Manthara, who is Kaikeyi's companion and who is desirous of getting benefit, heard of Kaikeyi's firm resolve and became very much pleased as if she achieved success.

अथ सा रुषिता देवी सम्यक्कृत्वा विनिश्चयम् ॥ २-१०-५
संविवेशाबला भूमौ निवेश्य भृकुटिं मुखे ।

अथ	=	afterwards	सा अबल	=	that lady	देवी	=	the queen
रुषिता	=	being angry	सम्यक्	=	well	कृत्वा	=	made
विनिश्चयम्	=	determination	सविवेश	=	lied down	भूमौ	=	on floor
निवेश्य	=	keeping	भ्रुकुतिम्	=	eyebrows contracted	मुखे	=	in face.

Kaikeyi, being angry and well determined, lied down on the floor with eye brows, knitted in her face.

ततश्चित्राणि माल्यानि दिव्यान्याभरणानि च ॥ २-१०-६
अपविद्धानि कैकेय्या तानि भूमिं प्रपेदिरे ।

ततः	=	thereafter	तानि	=	those	चित्राणि	=	chaplets
दिव्यानि	=	beautiful	आभरणानि	=	ornaments	अपविद्धाम्	=	which were thrown away
कैकेय्या	=	by Kaikeyi	प्रपेदिरे	=	reached	भूमिम्	=	the floor.

Thereafter, she threw away her colourful chaplets and beautiful ornaments on to the floor.

तया तान्यपविद्धानि माल्यान्याभरणानि च ॥ २-१०-७
अशोभयन्त वसुधां नक्षत्राणि यथा नभः ।

तानि	=	those	माल्यानि	=	chaplets	आभराणिच	=	and ornaments
अपविद्धानि	=	which were thrown away	तया	=	by her	अशोभयन्त वसुधाम्	=	were making the earth shine
यथा	=	as	नक्ष्हत्राणि	=	stars	बभः	=	in the sky.

Those chaplets and ornaments which were thrown away by her were making the earth shine, as stars to the sky.

क्रोधागारे निपतिता सा बभौ मलिनाम्बरा ॥ २-१०-८
एकवेणीं दृढं बद्ध्वा गतसत्त्वेव किन्नरी ।

बद्ध्वा	=	tying	एकवेणीम्	=	single braid of	दृढम्	=	tightly
मलिनाम्बरा	=	wearing soiled clothes	सा	=	that Kaikeyi	निपतिता	=	lying down
क्रोधारे	=	in chamber of wrath	बभौ	=	shone(was)	किन्नरी एव	=	like kinnara woman.

Tying her single braid of hair tightly over her head and wearing soiled clothes, that Kaikeyi lying down in the chamber of wrath was looking like a Kinnara woman lying down dead.

आज्ञाप्य तु महाराजो राघवस्याभिषेचन्म् ॥ २-१०-९
उपस्थासमनुज्ञाप्य प्रविवेश निवेशन्म् ।

महाराजः तु	=	but king Dasaratha	आज्ञाप्य	=	ordered for	राघवस्य	=	Raama's
अभिशेचनम्	=	coronation	अनुज्ञाप्य	=	took permission	उपस्थानम्	=	from the nearest
प्रविवेश	=	entered	निवेह्सनम्	=	the palace.			

King Dasaratha ordered for various arrangements to be made for Raama's coronation, took permission to leave from the elders who were present there and entered his palace.

अद्य रामाभिषेको वै प्रसिद्ध इति जज्ञिवान् ॥ २-१०-१०
प्रियार्हं प्रियमाख्यातुं विवेशान्तःपुरं वशी ।

वशी	=	Dasaratha who kept all activities under his control	विवेश	=	entered into	अन्तः पुरम्	=	inner chambers
आख्यातुम्	=	to tell	प्रियम्	=	the good news	प्रियार्हम्	=	to Kaikeyi who was a worthy woman to be told good news.

king Dasaratha, who kept all activates under his control entered into the inner chambers to tell the good news of Raama's coronation to Kaikeyi who was a worthy woman to be told the good news first (thinking that she has not yet heard the news).

स कैकेय्या गृहं श्रेष्ठं प्रविवेश महायशाः ॥ २-१०-११
पाण्डुराभ्रमिवाकाशं राहुयुक्तं निशाकरः ।

सः	=	that Dasaratha	महायशाः	=	with great glory	प्रविवेश	=	entered
श्रेष्टम्	=	most excellent	कैकेय्यागृहम्	=	Kaikeyi's house	निशाकरः आकाशमिव	=	as the moon into sky

पाण्डुराभ्रम्	=	with white clouds	राहुयुक्तम्	=	containing Rahu the demon.

That Dasaratha with vast glory entered Kaikeyi's chambers as moon enters the sky with white clouds.

शुकबर्हिणसंयुक्तं क्रौञ्चहंसरुतायुतम् ॥ २-१०-१२
वादित्रवसंघुष्टं कुब्जावामनिकायुतम् ।
लतागृहैश्चित्रगृहैश्चम्पकाशोकशोभितैः ॥ २-१०-१३
दान्तराजत सौवर्णवेदिकाभिस्समायुतम् ।
नित्यपुष्पफलैर्वृक्षैर्वापीभिश्चोपशोभितम् ॥ २-१०-१४
दान्तराजतसौवर्णैः संवृतं परमासनैः ।
विविध्यैरन्नपानैश्छ भक्ष्यैश्चवि विधैरपि ॥ २-१०-१५
उपपन्नं महार्हैश्च भूषितैस्त्रिदिवोपमम् ।
तत्प्रविश्य महाराजः स्वमन्तःपुरमृद्धिमत् ॥ २-१०-१६
न ददर्श प्रियां राजा कैकेयीं शयनोत्तमे ।

महाराजः	=	the great king	राजा	=	Dasaratha	प्रविश्य	=	entering
तत्	=	that	स्वम्	=	his	ऋद्धिमत्	=	magnificient
अन्तः पुरम्	=	palace	शुकबरहिण सम्युक्तम्	=	containing parrots and peacocks	क्रौन्च हम्स रुतायुतम्	=	filled with sounds of birds like curlews and swans
वादित्रवसन्घुष्तम्		resonant with sounds of musical instruments	कुब्जा वामनिकायुतम्	=	consisting of short and hunch backed maid servants	चम्पकाशोक शोभितै	=	with lovely champaka and ashoka trees
लतागृहैः	=	with bowers surrounded by creapers	चित्रगृहैः च	=	with painted rooms	दान्तराजत सोवर्ण वेदिकाभिः	=	with altars built with ivory silver and gold
समायुतम	=	endowed with	व्सिक्ष्हैः	=	trees	नित्य पुष्प फलैः	=	always yielding flowers and fruits
वापीभिः च	=	and with wells	उपशोभितम्	=	adorned with	परमासनैः	=	Beautiful seats
दान्तराजत सौवर्णैः	=	of Ivory, silver and gold	उपशोभितम्	=	adorned with विविधैः	=	various	
औनपानैः च	=	foods and drinks	विविधैः	=	various	भक्ष्हैः च	=	snacks
उपपन्नम्	=	endowed with	भूषितैः	=	beautifully adorned	महार्हैः	=	worthy women
त्रिदिवोपमम्	=	looking like heaven	नददर्श	=	could not find	प्रियम्	=	beloved
कैकेयीम्	=	Kaikeyi	शयौत्तमे	=	on the best couch.			

King Dasaratha entered his magnificent palace but could not find his beloved kaikeyi on her best couch there. Peacocks and parrots were being reared in that palace, sounds of birds like curlews, and swans were heard around. The place was resonant with sounds of musical instruments. Short and hunch-backed maid-servants were moving here and there. There were bowers surrounded with creepers and lovely champaka and Ashoka trees. There were painted rooms. There were altars built with ivory, silver and gold. There were trees yielding flowers and fruits in all seasons and wells in the middle. There were beautiful seats constructed with ivory, silver and gold. Various types of food, drinks and snacks were made available. That palace was looking like

heaven with beautifully adorned women.

स कामबलसंयुक्तो रत्यर्थं मनुजाधिपः ॥ २-१०-१७
अपश्यन् दयितां भार्यां पप्रच्छ विषसाद च ।

कामबलसम्युक्तः	=	being possessed of power of lust	सः	=	that	मनुजाधिपः	=	king
रत्यर्थम्	=	with object of sexual pleasure	विषसाद	=	was distress	अपश्यम्	=	in not seeing
दयिताम्	=	beloved	भार्याम्	=	wife	पप्रचछ	=	and asked also.

Being possessed of power of lust, that king who came with object of sexual pleasure, was distressed in not finding his beloved wife and enquired the people there.

न ही तस्य पुरा देवी तां वेळामत्यवर्तत ॥ २-१०-१८
न च राजा गृहं शून्यं प्रविवेश कदाचन ।

पुरा	=	in former times	देवी	=	queen Kaikeyi	न अत्यवर्ततहि	=	did not transgress
तस्य ताम् वेळाम्	=	such of his time	राजा	=	the king	न प्रविवेश च	=	did not enter also
शून्यम्	=	empty	गृहम्	=	house	कदाचन	=	at any time.

In former times, Kaikeyi did not keep away herself at that kind of hour, nor the king enter her chambers at any time without her presence.

ततो गृहगतो राजा कैकेयीं पर्यपृच्छत ॥ २-१०-१९
यथापुरमविज्ञाय स्वार्थलिप्सुमपण्डिताम् ।

ततः	=	thereafter	राजा	=	the king	गृहगतः	=	who entered the house
पर्यपृच्चत	=	enquired	यथा पुरम्	=	as before	अविज्ञायकैकेयीम् अपण्डिताम्	=	about without kuching foolish Kaikeyi
स्वार्थ लिप्सुम्	=	who desired to get her selfish ends.						

After entering the house, king Dasaratha enquired with the aid-servants there as before, without knowing about foolish Kaikeyi who desired to get her selfish ends.

प्रतीहारी त्वथोवाच संत्रस्ता तु कृताञ्जलिः ॥ २-१०-२०
देव देवी भृशं कृद्धा क्रोधागारमभिद्रुता ।

अत्त	=	then	सन्त्रस्ता	=	fearful	प्रतीहारी	=	female door keeper
कृताञ्जलिः	=	folding hands in supplication	उवाच	=	said	देव	=	"Oh king!

देवी	=	the queen	अभिद्रुता	=	ran	क्रोधागारम्	=	to chamber of wrath
बृशम् क्रुद्धा	=	after becoming too much angry".						

Then, a female door-keeper fearfully folding her hands in supplication, said: "Oh, king! The queen ran to her chamber of wrath with much anger".

प्रतीहार्या वचः श्रुत्वा राजा परमदुर्मनाः ॥ २-१०-२१
विषसाद पुनर्भुयो लुलितव्याकुलेन्द्रियः ।

राज	=	the king	परमदुर्मनाः	=	having much disturbed mind	लुलितव्याकुलेन्द्रियः		with wavering and agitated senses
पुनः	=	again	विषसाद	=	was dejected	भूयः	=	more
श्रुत्वा	=	after hearing	प्रतीहार्याः	=	door keeper's	वचः	=	words.

That Dasaratha having much disturbed mind already for the absence of Kaikeyi there, became more dejected after hearing the words of door-keeper.

तत्रतां पतितां भूमौ शयानामतथोचिताम् ॥ २-१०-२२
प्रतप्त इव दुःखेन सोऽपश्यज्जगतीपतिः ।

जगतीपतिः	=	Lord of the earth	सः	=	that Dasaratha	अपश्यत्	=	saw
ताम्	=	her	पतिताम्	=	lying down	भूमौ	=	on floor
तत्र	=	there	शयानाम्	=	sleeping	अतथोचिताम्	=	in such and improper condition
प्रप्तः एव	=	like burning	दुःखेन	=	with grief.			

King Dasaratha, after seeing Kaikeyi lying down on floor in the chamber of wrath, became tormented with grief.

स वृद्धस्तरुणीं भार्यां प्राणेभ्योऽपि गरीयसीम् ॥ २-१०-२३
अपापः पापसङ्कल्पां ददर्श धरणीतले ।
लतामिव विनिष्कृत्तां पतितां देव तामिव ॥ २-१०-२४
किन्नरीमिव निर्धूतां च्युतामप्सरसं यथा ।
मायामिव परिभ्रष्टां हरिणीमिव संयताम् ॥ २-१०-२५

वृद्धः	=	the aged	अपापः	=	sinless	सः	=	Dasaratha
ददर्श	=	saw	भार्याम्	=	wife	तरुणीम्	=	a youthful woman
गरीयसीम्	=	greater	प्राणेभ्य अपि	=	than life	पापसन्कल्पाम्	=	with a desire to do sin
लतामिव	=	like creeper	विनिष्कृत्ताम्	=	completely uprooted	देवतामिव	=	like angel
पतिताम्	=	fallen	किन्नरीमिव	=	like Kinnara woman	निर्धूताम्	=	thrown down
अप्सरसम् यथा	=	like Apsarasa	च्य्ताम्	=	expelled	मयामिव	=	like illusionism
परिभ्रष्टाम्	=	dropped off	हरिणीमिव	=	like female deer	सम्यताम्	=	tied up.

That Dasaratha, who was sinless, a youthful woman dearer than his life, lying down on the floor with an intent to do sin. At that time, she was looking like a completely uprooted creeper, like a fallen angel, like a thrown down Kinnara woman, like an expelled divine dancer Apsarasa, like a dropped off illusionism and like a female deer tied up in a net.

क्रेणुमिव दिग्धेन विद्धां मृगयुना वने ।
महागज इन्वारण्ये स्नेहात्परिममर्श ताम् ॥ २-१०-२६

महागजः इव	=	like great elephant	अरण्ये	=	in a forest	करेणुमिव	=	a female elephant
विद्धाम्	=	wounded	दिग्धेन	=	by poisoned arrow	वने	=	in the grove
परिमर्श	=	(he) touched	ताम्	=	her	स्नेहात्	=	affectionately.

That Dasaratha touched Kaikeyi affectionately, as a great elephant in a forest touches a female elephant which is wounded by poisoned arrow.

परिमृश्य च पाणिभ्यामभिसंत्रस्तचेतनः ।
कामी कमलपत्राक्षीमुवाच वनितामिदम् ॥ २-१०-२७

कामी	=	possessed with infatuation	अभिसन्त्रस्त चेतनः	=	having fearful mind	परिमृश्य	=	touched
कमल पत्राक्ष्हीम्	=	lotus-eyed	वनिताम्	=	woman	पाणिभ्याम्	=	with hands
उवाच	=	spoke	इदम्	=	these words.			

That Dasaratha, possessed with infatuation and having fearful mind, touched that lotus-eyed woman with his hands and spoke the following words.

न तेऽहमभिजानामि क्रोधमात्मनि संश्रितम् ।
देवि केनाभिशप्तासि केन वासि विमानिता ॥ २-१०-२८
यदिदं ममम् दुःखाय शेशे क्ष्याणि पांसुषु ।

देवी	=	"Oh queen	कल्याणि	=	of auspicious qualities!	अहम्	=	I
न अभिजानामि	=	do not know	ते	=	your	क्रोधम्	=	anger
सम्श्रतम्	=	in habited	आत्मनि	=	in me	केन	=	by whom
अभिशप्ता असि	=	you are cursed	केनवा	=	or by whom	विमानिता असि	=	you are insulted
इदम् मम दुःखाया	=	this has become cause for my pain	यत् सेषे	=	that you are resting	पाम्सुषु	=	on dirty floor."

"Oh queen, of auspicious qualities! I do not know that you are angry with me. Who has cursed or disrespected you I am pained to see you resting in this way on a dirty floor."

भूमौ शेषे किमर्थं त्वं मयि कल्याणचेतसि ।
भूतोपहतचित्तेव मम चित्तप्रमाथिनी ॥ २-१०-२९

मयि कल्यान चेतसि	=	when I have a good sense of mind	किमर्थम्	=	why	त्वम्	=	you
मम चिःअ प्रमाथिनी	=	hurt my mind	सेषे	=	by resting	भूमौ	=	on floor
भूतोपहत चित्तेव	=	like one who is possessed of a devil.						

"when I am here to expend all good to you, why are you hurting my mind by lying down on the floor like the one who is possessed of a devil."

सन्ति मे कुशला वैद्यास्त्वभितुष्टाश्च सर्वशः ।
सुखितां त्वां करिष्यन्ति व्याधिमाचक्ष्व भामिनि ॥ २-१०-३०

भामिनि	=	Oh	ख़ैकेयि मे	=	my	वैद्याः	=	physicians
सन्ति	=	are there	कुशलाः	=	who are skilled	सरवशः अभिष्टुताः च	=	and who are enlogised on all sides
करिष्यन्ति	=	who can made	त्वाम्	=	you	सुक्षिताम्	=	healthy
अचक्ष्ह्व	=	tell	व्याधिम्	=	the sickness.			

"There are so many royal physicians who are skilled and famous on all sides. They can make you healthy. Tell me your sickness".

कस्य वा ते प्रियं कार्यं केन वा विप्रियं कृतम् ।
कः प्रियं लभतामद्य को वा सुमहदप्रियम् ॥ २-१०-३१

कस्यवा	=	to whom	प्रियम्	=	favour	कार्यम्	=	ought to be done
ते	=	by you	केन वा	=	by whom	विप्रियम्	=	offence
कृतम्	=	was done	लभताम्	=	has to get	प्रियम्	=	favour
अद्य	=	now kovaa	=	wh	सुमहत्	=	great	
अप्रियम्	=	offence.						

"To whom do you want a favour to be done who has offended you Tell me to whom I have to extend a favour now and to whom I have to do a great offensive act."

मा रोदीर्मा च कार्षिस्त्वं देवि संपरिशोषणम् ॥ २-१०-३२
अवध्यो वध्यतां को वा को वा वध्यो विमुच्यताम् ।
दरिद्रः को भवेदाढ्यो द्रव्यवान्वाप्यकिञ्चनः ॥ २-१०-३३

देवि	=	" oh Queen"	त्वम्	=	you	मा रोदीः	=	do not weep
मा च कार्षीः	=	nor make	सम्परिशोषणम्	=	body dry up	कोवा	=	who
अवध्यः	=	exempt from death	वध्यताम्	=	is to be killed	कोवा	=	who

वध्यः	=	worthy of killing	विमुच्यताम्	=	is to be released	को वा	=	who
दरिद्रः	=	a poor person	भवेत्	=	to become	आध्यः	=	wealthy
द्रव्यवान्वाप्य	=	or a rich man	अकिञ्चिनः	=	destitute.			

"Oh, Kaikeyi! Do not weep and get your body dried up. If you tell, I shall kill a person who is exempt from death or shall release a person who is worthy to be killed. I shall make a poor man prosperous or a rich man, destitute".

अहं चैव मदीयाश्च सर्वे तव वशानुगाः ।
न ते किंचिदभिप्रायं व्याहन्तुमहमुत्सहे ॥ २-१०-३४

अहम्चैव	=	I and	सर्वेक्ष्ह	=	all	मदीयाः	=	my people
तव वशाम्गाः	=	are submissive to you	अहम्	=	I	न उत्सहे	=	do not try
व्याहन्तुम्	=	to foil	किञ्चित्	=	even a little of	ते	=	your
अभिप्रायम्	=	intention.						

"I and all my people are submissive to you. I do not wish to foil even a little of your intention".

आत्मनो जीवितेनापि ब्रुहि यन्मनसेच्छसि ।
बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि ॥ २-१०-३५
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ।

ब्रूहि	=	tell	यत्	=	that which	इछसि	=	you desire
मनसा	=	from mind	जीवितेनापि	=	even by life	न अर्हसि शङ्कितुम्	=	to suspect
माम्	=	me	जानन्ती	=	as you knew	बलम्	=	your strength
आत्मनि	=	over me	शपे	=	I keep my oath	सिकृतेनापि	=	even by righteousness
ते	=	to you	करिष्ये	=	I shall do	तव	=	your
रीतिम्	=	liking.						

"Tell me that which is desired by your mind to be achieved even at the cost of my life. You need not suspect me, as you very well know your authority over me. I keep my oath on my righteousness that I shall certainly do whatever is liked by you".

यावदावर्त ते चक्रं तावती मे वसुन्धरा ॥ २-१०-३६
प्राचीनाः सिन्धुसौवीराः सौराष्ट्रा दक्षिणापथाः ।
वङ्गाङ्गमगधा मत्स्याः समृद्धाः काशिकोसलाः ॥ २-१०-३७

मे वसुन्धरा	=	my earth	यावत् तावति	=	is as long as	चक्रम्	=	chariout-wheel
आवर्तते	=	revolves	प्रचीनाः	=	eastern countries	सिन्धु सौवीराः	=	Sindhu Sauviva countries
सौराष्त्राः	=	Saurastra	दक्षिहणापथाः	=	sounthern countries	वङ्गाङ्ग मगधाः	=	Vanga Anga and Magadha countries

मत्स्याः	=	the country of Matsya	काशि कौसलाः	=	kasi and Kausala countries	समृद्धाः	=	are all affluent.

My jurisdiction over this earth stretches out as much to the extent as to the extent a chariot-wheel revolves. Eastern countries, Sindhu, Sauviira and Saurastra countries, as well as countries in the south, Vanga, Anga, Magadha and Matsya countries, Kasi and Kausala countries are all full of riches.

तत्र जातं बहुद्रव्यं धनधान्य मजाविकम् ।
ततो वृणीष्व कैकेयि यद्यत्त्वं मनसेच्छसि ॥ २-१०-३८

तत्र	=	there	धन धान्यम्	=	gold and grain	अजाविकम्	=	sheep and goats
बहु	=	various	द्रव्यम्	=	goods	जातम्	=	are produced
कैकेयि	=	Oh Kaikeyi	यद्यत्	=	which	ततः	=	fo those
इछसि	=	do you want	ऋणीष्व	=	to acquire	मनसा	=	from the mind.

In those countries, gold and grain, sheep and goats and all types of goods are produced. Oh, Kaikeyi! which of the goods do you want to acquire

किमायासेन ते भीरु उत्तिष्टोत्तिष्ट शोभने ।
तत्वं मे ब्रूहि कैकेयि यतस्ते भयमागतम् ॥ २-१०-३९
तत्ते व्यपनयिष्यामि नीहरमिव र्शिमवान् ।

बीरु	=	"oh faithful one	किम्	=	what use	आयासेन	=	by exertion
ते	=	to you	शोभने	=	oh beautiful woman!	उत्तिष्ठ	=	get up
कैकेयि	=	Oh Kaikeyi	ब्रूहि	=	tell	मे	=	me
तत्	=	that	यतः	=	from where	भयम्	=	fear
आगतम्	=	came	ते	=	to you	व्यपेन यिस्ष्यामि	=	I shall remove
ते	=	your	तत्	=	that source of fear	नीहारमिव	=	as mist
रश्मिवान्	=	by sund.						

"Oh, fearful one! why are you exerted like this oh, beautiful lady Get up get up! Oh, Kaikeyi Tell me the source of your fear. I shall remove that source as sun sets aside the mist."

तथोक्ता सा समास्वस्ता वक्तुकामा तदप्रियम् ॥ २-१०-४०
परिपीडयितुं भूयो भर्तारमुपचक्रमे ।

समाश्वस्ता	=	consoled by	तथा उक्ता	=	thus spoken words	सा	=	she
वक्तुकामा	=	intending to	तत् अप्रियम्	=	that unkindly word	उपचक्रमे	=	was begining
परिपीदयितुम्	=	harass	भरतारम्	=	husband	भूयः	=	further.

Consoled by hearing the words of Dasaratha, Kaikeyi intending to tell unkindly words like Raama's exile was beginning to harass her husband further, by her words.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे दशम सर्गः ॥

Thus completes 10th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

11 Sarga 11 - एकादशः सर्ग

Kaikeyi'S Evil Boons

Introduction -

In this chapter Kaikeyi asks King Dasaratha to fulfill the boons given to her in earlier times.

तं मन्मथशरैर्विद्धं कामवेगवशानुगम् ।
उवाच पृथिवीपालं कैकेयी दारुणं वचः ॥ २-११-१

कैकेयी	=	Kaikeyi	उवच	=	spoke	दारुणम्	=	harsh
वचः	=	words	तम् पृथिवीपालम्	=	to that king	विद्धम्	=	struck
मन्मधशरः	=	by cupid's arrows	कामवेग वशानुगन्	=	yielded to hasty lust.			

Kaikeyi spoke harsh words to that king, who was struck by cupid's arrows and yielded to hasty lust.

नास्मि विप्रकृता देव केन चिन्नावमानिता ।
अभिप्रायस्तु मे कश्चित्तमिच्छामि त्वया कृतम् ॥ २-११-२

देव	=	Oh King!	नास्मि	=	I am not	विप्रकृता	=	insulted
केनचित्	=	by anybody	न अवमानिता	=	nor despired	तु	=	but
मे	=	my	कश्चित्	=	certain	अभिप्रायः	=	wish
इच्छामि	=	I desire	तम्	=	it	कृतम्	=	to be accomplished
त्वया	=	by you.						

"Oh, King! no body has insulted me, nor despised me. But I have a certain, desire that needs to be fulfilled by you."

प्रतिज्ञां प्रतिजानीष्व यदि त्वं कर्तु मिच्छसि ।
अथ तद्व्याहरिष्यामि यदभिप्रार्थितं मया ॥ २-११-३

त्वम् इच्छसियदि	=	If you wish	कर्तुम्	=	to do	प्रतिज्ञाम् प्रतिजानीष्व	=	you promise
अथ	=	Thereafter	व्याहरिष्यामि	=	I shall tell	अत्	=	that
यत्	=	which	अभिप्रार्थितम्	=	desired.			

"If you wish to fulfil my desire, you promise to fulfil it. After your promise I shall inform you that which is desired by me."

तामुवाच महातेजाः कैकेयीमीषदुत्स्मैतः ।
कामी हस्तेन संगृह्य मूर्धजेषु शुचिस्मिताम् ॥ २-११-४

महातेजः	=	The most majestic	कामी	=	lustful Dasaratha	उत्स्मितः	=	out smiled
ईशात्	=	a little	सम्गृह्य	=	seized	हस्तेन	=	with hand
मूरितनेषु	=	into hair	ताम् कैकेयीम्	=	that Kaikeyi	शुचिस्मिताम्	=	having white smile
उवाच	=	and spoke						

The most majestic and lustful Dasaratha smiled a little and caressingly kept his hand into her hair and spoke these words to Kaikeyi who was having white smile in her face.

अवलिप्ते न जानासि त्वत्तः प्रियतरो मम ।
मनुजो मनुजव्याघ्राद्रामादन्यो न विद्यते ॥ २-११-५

अवलिप्ते	=	Oh proud woman!	नजानासि	=	don't you know	अविद्यते अन्यः	=	there is no other
मनुजः	=	man	प्रियतरः	=	more dearer	मम	=	to me
त्वत्तः	=	than you	रामात्	=	except Raama	मनुज व्याघ्रात्	=	the best among men.

"Oh, proud woman! Don't you know that there is nobody on this earth more dearer to me than you except Raama, the best among men."

तेनाजय्येन मुख्येन राघवेण महात्मना ।
शपे ते जीवनार्हेण ब्रूहि यन्मनसेच्छसि ॥ २-११-६

तेन राघवेण	=	By that Raama	अजय्येन	=	who cannot be defeated	मुख्येन	=	who is important person
जेवनार्हेण	=	who is worthy of being lived upon	महात्मना	=	who is highsouled	शपे	=	I take oath
ब्रूहि	=	Tell	यत्	=	what	इछसि	=	is desired.

"Raama cannot be defeated by enemies. He is a very important person in our family. He is the supporter of life and a high souled man. I take oath by him. Tell me what is desired by you".

यं मुहूर्तमपश्यंस्तु न जीवेयमहं ध्रुवम् ।
तेन रामेण कैकेयि शपे ते वचनक्रियाम् ॥ २-११-७

कैकेयि	=	Oh Kaikeyi!	अहम्	=	I	न जीवेयम्	=	cannot live
धृवम्	=	certainly	मुहूर्तम्	=	a moment	अपश्यन्	=	with out seeing
यम्	=	Raama	तेन रामेण	=	by that Raama	शपे	=	I take oath
ते वचन क्रियाम्	=	to fulfill your word.						

"Oh, Kaikeyi ! I can't live even for a moment without seeing Raama. This is certain. By that Raama, I am taking my oath and promising to fulfill your word".

आत्मना वात्मजैश्चान्यैर्वृणे यं मनुजर्षभम् ।
तेन रामेण कैकेयि शपे ते वचनक्रियाम् ॥ २-११-८

कैकेयि	= Oh Kaikeyi	वृणे	= I desire	यम्	= which
मनुजर्षभम्	= best of men	अन्यैः	= by other	आत्मजैश्च	= sons
तेन रामेण	= by that Raama	मनस	= by your mind		

"I desire the well being of Raama, the best of men, even at the cost of my life or the lives of my other sons. I take oath by that Raama and tell you that I shall fulfil your word."

भद्रे हृदयमप्येतदन्नुमृश्योद्धरस्व मे ।
एतत्समीक्ष्य कैकेयि ब्रूहि यत्साधु मन्यसे ॥ २-११-९

भद्रे	= Oh Ospicious woman	उद्धरस्व	= Raise	तत्	= this
मे	= my	हृदयम्	= heart	अनुम् ऋश्य	= by touching
कैकेयि	= Oh;Kaikeyi! samiiksh-hya	=	observe	एतत्	= this
ब्रूहि	= tell	यत्	= which	मन्यसे	= you think
साधु	= as good.				

"Oh, auspicious lady! My heart is sinking. You raise it by your touch. Oh, Kaikeyi! you observe all this and tell me that which you think as good."

बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि ।
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ॥ २-११-१०

न अर्हसि शण्कइतुम्	= to doubt	माम्	= me	जानन्ती	= you know
बलम्	= your strength	आत्मानि	= over me	शपे	= I take oath
ते	= to you	सुकृतेनापि	= by auspiciousness also	करिष्ये	= I shall do
तव	= your	प्रीतिम्	= desire.		

"You need not doubt me as you know your authority over me. I am taking oath on my auspiciousness. I shall do whatever is desired by you."

सा तदर्थमना देवी तमभिप्रायमागतम् ।
निर्माध्यस्थ्याच्च हर्षाच्च बभाषे दुर्वचं वचः ॥ २-११-११

देवि	= Kaikeyi	तदर्थमनाः	= keeping in mind her wish for coronation of Bharata and for Raama's exile	अवेदयन्थि	= informing
तम् अभिप्रायम्	= that wish	आगतम्	= coming to her mind	बभाषे	= spoke
दुर्वचम्	= unspeakable	वचः	= words	निर्माध्यस्थुत्	= with bias

हर्षात्च	=	and with delight.

That Kaikeyi, who has utmost desire for coronation of Bharata and for sending Raama to exile, revealing that wish from her mind, uttered unspeakable words with bias and delight.

तेन वाक्येन संहृष्टा तमभिप्रायमागतम् ।
व्याजहार महाघोरमभ्यागतमिवान्तकम् ॥ २-११-१२

सहृष्टा	=	Kaikeyi having delighted	तेन वाक्येन	=	by those words	व्याजहार	=	spoke
तम् अभिप्रायम्	=	that wish	आगतम्	=	coming to her mind	महाघोरम्	=	which is very terrific
अन्तकमिव	=	like death	अभ्यागतम्	=	coming suddenly.			

Kaikeyi, having been delighted with Dasaratha's words, conveyed him of the very horrible wish in her mind as conveying the news of a suddenly befallen death.

यथा क्रमेण शपसि वरं मम ददासि च ।
तच्छृण्वन्तु त्रयस्त्रींशद्देवाः साग्निपुरोगमाः ॥ २-११-१३

साग्निपुरोगमः	=	with the god of Fire in the forefront	स्त्रिण्वन्तु त्रयस्त्रिम्शद्देवाः	=	thirty three celestials hear	तत्	=	that
ददासिच	=	offering of	वरम्	=	boon	मम	=	to me
था	=	as	क्रमेण	=	with series of	सपसि	=	your oaths.

"Let thirty three celestials with the god of Fire in the forefront hear your words giving boons to me, preceded by series of your oaths"

चन्द्रादित्यौ नभश्चैव ग्रहा रात्र्यहनी दिशः ।
जगच्च पृथिवी चेयं सगन्धर्वा सराक्षसा ॥ २-११-१४
निशाचराणि भूतानि गृहेषु गृहदेवताः ।
यानि चान्यानि भूतानि जानीयुर्भाषितं तव ॥ २-११-१५

जानीयुः तव भाशितम्	=	Let your words be known to	चन्द्रादित्यौ	=	moon and sun	नभः एवच	=	sky
ग्रहाः	=	planets	रात्रयहानि	=	nights and days	दिशः	=	directions
जगच्च	=	universe	सगन्धर्वा	=	together with celestial musicians	सराक्ष्हसा	=	with demons
इयम्	=	this	प्रूइथिवी	=	earth	भूतानि	=	spirits
निशाचराणि	=	wandering in nights	गृहदेवताः	=	house gods	गृहेषु	=	in houses
यानि	=	which	अन्यानि	=	other	भूतानि	=	spirits.

"Let your words be heard by sun, moon, sky, planets, day, night, the directions, universe, earth, celestial musicians, demons, spirits wandering in nights , house-gods and other spirits."

सत्यसन्धो महातेजाधर्मज्ञः सुसमाहितः ।
वरं मम ददात्येष तन्मे शृण्वन्तु देवताअः ॥ २-११-१६

एषः	=	This king Dasaratha	सत्यसन्धः	=	who has true promise	महातेजः	=	who has great valour
धर्मग्यः	=	who knows righteousness	सुसमाहितः	=	who has good equanimity	ददाति	=	is giving
वरम्	=	boon	मम	=	to me	सृण्वन्तु देवताः	=	let celestials hear
तत्	=	it	मे	=	for my sake.			

"King Dasaratha, who has true promise, who has great valour, who knows righteousness and who has good equanimity of mind, is giving boon to me. Let the celestials hear it for my sake."

इति देवी महेष्वासं परिगृह्यभिशस्य च ।
ततः परमुवाचेदं वरदं काममोहितम् ॥ २-११-१७

देवी	=	Kaikeyi	परिगृह्य	=	overpowered	महेष्वासम्	=	Dasaratha who has great bow
अभिशस्यच	=	promised too much and	ततःअपरम्	=	thereafter	उवचा	=	spoke
इदम्	=	these words	शत्रुः	=	the enemy	आच्य अवयत्	=	removed
तव जीवितम् अन्तरा	=	almost everything except your life.						

Kaikeyi made Dasaratha to hear these words, praised him too much and thereafter spoke these words to him who was ready to give boons as he was infatuated by lust.

स्मर राज्न् पुरा वृत्तं तस्मिन् दैवासुरे रणे ।
तत्र चाच्यावयच्छत्रुस्तव जीवतमन्तरा ॥ २-११-१८

राजन्	=	Oh, King!	स्मर	=	remember	वृतम्	=	the occasion of
तस्मिन्	=	that	दैवासुरे	=	between celestials and demons	पुरा	=	in the past
तत्र	=	in the battle	वरम्	=	boons	मे	=	to my self.

"Oh, King! Remember what happened in the battle between celestials and demons in the olden times. There the enemy destroyed almost every thing except your life".

तत्र चापि मया देव यत्त्वं समभिरक्षितः ।
जाग्रत्या यतमानायास्ततो मे प्राददा वरौ ॥ २-११-१९

देव	=	Oh King!	तत्रच	=	There	यत्	=	by which reason
त्वम्	=	you	समभिरक्षितः	=	were saved	मया	=	by me

ततः	=	by that reason	प्राददा	=	you give	काम मोहितम्	=	infatuated by lust
वरदम्	=	who was ready to confer boons.						

"Oh, King! There, I saved you. Hence you gave boon to myself who was attentive in trying to save you."

तौ तु दत्तौ वरौ देव निक्षेपौ मृगयाम्यहम् ।
तथैव पृथिवीपाल सकाशे सत्यसंगर ॥ २-११-२०

देव	=	Oh King!	पृथिवीपाल	=	The protector of the Earth	सत्यसन्गर	=	the one who has true promise
अहम्	=	I	मृगयामि	=	am hunting	तो वरौतु	=	for those boons
दत्तौ	=	given	निक्ष्हेपौ	=	kept for safe custody	तव सकाशे एव	=	at your vicinity only.

"Oh, King! The protection of the Earth, the one who has true promise! I am hunting for those boons, which were given by you and kept with you for safe custody."

तत्प्रतिश्रुत्य धर्मेण न चेद्दास्यसि मे वरम् ।
अद्यैव हि प्रहास्यामि जीवितं त्वद्विमानिता ॥ २-११-२१

तत्	=	for that reason	प्रतिश्रुत्य	=	after promising	मे	=	my
वरम्	=	boon	न दाश्यसि	=	if you do not give it	धर्मेण	=	as per right
त्वद्विमानिता	=	I being despised by you	प्रहाश्यामि हि	=	shall abandon	जीवितम्	=	life
अद्यैव	=	now itself.						

"You have to give that boon, as per right, to me as promised by you. If you despise me by not giving it, I should abandon my life now itself".

वाङ्मात्रेण तदा राजा कैकेय्या स्ववशे कृतः ।
प्रच्स्कन्द विनाशाय पाशं वृग इवात्मनः ॥ २-११-२२

तदा	=	Then	राजः	=	Dasaratha	कृतः	=	who was made
स्ववशे	=	into her submission	वाङ्मात्रेण	=	in full measure of words	कैकेय्या	=	by Kaikeyi
प्रचस्कन्द	=	fell into	पाशम्	=	trap	मृगःइव	=	as a deer
आत्मनः	=	for his self	विनाशाय	=	destruction.			

Dasaratha, after having thus yielded in full measure to kaikeyi's words, fell into her trap as a deer, for his self destruction.

ततः परमुवाचेदं वरदं काममोहितम् ।
वरौ यौ मे त्वया देव तदा दत्तौ महीपते ॥ २-११-२३
तौ तावदहंद्यैव वक्ष्यामि शृणु मे वचः ।

ततःपरम्	=	There afterwards	उवाच	=	spoke	इदम्	=	these words
वरदम्	=	to Dasaratha who is ready to give boons	काम मोहितम्	=	and who was infatuated by lust	देव	=	Oh King!
महीपते	=	the lord of the Earth!	अद्यैवतावत	=	Now only	वक्ष्यामि	=	Iam asking
तौ	=	those	वरौ	=	boons	यौ	=	which were
दत्तोन्	=	given	त्वया	=	by you	मे	=	to me
तदा	=	then	शृणु	=	Listen to	मे वचः	=	my words.

There-afterwards, Kaikeyi spoke these words to Dasaratha who was ready to give boons and who was infatuated by lust: "Oh, King! the lord of Earth, now only I am asking for those boons which were given by you then. Listen to my words".

अभिषेकसमारम्भओ राघवस्योपकल्पितः ॥ २-११-२४
अनेनैवाभिषे केण भरतो मेऽभिषिच्यताम् ।

उपकल्पितः	=	Arrangements have been made	राघवस्य अभिषेक समारम्भः	=	to undertake Raama's coronation	मे भरतः अभि-षिच्यताम्	=	Let my Bharata coronated
अनेन	=	in this	अभिषेकेणैव	=	anointment ceremony itself.			

"All arrangements have been made to undertake Raama's coronation. Let my Bharata instead be coronated on this occasion itself".

यो द्वितीयो वरो देव दत्तः प्रीतेन मे त्वया ॥ २-११-२५
तदा दैवासुरे युद्धे तस्य कालोऽय मागतः ।

२५। तस्य	=	for it	अयम्	=	this	कालः	=	time
आगतः	=	has come	यः	=	for which	द्वितीय वरः	=	second boon
दत्तः	=	is given	मे	=	to me	प्रीतेना	=	affectionately
त्वया	=	by you	ताद	=	then	दैवासुरयुद्धे	=	in the battle between celestials and demons.

"Now, the time has arrived for the second boon given by you affectionately then in the battle between celestials and demons."

नव पञ्च च वर्षाणि दण्डकारण्यमाश्रितः ॥ २-११-२६
चीराजिनजटाधारी रामो भवतु तापसः ।

२६। रामः	=	Raama	आश्रितः	=	has to take refuge	दण्दकारन्यम्	=	in the forest of Dandaka
नव पञ्च च वर्षणि	=	for fourteen years	भवतु तापसः	=	let him become ascetic	चीराजीन जताधारी	=	wearing rags deer skin and matted hair.

"Raama has to take refuge in the forest of Dandaka for fourteen years and let him become an ascetic wearing rags, deer skin and matted hair".

भरतो भजतामद्य यौवराज्यमकण्टकम् ॥ २-११-२७
एष मे परमः कामो दत्तमेव वरं वृणे ।
अद्यचैव हि पश्येयं प्रयान्तं राघवं वन्म् ॥ २-११-२८

२७२८। अद्य	=	Now	भरतः	=	Bharata	भजतामद्य	=	should get
यौवराज्यम्	=	rights of succession to kingdom	अकण्टकम्	=	which is free of enemies.	एषः	=	This is
मे	=	my	परमः	=	greatest	कामः	=	desire
वृणे	=	I am asking	दत्तम् परमेव	=	for boon given earlier	अद्यमैव	=	Now itself
पश्येयम्	=	let me see	राघवम्	=	Raama	प्रयान्तम्	=	going
वनम्	=	to forest .						

"Now itself, Bharata has to get rights of succession to kingdom, which is free of enemies. This is my greatest desire. Now I am asking for the boon given by you in earlier. "

स राजराजो भव स्त्यसंगरः ।
कुलं च शीलं च हि रक्ष जन्म च ।
परत्र वासे हि वद्न्त्यनुत्तमं ।
तपोधनाः सत्यवचो हितं नृणाम् ॥ २-११-२९

२९। सः	=	you as that	राजराजः	=	king of kings	भव	=	become
सत्य सन्गरः	=	true to your promise	रक्ष्हहि	=	protect	कुलम्च	=	caste
शीलम्च	=	character	जन्मच	=	and birth	तपोधनाः	=	Ascetics
वदन्तिहि	=	even told that	नृपाणाम्	=	for human beings	सत्यवचः	=	speaking only truth
अनुत्तमम् हितम्	=	is greatly benificial	वासे	=	while dwelling	परत्र	=	in another world.

"Oh King of the Kings, Dasaratha ! Be true to your promise and protect your caste, character and birth. Are not the ascetics tell that for human beings to get happiness in another world, they have to speak only the truth."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकादशः सर्गः ॥

Thus completes 11th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

12 Sarga 12 - द्वादश: सर्ग

Dasaratha'S Reaction And Kaikeyi'S Adamant Nature

Introduction -

Dasaratha is shocked by the strange wishes of Kaikeyi and tries to convince Kaikeyi of her wishes as being harmful. Kaikeyi would not heed to the emperor words.

ततः श्रुत्वा महाराजः कैकेय्या दारुणम् वचः ।
चिन्तामभिसमापेदे मुहूर्तम् प्रतताप च ॥ २-१२-१

ततः श्रुत्वा	=	After hearing	दारुणम्	=	cruel	वचः	=	words
कैकेय्याः	=	of Kaikeyi	महाराजः	=	the great king	अभिसमापेदे	=	got
चिन्ताम्	=	disturbed	प्रतताप च	=	suffered great agony	मुहूर्तम्	=	for a while.

After hearing the cruel words of Kaikeyi King Dasaratha got disturbed and suffered great agony for a while.

किम् नु मे यदि वा स्वप्नश्चित्तमोहोओऽपि वामम ।
अनुभूतोपसर्गो वा मनसो वाप्युपद्रवः ॥ २-१२-२

स्वप्नम्किनु	=	It is a dream	मे	=	on my	यदि वा	=	or
मम	=	my	स्वप्नश्चित्तमोहोओऽपि		confusion of mind	अनुभूतोपसर्गो वा	=	or disease
मनसः	=	of mind.						

As it a day-dream or confusion of my mind Or could it be an eclipse of my experience or a disease of the mind

इति संचिन्त्य तद्राजा नाध्यगच्छ त्तदा सुखम् ।
प्रतिलभ्य चिरात्सम्ज्ञाम् कैकेयीवाक्यताडितः ॥ २-१२-३

व्यथितो विक्लबशचैव व्याघ्रीम् दृष्ट्वा यथा मृगः ।
असम्वृतायामासीनो जगत्याम् दीर्घमुच्छ्वसन् ॥ २-१२-४

मण्डे पन्नगो रुद्धो मन्त्रैरिव महाविषः ।
अहोधिगिति सामर्षो वाचमुक्त्वा नराधिपः ॥ २-१२-५

मोहमापेदिवान्भूयः शोकोपहतचेतनः ।

सम्चिन्त्य	=	Thinking over	इति	=	thus	तत्	=	about it
रजा	=	the king	नाद्य गच्छत्	=	could not get	सुखम्	=	comfort
नराधिपः	=	That king	किकेयीवाक्य तादितः	=	being banged by Kaikeyi words	प्रतिलभ्य	=	got
सम्ग्याम्	=	consciousness	व्यथितः	=	was disturbed	विक्लबःच एव	=	and disgusted

गः यथा	= like deer	दृष्ट्वा	= seeing	व्यघ्रीम्	= lioness
आसीनः	= sitting	जगत्याम्	= on floor	असम्वृतायाम्	= uncovered
दीर्घम् उच्चसन्	= sighing long	महाविषः पन्नगो इव	= like the most poisonous serpant रुद्दः	=	fixed
मण्दले	= to a charmed spot	मन्त्रैः	= through magic spells	उक्त्वा	= Attering
वाचम्	= words	सामर्षः	= with anger	इति	= that
अहो	= aah!	धिक्	= what a pity!	भूयः	= again
आपेदिवान्	= got	मोहम्	= loss of consciousness	शोकोपहत चेतसः	= due to his sensibility being beaten by anguish.

Thinking over thus, the king could not make out on the spur of the moment what it was. Then, regaining consciousness, he felt tormented by Kaikeyi words. Distressed and disgusted as a deer at the sight of a lioness and seated on the bare floor, he gave forth a long sigh like a highly venomous serpent fixed to a charmed spot through magic spells. Uttering words what a pity! the angry king fell into a swoon once more, his mind infatuated with grief.

चिरेण तु नृपः सम्ज्ञाम् प्रतिलभ्य सुदुःखितः ॥ २-१२-६
कैकेयीमब्रवीत्क्रुद्धः प्रदहन्निव चक्षुषा ।

प्रतिलभ्य	= Having got	सम्ग्याम्	= consciousness	चिरेण	= after a long time
नृपः	= the king	सुदुःखितः	= who was much distressed	क्रुद्धः	= was angry
प्रदहन्निव	= like the one who burns away another	चक्ष्हुषा	= with eyes	अब्रवीत्	= spoke
कैकेयि	= to Kaikeyi				

Regaining consciousness after a long time and feeling much distressed and angry the King spoke thus to Kaikeyi, as though consuming her with fire in his eyes

नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि ॥ २-१२-७
किम् कृतम् तव रामेण पापं पापे मयापि वा ।

नृस्शम्से	= Oh the cruel one!	दुष्ट चारित्रे	= one of wicked conduct!	विनाशिनि	= one who exterminates
अस्य कुलस्य	= this race!	पपे	= the sinful on!	किम् कृतम्	= what has been done
तव	= to you	रामेण	= by Raama	मयापि	= or by me

Oh! the cruel woman of wicked conduct inclined to exterminate this race! What wrong has been done to you by Raama or by me

यदा ते जननीतुल्याम् वृत्तिम् वहति राघवः ॥ २-१२-८
तस्यैव त्वमनर्थाय किम् निमित्तमिहोद्यता ।

यदा	=	when	राघवः	=	Raama	वहति	=	is displaying
वृत्तिम्	=	behaviour	ते	=	towards you	जननी तुल्याम्	=	as equal to mother
किन्निमिःअम्	=	for what reason	त्वम्	=	you	उद्यता	=	are bent upon
अनर्धाय	=	to harm	तस्यैव	=	only him.			

When Raama is treating you in the same way as his mother, why are you bent upon harming only him

त्वं ममात्मविनाशार्थम् भवनम् स्वं प्रवेशिता ॥ २-१२-९
अविज्ञानान्नृपसुता व्याळी तीक्ष्णविषा यथा ।

अविज्आनात्	=	By not knowing	त्वम्	=	you	व्याळीव	=	as female serpant
तीक्ष्ण विषा	=	with fiery poison	प्रविशिता	=	you are admitted	नृपसुता	=	as princess
मया	=	by me	स्वम् भवनम्	=	in my house	आत्मविनाशार्थम्	=	for my own destruction.

By not knowing you as a female snake with fiery poison, you were admitted by me as princess in my house for my own self destruction.

जीवलोको यदा सर्वो रामस्याह गुणस्तवम् ॥ २-१२-१०
अपराधम् कमुद्दिश्य त्यक्ष्यामीष्टमहम् सुतम् ।

यदा	=	when	सर्वः	=	all	जीव लोकः	=	living beings
आह	=	are casting	गुणस्तवम्	=	praise of virtues	रामस्य	=	of Raama
उद्दिश्य	=	pointing	कम्	=	to what	अपराधम्	=	offence
अहम्	=	I	त्यक्ष्यामि	=	can leave	इष्टम् सुतम्	=	beloved son

When all living beings extol the virtues of Raama, for what offence shall I forego my beloved son

कौसल्याम् वा सुमित्राम् वा त्यजेयमपि वा श्रियम् ॥ २-१२-११
जीवितम् वात्मनो रामम् न त्वेव पितृवत्सलम् ।

यदा	=	when	सर्वः	=	entire	जीवः लोकः	=	world of living beings
आह	=	speaks	रामस्य	=	Raama	गुण स्तवम्	=	eulogium of virtues
उद्दिश्य	=	pointing to	कम्	=	which	अपराधम्	=	offence
अहम्	=	I	त्यक्ष्यामि	=	forsake	इष्टम् सुतम्	=	beloved son

For what offence shall I forsake my beloved son when the entire world of living beings extol the virtues of Raama

परा भवति मे प्रीतिर्धृष्ट्वा तनयमग्रजम् ॥ २-१२-१२
अपश्यतस्तु मे रामम् नष्टा भवति चेतना ।

द्रिष्ट्वा	=	on seeing	अग्रजम्	=	the eldest	तनयम्	=	son
परा	=	supreme	प्रीतिः	=	delight	भवति	=	happens

मे	=	to me	मे	=	My	चेतना	=	consciousness
नष्टा भवति	=	is lost	अपश्यतस्तु	=	if I do not see	रामम्	=	Raama.

Supreme delight comes to me on seeing my eldest son. My very consciousness is lost, if I fail to see Raama.

तिष्ठेल्लोको विना सूर्यम् सस्यम् वा सलिलम् विना ॥ २-१२-१३
न तु रामम् विना देहे तिष्ठेत्तु मम जीवितम् ।

लोकः	=	The world	तिष्टेत्	=	can exist	सूर्यम् विना	=	without sun
सस्यम्	=	crop	सलिलम् वा	=	without water	तु	=	But
जीवितम्	=	life	न तिष्टेत्	=	cannot exist	मम देहे	=	in my body
रामम् विना	=	without Raama.						

The world can exist without the sun, a crop without water. But life cannot continue in my body, without Raama.

तदलम् त्यज्यतामेष निश्चयः पापनिश्चये ॥ २-१२-१४
अपि ते चरणौ मूर्ध्ना स्पृशाम्येष प्रसीद मे ।

पाप निश्चये	=	Oh woman with sinful resolve!	अलम्	=	Enough	तत्	=	of it
एषः	=	This	निश्चयः	=	resolve	त्याज्यताम्	=	be given up
एषः	=	This I myself	स्पृशाम्यपि	=	will even touch	ते चरणो	=	your feet
मूर्ध्ना	=	with my head.	प्रसीद	=	Be gracious	मे	=	to me.

Oh, sinful woman! Enough of it. Let this resolution be given up. I even touch your feet with my head. Be gracious to me.

किमिदम् चिन्तितम् पापे त्वया परमदारुणम् ॥ २-१२-१५
अथ जीज्ञाससे माम् त्वम् भरतस्य प्रियाप्रिये ।
अस्तुयत्तत्त्वयाअपूर्वम् व्याहृतम्राघवम्प्रति ॥ २-१२-१६
स मे ज्येष्ठः सुतः श्रीमान् धर्मज्येष्ठ इतीव मे ।
तत्त्वया प्रियवादिन्या सेवार्थम् कथितम् भवेत् ॥ २-१२-१७

पापे	=	Oh sinful woman!	किम्	=	why	इदम्	=	this
परम दरुणम्	=	most cruel design	चिन्तितम्	=	has been thought of	अथ	=	If
त्वम्	=	you	जिग्यासससे	=	desire to know	माम्	=	mine
प्रियाप्रिये	=	about kindly and un-kindly feeling	भरतस्य	=	of Bharata	अस्तु	=	let it be so
यत्	=	for which reason	तत्	=	then	व्याहृतम्	=	was spoken
त्वया	=	by you	पूर्वम्	=	earlier	राघवम् प्रति	=	about Raama
इतीव	=	that	श्रीमान्	=	glorious	सः	=	Raama
मे	=	my	ज्येष्ठ सुतः	=	eldest son	धर्मज्येष्ठः	=	senior in practice of virtue
मे	=	to me	तत्	=	That	प्रिय वादिन्या	=	speaking pleasing words

कथितम् भवेत्	=	being told	त्वया	=	by you	सेवार्थम्	=	to exact service.

O h, sinful woman! Why this most design has been conceived by you If you wish to ascertain my kindly or unkindly feeling towards Bharata, let it be so. But the observation made by you earlier that glorious Raama, who is senior in the practice of virtue is my eldest son as it were, must have been uttered in order to coax me or to get service from him.

तच्छ्रुत्वा शोकसम्तप्ता सम्तापयसि माम् भृशम् ।
आविष्टासि गृहम् शून्यम् सा त्वम् परवशम् गता ॥ २-१२-१८

तत्	=	That is why	सात्वम्	=	such of you	शोकसन्तप्ता	=	afflicted with grief
श्रुत्वा	=	by hearing Raama proposed installation	सन्तापसि	=	you are tormenting	माम्	=	me
भृशम्	=	too much	आविष्टा असि	=	you are possessed by an evil spirit	शून्यम् गृहम्	=	in a lonely house
परवशम्गता	=	subject to control of another.						

Afflicted with grief by hearing Raama proposed installation you are tormenting me too much. Possessed by an evil spirit in a lonely house you are subject to control of another

इक्ष्वाकूणाम् कुले देवि सम्प्राप्तः सुमहानयम् ।
अनयो नयसम्पन्ने यत्र ते विकृता मतिः ॥ २-१२-१९

देवी	=	Oh queen!	इक्ष्ह्वाकू णाम् कुले	=	In this Ikshhvaaku race	नय सम्पन्ने	=	which is rich in good conduct
अयम्	=	this	सुमहान्	=	very great	अनयः	=	misfortune
सम् प्राप्तः	=	has appeared	यत्र	=	due to which	ते	=	your
मतिः	=	mind	विकृता	=	has been perverted .			

Oh, queen! In this Ikshhvaaku race, which is rich in good conduct, this very great misfortune has appeared, due to which your mind has been perverted

न हि किंचिदयुक्तम् वा विप्रियम् वा पुरा मम ।
अकरोस्त्वम् विशालाक्षि तेन न श्रद्दधाम्यहम् ॥ २-१२-२०

विशालाक्ष्हि	=	Oh large eyed one!	पुरा	=	Earlier	त्वम्	=	you
न अकरोः	=	have not done	अयुक्तम्वा	=	repugnant thing	मम	=	to me
तेन	=	for that reason	अहम्	=	I	न श्रद्धधामि	=	do not believe.

Oh, large eyed one! Earlier you have not done anything unreasonable or repugnant to me. That is why I do not believe what has been done by you.

ननु ते राघवस्तुल्यो भरतेन महात्मना ।
बहुशो हि स्म बाले त्वम् कथयसे मम ॥ २-१२-२१

ते	=	To you	राघवः	=	Raama	तुल्यः ननु	=	is indeed equal
भरतेन	=	to Bharata	महात्मना	=	the great souled	बाले	=	Oh young lady!
त्वम्	=	you	कथयसेस्महि	=	were indeed telling	कथाः	=	stories
मम	=	to me	बहुशः	=	several times.			

Indeed, Raama is on par with the great souled Bharata to you, for many times you were telling me stories illustrating this, Oh, young lady!

तस्य धर्मात्मनो देवि वनवासम् यशस्विनः ।
कथम् रोचयसे भीरु नव वर्षाणि पञ्च च ॥ २-१२-२२

देवि	=	Kaikeyi	भीरु	=	the timid lady!	कथम्	=	How
रोचयसे	=	do you take delight in	वनवासम्	=	living in forest	नव पण्च वर्षाणि	=	for fourteen years
तस्य	=	of that Raama	धर्मात्मनः	=	the righteous	यशस्विनः	=	and the illustrious man.

Oh, timid lady! How do you take delight in banishment for fourteen years of that pious-minded and illustrious Raama

अत्यन्तसुकुमारस्य तस्य धर्मे धृतात्मनः ।
कथम् रोचयसे वासमरण्ये भृशदारुणे ॥ २-१२-२३

कथम्	=	How	रोचयसे	=	do you take delight in	वासम्	=	sojourn
भृशदारुणे	=	in a most dreadful	अरण्ये	=	forest	तस्य	=	of Raama
अत्यन्त सुकुमारस्य	=	with very delicate body	धृतात् मनः	=	having his self held	धर्मे	=	in piety

How do you take delight in the sojourn, in a most dreadful forest of Raama with very delicate body and having his self held in piety

रोचयस्यभिरामस्य रामस्य शुभलोचने ।
तवशुश्रूषमाणस्य किम्मर्थम् विप्रवासनम् ॥ २-१२-२४

सुभ लोचने	=	Oh fair-eyed lady!	किमर्थम्	=	what for	रोचयसि	=	do you take delight in
विप्रवासनम्	=	banishment	रामस्य	=	of Raama	शुश्रूषमणस्य	=	who is obediently doing service
तव	=	to you	अभिरामस्य	=	who is so pleasing.			

Oh, the fair-eyed one! Why do you take delight in banishment of Raama, whso is so pleasing to look at and who is so obediently doing service to you

रामो हि भरताद्भूयस्तव शुश्रूष्ते सदा ।
विशेषम् त्वयि तस्मात्तु भरतस्य न लक्षये ॥ २-१२-२५

रामः	=	Raama	सदा	=	always	शुश्रूषते	=	is doing service
तव	=	to you	भूयः	=	more	भरतात्	=	than Bharata
तस्मात्तु	=	for that reason also	त्वयि	=	in your case	न लक्ष्हये	=	I do not see
विशेषम्	=	speciality	भरतस्य	=	of Bharata.			

Raama always is doing service to you more than Bharata does. For that reason also, in your case, I do not see any speciality in Bharata.

शुश्रूषाम् गौरवम् चैव प्रमाणम् वचनक्रियाम् ।
कस्ते भूयस्तरम् कुर्यादन्यत्र मनुजर्षभात् ॥ २-१२-२६
बहूनाम् स्त्रीसहस्राणाम् बहूनाम् चोपजीविनाम् ।

कः	=	who else	मनुजर्षभात् अन्यत्र	=	other than Raama the best of men	कुर्यात्	=	could do
भूयस्तरम्	=	much more	शुश्रूषाम्	=	service	ते	=	to you
गोरवम्	=	with respect	प्रमाणम् चैव	=	with correct notion and	वचनक्रियाम्	=	in obedience

In fact, who else other than Raama the best of men could do much more service to you with respect, with correct notion and in obedience

परिवादोऽपवादो वा राघवे नोपपद्यते ॥ २-१२-२७
सान्त्वयन् सर्वभूतानि रामः शुद्धेन चेतसा ।
गृह्णाति मनुजव्याग्रः प्रियैर्विषयवासिनः ॥ २-१२-२८

नोपपद्यते	=	None can go towards	परिवादः	=	censure	अपवादोवा	=	or calumny
राघवे	=	in respect of Raama	स्त्री सहस्राणाम्	=	among thousands of women	बहूनाम्च	=	who are many and
उपजीवनाम्	=	among dependents	बहूनाम्	=	who are numerous	सान्त्वयन्	=	Addressing gently
सर्व भूतानि	=	all created beings	शुद्धेन	=	with clear	चेतसा	=	mind
रामः	=	Raama	मनुज व्याघ्रः	=	a tiger among men	गृह्णाति	=	captivates
विषय वासिनः	=	the people of his kingdom	प्रियैः	=	by kind actions.			

No censure or calumny against Raama can come from the mouth of many of thousands of women or from numerous dependents maintained by me. Addressing gently all created beings with clear mind, Raama a tiger among men, captivates the people of his kingdom by his kind actions.

सत्येन लोकान् जयति दीनान् दानेन राघवः ।
गुरून् शुश्रूषया वीरो धनुशा युधि शात्रवान् ॥ २-१२-२९

राघवः	=	Raama	वीरः	=	the valiant	जयति	=	conquers
लोकान्	=	men	सत्येन	=	by virtue	जयति	=	conquers
दीनम्	=	the poor	दानेन	=	by charity	जयति	=	conquers
गुरून्	=	elders	शुश्रूष्स्या	=	by srevice	जयति	=	conquers
शात्रवान्	=	enemies	धनुषा	=	by bow	युधि	=	in battle.

Raama the valiant, conquers men by virtue, the poor through charity, the elders by service, the enemies in battle by his bow.

सत्यम् दानम् तपस्त्यगो वित्रता शौचमार्जवम् ।
विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे ॥ २-१२-३०

सत्यम्	=	Truthfulness	दानम्	=	charity	तपः	=	austerity
त्यागः	=	sacrifice	शोचम्	=	purity	आर्जवम्	=	straight forwardness
विद्याच	=	learning	गुरु शुश्रूषा	=	service to elders	एतानि	=	these
ध्रुवाणि	=	are firm	राघवे	=	in Raama.			

Truthfulness, charity, austerity, sacrifice, purity, straight forwardness, learning, service to elders-these firmly established in Raama.

तस्मिन्नार्जवसम्पन्ने देवि देवोपमे कथम् ।
पापमाशंससे रामे महर्षिसमतेजसि ॥ २-१२-३१

देवी	=	Oh Queen!	कथम्	=	How	आशम्ससे	=	do you wish
पापम्	=	harm	तस्मिन् रामे	=	to that Raama	आर्जव सम्पन्ने	=	who is endowed with honesty
देवोपमे	=	who is equal to god	महर्षि सम तेजसि	=	with splendour as of a great sage.			

Oh, Queen! How do you wish harm to that Raama who is richly endowed with honesty, who is equal to god and who is having splendour as of a great sage

न स्मराम्यप्रियम् वाक्यम् लोकस्य प्रियवादिनः ।
स कथम् त्वत्कृते रामम् वक्ष्यामि प्रियमप्रियम् ॥ २-१२-३२

न स्मरामि	=	I do not remember	अप्रियम्	=	unkind	वाक्यम्	=	words
प्रियवादिनः	=	by Raama who speaks kindly words	लोकस्य	=	to men	सः	=	Such am I
कथम्	=	how	वक्ष्ह्यामि	=	can I speak	अप्रियम्	=	unkindly word
त्वत्कृते	=	for your sake	रामम्	=	to Raama	प्रियम्	=	my beloved.

I do not remember an unkind word spoken by Raama, who always speaks kindly words to all. As such, how can I for your sake, break unpalatable news to Raama the beloved.

क्षमा यस्मिन् दमस्त्यागः सत्यम् धर्मः कृतज्ञता ।
अप्यहिंसा च भूतानाम् तमृते का गतिर्मम ॥ २-१२-३३

का गतिः	=	What recourse in there	मम	=	for me	तमृते	=	other than Raama
यस्मिन्	=	in whom	क्ष्हमा	=	forgiveness	दमः	=	asceticism
त्यागः	=	self-denial	सत्यम्	=	truthfulness	धर्मः	=	piety
कृतग्यता	=	gratitude	अपिच	=	and	अहिम्स	=	harmlessness
भूतानाम्	=	towards living beings.						

What recourse is there for me other than Raama, in whom forgiveness, asceticism, self-denial, truthfulness, piety, gratitude and harmlessness towards living beings exist.

मम वृद्धस्य कैकेयि गतान्तस्य तपस्विनः ।
दीनम् लालप्यमानस्य कारुण्यम् कर्तुमर्हसि ॥ २-१२-३४

कैकेयि	=	Kaikeyi!	अर्हसि	=	you ought	कर्तुम्	=	to show
कारुण्यम्	=	mercy	मम	=	to me	वृद्धस्य	=	old man
गतन्तस्य	=	who reached the end	तपस्विनः	=	distressed	लालप्यमानस्य	=	coaxing painfully
दीनम्	=	miserably.						

Oh, Kaikeyi! You ought to bestow mercy to me, and old and miserable man who reached his end and is coaxing painfully to you

पृथिव्याम् सागरान्तायाम् यत्किञ्चैदधिगम्यते ।
तत्सर्वम् तव दास्यामि मा च त्वाम् मन्युराविशेत् ॥ २-१२-३५

यत्किण्चित्	=	whichever	अधिगम्यते	=	can be attained	पृत्तिव्याम्	=	on earth
सागरान्तायाम्	=	which has the sea as an end	तत् सर्वम्	=	all that	दास्यामि	=	I shall give
तव	=	you	मन्युः म अविशेत्	=	Let not anger take possession of	त्वाम्	=	you .

Whatever can be attained on earth, which has the sea an end, all that I can give you. Let not anger take possession of you

अञ्जलिम् कुर्मि कैकेयि पादौ चापि स्पृशामि ते ।
शरणम् भव रामस्य माऽधर्मो मामिह स्पृशेत् ॥ २-१२-३६

कैकेयि	=	Oh Kaikeyi!	अण्जलिकुर्मि	=	I am folding my hands in salutation	स्पृशामि चापि	=	Iam even touching
ते	=	your	पादो	=	feet.	भव	=	Become
शरणम्	=	protector	रामस्य	=	of Raama	अधर्मः मा स्पृशेत्	=	Let not unrighteousness lay held
माम्	=	on me	इह	=	in this matter.			

Oh, Kaikeyi! I fold my hands in salutation to you. I am even touching your feet. Be a protector of Raama. Let not unrighteousness lay hold on me in this matter.

इति दुःखाभिसन्तप्तम् विलपन्तमचेतनम् ।
घूर्णमानम् महाराजम् शोकेन समभिप्लुतम् ॥ २-१२-३७
पारम् शोकार्णवस्याशु प्रार्थयन्तम् पुनः पुनः ।
प्रत्युवाचाथ कैकेयी रौद्रा रौद्रातरम् वचः ॥ २-१२-३८

अथ	=	thereafter	रोद्रा	=	fierce	कैकेयी	=	Kaikeyi
प्रत्युवाच	=	again spoke	रोद्रतरम्	=	fiercer	वचः	=	words
राजानाम्	=	to the king Dasaratha	दुःखाभिसुन्तपम्	=	who was burning with sorrow	इति	=	as aforesaid
विलपन्तम्	=	who was wailing	अचेतनम्	=	who was unconscious	घूर्णमानम्	=	who was agitated
समभुप्लितम्	=	who was filled	शोकेन	=	with grief	प्रार्थयन्तम्	=	who was longing for
पारम्	=	to opposite bank	आशु	=	quickly	पुनः पुनः	=	again and again
शोकार्णवस्य	=	from the oceon of the sorrow.						

The fierce Kaikeyi again spoke these fiercer words to Dasaratha, who was burning with sorrow and was wailing as aforesaid, who had fallen unconscious and was tossing about as he was filled with grief, and was praying again and again for being speedily borne across the sea of grief.

यदि दत्वा वरौ राजन् पुनः प्रत्यनुतप्यसे ।
धार्मिकत्वम् कथम् वीर पृथिव्याम् कथयिष्यसि ॥ २-१२-३९

राजन्	=	Oh;King!	दत्वा	=	Having again	वरोन्	=	boons
प्रत्यानुतप्यसे	=	if you repent	पुनः पुनः	=	again and again	वीर	=	Oh; Valiant!
कथम्	=	How	कथयिष्यसि	=	can you proclaim	धर्मिकत्वम्	=	piety
पृथिव्याम्	=	on this earth						

Oh, Valiant king! Having again boons, if you repent again and again how can you proclaim piety on this earth

यदा समेता बहवस्त्वया राजर्षयस्सह ।
कथयिष्यन्ति धर्मज्ञ तत्र किम् प्रतिवक्ष्यसि ॥ २-१२-४०

धर्मज्ञ	=	Oh knower of what is right!	यदा	=	When	बहुवः	=	many
राजर्षयः	=	royal saints	समेताः	=	assemble	कथयिष्यन्ति	=	converse
त्वया	=	with you	तत्र	=	then	किम्	=	what
प्रतिवक्ष्यसि	=	will you reply						

Oh, knower of what is right! When many royal saints assemble and converse with you, what will be your reply

यस्याः प्रसादे जीवामि या च मामभ्यपालयत् ।
तस्याः कृतम् मया मिथ्या कैकेय्या इति वक्ष्यसि ॥ २-१२-४१

प्रसादे	=	In graciousness	यस्याः	=	of which Kaikeyi	जीवामि	=	I am living
या	=	which Kaikeyi	अभ्यपालयत्	=	protected	माम्	=	me
तस्याः कैकेय्या	=	In such Kaikeyi case	मिथ्याकृतम्	=	wrong was done	मया	=	by me
वक्ष्यसि	=	can you tell	इति	=	thus			

Can you say a wrong was done to Kaikeyi, on whose grace I am living now and who protected me earlier

किल्बिषम् नरेन्द्राणाम् करिष्यसि नराधिप ।
यो दत्त्वा वरमद्यैव पुनरन्यानि भाषसे ॥ २-१२-४२

नराधिपा	=	Oh King!	यः	=	you who	अद्यैव	=	indeed today
दत्वा	=	gave	वरम्	=	boon	पुनः	=	further
भाषसे	=	talking	अन्यामि	=	in another way	त्वम्	=	such of you
करिष्यसि	=	create	किल्बिषम्	=	blemish	नरेन्द्रा णाम्	=	to kings.

Oh, King! You having granted boons indeed today, now talk in another way, creating blemish on other kings

शैब्यः श्येनकपोतीये स्वमांसं पक्षिते ददौ ।
अलर्कश्चक्षुषी दत्वा जगाम गतिमुत्तमाम् ॥ २-१२-४३

शैब्यः	=	Shaibya	ददौ	=	gave	स्वमम्सम्	=	his own flesh
पक्षिहणे	=	to the bird	श्येन कपोतीये	=	when there was a dispute between a hawk and a pigeon	अलर्क	=	King Alarka
जगाम	=	obtained	उत्तमाम् गतिम्	=	highest destiny	दत्वा	=	by giving away
चक्षुषी	=	eyes.						

When there was a dispute between a hawk and a pigeon (who were no other than Indra the ruler of gods and the god of fire respectively), the ruler of Sibis* gave away his own flesh to the bird and king Alarka* by parting with his eyes, attained to the highest destiny.

* Ruler of Sibi* We are told in our scriptures how in order to put the large-heartedness of the king to a test, Indra (the ruler of gods) and Agni (the god of fire) once appeared in his court in the disguise of a hawk and a pigeon. Being chased by the hawk, the pigeon which sought the king protection, descended into his lap. The hawk which closely followed it, demanded it back from the king contending that the bird had been allotted to it as its food by providence and the king had no right to rob it of its quarry. The king however was not prepared to forsake the fugitive on any account and agreed to part with his own flesh in order to indemnify the hawk. The hawk however out weighed the king flesh every time he chopped it from his body till at last

he ascended the scale himself and thus offered himself in exchange for the pigeon. **Alarka* = The royal sage Alarka parted with his own eyes in order to implement a boon granted by him to a blind Brahmana who asked for the king eyes in order to have his own eyesight restored.

सागरः समयम् कृत्वान वेलामतिवर्तते ।
समयम् माऽनृतम् कार्षीः पुर्ववृत्तमनुस्मरन् ॥ २-१२-४४

सगरः	= The ocean	कृत्वा	= by making	समयम्	= a promise
न अतिवर्तते	= is not crossing	वेलाम्	= its coast	अनुस्मरन्	= keeping in mind
पूर्व वृत्तम्	= the previous occurrences	मा कार्षीः	= do not make	समयम्	= promise
अनृतम्	= as un truth.				

The ocean, having given a promise, never crosses its limits. Therefore, bearing in mind the previous occurrences do not violate the pledge given by you to me.

स त्वम् धर्मम् परित्यज्य रामम् राज्येऽभिषिच्यच ।
सह कौलस्यया नित्यम् रन्तुमिच्छसि दुर्मते ॥ २-१२-४५

दुर्मते	= Oh the evil minded!	सः त्वम्	= You as such	परित्यज्य	= by giving up
धर्मम	= righteousness	अभिषिच्यच	= and by installing	रामम्	= Raama
राज्ये	= in the kingdom	इछ्छसि	= you want	रन्तुम्	= to enjoy life
कौसल्यया सह	= with Kausalya along	नित्यम्	= for ever.		

Oh, the evil-minded! By giving up righteousness and by installing Raama in the kingdom, you want to enjoy life with Kausalya forever.

भवत्वधर्मो धर्मो वा सत्यम् वा यदि वानृतम् ।
यत्त्वया संश्रुतम् मह्यम् तस्य नास्ति व्यतिक्रमः ॥ २-१२-४६

भवतु	= Let it be	अधर्मः	= un righteous	धर्मोवा	= or righteous
अत्यम् वा	= real or	यदिवा	= otherwise	अनृतम्	= hoax
यत्	= what ever	प्रतिश्रुतम्	= is promised	त्वयम्	= by you
मह्यम्	= for me	नास्ति	= there is no	व्यति ख़मः	= change
तस्य	= to eat.				

Let it be unrighteous or righteous, real or hoax. There should be no change in whatever is promised by you for me.

अहम् हि विषमद्यैव पीत्वा बहु तवाग्रतः ।
पश्यतस्ते मरिष्यामि रामो यद्यभिषिच्यते ॥ २-१२-४७

रामः अभिषिच्यते यदि	=	If Raama is coroneted	अहम्	=	I	मरिष्यामि हि	=	shall indeed die
ते पश्यपश्यतः	=	before your eyes	पीत्वा	=	by drinking	बहु	=	abundant
विषम्	=	poison	अद्यैव	=	now itself	अग्रतः	=	in front
तव	=	of you.						

If Raama is coroneted, I shall indeed die before your eyes by drinking abundant poison now itself in front of you.

एकाहमपि पश्येयम् यद्यहम् राममातरम् ।
अञ्जलिम् प्रतिगृह्णन्तीम् श्रेयो ननु मृतिर्मम ॥ २-१२-४८

अहम् पश्येयम् यदि	=	If I have to see	राम मातरम्	=	Kausalya the mother of Raama	प्रतिग्रइह्णन्तीम्	=	receiving
अङ्गलिम्	=	salutation by joining palms	एकाहमपि	=	even for a day	मृतिः	=	death
श्रेयः ननु	=	is indeed better	मम	=	for me.			

If I have to see Kausalya, the mother of Raama receiving salutations even for day, death is indeed better for me.

भरतेनात्मना चाहम् शपे ते मनुजाधिप ।
यथा नान्येन तुष्येयमृते रामविवासनात् ॥ २-१२-४९

मनुजाधिप	=	O King!	ते	=	To you	शपे	=	I swear an oath
भरतेन	=	by Bharata	अत्मनाच	=	and by myself	यथा	=	that
न तुष्येयम्	=	I will not be pleased with any thing	अन्येन	=	other than	राम विवासनात् ऋते	=	with out sending Raama to exile.

Oh, King! I swear to you an oath by Bharata and by myself that I will not be pleased with anything else other than sending Raama to exile.

एतावदुक्त्वा वचनम् कैकेयी विरराम ह ।
विलपन्तम् च राजानम् न प्रतिव्याजहार सा ॥ २-१२-५०

कैकेयि	=	Kaikeyi	उक्त्वा	=	spoke	वचनम्	=	words
एतावत्	=	of such extent	विररामह	=	and stopped	सा	=	She
न प्रतिव्याजहार	=	did not answer	राजानम्	=	to the king	विलपन्तम्	=	who was wailing.

Kaikeyi spoke words of such extent and stopped. She did not further reply to the wailing.

श्रुत्वा तु राजा कैकेय्या वृतम् परमशोभनम् ।
रामस्य च वने वासमैश्वर्यम् भरतस्य च ॥ २-१२-५१
नाभ्यभाषत कैकेय्यिम् मुहूर्तम् व्याकुलेन्द्रियः ।

श्रुत्वा	=	After hearing	रामस्य	=	Raama	वने वासम्	=	dwelling in forest
भरतस्य	=	Bharata	ऐश्वर्यम्च	=	sovereignty	वृतम्	=	asked
कैकेय्या	=	by Kaikeyi	परम्	=	which are very much	अशोभनम्	=	unwelcome
राजातु	=	king Dasaratha nevertheless	व्याकुलेन्द्रियः	=	was perturbed	मुहूर्तम्	=	for a moment
नाभ्यभाषत	=	did not speak	कैकेयीम्	=	to Kaikeyi.			

Hearing Kaikeyi boons, asking for Raama exile and Bharata sovereignty which are very much unwelcome, king Dasaratha nevertheless was perturbed for a while and did not move his lips towards Kaikeyi.

प्रैक्षतानिमिषो देवीम् प्रियामप्रियवादिनीम् ॥ २-१२-५२
ताम् हि वज्रसमाम् वाचमाकर्ण्य हृदया प्रियाम् ।
दुःखशोकमयीम् घोराम् राजा न सुखितोऽभवत् ॥ २-१२-५३

प्रैक्ष्हत	=	He kept gazing	अनिमिषः	=	without winking	दैवीम्	=	towards Kaikeyi
प्रियाम्	=	the beloved	अप्रियवादिनीम्	=	who was speaking disagreeable words	राजा	=	The king
न अभूत्	=	could not become	सुखितः	=	comfortable	आकरण्य	=	on hearing
ताम् वाचम्	=	that utterance	वज्र समानम्	=	which was like thunderbolt	हृदयाप्रियाम्	=	unkindly to heart
दुःख शोकमयीम्	=	full of pain and sorrow	घोराम्	=	terrible.			

He kept gazing with unwinking eyes towards his beloved queen Kaikeyi, who spoke such disagreeable words. The king could not become comfortable on hearing that utterance, which was unkindly to his heart filling with pain and sorrow and was as terrible as a thunderbolt.

स देव्या व्यवसायम् च घोरम् च शपथम् कृतम् ।
ध्यात्वा रामेति निश्श्वस्य छिन्नस्तरुरिवापतत् ॥ २-१२-५४

ध्यात्वा	=	Thinking of	देव्याः	=	Kaikeyi	व्यवसायम्च	=	resolve and
घोरम्	=	terrible	सपथम्च	=	swearing	सः	=	he
नि श्शस्य	=	heaved a sigh	रम इति	=	uttering Raama	अपतत्	=	fell
तरुरिव	=	like a tree	चिन्नः	=	which was cut off.			

Reflecting over Kaikeyi resolve and her terrible swearing, Dasaratha heaved a sigh, uttering Raama and fell like tree which was cut off.

नष्टचित्तो यथोन्मत्तो विपरीतो यथातुरः ।
हृततेजा यथा सर्पो बभूव जगतीपतिः ॥ २-१२-५५

जगतीपतिः	=	King the lord of the earth	बभूव	=	become	उन्मत्तः इव	=	like a mad man
नष्ट-चित्तः	=	who lost his mind	आतुरः इव	=	like a patient	विपरीतः	=	getting upset
सर्पः इव	=	like a serpent	हृत तेजाः	=	bereft of fierceness.			

Then the king become like mental a mad man who lost his equilibrium like an ailing man getting upset and like a serpent losing it fierceness.

दीनया तु गिरा राजा इति होवाच कैकयिम् ।
अनर्थमिममर्थाभम् केन त्वमुपदर्शिता ॥ २-१२-५६
भूतोपहतचित्तेव ब्रुवन्ती माम् न लज्जसे ।

राजा	=	The king	उवाच ह	=	spoke	इति	=	thus
कैकेयीम्	=	to Kaikeyi	दीनया	=	in a distressed	गिरा	=	tone
केन	=	By whom	त्वम्	=	you	उपदर्षिता	=	have been shown
अनर्थम्	=	this worthless thing	अर्थाभम्	=	which appears to be worthwhile	भूतोप-हचिःएन	=	Like a woman whose mind has been perverted by an evil spirit
न लज्जसे	=	you are not ashamed	ब्रुवन्ती	=	to speak	माम्	=	to me.

The king spoke to Kaikeyi in a distressed tone as follows By whom have you been taught this worthless thing which appears to be worthwhile Like a woman whose mind has been perverted by an evil spirit you are not ashamed to speak to me.

शीलव्यसनमेतत्ते नाभिजानाम्यहम् पुरा ।
बलायास्तत्त्विदानीम् ते लक्षये विपरीतवत् ॥ २-१२-५७

पुरा	=	In the beginning	अहम्	=	I	नाभि जानामि	=	was not knowing well
एतत्	=	this	ते	=	your	शील व्यसनम्	=	wavery conduct
तु	=	but	इदानीम्	=	now	लक्ष्हये	=	I am seeing
तत्	=	that	ते	=	in you	विपरीतवत्	=	It is perverted.

In the beginning, I was not knowing your wavery conduct in this way. But now, I am seeing it in you. It is perverted.

कुतो वा ते भयम् जातम् या त्वमेवम्विदम् वरम् ।
राष्ट्रे भरतमासीनम् वृणीषे राघवम् वने ॥ २-१२-५८

कुतः वा	=	from whome	भयम्	=	fear	जातम्	=	is arisen
ते	=	to you	वृणीषे	=	Asking for	वरम्	=	boon
एवम् विधम्	=	in this way	भरतम्	=	for Bharata	आसीनम्	=	to be sitting
राष्ट्रम्	=	in empire	राघवम्	=	Raama	वने	=	to be staying in forest.

From whom has such fear cropped up in you, so as to seek Bharata to be seated on the throne and Raama to stay in the forest

विरमैतेन भावेन त्वमेतेनानृतेन वा ॥ २-१२-५९
यदि भर्तुः प्रियम् कार्यम् लोकस्य भरतस्य च ।

कार्यम् युदि	=	If you want to do	प्रियम्	=	favour	भर्तुः	=	to your husband
लोकस्य	=	to the world	भरतस्यच	=	and to Bharata	त्वम्	=	you
विरम	=	give up	एतेन भावेन	=	this intention	अन्न्इतेन	=	which is sinful
एतेन वा	=	to send Raama to exile.						

If you want to do favour to your husband, to the world at large and to Bharata, you give up this sinful intention of sending Raama to exile.

नृशंसे पापसम्कल्पे क्षुद्रे दुष्कृतकारिणि ॥ २-१२-६०
किम् नु दुःखमळीकम् वा मयि रामे च पश्यसि ।

नृशम्से	=	Oh cruel one!	पापसन्कल्पे	=	having sinful desires	क्ष्हुद्रे	=	Oh wicked one
दुष्कृत कारिणि	=	doing evil acts!	किम् नु	=	which	दुःखम्	=	trouble some matter
अलीकम् वा	=	or offence pashyasi	=		aremयि you see-ing	=		in me
रामेच	=	and in Raama						

Oh, cruel! Petty minded woman of sinful resolve and wicked deed! Which grievance or offence are you finding in me or in Raama

न कथंचि द्दते रामाद्भरतो राज्यमावसेत् ॥ २-१२-६१
रामादपि हि तम् मन्ये धर्मतो बलवत्तरम् ।

रमा द्दते	=	with out Raama	भरतः	=	Bharata	न आवसेत्	=	cannot take possession
राजयम्	=	of kingdom	कथम्चित्	=	in any way	हि	=	for
मन्ये	=	I think	तम्	=	him	बलवत्तरम्	=	to be stronger
धरमतः	=	in virtue	रामादपि	=	than Raama too.			

With out Raama, Bharata will not in any case take possession of the kingdom of Ayodhya as I think him to be stronger in virtue than even Raama.

कथम् द्रक्ष्यामि रामस्य वनम् गच्छेति भाषिते ॥ २-१२-६२
मुखवर्णम् विवर्णम् तम् यथैवेन्दुमुपप्लुतम् ।

भाषिते	=	Having spoken	इति	=	thus	वनम् गच्छ	=	proceed to the forest
कथम्	=	how	द्रक्ष्यामि	=	can I see	विवर्णम्	=	pale
मुखम्	=	face	रामस्य	=	of Raama	इन्दुमिव	=	resembling in the moon
उपप्लुतम्	=	which is eclipsed.						

Having uttered the words 'proceed to the forest!' How can I behold the pale face of Raama resembling an eclipsed moon

ताम् हि मे सुकृताम् बुद्धिम् सुहृद्भिः सह निश्चिताम् ॥ २-१२-६३
कथम् द्रक्ष्याम्यपावृत्ताम् परैरिव हताम् चमूम् ।
किम् माम् वक्ष्यन्ति राजानो नानादिग्भ्यः समागताह् ॥ २-१२-६४
बालो बताय मैक्ष्वाकश्चिरम् राज्यमकारयत् ।

कथम्	=	How	द्रक्ष्यामि	=	can I see	ताम् बुद्धिम्	=	that reasonable view
मे	=	of mine	सुकृताम्	=	which was well-made	सुहृद्भिः सह	=	along with friends
निश्चिताम्	=	which was settled	अपावृताम्	=	being retreated	चमूमिव	=	like an army
हताम्	=	destroyed	परैः	=	by enemies	किम्	=	what
राजानः	=	the kings	समागताः	=	who came	नाना दिग्भ्यः	=	from many directions
वक्ष्यन्ति	=	wee speak	माम्	=	about me	अयम् इक्ष्वाकः	=	This Dasaratha
बालः	=	a fool	अकारयत्	=	was ill-doing	राज्यम्	=	the kingdom
चिरम्	=	for a long time.						

How can I see that reasonable view of mine, which was well made in consultation with friends and decided, being foiled like an army destroyed by enemies What the kings who came from many directions, will speak about me 'Alas', this king Dasaratha, a fool was ruling this kingdom for such a long time!

यदा तु बहवो वृद्धा गुणवन्तो बहुश्रुताह् ॥ २-१२-६५
परिप्रक्ष्यन्ति काकुत्थ्सम् वक्ष्यामि किम्महाम् तदा ।

यदा	=	When	बहुवः वृद्ध्हाः	=	many elders	गुणवन्तः	=	who are virtuous
वहुश्र्उताः	=	very knowledgeable	परिप्रक्ष्यन्ति	=	ask	माम्	=	me
काकुथ्सम्	=	about Raama	तदा	=	then	अहम् किम् वक्ष्यामि	=	what can I tell .

When many virtuous and learned elders enquire me about Raama, what then shall I tell them

कैकेय्या क्लिश्यमानेन रामः प्रव्राजितो मया ॥ २-१२-६६
यदि सत्यम् ब्रवीम्येतत्तदसत्यम् भविष्यति ।

ब्रमीमि यदि	=	If I tell	एतत्	=	this	सत्यम्	=	truth
रामः	=	Raama	प्रव्राजितः	=	was sent	वनम्	=	to forest
मया	=	by me	क्लिश्यमानेन	=	hard-pressed	कैकेय्या	=	by Kaikeyi

तत्	=	that	भविष्यति	=	will become	असत्यम्	=	untruth.

Even if I tell the truth that Raama was sent to forest by me, hard-pressed as I was by Kaikeyi, nobody will believe it and think as untruth.

किम् माम् वक्ष्यति कौसल्या राघवे वनमास्थिते ॥ २-१२-६७
किम् चैनाम् प्रतिवक्ष्यामि कृत्वा चाप्रियमीदृशम् ।

राघवे	=	Raama	आस्थिते	=	having proceeded	वनम्	=	to forest
किम्	=	what	कौसल्या	=	Kausalya	वक्ष्यति	=	will say
माम्	=	to me	कृत्वाच	=	Having done	ईदृशम्	=	such
अप्रियम्	=	unkind act	किम्	=	what	प्रतिवक्ष्यामि	=	can I reply
एनाम्	=	to he						

What will Kausalya say to me if Raama proceeds to forest What can I, having done an unkind act, reply to her

यदा यदा ही कौसल्या दासीवच्च सखीव च ॥ २-१२-६८
भार्यावद्भगिनीवच्च मातृवच्चोपतिष्ठति ।
सततम् प्रियकामा मे प्रियपुत्रा प्रियम्वदा ॥ २-१२-६९
न मया सत्कृता देवि सत्कारार्हा कृते तव ।

देवि	=	Oh Kaikeyi!	यदाहि	=	Whenever	कौसल्य	=	Kauslaya
मे प्रियकामा	=	who was desirous of showing kindness to me	सततम्	=	always	प्रिय पुत्रा	=	who having a pet son
प्रियम् वदा	=	who speaks kind words	चत्कारार्हा	=	who deserves to be kindly treated	उपतिष्ठति	=	was waiting on me
दासीवच्च	=	like a maid servant	सखीवच्च	=	like a friend	भार्यवत्	=	like a wife
भगिनीवच्च	=	like a sister	मातृवच्च	=	like a mother	तव कृते	=	For your sake
नसत्कृता	=	she was never treated kindly	मया	=	by me.			

Oh, Kaikeyi! Whatever Kausalya, who was always desirous of showing kindness to me, who was blessed with a pet son, who speaks kind words and who deserves to be kindly treated, was waiting on me like a maid-servant, like a friend, like a wife, like a sister and like a mother. But, for your sake, she was never treated kindly by me.

इदानीम् तत्तपति माम् यन्मया सुकृतम् त्वयि ॥ २-१२-७०
अवथ्यव्यञ्जनोनोपेतम् भुक्तमन्नमिवातुरम् ।

त्वयि	=	For you	तत्	=	that	सुक्इतम् यत्	=	which is done good
मया	=	by me	तपति	=	is hurting	माम्	=	me
आतुरमिव	=	like a patient	भुक्तम्	=	who has eaten	अन्नम्	=	a meal

अपथ्य व्यन्जनोपेतम्	=	with forbidden sauces.

That which was done good be me for you, is hurting me now even as a meal taken with forbidden sauces fills an ailing person with repentance.

विप्रकारम् च रामस्य सम्प्रयाणम् वनस्य च ॥ २-१२-७१
सुमित्रा प्रेक्ष्यवै भीता कथम् मे विश्वसिष्यति ।

कथम्	=	How	सुमित्रा	=	Sumitra	भीता	=	who is afraid
प्रेक्ष्य	=	of Raama	विप्रकारम्	=	being treated with contempt	सम्प्रया णम्च	=	and of his departure
वनस्य	=	to forest	विश्वसिष्यति	=	will put faith	मे	=	in me .

Being apprehensive of seeing Raama being treated with contempt and his exile to the forest, how will Sumitra put faith in me

कृपणम् बत वैदेही श्रोष्यति द्वयमप्रियम् ॥ २-१२-७२
माम् च पञ्चत्वमापन्नम् रामम् च वनमाश्रितम् ।

वैदेही	=	Sita	बत	=	alas	श्रोष्यति	=	will hear
कृपणम्	=	woefully	द्वयम्	=	two news	अप्रियम्	=	which are unpleasant
माम्	=	of me	पण्चत्वम् आपन्नम्	=	having be fallen to death	रामम् च	=	and of Raama
वनम् आश्रितम्	=	seeking refuge in the forest.						

Sita, alas, will hear woefully two unpleasant, of me having befallen to death and of Raama seeking refuge in the forest.

वैदेही बत मे प्राणान् शोचन्ती क्षपयिष्यति ॥ २-१२-७३
हीना हिमवतः पार्श्वए किन्नरेणेन किन्नरा ।

बत	=	Alas!	किन्नरीव	=	Like a kinnara	हिमवथः पार्श्वे	=	at the side of Himalayan hill
वैदेहि	=	Sita	शोचन्ती	=	with grief	क्ष्हपयिष्यति	=	will make me lose
मे पाणाम्	=	my life.						

Alas! Like a Kinnara girl bereft of her partner at the side of Himalayan hill, Sita with her grief will make me lose my life.

न हि राममहम् दृष्ट्व प्रवसन्तम् महावने ॥ २-१२-७४
चिरम् जीवितुमाशंसे रुदतीम् चापि मैथिलीम् ।

दृष्ट्वा	=	Seeing	रामम्	=	Raama	प्रवसन्तम्	=	dwelling
महावने	=	in great forest	मैथिलीम्च	=	and Sita	रुदतीम्	=	lamenting
अहम्	=	I	न आशम्से हि	=	can not indeed desire	जीवितुम्	=	to live.

Seeing Raama dwelling in a great forest and Sita lamenting, I cannot indeed desire to line.

सा नूनम् विधवा राज्यम् सपुत्रा कारयिष्यसि ॥२-१२-७५
न हि प्रवाजिते रामे देवि जीवितुमुत्सहे ।

देवि	=	Oh Kaikeyi!	सा	=	You as such	विधवा	=	a widow
सपुत्रा	=	along with son	नुनाम्	=	certainly	राज्यम् कारयिष्यसि	=	can rule the kingdom
रामे प्रव्राजिते	=	After Raama exile	न उत्सहे हि	=	I do not indeed wish	जीवितुम्	=	to live.

Oh, Kaikeyi! Deprived of your husband, you can as such rule the kingdom along with your son. It is indeed impossible for me to survive, after Raama exile

सतीम् त्वामहमत्यन्तम् व्यवस्याम्यसतीम् सतीम् ॥ २-१२-७६
रूपिणीम् विषसम्युक्ताम् पीत्वेव मदिराम् नरह् ।

व्यवस्यामि	=	I considered	सतीम्	=	you as good and virtuous wife	पीत्वेव	=	as of drinking
मदिराम्	=	wine	विषसम्युक्ताम्	=	with poison	नरः	=	by man
त्वाम्	=	you	अत्यन्तम्	=	the perpetually	असतीम् सतीम्	=	bad wife
रूपिणीम्	=	with beautiful form .						

I considered you, a good and virtuous wife as you are, proving to be perpetually bad wife, as one, having drunk wine with poison, though possessing an attractive appearance, concludes it to be obnoxious.

अनृतैर्बहु माम् सान्वैःसा न्त्वयन्ती स्म स्मभाषसे ॥ २-१२-७७
गीतशब्देन सम्रुध्य लुब्धो मृगमिवावधीः ।

अनृतैः	=	with untruthful	सात्वैः	=	gentle words	भाषसेस्म	=	you used to speak
माम्	=	to me	बहु	=	very	सान्त्वयन्ती	=	consolingly
मृगम् इव	=	as to a deer	अवधीः	=	being killed	लुब्धः	=	by a hunter
सम्रुध्य	=	after enticing	गीत सब्देन	=	by melodious sounds.			

You used to speak to me very consolingly with untruthful gentle words like a deer being killed by a hunter after enticing it with melodious sounds.

अनार्य इति मामार्याः पुत्रविक्रायिकम् ध्रुवम् ॥ २-१२-७८
धिक्करिष्यन्ति रथ्यासु सुरापम् ब्राह्मणम् यथा ।

आराः	=	venerable people	रथ्यासु	=	in the streets	धिक्करिष्यन्ति	=	will reproach
माम्	=	me	पुत्रविक्रायिकम्	=	who has sold away the son	अनर्य इति	=	that Iam bad
ब्राह्मणम् यथा	=	like a brahmana	सुरापन्	=	who drank wine	ध्रुवम्	=	It is certain.

Venerable people gathered in the streets will reproach me who has sold away my son, saying that I am as bad as a brahmana who drinks wine. It is certain.

अहो दुःखमहो कृच्छ्रम् यत्र वाचः क्षमे तव ॥ २-१२-७९
दुःखमेवम्विधम् प्राप्तम् पुराकृतमिवाशुभम् ।

अहो दुःकम्	=	Oh how distressing!	अहो कृच्च्रम्	=	Oh how painful!	यत्र	=	In which cercumstances
क्ष्हमे	=	Iam forbearing	तव	=	your	वाचः	=	words
अशुभम् इव	=	Like evil consequence	पुरातम्	=	of a previous life	प्राप्तम्	=	I got
एवम् विधम्	=	this type of	दुःखम्	=	trouble.			

Alas! How was distressing and how painful it is that I have to forbear your words! I got this type of trouble as an evil consequence earned in a previous life.

चिरम् खलु मया पापे त्वम् पापेनाभिरक्षिता ॥ २-१२-८०
अज्ञानादुपसम्पन्ना रज्जुरुद्बंधिनी यथा ।

पापे	=	Oh sinful one!	त्वम्	=	you	अभिरक्ष्हिता	=	have been maintained
चिरम्	=	so long	अग़्यानात्	=	because of ignorance	मया	=	by me
पपेन	=	who is sinful	उपसम्पन्ना	=	You have become	रज्जुः यथा	=	like a rope
उद्बन्धिनी	=	used for hanging up.						

Like a rope used for hanging up one neck through ignorance Oh sinful woman you have been lovingly maintained by me, sinful as I am

रममाणस्त्वया सार्धम् मृत्युम् त्वा नाभिलक्षये ॥ २-१२-८१
बालो रहसि हस्तेन कृष्णसर्पमिवास्पृशम् ।

रममाणः	=	Enjoying life	त्वया	=	saardham with you with you	नाभिलक्षये	=	I could not recognise
त्वा	=	you	मृत्युम्	=	as death	आस्पृशम्	=	I touched you
कृष्न सर्पमिव	=	like a cobra	हस्तेन	=	with hand	बालः	=	by a child
रहसि	=	in a deserted place.						

Enjoying life with you, I could not recognise you as death. I touched you, like cobra touched with hand by a child in a deserted place.

मया ह्यपितृकः पुत्रःस महात्मा दुरात्मना ॥ २-१२-८२
तम् तु माम् जीवलोकोऽयम् नूनमाक्रोष्टुमर्हति ।

सः	=	That Raama	महत्मः	=	the great souled	अपितृकः	=	is father-less
मया	=	by me	दुरात्मना	=	the evil minded	अयम्	=	This
जिवलोकः	=	world of living beings	अर्हहि	=	is fit	आक्रोष्टुम्	=	to curse
माम्	=	me	तम्	=	as such	नूनम्	=	certainly.

This world of living beings is certainly fit to curse me, such as I am saying that Raama the great souled is deprived of fatherly protection by me, the evil-minded.

बालिशो बत कामात्मा राजा दशरथो भृशम् ॥ २-१२-८३
यः स्त्रीकृते प्रियम् पुत्रम् वनम् प्रस्थापयिष्यति ।

बत	=	Alas!	यः	=	which Dasaratha	वनम् प्रस्थापयिष्यति	=	sending to forest
पुत्रम्	=	the son	स्त्रिते	=	for the sake of a woman	राजा दशरथः	=	that king Dasaratha
कामात्मा	=	whose mind is lustful	भृशम्	=	a great	बालिशः	=	fool.

Alas! Extremely foolish is king Dasaratha whose mind is lustful for a woman and sent his son to the forest.

व्रतैश्च ब्रह्मचर्यैश्च गुरुभिश्चपकर्शितः ॥ २-१२-८४
भोगकाले महत्कृच्छ्रम् पुनरेव प्रपत्स्यते ।

उपकर्शितः	=	Emaciated	व्रतैःच	=	by voes	ब्रह्मचर्यैश्च	=	by study of vedas
गुरुभिश्च	=	and by preceptors (Raama)	भोगकाले	=	during the period of enjoyment	प्रपत्स्यते	=	got
पुनः इव	=	again	महत्	=	a great	कृच्छ्रम्	=	hardship.

Emaciated by vow , by study of Vedas and by service to his preceptors, Raama will indeed during the period of enjoyment, again undergo a great hardship.

नालम् द्वितीयम् वचनम् पुत्रो माम् प्रति भाषितुम् ॥ २-१२-८५
स वनम् प्रव्रजेत्युक्तो बाढमित्येव वक्ष्यति ।

पुत्रः	=	my son	नालम्	=	is incapable	भषितुम्	=	of speaking
द्वितीयम्	=	second	वचनम्	=	word	माम् प्रति	=	to me
उक्तः	=	Having been hold	इति	=	thus	वनम् व्रज	=	to go to forest
सः	=	he	वक्ष्यति	=	will say	बाधम् इत्येव	=	Be it so.

My son Raama is incapable of saying a second word to me to go to forest, he will say Be it so.

यदि मे राघवः कुर्याद्वनम् गच्चेति चोदितः ॥ २-१२-८६
प्रतिकूलम् प्रियम् मे स्यान्न तु वत्सः करिष्यति ।

राघवः कुर्यात् यदि	=	If Raama does	प्रतिकूलम्	=	contrary	मे	= to me
चोदितः	=	when commanded	इति	=	thus	गच्छ	= to go
वनम्	=	to forest	तत्	=	it	स्यात्	= will become
प्रियम्	=	dear	मे	=	to me	वस्त्सः तु	= But the darling
न करिष्यति	=	will not do it.					

If Raama does contrary to my command to go to forest, it will be most welcome to me. But, Raama the darling would never do so.

शुद्धिभावो हि भावम् मे न तु ज्ञास्यति राघवः ॥ २-१२-८७
स वनम् प्रव्रजे त्युक्तोबाढ वित्येव वक्ष्यति ।

राघवः	=	Raama	सुद्ध भावः	=	who is pure minded	न ग्यास्यति हि	= cannot indeed conjucture
मे	=	my	भावम् तु	=	way of thinking	उक्तः	= Having been told
इति	=	thus	प्रव्रज	=	he will say	बाधम् इति एव	= Be it so.

Raama, who is pure minded cannot indeed conjecture my way of thinking. Having been told to go to the forest, he will say Be it so.

राघवे हि वनम् प्राप्ते सर्वलोकस्य धिक्कृतम् ॥ २-१२-८८
मृत्युरक्षमणीयम् माम् नयिष्यति यमक्षयम् ।

राघवे	=	Raama	वनम् प्राप्ते	=	having reached forest	मृत्युः	= Death
नयिष्यति	=	will lead	माम्	=	me	धिक्कृतम्	= who is condemned
सर्वलोकस्य	=	by all men	अक्ष्हमणीयम्	=	to the abode of Yama god of punishment.		

Raama reaching the forest, Death will take me, who is condemned by all men and unpardonable, to the abode of Yama the god of punishment.

मृते मयि गते रामे वनम् मनुजपुङ्गवे ॥ २-१२-८९
इष्टे मम जने शेषे किम् पापम् प्रतिवत्स्यसे ।

रामे	=	Raama	मनुज पुण्गव	=	the foremost among men	वनम् गते	= on leaving for forest
मयि	=	I	मृते	=	having been dead	कम्	= what
पापम्	=	sinful act	प्रतिपत्स्यते	=	can you think of	शेषे	= remaining
मम इष्टे जने	=	people beloved of me.					

Raama the foremost among men-having left for the forest and I having been dead, what sinful act can you think of the remaining people beloved of me.

कौसल्या माम् च रामम् च पुत्रौ च यदि हास्यति ॥ २-१२-९०
दुःखान्यसहती देवी मामेवानुमरिष्यति ।

देवि कौसल्य	=	The queen Kausalya	हास्यति यदि	=	after losing	माम्च	=	me
रामम्च	=	Raama	पुत्रोच	=	and sons Lakshana and shatrughna	असहती	=	not bearing with
दुःखानि	=	the woes	मामेव अनुमरिष्यति	=	will follow me to the abode of Yama.			

The queen Kausalya, after losing me, Raama and sons Lakshmana and satrughna, will be enable to endure the woes and will follow me to the abode of Yama.

कौसल्याम् च सुमित्राम् च माम् च पुत्रैस्त्रिभिः सह ॥२-१२-९१
प्रक्षिव्य नरके सा त्वम् कैकेयि सुखिता भव ।

कैकेयि	=	Oh Kaikeyi!	प्रक्षिहप्य	=	Having thrown	कौसल्याम्च	=	Sumitra
त्रिभिः पुत्रः सह	=	along with three sons	माम्च	=	and myself	नरके	=	into hell
त्वम्	=	you	सा	=	as such	सुखिता भव	=	be happy!

Having thrown Kausalya, Sumitra along with three sons and myself into tortures of hell, you be happy!.

मया रामेण च त्यक्तम् शाश्वतम् सत्कृतम् गुणैः ॥ २-१२-९२
इक्ष्वाकुकुलमक्षोभ्यमाकुलम् पालयिष्यसि ।

पालयिष्यसि	=	You will be protect	आकुलम्	=	by bringing disorder	इक्ष्वाकु कुलम्	=	to Ikshvaku dynasty
शाश्वतम्	=	which was eternal	सत्कृतम्	=	which was adorned with	गुणैः	=	qualities
अक्ष्होभ्यम्	=	which could not be disturbed	त्यक्तम्	=	being abandoned	मया	=	by me
रामेणच	=	and Raama.						

Being abandoned by me and Raama, the Ikshhvaaku dynasty which was eternal, which was adorned with qualities, which could not be disturbed, will now be protected by you by bringing disorder.

प्रियम् चेद्भरतस्यैतद्रामप्रव्राजनम् भवेत् ॥ २-१२-९३
मा स्म मे भरतः कार्षीत् प्रेतकृत्यम् गतायुषः ।

प्रियम् भवेत् चेत्	=	If it becomes agreeable	भरतस्य	=	to Bharata	एतत्	=	this
राम प्रव्राजनम्	=	sending of Raama to exile	मास्म कार्षीत्	=	let not Bharata to do	प्रेत कृत्यम्	=	funeral rite
मे	=	to me	गतायुषः	=	when life has departed.			

If it becomes agreeable to Bharata to send Raama to exile, let not Bharata do funeral rite to me, when life has departed.

हन्तानार्ये ममामित्रे सकामा भव कैकयि ॥ २-१२-९४
मृते मयि गते रामे वनम् पुरुषपुङ्गवे ।
सेदानीम् विधवा राज्यम् सपुत्रा कारयिष्यसि ॥ २-१२-९५

हन्त	=	Alas!	मम अमित्रे	=	my adversary!	अनर्ये	=	Oh vulger lady!
कैकेयि	=	Kaikeyi	भव	=	Become	सकामा	=	fulfiller of desires!
रामे	=	when Raama	पुरुष पुण्गवे	=	the best of men	वनम् गते	=	goes to forest
मयि मृते	=	when Iam dead	सा	=	such of you	विधवा	=	a widow
सपुत्रा	=	along with son	इदानीम्	=	now	राज्यम् कारयिष्यसि	=	will rule over the Kingdom.

Alas! My adversary! Oh, vulgar lady, Kaikeyi! Become satisfied with your desires! When I am dead consequent on Raama, the foremost of men, having proceeded to forest, you a widow along with your son will then rule over the kingdom.

त्वम् राजपुत्रीवादेन न्यवसो मम वेश्मनि ।
अकीर्तिश्चातुला लोके ध्रुवः परिभवश्च मे ॥ २-१२-९६
सर्वभूतेषु चावज्ञा यथा पापकृतस्तथा ।

त्वम्	=	You	न्यवसः	=	were residing	मम वेश्मनि	=	in my house
राजपुत्रीवदेन	=	with a designation of princess	मे	=	To me	लोके	=	in the world
अतुला	=	unequalled	अकीर्तिः	=	ill-fame	परिभववश्च	=	and insult
धृवः	=	are certain	अवग्आ	=	disrespect	यथा तथा	=	as surely as
पापकृतुः	=	to one who incurred sin.						

You are residing in my house with the designation of a princess. All fame, which is unequalled in this world and lasting insult as well as disrespect of men will fall to my share as to a perpetrator of sins.

कथम् रथैर्विभुर्गत्वा गजाश्वैश्च मुहुर्मुहुः ॥ २-१२-९७
पद्भ्याम् रामो महारण्ये वत्सो मे विचरिष्यति ।

कथम्	=	How	मे वत्सः	=	my beloved son	रामः	=	Raama
यात्वा	=	who was going	विभुः	=	as a Lord	मुहुर्मुहुः	=	again and again
रथैः	=	in chariots	गजाश्वैश्च	=	in elephants and horses	विचरिष्यति	=	will move
पद्भ्याम्	=	on foot	महारण्ये	=	in a great forest			

How can my beloved son Raama, who was hitherto travelling as a Lord time again in chariots elephants and horses, will move on foot in a great forest

यस्य त्वाहारसमये सूदाः कुण्डलधारिणः ॥ २-१२-९८
अहम्पुर्वाः पचन्ति स्म प्रशस्तम् पानभोजनम् ।
स कथन्नु कषायाणि तिक्तानि कटुकानि च ॥ २-१२-९९
भक्षयन्वन्यमाहारम् सुतो मे वर्तयिष्यति ।

यस्य	= In whose	अहारसमये	= dining time	सुन्दाः	= cooks
कुण्दल धारिणः	= wearing ear-rings	अहम्	= पुर्वाः	=	saying I be-ing in front
पचन्तिस्म	= cooking	प्रशस्तम्	= excellent	पान भजनम्	= food and drinks
सः	= such	मेसुतः	= of my son	कथम्	= how
वर्तयिष्यतिनु	= will he servive	भक्ष्हयन्	= By eating	कषायाणि	= asrtringent
तिक्तानि	= bitter	कतुकानि	= and pungent	वन्यम् आहारम्	= wild foods

How will my sin in whose dining time cooks wearing ear-rings used to prepare excellent food and drinks trying to finish their work before others actually survive by eating astringent bitter and pungent wild foods

महार्हवस्त्रसम्वीतो भूत्वा चिरसुखोषितः ॥ २-१२-१००
काशायपरिधानस्तु कथम् भूमौ निवत्स्यति ।

कथम् वा	= How	महार्हवस्त्र सम्वीतः	= having worn costly robes	चिर सुखोचितः	= will Raama who is de-serving of lasting com-forts
निवत्स्यति	= be in	काषयपरिधानः	= brown-red clothing	भूमौ	= on earth

How having worn costly robes, will Raama who is deserving of lasting comforts, be in brown-red clothing on this earth

कस्यैतद्धारुणम् वाक्यमेवम् विधमचिन्तितम् ॥ २-१२-१०१
रामस्यारण्यगवनम् भरतस्यैव मातरम् ।

कस्य	= whose	दारुणम्	= terrific	अचिन्तितम्	= and thoughtless
वाक्यम्	= words	एवम् विधम्	= of such a kind	एतत्	= is this
रामस्य अरण्यगमनम्	= of Raama going to for-est	भरतस्य अभिषेचनम्	= and of Bharata conse-cration as king.		

Whose terrific and thoughtless words are these of one demanding Raama exile to forest and the other of Bharata consecration as king

धिगस्तु योषितो नाम शठाः स्वार्थपरास्सदा ॥ २-१२-१०२
न ब्रवीमि स्त्रियः सर्वा भरतस्यैव मातरम् ।

योषितः नाम	=	Woman indeed	शठाः	=	are deceivers	सदा	=	ever
स्वार्थपराः	=	occupeid with selfishness	धिक् अस्तु	=	Let them condemned!	न ब्रावीमि	=	I am not mentioning
सर्वः स्त्रियः	=	of all woman	भरतस्य मातरम् एव	=	but of Bharata mother only Women of course are deceivers, even occupied with selfishness.			

Let them be condemned! Here, I am not mentioning of all women but of Bharata mother only.

अनर्थभावेऽ र्थपरे नृशंसे ।
ममानुतापाय निविष्टभावे ।
किमप्रियम् पश्यसि मन्निमित्तम् ।
हितानुकारिण्यथवापि रामे ॥ २-१२-१०३

अनर्थ भावे	=	Oh the evil natured	अर्थपरे	=	the selfishone!	नृशम्से	=	the cruel one!
निविष्ट भावे	=	one having a settled opinion मम अनुतापाय	=		for my grief	किम् =		what
अप्रियम्	=	mischief	पश्यसि	=	are you seeing mannimittam	=		because of me
अथवापि	=	or	नामे	=	in Raama	हितानुकारिणि	=	the benefactor

Oh, cruel woman of evil intent given to pursuit of your selfish ends, you have a settled disposition to bring grief to me. What a mischief do you expect through me or through Raama, who is always doing benefit to you

परित्यजेयुः पितरो हि पुत्रान् ।
भार्याः वर्तींश्चापि कृतानुरागाः ।
कृत्स्नम् हि सर्वम् कुपितम् जगत्स्या ।
दृष्ट्वे रानन् व्तसबे बुनग्बन् ॥ २-१२-१०४

दृष्ट्वैव	=	Immediately on seeing	रामम्	=	Raama	निमग्नम्	=	immersed
व्यसने	=	in adversity	पितरः	=	fathers	परित्यजेयुः	=	leave off
पुत्रान्	=	sons	भार्याः	=	wives	कृतानुरागाः	=	who were be loved
पतीम्श्चापि	=	the husbands	सर्वम्	=	All	कृत्स्नम्	=	the entire
जगत्	=	world	कुपितम् स्यात्	=	gets furious.			

seeing Raama plunged in adversity fathers leave of their sons and wives too their husbands. Not, even the entire world gets exasperated.

अहम् पुनर्देवकुमाररूप ।
मलकृतम् तम् सुतमाव्रजन्तम् ।
नन्दामि पश्यन्नपि दर्शनेन ।
भवामि दृष्ट्वा च पुनर्युवेव ॥ २-१२-१०५

अहम् पुनः	=	I for one	रन्दामि	=	rejoice	पश्यन्	=	by seeing
तम् सुतम्	=	that son	देवकुमार रूपम्	=	in the form of adivine boy	अलम्कृतम्	=	and adorned with ornaments
आव्रजन्तम्	=	coming	दर्शनेनापि	=	in proximity to look at	दृष्ट्वा	=	By seeing
पुनः	=	again	भवामिच	=	I also become	युवेव	=	like youth.

I, for one, rejoice by seeing that son Raama in the form of a divine boy, adorned with ornaments coming in proximity to me. By seeing him again and again, I get rejuvenated.

विनापि सूर्येण भवेत्प्रवृत्ति ।
रवर्ष्ता वज्रधरेण वापि ।
रामम् तु गच्छन्तमितः समीक्ष्य ।
जीवेन्न कश्चित्त्विति चेतना मे ॥ २-१२-१०६

प्रवृत्तिः	=	Active life	भवेत्	=	may be possible	सुर्येण विनापि	=	even without the sun or
वज्रधरेण	=	the wielder of the thunderbolt(Indra)	अवर्षता वापि	=	also not pouring rain	तु	=	But
मे चेतना	=	my opinion	इति	=	is that	कश्चित्	=	not even me
जीवेत्	=	will survive	समीक्ष्य	=	by seeing	रामम्	=	Raama
गच्छन्तम्	=	departing	इतः	=	from here.			

Active life may not be possible even without sun or even Indra (the wielder of thunder bolt) not pouring rain. But, my opinion is that not even one will survive, by seeing Raama departing from here.

विनाशकामामहिताममित्रा ।
मावासयम् मृत्युमिवात्मनस्त्वम् ।
चिरम् बताङ्केन धृतासि सर्पी ।
महाविष तेन हतोऽस्मि मोहात् ॥ २-१२-१०७

आवासयम्	=	I lodged in my house	त्वाम्	=	you	विनाश्कामाम्	=	who seek my destruction
त्युमिव	=	as death आत्मनः	=	one own	अमित्राम्	=	enemy	
बत	=	Alas!	तेन	=	on account of	मोहात्	=	ignorance
महाविषा	=	a highly venomous	सेर्पी	=	a female serpant	धृतासि	=	has been held
अण्केन	=	on my lap	चिरम्	=	so long	हतःअस्मि	=	I am undone!

I lodged in my house, as one would one own mortal enemy, you, who seek my destruction and are unfriendly. Alas, due to ignorance, a highly venomous female serpent has been held on my lap so long and therefore I am undone.

मया च रामेण सलक्ष्मणेन ।
प्रशास्तु हीनो भरतस्त्वया सह ।
पुरम् च राष्ट्रम् च निहत्य बान्धवान् ।
ममाहितानाम् च भवाभिहर्षिणी ॥ २-१२-१०८

भरतः	=	Bharata	त्वया सह	=	along withyou	हीनः	=	without
मया	=	me	रामेण	=	Raama	सलक्ष्मणेन	=	along with Lakshmana
प्रशास्तु	=	rule over	पुरम्च	=	the city and	राष्त्रम्च	=	the state
निहित्य	=	after killing	बान्धवान्	=	the relatives	भव	=	Become
अभिहर्षिणी	=	the one who beings delight	मम अहितानाम्	=	to my enemies.			

Bereft of me as also Raama and Lakshmana, let Bharata along with you, rule over the city and the state. After killing your relatives, bring delight to my enemies.

नृशंसवृत्ते व्यसनप्रहारिणि ।
प्रसह्य वाक्यम् यदिहाद्य भाषसे ।
न नाम ते केन मुखात्पतन्त्यधो ।
विशीर्यमाणा दशना स्सहस्त्रधा ॥ २-१२-१०९

नृशम्सवृत्ते	=	Oh cruel natured!	व्यसन प्रहारिणि	=	One who has struck a blow in adversity!	यत्	=	which
वाक्यम्	=	words	भाषसे	=	you utter	प्रसह्य	=	violently
अद्य	=	now	केन	=	why	दशना	=	the teeth
ते मुखात्	=	from your mouth	न नाम पतन्ति	=	have not fallen	अथः	=	down
विशीर्यमाणाः	=	breaking into	सहस्त्रधा	=	thousands of pieces. h, cruel natured!			

One who has struck a blow in adversity! When you violently utter such words now, why the teeth from your mouth have not fallen down, breaking into thousands of pieces

न किंचिदाहाहितमप्रियम् वचो ।
न वेत्ति रामः परुशाणि भाषितुम ।
कथन्नु रामे ह्यभिरामवादिनि ।
ब्रवीषि दोषान् गुणनित्यसम्मते ॥ २-१२-११०

रामः	=	Raama	न आह	=	does not speak	वचः	=	a word
किम्चित्	=	even a little	अहितम्	=	which is malevolent or	प्रियम्	=	unkindly or

न वेत्ति	=	does not know how to	भाषितुम	=	say	परुषाणि	=	harsh words.
कथन्नु	=	How indeed	ब्रविषि	=	are you telling	दोषान्	=	faults
रामे	=	of Raama	अभिराम वादिनि	=	who talks beautifully	गुण नित्यसम्मते	=	who is ever respected for his virtues.

Raama does not speak a word which is even a little malevolent or unkindly. He does not know how to utter harsh words. How indeed are you recounting the faults of Raama, who talks beautifully and who is always admired for his virtues

क्षुरोपमाम् नित्यमसत्प्रियम्वदाम् ।
प्रदुष्टभावाम् स्वकुलोपघातिनीम् ।
न जीवितुम् त्वाम् विषहेऽमनोरमाम् ।
दिधक्षमाणाम् हृदयम् सबन्धनम् ॥ २-१२-११२

केकराज पाम्सनि	=	Oh a black -gaurd to keka dynasty!	प्रताम्य वा	=	you faint away	प्रज्वलवा	=	or flare up
प्रणश्यवा	=	or perish!	व्रजवा	=	or enter	महीम्	=	the earth
स्फुतिता	=	split up	सहस्त्रशः	=	into thousands of cracks	न करिष्यामि	=	I will not act
वचः	=	(on your word)word	सुदारुणम्	=	which is very cruel	अहितम्	=	which is inimical
मम	=	to me.						

Oh, Kaikeyi, the black guard of Keka dynasty! You may faint away or flare up or perish or enter the earth split up into thousands of cracks! I will not act on your word which is very cruel and inimical to me.

न जीवितम् मेऽस्ति पुनः कुतः सुखम् ।
विनात्मजेनात्मवतः कुतो रतिः ।
ममाहितम् देवि न क् कर्तुमर्हसि ।
स्पृशामि पादावपि ते प्रसीद् मे ॥ २-१२-११३

न विषहे	=	I do not wish	जीवितुम्	=	the survival	त्वाम्	=	of you
ख्हुरोपमाम्	=	who are like a razor	नित्यम्	=	always	असत्प्रियम् वदाम्	=	speaking untruthful pleasing words
प्रदुष्ट भावाम्	=	evil-natured	स्वकुलोपघातिनीम्	=	the one who damages one own race	अमनोरमाम्	=	repellant to the mind
दिधक्ष्ह माणम्	=	intending to burn	हृदयम	=	my heart	सबन्धनम्	=	along with vitals.

I do not wish the survival of you, who are destructive like a razor, always speaking falsely pleasing words, are of evil natured, disastrous to the family, intent upon burning my heart along with vitals and repellent to my mind.

न जीवितम् मेऽस्ति पुनः कुतः सुखम् ।
विनात्मजेनात्मवतः कुतो रतिः ।
ममाहितम् देवि न क् कर्तुमर्हसि ।
स्पृशामि पादावपि ते प्रसीद् मे ॥ २-१२-११३

नास्ति	=	There is no	जीवितम्	=	life	मे	=	to me
आत्मजेन विना	=	without my son	कुतः	=	How	सुखम्	=	happiness
पुनः	=	more over	आत्मवतः	=	While I survive	कुतः	=	from whom
रतिः	=	(there be) joy	देवी	=	Oh queen!	न अर्हसि	=	you ought not
कर्तुम्	=	to do	अहितम्	=	unfriendly act	मम	=	to me
स्पृशाम्यपि	=	I also touch	ते	=	your	पादोन्	=	feet
प्रसीद्	=	Be gracious	मे	=	to me.			

There is no life to me without my son. How can there be happiness moreover From whom else can there be joy, while I survive Oh, queen! You ought not to do an unfriendly act to me. I even touch your feet. Be gracious to me.

स भूमिपलो विलपन्ननाथवत् ।
स्त्रीया गृहीतो हृदयेऽतिमात्रया ।
पपात देव्याश्चरणौ प्रसारिता ।
पुभावसम्प्राप्य यथातुरस्तथा ॥ २-१२-११४

भूमिपालः	=	King	गृहीतः	=	who has been gripped	हृदये	=	in the heart
स्त्रिया	=	by wife	अतिमात्रया	=	who transgressed all bounds of decorum	विलपन्	=	wailing
अनाथवत्	=	like a forlorn child	असम्प्रया	=	not reaching	दव्याः	=	Kaikeyi
उभोन् चरणो	=	both the feet	प्रसारितो	=	which were spread along	पपात	=	sank down
यथा तथा	=	like	आतुरः	=	an ailing man.			

That king, who has been gripped in the heart his by his wife, who transgressed all bounds of decorum, he wailing like a forlorn child and not reaching Kaikeyi both the feet which were spread along, sank down like an ailing man.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्वादश: सर्गः ॥

Thus, this is the 12th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

13 Sarga 13 - त्रयोदशः सर्ग

Dasaratha'S Grief And Anguish

Introduction -

In this chapter, Sage Valmiki describes the bitter agony of Dasaratha on hearing to the adamant Kaikeyi's words.

अतदर्हं महाराजं शयानमतथोचितम् ।
ययातिमिव पुण्यान्ते देवलोकात्परिच्युतम् ॥ २.१३.१ ॥

अनर्थरूपा सिद्धार्थाह्यभीता भयदर्शिनी ।
पुनराकारयामास तमेव वरमङ्गना ॥ २.१३.२ ॥

अङ्गना	=	that Kaikeyi	अनर्थ रूपा	=	who was a manifesting of worthlessness	सिद्धार्था	=	who accomplished her desire
अभीत	=	who was without fear	भयदर्शिनी	=	who exhibited fear	आकारयामास	=	informed
तमेव वरम्	=	those boons	पुनः	=	again	महाराजन्	=	to Dasaratha
अतदर्शम्	=	who was unsuitable for it	अतथोचिम्	=	who was not habitated to such a situation	शयानम्	=	who was lying down on floor
ययातिमिव	=	as king Yayati	परिच्युतम्	=	who dropped	देवलोकात्	=	from heaven
पुण्यान्ते	=	after exhausting his merit.						

Dasaratha was not suitable for such an unfortunate condition nor was he habituated to such a situation. He was lying down on the floor, as king Yayati who fell down on earth fter exhausting his merit in the region of heaven. Kaikeyi who was a manifestation of worthlessness who accomplished her desire, who was fearlessly exhibiting her fearful form, asked for those boons again in a loud voice, to Dasaratha who was in such a bad mood situation.

त्वं कत्थसे महाराज सत्यवादी दृढव्रतः ।
मम चेमं वरं कस्माद्विधारयितुमिच्छसि ॥ २.१३.३ ॥

महाराज	=	Oh king!	त्वम्	=	you	कत्थसे	=	boast
सत्यवादी	=	I speak truth	दृढव्रतः	=	I am persistent in promise	कस्मत्	=	why
इछसि	=	do you desire	विधारयितुम्	=	to object	इमम् वरम्	=	this boon
मम	=	of mine.						

"Oh, king! You always boast yourself, saying "I speak truth. I am persisted in my promise." Now, why are you objecting to my boon "

एवम् उक्तः तु कैकेय्या राजा दश रथः तदा ।
प्रत्युवाच ततः क्रुद्धो मुहूर्तम् विह्वलन्न् इव ॥ २-१३-४

तदा	=	then	एवम्	=	thus	उक्तः	=	spoken
कैकेय्या	=	by Kaikeyi	राजा दशरथा	=	King Dasaratha	क्रुध्हः	=	became angry
विह्वलन्निव	=	turned out delirious	मुहूर्तम्	=	for a moment	ततः	=	and thereafter
प्रत्युवाच	=	again spoke.						

After thus spoken to by Kaikeyi, Dasaratha became angry, turned out delirious for a moment and again spoke as follows:

मृते मयि गते रामे वनं मनुजपुङ्गवे ।
हन्तानार्ये ममामित्रे सकामा सुखिनी भव ॥ २.१३.५ ॥

अनार्ये	=	Oh the vulgur one	मम अमित्रे	=	you my enemy!	भव	=	become
सुखिनी	=	happy	सकामा	=	after your desire is fulfilled	मनुज पुङ्गवे रामे वनम्गते	=	when Raama the best among men leaves for forest
मयि मृते	=	and when I die	हन्त	=	alas!			

"Oh, the vulgar one! You, my enemy! You want to be happy after your desire is fulfilled when Raama the best among men leaves for the forest and when I die thereafter. Alas!"

स्वर्गेऽपि खलु रामस्य कुशलं दैवतैरह्म् ।
प्रत्यादेशादभिहितं धारयिष्ये कथं बत ॥ २-१३-६

कथम् खलु	=	How indeed aham	=	I	धारयिष्ये	=	get bit per-ceived	
दैवतैः	=	by celestials	स्वर्गे अपि	=	in heaven also	रामस्य	=	about Raama's
कुशलम्	=	well-being	अभिहितम्	=	spoken	प्रत्यादेशात्	=	obscuringly
बत	=	alas!						

"When celestials ask for me about Raama's well-being after I reach heaven, how can I indeed convince them that he is well obscuringly the actual fact "

कैकेय्याः प्रियकामेन रामः प्रव्राजितो मया ।
यदि सत्यम् ब्रवीम्य् एतत् तत् असत्यम् भविष्यति ॥ २-१३-७

ब्रवीमियदि	=	If I tell	एतत्	=	this	सत्यम्	=	truth
रामः	=	Raama	प्रवाजितः	=	was sent	वनम्	=	to forest
मया	=	by me	प्रिय कामेन	=	desirous of showing kindness	कैकेय्या	=	to Kaikeyi
तत्	=	that	भविष्यति	=	will become	असत्यम्	=	untruth.

"If I tell without obscuring the fact that I sent Raama to exile desirous of showing kindness to Kaikeyi, nobody will believe me."

अपुत्रेण मया पुत्रः श्रमेण महता महान् ।
रामो लब्धो महाबाहुः स कथं त्यज्यते मया ॥ २-१३-८

श्रमेण	=	with much effort	मया	=	by me	अपुत्रेण	=	the childless
महान्	=	the great	महाबाहुः	=	powerful man	रामः	=	Raama
लभः	=	was obtained	पुत्रः	=	as son	कथम्	=	how
मया	=	by me	सः	=	such Raama	त्यज्यते	=	can be abandoned

"With much effort I, the childless begot the great and powerful Raama as my son. How can I abandon such Raama "

शूर्श्च कृतविद्यश्च जितक्रोधः क्षमापरः ।
कथं कमलपत्राक्षो मया रामो विवास्यते ॥ २-१३-९

कथम्	=	how	राम	=	Raama	शूरः	=	who is valiant
क्रित विद्यश्च	=	who is knoledgeable	जितु क्रोधः	=	whose anger has been defeated	क्ष्हमापरः	=	who is solely devoted to patience
कमल पत्राक्ष्हः	=	who has eyes like lotus petals	विवस्यते	=	be exiled	मया	=	by me

"How can I send away Raama who is valiant and knowledgeable, who has subdued anger, who has forbearance and who has eyes like lotus-petals".

कथमिन्दीवरश्यामं दीर्घबाहुं महाबलम् ।
अभिराममहं रामम् प्रेषयिष्यामि दण्डकान् ॥ २-१३-१०

कथम्	=	How	अहम्	=	I	प्रेषयिष्यामि	=	can send
रामम्	=	Raama	इन्दीवरश्यामम्	=	who is dark blue in colour like a blue lotus	दीर्घबहूम्	=	who is long-armed
महाबलम्	=	who is very strong	अभिरामम्	=	who is graceful	दण्डकान्	=	to Dandaka forest

"How I can I send Raama, who is dark blue in colour like a blue lotus, who is long-armed , who is very strong and graceful, to Dandaka forest "

सुखानामुचितस्यैव दुःखैरनुचितस्य च ।
दुःखं नामानुपश्येयं कथं रामस्य धीमतः ॥ २-१३-११

उचितस्य	=	one who is accostomed to	सुखानाम्	=	comforts	अनुचितास्य	=	who is not habituated to
दुःखैः	=	difficulties	धीमततः	=	who is sensible	कथम् नाम	=	How
अनुपश्येयम्	=	can I see	रामस्य	=	(such)Raama's	दुःखम्	=	trouble

"Raama is accustomed to comforts. He is not accustomed to difficulties. How can I imagine such sensible Raama in a troublesome situation "

यदि दुःखमकृत्वाद्य मम संक्रमणं भवेत् ।
अदुःखार्हस्य रामस्य ततः सुखमवाप्नु याम् ॥ २-१३-१२

अवाप्नुयाम्	= I shall attain	सुखम्	= happiness	सन्क्रमणम् भवेत्	= if death occurs
मम	= to me	अद्य	= now	ततः	= so that
अदुःखार्हस्य रामस्य to difficul-ties	दुःखम्	misery	अकृत्वा	is not cre-ated.	

नृशंसे पापसंकल्पे रामं स्त्यपराक्रमम् ।
किम् विप्रियेण कैकेयि प्रियं योजयसे मम ॥ २-१३-१३
अकीर्तिरतुला लोके ध्रुवः परिभवश्च मे ।

नृशम्से	= Oh Cruel one	पापसन्कल्पि	= one with sinful thoughts!	कैकेयि	= Oh kaikeyi
किम्	= why	योजयसे	= are you instigating	विप्रियेण	= offence
रामम्	= to Raama	प्रियम्	= who is beloved	मम	= to me
सत्यपराक्रमम्	= who is truly heroic	अतुला	= uneaqualled	अकीर्तिः	= ill-fame
पराभवश्च	= and humiliation	ध्रुवः	= is certain	मे	= to me
लोके	= in the world.				

"Oh, cruel one! One with sinful thoughts! Oh, kaikeyi! why are you planning to do harm to Raama who is beloved to me and who is truly heroic I shall certainly get unequalled ill fame and humiliation in this world".

तथा विलपतः तस्य परिभ्रमित चेतसः ॥ २-१३-१४
अस्तम् अभ्यगमत् सूर्यो रजनी च अभ्यवर्तत ।

तस्य	= that Dasaratha	तथा	= thus	विलपतः	= while lamenting
परिभ्रमित चेतसः	= with disturbed mind	रजनि	= night	अभिजवर्ततच	= also came
अस्तमगमत्	= after setting of	सूर्यः	= sun.		

While Dasaratha was thus lamenting with his disturbed mind, there was approach of night with setting of the sun.

सा त्रि यामा तथा आर्तस्य चन्द्र मण्डल मण्डिता ॥ २-१३-१५
राज्ञो विलपमानस्य न व्यभासत शर्वरी ।

राग्अः	=	to king dasaratha	तथा	=	thus	विलापमानुस्य	=	lamenting
आर्तस्य	=	painfully	सा शर्वरी	=	that night	त्रियामा	=	at nine hours(three yamas)
नव्यभासत	=	was not shining	चन्द्रमण्दलमण्डित्ता		eventhough it was adorned with circular moon.			

To Dasaratha, who was thus lamenting painfully, the night seemed to be dark even though it was adorned with charming circular moon.

तथैव उष्णम् विनिह्श्वस्य व्ज्द्धो दशरथो न्प्पः ॥ २-१३-१६
विललाप आर्तवद् दुह्खम् गगन आसक्त लोचनः ।

वृद्धः	=	The aged	दसरथः नृपः	=	king Dasaratha	विललाप	=	was lamenting
दुःखम्	=	painfully	आर्तवात्	=	as afflicted with disease	विनिश्श्वस्य	=	sighed
उष्णम्	=	hotly	गगनासक्त लोचनः	=	having his eyes fixed on sky.			

The aged Dasaratha was lamenting painfully as though afflicted with a disease, with lot and hard breaths, having his eyes fixed on the sky.

न प्रभातम् त्वया इच्चामि मया अयम् रचितः अन्जलिः ॥ २-१३-१७
अथवा गम्यताम् शीघ्रम् न अहम् इच्चामि निघ्र्ण्णाम् ।

भद्र निशे	=	Oh auspicious night	नक्ष्हत्र भूषणे	=	decorated with stars!	न इच्चामि	=	I do not wish
प्रभातम्	=	day-break	त्वया	=	by you	कृयताम्	=	make
दया	=	mercy	मे	=	to me	अयम्	=	these
अङ्गलि	=	folded hands	रचितः	=	are formed	मया	=	by me.

"Oh, auspicious night, decorated with stars! do not wish you to do break into a dawn. Have mercy on me. I pray with folded hands."

अथ वा गम्यतां शीघ्रं नाहमिच्छामि निर्घृणाम् ॥ २-१३-१८
न्शंसाम् कैकेयीम् द्रष्टुम् यत् क्न्ते व्यसनम् महत् ।

अथवा	=	Otherwise	गम्यताम्	=	to be gone (go away)	शीघ्रम्	=	quickly.
अहम्	=	I	नेच्छामि	=	do not want	द्रस्टुम्	=	to see
कैकेयीम्	=	kaikeyi	निर्घ्र्इणाम्	=	who is shameless	नृशम्साम्	=	cruel
यत्कृते	=	for whose reason	महत्	=	great	व्यसनम्	=	calamity occured.

"Otherwise, Oh, Night! Leave away quickly. I do not went to see Kaikeyi, who is shameless, cruel and for whose reason this great calamity occurred"

एवम् उक्त्वा ततः राजा कैकेयीम् सम्यत अन्जलिः ॥ २-१३-१९
प्रसादयाम् आस पुनः कैकेयीम् च इदम् अब्रवीत् ।

राजा	=	king	उक्त्वा	=	spoke	एवम्	=	this
ततः	=	thereafter	प्रस दयामास	=	beseeched	कैकेयीम्	=	to Kaikeyi
सम्यताण्जलिः	=	with folded hands	पुनः	=	again	अब्रवीत्	=	spoke
इदम् च	=	this word also	कैकेयीम्	=	to Kaikeyi			

The king spoke like this and beseeched kaikeyi with folded hands. He again spoke this word to Kaikeyi.

साधु व्न्तस्य दीनस्य त्वद् गतस्य गत आयुषः । २-१३-२०
प्रसादः क्रियताम् देवि भद्रे राज्ञो विशेषतः ।

भद्रे	=	Oh auspicious	देवि	=	queen!	साधुवृत्तस्य	=	I am well conducted man
दीनस्य	=	dejected person	त्वद्गतस्य	=	one who sought refuse in you	गता युषः	=	old man
विशेषतः	=	especially	राज्ञः	=	king	प्रसादः क्रियताम्	=	Let favour be done.

"Oh, auspicious queen! I am a well conducted man. I am dejected and seeking refuse in you. I am an old man and especially a king. Be kind to me."

शून्येन खलु सुश्रोणि मया इदम् समुदाह्न्तम् ॥ २-१३-२१
कुरु साधु प्रसादम् मे बाले सह्न्दया हि असि ।

सुश्रोणि	=	Oh the well hipped!	इदम्	=	All this	न खलुसमुदातिऋतुम्	=	is not indeed addressed to
शून्ये	=	vacuum!(the sky)	बाले	=	Oh young woman!	कुरु	=	do
प्रसादम्	=	favour	मे	=	to me	साधु	=	well
असिहि	=	you are indeed	सहृदया	=	good hearted!			

"Oh, well-hipped one! I hope that whatever I told, has not merged in the sky. Oh! young woman, be kind to me . You are good-hearted."

प्रसीद देवि रामो मे त्वद्धत्तं राज्यमव्ययम् ॥ २-१३-२२
लभतामसितापाङ्गे यशः परमवाप्नुहि ।

देवि	=	Oh queen!	असितापाङ्गे	=	with dark outer corner of eyes	प्रसीद	=	Be kind
रामः लभताम्	=	Let Raama obtain	मे राज्यम्	=	my kingdom	त्वद्दत्तम्	=	given by you
अवाप्नुति	=	obtain	परम्	=	great	यशः	=	fame.

"Oh, queen with dark outer corner of eyes be kind. You your self give my kingdom to Raama. Thus, you will obtain great fame."

मम रामस्य लोकस्य गुरूणां भरतस्य च ॥ २-१३-२३
प्रियमेतद्गुरुश्रोणि कुरु चारुमुखेक्षणे ।

गुरुश्रोणे	=	Oh the broad hipped	चरुमुखेक्ष्हणा	=	with beautiful face and eyes	कुरु	=	do
एतत्	=	this	प्रियम्	=	which will be pleasing	मम	=	to me
रामस्य	=	to Raama	लोकस्य	=	to the world	गुरूणाम्	=	to priests
भरतस्य च	=	and to Bharata.						

"Oh, broad hipped, with beautiful face and eyes! do this. It will be pleasing to me, to Raama, to the world, to priests and to Bharata."

विशुद्ध भावस्य सु दुष्ट भावा ।
दीनस्य ताम्राश्रुकलस्य राज्ञः ।
श्रुत्वा विचित्रम् करुणम् विलापम् ।
भर्तुर् न्ऽशंसा न चकार वाक्यम् ॥ २-१३-२४

सुदुष्त भाव	=	that too bad-tempered	नृशम्सा	=	cruel woman	विशुद्ध भावस्य	=	that cruel woman
श्रुत्वा	=	after hearing	विशुद्ध भावस्य	=	the pure hearted	दीनस्य	=	the depressed
भर्तुः	=	the husband	ताम्रेक्ष्हणस्यश्रु कलस्य	=	with red eyes filled with tears	करुणम् विलापम्	=	lamenting pitifully
विचित्रम्	=	in a strange way	नचकार	=	could not follow	वाक्यम्	=	the words
राज्ञः	=	of king.						

Hearing the king, who was her pure-hearted husband and who was pitifully lamenting strangely with red eyes filled with tears, that bad tempered cruel woman did not follow his words.

ततः स राजा पुनर् एव मूर्चितः ।
प्रियाम् अतुष्टाम् प्रतिकूल भाषिणीम् ।
समीक्ष्य पुत्रस्य विवासनम् प्रति ।
क्षितौ विसम्ज्ञो निपपात दुह्खितः ॥ २-१३-२५

समीक्ष्ह	=	seeing	प्रियाम्	=	wife	प्रतिकूल भषिनीम्	=	who is talking un-pleasantly
पुत्रस्य विवासनम् प्रति	=	about sending the son to forest	अतुष्ताम्	=	and who is dissatisfied	सः राजा	=	that king
दुःखितः	=	was distressed	ततः	=	and therafter	मूर्च्छितः	=	fainted
पुनरेव	=	again	विसम्ज्ञः	=	losing consciousness	निपपात	=	fell down
क्ष्हितौ	=	on floor.						

Seeing his discontented wife talking unpleasantly about sending Raama to forest, that king was distressed, fainted again and fell down unconscious on the floor.

इतीव राज्ञो व्यिथितस्य सा निशा ।
जगाम घोरं स्वसतो मनस्विनः ।
विबोध्यमानः प्रतिबोधनं तदा ।
निवारयामास स राजसत्तमः ॥ २-१३-२६

इतीव	=	In this way	व्यथितस्य	=	the distressed	मनस्विनः	=	self-respected
राज्ञः	=	king	श्वसतः	=	sighing	घोरम्	=	terribly
स अ निशा	=	that night	जगाम	=	exhausted.	राजसत्तमः	=	That excellent king
विबोध्यमावः	=	having been awakened	तदा	=	then	निवारयामास	=	prevented
विबोधनम्	=	the awakening.						

While the distressed and self-respected king was sighing terribly in the way, that night came to an end. In the dawn, bards and singers started to awaken him. But the excellent king prevented them to do.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रयोदशः सर्गः ।

Thus, this is the 13th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

14 Sarga 14 - चतुर्दशः सर्ग

The Night Passes

Introduction -

This chapter starts with Kaikeyi's entreaties to the king followed by Dasaratha disowning her as wife. The night passes and Sumantra comes to wake up the King. Ordered by Kaikeyi to bring Sri Raama to the king, he goes to Sri Raama to fetch Him

पुत्रशोकार्दितं पापा विसञ्ज्ञं पतितं भुवि ।
विवेष्टमानमुद्वीक्ष्य सैक्ष्वाकमिदमब्रवीत् ॥ २.१४.१ ॥

सा पापा	=	that wicked woman	अब्रवीत्	=	spoke	इदम्	=	these words
इक्ष्ह्वाकम्	=	to Dasaratha who was born in Ikshvaaku dynasty	पुत्रशोकार्दितम्	=	tormented by the anguish for his son	पतितम्	=	who was fallen
विसज्ञम्	=	unconscious	विवेष्टमान म्	=	tossing about	भुवि	=	on the floor.

That wicked woman spoke these words to Dasaratha, tormented as he was by the anguish for his son and who was unconscious, tossing about on the floor.

पापं कृत्वैव किमिदं मम संश्रुत्य संश्रवम् ।
शेषे क्षितितले सन्न: स्थित्यां स्थातुं त्वमर्हसि ॥ २.१४.२ ॥

किम्	=	what is	इदम्	=	this	संश्रुत्य	=	after hearing
मम	=	my	सम्श्रवम्	=	promise	शेषे	=	you are lying
क्ष्हितितले	=	on the floor	सन्नः	=	with grief	पापम् कृत्व इवा	=	as; though you had perpetrated a
सिथ्त्याम्	=	you	अर्हसि	=	ought to	स्थातुम्	=	keep
स्थित्याम्	=	within bounds of morality.						

"What is this After hearing the promise given to me, you are lying on the floor dejected as though you had committed a great sin. You ought to keep yourself within bounds of ethics".

आहु: सत्यं हि परमं धर्मं धर्मविदो जना: ।
सत्यमाश्रित्य हि मया त्वं च धर्मप्रचोदित: ॥ २.१४.३ ॥

जनाः	=	People	धर्म विदः	=	who know what is right	आहुः हि	=	indeed speak
सत्यम्	=	of truthfulness	परमम् धर्मम्	=	as highest virtue	त्वम्	=	you
प्रबोधितः	=	are made aware of	धर्मम्	=	(your)duty	मयाच	=	by me

आश्रित्य	=	who has taken refuge	सत्यम्	=	in truth.

"People who know what is right, indeed speak of truthfulness as highest virtue. I too have taken refuge in truth and made you aware of your duty."

संश्रुत्य शैब्य: श्येनाय स्वां तनुं जगतीपति: ।
प्रदाय पक्षिणे राजन् जगाम गतिमुत्तमाम् ॥ २.१४.४ ॥

राजा	=	Oh King!	सम्श्रुत्य	=	having promised	स्वाम्	=	his own
तनुम्	=	body	श्येनाय पक्षिहणे	=	to a bird called hawk	शैब्यः	=	Saibya
जगतीपतिः	=	the lord of the world	जगाम	=	obtained	उत्तमाम्	=	the highest
गतिम्	=	destiny.						

"Oh, king! Having made a promise to a hawk and offering his body to the bird , king Saibya, the ruler of world obtained the greatest destiny".

तथा ह्यलर्कस्तेजस्वी ब्राह्मणे वेदपारगे ।
याचमाने स्वके नेत्रे उद्धृत्या विमना ददौ ॥ २.१४.५ ॥

तथा	=	In that manne	अलर्कः	=	alarka	तेजस्वी	=	the glorious man
उद्धृत्य	=	plucking	स्वके	=	his own	नेत्रे	=	eyes
ददौ हि	=	indeed gave	अविमनाः	=	remorselessly	ब्राह्मणे	=	to the brahmana
वेद पारगे	=	skilled in the veda	याचमाने	=	when asked for them.			

"In that manner, Alarka the glorious man plucking his own eyes, indeed gave remorselessly, to a brahmana skilled in the Veda, When asked for them."

सरितां तु पति: स्वल्पां मर्यादां सत्यमन्वित: ।
सत्यानुरोधात्समये वेलां स्वां नातिवर्त्तते ॥ २.१४.६ ॥

सत्यम् अन्वितः	=	Following truthfulness	सरिताम् पतिः तु	=	ocean the lord of rivers	समये	=	at the time of flow-tide
नातिवर्तते	=	does not transgress	स्वाम्	=	its	वेलाम्	=	limit
मर्यादाम्	=	the boundary	स्वल्पाम्	=	(even)to a small extent	सत्यानुरोधात्	=	because of compliance to truth.

"Following ruthfulness, ocean the lord of rivers even at the time of flow-tide, does not transgress even to a small extent its boundary because of its compliance to truth."

सत्यमेकपदं ब्रह्म सत्ये धर्म: प्रतिष्ठित: ।
सत्यमेवाक्षया वेदा: सत्येनैवाप्यते परम् ॥ २.१४.७ ॥

सत्यम्	=	Truth	एकपदम्	=	in the word	ब्रह्म	=	(is)Brahma
सत्ये	=	on truth	धर्मः	=	is righteousness	प्रतिष्टितः	=	eshtablished
सत्यमेव	=	truth indeed	वेदाः	=	is knowledge	अक्षहयाः	=	which is imperishable
सत्यैनेव	=	by truth alone	परम्	=	the supreme being	आप्यते	=	is obtained.

"Truth is one word and is Brahma. On truth is righteousness established. Truth indeed is the knowledge imperishable. By truth alone, the supreme being is obtained".

सत्यं समनुवर्त्तस्व यदि धर्मे धृता मतिः ।
स वरः सफलो मे ऽस्तु वरदो ह्यसि सत्तम ॥ २.१४.८ ॥

सत्तम	=	Oh the best of men!	मतिः धृतायदि	=	if your mind is fixed	धर्मे	=	on piety
समनुवर्तस्व	=	comfirm to	सत्यम्	=	truth	अस्तु	=	let
मे	=	my	वरः	=	boon	सफलः	=	bear fruit
असिः	=	you are indeed	वरदः	=	bestower of boons!.			

"O the best among men! firmly adhere to truth, if your mind is fixed on piety. Since you are a bestower of boons, let my aforesaid prayer be granted.

धर्मस्येहाभिकामार्थं मम चैवाभ्यचोदनात् ।
प्रव्राजय सुतं रामं त्रिः खलु त्वां ब्रवीम्यहम् ॥ २.१४.९ ॥

इह	=	In the matter	अभिकामर्थम्	=	for yearning	धर्मस्य	=	of righteousness
अभिचोदनाच्च	=	due to instigation	मम	=	of mine	प्रव्राजय	=	send to exile
रामम्	=	Raama	सुतम्	=	the son	अहम्	=	I
प्रब्रवीमि	=	am telling	त्वाम्	=	to you	त्रिः	=	three times.

"In the matter, yearning righteousness and to concede to my request, send Raama the son to exile. I am telling to you three times".

समयं च ममाद्येमं यदि त्वं न करिष्यसि ।
अग्रतस्ते परित्यक्ता परित्यक्ष्यामि जीवितम् ॥ २.१४.१० ॥

आर्य	=	Oh The honorable one	त्वम् करिष्यसि यदि	=	if you do not implement	इमम्	=	this
मम	=	my	समयम्	=	agreement	परित्यक्त्वा	=	having been left over
परित्यक्ष्यामि	=	I will give up	जीवितम्	=	life	ते अग्रतः	=	in front of you.

"Oh, the venerable man! If you do not implement our agreement, it means you have abandoned me. Hence I will give up my life here in front of you".

एवं प्रचोदितो राजा कैकेय्या निर्विशङ्कया ।
नाशकत् पाशमुन्मोक्तुं बलिरिन्द्रकृतं यथा ॥ २.१४.११ ॥

एवम्	=	Thus	प्रचोदितः	=	by Kaikeyi	निर्विशण्कया	=	without hesitation
रजा	=	king Dasaratha	इन्द्रकृतम् यथा	=	as trapped by Indra	ना शकत्	=	was not able
मोक्तुम्	=	to untie	पाशम्	=	the cord.			

Thus compelled by Kaikeyi, who had no uneasiness in her mind, king Dasaratha could not untie the cord of plighted word that fettered him , any more than Bali could unloose the noose placed (round his body) by Indra(through his younger brother Vamana in order to deprive him of his sovereignty of the three worlds).

उद्भ्रान्तहृदयश्चापि विवर्णवदनो ऽभवत् ।
स धुर्यो वै परिस्पन्दन् युगचक्रान्तरं यथा ॥ २.१४.१२ ॥

धुर्यः यथा	=	Like a bullock	परिस्पन्दन्	=	throbbing	युग चक्रान्तरम्	=	between yoke and the wheel
सः	=	Dasaratha	उद्भ्रान्त हृदयः	=	got agitated at heart	अभवत्	=	became
विवर्ण वदनः चापि	=	pale in his face.						

Like a bullock throbbing between yoke and the wheel , Dasaratha got agitated in heart and became pale in his face.

विह्वलाभ्यां च नेत्राभ्यामपश्यन्निव भूमिपः ।
कृच्छ्राद्धैर्येण संस्तभ्य कैकेयीमिदमब्रवीत् ॥ २.१४.१३ ॥

भूपतिः	=	The king	विह्वलाभ्याम् नेत्रभ्याम्	=	with bedimmed eyes	अपश्यन्निव	=	was unable as it were to see
सम्स्तभ्य	=	stood firm	धैर्येण	=	with courage	कृच्छ्रात्	=	and with difficulty
अब्रवीत्	=	spoke	इदम्	=	these words	कैकेयीम्	=	to Kaikeyi.

King Dasaratha, with bedimmed eyes, was unable, as it were, to see. But with difficulty, he controlled himself by recourse to firmness and spoke to Kaikeyi as follows.

यस्ते मन्त्रकृतः पाणिरग्नौ पापे मया धृतः ।
तं त्यजामि स्वजं चैव तव पुत्रं सह त्वया ॥ २.१४.१४ ॥

पापे	=	Oh Wicked woman	त्यजामि	=	Iabandon	ते	=	your
यः पाणिः	=	hand which	धृतः	=	was clasped	मया	=	by me
अग्नौ	=	in the presence of nuptial fire	मन्त्रकृतः	=	when it was consecrated by sacred recitations	तव पुत्रम् चैव	=	as also your son
स्वजम्	=	begotten by me	त्वया सह	=	along with yourself.			

"Oh, wicked woman! I abandon your hand, which was clasped by me in presence of nuptial fire, when it was consecrated by sacred recitations as also your son begotten by me along with yourself".

प्रयाता रजनीदेवि सूर्यस्योदयनं प्रति ।
अभिषेकं गुरुजनस्त्वरयिष्यति मां ध्रुवम् ॥ २.१४.१५ ॥ रामाभिषेकसम्भारैस्तदर्थमुपकल्पितैः ।

देवि	=	Oh Queen	रजनी	=	the night	प्रयता	=	has gone by
सूर्यस्य उदयनम् प्रति	=	with return of rising sun	गुरुजनः	=	elderly people	ध्रुवम्	=	certainly
त्वरयिष्यति	=	will quicken	मम	=	me	अभिषेकम्	=	for installation
रामाभिषेक सम्भारैः	=	with material to be used for Raama's coronation	उपकल्पितैः	=	procured	तदर्थम्	=	for the purpose.

"Oh, Queen! the night has gone by, with the return pf rising sun. Elderly people will certainly quicken me for installation of Raama with the sacred materials procured for the purpose".

रामः कारयितव्यो मे मृतस्य सलिलक्रियाम् ॥ २.१४.१६ ॥
त्वया सपुत्रया नैव कर्त्तव्या सलिलक्रिया ।
व्याहन्तास्यशुभाचारे यदि रामाभिषेचनम् ॥ २.१४.१७ ॥

अशुभाचारे	=	Oh woman of vicious conduct	व्याहन्तासि अदि	=	If you obstruct	रामाभिषेचनम्	=	Raama's installation
सलिलक्रिय	=	offering of water	नैव कर्तव्या	=	cannot be done	त्वया	=	by you
सुपुत्रया	=	including your son	रामः	=	Raama	कारयितर्यः	=	will be made to do
सलिलक्रियाम्	=	the offering of water	मे	=	to me	मृतस्य	=	after death.

"Oh, woman of vicious conduct! If you obstruct Raama's installation, you including your son cannot offer me water. Raama will be made to do the offering of water to me, after death.

न च शक्नोम्यहं द्रष्टुं दृष्ट्वा पूर्वं तथासुखम् ।
हतहर्षं निरानन्दं पुनर्जनमवाङ्मुखम् ॥ २.१४.१८ ॥

दृष्ट्वा	=	Having seen	जनम्	=	people	तथा सुखम्	=	with that joy
पूर्वम्	=	before	अहम्	=	I	न शक्नोमिच	=	cannot
द्रष्टुम्	=	see	पुनः	=	again	हत हर्षम्	=	their happiness ended
निरानन्दम्	=	without joy	अवाण्मुखम्	=	having face turned downwards.			

"Having seen people with that joy before, I cannot see them with there happiness ended, without any merriment and having their faces turned downward in grief".

तां तथा ब्रुवतस्तस्य भूमिपस्य महात्मनः ।
प्रभाता शर्वरी पुण्या चन्द्रनक्षत्रशालिनी ॥ २.१४.१९ ॥

तस्य भूमिपस्य	=	That king	महात्मनः	=	the great souled	ब्रुवतः	=	speaking
ताम्	=	to her	तथा	=	as aforesaid	पुण्या	=	the holy
शर्वरी	=	night	चन्द्र नक्ष्हत्र शालिनी	=	endowed with moon and stars	प्रभाता	=	began to become clear into a dawn.

While that great souled king was speaking to her as aforesaid, the holy night endowed with, moon and stars began to become clear into a dawn.

ततः पापसमाचारा कैकेयी पार्थिवं पुनः ।
उवाच परुषं वाक्यं वाक्यज्ञा रोषमूर्च्छिता ॥ २.१४.२० ॥

ततः	=	Afterwards	कैकेयी	=	K aikeyi	पाप समाचारा	=	of vicious conduct
वाक्यग्या	=	of skillful talk	रोष पूरिता	=	filled with anger	पुनः	=	again
उवच	=	spoke	परुषम्	=	harsh	वाक्यम्	=	words
पर्थिवम्	=	to the king.						

Kaikeyi of vicious conduct and of skilful talk, filled with anger again spoke these harsh words to the king.

किमिदं भाषसे राजन् वाक्यं गररुजोपमम् ।
आनाययितुमक्लिष्टं पुत्रं राममिहार्हसि ॥ २.१४.२१ ॥

राजन्	=	Oh King	भाषसे	=	you are uttering	वाक्यम्	=	words
गररुजोपमम्	=	li ke painful disease (with difficulty in swallowing)	इदम् किम्	=	why is this	अर्हसि	=	you ought
अनाययितुम्	=	to summon	पुत्रम्	=	your son	रामम्	=	Raama
इह	=	here	अक्लिष्टम्	=	with out delay.			

" Oh, king ! You are uttering words, which cannot be swallowed easily like in a painful throat disease. You ought to summon your son Raama here without any delay."

स्थाप्य राज्ये मम सुतं कृत्वा रामं वनेचरम् ।
निस्सपत्नां च मां कृत्वा कृतकृत्यो भविष्यसि ॥ २.१४.२२ ॥

कृत कृत्यः भविष्यसि	=	You will be one who discharged duty	श्थाप्य	=	by installing	मम सुतम्	=	my son
राज्ये	=	to kingdom	कृत्वा	=	by making	रामम्	=	Raama
वने चरम्	=	wander in woods	कृत्वा	=	by making	माम्	=	me
निः सपत्नाम्	=	devoid of enemies.						

"You will be the one who discharges duty, by installing my son to this kingdom, by making Raama to wander in woods and rid me of enemies."

स नुन्नैव तीक्ष्णेन प्रतोदेन हयोत्तमः ।
राजा प्रचोदितो ऽभीक्ष्णं कैकेयीमिदमब्रवीत् ॥ २.१४.२३ ॥

प्रचोदितः	= Impelled	अभीक्ष्णम्	= again and again	हयोत्तम इव	= like an excellent horse
नुन्नः	= thrashed	तीक्ष्णेन	= sever ely pratodena with a whip	सः राजा	= that king
अब्रवीत्	= spoke	इदम्	= these words	कैकेयीम्	= to kaikeyi.

Impelled again and again by Kaikeyi, like an excellent horse being severely thrashed with a whip, that king spoke these words to Kaikeyi.

धर्मबन्धेन बद्धो ऽस्मि नष्टा च मम चेतना ।
ज्येष्ठं पुत्रं प्रियं रामं द्रष्टुमिच्छामि धार्मिकम् ॥ २.१४.२४ ॥

बुद्धः	= I am bound	धर्म बन्धेन	= by the ties of morality	मम चेतनाच	= my judgement also
नष्टा	= is lost	इच्छामि	= I wish	द्रष्टुम्	= to see
रामम्	= Raama	धार्मिकम्	= the pious man	ज्येष्ठम्	= the eldest
प्रियम्	= the beloved.				

"I am bound by the ties of morality. I lost my judgement. I wish to see the pious Raama, my beloved elder son."

ततः प्रभातां रजनीमुदिते च दिवाकरे ।
पुण्ये नक्षत्रयोगे च मुहूर्त्ते च समाहिते ॥ २.१४.२५ ॥

वसिष्ठो गुणसम्पन्नः शिष्यैः परिवृतस्तदा ।
उपगृह्याशु सम्भारान् प्रविवेश पुरोत्तमम् ॥ २.१४.२६ ॥

ततः	= Afterwards	रज नीम्	= the night	प्रभाताम्	= began to become clear
उदिते	= with the rising	दिवाकरे	= sun	मुहूर्ते	= the moment
पुण्ये	= which is auspicious	नक्षहत्र योगे च	= united with lunar mansion	समाहिते	= approaching
तदा	= then	वसिष्टः	= Vasista the sage	गुणसपन्नः	= who is rich with virtues
प्रविवेश	= entered	आशु	= briskly	पु रोत्तमम्	= that capital city
परिवृतः	= surrounded	शिष्यैः	= by disciples	उपगृह्य	= having procured
स्भारान्	= requisite materials.				

Meanwhile, the night began to become clear, with the rising of sun. While the auspicious, moment united with lunar mansion approaching, the sage Vashishta who is rich in virtues surrounded by his disciples entered the capital city of Ayodhya briskly, having procured the requisite materials for Raama's coronation.

सिक्तसंमार्जितपथां पताकोत्तमभूषिताम् ।
विचित्रकुसुमाकीर्णां नानास्त्रग्भिर्विराजिताम् ॥ २-१४-२७

संहृष्टमनुजोपेतां समृद्धविपणापणाम् ।
महोत्सवसमाकीर्णां राघवार्थे समुस्त्सुकाम् ॥ २-१४-२८

चन्दनागुरुधूपैश्च सर्वतः प्रतिधूपिताम् ।
तां पुरीम् समतिक्रम्य पुरन्दरपुरोपमाम् ॥ २-१४-२९

ददर्शान्तः पुरश्रेष्ठं नानाद्विजगणायुतम् ।
पौरजानपदाकिर्र्र्णं ब्राह्मणैरुपशोभितम् ॥ २-१४-३०

समितिक्रम्य	=	Passing through	ताम् पुरीम्	=	that city	सिक्तसंमार्जितपथां	=	whose streets were swept and watered
पताकोत्तम भूषिताम्	=	decorated with excellent flags	विचित्र कुसुमाकीर्णम्	=	overspread with colourful flowers	विराजितम्	=	made brilliant
नाना स्त्रग्भिः	=	with various types of garlands	सम्हृष्ट मनुजोपेताम्	=	filled with people of joy	समृध्ध्ह विपणापणाम्	=	with shops and markets in abundance
महोत्सव समाकीर्णाम्	=	filled with lot of festivities	समुत्सकाम्	=	anxiouslywaiting	राघवर्थ् ए	=	for Raama
प्रतिधूपिताम्	=	fumigated	सर्वतः	=	on all sides	चन्दनागरुधूपैः	=	by perfumes of sandalwood and aloc
पुरन्दर पुरोपमाम्	=	resembling Amaravati city(capital of Indra)	ददर्श	=	(the sage vasista) beheld	अन्तः पुर श्रेष्टम्	=	filled with many number of brahmanas
पौरजान पदाकीर्णम्	=	crowded with citizens and country men	उपशोभितम्	=	splendourous	ब्राह्मणैः	=	with brahmanas
अज्य विधिः	=	with knowers of sacrificial rites	सदस्यैः	=	with members of sacrificial assembly	सम्पूर्णम्	=	filled
परमद्विजैः	=	with excellent brahmanas.						

Passing through that city, whose streets were swept and watered decorated with , excellent flags, overspread with colourful flowers , made brilliant with various types of garlands, filled with people of joy, with shops and markets with abundance, filled with lot of festivities, anxiously waiting for Raama, fumigated on all sides with perfumes of sandalwood , also resembling Amaravathy city(capital of Indra) the sage Vashishta beheld the excellent, gynaecium filled with many a number of brahmanas, crowded with citizens and countrymen, looking splendorous with brahmanas, knowers of sacrificial assembly filled with excellent brahmanas.

तदन्तः पुरमासाद्य व्यतिचक्राम तम् जनम् ॥ २-१४-३१
वसिष्ठः परमप्रीतः परमर्षिर्विवेश च ।

परमर्षिः	=	The sage	वसिष्टः	=	Vasista	परमप्रीतः	=	being well pleased
आसाद्य	=	reaching	तदन्तः पुरम	=	that gynaeceum	व्यतिचक्राम	=	got past

जनम्	= those people	विवेश्च	= and entered it.		

Sage Vashishta, being well pleased of seeing that gynaecium, got past those people there and , entered it.

स त्वपश्यद्विनिष्क्रान्तं सुमन्त्रं नाम सारथिम् ।
द्वारे मनुजसिंहस्य सचिवं प्रियदर्शन्म् ॥ २-१४-३२

सः तु	= That sage Vasista	अपस्यत्	= saw	सुमन्त्रम् नाम	= Sumantra by name
सचिवम्	= who was minister	सारथिम्	= and charioteer	प्रिय दर्शनम्	= who had a pleasing appearance
द्वारे	= at the gate	मनुजसिम्हस्य	= of Dasaratha the best of men	विनिष्क्रान्तम्	= coming out.

Meanwhile, Vashishta saw Sumantra by name, who was charioteer-cum-minister of Dasaratha and who had a pleasing appearance coming out of the royal gate.

तमुवाच महातेजाः सूतपुत्रं विशारदम् ॥ २-१४-३३
वसिष्ठः क्षिप्रमाचक्ष्व नृपते र्मामिहागतम् ।

वसिष्टः	= Vasista	महा तेजाः	= with great splendour	तमुवाच	= spoke thus
सूतपुत्रं	= to that son of a charioteer	विशारदम्	= the wise man	आचक्ष्ह्व	= tell
नृपतेः	= the king	क्षिहप्रम्	= quickly	माम्	= about me
आगतम्	= having come	इह	= here.		

That great splendoured Vashishta spoke thus to the learned Sumantra, "Tell the king quickly, that I have come." The word "suta" evidently denotes here the son of a kshatriya through a brahmana wife (his business being that of a bard or a charioteer)-Amarakosa.

इमे गङ्गोदकघटाः सागरेभ्यश्च काञ्चनाः ॥ २-१४-३४

औदुम्बरं भद्रपीठमभिषेकार्थमागतम् ।
सर्वबीजानि गन्धाश्च रत्नानि विविधानि च ॥ २-१४-३५

क्षौद्रम् दधि घृतं लाजा दर्भाः सुमनसः पयः ।
अष्टौ च कन्या रुचिरा मत्तश्छ वरवारणः । २-१४-३६

चतुरश्वो रथः श्रीमान् निस्त्रिंशो धनुरुत्तमम् ।
वाहनं नरसंयुक्तं चत्रं च शशिपन्निभम् ॥ २-१४-३७

श्वेते च वालव्यजने भृङ्गारुश्छ हिरण्मयः ।
हेमदामपिनद्धश्च किकुद्मान् पाण्डुरो वृषः ॥ २-१४-३८

केसरी च चतुर्दंष्ट्रो हि श्रेष्ठो महाबलः ।
सिंहानस्त्रं व्याघ्रतनुः समिद्धश्छ हुताशनः ॥ २-१४-३९

सर्ववादित्रसंघाश्च वेश्याश्छालंकृताः स्त्रियः ।
आचार्या ब्राह्मणा गावः पुण्यश्च मृगपक्षिणः ॥ २-१४-४०

पौरजानपदश्रेष्ठा नैगमाश्च गणैः सह ।
एते चान्ये च बहवो नीयमानाः प्रियम्वदाः ॥ २-१४-४१

अभिषेकाय रामस्य सह तिष्ठन्ति पार्थिवैः ।

इमे	=	These	गण्गोदक घताः	=	pitchers filled with holy waters of Ganga	सगरेभ्यःच	=	and of oceans
काण्चानाः	=	in gold pitchers	भद्र पीथम्	=	an excellent seat	अन्दुम्बरम्	=	made of Udambara wood
आगतम्	=	came	अभिषेकार्थम्	=	for the purpose of Raama's coronation	सर्व बीजानि	=	all types of seeds
गन्धाः	=	fragrant substances	रत्नानिच	=	and precious stones	विविधानि	=	of various kinds
क्ष्होन्द्रम्	=	honey	दधि	=	curd	घृ तम्	=	clarified butter
लाज़ाः	=	parched grains of paddy	दर्भाः	=	blades of Darbha grass	सुमनसः	=	flowers
पपः	=	milk	अष् टौ	=	eight	रुचिराः	=	beatiful
कन्याः	=	virgins	वारणः	=	elephant	मत्तः	=	in rut
स्त्रीमान्	=	glorious	रथः	=	chariot	चतुर् अश्वः	=	with four horses
मिस्त्रिम्शः	=	a special kind of sword called Nistrimsa	उत्तमम्	=	excellent	धनुः	=	bow
वाहनम्	=	palanquin	नरसम्युक्तम्	=	with bearers	छत्रम्	=	umbrella
शशि सन्निभम्	=	resembling the moon	स्वेत	=	while	वालव्यजने	=	chowries
हि रण्मयः	=	golden	भृन्गारुः	=	jug	प अण्दुरः	=	bull

ककुद्मान्	=	with large hump on its back	हरि श्रेष्टः	=	excellent lion	केसरी	=	with beautiful mane
चतुर्दाम्श्ट्रः	=	with four large canine teeth	सिम्हासनम्	=	a throne(with a pair of lions made of the same material for its charm)	व्याघ्रतम्ः	=	tiger skin
हुताशनः	=	fire	समिद्धः	=	with ignition	सर्व वादित्र सन्घः च	=	all varieties of musical instruments
वेश्याः	=	courtisans	स्त्रियाः	=	women	अलन्कृताः	=	decked with ornaments
आचार्याः	=	teachers	ब्राह्मण् आस्	=	brahmanas	गावः	=	cows
मृग पक्ष्हिणः	=	animals and birds	पुण्याः	=	which are sacred	पौरजनपद् श्रेष्टाः	=	the best of citizens and men of country-side
नैगमाःच	=	merchants	गण इः सह	=	along with their followers	एते	=	all these
बहवः अन्येच	=	and many	नीयमानाः	=	retainers	प्रियम्वदाः	=	speaking kind words
पार्थिवैः सह	=	along with kings	तिष्टन्ति	=	stand waiting for	रामस्य	=	Raama's
अभिषेकाय	=	coron ation.						

"These pitchers filled with holy waters of ganga , gold pitchers with sea water and an excellent seat with Udambara wood came for the purpose of Raama's installation ceremony. All types of seeds, fragrant substances and precious stones of various kinds, honey, curd, clarified butter, parched grains of paddy, blades of Darbha grass, flowers, milk, eight beautiful virgins , an elephant in rut, a glorious chariot with four horses, a special kind of sword called Nistrimsa, an excellent bow , a palanquin with bearers an umbrella resembling the moon , a pair of white chowries, a golden jug, a white bull with large , humo on its back, an excellent lion with beautiful mane with large canine teeth, a throne, a tiger skin, fire with ignition , all varieties of musical instruments,courtesans, women decked with ornaments, teachers, brahmanas, cows, animals and birds which are sacred, the best of citizens and men of country side, merchants along with their followers, all these and many other retainers speaking kind words, along with kings stand waiting for Raama's coronation.

त्वरयस्व महाराजं यथा समुदितेऽहनि ॥ २-१४-४२
पुण्ये नक्षत्रयोगे च रामो राज्यमवाप्नुयात् ।

त्वरयस्य	=	Hasten	महार् आजम्	=	the emperor	यथा	=	so that
रामः	=	Raama	अवाप्नुयात्	=	will get the kingdom	अहनि	=	when the day
समुदिते	=	gets started	पुण्ये	=	at the auspicious	नक्ष्हत्र योगेच	=	occation of constallation called pushya.

Hasten the emperor, so that Raama will get the throne when the day gets started at the auspicious moment of pushya constellation uniting with the moon"

इति तस्य वचः श्रुत्वा सूतपुत्रो महात्मनः ॥ २-१४-४३
स्तुवन्नृपतिशार्धूलं प्रविवेश निवेशनम् ।

सूते पुत्रः	=	Sumantra	श्रुत्वा	=	hearing	इति	=	th ese
वचः	=	words	तस्य महात्मनः	=	of Vasista the great souled	प्रविवेश	=	entered
निवेशनम्	=	the gynaeceum	स्तुवन्	=	enlogging	नृपति शार्दूलम्	=	Dasaratha that tiger among kings.

Hearing these words Vashishta the great souled, Sumantra entered the gynaecium along with Dasaratha, the tiger among kings.

तं तु पूर्वोदितं वृद्धं द्वारस्था राजसम्मतम् ॥ २-१४-४४
न शेकुरभिसंरोद्धुं राज्ञः प्रयचिकीर्ष्वः ।

द्वारस्थाः	=	The doormen	प्रियचिकीर्षवः	=	who were wishing to do kindness	राज्ञः	=	to king
न शेकुः	=	could not	अभिसम्रोद्दुम्	=	obstruct	तम्तु	=	him
प् ऊर्वोदितम्	=	who came before hand	वृद्धम्	=	who was senior	राज सम्मतम्	=	who was esteemed by the king.

The doormen , who were wishing to do kindness to king, could not obstruct Sumantra, who came before hand who was senior and who was highly esteemed by the king.

स सवीपस्थितो राज्ञस्तामवस्थामजज्ञीवान् ॥ २-१४-४५
वाग्भिः परमतुष्टाभिरभिष्टोतुं प्रचक्रमे ।

समीपस्थितः	=	standing besides	राज्ञः	=	the king	अजज्ञिवान्	=	ignorant of
ताम्	=	that	अवस्थाम्	=	situation	सः	=	he
प् अचक्रमे	=	started	अभिष्टोतुम्	=	prai sing	तुष्टाभिः	=	with very pleasing
वग्भिः	=	words.						

Standing besides the king and ignorant of that situation, Sumantra started praising the king with very pleasing words.

ततः सूतो यथाकालं पार्थिवस्य निवेशने ॥ २-१४-४६
सुमन्त्रः प्राञ्जलिर्भूत्वा तुष्टाव जगतीपतिम् ।

ततः	=	Afterwards	सुमन्त् रः	=	Sumantra	सूतः	=	the charioteer
भूत्रा	=	befittingly	निवेशने	=	i n gynaeceum	पार्थिवस्य	=	of the king
तुष्टाव	=	enlogised	जगतीपतिम्	=	the king	यथाकालम्	=	according to the moment suitable.

Sumantra, standing with joined palms in the gynaecium of the king, eulogised the king according to the appropriate moment as follows.

यथा नन्दति तेजस्वी सागरो भास्करोदये ।
प्रीतह् प्रीतेन मनसा तथानन्दघनः स्वतः ॥ २-१४-४७

यथ	=	How	तेजस्वी	=	the splendid	सागरः	=	ocean
नन्दति	=	gladdens	भस्कर् ओदये	=	at the time of sunrise	तथा	=	so
आनन्द् घनः	=	you filled with delight	स्वतः	=	by nature	प्रीतः	=	gladden (us)
मनसा	=	with your mind	प्रीतेन	=	delighted.			

"How the splendid ocean gladdens at the time of sunrise, so do you by nature filled with delight, gladden us with your delighted mind."

इन्द्रमस्यां तु वेळायामभितुष्टाव मातलिः ॥ २-१४-४८
सोऽजयद्धानवान्सर्वांस्तथा त्वां बोधयाम्यहम् ।

अस्याम् वेळायाम्	=	At this very hour	मातलिः	=	Matali(Indra's charioteer)	अभितुष्टाव	=	praised
इन्द्रम्	=	Indra	सः	=	that Indra	अजयत्	=	conquered
सर्वान्	=	all	दानवान्	=	the demons	तथा	=	this
अहम्	=	I	बोधयामि	=	am awakening	त्वाम्	=	you.

"At the very hour of sunrise, Matali (Indra's charioteer)praised Indra and the latter conquered all the demons. In the same manner, I am awakening you."

वेदाः सहाङ्गविद्याश्छ यथाह्यात्मभुवम् विभुम् ॥ २-१४-४९
ब्रह्माणम् बोधयन्त्यद्य तथा त्वां बोधयाम्यहम् ।

तथा	=	So	अहम्	=	I	बोधयामि	=	am awakening
त्वाम्	=	you	अद्य	=	now	यथा	=	as
वेदाः	=	vedas	सहाण्ग विद्याः	=	along with the knowledge of limbs of the body	बोधयन्ति	=	guide**
vibhum	=	Lord	ब्रह्माणम्	=	Brahma	आत्मभुवम्	=	self born

"As Vedas along with the knowledge of the limbs of the body guide Lord Brahma (the creator) who is self born, so am I awakening you now."

Brahma derives his knowledge of objects to be evolved at the beginning of creation from the Vedas.

आदित्यः सह चन्द्रेण यथा भूतधरां शुभाम् ॥ २-१४-५०
बोधयत्यद्य पृथिवीं तथा त्वाम् बोधयाम्यहम् ।

यथा	=	Even as	आदित्यः	=	sun	सहचन्द्रेण	=	along with moon
बोधयति	=	awaken	शुभाम्	=	the beautiful	पृथिवीम्	=	earth
भूतधराम्	=	which sustains the living beings	तथा	=	so	अहम्	=	I
बोधयामि	=	am awakening	त्वाम्	=	you.			

"Even as the sun along with the moon awaken the beautiful earth which sustains the beings so, am I awakening you."

उत्तिष्ठाशु महाराज कृतकौतुकमङ्गळः ॥ २-१४-५१
विराजमानो वपुषा मेरोरिव दिवाकरः ।

महाराज	=	Oh Majesty!	उत्तिष्ठः	=	raise up	दिवाकरः इव	=	like a sun
मेरोः	=	from mount Meru	वपुषा	=	with body	विराजमानः	=	shining brilliantly
कृतकौतुकमङ्गळः	=	and dressed suitably for the auspicious ceremony.						

"Having dressed suitably for the auspicious ceremony and shining brightly with you personality, raise up. Oh, Majesty, like the sun from mount Meru."

सोमसूर्यौ च काकुत्थ्स शिववैश्रवणावपि ॥ २-१४-५२
वरुणाश्छग्निरिन्द्रश्च विजयं प्रदिश्न्तु ते ।

काकुत्थ्स	=	Oh Dasarath a born in kakutsa dynasty!	सोम सूर्योन्च	=	Sun and the moon	शिव वैश्रवणावपि	=	Shiva and Kubera
वरुणः	=	varuna	अग्निः	=	Agni	इन्द्रःच	=	and Indra
प्रदिशन्तु	=	bestow	ते	=	you	विजयम्	=	victory!

"Oh, Dasaratha born in Kakutsa dynasty! May the Gods -Sun and the Moon Shiva and Kubera, Varuna, Agni and Indra bestow you victory!"

गता भगवती रात्रिः कृतकृत्य मिदं तव ॥ २-१४-५३
बुध्यस्व सृपशार्दूल कुरु कार्यमनन्तरम् ।
उदतिष्ठत रामस्य समग्रमभिषेचन्म् ॥ २-१४-५४

महीपतिः	=	King Dasaratha	इति	=	thus	श्रुत्वा	=	hearing
तस्य वचः	=	his words	अर्थवत्	=	which were meaningful	सान्त्व पूर्वमिव	=	and which were very soothing
अभ्यकीर्यत	=	was surrounded	शोकेन	=	with grief	भूम्य एव	=	once more.

"Oh, the best of the kings ! The holy night has gone by. Know what has been done and do what has to be done. All the requirements for Raama's coronation is kept ready" .

पौरजानपदैश्चापि नैगमैश्च कृताञ्जलिः ।
स्वयं वसिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति ॥ २-१४-५५

भगवान्	=	The venerable	वसिष्ठः	=	Vasishta	स्वयम्	=	hi mself
तिष्ठति	=	stands	भाह्मणैः स्च	=	along with brahmanas	कृताञ्जलिः	=	being saluted with joined palms by
पौर जानपदैश्चापि	=	citizens and village folks	नैगमैश्च	=	and merchants.			

"The venerable Vashishta himself stands waiting at the gate along with brahmanas, being saluted saluted with joined palms by citizens, village folk and merchants."

क्षिप्रमाइप्यतां राजन् राघवस्याभिषेचन्म् ।
यथा ह्यपालाः पशवो यथा सेना ह्यानायका ॥ २-१४-५६
यथा च्न्द्रं विना रात्रिर्यथा गावो विना वृषम् ।
एवं हि भविता राष्ट्रं यत्र राजा न दृश्यते ॥ २-१४-५७

राजन्	=	Oh king!	आज्ञाप्यत् आम्	=	Give orders	क्ष्हिप्रम्	=	quickly
राघवस्य	=	for Raama's	अभिषेचनम्	=	coronation ceremony	राष्ट्रम्	=	a state
यत्र	=	in which	राजा	=	a king	न दृश्यते	=	is not seen
एवम्	=	thus	भविताहि	=	indeed becomes	यथा	=	how
पशवः	=	cattle is	अपालाः	=	without herdsman	यथा	=	how
सेना	=	army is	ह्यानायका	=	without commander	यथा	=	how
रात्रिः	=	night is	चन्द्रम् विना	=	without moon	यथा	=	how
गवाः	=	cows are	वृषम् विना	=	without bull.			

"Oh king! Give orders quickly for Raama's coronation ceremony. A kingdom without a king is like cattle without a herdsman, army without a commander, night without the moon and cows without a bull."

इति तस्य वचः श्रुत्वा सान्त्वपूर्वमिवार्थवत् ।
अभ्यकीर्यत शोकेन भूय एव महीपतिः ॥ २-१४-५८

महीपतिः	=	King Dasaratha	इति	=	thus	श्रुत्वा	=	hearing
तस्य वचः	=	his words	अर्थवत्	=	which were meaning-ful	सान्त्व पूर्वमिव	=	and which were very soothing
अभ्यकीर्यत	=	was surrounded	शोकेन	=	with grief	भूम्य एव	=	once more.

King Dasaratha hearing his words which were soothing and meaningful, was surrounded with grief once more.

ततः स राजा तम् सूतम् सन्न हर्षः सुतम् प्रति ।
शोक आरक्त ईक्षणः श्रीमान् उद्वीक्ष्य उवाच धार्मिकः ॥ २-१४ ५९
वाक्यैस्तु खलु मर्माणि मम भूयो निकृन्तसि ।

सः राजा	=	That king	धार्मिकः	=	who was pious	श्रीमान्	=	and glorious
सन्नहर्ष	=	having lost joy	सुतम् प्रति	=	about his son	उद्वुक्ष्य	=	looked up
शोक रक्तेक्ष्हणः	=	with burning red eyes	उवाच	=	spoke	तम् सूतम्	=	to that charioteer
निकृन्तसि	=	"You are chopping off	मम	=	my	मर्माणि	=	vitals
भूयः एव	=	further	वाक्यैः	=	with words"			

That king who was pious and glorious, having lost joy about his son, looked up with sorrowful red eyes and spoke those to Sumantra. "You are chopping off my vitals further more, with your words!."

सुमन्त्रः करुणम् श्रुत्वा दृष्ट्वा दीनम् च पार्थिवम् ॥ २-१४-६०
प्रग्ह्रीत अन्जलिः किंचित् तस्मात् देशात् अपाक्रमन् ।

सुमन्त्रः	=	Sumantra	स्रुत्व अ	=	hearing	करुणम्	=	mournful words
दृष्ट्वाच	=	and seeing	दीनम्	=	depressed	पार्थिवम्	=	king
प्रगृ हीताञ्जलिः	=	taken upon himself the joined palms	अपाक्रमत्	=	slipped away	किण्चित्	=	a little
तस्मात् देशात्	=	from that place.						

Sumantra, after seeing the depressed king and hearing mournful words, joined palms with salutation and slipped away to a distance from that place.

यदा वक्तुम् स्वयम् दैन्यान् न शशाक मही पतिः ॥ २-१४-६१
तदा सुमन्त्रम् मन्त्रज्ञा कैकेयी प्रत्युवाच ह ।

यदा	=	when	महीपतिः	=	the king	न शशाक	=	could not
वक्तुम्	=	say	स्वयम्	=	himself	दैन्यात्	=	due to depression
तदा	=	then	कैकेयि	=	Kaikeyi	मन्त्रज्ञा	=	who is experienced in fore-thoughts
प्रत्युवाचह	=	replied	सुमन् त्रम्	=	to Sumantra.			

Dasaratha could not say any thing himself because of depression. Then, Kaikeyi who is experienced in fore-thoughts, spoke thus to Sumantra.

सुमन्त्र राजा रजनीं रामहर्षसमुत्सुकः ॥ २-१४-६२
प्रजागरपरिश्रान्तो निद्रावशमुपेयुवान् ।

सुमन्त्र	=	Oh Sumantra	राजा	=	The king	राम हर्ष समुत्सकह्	=	getting emotional by the joy related to Raama
प्रजागरपरिश्रान्तः	=	was tired of awakening	रजनीम्	=	the whole night	उपेयिवाम्	=	got
निद्रावशम्	=	subjected to sleep.						

"Oh Sumantra! The king, being smitten by emotional joy in relation to Raama, who tired of awakening the whole night and got subjected to sleep"

तद्गच्छ त्वरितं सूत राजपुत्रं यशस्विनम् ॥ २-१४-६३
राममानय भद्रं ते नात्र कार्या विचारणा ।

सूत	=	Oh Sumantra!	तत्	=	Hence	त्वरितम्	=	quickly
गच्छ	=	proceed	आनय	=	to bring	रामम्	=	Raama
यशस्विनम्	=	the glorious	राजपुत्रम्	=	prince	भद्रम्	=	blessedness
ते	=	to you	न कार्या	=	do not form	विचार णा	=	hesitation
अत्र	=	in the matter.						

"Oh, Sumantra! Hence, quickly go and bring the glorious prince Raama. Blessedness to you! Do not have any hesitation in this matter. "

स मन्यमानः कल्याणम् हृदयेन नन्नन्द च ॥ २-१४-६४
निर्जगाम च संप्रीत्या त्वरितो राजशासनात् ।

सः	=	He	मन्यमानः	=	was thinking	कल्यानम्	=	of auspicious occasion
हृदयेन	=	in heart	ननन्दच	=	and rejoiced	सम्प्रीत्या	=	With pleasure
निर्जगाम	=	he started	त्वरितः	=	hurriedly	राज शासनात्	=	by the orders of the king.

"He was thinking of that auspicious occasion in heart and rejoiced. With pleasure, he set out, by the orders of the king."

सुमन्त्रश्चिन्तयामास त्वरितं चोदितस्तया ॥ २-१४-६५
व्यक्तं रामोऽभिषेकार्थमिहायास्यति धर्मवित् ।

चिदितः	=	Instigated	तया	=	by her	सुमन्त्रः	=	Sumantra
चिन्तयामास	=	thought(thus)	रामः	=	Raama	धर्मवित्	=	the righteous
आयास्य	=	will come	इह	=	here	अभिषेकार्थन्	=	for coronation
व्यक्तम्	=	certainly.						

Instigated by her, Sumantra thought that the righteous Raama would come there certainly for coronation.

इति सूतो मतिं कृत्वा हर्षेण महता वृतः ॥ २-१४-६६
निर्जगाम महाबाहो राघवस्य दिदृक्षया ।

सूतः	=	Sumantra	इति	=	thus	मतिम्कृत्वा	=	thinking
महता हर्षेण	=	in great joy	निर्जगाम	=	set out	दिदृक्षहया	=	with desire to see
राघवस्य	=	Raama	महाबाहो	=	the long armed			

Sumantra thus thinking and dwelling in a great joy, set out with a desire to see the long armed Raama

सागरह्रदसंकाशात्सुमन्त्रोऽन्तःपुराच्छुभात् ॥ २-१४-६७
निष्क्रम्य जनसंबाधं ददर्श द्वारमग्रतः ।

सुमन्त्रः	=	Sumantra	निष्क्रम्य	=	coming out	अन्तःपुरात्	=	of gynaeceum
शुभात्	=	splendid	साग्रह्रद सन्काशात्	=	like a pool in the sea	ददर्श	=	saw
द्वारम्	=	the gate	जन सम्बाधाम्	=	looking congested with men	अग्रहतः	=	in front.

Sumantra coming out of gynaceumwhich looked like a splendid pool in the sea, saw the gate being congested with throngs of people.

ततः पुरस्तत्सासा विनिर्गतो ।
महीपतीन् द्वारगतो विलोकयन् ।
ददर्श पौरान् विविधान्महाधना ।
नुपस्थितान् द्वारमुपेत्य विष्ठतान् ॥ २-१४-६८

ततह्	=	Afterwards	विनिर्गतः	=	going out	पुरस्तात्	=	further on
द्वारगतः	=	approached the entrance	विलोकयन्	=	by seeing	द्वारम्	=	the gate
उपेत्य	=	come nearer	ददर्श	=	saw	महीपतीम्	=	kings
विष्टिताम्	=	stationed	महाधनान्	=	very rich	पौरान्	=	citizens
उपस्थितान्	=	having arrived.						

Afterwards, proceeding further on, he saw near the gate some kings stationed there and very rich citizens having arrived there.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुर्दशः सर्गः ॥

Thus, this is the 14th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

15 Sarga 15 - पञ्चदशः सर्ग

Sumantra Arrives At Sri Raama'S Chambers

Introduction -

In this chapter, Sumantra enters the royal court and observes all the arrangements made for the coronation of Sri Raama. Ordered by Dasaratha to fetch Sri Raama, he enters the mighty building of Sri Raama.

ते तु तां रजनीमुष्य ब्राह्मणा वेदपारगाः ।
उपतस्थुरुपस्थानं सह राजपुरोहिताः ॥ २.१५.१ ॥

ते	=	these	ब्रह्मणाः	=	brahmanas	वेदपारगाः	=	skilled in vedas
उष्य	=	stayed	ताम् रजनीम्	=	for whole night	उपतस्थुः	=	and arrived
उपस्थानम्	=	at nearby place	सह राज पुरोहिताः	=	along with royal priest Vasista.			

Those brahmans skilled in Vedas stayed there all the night and arrived at a nearby place along with the royal priest, Vashishta.

अमात्या बलमुख्याश्च मुख्या ये निगमस्य च ।
राघवस्याभिषेकार्थे प्रीयमाणास्तु सङ्गताः ॥ २.१५.२ ॥

अमात्याः	=	ministers	बलमुख्याशेह	=	army chiefs	ये	=	which
मुक्याः	=	prominent leaders	निगमस्य	=	of the city (those people)	सम्गताः	=	assembled
प्रियमाणाः	=	welcoming	अभिषेकार्थे	=	cause of Raama coronation.			

Ministers, army chiefs, prominent leaders of the city assembled there, welcoming the cause of Raama coronation.

उदिते विमले सूर्य्ये पुष्ये चाभ्यागते ऽहनि ।
लग्ने कर्कटके प्राप्ते जन्म रामस्य च स्थिते ।
अभिषेकाय रामस्य द्विजेन्द्रैरुपकल्पितम् ॥ २.१५.३ ॥

रामस्य	=	Raama	अभिषेकाय	=	coronation	उपकल्पितम्	=	arranged by
द्विजेन्द्रैः	=	the best of brahmanas	उदिते	=	after rising	सूर्ये	=	of sun
विमले	=	clearly	अभ्यागते	=	on arrival of	पुष्येच	=	pushyami star
प्राप्ते	=	and after arrival of	रामस्य	=	Raama	जन्म	=	birth
स्थिते	=	position	कर्कतकलग्ने	=	of auspicious time of cancer.			

The best of brahmanas were prepared to do Raama coronation in day-time after the sun rises clearly at the arrival of Pushya star and on arrival of Raama auspicious birth time of Cancer.

काञ्चनाजलकुम्भाश्च भद्रपीठं स्वलङ्कृतम् ।
रथश्च सम्यगास्तीर्णो भास्वता व्याघ्रचर्मणा ॥ २.१५.४ ॥

काञ्चना	=	golden	जल कुम्भाशेह	=	water pots	स्वलण्कृतम्	=	well decorated
भद्रपीथम्	=	throne	रथश्च	=	and the chariot	आस्तीर्णः	=	covered by
भास्वता	=	shining	व्याघ्रचर्मणा	=	tiger-skin.			

Golden water-pots, well-decorated throne and chariot covered well by shining tiger-skin were impressive.

गङ्गायमुनयोः पुण्यात्सङ्गमादाहृतं जलम् ॥ २-१५-५
याश्चान्याः सरितः पुण्या ह्रदाः कूपाः सरांसि च ।
प्राग्वाहाश्चोर्ध्ववाहाश्च तिर्यग्वाहा स्समाहिताः ॥ २-१५-६
ताभ्यश्चैवाहृतं तो यं समुद्रेभ्यश्च सर्वशः ।

जलम्	=	water	आहृतम्	=	brought from	पुण्यात्	=	auspicious
गन्गायम्मयोः सङ्गात्	=	conjuction of ganga and yamuna rivers	याः	=	which	अन्याः	=	other
सरितः	=	rivers(from them)	ह्रदाः	=	lakes	कूपाः	=	wells
सराम्सिच	=	ponds	प्रग्वाहाः	=	those flowing up-wards	तिर्यग्वाहाः	=	those flowing cross-ward
समाहिताः	=	from those which joined together	ताभ्यः च	=	from them	समुद्रेभ्यः च	=	and from oceans
सर्वशः	=	from all sides	तोयम्	=	water	अहृतम्	=	was brought.

Water was brought from auspicious conjunction of rivers ganga and Yamuna, from other rivers, lakes, wells, ponds, from streams flowing eastwards, from streams which joined together and from oceans in all sides.

सलाजाः क्षीरिभिश्छन्ना घटाः काञ्चनराजताः ॥ २-१५-७
पद्मोत्पलयुता भान्ति पूर्णाः परमवारिणा ।

काङ्चन राजताः	=	gold and silver	घताः	=	pots	पूर्णाः	=	filled with
परमवारिणा	=	excellent water	सलाजाः	=	together with popped grain	छन्नाः	=	covered by
क्षीरिभिः	=	milky sapped leaves	पद्मोत्पलयुताः	=	along with lotuses and water lilies	भान्ति	=	were shining.

Gold and silver pots filled with best water together with popped grain and covered by milky sapped leaves, lotuses and water-lilies were shining there.

क्षौद्रं दधि घृतं लाजा दर्भाः सुमनसः पयः ॥ २-१५-८
वेश्याश्चैव शुभाचाराः सर्वाभरणभूषिताः ।

क्षौद्रम्	=	honey	दधि	=	curd	घृतम्	=	clarified butter
लाजाः	=	popped grain	दर्भाः	=	sacred grass	सुमनसः	=	flowers
पयः	=	milk(were glimmering)	वेश्याःच एव	=	as also harlots	शुभाचाराः	=	with good customs
सर्वाभरणभूषिताः	=	and adorned with all types of ornaments.						

Honey, curd, clarified butter popped grain, sacred grass, flowers and milk were kept ready. Harlots adorned with all types of ornaments were also glimmering there.

चन्द्रांशुविकचप्रख्यं काञ्चनं रत्नभूषितम् ।
सज्जं तिष्ठति रामस्य वालव्यजनमुत्तमम् ॥ २.१५.९ ॥

रामस्य	=	Raama	उत्तमम्	=	excellent	वालव्यजनम्	=	fly-flapper
चन्द्रान्शु विकचप्रख्यम्	=	like spread-out rays of moon	काञ्चनं	=	made with gold	रत्न भूषितम्	=	adorned with diamonds
तिष्टति	=	was kept	सज्जम्	=	ready.			

An excellent fly-flopper which was like spread-out rays of moon, made of gold, adorned with diamonds was kept ready for Raama.

चन्द्रमण्डलसम्काशमातपत्रं च पाण्डुरम् ॥ २-१५-१०
सज्जं द्युतिकरं श्रीमदभिषेकपुरस्कृतम् ।

पाङ्डुरम्	=	white	आतपत्रम्च	=	umbrella also	चन्द्रम्ङ्लसन्काशम्		equal to circular moon
द्युतिकरं	=	which was shining	श्रीमत्	=	which was beautifl	अभिषेकपुरस्कृतम्	=	which was kept in advance for the occasion of coronation
सज्जम्	=	was ready.						

A white umbrella like circular moon, which was kept in advance for the occasion of coronation was also kept ready.

पाण्डुरश्च वृषः सज्जः पाण्डुरोऽस्वश्च सुस्थितः ॥ २-१५-११
प्रसृतश्च गजः श्रीमानौपवाह्यः प्रतीक्षते ।

पाङ्डुरः	=	white	वृषः च	=	bull also	सज्जः	=	was ready
पाङ्डुरः	=	white	अश्वः च	=	horse also	सुस्थितः	=	was in well established position
गजः च	=	elephant also	प्रसृतः	=	which was mighty	श्रीमान्	=	which was beautiful
ओपाह्यः	=	which was fit to be mounted by kings	प्रतीक्ष्हते	=	was waiting.			

A white bull, a white horse a mighty and beautiful elephant which was fit to be mounted by kings were readily waiting.

अष्टौ च कन्या माङ्गल्याः सर्वाभरणभूषिताः ॥ २-१५-१२
वादित्राणि च सर्वाणि वन्दिनश्च तथापरे ।

अष्टौ	=	eight	माङ्गल्याः	=	auspicious	कन्याः	=	virgins
सर्वाभरण भूषिताः	=	adorned with all types of ornaments	सर्वाणि	=	all types of	वादित्राणि	=	musical instruments
वन्दिनः च	=	panegyrishts	तथा	=	and	परे	=	others (were waiting)

Eight auspicious virgins adorned all types of ornaments, various types of musical instruments, panegyrists and others were also waiting.

इक्ष्वाकूणां यथा राज्ये संभ्रियेताभिषेचनम् ॥ २-१५-१३
तथाजातीयमादाय राजपुत्राभिषेचन्म् ।
ते राजवचनात्तत्र समवेता महीपतिम् ॥ २-१५-१४
अपश्यन्तोऽब्रुवन् को बु राज्ञोनः प्रतिपादयेत् ।

ते	=	they	समवेताः	=	who gathered	तत्र	=	there
आदाय	=	getting	राजपुत्राभिषेचनम्	=	the things required for coronation cermony	राज वचनात्	=	as per insturctions of king
तथाजातीयम	=	of such a kind	अभिषेचनम्	=	of things required for coronation	यथा	=	as
संभ्रियेत	=	collected	राज्ये	=	in kingdom	इक्ष्ह्वकूणाम्	=	of Ikshhvaaku dynasty
अपश्यम्तः	=	could not see	महीपतिम्	=	the kings	अब्रुवम्	=	spoke
कः नु	=	who	प्रतिपादयेत्	=	will inform	राज्ञो	=	the king
नः	=	about us.						

The people who gathered there after getting the things required as per orders of king for coronation ceremony to be held in a kingdom of Ikshhvaaku dynasty, could not sight the king and discussed among themselves about how to inform the king regarding their arrival.

न पश्यामश्च राजानमुदितश्च दिवाकरः ॥ २-१५-१५
यौवराज्याभिषेकश्च सज्जो रामस्य धीमतः ।

नच पश्यामः	=	(we are) not seeing	राजानम्	=	the king	दिवाकरः च	=	the sun also
उदितः	=	has risen	धीमतः	=	the wise	रामस्य	=	Raama
यौवराज्याभिषेकश्च	=	crowing ceremony also	सज्जो	=	is ready.			

The king is not being seen. The sun has risen. Everything is ready for the coronation of Raama, the wise .

इति तेषु ब्रुवाणेषु सार्वभौमान् महीपतीन् ॥ २-१५-१६
अब्रवीत्तानिदं सर्वान्सुमन्त्रो राजसत्कृतः ।

तेषु ब्रुवाणेशु	=	while they were speaking	इति	=	thus	सुमन्त्रः	=	sumantra
राज सत्कृतः	=	who is well respected by king	अब्रवीत्	=	spoke	इदम्	=	these words
तान् महीपतीन्	=	to those kings	सर्वान् सार्वाभौमान्	=	who belong to all countries entirely.			

Sumantra, who received good respect from Dasaratha, heard them thus speaking and addressed those kings, who came from different countries.

रामः च सम्यग् आस्तीर्णो भास्वरा व्याघ्र चर्मणा ॥ २-१५-१७
गन्गा यमुनयोह् पुण्यात् सम्गमात् आह्न्तम् जलम् ।

अहम्	=	I	प्रस्थितः अस्मि	=	am going on journey	त्वरया	=	quickly
रामम्	=	to Raama	नियोगेन	=	as per orders of	राज्ञः	=	king
भवन्तुतुः	=	but you are	पूज्याः	=	worthy of worship	राज्ञः	=	to king
रामस्यच विशेषतः	=	and in particular to Raama.						

I am going to Raama quickly as per king directions. But, you are all worthy of worship by Dasaratha and by Raama in particular.

अयं पृच्छामि वचनात् सुखमायुष्मतामहम् ॥ २-१५-१८
राज्ञः संप्रतिबुद्धस्य चानागमनकारणम् ।

आयम् अहम्	=	this I	पृच्छामि	=	shall ask	वचनात्	=	as word
आयुष्मताम्	=	if you who are long-lived	सुखम्	=	about well being	राज्ञः	=	of king
सम् प्रतिबुद्धस्य	=	who is now awake	अनागमन काराणम् च	=	and about the reason of not coming.			

I shall ask as your word about the well-being of king who is now awake and also about the reason of his not coming here.

इत्युक्त्वान्तःपुरद्वारमाजगाम पुराणवित् ॥ २-१५-१९
सदासक्तं च तद्वेश्म सुमन्त्रः प्रविवेश ह ।

सुमन्त्र	=	Sumantra	पुराणवित्	=	knower of sacred works	इति	=	thus

उक्त्वा	=	spoke	आजगाम	=	approached	अन्तःपुर द्वारम्	=	entrance of royal palace
प्रविवेशः	=	entered	तत्	=	that	वेशम्	=	house
सक्तम्	=	which is kept close	सदा	=	always.			

That Sumantra, knower of sacred works spoke thus, approached entrance of royal palace and entered the inner quarters which is always kept closed.

तुष्टावास्य तदा वंशं प्रविश्य स विशां पतेः ॥ २-१५-२०
शयनीयं नरेन्द्रस्य तदसाद्य व्यतिष्ठत ।

तदा	=	then	सः	=	he	प्रविश्य	=	entered
तुष्टाव	=	praised	अस्य	=	this	विशाम्पतेः	=	kings vamsham dynasty
आसाद्य	=	approached	नरेन्द्रस्य तत् शयनीयम्	=	that king bedroom	व्यतिष्टत्	=	stood at a distance.

He entered the inner quarters and praised the king dynasty. He approached the royal bedroom and stood there at a distance.

सोऽत्यासाद्य तु तद्वेश्म तिरस्करिणि मन्त्रा ॥ २-१५-२१
आशीर्भिर्गुणयुक्ताभिरभितुष्टाव राघवम् ।

सः	=	he	आसाद्य	=	approached	वेश्म	=	bed room
तिरस्करिणिमन्तस्ः		as nearere to the curtain	अभितुष्टाव	=	praised	राघवम्	=	Dasaratha
आशीर्भि	=	with blessings	गुण युक्ताभिः	=	countaining qualities.			

He entered the bedroom, approached nearer to the curtain there and praised Dasaratha qualities with blessings.

सोमसूर्यौ च काकुत्स्थ शिववैश्रवणावपि ॥ २-१५-२२
वरुणश्चग्निरिन्द्रश्च विजयम् प्रदिशन्तु ते ।

काकुत्थ्स	=	oh King Dasharatha	सोम सूर्यौ	=	moon and sund	शिवव्यश्रवणौ अपि	=	shiva and kubera
वरुणः च	=	Varuna	अग्निः	=	Agni	इन्द्रः च	=	Indra
प्रदिशन्तुते	=	grant	विजयम्	=	victory	ते	=	to you.

Oh, king Dasaratha! Let sun and the moon, guardians of the world like Shiva and Kubera, Varuna, Agni and Indra grant victory to you!

गता भगवती रात्रिरः शिवमुपस्थितम् ॥ २-१५-२३
बुध्यस्व नृपशार्दूल कुरु कार्यमनन्तरम् ।

नृपशार्दूल	=	oh lion among kings	भगवती	=	the venerable	रात्रिः	=	night
गता	=	has gone	शिवम्	=	the auspicious	अहः	=	day
उपस्थितम्	=	has come	बुध्यस्य	=	wake up	कुरु	=	do
कार्यम्	=	whatever to be done	अनन्तरम्	=	thereafter.			

Oh, the best of kings! The venerable night has gone. The auspicious day has come. Wake up and do whatever needs to be done thereafter.

ब्राह्मणा बलमुख्याश्च नैगमाश्चागता नृप ॥ २-१५-२४
दर्शनम् प्रतिकाङ्क्षन्ते प्रतिबुध्यस्व राघव ।

राघव नृप	=	oh King born in Raghu Dynasty	ब्राह्मणाः च	=	chiefs of armed forces	न्यगमाः च	=	and traders
आगताः	=	have come	प्रतिकाङ्क्ष्हन्ते	=	willing	दर्शनम्	=	to see
परतिबुध्यस्य	=	wake up!						

Oh, king Dasaratha ! Brahmanas, chiefs of armed forces and traders are waiting to see you. Please wake up.

स्तुवन्तं तम् तदा सूतं सुमन्त्रं मन्त्रकोविदम् ॥ २-१५-२५
प्रतिबुध्य ततो राजा इदं वचनमब्रवीत् ।

ततः	=	thereafter	राजा	=	king Dasaratha	प्रतिबुध्य	=	woke up
अब्रवीत्	=	and spoke	इदम् वचनम्	=	these words	सुमन्त्रम्	=	to Sumantra
तदा	=	then	स्तुवन्तम्	=	enlogising	मन्त्रकोविदम्	=	skilled in giving advice
सूतम्	=	charioteer.						

Then, Dasaratha woke up and spoke these words to Sumantra, who was eulogising him, who was skilled in giving advice and who was his charioteer.

राममानय सूतेति यदस्यभिहितो अनया ॥ २-१५-२६
किमिदं कारणम् येन ममाज्ञा प्रतिहन्यते ।

सूत	=	oh the Charioteer	किम्	=	what is	इदम् कारणम्	=	this reason
येन	=	by which	मम आज्ञा	=	my order	प्रतिहम्यते	=	is being rejected
यत् अभिहितः अपि	=	eventhough you were told	अनय	=	to bring	रामम्	=	Raama.

Why have you not followed my orders even though you were asked by her to bring Raama.

न चैव सम्प्रसुप्तोऽहमानयेहाशु राघवम् ॥ २-१५-२७
इति राजा दशरथः सूतं तत्रान्वशात्पुनः ।

राजा दशरथः	=	king Dasaratha	अन्वशात्	=	ordered	सूतम्	=	charioteer
तत्र	=	there	पुनः	=	again	इति	=	thus
अहम् नच एव सम्प्रसुपतः	=	I am not sleeping	आनय	=	bring	रामम्	=	Raama
इह	=	here	आशु	=	soon.			

King Dasaratha ordered that charioteer there again thus - I am not sleeping. Bring Raama here soon .

स राजवचनं श्रुत्वा शिरसा प्रतिपूज्य तम् ॥ २-१५-२८
निर्जगम नृपावासान्मन्यमानः प्रियं महत् ।

सः	=	he	श्रुत्वा	=	listened to	राजवचनम्	=	king words
प्रतिपूज्य	=	paid respect	तम्	=	to him	शिरसा	=	with head
मन्यमानः	=	thinking of	महत्	=	abundant	प्रियम्	=	goodness
निर्जगाम	=	came out	नृपावासात्	=	from king house.			

He listened to king words, bowed his head in salutation to him, thought for goodness of king, and came out of the king palace.

प्रसन्नो राजमार्गं च पताकाध्वजशोभितम् ॥ २-१५-२९
हृष्टः प्रमुदितः सूतो जगामाशु विलोकयन् ।

सूतः	=	the charioteer placid	प्रसन्नः	=	became placeid	जगाम	=	went
हृष्टः	=	rejoiced	प्रमुदितः	=	with pleasure	विलोकयन्	=	seeing
राजमार्गम्च	=	royal roads	पताकाध्वज शोभितम्	=	adorned with flags and banners.			

That Sumantra with placid mind, went happily seeing the royal roads adorned with flags and banners.

स सूतस्तत्र शुश्राव रामाधिकरणाः कथाः ॥ २-१५-३०
अभिषेचनसंयुक्तास्सर्वलोकस्य हृष्टवत् ।

सूतः	=	that charioteer	शुश्राव	=	heard	कथाः	=	conversatious
रामधिकरणाः	=	about Raama	अभिषेचनसंयुक्त	=	and Raama coronation	सर्वलोकस्य	=	of all people
हृष्टवत्	=	who were joyful.						

Sumantra heard the words pertaining to Raama and Raama coronation spoken together by joyful people there.

ततो ददर्श रुचिरं कैलासशिखरप्रभम् ॥ २-१५-३१
रामवेश्म सुमन्त्रस्तु शक्रवेश्मसमप्रभम् ।

ततः	=	then	सुमन्त्रः तु	=	Sumantra	ददर्ष	=	saw
रामवेश्म	=	Raama palace	रुचिरम्	=	which ws lovely	कैलास सिखरप्रभम्	=	shining like top of a mountain

शक्र वेश्म समप्रभम्	=	radiant like Indra palace.

Then, Sumantra saw Raama palace which was lovely shining like top of a mountain and radiant like Indra palace.

महाकवाटपिहितं वितर्दिशतशोभितम् ॥ २-१५-३२
काञ्चनप्रतिमैकाग्रं मणिविद्रुमतोरणम् ।
शारदाभ्रघनप्रख्यं दीप्तं मेरुगुहोपमम् ॥ २-१५-३३
मणिभिर्वरमाल्यानां सुमहद्भिरलंकृतम् ।
मुक्तामणिभिराकीर्णं चन्धनागुरुभूषितम् ॥ २-१५-३४
गन्धान्मनोज्ञान् विसृजद्धार्दुरं शिखरं यथा ।
सारसैश्च मयूरैश्च विनदद्भिर्विराजितम् ॥ २-१५-३५
सुकृतेहामृगाकीर्णं सुकीर्णं भक्तिभिस्तथा ।
मन्श्चक्षुश्च भूतानामाददत्तिग्मतेजसा ॥ २-१५-३६
चन्द्रभास्करसंकाशम् कुबेरभवनोपमम् ।
महेन्द्रधामप्रतिमं नानापक्षिसमाकुलम् ॥ २-१५-३७
मेरुश्रृङ्गसमम् सूतो रामवेश्म ददर्श ह ।
उपस्थितैः समाकीर्णम् जनैरञ्जलिकारिभिः ॥ २-१५-३८
उपादाय समाक्रान्तैस्तथा जानपदैर्जनैः ।
रामाभिषेकसुमुखैरुन्मुखैः समलम्कृतम् ॥ २-१५-३९
महामेघसमप्रख्यमुदग्रं सुविभूषितम् ।
नानारत्नसमाकीर्णं कुञ्जकैरातकावृतम् ॥ २-१५-४०

सूतः	=	Sumantra	ददर्शः	=	saw	रामवेश्म	=	Raama house
महाकवात पिहितम्	=	with large doors	वितर्धिशत शोभितम्	=	adorned with hundreds of raised quadrangular seats	काञ्चन प्रतिमैकाग्रम्	=	having a summit embedded with golden idols
मणिविद्रुम तोरनम्	=	with festooned decorations over doorways with gems and corals	शरदाभ्रघनप्रख्यम्	=	with brilliance like automnal cloud	दीप्तं	=	shining
मेरुगुहोपमम्	=	like vace of Meru mountain	अलन्कृतम्	=	adorned with	मणिभि:	=	precious stones
सुमद्भिः	=	with large	रमाल्यानाम्	=	- best of garlands	आकीर्णम्	=	abundantly seathered
मुक्तामणिभिः	=	pearls	चन्दनागुरुभूषितम्	=	decorated with sandal and aloe woods	विसृजत्	=	spreading out
मनोज्ञान्	=	beautiful	गन्धान्	=	smalls	सारसैः	=	with cranes
मयूरैश्च	=	and with peacoks	विनदद्भिः	=	singing	विराजितम्	=	was illuminated
सुकृतेहा मृगाकीर्णम्	=	surrounded by well-arranged wolves	तथा	=	and	सुकीर्णम्	=	well place
भक्तिभिः	=	sculptures	आददत्	=	attracting	मनः	=	minds
चक्ष्हुश्च	=	and eyes	भूतानाम्	=	of living beings	चन्द्रभास्करा सन्काशम्	=	equal to sund and the moon

कुबेर भवनोपमन	=	like palace of kubera	महेन्द्र चाम प्रतिमम्	=	equal to house of Indra	ननापक्षिहसमाकुलम्		full of various kinds of birds
मरुश्रृन्गसमम्	=	equal to Meru mountain	समाकीर्णम्	=	over spread	जनैः	=	by people
उपस्थितैः	=	who arrived	अङ्गलिकारिभिः	=	with joined palms	तथा	=	and
upadaaya	=	taking gifts and the like	जानपदैः	=	rural folk	रामाभिषेक सुमुखैः	=	favouring Raama coronation
उन्म्खैः	=	eagerly waiting	अलन्कृतम्	=	decorated	उदग्रम्	=	elevated
महामेघसमप्रख्यम्	=	like great clouds	सुविभूषितम्	=	adorned with	नानारत्नसमाकीर्णम्	=	various diamonds spread all over
कुब्ज कैरावकावृतम्	=	with hunch backed servants and servant of kirata tribe moving around.						

Raama palace was beautiful with large doors and adorned with hundreds of raised quadrangular seats. There were festooned decorations over doorways with gems and corals. It was adorned with various precious stones and the best of garlands. Pearls were scattered all over abundantly. It was decorated with sandal and aloe woods, spreading out beautiful smells like the peak of a Darddura Mountain. Cranes and peacocks were singing sweetly. Figures of wolves and other art forms were sculptured here and there. It was attracting the eyes and minds of living beings by its brilliance. It was shining like a constellation of moon and the sun. It was full of various kinds of birds. It was as high as Meru mountain. Sumantra saw such a palace of Raama. People who came from different rural parts to see Raama coronation were waiting with different gifts in their hands. That house decorated with various diamonds, was looking high like a great cloud. Hunch backed servants and servants of kirata tribe were moving all over the house.

स वाजियुक्तेन रथेन सारथि ।
नरैराकुलं राजकुलम् विराजयन् ।
वरूथिना रामगृहाभिपातिना ।
पुरस्य सर्वस्य मनांसि हर्शयन् ॥ २-१५-४१

सः	=	that	सारथि	=	charioteer	रथेन	=	with chariot
वाजियुक्तेन	=	fasterned with horses	वरूथिना	=	having a top	रामगृहाभिपातिना	=	approaching towards Raama palace
viraajayam	=	beautifying	नराकुलम्	=	human race	राजकुलम्	=	and royal race
हर्षयम्	=	gladdened	मनाम्सि	=	the hearts	पुरस्य	=	of the city.

That Sumantra with chariot fastened with horses and having a top, approached towards Raama palace, beautifying the human and the royal races, gladdened the hearts of all citizens.

ततस्समासाद्य महाधनं महत् ।
प्रहृष्टरोमा स बभूव सारथिः ।
मृगैर्मयूरैश्च समाकुलोल्बणं ।
गृहं वरार्हस्य शचीपतेरिव ॥ २-१५-४२

ततः	=	then	सः	=	that	सारथिः	=	charioteer
बभूव	=	became	प्रहृष्ट रोमा	=	hair-risingly thrilled	समासाद्य	=	after approaching
वरार्हस्य	=	excellent Raama	गृहं	=	palace	महाधनम्	=	having great wealth
महत्	=	large	समाकुलोल्बणम्	=	beautifully	मृगैः	=	deers
मयूरैश्च	=	and peacocks	शचीपतः इव	=	like Indra palace.			

That palace of the great souled Raama was like Indra palace with great wealth. It was filled with various deer and peacocks. After approaching that palace, he became quite thrilled.

स तत्र कैलासनिभाः स्वलंकृताः ।
प्रविश्य कक्ष्यास्त्रिदशालयोपमाः ।
प्रियान् वरान् राममते स्थितान् बहून् ।
व्यपोह्य शुद्धांतमुपस्थितो रथी ॥ २-१५-४३

सः	=	that	रथी	=	Sumantra	प्रवेश्य	=	entered
कक्ष्याः	=	inner apartments	कैलासविभाः	=	equal to Kailasa mountain	स्वलन्कृताः	=	well decorated
त्रिदशालयोपमाः	=	like abodes of deities	तत्र	=	there	व्यपोह्य	=	passed over
बहून्	=	many of	राममते स्थितान्	=	established Raama welll wishers;varam	=		best
प्रियान्	=	friends	उपस्थितः	=	approached	शुद्धान्तम्	=	royal inner apartment.

The inner apartments of Raama palace were well decorated, high as Kailasa mountain and like abodes of deities. Sumantra entered there, passed over many of Raama friends who well wishers and approached Raama inner apartment.

स तत्र शुश्राव च हर्षयुक्ता ।
रामाभिषेकार्थकृता जनानां ।
नरेंद्रसूनोरभिमंगळार्थाः ।
सर्वस्य लोकस्य गिरः प्रहृष्टः ॥ २-१५-४४

तत्र	=	then	सः	=	he	शुश्राव	=	heard
प्रहृष्टाः	=	delightful	गिरः	=	words	लोकस्य	=	of people
रामाभिषेकार्थ कृतान्	=	about things done for Raama coronation	हर्शयुक्ताः	=	filled with joy	जनानाम्	=	of people
अभिमन्गलार्थाः	=	for the sake of prosperity	नरेन्द्र सूनोः	=	of Raama.			

There, Sumantra heard delightful people talking about Raama coronation and the rites to be performed for the sake of Raama prosperity.

महेंद्रसद्मप्रतिमं तु वेश्म ।
रामस्य रम्यं मृगमुच्चं ।
विभ्राजमानं प्रभया सुमम्त्रः ॥ २-१५-४५

सुमन्त्रः	=	Sumantra	ददर्श	=	saw	रम्य	=	beautiful
रामस्य वेश्म	=	Raama palace	महेन्द्रसद्मप्रतिमम्	=	filled wih antelopes and birds	श्रृन्गम् एव	=	like top
उच्च	=	of high	मेरोः	=	Meru mountain	विभ्राजमानम्	=	shining
प्रभया	=	with radiance.						

Raama palace was as high as top of the Meru mountain, shining with radiance. The mansion was filled with birds and antelopes. It was like Indra mansion. Sumantra saw such a beautiful house of Raama.

उपस्थितै रञ्जलिकारिभिश्च ।
सोपायनैर्जानपदैर्जनैश्च ।
कोट्या परार्धैश्च विमुक्तयानैः ।
समाकुलं द्वारपदम् ददर्श ॥ २-१५-४६

ददर्श	=	saw	द्वारपदम्	=	area of entrance	समाकुलम्	=	filled with
कोत्या	=	crores	परर्धैश्च	=	and millions of	जानपदैः	=	of rural folk
जनैश्च	=	and people	उपस्थिताः	=	who approached	अन्जलिकारिभिश्च		with folded hands
सोपायनैः	=	with gifts	विमुक्तयानैः	=	who left their respective vehicles.			

He saw crores and millions of rural folk and other people with folded hands approaching the area leaving their respective vehicles.

ततो महामेघमहीधराभं ।
प्रभिन्नमत्यङ्कुशमत्यसह्यम् ।
रामोपवाह्याम् रुचिरम् ददर्श ।
शत्रुम्जयं नागमुदग्रकायम् ॥ २-१५-४७

ततः	=	there after	ददर्श	=	saw	रुचिरम्	=	beautiful
नागम्	=	elephant	शत्रुन्जयम्	=	called satrunjayam	उदग्रकायम्	=	with highly elevated
रामोपवाह्यम्	=	Raama royal vehichle	महामेघ महीधराभम्	=	like great cloud and mountain	प्रभिन्नम	=	intoxicated
अत्यङ्कुशम्	=	uncontrollabel	असह्यम्	=	intolerable.			

There he saw a beautiful elephant called Satrunjaya with highly elevated body and Raama royal conveyance. It was like a great cloud and a mountain. It was intoxicated, uncontrollable and intolerable.

स्वलंकृतान् सास्वरथान् सकुम्जरा ।
नमात्यमुखयांश्च ददर्श वल्लभान् ।
व्यपोह्य सूतः सहितान्समंततः ।
समृद्धमंतःपुर माविवेश ह ॥ २-१५-४८

ददर्श	=	saw	अमात्य मुख्याम्शह	=	the ministers in chief	वल्लभान्	=	who were beloved to the king
स्वलन्कृतान्	=	who were well-adorned	साश्वरथान्	=	with horse carriages	सकुम्जरा	=	the people gathered
ततः	=	on all sides	अविवेशः	=	entered	समृद्धम्	=	rich
अन्तःपुरम्	=	inner apartment.						

The ministers in chief who were beloved to the king, were well-adorned and came there on horse-carriages and elephants. Sumantra passed over the people gathered there on all sides and entered the rich inner apartment.

ततोऽद्रिकूटाचलमेघसन्नि भं ।
महाविमानोपमवेश्मसंयुतम् ।
अवार्यमाणः प्रविवेश सारथिः ।
प्रभूतरत्नं मकरो यथार्णवम् ॥ २-१५-४९

ततः	=	then	सारथिः	=	the charioter	प्रविवेश	=	entered
महाविमानोपम वेश्म सम्युतम्	=	that Raama palace containing houses equal to excellent divine cars	अद्रिकूताचल मघ सन्निभम्	=	similar to top of mountain and immoveable cloud	मकरो यथा	=	like crocodile(entering)
अर्णवम्	=	ocean	प्रभूतरत्नम्	=	containg a number of precious stones	अवार्यमाणः	=	without being obstructed by anyone.

Then, that Sumantra entered Raama palace, which was like top of a mountain, like an unmoving cloud, which contained houses equal to excellent divine cars, like crocodile entering the ocean containing a number of precious stones. Nobody obstructed him.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चदशः सर्गः ॥

Thus, this is the 15th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

16 Sarga 16 - षोडश सर्ग

Jubilant City Of Ayodhya

Introduction -

In this chapter, Sumantra arrives at Raama's palace to fetch him to royal court. Raama starts to the royal court to meet his father. On the way Raama observes the jubiliant city.

स तत् अन्तः पुर द्वारम् समतीत्य जन आकुलम् ।
प्रविविक्ताम् ततः कक्ष्याम् आससाद पुराणवित् ॥ २-१६-१
प्रास कार्मुक बिभ्रद्भिर् युवभिर् मृष्ट कुण्डलैः ।
अप्रमादिभिर् एक अग्रैः स्वनुरक्तैः अधिष्ठिताम् ॥ २-१६-२

सः	=	that sumantra	पुराणवित्	=	who knew the ancient sacred works	समतीत्य	=	passed over
तद्	=	that	जनाकुलम्	=	crowded	अन्तःपुर द्वारम्	=	palace entrance
ततः	=	then	आससाद	=	reached secluded	कक्ष्याम्	=	inner apartment
अधिष्ठिताम्	=	guarded by	यूभिः	=	youth	प्रासकार्मुकबिभ्रद्भिः		wearing bows and darts
मृस्टकुन्दलैः	=	heaving polished ear-rings	अप्रमादिभिः	=	who were vigilant	एकाग्रैः	=	attentive
स्वनुरक्तैः	=	and devoted to the king.						

That Sumantra, who knew the ancient sacred works, passed over the crowded entrance of the palace and reached the secluded inner apartment. In that area of the inner apartment, some youths , wearing darts and bows, were on security-duty with due vigilance and attention. They were all greatly devoted to the king and were wearing polished ear-rings.

तत्र काषायिणो वृद्धान् वेत्र पाणीन् स्वलम्कृतान् ।
ददर्श विष्ठितान् द्वारि स्त्र्य् अध्यक्षान् सुसमाहितान् ॥ २-१६-३

तत्र	=	there	ददर्श	=	(he)saw	वृद्धान्	=	aged
स्त्र्यध्यक्ष्हान्	=	palace supervisors	काषयिणः	=	with orange coloured clothes	स्वलन्कृतान्	=	well-adorned themselves
वेत्रपाणीन्	=	having vanes in their hands	सुसमाहितान्	=	well composed	विष्टितान्	=	being posted
द्वारि	=	in door-ways.						

There he saw aged palace-supervisors wearing orange coloured clothes, adorning themselves well, having canes in their hands, well composed and being posted at door-ways.

ते समीक्ष्य समायान्तम् राम प्रिय चिकीर्षवः ।
सह भार्याय रामाय क्षिप्रम् एव आचचक्षिरे ॥ २-१६-४

ते सर्वे	=	all of them	रामप्रियचिकीर्षवः	=	the well-wishers of Raama	समीक्ष्य	=	saw
समायान्तम्	=	him coming	उत्पतिताः	=	raised	aasanabhyaH	=	from their seats
सहसा	=	all at once	ससम्भ्रमाः	=	hurriedly.			

All of them, the well-wishers of Raama, saw that Sumantra arriving and raised from their seats hurriedly at once.

प्रतिवेदितम् आज्ञाय सूतम् अभ्यन्तरम् पितुः ।
तत्र एव आनाययाम् आस राघवः प्रिय काम्यया ॥ २-१६-५

विमीतात्मा	=	humble minded	सूतम्	=	Sumantra	उवाच	=	spoke
तान्	=	to them	आख्यात	=	"Make known	रामाय	=	to Raama
क्षिप्रम्	=	immediately	सुमन्त्रः	=	Sumantra	तिष्ठति	=	is standing
प्रदिक्षणः	=	with revernece	द्वारि	=	at the entrance.			

That humble-minded Sumantra spoke to them thus, "Tell Raama immediately that Sumantra is waiting with reverence at the entrance"

ते राममुपसम्गम्य भर्तुः प्रियचिकीर्षवः ।
सहभार्याय रामाय क्षिप्रमेवाचचक्षिरे ॥ २-१६-६

ते	=	they	प्रियचिकीर्षवः	=	the well wishers	भर्तुः	=	of master
उपसम्गम्य up-asangamya	=	approached	रामम्	=	Raama	क्षिप्रमेव	=	quickly
अचचक्षिरे	=	informed	रमाय	=	to Raama	सहभार्याय	=	who was with his wife.

They, the well-wishers of their master, approached Raama who was with his wife and immediately informed him.

प्रतिवेदितमाज्ञाय सूतमभ्यम्तरम् पितुः ।
तत्रैवानाययामास राघवः पियकाम्यया ॥ २-१६-७

अज्ञाय	=	knowing	सूतम्	=	Sumantra	अभ्यन्तरम्	=	who was intimate
पितुः	=	to father	प्रतिवेदितम्	=	being informed by them	रागहव	=	Raama
प्रियकाम्यया	=	who desired to show kindness	अनाययमास	=	called him in	तत्रैव	=	there only.

Knowing that Sumantra, who was intimate to his father, came, Raama who desired to show kindness, called him in there.

तम् वैश्रवण सम्काशम् उपविष्टम् स्वलम्कृतम् ।
दादर्श सूतः पर्यन्के सौवणो स उत्तरच् चदे ॥ २-१६-८
वराह रुधिर आभेण शुचिना च सुगन्धिना ।
अनुलिप्तम् पर अर्घ्येन चन्दनेन परम् तपम् ॥ २-१२-९
स्थितया पार्श्वतः च अपि वाल व्यजन हस्तया ।
उपेतम् सीतया भूयः चित्रया शशिनम् यथा ॥ २-१६-१०

तम्	=	that	सूतः	=	Sumantra	ददर्श	=	saw
तम्	=	that Raama	उपविष्टम्	=	sitting	वैश्रवण सन्काशम्	=	like Kubera
सौवर्णे पर्यन्के	=	on a golden couch	सूत्तरच्चदे	=	with the best of cloth	=		covering
स्वलन्कृतम्	=	well adorned himself	अनुलिप्तम्	=	smeared	पराघ्र्येन चन्दनेन	=	by excellent sandal
शुचिना	=	purely	सुगन्धिना	=	smelling like	वराहरुधिराभेण	=	blood of a boar
उपेतम्	=	endowed	सीतयाचापि	=	with Sita	स्थितया	=	standing
पार्श्वतः	=	by the side	वालवजनहस्तया	=	with chowrie in her hand	परन्तपम्	=	Raama, the tormentor of enemies
शशिनम्यथा	=	was like moon	चित्रया	=	with chitra star.			

That Sumantra saw Raama sitting like Kubera on a golden couch with the best cloth-covering. He adorned himself well and had the body anointed with sandal perfume, purely smelling like blood of a boar. With Sita, standing on his side with chowrie in her hand, Raama was shining like moon with chitra star.

तम् तपन्तम् इव आदित्यम् उपपन्नम् स्व तेजसा ।
ववन्दे वरदम् बन्दी नियमज्ञो विनीतवत् ॥ २-१६-११

वन्दि	=	Sumantra	विनयज्ञः	=	who knew pokite conduct	ववन्दे	=	respectfully saluted
तम्	=	that Raama	विमीतवत्	=	who was refined	उपपन्नम्	=	endowed with
स्वतेज स	=	hi own brilliance	तपन्तम्	=	shining	आदित्यम् इव	=	like sun
वरदम्	=	granting wishes.						

Sumantra, who knew polite conduct, offered salutation to Raama, who was refined with his own brilliance, shining like the sun and the fulfiller of desires.

प्रान्जलिस् तु सुखम् पृष्ट्वा विहार शयन आसने ।
राज पुत्रम् उवाच इदम् सुमन्त्रः राज सत्कृतः ॥ २-१६-१२

सुमन्त्रः	=	Sumantra	राजसत्कृतः	=	who was treated with respect by Raama	वुच	=	spoke
इदम्	=	these words	प्रङ्गलिः	=	with folded hands	राजपुत्रम्	=	to that prince
सुमुखम्	=	with beautiful face	विहारशयनासने	=	and who was seated on a swinging sofa.			

Sumantra, who was treated with respect by Raama spoke thus with folded hands to that prince with beautiful face and who was seated on a swinging sofa.

कौसल्या सुप्रभा देव पिता त्वम् द्रष्टुम् इच्चति ।
महिष्या सह कैकेय्या गम्यताम् तत्र माचिरम् ॥ २-१६-१३

रामः	=	Raama	कौसल्या सुप्रजा	=	the good offspring of Kausalya!	पिता	=	your father
महिष्या कैकेय्यासह	=	along with Queen Kaikeyi	इच्छति	=	wish	द्रस्टुम्	=	to see
त्वाम्	=	you	गम्यताम्	=	let you go	तत्र	=	there
माचिरम्	=	wtihout delay.						

"Oh Raama, the good offspring of Kausalya! Your father and the Queen Kaikeyi want to see you. Go there soon."

एवम् उक्तः तु सम्हृष्टः नर सिम्हो महा द्युतिः ।
ततः सम्मानयाम् आस सीताम् इदम् उवाच ह ॥ २-१६-१४

नरसिम्हः	=	that best of men	महाद्युतिः	=	with great brilliance	सम्हृस्टः	=	was pleased
उक्तः	=	to be told	एवम्	=	thus	ततः	=	them
सम्मनयामास	=	honoured him	उवाच ह	=	spoke	इदम्	=	these words
सीताम्	=	to Sita.						

That best of men with great brilliance was pleased to hear those words, then honoured him and spoke thus to Sita.

देवि देवः च देवी च समागम्य मद् अन्तरे ।
मन्त्रेयेते ध्रुवम् किंचित् अभिषेचन सम्हितम् ॥ २-१६-१५

देवि	=	Oh Sita	देवश्च	=	the king	देवीच	=	and the queen
समागम्य	=	together	मन्त्रयते	=	are thinking	किन्चित्	=	of something
मदन्तरे	=	about me	अभिषचन सम्हितम्	=	relating to coronation	धृवम्	=	certain.

"Oh Sita! The king and the queen together are thinking of something about me, relating to coronation. It is certain."

लक्षयित्वा हि अभिप्रायम् प्रिय कामा सुदक्षिणा ।
संचोदयति राजानम् मद् अर्थम् मदिर ईक्षणा ॥ २-१६-१६

असितेक्ष्हणा	=	the black-eyed Kaikeyi	सुदक्ष्हिणा	=	who is dexterous	प्रियकामा	=	friendly disposed
लक्ष्हयित्व	=	perceived	अभिप्रायम्	=	the opinion	सन्चोदयति	=	inciting
राजानम्	=	the king	मदर्थम्	=	for my sake.			

"Then black-eyed Kaikeyi who is dexterous and friendly disposed, has perceived the king's opinion and is inciting him for my sake"

सा प्रहृष्टा महाराजम् हितकामानुवर्तिनी ।
जननी चार्थकामा मे केकयाधिपतेस्सुता ॥ २-१६-१७

केकयाधिपतेः सुता	=	"Kaikeyi the daughter of king Kekaya	जननीच	=	and my mother	सा	=	she
अनुवर्तिनी	=	is following	महारजम्	=	the king	प्रहृष्टा	=	is delighted
हितकाम	=	desirous of my benefit	मे अर्थकामा	=	wishing my prosperity".			

"Kaikeyi, my mother is following the king's intentions with great pleasure, desirous of my benefit and prosperity"

दिष्ट्या खलु महाराजो महिष्या प्रियया सह ।
सुमन्त्रम् प्राहिणोद्दूत मर्थकामकरम् मम ॥ २-१६-१८

महारजः	=	the king	प्रियया सह	=	along with wife	महिष्या	=	the queen
खलु	=	certainly	दिष्ट्या	=	by luch	प्राहिणोत्	=	sent
सुमन्त्रम्	=	Sumantra	मम अर्थकामकरम्	=	who fulfils my desires and wishes	दूतम्	=	as messenger.

"It is certainly our luck that king and queen have sent Sumantra, who fulfils my desires and wishes, as messenger".

यादृशी परिषत् तत्र तादृशो दूताअगतः ।
ध्रुवम् अद्य एव माम् राजा यौवराज्ये अभिषेक्ष्यति ॥ २-१६-१९

यादृशी	=	of which sort of	तत्र परिषत्	=	that sort of	दूतः	=	messenger
आगतः	=	came	धृवम्	=	certainly	अद्यैव	=	today itself
राजा	=	the king	अभिषेक्ष्यति	=	will anoint	माम्	=	me
योवराज्ये	=	for the right of succession to kingdom.						

"A worthy messenger has come who is truly representing the assembly there. It is certain that today itself the king will anoint me for the right of succession to kingdom".

हन्त शीघ्रम् इतः गत्वा द्रक्ष्यामि च मही पतिः ।
सह त्वम् परिवारेण सुखम् आस्स्व रमस्य च ॥ २-१६-२०

हन्त	=	Alas!	gatvaa	=	(I shall) go	शीघ्रम्	=	immediately
इतः	=	from here	द्रक्ष्यामि च	=	and see	महिपतिम्	=	the king
त्वम्	=	you	आस्व	=	stay	सुखम्	=	happily

परिवारेण सह	= with the circle of friends	रमस्व च	= and enjoy yourself.		

"I shall go immediately and see the king. You stay happily with the circle of friends and enjoy yourself."

पति सम्मानिता सीता भर्तारम् असित ईक्षणा ।
आद्वारम् अनुवव्राज मन्गलानि अभिदध्युषी ॥ २-१६-२१

सीता	= Sita	पतिसम्मानिता	= treated with respect by husband	असितेक्ष्हणा	= having black eyes
अनुवव्राज	= followed	भर्तारम्	= husband	आ द्वारम्	= upto door
अभिदध्युषी	= thinking	मन्गलानि	= of auspicious things.		

Sita, treated with respect by her husband and having black eyes, followed her husband up to the door, thinking of auspicious things in her mind.

राज्यम् द्विजातिभिर्जुष्टम् राजसूयाभिषेचनम् ।
कर्तुमर्हति ते राजा वासवस्येव लोककृत् ॥ २-१६-२२

राजा	= king Dasaratha	ते	= to you	राज्यम्	= kingdom
जुष्टम्	= being served	द्विजातिभिः	= by brahmanas	वसवस्येव	= like to Devendra
लोककृत्	= by Brahma	अर्हति	= to perform	राजसूयाभिषेहनम्	= great sacrifice at coronation of king.

"King Dasaratha will give you kingdom, being served by brahmanas, which will invest you with eligibility to perform the great sacrifice at the coronation ceremony like Brahma to Devendra."

दीक्षितम् व्रतसम्पन्नम् वराजिनधरम् शुचिम् ।
कुरङ्गपाणिम् च पश्यन्ती त्वाम् भजाम्यहम् ॥ २-१६-२३

अहम्	= I	भजामि	= shall enjoy	पश्यन्ती	= seeing
त्वाम्	= you	दीक्ष्हतम्	= initiated	व्रतसम्पन्नम्	= for perfect religious act of austerity
वराजिनधरम्	= wearing excellent antelope-hide	शुचिम्	= being pure	कुरङ्ग श्रृङ्गपाणिम्च	= and bearing a deer-horn in hand.

"I shall be delighted to see you, initiated for the perfect religious act of austerity, wearing excellent antelope-hide, being pure and bearing a deer-horn in hand".

पूर्वाम् दिशम् वज्रधरो दक्षिणाम् पातु ते यमः ।
वरुणः पश्चिमामाशाम् धनेशस्तूत्तराम् दिशम् ॥ २-१६-२४

ते	= your	पूर्वम् दिशम्	= eastern direction	वज्रधरः	= Indra the god of rain
दक्ष्हिणाम्	= south	यमः	= yama the god of death	पश्चिमामशाम्	= western direction

वरुनः	= varuna the regent of ocean	उत्तराम् दिशम् तु	= northern direction	धनेशः	= Kubera the god of riches
पातु	= protect.				

"May Indra the god of rain in the east, Yama the god of death in the south, Varuna the regent of the ocean in the west and Kubera the god of riches and treasure in the north, protect you".

अथ सीतामनुज्ञाप्य कृतकौतुकमगळः ।
निश्चक्राम सुमन्त्रेण सह रामो निवेशनात् ॥ २-१६-२५

अथ	= then	रामः	= Raama	कृतकन्तुक मन्गलः	= adorned as in an auspicious ceremony
अनुज्ञाप्य	= got permission	सीताम्	= from Sita	निश्चक्राम	= started
निवेशनात्	= from house	सुमन्त्रेण सह	= along with Sumantra.		

Raama, adorned as in an auspicious festivity, took permission from Sita and started from house along with Sumantra.

पर्वतादिव निष्क्रम्य सिम्हो गिरिगुहाशयः ।
लक्ष्मणम् द्वारिसोऽपश्यत् प्रह्वञ्जलिपुटम् स्थितम् ॥ २-१६-२६

सः	= that Raama	मिष्क्रम्य	= came out of the house	पर्वतात् इव	= like from the mountain
सिम्हह्	= lion	फ़िरिगुलाशयः	= residing in mountain cave	अपश्यत्	= saw
लक्ष्ह्मणम्	= Lakshmana	स्थितम्	= staying	द्वारि	= at the door
प्रह्वाञ्जलिपुटम्	= bowing with the palms of hand joined and put to forehead as a mark of respect.				

That Raama who came out, like a lion residing in a mountain cave from out of the mountain, saw Lakshmana standing at the door, bowing with palms of the hand joined and put to the forehead as a mark of respect.

अथ मध्यमकक्ष्यायाम् समागच्छत् सुहृज्जनैः ।
स सर्वान् अर्थिनो दृष्ट्वा समेत्य प्रतिनन्द्य च ॥ २-१६-२७
ततः पावक सम्काशम् आरुरोह रथ उत्तमम् ।
वैयाघ्रम् पुरुष्व्या घो राजितम् राजनंदनः ॥ २-१६-२८

अथ	= then	स :	= that	राजननदनः	= prince
पुरुषव्याघ्रः	= the best of men	समागच्छत्	= met	सुहृज्जनैः	= the friends
मध्यमकक्ष्यायाम्	= in the middle chamber	दृष्ट्वा	= saw	सर्वान्	= all
अर्थिनः	= people desiring to behold him	समेत्य	= approached nearer	प्रतिनन्द्यच	= and greated
आरुरोह	= mounted	रथोथमम्	= excellent chariot	राजितम्	= shining

पावक सन्काशम्	= like fire	व्य्याघ्रम्	= covered by tiger's skin		

Then, that prince the best of men, met his friends in the middle chamber. He saw all the people who came there to behold him, approached nearer to them, greeted them and mounted the excellent chariot, which was resplendent like fire and covered with tiger's skin.

मेघनादमसम्बाधम् मणिहेमविभूशितम् ।
मुष्णन्तम् इव चक्षूम्षि प्रभया हेम वर्चसम् ॥ २-१६-२९
करेणु शिशु कल्पैः च युक्तम् परम वाजिभिः ।
हरि युक्तम् सहस्त्र अक्षो रथम् इन्द्रैव आशुगम् ॥ २-१६-३०
प्रययौ तूर्णम् आस्थाय राघवो ज्वलितः श्रिया ।

रथम्	=	the chariot	मेघनाद	=	sounding like thunder	असम्बाधम्	=	not congested
मणिहेमविभूषितम्	=	decorated with gold and jewels	मुष्णन्तमिव	=	as it was stealing	चक्ष्हूम्षि	=	the eyes
प्रभया	=	by splendour	मरेवर्चसम्	=	like brilliance of Meru mountain	परमवाजभिः	=	excellent horses
करेणु शिशुकल्पैः	=	excellet horses	करेणु शिशुकल्पैः	=	looking like infantine elephants	युक्तम्	=	were fastened
आशुगम्	=	moving quickly	राघवः	=	Raama	ज्वलितः	=	shining
श्रिया	=	with prosperity	आस्थाय	=	mounted	हरियुक्तम् इव	=	what like chariot with horses
इन्द्रः	=	of Indra the god of sky	सहस्त्राक्ष्हः	=	having thousand eyes	प्रययौ	=	went forth
तूर्णम्	=	quickly.						

That chariot was sounding like thunder. It was not congested. It was decorated with gold and jewels. Its splendour was like that of Meru mountain, stealing the eyes. Excellent horses looking like infantine elephants were tied to the chariot, which was moving quickly. That Raama shining with splendour like Indra, the lord of sky, mounted such a chariot and went forth quickly.

स पर्जन्यैव आकाशे स्वनवान् अभिनादयन् ॥ २-१६-३१
निकेतान् निर्ययौ श्रीमान् महा अभ्रात् इव चन्द्रमाः ।

श्रीमान् सः	=	that splendid chariot	स्वनवान्	=	having sound	पर्जन्य इव	=	like rain cloud
आकाशे	=	in the sky	अभिनादयन्	=	making sound	निर्ययौ	=	started
निकेतात्	=	from the house	चन्द्रमा इव	=	like moon	महाभ्रात्	=	from mighty cloud.

That splendid chariot, sounding like rain-cloud in the sky, came out of the house like moon coming out of a mighty cloud.

चत्र चामर पाणिस् तु लक्ष्मणो राघव अनुजः ॥२-१६-३२
जुगोप भ्रातरम् भ्राता रथम् आस्थाय पृष्ठतः ।

लक्ष्मणः	=	Lakshmana	राघवानुजः	=	Raama's younger	भ्राता	=	brother
आस्थाय	=	mounted	रथम्	=	the chariot	पृष्टतः	=	in the back-side
जुगोप	=	protected	भ्रातरम्	=	brother	छत्र चामर पाणिः	=	having umbrella and chamara fan in hand.

Lakshmana, Raama's younger brother mounted the chariot in the back-side and protected Raama with umbrella and chamara fan.

ततः हल हला शब्दः तुमुलः समजायत ॥२-१६-३३
तस्य निष्क्रममाणस्य जन ओघस्य समन्ततः ।

३३। ततः	=	then	तस्य	=	those	जनौघस्य	=	crowds
निष्क्रममाणस्य	=	dispersing	समन्ततः	=	from all sides	समजायत	=	generated
तुमुलः	=	tumultuous	हलहलाशब्दः	=	hallooing sound.			

Then, the crowds started dispersing from all sides generating tumultuous hallowing sound.

ततो हयवरा मुख्या नागाश्च गिरिसन्निभाः ॥ २-१६-३४
अनुजग्मुस्तदा रामम् शतशोऽथ सहस्रशः ।

ततः	=	thereupon	शतशः	=	hundreds	सहस्रशः	=	and thousands of
मुख्याः	=	importatn	हयवराः	=	excellent horses	नगाश्च	=	and elephants
गिरिसन्निभाः	=	looking like mountains	तदा	=	then	अनुजग्मुः	=	followed
रामम्	=	Raama.						

Thereupon, hundreds and thousands of important people mounted on excellent horses and soldiers mounted on elephants, then followed Raama.

अग्रतश्चास्य सन्नद्धाश्चन्दनागुरुभूषिताः ॥ २-१६-३५
खड्गचापधराः शूरा जग्मुराशंसवो जनाः ।

शुराः जनाः	=	valiant persons	सन्नद्धाः	=	dressed in armour	चन्दनागुरु भुषिताः	=	adorned with sandal and aloe perfumes
खद्गचापधराः	=	wearing swords and bows	आशम्सवः	=	declaring arrival of Raama	जग्मुः	=	went
अग्रतः	=	in front	अस्य	=	of Raama.			

Valiant persons, dressed in armour adorned with sandal and aloe perfumes, wearing swords and bows, declaring the arrival of Raama, went in front of Raama to receive him.

ततो वादित्रशब्दाश्च स्तुतिशब्दाश्च वन्दिनाम् ॥२-१६-३६
सिम्हनादाश्च शूराणाम् तदा शुश्रुविरे पथि ।

ततः	=	thereafter	तदा	=	then	वादित्र शब्दाश्च	=	sounds of musical instruments
स्तुतिशब्दाश्च	=	sounds of praising hymns	वन्दिनाम्	=	of panegyrists	सिम्ह नादाश्च	=	and lion like roars
शूराणा	=	of valiant perosons	शुश्रुवरे	=	were heard	पथि	=	on the way.

At that time, sounds of musical instruments, sounds of praising hymns of panagyrists and lion-like roars of valiant persons were heard on the way.

हर्म्यवातायनस्थाभिर्भूषिताभिः समन्ततः ॥ २-१६-३७
कीर्यमाणः सुपुष्पौघैर्ययौ स्त्रीभिररिंदमः ।

आरिन्दमः	=	Raama the annihilator of enemies	ययौ	=	went	कीर्यमणः	=	being sprinkled
सुपुष्पोन्घैः	=	by stream of good flowers	समन्ततः	=	all around	भूषिताभिः स्त्रीभिः	=	by well adorned women
हर्म्य वतायनस्थाभिः	=	standing in porticoes of palaces.						

While Raama, the annihilator of enemies, was going, well-adorned women standing in porticoes of palaces, sprinkled flowers on him from all sides.

रामम् सर्वानवद्याण्ग्यो रामपिप्रीषया ततः ॥ २-१६-३८
वचोभिरग्ग्यैर्हर्म्यस्थाः क्षितिस्थाश्च ववन्दिरे ।

ततः	=	then	सर्वानवद्याङ्गा	=	women of equisitely beautiful form	हर्म्यस्थाह्	=	standing in palaces
क्षिहितिस्थाश्च	=	and on ground	ववन्दिरे	=	were offering salutations	रामम्	=	to Raama
अग्ग्यैः वचोभिः	=	with the best words	रामपिप्रीषया	=	with desire to please Raama.			

Women of exquisitely beautiful form standing in palaces and on ground were offering salutations to Raama with the best words with a desire to please Raama.

नूनम् नन्धिति ते माता कौसल्या मातृनन्दन ॥ २-१६-३९
पश्यन्ती सिद्धयात्रम् त्वाम् पित्र्यम् राज्यमुपस्थितम् ।

मातृनन्दन	=	the one creates happiness to mother!	सिद्धयात्रम्	=	have successful journey	ते	=	your
माता	=	mother	कौसल्या	=	kausalya	नन्दति	=	is elighting
नूनम्	=	certainly	पश्यन्ती	=	to see	त्वाम्	=	you
उपस्थितम्	=	having obtained	पित्र्यम् राज्यम्	=	paternal kingdom.			

"Oh, Raama, who creates happiness to mother! Have successful journey! Your mother Kausalya will be certainly delighted to see you obtaining the paternal kingdom."

सर्वसीमन्तिनीभ्यश्च सीताम् सीमन्तिनीम् वराम् ॥ २-१६-४०
अमन्यन्त हि ता नार्यो रामस्य हृदयप्रियाम् ।

ताः	=	those	नार्यः	=	women	अमन्यन्तहि	=	thought
सीताम्	=	Sita	रामस्य हृदयप्रियाम्	=	who is dear to Raama's heart	वराम्	=	is better
सीमन्तीम्	=	woman	सर्वसीमन्तीभ्यः	=	than all women.			

Those women thought that Sita, who is dear to Raama's heart, is better woman than all women.

तया सुचरितम् देव्या पुरा नूनम् महत्तपः ॥ २-१६-४१
रोहिणीव शशाङ्केन रामसम्योगमाप या ।

या	=	which Sita	रहिणी इव	=	like Rohini star	शशाण्केन	=	with moon
आप	=	has obtained	रामस्म्योगम्	=	union with Raama	तया देव्या	=	by such Sita
महत्	=	great	तपः	=	penance	मूनम्	=	indeed
सुचरितम्	=	was performed well	पुरा	=	in former times.			

"As Rohini star stays together with the moon, Sita having obtained Raama as husband must have certainly performed a great penance in former times."

इति प्रासादशृङ्गेषु प्रमदाभिर्नरोत्तमः ॥ २-१६-४२
शुश्राव राजमार्गस्थः प्रिया वाच उदाहृताः ।

नरोत्तमः	=	Raama the best of men	राजमार्गस्थः	=	who was in the royal road	सुश्राव	=	heard
प्रियाः वाचः	=	pleasent words	उदाहृताः	=	spoken	इति	=	thus
प्रमदाभिः	=	by women	प्रासादसृन्गेषु	=	who were in turrets.			

While going through the royal road, Raama heard those pleasant words spoken thus by women standing in turrets.

स राघवः तत्र कथा प्रलापम् ।
शुश्राव लोकस्य समागतस्य ।
आत्म अधिकारा विविधाः च वाचः ।
प्रहृष्ट रूपस्य पुरे जनस्य ॥ २-१६-४३

तदा	=	then	सः	=	that	राघवः	=	Raama
शुश्राव	=	heard	प्रलपान्	=	words	लोकस्य	=	of people
समागतस्य	=	gathered	तत्र	=	there	वाचः च	=	and also words
विविधाः	=	variously	आत्माधिकाराः	=	pertaining to himself	पुरे जनस्य	=	by citizens

प्रहृष्टरूपस्य	=	who were much delighted.

Then, Raama heard the words of people gathered there and also the words variously pertaining to himself, by citizens.

एष श्रियम् गच्चति राघवो अद्य।
राज प्रसादात् विपुलाम् गमिष्यन् ।
एते वयम् सर्व समृद्ध कामा।
येषाम् अयम् नो भविता प्रशास्ता ॥ २-१६-४४

राज प्रसादात्	=	by king's propitiousness	एषः	=	this	राघवः	=	Raama
गमिष्यन्	=	who will obtain	विपुलाम्	=	the earth	अद्य	=	now
गच्छति	=	will gain	श्रियम्	=	wealth	येषाम् नः	=	for which of us
अयम्	=	he	बह्विता	=	will become	प्रशस्ता	=	ruler
एते वयम्	=	such of us	सर्वसमृध्धकामा	=	will have fulfilled all desires.			

"By the king's propitiousness, this Raama today is going to obtain this earth and the wealthy kingdom. All our desires are going to be fulfilled because Raama will become the ruler."

लाभो जनस्य अस्य यद् एष सर्वम् ।
प्रपत्स्यते राष्ट्रम् इदम् चिराय ।
स घोषवद्भिः च हयैः सनागैः ।
पुरह्सरैः स्वस्तिक सूत मागधैः ॥ २-१६-४५

यत्	=	since	एषः	=	this Raama	प्रवत्स्यते	=	will get
सर्वम् इदम् राष्ट्रम्	=	this entire state	चिराय	=	for a long time(since then)	लाभः	=	benefit
अस्य जनस्य	=	for these people	अस्मिन् मम्जाधिपे	=	when this Raama becomes king	कश्चित्	=	anyone
जातु	=	at anytime	न पश्येत् हि	=	will not see kichana	=		anything
अप्रियम्	=	unkindly	न	=	nor	दुःखम्	=	grief.

"If Raama rules this state for a long time, it will be a great benefit to the people. If he becomes a king none can see dislike and sorrow at any time."

स घोषवद्भिश्च हयैः सनागैः ।
पुरस्सरैः स्वस्तिकसूतमागधैः ।
महीयमानः प्रवरैः च वादकैः ।
अभिष्टुतः वैश्रवणो यथा ययौ॥ २-१६-४६

सूतमागधैः	=	bards and panegyrists	स्वस्तिक	=	invoking blessings	पुरस्सरैः	=	moving in front
महीयमानः	=	praising with great respect	अभिष्टुतः	=	eulogised	प्रवरैः वाद्यकैः	=	by the most excellent instrumentalists
सः	=	that Raama	वैश्रावणोतथ	=	like Kubera the god of weatlh	ययौ	=	went
हयैः	=	with horses	सनागैः	=	together with elephants	घोषवद्भिः	=	having resounds.

While bards and panegyrists were moving in front praising with great respect, invoking blessings and eulogised by the most excellent instrumentalists, Raama, like Kubera the god of wealth, went with resounding horses and elephants.

करेणु मातन्ग रथ अश्व सम्कुलम् ।
महा जन ओघैः परिपूर्ण चत्वरम् ।
पभूतरत्नम् बहुपण्यसंचयम् ।
ददर्श रामो विमलम् महापथम् ॥ २-१६-४७

रामः	=	Raama	ददर्श	=	saw	महापथम्	=	great royal road
विमलम्	=	which was spotless	प्रभूत रत्नम्	=	having abundant diamonds	भौपण्य सन्चयम्	=	havin abundant diamonds
बहुपण्य सन्चयम्	=	having many vendible commodities	करेणु मातङ्ग रथाश्व सन्कुलम्	=	full of female and male elephants chariots and horses	परिपूर्ण चत्वरम्	=	the road junctions were filled
जनौघैः	=	with multitude of people.						

Raama saw the great royal road which was spotlessly clean, having diamonds and various vendible commodities. It was full of male and female elephants, horses and chariots. There was abundance of people gathered at road junctions.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षोडश सर्गः ॥

Thus, this is the 16th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

17 Sarga 17 - सप्तदशः सर्ग

Raama'S Arrival At Royal Court

Introduction -

This chapter further describes journey towards the royal palace. On the way Raama hears blessings and well meaning words of his friends and various people gathered there.

स रामः रथम् आस्थाय सम्प्रह्ऱ्ष्ट सुह्ऱ्ज् जनः ।
पताकाध्वजसंपन्नं महार्हगुरुधूपितम् ॥ २-१७-१
अपश्यन् नगरम् श्रीमान् नाना जन समाकुलम् ।

रामः	=	Raama	श्रीमान्	=	the glourious man	सम्प्रहृष्ट सुहृज्जनः	=	having joyful friends
आस्थाय	=	ascended	रथम्	=	the chariot	अपश्यत्	=	saw
नगरम्	=	the city	पताकाधवज सम्पन्नम्	=	rich with flags and banners	महार्हगुरु धूपितम्	=	perfumed with excellent befitting wood
नानाजनसमन्वितम्		endowed with varied types of people.						

Raama the glorious man, who was with his joyful friends, ascended the chariot and saw the city which was decorated with flags and banners, which was perfumed all around by burning excellent aloe wood and which was endowed with varied types of people.

स ग्ऱ्हैः अभ्र सम्काशैः पाण्डुरैः उपशोभितम् ॥ २-१७-२
राज मार्गम् ययौ रामः मध्येन अगरु धूपितम् ।

सः रामः	=	that Raama	ययौ	=	went	राजमार्गम् मध्येन	=	through
मिद्द्ले ओफ़ रोयल्	=	passage	अगरुधूपितम्	=	which was incensed with aloe wood	उपशोभितम्	=	splendid
पड्डुरैः ग्रिहैः	=	with white houses	अभ्रसङ्काशैः	=	resembling like clouds.			

That Raama went through the royal passage which was incensed with aloe wood. That royal street was splendid with white houses resembling clouds.

चन्दनानाम् च मुख्यानामगुरूणाम् च संचयैः ॥ २-१७-३
उत्तमानाम् च गन्धानां क्षौमकौशाम्बरस्य च ।
अविद्धाभिश्च मुक्ताभिरुत्तमैः स्फाटिकैरपि ॥ २-१७-४
शोभमानम् असम्बाधम् तम् राज पथम् उत्तमम् ।
सम्व्ऱ्तम् विविधैः पण्यैः भक्ष्यैः उच्च अवचैः अपि ॥ २-१७-५

तम्	=	that	उत्तमम्	=	excellent	राजपथम्	=	royal route
सम्त्रितम्	=	filled with	चन्दनानाम्	=	sandal	मुख्यानाम्	=	superior
अगुरूणाम्	=	aloe-wood	उत्तमानाम्	=	excellent	गन्धानाम्	=	perfumes
क्ष्होमकौशाम् बरश्य च	=	silk and linen cloth	सन्चयैः	=	heeps of them	अविद्धाभिः	=	unpiereced
मुक्ताभिः	=	unpiereced	मुक्ताभिः	=	pearls	उत्तमैः	=	excellent
स्फतिकैरपि	=	things made of crystal	शोभमानम्	=	splendid with	विविधैः	=	various kinds of
पुस्श्पैः	=	flowers	उचावचैः	=	various kinds of	भक्ष्हैः	=	eatables.

Raama entered that excellent royal route, which was filled with sandal, superior aloe-wood, excellent perfumes, silk and linen cloth, heaps of them, unpierced pearls, excellent things made of crystal, splendid with various kinds of flowers and eatables and which was not congested.

ददर्श तं राजपथं दिवि देवपथम् यथा ।
दध्यक्षतहविर्लाजैर्धूपैरगुरुचंदनैः ॥ २-१७-६
नानामाल्योपगंधैश्च सदाभ्यर्चितचत्वरम् ।

ददर्श	=	(Raama) saw	तम् राजपथम्	=	that royal passage	देवपथम् यथा	=	like divine passage
दिवि	=	in heaven	अभ्यरहित चत्वरम्	=	whose road junctions were worshipped	सदा	=	perpetually
दध्यक्ष्हत हविर्लाजैः	=	with yoghurt unbroken rice clarified butter fried grain	धूपैः	=	incense	अगुरुचन्दनैः	=	aloe and sandal wood
नाना माल्योपगन्धैश्च	=	and all types of garlands and perfumes.						

Raama saw that royal route like divine passage in heaven. All the road junctions there were regularly worshipped with yoghurt, unbroken rice, clarified butter, fried grain, incense, aloe and sandal and all types of garlands and perfumes.

आशीर् वादान् बहून् श्ऱ्ण्वन् सुह्रिऱ्द्भिः समुदीरितान् ॥ २-१७-७
यथा अर्हम् च अपि सम्पूज्य सर्वान् एव नरान् ययौ ।

श्रृण्वन्	=	hearing	बहून्	=	various	आशीर्वादान्	=	blessings
समुदीरितान्	=	spoken	सुहृद्भिः	=	by friends	ययौ	=	(he) went
सम्पूज्यच	=	acknowledging	सर्वानेन	=	all	नरान्	=	people
यथार्हम्	=	according to merit.						

Hearing the various blessing words spoken by his friends, he went acknowledging all those people suitably.

पितामहैः आचरितम् तथैव प्रपितामहैः ॥ २-१७-८
अद्य उपादाय तम् मार्गम् अभिषिक्तः अनुपालय

अभिषिक्तः	=	get coronated	अद्य	=	today	उपादाय	=	take
तम् मार्गम्	=	that path	आचरितम्	=	followed	प्रपितामहैः	=	by grandfathers
तथैव	=	and likewise	प्रपितामहैः	=	by greatgrandfathers	अम्पालय	=	and pre-serve(kingdom).

Get coronated today, take the path followed by your grandfathers and great grandfathers and rule the kingdom.

यथा स्म लालिताः पित्रा यथा पूर्वैः पितामहैः ॥२-१७-९
ततः सुखतरम् सर्वे रामे वत्स्याम राजनि ।

रामे	=	Raama	राजनिसति	=	being king	वत्स्यामः	=	(we shall) dwell
सुखतरम्	=	happily further	ततः	=	than that	पित्रा	=	by father
यथा	=	in which way	पोषितास्म	=	we were ruled	यथा	=	by which way
सर्वैः	=	by all	पितामहैः	=	grandfathers.			

If Raama becomes king, we shall be more happy than when his father ruled and also when his grandfathers ruled.

अलमद्य हि भुक्तेन परम अर्थैः अलम् च नः ॥ २-१७-१०
यथा पश्याम निर्यान्तम् रामम् राज्ये प्रतिष्ठितम् ।

पश्यामयदि	=	if we can see	रामम्	=	Raama	निर्यान्तम्	=	going forth in city
प्रतिस्ठितम्	=	being established	राज्ये	=	in kingdom	अद्य	=	today
अलम्	=	it is enough	भुक्तेन	=	of eating	अलम्	=	it is enough
परमार्थैः	=	of other concerns.						

If we can see Raama going forth in the city after getting coronated today, it is enough of eating or other activities.

ततः हि न प्रियतरम् न अन्यत् किंचित् भविष्यति ॥ २-१७-११
यथा अभिषेको रामस्य राज्येन अमित तेजसः ।

किम्चित्	=	which	अन्यत्	=	other thing	नभविष्यति	=	is not about to be
प्रियतरम्	=	dearer	नत्त्	=	to us	यथा	=	as
अभिषेकः	=	coronation	राज्येन	=	in kingdom	रामस्य	=	of Raama
अन्नितचेतसः	=	of unbounded splead-our.						

There is no other dearer thing to us than coronation of Raama of unbounded splendour .

एताः च अन्याः च सुहृन्दाम् उदासीनः कथाः शुभाः ॥ २-१७-१२
आत्म सम्पूजनीः श्ण्वन् ययौ रामः महा पथम् ।

रामः	=	Raama	श्रिण्वन्	=	hearing	एताः	=	these
अन्याश्च	=	other	शुभाः	=	good	कथाः	=	tales
सुहृदाम्	=	from friends	आत्म सम्पूजनीः	=	adoring oneself	उदासीनः	=	was passive
ययौ	=	went	महापथम्	=	in royal route.			

Raama, though hearing of these good, words spoken by his friends about himself was passive and went in royal route.

न हि तस्मान् मनः कश्चिच् चक्षुषी वा नर उत्तमात् ॥ २-१७-१३
नरः शक्नोति अपाक्रष्टुम् अतिक्रान्ते अपि राघवे ।

राघवे अतिक्रान्ते अपि	=	though Raama has gone distantly	कश्चित् नरः	=	which man	न शक्नोतिहि	=	was not able
अपाक्रष्टुम्	=	to turn back	चक्ष्हुषी	=	eyes	मनः	=	mind
तस्मात्	=	that	नरोत्तमात्	=	best of men.			

Though Raama became distant, no one could turn back one eyes and mind from him, the best of men.

यश्च रामं न पश्येत्तु यं च रामो न पश्यति ॥ २-१७-१४
निन्दतः सर्वलोकेषु स्वात्माप्येनम् विगर्हते ।

यश्च	=	who	नपश्येथु	=	did not see	रामम्	=	Raama
यम्च	=	and to whom	रामः	=	Raama	नपश्यति	=	did not see
निन्दितः	=	was blamed	सर्वलोकेषु	=	among all people	स्वात्मापि	=	one mind also
विगर्हते	=	yould blame	एनम्	=	oneself.			

All the people blamed the one who did not see Raama and the one who was not seen by Raama. Such a person would blame himself of it.

सर्वेषाम् स हि धर्म आत्मा वर्णानाम् कुरुते दयाम् ॥ २-१७-१५
चतुर्णाम् हि वयह्स्थानाम् तेन ते तम् अनुव्रताः ।

सः	=	that Raama	धर्मात्मा	=	the virtuous	कुरुते दया	=	took pity on
सर्वेषु	=	all men	चतुर्णामि	=	of four	वर्णानाम्	=	classes
वयस्थानम्	=	towards the aged	तेन	=	hence	ते	=	they
अनुवर्ताः	=	were devoted	तम्	=	to him.			

Raama, the virtuous, had compassion towards all the four classes of men and towards the aged people. Hence, they were all devoted to him.

चत्पुष्पथान् देवपथांश्चैत्यान्यायतनानि च ॥ २-१७-१६
प्रदक्षिणम् परिहरन् जगाम नृपतेस्सुतः ।

न्नपते सुतः	=	Raama	थे प्रिन्चे जगाम	=	went	परिहरम्	=	by crossing
चतुष्पथान्	=	road junctions	देवपथान्	=	god paths	चैत्यान्	=	sacred trees
आयतनानिच	=	and temples	प्रदक्षिहणम्	=	keeping his right side towards them.			

Raama went by crossing road junction, god paths, sacred trees and temples keeping his right side towards them.

स राज कुलम् आसाद्य महा इन्द्र भवन उपमम् ॥ २-१७-१७
प्रासादश्पङ्गैर्विविधैः कैलासशिखरोपमैः ।
आवारयद्भि र्गनं विमानैरिव पाण्डुरैः ॥ २-१७-१८
वर्धमानगृहैश्चापि रत्न जालपरिष्कृतैः ।
तत्पृथिव्यां गृहवरं महेन्द्रसदनोपमम् ॥ २-१७-१९
राज पुत्रः पितुर् वेश्म प्रविवेश श्रिया ज्वलन् ।

राजपुत्रः	=	that Raama	आसाद्य	=	approached	राजकुलम्	=	royal abode
प्रविवेश	=	entered	तत्	=	that	पितुः वेश्म	=	father palace
गृहवरम्	=	which was the best palace	ज्वलन्	=	blazing	श्रिया	=	with radiance
महेन्द्र सदनोपमम्	=	like palace of Indra the king of celestials	पृथिव्याम्	=	on earth	विविधैः	=	various types of
प्रासाद श्रृङ्गैः	=	turrets	शुभैः	=	which were auspicious	कैलास शिखरो पमैः	=	looking like mount Kailasa
मघसम्घोपमैः	=	as group of clouds	पाण्दुरैः विमानैरिव	=	as white heavenly cars	आवारयद्भिः	=	covering
गगनम्	=	the sky	वर्धमानगृहैश्चापि	=	also with royal houses named vardhamana	रत्नजाल परिष्कृतैः	=	adorned with a net of jewels.

Raama approached the royal abode and entered his father palace which was the best palace with blazing radiance like the palace of king of celestials on earth. All around the house, there were various types turrets looking like Mount Kailasa, as group of clouds, as white heavenly cars touching the sky. There were royal houses named vardhamana which were adorned with a net of precious stones.

स कक्ष्या धन्विभिर्गुप्तास्तिस्त्रोऽतिक्रम्य वाजिभिः ॥ २-१७-२०
पदातिरपरे कक्ष्ये द्वे जगाम नरोत्तमः ।

सः	=	that Raama	नरोत्तमः	=	the best of men	अतिक्रम्य	=	crossed
वाजिभिः	=	with horses	तिस्रः कक्ष्याः	=	three enclosures	गुप्ताः	=	guarded
धन्विभिः	=	by men armed with bows	जगाम	=	got	अपरे	=	other
द्वे कक्ष्ये	=	two enclosures	गुप्ताः	=	guarded	धन्विभिः	=	by men armed with bows

जगाम	=	got	अपरे	=	other	द्वे कक्ष्ये	=	two enclosures
पदातिः	=	by foot.						

Raama the best of men crossed with chariot three enclosures protected by men armed with bows and moved over the other two enclosures by foot.

स सर्वाः समतिक्रम्य कक्ष्या दशरथ आत्मजः ॥ २-१७-२१
सन्निवर्त्य जनम् सर्वम् शुद्ध अन्तः पुरम् अभ्यगात् ।

सः दशरथात्मजः	=	that Raama	समतिक्रम्य	=	crossed	सर्वाः	=	all
कक्ष्याः	=	gates	सन्निवर्त्य	=	sent back	सर्वम् जनम्	=	all people
अभ्यगात्	=	veached	शुद्धान्तः पुरम्	=	the palace.			

That Raama passed over all the gates, sent all the people back and entered the palace.

तस्मिन् प्रविष्टे पितुर् अन्तिकम् तदा ।
जनः स सर्वो मुदितः न्प आत्मजे ।
प्रतीक्षते तस्य पुनः स्म निर्गमम् ।
यथा उदयम् चन्द्रमसः सरित्पतिः ॥ २-१७-२२

तदा	=	then	तस्मिन्	=	that	नृपात्मजे	=	prince
प्रविष्टे	=	went	अन्तिकम्	=	nearer	पितुः	=	to father
सः सर्वः	=	all those	जनः	=	people	मुदितः	=	wer delighted
प्रतीक्ष्हतेस्म	=	waited	पुनः निर्गमम्	=	for exit again	चन्द्रमसः उदयम् यथा	=	as of rising of moon
सरित्पतिः	=	the ocean.						

When Raama went nearer to his father, all the people there were delighted waiting for his return as the ocean waits for raising of the moon.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्तदशः सर्गः ॥

Thus, this is the 17th chapter in Ayodhya Kanda of Valmiki Raamayana,the First Epic poem of India.

18 Sarga 18 - अष्टादशः सर्ग

Kaikeyi'S Harsh Words

Introduction -

In this chapter Raama arrives at the king's presence. Seeing King disturbed, Raama becomes grieved and wants to know the cause of king's perturbance. Queen Kaikeyi describes to Raama about the boons that Dasaratha had given earlier and also her wishes of coronating Bharatha instead of Raama and sending Raama to Dandaka forest. On listening to these harsh words of Kaikeyi, Raama did not become sorrowful, but Dasaratha was very much disturbed.

स ददर्श आसने रामः निषण्णम् पितरम् शुभे ।
कैकेयी सहितम् दीनम् मुखेन परिशुष्यता ॥ २-१८-१

सः रामः	=	that Raama	ददर्श	=	saw	पितरम्	=	father
निषण्णम्	=	sitting	शुभे आसने	=	on beautiful seat	मुखेन	=	with face
परिशुष्यता	=	parched up	दीनम्	=	miserable	कैकेय्या सहितम्	=	together with Kaikeyi.

Raama saw his father sitting on a beautiful seat, but with his face looking completely parched up and miserable. Kaikeyi was at his side.

स पितुः चरणौ पूर्वम् अभिवाद्य विनीतवत् ।
ततः ववन्दे चरणौ कैकेय्याः सुसमाहितः ॥ २-१८-२

सः	=	Raama	विनीतवत्	=	being humble	सुसमाहितः	=	well compsed
पूर्वम्	=	first	अभिवाद्य	=	reverentially saluted	पितुः	=	father's
चरणौ	=	feet	ततः	=	then	ववन्दे	=	saluted
कैकेय्याः	=	Kaikeyi's	चरणौ	=	feet.			

Raama being humble and well composed, first reverentially saluted his father's feet and then saluted Kaikeyi's feet.

राम इति उत्त्वा च वचनम् वाष्प पर्याकुल ईक्षणः ।
शशाक न्प्पतिर् दीनो न ईक्षितुम् न अभिभाषितुम् ॥ २-१८-३

नृपतिः	=	the king Dasaratha	उत्त्वा	=	spoke	वचनम्	=	the word
रामैति	=	"Oh राम	भाष्प पर्याकुलेक्ष्हणः	=	with his eyes filled with tears	दीनः	=	dejected
नशशाक	=	being not able	ईक्ष्हितुम्	=	to see	न	=	nor able
अभिभाषितुम्	=	to talk.						

Dasaratha spoke only one word "Raama!" with his eyes filled with tears and dejected, being not able to see or to talk any further words.

तत् अपूर्वम् नर पतेर् दृष्ट्वा रूपम् भय आवहम् ।
रामः अपि भयम् आपन्नः पदा स्पृष्ट्वा इव पन्नगम् ॥ २-१८-४

दृष्ट्वा	=	having seen	अपूर्वम्	=	not earlier	तत् रूपम्	=	that form
नरपतेः	=	of king	भयावहम्	=	producing fear	रामोऽपि	=	even Raama
भयम् आपन्नः	=	was struck with fear	स्पृष्टेव	=	as seizure	पन्नगम्	=	of snake
पदा	=	with foot.						

Having not seen earlier such a fearful form of his father, even Raama was frightened as though he seized a snake by his foot.

इन्द्रियैः अप्रहृष्टैअः तम् शोक सम्ताप कर्शितम् ।
निहृश्वसन्तम् महा राजम् व्यथित आकुल चेतसम् ॥ २-१८-५
ऊर्मि मालिनम् अक्षोभ्यम् क्षुभ्यन्तम् इव सागरम् ।
उपप्लुतम् इव आदित्यम् उक्त अन्तम् ऋषिम् यथा ॥ २-१८-६

तम् महाराजम्	=	that king Dasaratha	निः श्वसन्तम्	=	was sighing	इन्द्रियैः	=	with senses
अप्रहृष्टैः	=	sans pleasure	शोक सन्ताप करिशितम्	=	emaciated with grief and anguish	व्यथिताकुलचेतसम्		with distressed and agitated mind
सागरम् इव	=	like ocean	अक्ष्होभ्यन्तम्	=	becoming perturbed	ऊर्मिमालिनम्	=	with now of waves
आदित्यम् इव	=	like sun	उपप्लुतम्	=	which is eclipsed	ऋषिम्यथा	=	as a sage
उक्तानृतम्	=	who spoke untruth.						

That king Dasaratha was sighing heavily with senses sans pleasure, emaciated with grief and anguish, with distressed and agitated mind, like ocean which cannot be perturbed, becoming perturbed with row of waves, like sun which is eclipsed and who lost lustre like by a sage who spoke untruth.

अचिन्त्य कल्पम् हि पितुस् तम् शोकम् उपधारयन् ।
बभूव सम्ब्रध्तरः समुद्रैव पर्वणि ॥ २-१८-७

उपधारयन्	=	contemplating over	तम्	=	that	अचिन्त्यकल्पम्	=	unimaginable
शोकम्	=	grief	नृपते	=	of the king	बभूव	=	became
सम्ब्रध्तरः	=	very much perturbed	समुद्र इव	=	like ocean	पर्वणि	=	on full moon day.

Contemplating over the unimaginable sorrow of the king, he was very much perturbed as an ocean does on a full moon day.

चिन्तयाम् आस च तदा रामः पितृ हिते रतः ।
किंस्विद् अद्य एव न्प्पतिर् न माम् प्रत्यभिनन्दति ॥ २-१८-८

चतुरः	=	the ingenious	रामः	=	Raama	रतः	=	who is fond of
पितृहिते	=	father's welfare	चिन्तयामास	=	anxiously thought	किम्स्विद्	=	"why indeed
नृपतिः	=	king	अद्यैव	=	just today	नप्रत्यभिनन्दति	=	is not greeting in return
माम्	=	to me						

" The ingenious Raama, who is fond of his father's welfare, anxiously thought : " why indeed the king is not greeting me in return just today "

अन्यदा माम् पिता दृष्ट्वा कुपितः अपि प्रसीदति ।
तस्य माम् अद्य सम्प्रेक्ष्य किम् आयासः प्रवर्तते ॥ २-१८-९

अन्यदा	=	at other times	पिता	=	father	कुपितोऽपि	=	eventhough angry
प्रसीदति	=	used to be gracious	दृष्ट्वा	=	after seeing	माम्	=	me
किम्	=	why	तस्य	=	such father	अद्य	=	today
प्रवर्तते	=	has become	आयासः	=	weary	सम्प्रेक्ष्य	=	after seeing
माम्	=	me						

"At other times, the father, even though angry used to be gracious after seeing me why today such a father has become weary after seeing me "

स दीनैव शोक आर्तः विषण्ण वदन द्युतिः ।
कैकेयीम् अभिवाद्य एव रामः वचनम् अब्रवीत् ॥ २-१८-१०

सः रामः	=	that Raama	दीन एव	=	indeed distressed	शोकार्तः	=	afflicted with grief
विषण्णवदनद्युतिः	=	with lustre reduced from his face	अभिवाद्यैव	=	salutted	कैकेयाम्	=	to Kaikeyi
अब्रवीत्	=	spoke	वचनम्	=	these words.			

Raama indeed distressed and afflicted with grief, with lustre faded from his face, offered his salutation to Kaikeyi and spoke these words.

कच्चिन् मया न अपराधम् अज्ञानात् येन मे पिता ।
कुपितः तन् मम आचक्ष्व त्वम् चैव एनम् प्रसादय ॥ २-१८-११

नापराद्धम् कच्चित्	=	I hope that no wrong was done	मया	=	by me	अज्यानात्	=	through ignorance
आचक्ष्व	=	tell	मम	=	me	येन	=	why
पिता	=	father	कुपितः	=	is angry	मे	=	with me
त्वमेव	=	you alone	प्रसादय	=	propitiate	एनम्	=	him.

"I hope that I have not done anything wrong through ignorance. Tell me why father is angry with me. You alone propitiate him in my favour."

अप्रसन्नमनाः किम् नु सदा मां प्रति वत्सलः ।
विवर्ण वदनो दीनो न हि माम् अभिभाषते ॥ २-१८-१२

अप्रसन्ना मनाः किम्नु	=	how mind has become displeased	माम् प्रति	=	towards me	वत्सलः	=	who was affectionate towards offspring
सदा	=	always	विवर्ण वदनः	=	with face becoming pale	दीनः	=	dejected
नाभिभषते हि	=	not talking	माम्	=	to me.			

"Why my father, who was always affectionate to me, has become displeased With his face becoming pale and dejected, he is not talking to me."

शारीरः मानसो वा अपि कच्चित् एनम् न बाधते ।
सम्तापो वा अभितापो वा दुर्लभम् हि सदा सुखम् ॥ २-१८-१३

कच्चित्	=	I hope that	सन्तापोवऽपि	=	either affliction	शारीरः	=	of body
अभितापोवा	=	or distress	मानसः	=	of mind	न बाधते	=	is not troubling
एवम्	=	him	सुखम्	=	happiness	दुर्लभम् हि	=	is indeed difficult to be attained
सदा	=	always.						

"I hope that either bodily affliction or mental distress is not troubling him. The object of happiness is indeed difficult to be attained always!"

कच्चिन् न किंचित् भरते कुमारे प्रिय दर्शने ।
शत्रुघ्ने वा महा सत्त्वे मात्र्ञ्णाम् वा मम अशुभम् ॥ २-१८-१४

नकच्चित् अशुभम्	=	I hope no bad thing occured	किम्चित्	=	a little	भरते	=	to Bharata
प्रियदर्शने	=	the delightful man to look at	शत्रुघ्ने	=	or to great strength	मत्रूणाम्व	=	or to mothers
मम	=	of mine.						

"I hope that no bad thing occurred to Bharata, the delightful man to look at or to Shatrughna, the man of great strength or to my mother. "

अतोषयन् महा राजम् अकुर्वन् वा पितुर् वचः ।
मुहूर्तम् अपि न इच्चेयम् जीवितुम् कुपिते न्प्पे ॥ २-१८-१५

नृपे कुपिते	=	if our father is angry	नेच्छेयम्	=	i do not desire	जीवितुम्	=	to live
मुहूर्तम्पै	=	even for a moment	अतोषयन्	=	without satisfying	महारजन्	=	the king

अकुर्वन्	=	without doing	वचः	=	word	पितुः	=	of father.

"If our father becomes angry, I do not desire to live even for a moment without satisfying him or without fulfilling his command."

यतः मूलम् नरः पश्येत् प्रादुर्भावम् इह आत्मनः ।
कथम् तस्मिन् न वर्तेत प्रत्यक्षे सति दैवते ॥ २-१८-१६

नरः	=	Man	इह	=	in this world	पश्येत्	=	sees
यतोमूलम्	=	from what root	आत्मनः	=	one's own	प्रदुर्भावम्	=	coming into existence
तस्मिन्	=	that father	सति	=	being	प्रत्यक्ष्हे	=	the visible
दैवते	=	god	कथम्	=	how	नवर्तेत	=	behaves not.

"Man sees father as the visible god who is the root cause of one's own coming into existence and how else can he behave towards him other than like that "

कच्चित् ते परुषम् किंचित् अभिमानात् पिता मम ।
उक्तः भवत्या कोपेन यत्र अस्य लुलितम् मनः ॥ २-१८-१७

मम पिता कच्चितुक्तः	=	i hope my father has been spoken	किन्चित्	=	any words	येन	=	by which
लुलितम्	=	(they) disturbed	अस्य	=	his	मनः	=	conscience
ते अभिमानात्	=	by your pride	भवित्या रोषेण	=	by your angry	परुषम्	=	which was harsh.

"I hope you have not spoken anything which hurt my father's conscience with your pride and anger."

एतत् आचक्ष्व मे देवि तत्त्वेन परिप्ञ्चतः ।
किम् निमित्तम् अपूर्वो अयम् विकारः मनुज अधिपे ॥ २-१८-१८

देवि	=	oh Queen	किम्निनुनीःअम्	=	for what vacason	अयम्	=	this
विकारः	=	perturbation	अपूर्वो	=	which was not there earlier	मनुजाधिपे	=	in the king
अचक्ष्ह्व	=	tell	मे	=	me	परिपृच्छतः	=	who is questioning
एतत्	=	this matter	तत्त्वैन	=	in reality.			

"I am asking you why my father got this perturbation, which was not there earlier. Tell me the true position."

एवमुक्ता तु कैकेयी राघवेण महात्मना ।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितं वचः ॥ २-१८-१९

एवम्	=	thus	उक्ता	=	spoken	राघवेण	=	by Raama
महात्मना	=	the great-souled	कैकेयी	=	Kaikeyi	धृष्टम्	=	fearlessly
उवाच	=	spoke	इदम् वचः	=	these words	आत्महितम्	=	for her own benefit
सुनिर्लज्जा	=	without any shame.						

Thus questioned by the great souled Raama, Kaikeyi fearlessly spoke these words for her own benefit, without any shame on her part.

न राजा कुपितो राम व्यसनम् नास्य किंचन ।
किंचिन्मनोगतं त्वस्य त्वद्भयान्नाभिभाषते ॥ २-१८-२०

राम	=	Oh Ram	राजा	=	the king	नकुपितः	=	is not angry
नकिन्चन	=	there is nothing of	व्यसनम्	=	distress	अस्य	=	for him
तु	=	but	अस्य	=	to him	न्चित्	=	there is something
मनोगतं	=	in mind	नाभिभाषते	=	which he is not telling	त्वद्भयात्	=	from fear of you.

"Oh, Raama! The king is not angry. There is nothing of distress for him. But he has something in mind which he is not telling from fear."

प्रियम् त्वामप्रियम् वक्तुम् वाणी नास्योपपर्तते ।
तदवश्यम् त्वया कार्यम् यदनेनाश्रुतम् मम ॥ २-१८-२१

अस्य	=	his	वाणी	=	words	नोपवर्तते	=	are not coming off
वक्तुम्	=	to tell	अप्रियम्	=	the disagreeable	त्वाम्	=	to you
प्रियम्	=	the loveful one	यत्	=	which	अनेन	=	by him
अश्रुतम्	=	is promised	मम	=	to me	तत्	=	that
कार्यम्	=	is to be done	अवश्यम्	=	certainly	त्वया	=	by you.

"To him, words are not coming off to tell disagreeable utterance to you, the dear one. He promised me a word. It is to be certainly done by you."

एष मह्यम् वरम् दत्त्वा पुरा मामभिपूज्य च ।
स पश्चात्तप्यते राजा यथान्यः प्राकृतस्तथा ॥ २-१८-२२

पुरा	=	long ago	सः एशः राजा	=	such of this king	माम् अभिपूज्यच	=	honoured me and
दत्त्वा	=	gave	वरम्	=	the boon	यथ	=	as
अन्यः	=	other	प्राकृतः	=	common man	तथा	=	so
पश्चात्तप्यते	=	he is repenting.						

"Long ago, the king honoured me and gave me a boon. Like a common man, he is repenting now for having given the boon."

अतिसृज्य ददानीति वरम् मम विशाम्पतिः ।
स निरर्थं गतजले सेतुम् बन्धितुमिच्छति ॥ २-१८-२३

सः विशाम्पतिः	=	that king	अतिसृज्य	=	promised	ददामि इति	=	to give thus
वरम्	=	the boon	मम	=	to me	इच्छति	=	desires

बन्धितुम्	=	to build	निवर्थम्	=	wastefully	सेतुम्	=	dam
गतजले	=	on a place where water has gone away.						

"This king promised me to give the boon and now he desires to build a dam wastefully on a place where water has gone away."

धर्मूलमिदम् राम विदितम् च सतामपि ।
तत्सत्यम् न त्यजेद्राजा कुपितस्त्वत्कृते यथा ॥ २-१८-२४

राम	=	oh Raama	विदितम्	=	it is known	सतामपि	=	even by wise men
इदम्	=	that truth	धर्ममूलम्	=	is the root of righteousness	कुपितः	=	the offeneded
रजा	=	king	नत्यजेत्	=	let him not abandon	तत् सत्यम्	=	such truth
यथा	=	as	त्वत्कृते	=	for your sake.			

"Oh, Raama! It is known by even wise men, that truth is the root of righteousness. See that the offended king does not abandon such a truth for your sake."

यदि तद्वक्ष्यते राजा शुभम् वा यदि वाऽशुभम् ।
करिष्यसि ततः सर्वमाख्यामि पुनस्त्वहम् ॥ २-१८-२५

राजा	=	the king	वक्ष्यते	=	is about to mention(to you)	तत्	=	that truth
शुभम्वा	=	either auspicious	अशुभम्यदिवा	=	or inauspicious	अहम् पुनस्तु	=	still I
आख्यास्यामि	=	shall tell	सर्वम्	=	all that	करिष्यसि यदि	=	if you shall do it
ततः	=	afterwards.						

"The king is about to mention that truth which may look auspicious or inauspicious to you. Still, I shall tell you all that, if you shall do it afterwards."

यदि त्वभिहितं राज्ञा त्वयि तन्न विपत्स्यते ।
ततोऽहमभिधास्यामि न ह्येष त्वयि वक्ष्यति ॥ २-१८-२६

तत्	=	what	अभिहितम्	=	is spoken	राज्ञा	=	by the king
न विपत्स्यते	=	does not go wrong	त्वयि	=	in you	अहम्	=	I
अभिधास्यामि	=	shall tell	तत्ः	=	then	एषः	=	this king
नवक्ष्यतिहि	=	whill not indeed tell	त्वयि	=	unto you.			

"If what is spoken by the king does not create unfavourableness in you, I shall then tell you. This king will not indeed tell you."

एतात्तु वचनं श्रुत्वा कैकेय्या समुदाहृतम् ।
उवाच व्यथितो रामस्ताम् देवीम् नृपसन्निधौ ॥ २-१८-२७

श्रुत्वा	= after hearing	एतत्	= these	वचनम्	= words
समुदाहृतम्	= spoken	कैकेय्या	= by Kaikeyi	रामः	= Raama
व्यथितः	= was pained	उवाच	= and spoke	ताम् देवीम्	= to that queen
नृपसन्निधौ	= in the presence of the king.				

After hearing the words of Kaikeyi, Raama felt painful and spoke thus to her in the presence of the king.

अहो धिङ्नार्हसे देवि पक्तुं मामीदृशं वचः ।
अहम् हि वचनात् राज्ञः पतेयम् अपि पावके ॥ २-१८-२८
भक्षयेयम् विषम् तीक्ष्णम् मज्जेयम् अपि च अर्णवे ।
नियुक्तः गुरुणा पित्रा न्प्पेण च हितेन च ॥ २-१८-२९

अहो देवी	= Oh Queen	धिक्	= what a pity!	नार्हसि	= you are not worthy
वक्तुम्	= to talk	ईदृशम्	= theses type of	वचः	= words
माम्	= about me	हि	= because	वचनात्	= by word
राज्यः	= of king	अहम्	= I	पतेयम्	= shall jump
पावकेऽपि	= even in fire	नियुक्तः	= commanded	पित्रा	= by father
नृपेण	= who is the king	हितेनच	= who wishes my welfare	गुरुणा	= who is venerable
भक्ष्हयेयम्	= I shall eat	तीक्ष्ह्म्	= fiery	विषम्	= poison
अप्च	= and	मज्जेयम्	= sink	आर्णवे	= into ocean.

"Oh, queen! what a pity! Do not talk like that to me. If father tells me, I shall jump even in fire. If father, who is a king, who wishes my welfare and who is venerable, commands me, I shall eat fiery poison and shall sink into an ocean."

तत् ब्रूहि वचनम् देवि राज्ञो यद् अभिकान्क्षितम् ।
करिष्ये प्रतिजाने च रामः द्विर् न अभिभाषते ॥ २-१८-३०

देवी	= oh Queen	तत्	= hence	ब्रूहि	= tell
वचनम्	= the words	यत्	= which	अभिकाण्क्ष्हतम्	= are desired
राज्यः	= by the king	प्रतिजानेच	= I even promise	करिष्ये	= to do
रामः	= Raama	नाभिभाषते	= does not speak	द्विः	= two things.

"Oh queen! Tell me the words of the king as desired by him. I even promise to do it. Raama does not speak two things."

तम् आर्जव समायुक्तम् अनार्या सत्य वादिनम् ।
उवाच रामम् कैकेयी वचनम् भ्ञ्श दारुणम् ॥ २-१८-३१

अनार्या	=	the vulgar	कैकेयी	=	Kaikeyi	उवाच	=	uttered
भृश दारुनम्	=	very cruel	वचनम्	=	words	तम् रामम्	=	to that Raama
आर्जवसमायुक्तम्	=	who was committed to sincerity	सत्यवादिनम्	=	and speaking of truth and a great war.			

That vulgar Kaikeyi uttered very cruel words to that Raama, who was committed to sincerity and speaking of truth.

पुरा देव असुरे युद्धे पित्रा ते मम राघव ।
रक्षितेन वरौ दत्तौ सशल्येन महा रणे ॥ २-१८-३२

राघव	=	oh Raama	पुरा	=	long ago	दैवासुरयुद्धे	=	during battle between celestials
महारणे	=	during the great war	ते पित्रा	=	by your father	स शल्येन	=	pierced by darts
रक्षितेन	=	protected(by me) dattau	=		were given	=	to me	
वरौ	=	two boons.						

"Oh, Raama! During a battle and a great war between celestials and demons long ago, I protected your father who was pierced by darts. Then, he gave me two boons."

तत्र मे याचितः राजा भरतस्य अभिषेचनम् ।
गमनम् दण्डक अरण्ये तव च अद्य एव राघव ॥ २-१८-३३

राघव	=	oh Raama	तत्र	=	under those circumstances	राजा	=	the king
याचितः	=	was asked	अभिषेचनम्	=	for coronation	भरतस्य	=	of Bharata
तव	=	your	गमनम्	=	going	दण्दकारण्ये	=	to the forest of Dandaka
अद्यैव	=	now itself.						

"Oh, Raama! According to those boons, I asked the king for coronation of Bharata and for your going to Dandaka forest today itself."

यदि सत्य प्रतिज्ञम् त्वम् पितरम् कर्तुम् इच्चसि ।
आत्मानम् च नर रेष्ठ मम वाक्यम् इदम् श्ऱ्णु ॥ २-१८-३४

नरश्रेष्ट	=	Oh Raama, the best among men	त्वम् इच्छसि यदि	=	If you want	कर्तुम्	=	to make
पितरम्	=	father	आत्मानम्च	=	and yourself	सत्य प्रतिज्यम्	=	faithful to a promise
श्रुणु	=	listen to	इदम् वाक्यम्	=	these words	मम	=	of mine.

"Oh, Raama! If you want to make yourself and your father faithful to a promise, listen to these words of mine.

स निदेशे पितुस् तिष्ठ यथा तेन प्रतिश्रुतम् ।
त्वया अरण्यम् प्रवेष्टव्यम् नव वर्षाणि पन्च च ॥ २-१८-३५

तिष्ट	=	abide	पितुः सन्निदेशे	=	in father's command	यथा	=	as
प्रतिश्रुतम्	=	promised	तेन	=	by him	अरण्यम्	=	forest
प्रवेष्टव्यम्	=	is to be occupied for	नव पन्च	=	9+ 5 faourteen	वर्षाणि	=	years
त्वया	=	by you.						

"Abide by your father's command. As per his assurance, you have to stay in the forest for fourteen years."

भरतस्त्वभिषिच्येत यदेतदभिषेचन्म् ।
त्वदर्थे विहितम् राज्ञा तेन सर्वेण राघव ॥ २-१८-३६

राघव	=	oh Raama	भरतः	=	Bharata	अभिषेच्येत	=	should be enthroned
तेन सर्वेण	=	completely in that manner	यत्	=	in line with	एतत्	=	this
अभिषेचनम्	=	initiation	विहितम्	=	arranged	त्वदर्थे	=	for your sake
राज्ञा	=	by the king.						

"Bharata is to be enthroned with the use of complete collection of materials already arranged by the king for your sake."

सप्त सप्त च वर्षाणि दण्डक अरण्यम् आश्रितः ।
अभिषेकम् इमम् त्यत्त्वा जटा चीर धरः वस ॥ २-१८-३७

त्यत्त्वा	=	leaving	इमम् अभिषेकम्	=	this coronation function	वस	=	dwell
दण्दकारण्यम् आश्रितः	=	taking refuge in the forest of Dandaka	सप्त सप्तच वर्षाणि	=	for fourteen years	जटाजिनधरः	=	wearing braided hari and covered with a hide.

"You have to leave this coronation function and dwell in the forest of Dandaka for fourteen years, wearing braided hair and covered with a hide."

भरतः कोसल पुरे प्रशास्तु वसुधाम् इमाम् ।
नाना रत्न समाकीर्णम् सवाजि रथ कुन्जराम् ॥ २-१८-३८

भरतः प्रशास्तु	=	let Bharata rule	इमाम् वसुधाम्	=	this earth	कोसलपुरे	=	Ayodhya the capital of kosala
नानारत्न समाकीर्णम्	=	completely covered with various types of precious things	सवाजिरथकुङ्गराम्	=	filled with horses chariots and elephants.			

"Let Bharata rule this earth, by residing in Ayodhya filled with various types of precious thing together with horses, chariots and elephants."

एतेन त्वां नरेन्द्रोयम् कारुण्येन समाप्लुतः ।
शोकसंक्लिष्टवदनो न शक्नोति निरीक्षितुम् ॥ २-१८-३९

एतेन	=	for this reason	अयम् नरेन्द्रः	=	this king Dasaratha	समाप्लुतः	=	overwhelmed
कारुण्येन	=	with sympathy	न शक्नोति	=	is not able	निरीक्ष्हितुम्	=	to see
त्वाम्	=	you	शोक सम्क्लिष्टवदनः	=	with face afflicted with grief.			

"For this reason, king Dasaratha who is overwhelmed with sympathy towards you is not able to see you with his face, afflicted with grief."

एतत्कुरु नरेन्द्रस्य वचनं रघुनन्दन ।
सत्यन महता राम तारयस्व नरेश्वरम् ॥ २-१८-४०

रघुनन्दन	=	oh Raama	कुरु	=	do	एतत् वचनम्	=	these words
नरेन्द्रस्य	=	of the king	तारयस्य	=	liberate	नरेन्श्वरम्	=	the king.

"Oh, Raama! Do as per the words of the king and liberate him by giving your father an opportunity to maintain the truth."

इतीव तस्यां परुषम् वदन्त्याम् ।
नचैव रामः प्रविवेश शोकम् ।
प्रविव्यधे चापि महानुभावो ।
राजा तु पुत्रव्यसनाभितप्तः ॥ २-१८-४१

तस्याम् वदन्त्याम्	=	while she was speaking	परुषम्	=	harsh words	इतीव	=	in this way
रामः	=	Raama	नचैव प्रविवेश	=	did not even enter	शोकम्	=	the sorrowfulness
राजातु	=	but the king	महानुभावः	=	the mighty	प्रविव्यथे	=	become much disturbed
पुत्रव्यसनाभितप्तः	=	having been afflicted by calamity occured to hi son.						

Though she was speaking such harsh words, Raama was not affected with sorrow. But the mighty Dasaratha became highly disturbed, having been afflicted by the calamity occurred to his son.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टादशः सर्गः ॥

Thus, this is the 18th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

19 Sarga 19 - एकोनविंशः सर्ग

Raama Decides To Leave For Forest

Introduction -

Raama on hearing the harsh and cruel words of Kaikeyi remains unruffled. He asks Kaikeyi sorrowfuly about the reason the king did not speak to him directly about the matter. He then immediately decides to leave for forest after duly saluting the king and Kaikeyi. On the way to forest He desires to visit his mother and Sita and inform them of his decision.

तत् अप्रियम् अमित्रघ्नः वचनम् मरण उपमम् ।
श्रुत्वा न विव्यथे रामः कैकेयीम् च इदम् अब्रवीत् ॥ २-१९-१

रामः	=	Raama	अमित्रघ्नः	=	the annihilator of enemies	अमित्रघ्नः	=	those words
अप्रियम्	=	which were harsh	मरणोपमम्	=	equivalent to death	नविव्यथे	=	was unruffled
अब्रबीत्	=	spoke	इदम्	=	these words	कैकेयीम्	=	to Kaikeyi.

Raama the annihilator of enemies heard those harsh and deadly words but was unruffled. He spoke these words to Kaikeyi.

एवम् अस्तु गमिष्यामि वनम् वस्तुम् अहम् तु अतः ।
जटा चीर धरः राज्ञः प्रतिज्ञाम् अनुपालयन् ॥ २-१९-२

अस्तु	=	let it be	एवम्	=	thus	अहम्	=	I
अनुपालयम्	=	shall be fulfillinging	प्रतिज्याम्	=	the promise	राज्यः	=	of the kings
गमिष्यामि	=	shall go	वनम्	=	to the forest	इतः	=	from here
वस्तुम्	=	to reside	जताजिनधरः	=	wearing braided hair and covered with a hide.			

"Let it be, as you said it. I shall fulfil the king's promise, go to the forest from here to reside there, wearing braided hair and covered with a hide."

इदम् तु ज्ञातुम् इच्चामि किम् अर्थम् माम् मही पतिः ।
न अभिनन्दति दुर्धर्षो यथा पुरम् अरिम् दमः ॥ २-१९-३

इच्छामि	=	I want	ज्ञातुम्	=	to know	इदम् तु	=	this as to
किमर्थम्	=	why	महीपतिः	=	the king	दुर्धर्षः	=	the inviolable
अरिन्दमः	=	the subduer of enemies	नाभिनन्दति	=	is not greeting	माम्	=	me
यथापुरम्	=	as befere.						

"But I want to know why the king, the inviolable and the subduer of enemies, is not greeting me today as before."

मन्युर् न च त्वया कार्यो देवि ब्रूहि तव अग्रतः ।
यास्यामि भव सुप्रीता वनम् चीर जटा धरः ॥ २-१९-४

देवि	= "Oh Queen	नकार्यः	= indignation	त्वया	= by you
ब्रूमि	= I am telling	तव अग्रतः	= before you	यास्यामि	= I shall go
वनम्	= to forest	चीरजताधरः	= wearing rags and braided hair	भव	= become
सुप्रीता	= delighted well.				

"Oh, queen! you need not be indignant. I am telling before you that I shall go to the forest, wearing rags and braided hair. Become delighted well."

हितेन गुरुणा पित्रा क्न्तज्ञेन न्प्पेण च ।
नियुज्यमानो विश्रब्धम् किम् न कुर्यात् अहम् प्रियम् ॥ २-१९-५

नकुर्याम् किम्	= how can i not do	विस्रब्धः	= faithfully	प्रियम्	= action dear
पित्रा	= to father	नियुज्यमानः	= as commanded	हितेन	= as well wisher
गुरुणा	= as person with right conduct	नृपेण च	= and as king.		

"How can I not do faithfully an action dear to my father, as commanded by him as well-wisher, venerable man, as person with right conduct and as king."

अलीकम् मानसम् तु एकम् ह्न्दयम् दहति इव मे ।
स्वयम् यन् न आह माम् राजा भरतस्य अभिषेचनम् ॥ २-१९-६

मे	= My	हृदयम्	= heart	दहतीव	= is burning indeed
एकम्	= one	अलीकम्	= displeasure	मानसम्	= of mind
राजा	= king	स्वयम्	= himself	यन्नाह	= has not informed
माम्	= to me	भरतस्य अभिषेचनम्	= about Bharata's coronation.		

"My heart is burning indeed with one sorrowful feeling that king himself has not informed me about Bharata's coronation."

अहम् हि सीताम् राज्यम् च प्राणान् इष्टान् धनानि च ।
ह्न्ष्टः भ्रात्रे स्वयम् दद्याम् भरताय अप्रचोदितः ॥ २-१९-७

अप्रचोदितः	= being unasked	अहम्	= I	स्वयम्	= myself
हृष्टः	= gladly	दद्याम्	= will offer	सीताम्	= Sita

राज्यम्	=	kingdom	प्राणान्	=	life	इष्टान्	=	loved ones
धनानिच	=	and wealth	भरताय	=	to Bharata	भ्रात्रे	=	the brother.

"Without being asked, I myself would have gladly offered even Sita with kingdom, even my life, loved ones and wealth."

किम् पुनर् मनुज इन्द्रेण स्वयम् पित्रा प्रचोदितः ।
तव च प्रिय काम अर्थम् प्रतिज्ञाम् अनुपालयन् ॥ २-१९-८

प्रचोदितः	=	being directed	मनुजेन्द्रेण	=	by king	पित्रा	=	the father
स्वयम्	=	himself	किम्पुनः	=	how much more	अम्पाल्यन्	=	obeying
प्रतिज्ञाम्	=	promise	तव प्रियकामार्थम्	=	for the sake of your beloved desire.			

"Being directed by king, who is my father himself, how much more should I tell that I can give everything to Bharata, duly obeying father's promise to fulfil your beloved desire."

तत् आश्वासय हि इमम् त्वम् किम् न्व् इदम् यन् मही पतिः ।
वसुधा आसक्त नयनो मन्दम् अश्रूणि मुन्चति ॥ २-१९-९

तत्	=	"that is why	त्वम्	=	you	आश्वासय	=	console
इमम्	=	him	किम्नु	=	why indeed	इदम्	=	this here
महीपतिः	=	the king	मुञ्चति इत् यत्	=	is releasing in line thus	अश्रूणि	=	tears
मन्दम्	=	slowly	वसुधसक्त नयनः	=	with eyes fixed upon the floor.			

"That is why, you console him. Why indeed the king is thus slowly shedding tears, with eyes gazed upon the floor "

गच्चन्तु च एव आनयितुम् दूताः शीघ्र जवैः हयैः ।
भरतम् मातुल कुलात् अद्य एव न्प शासनात् ॥ २-१९-१०

गच्छन्तु दूताः	=	let messengers go	अद्यैव	=	now itself	हयैः	=	on horses
शीघ्रजवैः	=	with rapid speed	आनयितुम्	=	to bring	भरतम्	=	Bharata
मातुलकुलात्	=	from maternal uncle's house	नृपशासनात्	=	as per orders of king.			

"Let messengers go now itself on fleet horses to bring Bharata from maternal uncle's house as per orders of the king."

दण्डक अरण्यम् एषो अहम् इतः गच्चामि सत्वरः ।
अविचार्य पितुर् वाक्यम् समावस्तुम् चतुर् दश ॥ २-१९-११

सत्वरः	=	Immediately	एषः अहम्	=	I shall hasten	गच्छामि	=	in going
वस्तुम्	=	to live	दण्दकार्ण्यम्	=	in the forest of Dandaka	चतुर्दश	=	for fourteen
समाः	=	years	अविचार्स्य	=	without reflecting	वाक्यम्	=	on words
पितुः	=	of father.						

"Immediately, I shall go to live in forest of Dandaka for fourteen years, without reflecting on whether my father's words are right or wrong."

सा ह्ऱ्ष्टा तस्य तत् वाक्यम् श्रुत्वा रामस्य कैकयी ।
प्रस्थानम् श्रद्दधाना हि त्वरयाम् आस राघवम् ॥ २-१९-१२

श्रुत्वा	=	hearing	तत्वाक्यम्	=	those words	तस्य रामस्य	=	of that Raama
सा कैकयी	=	that Kaikeyi	हृष्टा	=	felt glad	श्रद्धधाना	=	believing
प्रस्थानम्	=	his departure	त्वरयामास	=	hastened	राघवम्	=	Raama.

Hearing Raama's words, Kaikeyi felt glad that he would certainly go and urged him to make haste at once.

एवम् भवतु यास्यन्ति दूताः शीघ्र जवैः हयैः ।
भरतम् मातुल कुलात् उपावर्तयितुम् नराः ॥ २-१९-१३

भवन्न्	=	"let it be	एवम्	=	so	नराः	=	men
दूताः	=	as messengers	यास्यन्ति	=	can go	हयैः	=	on horses
शीघ्रजवैः	=	with rapid speed	उपावर्तयितुम्	=	to bring back	भरतम्	=	Bharata
मातुलकुलात्	=	from maternal uncle's house.						

"Let it be so. Messengers can go on horses having rapid speed, to bring back Bharata from his maternal uncle's house."

तव तु अहम् क्षमम् मन्ये न उत्सुकस्य विलम्बनम् ।
राम तस्मात् इतः शीघ्रम् वनम् त्वम् गन्तुम् अर्हसि ॥ २-१९-१४

तु	=	but	अहम् न मन्ये	=	i do not think	क्ष्हमम्	=	it is appropriate
तव	=	of you	उत्सुकस्य	=	who are enthusiastic	विलम्बनम्	=	to delay
राम	=	oh Raama	तस्मात्	=	that is why tvam	=		you
अर्हसि	=	are fit	गन्तुम्	=	to go	वनम्	=	to forest
शीघ्रम्	=	immediately	तः	=	from here.			

"But I think it is not quite appropriate for you who are enthusiastic to go to forest, to delay further."

व्रीडा अन्वितः स्वयम् यच् च न्ऱ्पः त्वाम् न अभिभाषते ।
न एतत् किंचिन् नर श्रेष्ठ मन्युर् एषो अपनीयताम् ॥ २-१९-१५

एतत्	=	this	नकिन्चित्	=	is nothing	यत्	=	that
नाभिभाषते नृपः	=	the king is not talking	व्रीदान्वितः	=	because of shyness	त्वाम्	=	to you
एषः	=	this	मन्युः	=	indignation	अवनीयताम्	=	be removed.

"It is nothing but shyness that the king is not able to speak to you. Oh Raama, the best of men! Do not worry about it."

यावत् त्वम् न वनम् यातः पुरात् अस्मात् अभित्वरन् ।
पिता तावन् न ते राम स्नास्यते भोक्ष्यते अपि वा ॥ २-१९-१६

राम	=	Oh Raama	ते पिता	=	your father	न स्नास्यते	=	will not take bath
भोक्ष्यतेपि वा	=	nor eat a meal	यावत् तावत्	=	so long as	त्वम्	=	you
यातः	=	do not go	अभित्वरम्	=	immediatly	वनम्	=	to the forest.

"Oh, Raama! Your father will neither take his bath nor eat a meal until you leave the city for the forest immediately.

धिक् कष्टम् इति निह्श्वस्य राजा शोक परिप्लुतः ।
मूर्चितः न्यपतत् तस्मिन् पर्यन्के हेम भूषिते ॥ २-१९-१७

राजा	=	the king	इति	=	thus	निःश्वस्य	=	sighed
धिक्	=	what a pity!	कष्टम्	=	how much misery!	शोक परिप्लुतः	=	was overwhlmed with
मूर्चितः	=	fainted	न्यपतत्	=	fell	तस्मिन् पर्यङ्के	=	in that couch
हेमभूषिते	=	adorned with gold.						

Hearing these words, the king saying "what a pity! How much misery!" was overwhelmed with sorrow, fainted and fell in that couch adorned with gold.

रामः अपि उत्थाप्य राजानम् कैकेय्या अभिप्रचोदितः ।
कशया इव आहतः वाजी वनम् गन्तुम् क्न्त त्वरः ॥ २-१९-१८

रामोऽपि	=	Raama	उत्थाप्य	=	lifted up	रजानम्	=	the king
कृतत्वरः	=	got hurried up	गन्तुम्	=	to go	वनम्	=	to the forest
अभिप्रचोदितः	=	as istigated	कैकेय्या	=	by Kaikeyi	वाजीव	=	as horse
आहतः	=	was hit	कशया	=	by whip.			

Raama lifted up the king and soon got hurried up to leave for the forest he was again instigated by Kaikeyi as a horse was hit by a whip.

तत् अप्रियम् अनार्याया वचनम् दारुण उदरम् ।
श्रुत्वा गत व्यथो रामः कैकेयीम् वाक्यम् अब्रवीत् ॥ २-१९-१९

रामः	=	Raama	श्रुत्वा	=	hearing	अनार्यायाः तत् वचनम्	=	that vulgar woman's words
दारुणोदयम्	=	having cruel consequence	अप्रियम्	=	which were harsh	गतव्यथः	=	was unruffled
अब्रवीत्	=	spoke	वाक्यम्	=	the words	कैकेयीम्	=	to Kaikeyi.

Raama after hearing that vulgar woman's words, which were harsh and having consequence, was unruffled and spoke these words to Kaikeyi.

न अहम् अर्थ परः देवि लोकम् आवस्तुम् उत्सहे ।
विद्धि माम् ऋषिभिः तुल्यम् केवलम् धर्मम् आस्थितम् ॥ २-१९-२०

देवि	=	Oh Queen	अहम्	=	I	न	=	am not
अर्थपरः	=	concerned with wealth	उत्साहे	=	I am active	आवस्तुम्	=	to receive hospitably
लोकम्	=	the world	विद्धि	=	know maam	=		me
तुल्यम्	=	as equal to	ऋषिभिः	=	sages	आस्थितम्	=	abiding
धर्मम्	=	in righteousness	केवलम्	=	alone.			

"Oh queen! I am not concerned with wealth. I want to receive the world hospitable. Know me as equal to a sage, abiding in righteousness alone."

यद् अत्रभवतः किंचित् शक्यम् कर्तुम् प्रियम् मया ।
प्राणान् अपि परित्यज्य सर्वथा क्न्तम् एव तत् ॥ २-१९-२१

किन्चित्	=	whatever	कर्तुम् शक्यम्	=	is to be able to do	यत् प्रियम्	=	that is dearer
अत्रभवतः	=	to my revered father	मया	=	by me	तत्	=	that
कृतमेव	=	is just done	सर्वथा	=	in all respects	परित्यज्यापि	=	even by renouncing
प्रणान्	=	life.						

"If I have to do whatever action is dearer to my revered father, that action is just done in all respects even by renouncing life."

न हि अतः धर्म चरणम् किंचित् अस्ति महत्तरम् ।
यथा पितरि शुश्रूषा तस्य वा वचन क्रिया ॥ २-१९-२२

नास्ति हि	=	there is not indeed	किम्चित्	=	anything	महत्तरम्	=	of greater
धर्मचरणम्	=	performance of duty	अतः	=	than this	यथा	=	as
शुश्रूषा	=	doing service	पितरि	=	to father	तस्य वचन क्रियावा	=	or doing what he commands.

"There is not indeed anything of greater performance of duty than doing service to father or than doing what he commands."

अनुक्तः अपि अत्रभवता भवत्या वचनात् अहम् ।
वने वत्स्यामि विजने वर्षाणि इह चतुर् दश ॥ २-१९-२३

अनुक्तोऽपि	=	even if not told	अत्रभवता	=	by our reverent father	अहम्	=	I
वत्स्यामि	=	shall reside	वने	=	in the forest	विजने	=	devoid of people
इह	=	now	चतुर्दस वर्षाणि	=	for fourteen years	भवत्याः वचनात्	=	as per your word.

"Even if our reverent father does not tell me, I shall reside in the forest, devoid of people, now for fourteen years as per your word."

न नूनम् मयि कैकेयि किंचित् आशंससे गुणम् ।
यद् राजानम् अवोचः त्वम् मम ईश्वरतरा सती ॥ २-१९-२४

कैकेयि	=	Oh Kaikeyi	त्वम्	=	you	ईश्वरतरा सती	=	even though with
मम	=	concerning me	यतवोचः	=	talked for which reason	रजानम्	=	to the king
आशम्सने	=	not seeing	किम्चित्	=	any	गुणम्	=	merit
मयि	=	in me	नूनम्	=	certain! "			

In the matter of coronation of Bharata, you told Dasaratha and not to me, even though you had every authority to tell, me directly. By this, it is known that you have not seen any merit in me. It is certain!"

यावन् मातरम् आप्ञ्चे सीताम् च अनुनयाम्य् अहम् ।
ततः अद्य एव गमिष्यामि दण्डकानाम् महद् वनम् ॥ २-१९-२५

अहम्	=	I	यावत् आपृच्छे	=	shall bid farewell	मातरम्	=	to mother
अनुनयामि	=	shall console	सीताम्च	=	Sita also	ततः	=	afterwards
अद्यैव	=	today iisef	गमिष्यामि	=	I shall go	महत् दन्दकानाम् वनम्	=	to the great forest of Dandaka. "

Today itself, I shall go to the forest of Dandaka after bidding, farewell to my mother and also after consoling Sita."

भरतः पालयेद् राज्यम् शुश्रूषेच् च पितुर् यथा ।
तहा भवत्या कर्तव्यम् स हि धर्मः सनातनः ॥ २-१९-२६

कर्तवम्	=	obligation	भवत्या	=	by you	यथा	=	how

भरतः	= Bharata	पालयेत्	= rules	राज्यम्	= kingdom
तथा	= so also	शुश्रूषेच	= does service	पितुः	= to father
सः	= It	सनातनः धरमः	= is indeed an agae old practice.		

"While ruling the kingdom, see that Bharata serves our father well. It is indeed an age-old practice."

स रामस्य वचः श्रुत्वा भ्ऽशम् दुह्ख हतः पिता ।
शोकात् अशक्नुवन् बाष्पम् प्ररुरोद महा स्वनम् ॥ २-१९-२७

सः	= that Dasaratha	पिता	= the father	श्रुत्वा	= fater hearing
रामस्य	= Raama's vachaH	=	wo दुःखहतः	=	was hurt with grief
भृशम्	= very much	अशक्नुवन्	= was unable	वक्तुम्	= to talk
शोकात्	= due to sorrow	प्ररुरोद	= cried	महास्वनम्	= with loud noise.

Dasaratha after hearing Raama's words was hurt very much with grief was unable to talk and wept loudly.

वन्दित्वा चरणौ रामः विसम्ज्ञस्य पितुस् तदा ।
कैकेय्याः च अपि अनार्याया निष्पपात महा द्युतिः ॥ २-१९-२८

रामः	= Raama	महाद्युतिः	= with great brilliance	निष्पपात	= came out
वन्दित्वा	= offering obeisance	चरणौ	= to the feet	पितुः	= of father
विसन्ज्ञस्य	= who was fainted	तथा	= and	कैकेय्याश्चापि	= also to the feet of Kaikeyi
अनर्यायाः	= who was not honourable.				

That Raama, with great brilliance, came out, after duly offering obeisance to the feet of his father who was fainted and also to the feet of that vulgar Kaikeyi.

स रामः पितरम् क्न्त्वा कैकेयीम् च प्रदक्षिणम् ।
निष्क्रम्य अन्तः पुरात् तस्मात् स्वम् ददर्श सुह्न्ज् जनम् ॥ २-१९-२९

रामः	= Raama	प्रदक्ष्हिणम् कृत्वा	= made circumabulatory salutation	पितरम्	= to his father
कैकेयीम्च	= and Kaikeyi	निष्क्रम्य	= left	तस्मात्	= that
अन्तः पुरात्	= palace	ददर्श	= saw	स्वम्	= his
सुह्ज्जनम्	= friends.				

Raama made circumambulatory salutation to his father as well as Kaikeyi, left that palace and saw his friends.

तम् बाष्प परिपूर्ण अक्षः प्न्ष्ठतः अनुजगाम ह ।
लक्ष्मणः परम क्रुद्धः सुमित्र आनन्द वर्धनः ॥ २-१९-३०

लक्ष्मण	= Lakshmana	सुमित्रानन्द वर्धनः	= who exhilarates sumitra's delight	परमकृद्धः	= was very angry
भाष्प परिपूर्णाक्ष्हः	= with tearful eyes	अनुजगामः	= accompanied	पृष्ठतः	= behind
तम्	= Raama				

Lakshmana, the son of Sumitra, felt very angry with his eyes filled with tears and accompanied behind Raama.

आभिषेचनिकम् भाण्डम् कन्त्वा रामः प्रदक्षिणम् ।
शनैः जगाम सापेक्षो दृिन्ष्टम् तत्र अविचालयन् ॥ २-१९-३१

रामः	= Raama	प्रदक्ष्हिणम् कृत्वा	= did circumbulatory salutation	भाण्दम्	= around commodities
अभिषेचनम्	= collected coronation	दृष्टिम्	= the glance	सापक्ष्हः	= kept respectfully
अविचालयन्	= without deviation	तत्र	= on them	जगाम	= moved away
शनैः	= slowly.				

Raama did a circumbulatory salutation around the auspicious materials collected for the propound coronation and having fixed his attention respectfully on them, moved away slowly.

न च अस्य महतीम् लक्ष्मीम् राज्य नाशो अपकर्षति ।
लोक कान्तस्य कान्तत्वम् शीत रश्मेर् इव क्षपा ॥ २-१९-३२

कान्तत्वात्	= as pleasing personality	लोककान्तस्य	= he was loved by people	राज्यनाशः	= loss of kingdom
न अपकर्षति	= could not diminish;asya	=	hisमहतीम्	=	great
लक्ष्मीम्	= splendour	रव्हपा एव	= as a night	सीन रश्मे	= of moon's splendour.

As Raama was a pleasing personality, he was loved by all the people. The loss of kingdom could not diminish such a great splendour of Raama as a night cannot diminish the splendour of the moon.

न वनम् गन्तु कामस्य त्यजतः च वसुंधराम् ।
सर्व लोक अतिगस्य इव लक्ष्यते चित्त विक्रिया ॥ २-१९-३३

त्यजतस्य	= in Raama who was leaving	वसुन्धराम्	= the earth	गन्तुकामस्य	= who decided to go
वनम्	= to forest	चित्तविक्रिय	= perturbation of mind	न लक्ष्यते	= was not seen
सर्वलोकातिगस्येव	= like in an ascetic who is beyond all worlds.				

In that Raama, who was leaving the kingdom after having decided to go to the forest, there was no perturbation of mind in him like in an ascetic who is beyond worldly pain and pleasure.

प्रतिषिध्य शुभम् छत्रं व्यजने च स्वलंकृते ।
विसर्जयित्वा स्वजनं रथम् पौरास्तथा जन्नान् ॥ २-१९-३४
धारयन् मनसा दुह्खम् इन्द्रियाणि निग्ऱ्ह्य च ।
प्रविवेश आत्मवान् वेश्म मातुर प्रिय शंसिवान् ॥ २-१९-३५

आत्मवान्	=	Raama the man of great	प्रतिषिध्य	=	refused	शुभम्	=	beautiful
छत्रम्	=	umbrella	स्वलङ्कृते	=	well decorated	व्यजनेच	=	fans
विसर्जयित्वा	=	sent away	स्वजनम्	=	his friends	रथम्	=	chariot
तथा	=	and	जनान्	=	people	पोरान्	=	relating to the city
धारयन्	=	kept back	दुःखम्	=	sorrow	मनसा	=	in mind
निगृहस्यच	=	subdued	इन्द्रियाणि	=	senses	प्रविवेश	=	entered
मातुः	=	mother's veshma	=		house अप्रिय शम्सिवान्	=		to in-form the un-pleasent.

Raama, the man of great courage, refused fans and umbrella, sent away his friends, chariot and citizens kept back sorrow in his mind, subdued his senses and entered his mother's house to inform the unpleasant news.

सर्वो ह्यभिजनः श्रीमान् श्रीमतः सत्यवादिनः ।
नालक्षयत् रामस्य किंचिदाकारमानने ॥ २-१९-३६

सर्वः	=	all	अभिजनः	=	adjacent people	श्रीमान्	=	who were intelligent
नालक्ष्हयत	=	could not see	किन्चित्	=	any small	आकारम्	=	hint
आनने	=	in the face	रामस्य	=	of Raama	श्रीमतः	=	who was splendid
सत्यवादिनः	=	who spoke truth.						

The people adjacent to Raama could not visualise any change in the face of Raama who was dignified and truthful in his words.

उचितम् च महाबाहुर्न जहौ हर्षमात्मनः ।
शारदः समुदीर्णांशुश्चन्द्रस्तेज इवात्मजम् ॥ २-१९-३७

महाबाहुः	=	Raama with great arms	नजहौ	=	did not lose	आत्मनः	=	his
उचितम्	=	usual	हर्षम्	=	joy	तेजैव	=	as the splendour
आत्मजम्	=	that is natural	शारदः	=	of autumnal	चन्द्रः	=	moon
दीर्घाम्शुः	=	with lofty rays.						

Raama did not lose his natural joy, as an autumnal moon with lofty rays does not lose its natural splendour.

वाचा मधुरया रामः स्ऱ्वं सम्मानयन् जनम् ।
मातुस्समीपं धीरात्मा प्रविवेश महायशाः ॥ २-१७-३८

रामः	=	Raama	धीरात्मा	=	with courageous spirit	महायशाः	=	who is having great fame
सम्मानयम्	=	paying his respects	जनम्	=	to people	मधुरया वाचा	=	with sweet words
प्रविवेश	=	went	समीपम्	=	near to	मातुः	=	mother.

Raama with his courageous spirit and of great fame, paying his respects to the people with his sweet words, went nearer to his mother.

तं गुणैस्समतां प्राप्तो भ्राता विपुलविक्रमः ।
सौमित्रिरनुवव्राज धारयन् दुःखमात्मजम् ॥ २-१९-३९

सौमित्रिः	=	Lakshmana	प्राप्तः	=	who got	गुणैः	=	virtues
समताम्	=	equal to (Raama)	विपुलविक्रमः	=	who had great heroic valour	भ्राता	=	who was the brother
धारयन्	=	kept	दुःखम्	=	grief	आत्मजम्	=	born in his mind
अनुवव्राज	=	went along with	तम्	=	that Raama.			

Lakshmana, who got virtues equal to Raama, who was having great heroic valour and who was the brother, kept the grief within himself and went along with Raama.

प्रविश्य वेश्म अतिभ्ऽशम् मुदा अन्वितम् ।
समीक्ष्य ताम् च अर्थ विपत्तिम् आगताम् ।
न चैव रामः अत्र जगाम विक्रियाम् ।
सुहृज्ज् जनस्य आत्म विपत्ति शन्कया ॥ २-१९-४०

रामः	=	Raama	प्रविश्य	=	entered	वेश्म	=	the house
अन्वितम्	=	overpowered by	अत्भृशम्	=	very exceeding	मुदा	=	delight
नचैव जगाम	=	did not get	विक्रियाम्	=	perturbation	आत्मविपथि शन्कया	=	doubting about possible shock to his
सुहृज्जनस्य	=	friends	अत्र	=	here	समीक्ष्य	=	understanding
ताम्	=	that	आगताम्	=	incoming	अर्थविपथिम्	=	disaster in truth.

When Raama entered, Kausalya's palace was filled with great joy. At that time, Raama did not show any displeasure for the mihlap occurred in truth. He behaved like that because he had doubted about the possible shock to his friends even of fear of their life, if he showed any perturabation.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोनविंशः सर्गः ॥

Thus, this is the 19th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

20 Sarga 20 - विंशः सर्ग

Kausalya'S Grief

Introduction -

Raama approaches his mother Kausalya to inform her of the calamity. Kausalya on hearing the news, faints. On recovering, she laments in the most grevious tones to Ram

तस्मिंस्तु पुरुष्व्याघ्रे निष्क्रामति कृताञ्जलौ ।
आर्तशच्दो महान् जज्ञे स्त्रीणाम न्तःपुरे तदा ॥ २-२०-१

तदा	=	Then	तस्मिन्	=	that Raama	पुरुष व्याघ्रे	=	the best of men
निष्क्रामति	=	While leaving	कृतान्जलो	=	after offering salutation	स्त्रीणाम्	=	among women
अन्तःपुर	=	in the palace	जज्ञे	=	there was	महान्	=	great
आर्तशच्दो	=	cry of pain.						

While Raama, the best of men was leaving, after offering salutation to his father, women in the palace were weaping loudly.

कृत्येष्वचोदितः पित्रा सर्वस्यान्तः पुरस्य च ।
गतिर्यः शरणम् चासीत् स रोओमोऽद्य प्रवत्स्यति ॥ २-२०-२

यः	=	which Raama	अचोदितः	=	without being prompted	पित्रा	=	by father
कृत्येषु	=	in actions	आसीत्	=	became	गतिः	=	the recourse
शरणम्च	=	and protector	सर्वस्य	=	to entire	अन्त पुरस्य	=	palace
सः रामः	=	such Raama	प्रवत्स्यति	=	is going to exile	अद्य	=	now.

Which Raama, without being told by his father, used to do necessary activities and protect the entire palace, is about to go to exile now".

कौसल्यायाम् यथा युक्तो जनन्याम् वर्तते सदा ।
तथैव वर्ततेऽस्मासु जन्मप्रभृति राघवः ॥ २-२०-३

राघवः	=	Raama	जन्म प्रभृति	=	since he was born	वर्तते	=	was behaving
तथैव	=	in the same way	अस्मासु	=	towards us	यथा	=	as how
युक्तः	=	attentive	सदा	=	always	कौसल्याम्	=	towards Kausalya
जनन्याम्	=	who was the mother.						

"Raama, since he was born, was showing the same attention to us, as he was showing to his mother Kausalya."

न क्रुध्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन् ।
कृद्धान् प्रसादयन् सर्वान् स इतोऽद्य प्रवत्स्यति ॥ २-२०-४

वर्जयन्	=	used to avoid	क्रोधयानि	=	actions which created anger	प्रसादयनि	=	soothed
सर्वान्	=	all	क्रुद्धान्	=	who were angry	न क्रुध्यति	=	was not furious
अभिशस्तो अपि	=	even if abused	सः	=	Such Raama	प्रवत्स्यति	=	is going to exile
अद्य	=	to day	इतः	=	from here.			

"He used to avoid actions which created anger and soothed all those who were angry. Raama was not furious with those who abused him. Such Raama is going today to exile."

अबुद्धिर्बत नो राजा जीवलोकम् चरत्ययम् ।
यो गतिम् सर्वभूतानाम् परित्यजति राघवम् ॥ २-२०-५

यः	=	Which Dasaratha	परित्यजति	=	by abonding	राघवम्	=	Raama
gatim	=	who was helpful	सर्वभूतानाम्	=	to all beings ayam	=		this
न: राजा	=	our king	अबुद्धिः	=	who is stupid	चरति	=	is offending
जीवलोकम्	=	all beings."						

"Our stupid king by abandoning Raama who was helpful to all beings , is offending all the beings."

इति सर्वा महिष्यस्ता विवत्सा इव धेनवः ।
पतिमाचुक्रुशुश्चैव सस्वरम् चापि चुक्रुशुः ॥ २-२०-६

६। इति	=	Thus	सर्वाः	=	all	ताः	=	those
महिषः	=	king's consorts	चुक्रुशुःच अपि	=	were weaping	सस्वरम्	=	with sound
धेनवः	=	who lost their calves	आचुक्रुशुश्च एव	=	also abused	पतिम्	=	husband.

Thus, all the king consorts while weaping loudly, as cows which lost their Calves, abused their husband .

स हि चान्तः पुरे घोरमार्तशब्धम् महीपतिः ।
पुत्रशोकाभिसन्तप्तः श्रुत्वा व्यालीयतासने ॥ २-२०-७

श्रुत्व	=	After hearing	घोरमार्तशब्धम्	=	the distressful sounds yhoram	=		which was hor-ri-ble
अन्तःपुर	=	in the palace	महीपतिः	=	king Dasaratha	व्यालीय	=	clung
आसने	=	to the seat	पुत्रशोकाभिसन्तप्तः	=	with extreme anguish for his son.			

After hearing the terrific distressful crying sounds in the palace, Dasaratha clung to the seat, with extreme anguish for his son.

रामः तु भ्ऱ्शम् आयस्तः निह्श्वसन्न् इव कुन्जरः ।
जगाम सहितः भ्रात्रा मातुर: अन्तः पुरम् वशी ॥ २-२०-८

रामस्तु	=	Raama be it so	भ्ऱ्इशम्	=	greatly	आयस्तः	=	hurt
निःश्वसन्	=	sighed	कुञ्जरःइव	=	like elephant	वशी	=	subdued the senses
जगाम	=	went	अन्तः पुरम्	=	to the palace	मातु:	=	of mother
भ्रात्रा सहितः	=	along with brother.						

Raama, who was greatly hurt, sighed like an elephant, subdued his senses and went to his mother's palace along with Lakshmana

सो अपश्यत् पुरुषम् तत्र वृध्धम परम पूजितम् ।
उपविष्टम् गृहद्वारि तिष्ठतः च अपरान् बहून् ॥ २-२०-९

सः	=	Raama	अपश्यत्	=	saw	परम पूजितम्	=	much-worshipped
वृध्धम पुरुषम्	=	old man	उपविष्टम्	=	sitting	गृहद्वारि	=	at the gateway
बहूम्	=	many	च अपरान्	=	others	तिष्ठतः	=	standing
तत्र	=	there.						

Raama saw a much worshipped old man sitting at the gateway of the house and many other standing there.

दृष्ट्वैव तु तदा रामं ते सर्वे सहसोत्थिताः ।
जयेन जयताम् श्रेष्ठम् वर्धयन्तिस्म राघवम् ॥ २-२०-१०

तदा	=	Then	दृष्ट्वैव	=	after seeing	रामं	=	Raama
ते सर्वे	=	all of them	उत्थिताः	=	rose up	सहसा	=	quickly
वर्धयन्तिस्म	=	exhilarating their spirits	जयेन	=	by uttering "Hail! Glory!"	राघवम्	=	to Raama
जयतम् श्रेश्टम्	=	the most triumphant man.						

After seeing Raama, all of them rose quickly and greeted Raama the most triumphant man, by uttering the words "May you have increased success!"

प्रविश्य प्रथमाम् कक्ष्याम् द्वितीयायाम् ददर्श सः ।
ब्राह्मणान् वेद सम्पन्नान् वृद्धान् राज्ञा अभिषत्कृतान ॥ २-२०-११

सः	=	That Raama	प्रविश्य	=	entered	प्रथमाम् कक्ष्याम्	=	the first enclosure
ददर्श	=	saw	द्वितीयायाम्	=	at the second gate	वृद्धान्	=	old

ब्राह्मणान्	=	brahmanas	वेद सम्पन्नान्	=	perfect in Vedas अभिषत्कृतान	=	honoured
राज्ञा	=	by king.					

Raama crossed the first gate and saw old Brahmanas who were perfect in Vedas and duly honoured by the king.

प्रणम्य रामः तान् व्न्द्धांस् तृतीयायाम ददर्श सः ।
स्त्रियो वृद्धाः च बालाः च द्वार रक्षण तत्पराः ॥ २-२०-१२

रामः	=	Raama	प्रणम्य	=	saluted	तान्	= those
विप्रान	=	brahmanas	ददर्श	=	saw	वृद्धाः	= old
स्त्रियः	=	women	तथा	=	and बालाः	=	girls
द्वार रक्षण तत्पराः	=	who were interested in guarding the gate	तृतीयायाम	=	the third enclosure.		

Raama offered salutation to those brahmanas and saw old women and girls, guarding the gate in the third enclosure.

वर्धयित्वा प्रह्ृष्टाः ताः प्रविश्य च गृहम स्त्रियः ।
न्यवेदयन्त त्वरिता राम मातुः प्रियम् तदा ॥ २-२०-१३

तदा	=	Then	ताः	=	those	स्त्रियः	= women
प्रह्रश्टाः	=	having been glad	वर्धयत्वा	=	greeted Raama with word of success	त्वरिताः	= quickly
प्रविश्य	=	entered	गृहम	=	house	न्यवेदयस्त	= informed
राममातुः	=	Kausalya the mother of Raama	प्रियम्	=	the pleasing news.		

Then those women, having been delighted, greeted Raama with good word of success, quickly entered the house and informed Kausalya about the lovely arrival of Raama .

कौसल्या अपि तदा देवी रात्रिम् स्थित्वा समाहिता ।
प्रभाते तु अकरोत् पूजाम् विष्णोः पुत्र हित एषिणी ॥ २-२०-१४

तदा	=	at that time	कौसल्या	=	Kausalya	स्थित्वा	= having stayed
समाहिता	=	steadfast	रात्रिम्	=	all the night	अकरोत्	= performed
पूजाम्	=	worship	विष्णोः	=	to Vishnu	प्रभाते	= at dawn
पुत्रहि तैषिणी	=	for the welfare of the son.					

At that time, Kausalya having spent the whole night with steadfastness, who performing worship to Vishnu,at dawn, for the welfare of her son.

सा क्षौम वसना हृ्ष्टा नित्यम् व्रत परायणा ।
अग्निम् जुहोति स्म तदा मन्त्रवत् कृत मङ्गला ॥ २-२०-१५

सा	=	Kausalya	व्रत परायणा	=	who was interested to pracise religious vows	नित्यम्	=	regularly
क्ष्होम वेसना	=	was wearing white silk	सरि कृत मङ्गला	=	made up of auspiciousness	हृष्टा	=	thrilling with rapture
जुहोतिस्म	=	was doing sacrificial ceremony	अग्निम्	=	in fire	मन्त्रवत्	=	reciting vedic hymns.

Kausalya, who was interested to practise religious vows regularly was appearing auspiciously by wearing a white silk sari and gladly performing sacrificial ceremony in a sacred fire, by reciting vedic hymns.

प्रविश्य च तदा रामः मातुर् अन्तः पुरम् शुभम् ।
ददर्श मातरम् तत्र हावयन्तीम् हुत अशनम् ॥ २-२०-१६

तदा	=	Then	रामः	=	Raama	प्रविश्य	=	entered
शुभम्	=	auspicious	मातुर् अन्तः पुरम्	=	mother's apartment	ददर्श	=	saw
मातरम्	=	mother	हावयन्तीम्	=	performing sacrificial ceremony	हुत अशनम्	=	in sacred fire
तत्र	=	there.						

Then Raama entered the auspicious mother's apartment and saw his mother performing sacrificial ceremony in sacred fire there.

देवकार्यनिमित्तम् च तत्रापश्यत् समुद्यतम्।
दध्यक्षतम् घृतम् चैव मोदकान् हविषस्तदा ॥ २-२०-१७
लाजान् माल्यानि शुक्लानि पायसम् कृसरम् तथा ।
समिधः पूर्णकुम्भांश्छ ददर्श रघुनंदनः ॥ २-२०-१८

१७१८। तत्र	=	There	रघुनन्दनः	=	Raama	अपश्यत्	=	saw
समुद्यतम्	=	articles of worship kept ready	देवकार्यनिमिःअम्	=	for the purpose of sacred ceremony	दध्यक्ष्हतम्	=	curd
उन्ब्रोकेन् रिचे गृतम् चैव	=	clarified butter	मोदकान्	=	sweet meats	तथा	=	and
हविषः	=	things fit for oblation	लाजान्	=	fried grain	शुक्लानि	=	white
माल्यानि	=	garlands	पायसम्	=	rice boiled in milk	कृसरम्	=	mixture of rice and peas with a few spices
समिधः	=	sacrificial sticks	पूर्ण कुम्भाश्च	=	vessels full of water.			

There, Raama saw the articles of worship kept ready for the purpose of the sacred ceremony like curd, unbroken rice, clarified butter, sweet meats, things fit for oblation, fried grain, garlands made of white flowers, rice

boiled in milk, mixture of rice and peas with a few spices, sacrificial sticks, vessels full of water etc.

ताम् शुक्लक्षौमसम्वीताम् व्रतयोगेन कर्शिताम् ।
तर्पयन्तीम् ददर्शाद्भिः देवताम् देववर्णिनीम् ॥ २-२०-१९

ददर्श	=	saw	ताम्	=		कौसल्य शुक्ल क्ष्होम सम्वीताम	=	who was wearing white silk sari
कर्शिताम्	=	became lean	व्रतयोगेन	=	because of observance of vow	देव वर्णिनीम्	=	having appearance of an angel
देवताम	=	gods	अब्भिः	=	with water.			

Kausalya, who became lean because of observance of vows, was shining like an angel with her white silk sari and was satiating gods by presenting to them libations by water.

सा चिरस्य आत्मजम् दृष्ट्वा मातृ नन्दनम् आगतम् ।
अभिचक्राम सम्हृष्टा किशोरम् वडवा यथा ॥ २-२०-२०

द्रइश्वा	=	by seeing	आत्मजम्	=	her son	आगतम्	=	who came
chirasya	=	after a long time	मातृ नन्दनम्	=	who gave delight to his mother	सा	=	Kausalya
सम्हृइष्टा	=	was glad	अभिचक्रम	=	approached by moving in front	किशोरम् यथा	=	like a young colt
बद्वा	=	by a female horse.						

By seeing her son who came after a long time and who gave delight to mother, Kausalya was pleased and approached towards him, like a female horse approaching her young colt.

स मातरमभिक्रान्तामुपसम्गृह्य राघवः ।
परिष्वक्तश्च बाहुभ्यामुपाग्रातश्च मूर्धनि ॥ २-२०-२१

रामः	=	Raama	उप सम्गृह्य	=	offered salutation by touching the feet	अभिक्रान्तम	=	of approaching
मातरम	=	mother	परिष्वक्तः	=	was embraced	बाहुभ्याम	=	by her arms
उपाघ्रातश्च	=	was smelt	मूर्धनि	=	in his head.			

Raama offered salutation to the approaching mother by touching her feet. Then, she took him into her arms and smelt his head.

तम् उवाच दुराधर्षम् राघवम् सुतम् आत्मनः ।
कौसल्या पुत्र वात्सल्यात् इदम् प्रिय हितम् वचः ॥ २-२०-२२

कौसल्य	=	Kausalya	उवाच	=	spoke	इदम	=	these
प्रिय हितम्	=	pleasing and salutary	वचः	=	words	पुत्रवात्सल्यात	=	due to affection on son
आत्मनः	=	her	सुतम्	=	son	तम् राघवम्	=	that Raama

दुराधर्षम्	=	who was unassailable

Kausalya spoke these pleasing words affectionately to her son Raama, who was unassailable by enemies.

व्द्धानाम् धर्म शीलानाम् राजर्षीणाम् महात्मनाम् ।
प्राप्नुहि आयुः च कीर्तिम् च धर्मम् च उपहितम् कुले ॥ २-२०-२३

प्राप्नुहि	=	obtain	आयुश्च	=	long life	कीर्तिमेह	=	glory
धर्मम्च	=	and duty	उपहितम	=	engrained	कुले	=	in your race
व्रिद्धानम्	=	as with the aged	धर्मषीलानाम्	=	the great souled	राजर्षीणाम्	=	the rayol sages.

"Obtain long life and glory, as obtained by the aged , the virtuous, the great souled and the royal sages .Protect the righteousness engrained in your race"

सत्य प्रतिज्ञम् पितरम् राजानम् पश्य राघव ।
अद्य एव हि त्वाम् धर्म आत्मा यौवराज्ये अभिषेक्ष्यति ॥ २-२०-२४

राघव	=	Oh Raama	पश्य	=	see	राजानम्	=	the king
पितरम्	=	your father	सत्य प्रतिग्यम्	=	who is having true promise	अद्यैव	=	Today itself
धर्मात्मा	=	that virtuous man	अभिषेक्ष्यति	=	will install	त्वाम्	=	you
योवराज्ये	=	as successor to kingdom.						

"Oh,Raama ! King Dasaratha ,your father is a man of true promise. Today itself, you will be installed as successor to the kingdom by your virtuous father."

दत्तमासनमालभ्य भोजनेन निमन्त्रितः ।
मातरम् राघवः किंचित् प्रसार्य अन्जलिम् अब्रवीत् ॥ २-२०-२५

राघवः	=	Raama	निमन्त्रितः	=	was called	भोजनेन	=	for food
आलभ्य	=	touched	आसनम्	=	the seat	दत्तम्	=	offered
प्रसार्य	=	raised	किन्चित्	=	slightly	अञ्जलिम्	=	joined palms
अब्रवीत्	=	spoke	मातरम्	=	to mother.			

Kausalya asked Raama to take food , but Raama just touched the seat offered by her and after performing salutation to her, spoke thus to his mother.

स: स्वभाव विनीतः च गोरवात् च तदा आनतः ।
प्रस्थितो दण्डकारण्यमाप्रष्टुमुपचक्रमे ॥ २-२०-२६

तदा	=	Then	स:	=	that Raama	स्वभाव विनीतश्च	=	being humble in nature
नतःच	=	and modest	गोरवात्	=	due to respect for mother	प्रस्थ्तः	=	setting fourth journey

दण्द्अकारण्य्अम्	=	to Dandaka forest	उपक्रमे	=	was set about	आप्रस्टुम्	=	to seek permission.

That Raama , being humble in nature , became still modest due to respect for his mother and was set about to ask her permission before setting forth his journey to Dandaka forest.

देवि नूनम् न जानीषे महद् भयम् उपस्थितम् ।
इदम् तव च दुःखाय वैदेह्या लक्ष्मणस्य च ॥ २-२०-२७

देवी	=	oh Mother	न जानीषे	=	you do not know	महद्	=	great
भयम्	=	dismay	उपस्थितम्	=	is approaching	नूनम्	=	indeed
इदम्	=	This	दुःखाय	=	brings grief	तवाच	=	to you
वैदेह्या	=	to Sita	लक्ष्ह्मणस्यच	=	and to Lakshmana.			

"Oh,mother! You do not know that a great dismay is approaching now. It brings grief to you, to Sita and to Lakshmana"

गमिष्ये दण्डकारण्यम् किमनेनासनेन मे ।
विष्टरासनयोग्यो हि कालोऽयम् मामुपस्थितः ॥ २-२०-२८

गमिष्ये	=	while going	दङ्कार्ण्यम्	=	to Dandaka forest	किम्	=	why
अनेन	=	This seat me for me	अयम्	=	This	कालः	=	time
उपस्थितः	=	has appeared	विस्टरासनयोग्यः	=	which is fit for a seat made of kusa grass.			

"I am going to Dandaka forest. Why this seat for me Time has come for me to sit on a seat made of Kusha grass."

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने ।
मधु मूल फलैः जीवन् हित्वा मुनिवद् आमिषम् ॥ २-२०-२९

वत्स्यामि	=	I shall live	वने	=	in forest	विजने	=	bereft of people
मुनिवत्	=	like sage	चतुर्दश	=	fourteen	वर्षाणि	=	years
हित्वा	=	leaving off	आमिषम्	=	meat	जीवन्	=	living
मधु मूलफलैः	=	with honey roots and fruits.						

"I shall live in a solitary forest like a sage for fourteen years, leaving off meat and living with roots, fruits and honey".

भरताय महा राजो यौवराज्यम् प्रयच्चति ।
माम् पुनः दण्डक अरण्यम् विवासयति तापसम् ॥ २-२०-३०

महारजः	=	the great king	प्रयच्चति	=	is giving	भरताय	=	to Bharata
यौवराज्यम्	=	the succession to kingdom.	माम् पुनः	=	To me however	तापसम्	=	as a sage

निवासयति	=	making me stay	दण्डकारण्ये	=	in forest

"The great king is giving to Bharata the succession to kingdom and to me, however, he is making me a sage to stay in the forest of Dandaka."

स ष्ट्वाअष्टौ च वर्षाणि वत्स्यामि विजने वने ।
आसेवमानो वन्यानि फलमूलैश्च चर्तयन् ॥ २-२०-३१

सः	=	such of myself	आसेवमानः	=	has to satisfy	वन्यानि	=	with things existing in the forest
वर्तयम्	=	live	फलमूलैश्च	=	with roots and fruits	वत्स्यामि	=	reside in
विजने वने	=	forest of People	शट्व = अष्टोच	=	for fourteen	वर्षाणि	=	years.

"I have to satisfy with the things existing in the forest and subsist with roots and fruits in a solitary forest for fourteen years."

सा निकृत्तैव सालस्य यष्टिः परशुना वने ।
पपात सहसा देवी देवतेव दिवश्च्युता ॥ २-२०-३२

सा देवी	=	That queen	पपात	=	fell on floor	सहसा	=	all at once
यष्टिः इव	=	like the branch	सालस्य	=	of the tree	निकृत्त	=	cut down
परशुना	=	by axe	वने	=	in the forest	देवतेन	=	as angel
च्युता	=	dropping down	दिवः	=	from heaven			

The queen Kausalya fell on the floor all at once like the branch of a tree, cut down by an axe and as an angel dropping down from heaven.

ताम् अदुःखोचिताम दृश्ट्वा पतिताम् कदलीम् इव ।
रामः तु उत्थापयाम् आस मातरम् गत चेतसम् ॥ २-२०-३३

रामः	=	Raama	दृश्ट्वा	=	saw	ताम् मातरम्	=	that mother
अदुःखोचिताम	=	who was fit to be from sorrow	उत्थापयामास	=	lifted up her	गतचेतनम	=	who lost consciousness
पतिताम्	=	who fell on the floor	कदळीमिव	=	like a plantain tree.			

Seeing Kausalya who was fit to be free from sorrow, Raama lifted up her, who had fallen unconsciously on the floor like a plantain tree.

उपावृत्त्य उत्थिताम् दीनाम् वडवाम् इव वाहिताम् ।
पांशु गुण्ठित सर्व अग्नीम् विममर्श च पाणिना ॥ २-२०-३४

वि ममर्श	=	Raama touched	पाणिना	=	with hand	दीनाम्	=	miserable Kausalya

पाम्सुकुण्ठित सर्वाङ्गीम्	=	whose limbs were covered with fragrant powder	बद्मामिव	=	like a female horse	वाहिताम्	=	made to be carried of load
उत्थिताम्	=	rose	उपावृत्त्य	=	after rolling from side to side.			

Raama touched with his hand that miserable Kausalya,whose limbs were covered with fragrant powder and who rose like a loaded horse from the floor on which it rolled from side to side.

सा राघवम् उपासीनम् असुखार्ता सुखोचित ।
उवाच पुरुष व्याघ्रम् उपश्ऱ्ण्वति लक्ष्मणे ॥ २-२०-३५

सा	=	That kausalya	सुखोचित	=	who was fit for happiness	असुखार्ता	=	but afflicted with sorrow
उवाच	=	spoke	राघवम्	=	to Raama	पुरुष व्याघ्रम्	=	the best of men
उपासीनम्	=	who was sitting nearby	लक्ष्मणे	=	while Lakshmana	उपश्ऱ्ण्वति	=	was hearing.

Kausalya, who was fit for happiness but was afflicted with grief, spoke thus to Raama the best of men who was sitting nearby, while Lakshmana was hearing.

यदि पुत्र न जायेथा मम शोकाय राघव ।
नस्म दुःखम् अतः भूयः पश्येयम् अहम् अप्रजा ॥ २-२०-३६

पुत्र	=	oh, son!	राघव	=	Raama!	जायेथा यदि	=	If you were not born
शोकाय	=	to cause grief	मम	=	to me	अहम्	=	I
नस्म पश्येयम	=	would not have seen	भूयः	=	greater	दुःखम्	=	grief
अतः	=	than this	अप्रजाः	=	without progeny.			

"Oh, Raama! I would not have felt this much grief if I were childless .You are born only to produce sorrow to me."

एकएव हि वन्ध्यायाः शोको भवति मानवः ।
अप्रजा अस्मि इति सम्तापो न हि अन्यः पुत्र विद्यते ॥ २-२०-३७

पुत्र	=	Oh, son!	न विद्यते	=	There is no	अन्यः	=	other
सम्तापो	=	grief	वन्ध्यायाः	=	to a barren women	भवति हि	=	There is indeed
एकः	=	one	शोकः एव	=	only grief	मानसः	=	relating to mind
इति	=	that	अस्मि अप्रजाः	=	"I have no children"			

"Oh, son! There is no other grief to a barren woman except the only worry that "I have no sons".

न द्ऱ्ष्ट पूर्वम् कल्याणम् सुखम् वा पति पौरुषे ।
अपि पुत्रे विपश्येयम् इति राम आस्थितम् मया ॥ २-२०-३८

रामः	=	oh Raama	न दृश्ट पूर्वम्	=	earlier was not seen	सुखम् वा	=	happiness or
कल्याणम्	=	prospering	पति पौरुषे	=	during my husband's manliness	आस्थितम्	=	It was believed
मया	=	by me	इति	=	that	अपि पश्येयम्	=	can I see
पुत्रेअपि	=	at least in my son						

"Oh, Raama! I have not seen any happiness or prosperity earlier, while my husband is in power. I believed that I could see them at last when my son comes to power."

सा बहूनि अमनोज्ञानि वाक्यानि हृन्दयच्चिदाम् ।
अहम् श्रोष्ये सपत्नीनाम् अवराणाम् वरा सती ॥ २-२०-३९

सा अहम्	=	such a person as myself	वरा सती	=	who is a better and virtuous wife	बहूनि	=	so many
अमनोज्ञानि	=	disagreeable	वाक्यानि	=	words	सपत्नीनाम्	=	of fellow wives
अवराणाम्	=	who are inferior to me	हृदयछिदाम्	=	who pierce the heart.			

"I have to hear so many disagreeable words from my fellow-wives who are inferior to me and who pierce my heart with their words though I am a better and virtuous wife among them."

अतः दुःखतरम् किम् नु प्रमदानाम् भविष्यति ।
त्वयि सन्निहिते अपि एवम् अहम् आसम् निराक्न्ता ॥ २-२०-४०

किम् नु	=	which one	भविष्यति	=	will be	दुःखतरम्	=	more sorrowful
प्रमदानाम्	=	to women	अतः	=	than यादृशः	=		which
अनन्तकः	=	unending	विलापश्च	=	and dissolving	शोकः	=	grief
मम	=	to me "						

Which one will be more sorrowful to women than this unending and consuming grief that occurred to me now "

त्वयि सन्निहितेऽप्येवमहमासं निराकृता ।
किम् पुनः प्रोषिते तात ध्रुवम् मरणम् एव मे ॥ २-२०-४१

तात	=	Oh; father(a term of affection addressed to a junior)	त्वयि सन्निहिते अपि	=	Even when you are nearby	अहम्	=	I
निराकृता आसम्	=	was rejected	एवम्	=	thus	किम् पुनः	=	what to tell
प्रोषित	=	when you go to exile	मरणम्	=	death	ध्रुवम्	=	is certain me =to me "

Even when you are near by, I am being rejected. What to tell after you leave for exile Death indeed is certain to me."

अत्यन्तनिगृहीतास्मि भर्तुर्नित्यमतन्त्रिता ।
परिवारेण कैकेय्या समावाप्यथवाऽवरा ॥ २-२०-४२

अस्मि	=	Iam	नित्यम् अल्वय्स् अत्यन्त निगृहीता	=	held down heaving	भर्तुः	=	by husband
अतन्त्रिता	=	without independence	समाव	=	equal to	अथवा	=	or
अवरा	=	lower than	परिवारेण	=	servants	कैकेय्याः	=	of Kaikeyi

"My husband always held me down, without giving me any independence and treat me equal to or even lower than the servants of Kaikeyi"

यो हि माम् सेवते कश्चित् अथवा अपि अनुवर्तते ।
कैकेय्याः पुत्रम् अन्वीक्ष्य सजनो न अभिभाषते ॥ २-२०-४३

यः कश्चित्	=	Anyone whatsoever	सेवते	=	serves	माम्	=	me
अथवा	=	or	अनुवर्तते	=	follows	सजनाः	=	that person
न अभिभाषते हि	=	will not indeed speak	अन्वीक्ष्य	=	after seeing	कैकेय्याः	=	Kaikeyi's
पुत्रम्	=	son						

Those who serve me now and those who follow me, will not speak to me, after seeing Bharata".

नित्यक्रोधतया तस्याः कथं नु खरवादि तत् ।
कैकेय्या वदनम् द्रष्टुम् पुत्र शक्ष्यामि दुर्गता ॥ २-२०-४४

पुत्र	=	oh Son	दुर्गता	=	The Miserable one	कथम् नु	=	how
शक्ष्यामि	=	can I be able	द्रष्टुम्	=	to see	अदनम्	=	face
तस्याः कैकेय्याः	=	of that Kaikeyi	खर वादि	=	who talks hurtingly	नित्य क्रोधतया	=	because of the continuous anger

Oh, son! How can I, the miserable one, see the face of Kaikeyi who talks hurtingly because of her continuous anger."

दश सप्त च वर्षाणि तव जातस्य राघव ।
असितानि प्रकान्क्षन्त्या मया दुह्ख परिक्षयम् ॥ २-२०-४५

राघव	=	Oh Raama	आसितानि	=	sat down	मया	=	by me
दश सप्तच	=	for seventeen	वर्षाणि	=	years	तव जातस्य	=	after your second birth of your thread ceremony
प्राकाण्क्हन्त्या	=	with hope of	दुःख परिक्हन्त्याम्	=	disappearance of troubles			

"Oh,Raama! I have been waiting for seventeen years after your second birth of thread ceremony, with the hope that my troubles will disappear at one time or the other."

तदक्षयम् महाद्दुःखम् नोत्सहे सहितुम् चिरम् ।
विप्रकारम् सपत्नीनामेवम् जीर्णापि राघव ॥ २-२०-४६

राघव	=	oh Raama	तत्	=	for that reason	एवम्	=	in the way
जीर्णापि	=	even if old aged	नोत्सहे	=	I do not wish	सहितुम्	=	to bear
विप्रकारम	=	insult	सपत्नीनाम्	=	of co-wives	अक्ष्हयम्	=	un-ending
महत्	=	great	दुःखम्	=	sorrow	चिरम्	=	for long time

Oh, Raama! In this old age, I cannot bear insult from co-wives and this unending sorrow for a long time.

अपश्यन्ती तव मुखम् परिपूर्णशशिप्रभम् ।
कृपणा वर्तयिष्यामि कथम् कृपणजीविकाम् ॥ २-२०-४७

कथम्	=	How	कृपणा	=	the pitiable me	वर्तयिष्यामि	=	can roll on
कृपण जीविकाम्	=	this miserable life	अपष्यन्ती	=	without seeing	तव	=	your
मुखम्	=	face	परिपूर्ण सशिप्रभम्	=	radiating like full moon			

"How can I the pitiable one, spend this miserable life without seeing your face radiating like full moon."

उपवासैः च योगैः च बहुभिः च परिश्रमैः ।
दुःखम् सम्वर्धितः मोघम् त्वम् हि दुर्गतया मया ॥ २-२०-४८

त्वम्	=	you	सम्वर्धितः	=	were nourished	मोघम्	=	in vain
मया	=	by me	दुर्गतया	=	the unfortunate one	उपवासैश्च	=	and painful voes.

"You were nourished in vain by me ,the important one by fasts, by meditations, by various difficult and painful vows ."

स्थिरम् तु हृदयम् मन्ये मम इदम् यत् न दीर्यते ।
प्रावृषि इव महानद्याः स्पृष्टम् कूलम् नव अम्भसा ॥ २-२०-४९

इदम्	=	This	मम	=	my	हृदयम्	=	heart
यत्	=	for which reason	न दीर्यते	=	is not breached	कूलम् इव	=	like bank
महानद्याः	=	of great river	स्पृष्टम्	=	struck	नव अम्भसा	=	by new water
प्रावृषि	=	in rainy season	मन्ये	=	I think it	स्थिहरम्	=	as strong.

"My heart is not breached, as bank of a great river, struck by new water in monsoon, by hearing this news.That is why, I feel it is strong."

मम एव नूनम् मरणम् न विद्यते ।
न च अवकाशो अस्ति यम क्षये मम ।
यद् अन्तको अद्य एव न माम् जिहीर्षति ।
प्रसह्य सिम्हो रुदतीम् म्ग्गीम् इव ॥ २-२०-५०

न विद्यते	=	There is no	मरणम्	=	death	नास्ति	=	There is no
नूनम्	=	indeed.	अवकाशः	=	place	मम	=	to me
यमक्ष्हये	=	in the abode of yama.	यद्	=	for which reason	अन्तकः	=	yama The god of death
नजिहीर्षति	=	is not wishing to carry off	माम्	=	me	अद्यैव	=	now itself
प्रसह्य	=	forcibly.						

"There is no death to me, indeed .I have no place in the abode of god yama who presides over the spirits of the dead .That is why, Yama is not forcingly carrying me off like a lion carrying off a wailing antelope."

स्थिरम् हि नूनम् हृदयम् मम आयसम् ।
न भिद्यते यद् भुवि न अवदीर्यते ।
अनेन दुःखेन च देहम् अर्पितम् ।
ध्रुवम् हि अकाले मरणम् न विद्यते ॥ २-२०-५१

अनेन दुःखेन	=	By the grief	देहम्	=	body	अर्पितम्	=	is pierced
नूनम्	=	Indeed	मम	=	my	हृदयम्	=	heart
स्थ्हिरम्	=	which is hard	आयसम्	=	is made of iron	यत्	=	for which reason
न भिद्यते	=	it is not broken	नावदीर्यते	=	it has not fallen into pieces	भुवि	=	on the floor
न विद्यते	=	There is no	अकाले	=	untimely	मरणम्	=	death
धृवम्	=	It is certain.						

"This grief is inserted into my body. Even then, my heart is stable. It has not broken into pieces and fallen on the floor .It is indeed made of iron. There is no untimely death, it is certain"

इदम् तु दुःखम् यद् अनर्थकानि मे।
व्रतानि दानानि च सम्यमाः च हि ।
तपः च तप्तम् यद् अपत्य कारणात् ।
सुनिष्फलम् बीजम् इव उप्तम् ऊषरे ॥ २-२०-५२

इदम्	=	This is	दुःखम्	=	sad	अनर्थकानीति	=	to speak about waste of me = my
व्रतानि	=	religious voes	दानानि च	=	charities	सम्यमाः च	=	and restraints.
यद्	=	which	तपः	=	austerity	तप्तम्	=	is performed
अपत्य कारणात्	=	for the sake of off-spring	सुनिष्फलम्	=	is completely in Vain	बीजम् इव	=	as seed
उप्तम्	=	sown	ऊषरे	=	in saline soil.			

"I feel bad since all my religious vows, charities, restraints have all gone waste.The austerity I performed for the sake of of -spring has gone in vain, as a seed sown in a saline soil."

यदि हि अकाले मरणम् स्वया इच्चया ।
लभेत कश्चित् गुरु दुःख कर्शितः ।
गता अहम् अद्य एव परेत संसदम् ।
विना त्वया धेनुर् इव आत्मजेन वै ॥ २-२०-५३

कस्चित्	=	If a person	गुरु दुःख कर्शितः	=	in great distress	लभेत यदि	=	can get
अकाले	=	premature	मरणम्	=	death	स्वया इच्चया	=	out of his own will
अहम्	=	I	गता	=	would have got	परेत संसदम्	=	glory of the dead
अद्य एव	=	now itself	विना त्वया	=	without you	धेनुर् इव	=	like cow
आत्मजेन	=	without calf						

"If a man in great distress can get premature death out of his own will, I being separated from you ,would have attain the glory of the dead now itself like cow without the calf."

अथापि किम् जीवित मद्य मे वृथा ।
त्वया विना च्न्द्रनिभाननप्रभ ।
अनुव्रजिष्यामि वनम् त्वयैव गौः ।
सुदुर्बला वत्समिवानुकाङ्क्षया ॥ २-२०-५४

अथापि	=	Moreover	चन्द्रनिभानन प्रभ	=	oh; Raama! With your brilliant face shining like moon!	किम्	=	what me = my
जीवित	=	life	त्वया विना	=	without you!	वृथा	=	waste indeed.
अद्य	=	Now	अनुव्रजिष्यामि	=	Ican accompany	त्वया	=	you only
वनम्	=	to the forest	वत्सम् इव	=	like with calf	सुदुर्बला	=	a completely weak cow
गौः	=	cow	अनुकाण्क्ष्हया	=	with compassion			

"Moreover, what is the use of life, Oh, Raama! With your brilliant face shining like moon! My life is useless without you. I shall accompany you to the forest like a weak cow going behind it's calf"

भृशम् असुखम् अमर्षिता तदा ।
बहु विललाप समीक्ष्य राघवम् ।
व्यसनम् उपनिशाम्य सा महत् ।
सुतम् इव बद्धम् अवेक्ष्य किन्नरी ॥ २-२०-५५

तदा	=	Then	सा	=	that Kausalya	समीक्ष्य	=	looked at
राघवम्	=	Raama	उपनिशाम्य	=	beholden with	महत्	=	great
व्यसनम्	=	calamity	अवेक्ष्ह्य	=	saw	सुतम्	=	son
बद्धम्	=	tied up	विलाप	=	lamented	भृशम्	=	very much

बहु	=	in many ways	असुखम्	=	uneasily	अमर्षिता	=	with anger
किन्नरी	=	like kinnara woman.						

Then, that Kausalya looked at Raama to whom a great calamity has occurred, saw her son bound by grief and lamented very much in various ways like a kinnara woman.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे विंशः सर्गः ॥

Thus, this is the 20th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

21 Sarga 21 - एकविंशः सर्ग

Raama Consoles Angry Lakshmana

Introduction -

This chapter describes Lakshmana anger and Raama consoling Lakshmana.

तथा तु विलपन्तीम् ताम् कौसल्याम् राम मातरम् ।
उवाच लक्ष्मणो दीनः तत् काल सदृशम् वचः ॥ २-२१-१

लक्ष्मणः	=	Lakshmana	दीनः	=	became dejected	उवाच	=	spoke
वचः	=	the words	तत्काल सदृशम्	=	suitable for that time	ताम् कौसल्याम्	=	to that kausalya
रम मातरम्	=	Raama mother	तथा	=	thus	विलपन्तीम्	=	weaping.

Lakshmana became dejected and spoke these words, properly befitting for that time, to that Raama mother Kausalya who was thus weeping.

न रोचते मम अपि एतत् आर्ये यद् राघवो वनम् ।
त्यत्त्वा राज्य श्रियम् गच्चेत् स्त्रिया वाक्य वशम् गतः ॥ २-२१-२

आर्ये	=	Oh the honorable one	लद्य् अतत्	=	this	न रोचते	=	is not liking
ममापि	=	to me also	इतियत्	=	as in the manner this	राघवः	=	Raama
वाक्यारशम् गतः	=	being influenced by the words	स्त्रियाः	=	of a woman	गच्छेत्	=	go
वनम्	=	to forest	त्यत्त्वा	=	leaving	राज्य स्त्रीयम्	=	prosperous kingdom.

Oh, the honoured lady ! I also do not like Raama to be influenced by the words of a woman and go to the forest, leaving the prosperous kingdom.

विपरीतः च वृद्धः च विषयैः च प्रधर्षितः ।
नृपः किम् इव न ब्रूयाच् चोद्यमानः समन्मथः ॥ २-२१-३

नृपः	=	king	विपरीतशेह	=	with perverted mind	वृध्ध्हश्च	=	old aged
प्रधर्षितः	=	who is outraged	विषयैः	=	by sensual enjoyments	समनिमधः	=	who is possessed of passion
न ब्रूयात्	=	can he not talk	किमिव	=	of anything	चोद्यमानः	=	prompted (by Kaikeyi).

The king with perverted mind, of old age, one who is outraged by sensual enjoyments and possessed of passion can talk any thing, prompted by Kaikeyi.

न अस्य अपराधम् पश्यामि न अपि दोषम् तथा विधम् ।
येन निर्वास्यते राष्ट्रात् वन वासाय राघवः ॥ २-२१-४

न पश्यामि	=	I can neither see	अपराधम्	=	offence	न पश्यामि	=	nor can I see
दोश्शमपि	=	even fault	अस्य	=	in him	तथा विधम्	=	that can
येन	=	by any means	निर्वास्यते	=	expel	राघवः	=	Raama
राष्ट्रात्	=	from state	वनवासाय	=	to forest.			

I can not see any offence or cause for blame in Raama that can expel him from the state to the forest.

न तम् पश्याम्य् अहम् लोके परोक्षम् अपि यो नरः ।
स्वमित्रोऽपि निरस्तोऽपि योऽस्यदोषमुदाहरेत् ॥ २-२१-५

अहम्	=	I	न पश्यामि	=	have not seen	लोके	=	in this world
तम्	=	such a person	उदाहरेत्	=	who talks	दोशम्	=	ill
अस्य	=	of Raama	परोक्ष्हमपि	=	even indirectly	यः नरः	=	that person who is
स्वमित्रो अपि	=	even an enemy	निरस्तो अपि	=	or an expellee.			

I have not seen in this world any person, whether an enemy or an expellee, speaking ill of Raama indirectly.

देव कल्पम् ऋजुम् दान्तम् रिपूणाम् अपि वत्सलम् ।
अवेक्षमाणः को धर्मम् त्यजेत् पुत्रम् अकारणात् ॥ २-२१-६

कः	=	who	अवेक्ष्हमाणः	=	observing	धर्मम्	=	ethicalness
अकारणात्	=	causelessly	त्यजेत्	=	get rid of	पुत्रम्	=	son
देवकल्पम्	=	who is equal to god	ऋजुम्	=	who is honest	दान्तम्	=	who is self-restrained
वत्सलम्	=	who is affectionate	ऋपूणामपि	=	even towards enemies			

Can anybody observing ethicalness, causelessly get rid of a son who is equal to god who is honest, who is self-restrained and who is affectionate even towards adversaries

तत् इदम् वचनम् राज्ञः पुनर्बाल्यम् उपेयुषः ।
पुत्रः को हृदये कुर्यात् राज व्न्तम् अनुस्मरन् ॥ २-२१-७

कः	=	which son	अनुस्मरन्	=	who remembers	रज वृत्तम्	=	royal usage
कुर्यात्	=	act	हृदये	=	with heart	तत् इदम् वचनम्	=	such of these words
राज्ञः	=	of king	उपेयुषः	=	who got	बाल्यम्	=	childhood
पुनः	=	again						

Which son, knowing royal usage, can agree to the words of this king who is behaving as though he got child-hood again

यावद् एव न जानाति कश्चित् अर्थम् इमम् नरः ।
तावद् एव मया साधम् आत्मस्थम् कुरु शासनम् ॥२-२१-८

यावदेव	=	even till	कश्चित्	=	any	नरः	=	person
न जानाति	=	does not know	इवम् अर्थम्	=	this matter	ताव देव	=	in the mean time
कुरु	=	make	शासनम्	=	dominion	आत्मस्थम्	=	your own
मया स अर्धम्	=	together with me.						

Even before others get to know about this matter, make this dominion your own, with my help.

मया पार्श्वे सधनुषा तव गुप्तस्य राघव ।
कः समर्थो अधिकम् कर्तुम् कृत अन्तस्य इव तिष्ठतः ॥ २-२१-९

राघव	=	Oh Raama	गुप्तस्य	=	protected	मया	=	by me
पर्श्वे	=	on your side	सधम्षा	=	along with a bow	तिष्ठतः	=	you standing
कृतान्तस्येव	=	like Yama the god of death	कः	=	who	समर्थः	=	the competent one
कर्तुम्	=	to do	अधिकम्	=	too much			

Oh, Raama! While I am standing by your side along with a bow, protecting you who are standing as God of Death, who is capable of doing too much

निर्मनुष्याम् इमाम् सर्वाम् अयोध्याम् मनुज ऋषभ ।
करिष्यामि शरैअः तीक्ष्णैः यदि स्थास्यति विप्रिये ॥ २-२१-१०

मनुषर्षभ	=	Oh the best of men!	स्थास्यति यदि	=	If it stands	विप्रिये	=	disagreeable to you
करिष्यामि	=	I shall make	इमाम्	=	this	कृत्स्नाम्	=	entire
अयोध्यम्	=	Ayodhya	निर्मनुष्याम्	=	deserted of people	शरः तीक्ष्णैः	=	with sharp arrows.

Oh, Raama, the best of men! If the city of Ayodhya turns against you, I shall make it desolate of men with sharp arrows

भरतस्य अथ पक्ष्यो वा यो वा अस्य हितम् इच्चति ।
सर्वान् एतान् वधिष्यामि मृदुर् हि परिभूयते ॥ २-२१-११

अथ	=	and	वधिष्यामि	=	I shall kill	एताम् सर्वान्	=	all those
पक्ष्योवा	=	who are siding	भरतस्य	=	Bharata	योवा	=	and who
इच्छति	=	desire	अस्य	=	his	हितम्	=	benefit
मृदुः	=	soft person	परिभूयते हि	=	indeed gets disgraced.			

I shall kill all those who are siding Bharata ,and are favourable to him. Soft person indeed gets disgraced!

प्रोत्साहितोऽयम् कैकेय्या स दुष्टो यदिः पिता ।
अमित्रभूतो निस्सङ्गम् वध्यताम् बध्यतामपि ॥ २-२१-१२

प्रोत्साहितः	=	Instigated	कैकेय्या	=	by Kaikeyi	सः	=	such of
नः पुत्रा	=	our father	दुष्टः	=	as bad person	अमित्र भूतः	=	becomes enemy
अयम् बध्यताम्	=	let him be imprisoned	मि स्सण्गम्	=	without personal attachment	वाध्यतामपि	=	and be killed!

If our father with an evil mind behaves like our enemy with instigation by Kaikeyi. I shall keep him imprisoned with out personal attachment or if necessary, kill him.

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्फथम् प्रतिपन्नस्य कार्यम् भवति शासन्म् ॥ २-२१-१३

गुरोरपि	=	Even for a venerable person	अवलिप्तस्य	=	who is arrogant	अजानतः	=	who does not know
कार्याकार्यम्	=	good and evil actions	प्रतिपुन्नस्य	=	who resorts to	उत्पथम्	=	wrong route
शासनम्	=	punishment	भवति	=	becomes	कार्यम्	=	feasible.

Even a venerable person is to be punished, if he becomes arrogant, if he does not know good and evil actions and if he takes to a wrong route.

बलमेष किमाश्रित्य हेतुम् वा पुरुषर्षभ ।
दातुमिच्छति कैकेय्य राज्यम् स्थितमिदम् तव ॥ २-२१-१४

पुरुषर्षभ	=	Oh the best of men!	किम्	=	what	बलम्	=	strength
हेतुम् वा	=	or reason	एषः	=	he	आस्त्रित्य	=	has taken shelter
इच्छति	=	desiring	दातुम्	=	to give	इदम्	=	this
राज्यम्	=	kingdom	तव स्थितम्	=	belonging to you	कैकेय्यै	=	for Kaikeyi.

Oh, Raama, the best of men! On what strength or season has he taken shelter to give away this kingdom belonging to you to Kaikeyi

त्वया चैव मया चैव कृत्वा वैरम् अनुत्तमम् ।
कस्य शक्तिः श्रियम् दातुम् भरताय अरि शासन ॥ २-२१-१५

अरिशासन	=	Oh the chastiser of enemies	का शक्तिः	=	what ability is there	अस्य	=	to him
दातुम्	=	to give	श्रियम्	=	high rank	भरताय	=	to Bharata
कृत्वा	=	by making	अनुत्तमम्	=	great	वैरम्	=	enmity
त्वया चैव	=	with you	मया चैव	=	and with me.			

Oh, Raama the chestiser of enemies! Where is the ability for him to give kingdom to Bharata, by making great enmity against you and me

अनुरक्तः अस्मि भावेन भ्रातरम् देवि तत्त्वतः ।
सत्येन धनुषा चैव दत्तेन इष्टेन ते शपे ॥ २-२१-१६

देवि	=	Oh Queen	तत्त्वतः	=	really	अनुरक्तः अस्मि	=	I am attached
भावेन	=	devotedly	भ्रातरम्	=	my brother Raama	शपे	=	I am swearing an oath
ते	=	to you	सत्येन	=	by truth	धनुषाचैव	=	by bow
दत्तेन	=	by the act of giving	इष्टेन	=	by the act of sacrifice.			

Oh, queen! Really, I am devotedly attached to my brother Raama. I am swearing an oath to you by truth by bow, by the act of giving and by the act of sacrifice.

दीप्तम् अग्निम् अरण्यम् वा यदि रामः प्रवेक्ष्यते ।
प्रविष्टम् तत्र माम् देवि त्वम् पूर्वम् अवधारय ॥ २-२१-१७

देवि	=	oh, queen!	रामः प्रवेक्ष्यते यदि	=	If Raama can enter	दीप्तम्	=	blazing
अग्निम्	=	fire	अरण्यम् वा	=	or forest	त्वम्	=	you
अवधारय	=	make certain	पूर्वम्	=	even before	माम्	=	mine
प्रविष्टम्	=	who can enter	तत्र	=	there.			

Oh, queen! If Raama can enter blazing fire or forest, you make certain that even before, I can enter there

हरामि वीर्यात् दुह्खम् ते तमः सूर्यैव उदितः ।
देवी पश्यतु मे वीर्यम् राघवः चैव पश्यतु ॥ २-२१-१८

हरामि	=	I shall alleviate	ते दुःखम्	=	your grief	वीर्यात्	=	by my valour
तम इव	=	as darkness	उदितः	=	by rising	सूर्यः	=	sun
पश्यतु देवी	=	Let the queen see	मे वीर्यम्	=	my valour	पश्यतु राघवश्चैव	=	Let Raama also see.

I shall alleviate your grief, by showing my valour like the rising sun alleviating darkness. Let Raama and yourself see my valour

एतत् तु वचनम् श्रुत्वा लक्ष्मणस्य महात्मनः ।
उवाच रामम् कौसल्या रुदन्ती शोक लालसा ॥ २-२१-१९

श्रुत्व	=	Hearing	एतत् वचनम्	=	this word	लक्ष्मणस्य	=	of Lakshmana
महात् मनः	=	the magnanimous	कौसल्य	=	Kausalya	शोकलालसा	=	entirely given up to anguish
रुदाति	=	weaping	उवाच	=	spoke	रामम्	=	to Raama.

Hearing these words of Lakshmana the magnanimous, Kausalya entirely given up to anguish and weaping, spoke thus to Raama.

भ्रातुस् ते वदतः पुत्र लक्ष्मणस्य श्रुतम् त्वया ।
यद् अत्र अनन्तरम् तत् त्वम् कुरुष्व यदि रोचते ॥ २-२१-२०

पुत्र	=	Oh, son	श्रुतम्	=	It is heard	त्वया	=	by you
ते	=	your	भ्रातुः	=	brother	लक्ष्मणस्य	=	Lakshmana
वदतः	=	speaking	रोचते यदि	=	If you agree	कुरुष्व	=	you do
यत्	=	what	कार्यम्	=	action to be done	अनन्तरम्	=	immediately after.

Oh, son !You have heard the words of Lakshmana .If you agree, you do what is to be done, immediately.

न च अधर्म्यम् वचः श्रुत्वा सपत्न्या मम भाषितम् ।
विहाय शोक सम्तप्ताम् गन्तुम् अर्हसि माम् इतः ॥ २-२१-२१

न अर्हसि	=	you are not suited	गन्तुम्	=	to go	इतह	=	from here
विहाय	=	leaving	माम्	=	me	सोकसम्तप्ताम्	=	in deep grief
श्रुत्वा	=	hearing	अधर्म्यम् वचः	=	the un-just words	भाशितम्	=	said
मम सपत्न्या	=	by my co-wife.						

It is not proper for you to go away from here, leaving me afflicted with grief, after hearing the un-just words spoken by my co-wife.

धर्मज्ञ यदि धर्मिष्ठो धर्मम् चरितुम् इच्चसि ।
शुश्रूष माम् इहस्थः त्वम् चर धर्मम् अनुत्तमम् ॥ २-२१-२२

धर्मज्ञ	=	Oh the knower of goodness!	त्वम् इच्छसि यदि	=	If you desire	चरितुम्	=	to practice
धर्मम्	=	virtue	धर्नुष्टः	=	be a virtuous man	इहस्थः	=	stay here
शुश्रूष	=	serve maam	=		me= chara	practice		
अनुत्तमम्	=	best	धर्मम्	=	goodness			

Oh, Raama! You are righteous man. If you desire to practice virtue, be a virtuous man and stay here serving me thereby practicing the best morality in the form of serving your mother.

शुश्रूषुर् जननीम् पुत्र स्व गृहे नियतः वसन् ।
परेण तपसा युक्तः काश्यपः त्रिदिवम् गतः ॥ २-२१-२३

कास्यपः	=	sage	कस्यप नियतः	=	with self restraint	वसन्	=	was residing
स्वगृहे	=	in own house	युक्तः	=	accompanied	वरेण तपसा	=	with great austerity
सुश्रूषुः	=	of serving	जननीम्	=	the mother	गतः	=	went
त्रिदिवम्	=	to heaven						

Oh, son! Formerly Kasyapa was staying in his own house itself with self restraint, performed great austerity by serving his mother and went to heaven

यथा एव राजा पूज्यः ते गौरवेण तथा हि अहम् ।
त्वाम् न अहम् अनुजानामि न गन्तव्यम् इतः वनम् ॥ २-२१-२४

यथैव	=	Just as	raajaa	=	king	गोरवेण	=	by respectable feeling
ते	=	to you	पुज्यः	=	is worthy of worship	अहम्	=	I am also
तथा हि	=	indeed so	नानुजानामि	=	I am not permitting	त्वाम्	=	you
नगन्तव्यम्	=	it is proper to go	इतः	=	from here	वनम्	=	to forest

Just as the king, by respectable feeling to you is worthy of worship, so also being your mother, I am worthy of worship to you. Hence, do not go to the forest

त्वद् वियोगान् न मे कार्यम् जीवितेन सुखेन वा ।
त्वया सह मम श्रेयः तृणानाम् अपि भक्षणम् ॥ २-२१-२५

त्वद्वियोगात्	=	Because of your separation	न कार्यम्	=	there is no purpose	जीवितेन	=	for life
सु खेन वा	=	or comforts	मम	=	for me	श्रेयः	=	it is good
भक्ष्हणम् अपि	=	even to eat	तृणानाम्	=	grass	त्वया सह	=	while staying with you

After your separation, I shall have no use of this life or comforts for me, it is good even to eat grass while staying with you

यदि त्वम् यास्यसि वनम् त्यत्तवा माम् शोक लालसाम् ।
अहम् प्रायम् इह आसिष्ये न हि शक्ष्यामि जीवितुम् ॥ २-२१-२६

त्वाम् यास्यसियदि	=	If you go	वनम्	=	to forest	त्यत्तवा	=	leaving
माम्	=	me	शोकलालसाम्	=	who is afflicted with grief	अहम्	=	I
प्रायम् आसिष्ये	=	shall seek death through starvation	इह	=	here	न शक्ष्यामि हि	=	Indeed I shall not be able
जीवुतुम्	=	to live						

I shall not live if you leave for the forest, leaving me who is afflicted with grief. I shall seek death through starvation

ततः स्त्वम् प्राप्स्यसे पुत्र निरयम् लोक विश्रुतम् ।
ब्रह्म हत्याम् इव अधर्मात् समुद्रः सरिताम् पतिः ॥ २-२१-२७

पुत्र	=	Oh, son!	ततः	=	Thereafter	त्वम्	=	you
प्राप्स्यसे	=	will attain	लोकविश्रुतम्	=	the universally famous	निरयम्	=	hell

ब्रह्महत्यामिव	=	like obtaining the sin of killing a Brahmana by	समुद्रः	=	the god of ocean	सरिताम्पतिः	=	lord of rivers
अधर्मात्	=	due to un justice behaviour						

Oh, son! If I fast myself to death for your sake, you will attain the universally famous hell, like the god of the ocean obtaining trouble because of his un justice behaviour, towards the sage called Pippalada, producing the latter wrath.

विलपन्तीम् तथा दीनाम् कौसल्याम् जननीम् ततः ।
उवाच रामः धर्म अत्मा वचनम् धर्म सम्हितम् ॥ २-२१-२८

ततः	=	thereafter	धर्मात्म	=	righteous words	रामः	=	Raama
उवाच	=	spoke	वचनम्	=	the words	धर्मसम्हितम्	=	attended with virtuous
कौसल्याम्	=	to Kausalya	जननीम्	=	the mother	तथा	=	thus
विलपन्तीम्	=	weaping	दीनाम्	=	miserably.			

The honest Raama spoke these virtuous words to his mother Kausalya, who was thus weeping miserably.

न अस्ति शक्तिः पितुर् वाक्यम् समतिक्रमितुम् मम ।
प्रसादये त्वाम् शिरसा गन्तुम् इच्चाम्य् अहम् वनम् ॥ २-२१-२९

नास्ति	=	there is no	शक्तिः	=	ability	मम	=	for me
समतिक्रमितुम्	=	to violet	पितुः	=	father	वाक्यम्	=	words
अहम्	=	I	प्रसादये	=	am asking for favour	त्वाम्	=	to you
शिरसा	=	with head	इच्चामि	=	I wish gantum	=		to go
वनम्	=	to forest.						

I am not able to violate my father words. I am bowing my head and asking your favour. I shall have to go to the forest

ऋषिणा च पितुर् वाक्यम् कुर्वता व्रत चारिणा ।
गौर् हता जानता धर्मम् कण्डुना अपि विपश्चिता ॥ २-२१-३०

गोः अपि	=	Even a cow	हता	=	was killed	कुर्वता	=	acting as per
पितुः	=	father	वाक्यम्	=	words	कन्दुना	=	by Kandu
ऋषिणा	=	the sage	व्रतचारिणा	=	who performed religious vows	जानता	=	who knew
धर्मम्	=	righteousness	विपश्चित	=	who was learned.			

A sage called Kandu, who knew righteousness, who performed religious vows and who was a learned man, killed even a cow, acting as per his father words

अस्माकम् च कुले पूर्वम् सगरस्य आज्ञया पितुः ।
खनद्भिः सागरैः भूतिम् अवाप्तः सुमहान् वधः ॥ २-२१-३१

पूर्वम्	= previously	सागरैः	= by the sons of Sagara	अस्माकम्	= of our
कुलेच	= race also	सुमहान्	= a great	वधः	= killing
अवाप्तः	= was obtained	खरद्भिः	= while digging up	भूमिम्	= the earth
आज्ञया	= by the order of	सगरस्य	= of Sagara	पितुः	= their father.

Previously, the sons of Sagara belonging to our race, were got bitterly digging up the earth, as commanded by their father.

जामदग्न्येन रामेण रेणुका जननी स्वयम् ।
कृत्ता परशुना अरण्ये पितुर् वचन कारिणा ॥ २-२१-३२

रामेण	= by ParasuRaama	जामदग्नियैन	= the son of Jamadagni	रेणुका	= Renuka
जननी	= mother	कृत्ता	= was cut off	स्वयम्	= spontaneously
परशुना	= by axe	अरण्ये	= in the forest	वचन कारिणा	= as per words
पितुः	= of father				

Parasu Raama, the son of Jamadagni personally slayed his mother Renuka in the forest with an axe as per his father words.

एतैरन्यैश्च बहुभिर्देवि देवसमैः कृतम् ।
पितुर्वचनमक्लीबम् करिष्यामि पितुर्शितम् ॥ २-२१-३३

देवि	= Oh, Queen!	एतैः	= by these	बहुभिः अन्यैशेह	= by many others
देवसमानैः	= equivelant to gods	पितुः	= father	वचनम्	= words
कृतम्	= was made	अक्लीबम्	= no waste	करिष्यामि	= I shall do
पितुः	= father	hitam	= assignment		

Oh, mother! These and many others who were equivalent to gods, did not make their father' s words to go waste. I shall also do what is desired by my father

न खल्व् एतन् मया एकेन क्रियते पितृ शासनम् ।
एतैरपि कृतम् देवि ये मया तव कीर्तिताः ॥ २-२१-३४

देवि	= Oh, Queen!	एतन्	= This	पितृशसनम्	= father command
न क्रियते	= was not done mayaa	=	by एकेन me	=	only
एतैरपि	= Also by these	ये	= who	कीर्तिताः	= were mentioned
तव	= to you	मया	= by me	कृतम्	= it was done.

Oh, mother! I am not the only person to act according to father command. Those I have mentioned to you hitherto also complied with their father command.

नाहम् धर्ममपूर्वम् ते प्रतिकूलम् प्रवर्तये ।
पूर्वैः अयम् अभिप्रेतः गतः मार्गो अनुगम्यते ॥ २-२१-३५

अहम्	=	I	न प्रवर्तये	=	am not setting out	अपूर्वम्	=	new
प्रतिकूलम्	=	contradicting	धर्मम्	=	customary conduct	ते	=	for you
अनुगम्यते	=	I am following	अयम्	=	this	मार्गम्	=	way
अभिप्रेतः	=	agreed	गतः	=	followed by	पूर्वैः	=	the ancient.

I am not setting any new contradicting customary conduct for your sake. I am adhering to the way agreed and followed by the ancient.

तत् एतत् तु मया कार्यम् क्रियते भुवि न अन्यथा । पितुर् हि वचनम् कुर्वन् न कश्चिन् नाम हीयते ॥ २-२१-३६

न क्रियते	=	It cannot be done	अन्यथा	=	otherwise	मया	=	by me
तत् एतत्	=	than such of this	कार्यम्	=	practice	भुवि	=	on earth
न हीयते नाम	=	No deprivation indeed	कश्चित्	=	for anyone	कुर्वन्	=	doing
पितुः	=	father	वचनम्	=	words.			

I cannot do otherwise than acting in accordance with father words, the prevalent practice on earth. There is no deprivation indeed for anyone who complies with father commands.

ताम् एवम् उक्त्वा जननीम् लक्ष्मणम् पुनर् अब्रवीत् ।
तव लक्ष्मण जानामि मयि स्नेहम् अनुत्तमम् ॥ २-२१-३७

श्रेष्ठः	=	the best	वाक्यविदाम्	=	of those knowing the speech	श्रेष्टः	=	the best
सर्व धनुष्टताम्	=	of all those wearing the bow	एवम्	=	thus	उक्ताव	=	spoke
ताम् जननीम्	=	to that mother	पुनः	=	again	अब्रवीत्	=	spoke
लक्ष्मनम्	=	to Lakshmana.						

Raama, the best of those who speak skilfully and the best of all those wearing the bow, spoke thus to his mother and turned round to Lakshmana to speak.

तव लक्ष्मण जानामि मयि स्नेहमनुत्तमम् ।
विक्रमम् चैव सत्यम् च तेजश्च सुदुरासदम् ॥ २-२१-३८

लक्ष्मन	=	Oh	लक्ष्मण जानामि	=	I know	तव	=	your

अनुत्तमम्	=	highest	स्नेह	=	affection	मयि	=	in me
विक्रमम् चैव	=	heroic valour	सत्यम् च	=	strength	सुदुरासदम्	=	un assailable
तेजश्च	=	splendour.						

Oh, Lakshmana ! I know your highest affection towards me, your heroic valour ,your strength and your unassailable splendour .

मम मातुर्महद्दुःखमतुलम् शुभलक्षम्ण ।
अभिप्रायम् अविज्ञाय सत्यस्य च शमस्य च ॥ २-२१-३९

सुभक्ष्हण	=	Oh, Lakshmana, with good attributes!	अतुलम् महत् दुःखम्	=	there is an unqualled and great grief	मम मातुः	=	to my mother
अविज्ञाय	=	by not knowing	अभिप्रायम्	=	the meaning	सत्यस्य च	=	of truth and
शमस्य च	=	tranquility.						

Oh, Lakshmana, with good attributes! My mother is feeling a great and unequalled sorrow, by not knowing the secret of truth and tranquillity.

धर्मः हि परमः लोके धर्मे सत्यम् प्रतिष्ठितम् ।
धर्म संश्रितम् एतच् च पितुर् वचनम् उत्तमम् ॥ २-२१-४०

धर्मः	=	righteousness	परमोहि	=	is indeed the best	लोके	=	in the world
सत्यम्	=	truth	प्रतिष्ठिम्	=	is established	धर्म	=	in righteousness
एतत्	=	these	उत्तमम्	=	best	वचनम्च	=	words also
पितुः	=	of father	धर्मसम्श्रितम्	=	are enjoined in righteousness.			

Righteousness is the best of all qualities in the world. Truth is established in righteousness. Even these best words of father are enjoined with righteousness.

संश्रुत्य च पितुर् वाक्यम् मातुर् वा ब्राह्मणस्य वा ।
न कर्तव्यम् वृथा वीर धर्मम् आश्रित्य तिष्ठता ॥ २-२१-४१

वीरः	=	oh	तिष्ठता	=	one who is	आश्रित्य	=	following
धर्मम्	=	righteousness	नकर्तव्यम्	=	is not obliged	वृथा	=	to waste
वाक्यम्	=	the word	सम्श्रुत्य	=	promised	पितुः	=	to father or
मातुर्वा	=	mother or	ब्रह्मनस्य वा	=	Brahmana.			

One who follows righteousness, does not waste his promise given to one father or mother or Brahmana.

सो अहम् न शक्ष्यामि पितुर् नियोगम् अतिवर्तितुम् ।
पितुर् हि वचनात् वीर कैकेय्या अहम् प्रचोदितः ॥ २-२१-४२

वीर	=	oh Lakshmana the valiant!	सः अहम्	=	I being such person	नशक्ष्यामि अतिवर्तितुम्	=	cannot trasgrass
नियोगम्	=	the command	पितुः	=	of father	वचनात्	=	for the word
पितुः	=	of father	अहम्	=	I	प्रचोदितोहि	=	was indeed instigated
कैकेय्या	=	by Kaikeyi.						

I cannot transgress my father command. On the word given by my father only, Kaikeyi instigated me to go to the forest.

तत् एनाम् विसृज अनार्याम् क्षत्र धर्म आश्रिताम् मतिम् ।
धर्मम् आश्रय मा तैक्ष्ण्यम् मद् बुद्धिर् अनुगम्यताम् ॥ २-२१-४३

तत्	=	hence	विसृज	=	leave	अनार्याम्	=	the mean
मतिम्	=	mentality	क्ष्हत्र धर्माश्रिताम्	=	of followig military heroism	आश्रय	=	take refuge
धरमम्	=	in righteousness	मा	=	not	तैख्ह्ण्यम्	=	in rudeness
अनुगम्य	=	follow	मद्बुधिः	=	my perception.			

Hence, leave this mean mentality of military heroism. Observe righteousness and not rudeness. follow my perception.

तम् एवम् उक्त्वा सौहार्दात् भ्रातरम् लक्ष्मण अग्रजः ।
उवाच भूयः कौसल्याम् प्रान्जलिः शिरसा आनतः ॥ २-२१-४४

लक्ष्ह्मणाग्रजः	=	Raama the elder brother of Lakshmana	एवम्	=	thus	उक्त्वा	=	spoke
सौहार्दात्	=	affectionately	भ्रातरम्	=	to brother	नतः	=	bowed
शिरसा	=	with head	प्राण्जलिः	=	with folded hands	उवाच	=	spoke
भूयः	=	again	कौसल्याम्	=	to Kausalya.			

Raama spoke thus to his brother affectionately, bowed to his mother and with folded hands, spoke again to Kausalya as follows.

अनुमन्यस्व माम् देवि गमिष्यन्तम् इतः वनम् ।
शापिता असि मम प्राणैः कुरु स्वस्त्ययनानि मे ॥ २-२१-४५

देवी	=	oh Mother	अनुमन्यस्व	=	permit	माम्	=	me
गमिष्यन्तम्	=	who is about to go	वनम्	=	to forest	शापिता असि	=	on my life
कुरु	=	invode	स्वस्त्यनानि	=	blessings	मे	=	on me.

Oh, mother! I have decided to go to forest. Please give me permission. I am swearing to you on my life. Please invoke blessings on me.

तीर्ण प्रतिज्ञः च वनात् पुनर् एष्याम्य् अहम् पुरीम् ।
ययातिरिव राजर्षिः पुरा हित्वा पुनर्धिवम् ॥ २-२१-४६

पुरा	=	in olden times	इव	=	as	राजर्षिः	=	the sage king
ययातिः	=	named yayaati	हित्वा	=	left	दिवम्	=	heaven
divam	=	reached heaven	पुनः	=	again	अहम् एष्यामि	=	I can come
पुनः	=	back	पुरीम्	=	to city	वनात्	=	from forest
तिर्ण प्रतिज्ञः	=	after fulfuilling the promise.						

As sage king named Yayati in olden times left the heaven and reached back heaven again, I shall be back to the city from the forest, after fulfilling my promise.

शोकस्संधार्यताम् मातर्हृदये साधु मा शुचः ।
वनवासादिहैष्यामि पुनः कृत्वा पितुर्वचः ॥ २-२१-४७

मातः	=	oh Mohter	माशुचः	=	do not grieve	सम्धार्याम्	=	bear
साधु	=	well	हृदये	=	in heart	एष्यामि	=	I shall come
इह	=	here	पुनः	=	again	वनवासात्	=	from forest
कृत्वा	=	after fulfilling	पितुः	=	father	वचः	=	command.

Oh, mother! Please do not grieve, Bear it well in your heart. I shall come back here again from the forest after fulfilling the father command.

त्वया मया च वैदेह्या लक्ष्मणेन सुमित्रया ।
पितुर्नियोगे स्थातव्यमेष धर्मः सनाअनः ॥ २-२१-४८

पितुः नियोगे	=	In father command	स्थ्हातव्यम्	=	should be remainded	त्वया	=	by you
मया च	=	by me	वैदेह्या	=	by Sita	लक्ष्ह्मणेन	=	by Lakshmana
सुमित्रया	=	by Sumitra	एषः	=	this is	सनातनः	=	eternal
धर्मः	=	custom.						

You and I, Sita, Lakshmana, Sumintra and all of us should follow father directions. This is an eternal custom.

अम्ब सम्हृत्य सम्भारान् दुःखम् हृदि निगृह्य च ।
वनवासकृता बुद्धिर्मम धर्म्यानुवर्त्यताम् ॥ २-२१-४९

अम्ब	=	oh Mother	मम बुद्धिः	=	my intention	वनवास कृता	=	of proceeding to forest
धर्म्या	=	which is righteous	अनुवर्त्यताम्	=	be approved	सम्हृत्य	=	duly with drawing
सम्भारान्	=	preparations for coronation	निगृह्यच	=	keeping in check	दुःखम्	=	sorrow
हृदि	=	in heart.						

Oh mother! Please approve my righteous intention of going to the forest, duly withdrawing preparations for my coronation and keeping in check the sorrow in your heart.

एतद्वच स्तस्य निशम्य माता ।
सुधर्म्यमव्यग्रमविक्लबम् च ।
मृतेव सम्ज्ञाम् प्रतिलभ्य देवी ।
समीक्ष्य रामम् पुनरित्युवाच ॥ २-२१-५०

माता	=	the mother	देवी	=	kausalya	निशम्य	=	heard
तस्य	=	that Raama	वचः	=	words	एतत्	=	here
सुधर्म्यम्	=	which were the most virtuous	अव्यग्रम्	=	which wer cool	अविक्लबम् च	=	and which were not unsteady
प्रतिलभ्य	=	regained	सण्ज्याम्	=	consciousness	मृतेव	=	looked at
रामम्	=	Raama	उवाच	=	spoke	पुनः	=	again
इति	=	thus .						

The mother Kausalya heard the most virtuous, cool and steady words of Raama and rose, as though regained consciousness once more after death, looked at Raama and spoke thus again.

यथैव ते पुत्र पिता तथाहम् ।
गुरुः स्वधर्मेण सुहृत्तया च ।
न त्वानुजानामि न मांविहाय ।
सुदुःखितामर्हसि गन्तुमेवम् ॥ २-२१-५१

पुत्र	=	Oh Son	अहम्	=	I am also	गुरुः	=	respectable person
ते	=	to you	पिता यथैव	=	as indeed your father	स्वधर्मेण	=	in my own right
सुहृत्तयाच	=	and due to great affection	नानुजानामि	=	I do not permit	त्वा	=	you
नार्हसि गन्तुम्	=	to go	एवम्	=	thus	विहाय	=	leaving
माम्	=	me	सुदुःखिताम्	=	in great sorrow.			

Oh, son! I am also as respectable a person to you as your father, in my own right and due to great affection. I do not give permission to you. You cannot thus go away, leaving me in great sorrow.

किम् जीवितेनेह विना त्वया मे ।
लोकेन वा किम् स्वधयाऽमृतेन ।
श्रेयो मुहूर्तम् तव सन्निधानम् ।
ममेह कृत्स्नादपि जीवलोकात् ॥ २-२१-५२

किम्	=	what is the use	जीवितेन	=	of living	इह	=	here
मे	=	to me	त्वयाविना	=	without you	किम्	=	what is the use
लोकेन	=	of the other world	स्वधया	=	or the oblation of food offered to the deceased ancestors	अमृतेनवा	=	or the nectar of immortality

तव	=	your	सन्निधानम्	=	proximity	मुहूर्तम्	=	even for a moment
श्रेयः	=	is better	कृत्स्नात्	=	than entire	जीवलोकात्	=	world of living beings
						अपि		too.

What is the use of my living in this world without you What is the use of the other world or the oblation of food offered to the deceased ancestors or the nectar of immortality Your proximity even for a moment is better than that of the entire world of living beings.

नरैरिवोल्काभिरपोह्यमानो ।
महागजोऽध्वानमनुप्रविष्टः ।
भूयः प्रजज्वाल विलापमेवम् ।
निशम्य रामः करुणम् जनन्या ॥ २-२१-५३

निशम्य	=	hearing	करुणम्	=	pathetic	विलापम्	=	lamentation
जनन्या	=	of mother	प्रजज्वाल	=	he was highly agonised	भूयः	=	again
महागज इव	=	as a great elephant	अम्प्रविष्टः	=	having entered	अध्वानम्	=	way
अपोह्यमानः	=	being taken away	नरैः	=	ny men	उल्काभिः	=	with flames of fire.

After hearing the pathetic lamentation of his mother, he was highly anguished, as when an elephant is removed highly from its way by men with flames of fire.

स मातरम् चैव विसम्ज्ञकल्पा ।
मार्तम् च सौमित्रि मभिप्रतप्तम् ।
धर्मे स्थितो धर्म्यमुवाच वाक्यम् ।
यथा स एवार्हति तत्र वक्तुम् ॥ २-२१-५४

सः	=	that Raama	स्थितः	=	who was established	धर्मे	=	in righteousness
उवाच	=	spoke	वाक्यम्	=	the words	धर्म्यम्	=	endued with virtue
यथा	=	in which manner	तत्र	=	at that time	स एव	=	he only
अर्हति	=	was fit	वक्तुम्	=	to speak	मातरम्चैव	=	to mother
विसंज्ञकल्पाम्	=	appearing unconscious	सौमित्रिम्	=	to Lakshmana	आर्तम्	=	who was disturbed
अभिप्रतप्तम्	=	and exhausted with distress.						

Raama, who was established in righteousness, spoke these words endowed with virtue, to his mother who was looking unconscious and to Lakshmana who was disturbed and exhausted with distress. He was the only person worthy of speaking thus at that time.

अहम् हि ते लक्ष्मण नित्यमेव ।
जानामि भक्तिम् च पराक्रमम् च ।
मम त्वभिप्राय मसन्निरीक्ष्य ।
मात्रा सहाभ्यर्दसि मा सुदुःखम् ॥ २-२१-५५

लक्ष्मण	=	Oh Lakshmana	अहम्	=	I	नित्यमेव	=	always
जानामि	=	know	ते	=	your	भकित्मच	=	devotion and
परक्रमम्च	=	strength	तु	=	but	मात्रा सह	=	along with mother
अभ्यर्दमसि	=	you are afflicting	सुदुःखम्	=	much pain	मम	=	to me
असन्निरिरीक्ष्य	=	without looking at	मम	=	my	अभिप्रायम्	=	opionon.

Oh, Lakshmana! I always know your devotion towards me as well as your strength. But now, you are joining with mother in afflicting much trouble to me without looking at my opinion.

धर्मार्थकामाः खलु तात लोके ।
समीक्षिता धर्मफलोदयेषु ।
ते तत्र सर्वे स्युरसंशयम् मे ।
भार्येव वश्याभिमता सुपुत्रा ॥ २-२१-५६

तात	=	Oh father a ter (of affection addressed to a junior or senior)	लोके	=	in the world	धर्मफलोदयेषु	=	in obtaining the fruit of good works
धर्मार्थकामाः	=	righteousness utility and free will	समीक्ष्हिताः	=	are looked at	भार्येव	=	as a wife
वश्या	=	who is obedient	अभिमता	=	who is beloved	सुपुत्रा	=	who is having good sons
तत्र	=	in those good words	ते सर्वे	=	all those	स्युः	=	are there
असम्शयम्	=	no doubt	मे	=	for me.			

Oh, Lakshmana! In obtaining the fruit of good works in the world, righteousness utility and free will are being considered. As a wife who is obedient, who is beloved and who is having good sons, good work yields all these three things.

यस्मिंस्तु सर्वे स्युरसन्निविष्टा ।
धर्मो यतः स्यात् तदुपक्रमेत ।
द्वेष्यो भवत्यर्थपरो हि लोके ।
कामात्मता खल्वपि न प्रशस्ता ॥ २-२१-५७

तत्	=	that	यस्मिन्	=	in which	सर्वे	=	all these
असन्निविष्टाः स्युः	=	do not come together	यतः	=	by which	धर्मः	=	righteousness
स्यात्	=	is created	उपक्रमेत	=	is to be initiated	लोके	=	in the world
अर्थपरः	=	one who is intested in wealth alone	भवतिहि	=	becomes indeed	देव्ष्यः	=	fit to be hated
कामात्मतापि	=	so also	the ne whose very essence is desire	न = प्रशस्ता खलु		cannot indeed be considered good.		

Only such an action, which is righteous, is to be initiated, leaving that in which wealth, desire and righteousness do not come together. One who is intested in wealth alone becomes indeed fit to be hated in the world. So also the one whose very essence is desire, cannot indeed be considered good.

गुरुश्च राजा च पिता च वृद्धः । क्रोधात्प्रहर्षं द्यदि वापि कामात् । यद्यादिशेत् कार्यमवेक्ष्य धर्मम् । कस्तन्न कुर्यादनृदनृशंसवृत्तिः ॥ २-२१-५८

पिता	=	father	गुर्श्च	=	who is venerable	रजाच	=	a king
वृद्धः च	=	and old aged	व्यादिशेत्	=	commends	यत्	=	for which reason
कार्यम्	=	an action	क्रोधात्	=	either by anger	प्रह्ऱ्षात्	=	or by extreme joy
यदिवा कमात् अपि	=	or by even desire	कः	=	who	अपेक्ष्य	=	with reference to
धर्मम्	=	righteousness	अनृशम्स वृत्तीः	=	and not choosing cruelty	नकुर्यात्	=	will not do

When father, who is venerable, a king and old-aged, commands an action either by anger or by extreme joy or by even desire, which right person will not perform it Only a person who chooses to be cruel will not do it.

सवै न शक्नोमि पितुः प्रतिज्ञा ।
मिमामकर्तुम् सकलम् यथावत् ।
स ह्यवयोस्तत गुरुर्नियोगे ।
देवाश्च भर्ता स गतिस्स धर्मः ॥ २-२१-५९

सः	=	such of myself	न शक्नोमिव्गि	=	cannot	अकर्तुम्	=	avoid
पितुः	=	father	इमाम् प्रतिज्याम्	=	this propostion	सकलाम्	=	in entirety
तात	=	oh Father	आवोयः	=	for both of us	सः	=	he
फ़ुरुः हि	=	is indeed important person	नियोगे	=	to command	देव्याश्च	=	for mother also
सः	=	he	भर्ता	=	the husband	सः	=	he
गतिः	=	the resource person	धर्मः	=	the law personified.			

I cannot avoid fulfilling the father command completely. For both of us, he is an important person indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law.

तस्मिन् पुनर्जीवति धर्मराजे ।
विशेषतः स्वे पथि वर्तमाने ।
देवी मया सार्थमितोऽपगच्छेत् ।
कथम् स्विदन्या विधवेव नारी ॥ २-२१-६०

धर्मराजे	=	the righteous king	तस्मिन्	=	himself	जीवति	=	alive
विशेषतत्	=	espacially	वर्तमाने	=	being	स्वे पथ्हि	=	in his own path

कथम् स्वित्	=	how	देवी	=	mother kausalya	अवगच्छेत्	=	can go out
मया सार्धम्	=	with me	इतः	=	from here	अन्या नारीव	=	like other woman
विधवा	=	without husband						

while the righteous king Dasaratha is alive and especially when he is following his own righteous path, how the mother Kausalya can go out with me from here leaving the city like other widowed woman

सा मानुमन्यस्व वनम् व्रजन्तम् ।
कुरुष्व नः स्वस्त्ययनानि देवि ।
यथा समाप्ते पुनराव्रजेयम् ।
यथा हि स्त्येन पुनर्ययातिः ॥ २-२१-६१

देवी	=	Oh Queen	अनुमन्यस्व	=	permit	मा	=	me
व्रजन्तम्	=	going	वनम्	=	to forest	यथा हि	=	as indeed
ययातिः	=	yayati	पुनः	=	returned	सत्येन	=	by power of stregth
यथा	=	so	अव्रजेयम्	=	I can come	पुनः	=	again
समाप्ते	=	after completion of excile	कुरुष्व	=	perform	स्वस्त्ययनानि	=	recitation of Mantra for well-being.

Oh, mother the queen! Permit me to go to forest. As Yayati returned to heaven by the power of truth, give me your power of blessings so that I can return here after completion of exile.

यशो ह्यहम् केवलराज्यकारणात् ।
न पृष्ठतः कर्तुमलम् महोदयम् ।
अदीर्घकाले न तु देवि जीविते ।
वृणेऽवरामद्य महीमधर्मतः ॥ २-२१-६२

अहम्	=	I	न अलम्	=	cannot	वृष्टतः कर्तुम्	=	keep back
यशः	=	reputation	महोदयम्	=	and glory	केवलराज्यकारणात्		for the sake of kingdom alone
देवी	=	oh	क्रुन् जीविते	=	In this life	अदीर्घकाले	=	which is not long
नवृणे	=	I cannot long for	अद्य	=	now	अवराम्	=	inferior
महीम्	=	earth	अधर्मतः	=	unrighteously.			

I cannot keep back reputation and glory for the sake of kingdom alone. This cannot unrighteously long for this inferior kingdom.

प्रसादयन् नर वृषभः स मातरम् ।
पराक्रमाज्जिगमिषुरेव दोम्डकान् ।
अथ अनुजम् भ्ञ्शम् अनुशास्य दर्शनम् ।
चकार ताम् ह्रिन्द जननीम् प्रदक्षिणम् ॥ २-२१-६३

सः	=	that Raama	नवृषभः	=	the best of men	जिगिमिषुरेव	=	desired to go

दण्दकान्	=	to Dandaka forest	पराक्रमात्	=	with prowess	प्रसादयन्	=	consoling
मातरम्	=	mother	अथ	=	and afterwards	अनुशास्य	=	advised
अम्जम्	=	brother	भृशम्	=	intensely	दर्शनम्	=	with good thoughts
प्रदक्षिणम् चकार	=	made circumbulatory salutation	ताम्जनमीम्	=	to his mother	हृदि	=	heartily.

Raama, the best of men, decided to go to Dandaka forest fearlessly with his prowess, consoled his mother, advised his brother by good thoughts and made hearty circumbulatory salutation to his mother.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकविंशः सर्गः ॥

Thus, this is the 21st chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

22 Sarga 22 - द्वाविंशः सर्ग

Raama Tries To Pacify Lakshmana Further

Introduction -

In this chapter Raama further tries to pacify Lakshmana and tells him that his stay in forest is the will of gods. He also wants all the celebration for his coronation to be stopped.

अथ तम् व्यथया दीनम् सविशेषम् अमर्षितम् ।
श्वसन्तम् इव नाग इन्द्रम् रोष विस्फारित ईक्षणम् ॥ २-२२-१
आसद्य रामः सौमित्रिम् सुहृन्दम् भ्रातरम् प्रियम् ।
उवाच इदम् स धैर्येण धारयन् सत्त्वम् आत्मवान् ॥ २-२२-२

अथ	=	afterwards	आत्मवान्	=	the self composed	सः रमः	=	that Raama
धारयन्	=	by controlling	सत्त्वम्	=	mind	धैर्येण	=	with courage
आसाद्य	=	approached	सुहृदम्	=	the kind hearted	प्रियम् भ्रातरम्	=	and affectionate brother
सोमित्रिम्	=	Lakshmana	दीनम्	=	who was distressed with agony	सविशेषम्	=	very much
अमरिषितम्	=	angry	नागेन्द्रमिव	=	like king cobra	श्वसन्तम्	=	doing hissing
रोष विस्फारिततेक्ष्हणम्	=	having eyes dilated with wrath	उवाच	=	spoke	इदयम्	=	these words.

Afterwards ,the self composed Raama by controlling his thoughts with courage ,approached the kind -hearted and affectionate brother Lakshmana who was distressed with agony who was very much angry like a hissing king cobra ,with his eyes dilated with wrath and spoke the following words.

निगृह्य रोषं शोकं च खैर्यमाश्रित्य केवलम् ।
अवमानम् निरस्येमम् गृहीत्वा हर्षमुत्तमम् ॥ २-२२-३
उपक्लुप्तम् हि यत्किंचिदभिषेकार्थमद्य मे ।
स्व्वम् विसर्जय क्षिप्रम् कुरु कार्यम् निरत्ययम् ॥ २-२२-४

निगृय्य	=	Having held back	रोशम्	=	anger	शोकम्च	=	and grief
आश्रित्य	=	take refuge	धैर्यम्	=	in courage	कवलम्	=	alone
निरस्य	=	Having expelled	इमनि	=	this	अवमानम्	=	insult
गृहीत्वा	=	receive	उत्तमम्	=	great	हर्षम्	=	joy !
विसर्जय	=	Abandon	सर्वम्	=	all	यत्किन्चित्	=	that is
उपक्लुप्तम्	=	arranged	अद्य	=	today	मे अभिषेकार्थम्	=	for my coronation
कुरु	=	Do	क्ष्हिप्रम्	=	immediately	कार्यम्	=	action
निर्त्ययम्	=	that is faultless."						

" Hold back grief and anger. Forget this insult, by taking refuge in courage alone. Obtain great joy! Abandon all these arrangements made today for my coronation and immediately take up action that is faultless ."

सौमित्रे यो अभिषेक अर्थे मम सम्भार सम्भ्रमः ।
अभिषेक निवृत्ति अर्थे सो अस्तु सम्भार सम्भ्रमः ॥ २-२२-५

सोमित्रे	=	Oh;Lakshmana	यः	=	which	सम्भार सम्भ्रमः	=	zeal for preparations
मम अभिषेकार्थे	=	for my coronation	सः	=	that	सम्भार सम्भ्रमः	=	zeal for preparations
अस्तु	=	be	अभिषेक निवृत्त्यर्थे	=	for terminating coronation."			

"Oh, Lakshmana! Show the same zeal now in terminating my coronation as the zeal shown earlier in preparations for my coronation."

यस्या मद् अभिषेक अर्थम् मानसम् परितप्यते ।
माता नः सा यथा न स्यात् सविशन्का तथा कुरु ॥ २-२२-६

यस्याः	=	which mother's	मानसम्	=	mind	परितप्यते	=	is angvished
मद्भिषेकार्थे	=	about my coronation	सा	=	such	मे मता	=	my mother (Kaikeyi)
सविशण्का	=	having apprehension	यथा	=	in which manner	नस्यात्	=	it should not occur
तथा	=	in that matter	कुरु	=	do it ."			

"My mother Kaikeyi is still agonized about my coronation. Behave in such a way that no apprehension comes to her mind on this matter."

तस्याः शन्कामयम् दुह्खम् मुहूर्तम् अपि न उत्सहे ।
मनसि प्रतिसम्जातम् सौमित्रे अहम् उपेक्षितुम् ॥ २-२२-७

सोमित्रे	=	Oh Lakshmana	अहम्	=	I	नोत्सहे	=	do not wish
उपेक्षितुम्	=	to disregard	दुःखम्	=	pain	शण्कामयम्	=	in the form of suspision
प्रतिसन्जातमपि	=	created	मनसि	=	in mind	तस्याः	=	of her
मुहूर्तमपि	=	even for a moment."						

"Oh, Lakshmana! I do not wish to disregard the painful doubt in her mind even for a moment".

न बुद्धि पूर्वम् न अबुद्धम् स्मरामि इह कदाचन ।
मातृणाम् वा पितुर् वाहम् कृतम् अल्पम् च विप्रियम् ॥ २-२२-८

अहम्	=	I	न स्मरामि	=	do not remember	कृतम्	=	to have done
अल्पम्	=	small	विप्रियम् च	=	offensive thing indeed	इह	=	here
कदाचन	=	at any time	बुद्धिपूर्वम्	=	intentionally	मातृणाम्वा	=	either to mothers

पितुर्वा	=	or to fathers	न	=	nor do I remember	अबुद्धम्	=	even un intentional action.

"I do not remember to have done even a small disagreeable thing here at any time to my mothers or to my father, either intentionally or unintentionally."

सत्यः सत्य अभिसंधः च नित्यम् सत्य पराक्रमः ।
पर लोक भयात् भीतः निर्भयो अस्तु पिता मम ॥ २-२२-९

अस्तु	=	Let it be	मम पिता	=	my father	सत्यः	=	who is truthfull
सत्य पराक्रमः	=	who is truly mighty	भीतः	=	who is afraid of	परलोकभयात्	=	the fear of the other world
नित्यम्	=	always	सत्याभिसन्धः	=	true to his promise	निर्भयः	=	fearless".

"Let the promise made by my father ,who is truthful, who is truly mighty and who is afraid of the fear of the other world, become true .Let him be fearless."

तस्य अपि हि भवेद् अस्मिन् कर्मणि अप्रतिसम्ह्न्ते ।
सत्यम् न इति मनः तापः तस्य तापः तपेच् च माम् ॥ २-२२-१०

तस्यापि	=	To him also	मनस्तापः	=	anguish	भवेत्	=	will arise
इति	=	that	सत्यम् न	=	his word has not come true	अस्मिन् कर्मणि अपसम्ह्ते	=	if this coronation is not with drawn
तस्य	=	his	तपाः	=	anguish	तपेच्च	=	will pain
माम्	=	me."						

"Our father will feel anguished that his word has not come true ,if this coronation is not withdrawn. His distress will cause pain to me."

अभिषेक विधानम् तु तस्मात् सम्ह्त्य लक्ष्मण ।
अन्वग् एव अहम् इच्चामि वनम् गन्तुम् इतः पुनः ॥ २-२२-११

लक्ष्म्न	=	"Oh Lakshmana	तस्मात्	=	for that reason	अहम्	=	I
इच्चामि	=	wish	गन्तुम्	=	to go	वनम्	=	to forest
अन्वगेव	=	immediately	इतः	=	from here	सम्ह्त्य	=	by withdrawing
अभिषेक विधानम्	=	coronation arrangement."						

"Oh, Lakshmana for that reason, I wish to go to forest immediately from her, by withdrawing, coronation arrangement."

मम प्रव्राजनात् अद्य कृत कृत्या नृपात्मजा ।
सुतम् भरतम् अव्यग्रम् अभिषेचयिता ततः ॥ २-२२-१२

अद्य	=	Now	मम प्रव्रजनात्	=	due to my exile to forest	नृतक्रित्या	=	having accomplished her purpose
सुतम् भरतम् अभिषेचयिता	=	will get son Bharata coronated	अव्यग्रम्	=	coolly	ततः	=	afterwards ."

"Soon after my departure to the forest now, Kaikeyi having accomplished her purpose, will coolly get her son coronated."

मयि चीर अजिन धरे जटा मण्डल धारिणि ।
गते अरण्यम् च कैकेय्या भविष्यति मनः सुखम् ॥ २-२२-१३

मयि गते	=	If I go	अरण्यम्	=	to forest	चीराजिन धरे	=	wearing deer skin rags
जाटामण्दले धारिणि	=	wearing twisted locks of hair	कैकेय्या	=	Kaikeyi	भविष्यतो	=	will become
मनस्सुखम्	=	mentally pleasant."						

"If go to forest , wearing deer -skin rags and with my hair twisted together Kaikeyi will have mental peace."

बुद्धिः प्रणीता येन इयम् मनः च सुसमाहितम् ।
तत् तु न अर्हामि सम्क्लेष्टुम् प्रव्रजिष्यामि माचिरम् ॥ २-२२-१४

न अर्हामि	=	to cause trouble	तम्	=	to such father	येन	=	by whom
इयम्	=	this	बुद्धिः	=	decision	प्रणीता	=	was taken
सुसमाहितम्	=	with well composed	मनः च	=	mind	मा	=	without
चिरम्	=	delay."						

"I do not want to create trouble to my father, who has taken this hard decision in his mind . Hence, I will go to the forest at once

कृत अन्तः तु एव सौमित्रे द्रष्टव्यो मत् प्रवासने ।
राज्यस्य च वितीर्णस्य पुनरैव निवर्तने ॥ २-२२-१५

सोमित्रे	=	Oh, Lakshmana!	द्रष्टव्यो	=	It is perceivable	कृत अन्तः तु एव	=	as destiny
निवर्तने च	=	in taking back	पुनर् एव	=	again	राज्यस्य	=	of kingdom
वितीर्णस्य	=	given.	मत् प्रवासने	=	and in sending me to exile".			

"Oh, Lakshmana! Look at it as destiny which has taken back kingdom given to me and which is sending me to exile"

कैकेय्याः प्रतिपत्तिर् हि कथम् स्यान् मम पीडने ।
यदि भावो न दैवो अयम् कृत अन्त विहितः भवेत् ॥ २-२२-१६

न भवेत् यति	=	If not for	कृत अन्त विहितः	=	making of destiny	अयम्	= this
भावो	=	thought	तस्या	=	in her	कथम्	= how
स्यान्	=	perhaps	प्रतिपत्तिर्	=	resolution	कैकेय्याः	= to Kaikeyi
पीडने	=	to herass mama	=		me		

"If not making of destiny to create such a thought in Kaikeyi, how come she resolved to harass "

जानासि हि यथा सौम्य न मातृषु मम अन्तरम् ।
भूत पूर्वम् विशेषो वा तस्या मयि सुते अपि वा ॥ २-२२-१७

सोम्य	=	Oh Gentleman	जानासि	=	you know	यथा	= how na
भूत पूर्वम्	=	that in the past there was no	अन्तरम्	=	discrimination	मम	= to me
मातृषु	=	among mothers	तस्या	=	to her	विशेषः	= particularly
मयि	=	either in me	सुते अपि वा	=	or in her son Bharata."		

"You know that I had no discrimination among mothers and Kaikeyi also in the past had no discrimination between me and her son Bharata"

सो अभिषेक निवृत्ति अर्थैः प्रवास अर्थैः च दुर्वचैः ।
उग्रैः वाक्यैः अहम् तस्या न अन्यद् दैवात् समर्थये ॥ २-२२-१८

अहम्	=	I	न समर्थये	=	do not perceive	अन्यद्	= any other thing
दैवात्	=	than an accident	तस्य वाक्यैः	=	for her words	अभिषेक निवृत्त्यर्थैः	= intended for abolishion of my coronation
प्रवासार्थैशेन	=	desirous of sending me to exile	उग्रैः	=	which are ferocious	दुर्वचैः	= and are not to be talked about."

"I do not perceive any other reason than an accident that made Kaikeyi to abolish my coronation , to send me to exile ,and to speak ferocious words ,not to be talked about."

कथम् प्रकृति सम्पन्ना राज पुत्री तथागुणा ।
ब्रूयात् सा प्राकृता इव स्त्री मत् पीडाम् भर्तृ सन्निधौ ॥ २-२२-१९

कथम्	=	How	सा	=	she	प्रकृति सम्पन्ना	= who is of a perfect nature
तथागुणा	=	and such good qualities	राजपुत्री	=	who was princess	ब्रूयात्	= can tell
प्राकृतास्त्री इव	=	like common woman	भर्तृ सन्निधो	=	before husband	मत् पीडाम्	= for my trouble

" "If it is for not an accidental reason, how Kaikeyi who is of a perfect temperament and who is born in a royal family can tell like a common woman to her husband to create trouble for me "

यद् अचिन्त्यम् तु तत् दैवम् भूतेष्व् अपि न हन्यते ।
व्यक्तम् मयि च तस्याम् च पतितः हि विपर्ययः ॥ २-२२-२०

यत्	= which	दैवम्	= destiny	अचिन्त्यम्	= is unimaginable
तत्	= that	न हन्यते	= can not be counter-acted	भूतेष्व् अपि	= by any living beings
विपर्ययः	= adverse fate	पतितः	= befall	मयिच	= in me
तस्याम् च	= and in her	व्यक्तम्	= It is clear."		

"The influence of destiny is un imaginable. No living being can counteract its influence. An adverse fate has befallen on me and on her .It is clear now ."

कश्चित् दैवेन सौमित्रे योद्धुम् उत्सहते पुमान् ।
यस्य न ग्रहणम् किंचित् कर्मणो अन्यत्र दृश्यते ॥ २-२२-२१

सोमित्रे	= Oh ;Lakshmana!	पुमान् कः	= which man	उत्सहते	= will be able
योद्धुम्	= to fight against	दैवेन	= destiny	कश्चित्	= whatever
अन्यत्र	= other thing	न दृश्यते	= is not being seen	कर्मणो	= that to follow its course
ग्रहणम्	= accepting	यस्य	= of which destiny."		

"Oh, Lakshmana! There is no means whatsoever to abstain from it otherwise than to follow the course of destiny. Who will be able to fight against the destiny. "

सुख दुह्खे भय क्रोधौ लाभ अलाभौ भव अभवौ ।
यस्य किंचित् तथा भूतम् ननु दैवस्य कर्म तत् ॥ २-२२-२२

सुख दुःखे	= pleasure and pain	भय क्रोधौ	= fear and anger	लाभ अलाभौ	= gain and loss
भव अभवौ	= birth and death	यच्च किम्चित्	= what ever other thing	तथा भूतम्	= of such nature
तत्	= that	कर्म ननु	= indeed is action	दैवस्य	= of destiny

"Pleasure and pain, fear and anger, gain and loss, birth and death and such other things are all the acts of destiny"

ऋषयो प्युग्रतपसो दैवेनाभिप्रपीडिताः ।
उत्सृज्य नियमाम् स्तीव्रान् भ्रश्यन्ते काममन्युभिः ॥ २-२२-२३

ऋषयो अपि	= Even sages	उग्र तसः	= with severe penance	अभिप्रपीदिता	= having harassed
दैवेन	= by destiny	उत्सृज्य	= leave aside	नियमाम्	= restraint
भ्रश्यन्ते	= get ruined	काममन्युभिः	= by lust and anger."		

"Even sages, who performed sever penance, having been harassed by destiny leave aside restraint and get ruined by lust and anger."

असम्क्लिप्तमेवेह यदकस्मात् प्रवर्तते ।
निवर्त्यारम्भमारब्धम् ननु दैवस्य कर्म तत् ॥ २-२२-२४

तत्	=	It	दैवस्य कर्म ननु	=	is indeed act of destiny	निवर्त्य	=	which prevents
आरम्भम्	=	effort	आरम्भम्	=	undertaken	इह	=	in this world
यत्	=	which	प्रवर्तते	=	is going on	अकस्मात्	=	suddenly
असम्क्लिप्तमेवेह	=	and unimaginably."						

"It is indeed an act of destiny which suddenly and unimaginably obstructs an action, undertaken in the world ,at the starting point itself."

एतया तत्त्वया बुद्ध्या संस्तभ्यात्मानमात्मना ।
व्याहते अपि अभिषेके मे परितापो न विद्यते ॥ २-२२-२५

व्याहते अपि अभिषेके	=	Even if coronation is obstructed	नविद्यते	=	There is no	परितापो	=	grief me to me
संस्तभ्यात्मा -नमात्मना	=	since I have restrained the self by the self	एतया बुद्या	=	with this intellect	तत्त्वया	=	which is real."

"Although my coronation is obstructed, I have no grief since I have restrained the self by myself with real consciousness."

तस्मात् अपरितापः संस् त्वम् अपि अनुविधाय माम् ।
प्रतिसम्हारय क्षिप्रम् आभिषेचनिकीम् क्रियाम् ॥ २-२२-२६

तस्मात्	=	Hence	त्वम् अपि	=	you also	अनुविधायि	=	in obedience
माम्	=	to me	प्रतिसम्हाराय	=	get withdrawn	क्रियाम्	=	the execution
आभिषेचनिकीम्	=	relating to coronation	क्षिप्रम्	=	immediately	अपरितापः	=	without agony."

"Hence ,you also ,like me, get the arrangements for coronation withdrawn immediately without any anguish"

एभिरेव घटैः सर्वैरभिषेचनसम्भृतैः ।
मम लक्ष्मण तापस्ये व्रतस्नानम् भविष्यति ॥ २-२२-२७

लक्ष्मण	=	Oh Lakshmana!	सर्वैः	=	All	eohiH	=	these
एभिरेव घटैः	=	very pots	अभिषेचनसम्भृतैः	=	arranged for coronation	भविष्यति	=	become
व्रतस्नानम्	=	bath after completing religious vow	तापस्ये	=	of asceticism	मम	=	to me.

" Oh, Lakshmana! Let all these very pots of water arranged for coronation be used by me for my bath after completing the religious vow of asceticism."

अथवा किम् ममैतेन राजद्रव्यमयेन तु ।
उद्धृतम् मे स्वयम् तो यम् व्रतादेशम् करिष्यति ॥ २-२२-२८

अथवा	=	Otherwise	किम्	=	what use	मम	=	to me
एतेन	=	this water in pots	राजद्रव्येन	=	which is royal property?	तोयम्	=	the water
उद्धृतम्	=	drawn out	स्वयम्	=	by myself	करिष्यति	=	will do
व्रतादेशम्	=	imposition of the vow me = to me."						

"Otherwise ,why to me this water in these pots ,which is royal property The water drawn out by myself ,will be used for my bath after completing the religious vow."

मा च लक्ष्मण सम्तापम् कार्षीर्लक्ष्म्या विपर्यये ।
राज्यम् वा वनवासो वा वनवासो महोदयः ॥ २-२२-२९

लक्ष्मण	=	Oh;Lakshmana!	माकार्षीः	=	do not cultivate	सन्तापम्	=	repentence
विपर्यये	=	about perverseness	लक्ष्मजाः	=	of Lakshmi the goddess of wealth	राज्यम् वा	=	kingdom or
वनवासोवा	=	dwelling in forest;	वनवासः	=	forest dwelling is indeed	महोदयः	=	final beautitude."

"Oh, Lakshmana! Do not repent about this perverseness of Lakshmi, the goddess of wealth. When you talk of kingdom or dwelling in the forest, this is the final beautitude."

न लक्ष्मण अस्मिन् मम राज्य विघ्ने ।
माता यवीयस्य् अतिशन्कनीया ।
दैव अभिपन्ना हि वदन्ति अनिष्टम् ।
जानासि दैवम् च तथा प्रभावम् ॥ २-२२-३०

लक्ष्मण	=	Oh; Lakshmana!	यवीयसी माता	=	our younger mother	न अतिसण्कनीया	=	is not worthy of suspicion
अस्मिन् कर्मविघ्ने	=	in this obstruction of ceremony.	वदतिःइ	=	she is indeed uttering	अमिष्टम्	=	the evil
दैवाभिपौना	=	being over powered by destiny.	जानासि	=	You know	दैवम्च	=	also the destiny;
तथा प्रभावम्	=	which has such influence."						

"Oh, Lakshmana! Do not suspect our mother for obstruction of coronation ceremony. She is uttering evil words, being overpowered by destiny. You are aware of this destiny, which has such influence."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्वाविंशः सर्गः ॥

Thus, this is the 22nd chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

23 Sarga 23 - त्रयोविंशः सर्ग

Lakshmana'S Angry Words

Introduction -

This chapter describes the valiant words of Lakshmana, his opposing depends on god and proposes to fight with Raama's enemies to endow Raama with Kingdom.

इति ब्रुवति रामे तु लक्ष्मणो अधः शिरा मुहुः ।
श्रुत्वा मध्यम् जगाम इव मनसा दुह्खे हर्षयोह् ॥ २-२३-१

रामे	=	Raama	इति	=	thus	ब्रुत्वति	=	speading
लक्ष्मनः	=	Lakshmana	श्रुत्वा	=	heard	अधःश्रिराः	=	having his head bowed down
जगमेव	=	quite so got	मध्यम्	=	nto midst	दुःख हर्षयः	=	of pain and pleasure
मुहुः	=	again and again	मनसा	=	effecting mind.			

While Raama was thus speeding, Lakshmana heard, bowed down his head and got into the midst of pain and pleasure effecting his mind again and again.

तदा तु बद्धा भ्रुकुटीम् भ्रुवोर् मध्ये नर ऋषभ ।
निशश्वास महा सर्पो बिलस्यैव रोषितः ॥ २-२३-२

नरषभः	=	Lakshmana the best of men	तदात तु	=	then	बद्धा	=	firmed up
भ्रुकुतीम्	=	contraction of brows	मध्ये	=	in the middle	भ्रुवोः	=	of eyebrows
निशश्वास	=	sighed	महासर्पः इव	=	like great snake	रोषितः	=	in anger
बिलस्थः	=	staying in hole.						

Lakshmana then firmed up his eyebrows and sighed with frown, like an angry snake from its hole.

तस्य दुष्प्रतिवीक्ष्यम् तत् भ्रुकुटी सहितम् तदा ।
बभौ क्रुद्धस्य सिम्हस्य मुखस्य सदृशम् मुखम् ॥ २-२३-३

तद्	=	that	तस्य	=	his	दुष्प्रतिवीक्ष्हम्	=	wickedly looking
मुखम्	=	face	भ्रुकुतीसहितम्	=	with contracted eye-brows	तदा	=	then
बभौ	=	shined	सद्रुशम्	=	like	कृद्धस्य	=	angry
सिम्हस्य	=	lion.						

His wickedly looking face with eyebrows contracted, then appeared like the face of an angry lion.

अग्रहः तम् विधुन्वंस् तु हस्ती हस्तम् इवात्मनः ।
तिर्यग् ऊर्ध्वम् शरीरे च पातयित्वा शिरः धराम् ॥ २-२३-४
अग्र अक्ष्णा वीक्षमाणः तु तिर्यग् भ्रातरम् अब्रवीत् ।

वीक्ष्हमाणः	=	seeing	भ्रातरम्	=	brother Raama	अग्राक्ष्ह्ना	=	with tip of eyes
तिर्यक्	=	obliquely	अब्रवीत्	=	(he) spoke	विधून्वन्	=	moving
अग्रहस्तम्	=	forehand	आत्मनः हस्तमिव	=	like its trunk	हस्ती	=	the elephant
पातयित्वा	=	causing to fall	सिरोधराम्	=	the neck	शरीरे	=	in the body
तिर्यक्	=	obliquely	ऊर्ध्वम्च	=	and upwardly.			

Seeing Raama with the tip of his eyes obliquely, Lakshmana spoke to him moving his forehand like an elephant moving its trunk and causing his head to fall in oblique and upward direction.

अस्थाने सम्भ्रमः यस्य जातः वै सुमहान् अयम् ॥ २-२३-५
धर्म दोष प्रसन्गेन लोकस्य अनतिशन्कया ।
कथम् हि एतत् असम्भ्रान्तः त्वद् विधो वक्तुम् अर्हति ॥ २-२३-६
यथा दैवम् अशौण्डीरम् शौण्डीरः क्षत्रिय ऋषभः ।

शौण्दीरक्ष्हत्रियर्षभ		oh oh; the best of proud military community!	अयम्	=	this	सुमहान्	=	very great
सम्भ्रमः	=	confusion	अस्थाने	=	which is untimely	जातःवै	=	born
यस्य	=	in you	धर्म दोष प्रसन्गेन	=	the subject of guilty righteousness	अनतिशण्कया	=	non suspicion
लोकस्य	=	of the world	कथम्	=	how	त्वद्विधः	=	such a person like you
अर्हति	=	is able	वक्तुम्	=	to speak	एतत्	=	this
यथा	=	in which way	दैवम्	=	about destiny	अशौण्दीनम्	=	which is powerless.

"Oh, the best of proud military community! This untimely great confusion is born in you due to your conjecture of quilty righteousness and of non suspicion of the world. Can such a person like you speak a person like you speak thus doubtlessly of the powerless destiny"

किम् नाम कृपणम् दैवम् अशक्तम् अभिशंसति ।
पापयोस् तु कथम् नाम तयोह् शन्का न विद्यते ॥ २-२३-७

किन्नाम्	=	why	अभिशम्ससि	=	are you praising	दैवम्	=	destiney
कृपणम्	=	which is pitiable	अशक्तम्	=	which is weak katham naama	=		how
नविद्यति	=	not	शण्का	=	doubtful	ते	=	to you
तयोः	=	in both of them	पापयोः	=	who are sinful			

"Why are you speaking about this weak and pitiable destiny Why are you not doubting the sinful Kaikeyi and Dasaratha"

सन्ति धर्म उपधाः श्लक्ष्णा धर्मात्मन् किम् न बुध्यसे ॥ २-२३-८
तयोस्सुचरितम् स्वार्थम् शाठ्यात् परिजिहीर्षतोः ।

धर्मात्मन्	= Oh the righteous soul!	तयोः	= both of their	श्लक्ष्णाः	= smooth
धर्मोपधाः	= deceit in the name of	सन्ति	= is there excisting	शाठ्यात्	= by dishonest means
स्वार्थम्	= with selfish motive	परिजिहीर्षितोः	= to keep away	सुचरितम्	= your good conduct
किम्	= why	न बुध्यसे	= you are not knowing		

"Oh, the righteous sould! Both of them are smoothly deceiving in the name of righteousness with an intent to keep away your good conduct, with selfish away your good conduct, with selfish motive and by dishonest means. You are not knowing."

यदि नैवम् व्यवसितम् स्याद्धि प्राग्रेव राघव ।
तयोः प्रागेव दत्तश्च स्याद्वरः प्रकृतश्च सः ॥ २-२३-९

राघव	= Oh Raama	न स्याद्यदि	= if it was not vyava-sitam	=	decision
प्रगेव	= indeed long ago	एवम्	= thus	तयोः	= by both of them
प्रकृतः	= naturally	सः	= that	वरः	= boon
स्यात्	= might	दत्तः	= have been given	प्रागेव	= long ago indeed.

"Oh, Raama! If it was not indeed an earlier decision taken long ago by both of them, the boon must have been given naturally even long ago."

लोक विद्विष्टम् आरब्धम् त्वद् अन्यस्य अभिषेचनम् ।
नोत्सहे सहितुम् वीर तत्र मे क्षन्तुमर्हसि ॥ २-२३-१०

वीर	= Oh Brave man	अभिषेचनम्	= inangurating	आरब्धम्	= that is started
लोकविद्विष्टम्	= is not to the liking of people	नोत्सहे	= whic I cannot	सहितुम्	= tolerate
तत्र	= in that matter	अर्हसि	= you are proper	क्षन्तुम्	= to excense
मे	= me.				

"Enthroning other than yourself is not to the liking of the people. I cannot tolerate this act that is started. Excuse me in this matter."

येन इयम् आगता द्वैधम् तव बुद्धिर् मही पते ।
स हि धर्मः मम द्वेष्यः प्रसन्गात् यस्य मुह्यसि ॥ २-२३-११

महामते	= oh the great minded	सः धर्मः	= that righteousness	येन	= bye which
तव	= your	इयम्	= this	बुद्धिः	= intellect
आगता	= got	द्वैधम्	= disunited	यस्य	= by which
प्रसन्गात्	= indulgence	मुह्यसि	= you are stupefied	द्वेष्यः	= is disliking
मम	= to me.				

"Oh, Raama the great minded! This righteousness by which your intellect got disunited and by which indulgence, you are stupefied, is disliked by me."

कथम् त्वम् कर्मणा शक्तः कैकेयीवशवर्तिनः ।
करिष्यसि पितुर्वाक्यमधर्मिष्ठम् विगर्हितम् ॥ २-२३-१२

त्वाम्	=	you	शक्तः	=	are capable	कर्मणा	=	of action
कथन	=	how	करिष्यसि	=	can you act on	वाक्यम्	=	the word
विगर्हितम्	=	which is reprehensible	अधर्मिष्टम्	=	and which is unrighteous	पितुः	=	of father
कैकेयीवशवर्तिनः	=	who is behaving abediently to the will of Kaikeyi.						

"you are capable of doing retaliatory action. How can you act on the word which is reprehensible and which is unjustified of your father who is surrendering obediently to the will of Kaikeyi"

यद्य् अपि प्रतिपत्तिस् ते दैवी च अपि तयोः मतम् ।
तथा अपि उपेक्षणीयम् ते न मे तत् अपि रोचते ॥ २-२३-१३

कृतोऽपि	=	though being done	अयम्	=	this	भेदः	=	treachery
किल्बिषात्	=	with sinful intent	दुःकम्	=	regret	जायते	=	has arisen
मे	=	in me	तत्र	=	in that	नगृह्यते	=	you are not grasping
एवम्	=	in this way	धर्मसन्गश्च	=	such conduct	गर्हितः	=	is to be censured.

"Though they are doing this treachery with a sinful intent, I regret that you are not grasping it. Such a conduct is to be censured."

मन्साऽपि कथम् कामम् कुर्यास्त्वम् कामवृत्तयोः ।
तयोस्त्वहितयोर्नित्यम् शत्न्वोः पित्रभिधानयोः ॥ २-२३-१४

कथम्	=	how	कुर्याः त्वम्	=	can you do	मनसाऽपि	=	even by mind
कामम्	=	the desire	शत्न्वः	=	of enemies	पित्रभिधानयोः	=	in the name of parents
कामवृत्तयोः	=	who are action on their own free will	अहितयोः	=	who were not desirous of your welfare	नित्यम्	=	forever.

"But of them, action on their own free will, were never desirous of your welfare. They are enemies in the name of parents. It is not proper even to think of fulfilling their desire."

यद्यपि प्रतिपत्तिस्ते दैवी चापि तयोर्मतम् ।
तथा प्युपेक्षणीयम् ते न मे तदपि रोचते ॥ २-२३-१५

मतम् यद्यपि	=	though opinion	ते	=	of you	तयोः	=	their
प्रतिपथिः	=	action	दैवीच	=	is indeed caused by divine power	तथापि	=	even then

नरोचते	=	I do not desire	उपेक्ष्हणीयम्	=	to be overlooked	ते	= by you.

"It may be your opinion that their action is influenced by mere destiny. Even then, I do not like you to be indifferent to this also."

विक्लवो वीर्य हीनो यः स दैवम् अनुवर्तते ।
वीराः सम्भावित आत्मानो न दैवम् पर्युपासते ॥ २-२३-१६

यः	=	who	विकलबः	=	confused person	वीर्यहीनः	=	cowardly person
सः	=	that person	अनुवर्तते	=	follows	दैवम्	=	destiny
वीराः	=	brave men	सम्भावितात् मानः	=	with self respect	न पर्युपासते	=	do not honour
दैवम्	=	destiny.						

"Only a confused and cowardly person depends upon destiny. Brave men with self-respect do not honour the destiny."

दैवम् पुरुष कारेण यः समर्थः प्रबाधितुम् ।
न दैवेन विपन्न अर्थः पुरुषः सो अवसीदति ॥ २-२३-१७

यः पुरुषः	=	which person	समर्थः	=	is competant	प्रबाधितुम्	=	to keep off
दैवम्	=	destiny	पुरुषकारेण	=	by human effort	सः	=	that person
न अवसीदति	=	does not regret	विपन्नार्थ	=	in the sense of not being failed	दैवम्	=	by destiny.

"That person who is capable of keeping off destiny by human effort, does not have regret in the sense of not being failed by destiny."

द्रक्ष्यन्ति तु अद्य दैवस्य पौरुषम् पुरुषस्य च ।
दैव मानुषयोः अद्य व्यक्ता व्यक्तिर् भविष्यति ॥ २-२३-१८

अद्य	=	today	द्रक्ष्यन्ति	=	can be seen	पौरुषम्	=	the prowess
दैवस्य	=	of destiny	पुरुषस्य	=	and of man	अद्य	=	this day
व्यक्तिः	=	distinction	दैवमान्न्षयोः	=	between man and destiny	भविष्यति	=	will become
व्यक्ता	=	clear.						

"Today, all can see how much prowess is there in destiny and in man. This day, the distinction between man and the destiny will be clearly perceived."

अद्य मत् पौरुष हतम् दैवम् द्रक्ष्यन्ति वै जनाः ।
यद् दैवात् आहतम् ते अद्य द्रुष्टम् राज्य अभिषेचनम् ॥ २-२३-१९

अद्य	=	now	यद्दैवात्	=	by which destiny	ते	=	your
राज्याभिषेचनम्	=	coronation for	दृष्टम्	=	is seen	आहतम्	=	crushed
जनाः	=	people	द्रक्ष्यन्तिवै	=	will see	अद्य	=	today
दैवम्	=	(that)destiny	मत्पौरुषहतम्	=	ebing crused by my prowess.			

"By which destiny, your coronation is seen crushed, I shall crush that destiny by my prowess. Let all people see it!"

अत्यन्कुशम् इव उद्दामम् गजम् मद बल उद्धतम् ।
प्रधावितम् अहम् दैवम् पौरुषेण निवर्तये ॥ २-२३-२०

पौरुषेण	=	by prowess	अहम्	=	I	निवर्तते	=	shall turn back
दैवम्	=	destiny	गजम् इव	=	as elephant	अत्यण्कुशम्	=	which is not caring a hook
प्रधावितम्	=	which is running	उद्धामम्	=	fiercely	मद बलोद्धतम्	=	with violent force.

"By my prowess, I shall turn back this destiny, as framing back an elephant which is not caring a hook and which is fiercely running with violent force."

लोक पालाः समस्ताः ते न अद्य राम अभिषेचनम् ।
न च कृत्स्नाः त्रयो लोका विहन्युः किम् पुनः पिता ॥ २-२३-२१

अद्य	=	today	समस्ताः	=	all	ते	=	those
लोकपालाः	=	guardians of world	नविहम्यौः	=	cannot withhold	रामाभिषेचनम्	=	Raama's coronation
न	=	nor	कृत्स्नाः	=	all	त्रयः लोकाः च	=	three worlds also
किम्पुनः	=	why to talk of	पितः	=	father.			

"Neither all the guardians of the world nor the three worlds put together can withhold Raama's coronation today. Why to talk about father."

यैः विवासः तव अरण्ये मिथो राजन् समर्थितः ।
अरण्ये तु विवत्स्यन्ति चतुर् दश समाः तथा ॥ २-२३-२२

राजन्	=	Oh King	यैः	=	by whom	समर्थितः	=	being advocated
मिथः	=	secretly	तव	=	your	निवासः	=	residence
अरण्ये	=	in forest	ते	=	they	तथा	=	in that way
निवत्स्यन्ति	=	will have to reside	अरण्ये	=	in forest	चतुर्दश समाः	=	for fourteen years.

"Oh, King! Those who are secritlyadvocating you to live in a forest for fourteen years, will have to reside in forest for fourteen years in that manner."

अहम् तदा आशाम् चेत्स्यामि पितुस् तस्याः च या तव ।
अभिषेक विघातेन पुत्र राज्याय वर्तते ॥ २-२३-२३

तत्	=	that is why	अहम्	=	I	छेत्स्यामि	=	shall break down
आशाम्	=	the hope	पितुः	=	fo father	तस्याश्च	=	and is trying
पुत्रराज्याय	=	for kingdom to her son	तव अभिषेकविघातेन	=	by creting obstacle to your coronation.			

"That is why, I shall break down the hope of father and of Kaikeyi, who is trying for kingdom to her son by creating obstacle to your coronation."

मद् बलेन विरुद्धाय न स्यात् दैव बलम् तथा ।
प्रभविष्यति दुह्खाय यथा उग्रम् पौरुषम् मम ॥ २-२३-२४

यथा	=	how	मम पौरुषम्	=	my prowess	उग्रम्	=	which is terrific
प्रभविष्यति	=	will originate	दुःखाय	=	pain	विरुद्धाय	=	to those who are opposed to
मद्बलेन	=	my strength	तथा	=	thus	दैवबलम्	=	the strength of destiny
नस्यात्	=	will not do.						

"The strength of destiny cannot create that much pain as that which my terrific prowess will create to those who are opposed to my strength."

ऊर्ध्वम् वर्ष सहस्र अन्ते प्रजा पाल्यम् अनन्तरम् ।
आर्य पुत्राः करिष्यन्ति वन वासम् गते त्वयि ॥ २-२३-२५

प्रजापाल्यमनन्तरम्		after having ruled the people	वर्षासहस्रान्ते	=	at the end of thousand years	त्वयि	=	you
वनवासम्गते	=	having gone to the forest	आर्यपुत्राः	=	sons of you the honourable	करिष्यन्ति	=	will rule the people.

"At the end of a thousand years of your ruling the kingdom, you having gone to the forest, your sons will govern the kingdom."

पूर्व राज ऋषि व्ऱ्त्त्या हि वन वासो विधीयते ।
प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने ॥ २-२३-२६

निक्ष्हिप्य	=	keeping	परिपालने	=	protection	प्रजाः	=	of people
पुत्रवत्	=	as sons	पुत्रेषु	=	in sons	विधीयते हि	=	it is indeed practice
पूर्व राजर्षि वृत्त्याः	=	as vocation of ancient kings	वनवासः	=	to reside in forest.			

"It is indeed a practice for ancient kings to go to the forest after keeping care of people, to be nourished as children, into the hands of their sons."

स चेद् राजनि अनेक अग्रे राज्य विभ्रम शन्कया ।
न एवम् इच्चसि धर्मात्मन् राज्यम् राम त्वम् आत्मनि ॥ २-२३-२७
प्रतिजाने च ते वीर मा भूवम् वीर लोक भाक् ।
राज्यम् च तव रक्षेयम् अहम् वेला इव सागरम् ॥ २-२३-२८

धर्मात्मन्	=	righteous	राम	=	Raama	राजनि	=	If the king Dasaratha
अनेकाग्रे	=	is not stable minded	राज्य विभ्रम शन्कया	=	by a doubt of perturbation in kingdom	सः त्वम्	=	such of you
एवम्	=	thus	न इच्छसियेत्	=	is not longing	राज्यम्	=	for kigdom
आत्मनि	=	in oneself	प्रतिजानेच	=	I am promising	ते	=	your
वीर	=	oh	हेरो मऽभूवम्	=	I will not become	वीरलोकभाक्	=	the one who gets heroic world of heaven
अहम्	=	I	रक्ष्हेयम्	=	shall protect	तव	=	your
राज्यम्	=	kingdom	सागरम् इव	=	as sea	वेला	=	by sea court.

"If you think that you do not want kingdom because of your doubt that the kingdom will get disturbed due to unstable mind of king Dasaratha, you need not fear. I am promising you. I shall protect the kingdom as a sea coast protects the sea. If not, I will not obtain the heroic world of heaven."

मन्गलैः अभिषिन्चस्व तत्र त्वम् व्याप्न्तः भव ।
अहम् एको महीपालान् अलम् वारयितुम् बलात् ॥ २-२३-२९

त्वम्	=	you	अभिषिण्चस्व	=	get coronated	मन्गलैः	=	with auspicious things
भव	=	become	व्यापृतः	=	engaged	तत्र	=	in that matter
अहम्	=	I	एकः	=	alone	अलम्	=	is competent
वारयितुम्	=	to ward off	महीपालान्	=	kings	बलात्	=	by force.

"You become engaged in getting coronated with auspicious things. I for one is competent to ward off the kings by force."

न शोभ अर्थाव् इमौ बाहू न धनुर् भूषणाय मे ।
न असिरा बन्धन अर्थाय न शराः स्तम्भ हेतवः ॥ २-२३-३०
अमित्र दमन अर्थम् मे सर्वम् एतच् चतुष्टयम् ।

इमन्	=	these	मे बाहू	=	my arms	न	=	are not
शोभार्थौ	=	meant for handsomeness	धनुः	=	bow	न	=	is not
भूषणाय	=	for decoration	असिः	=	sword	न	=	is not
आबन्धनार्थाय	=	for tying around waist	शराः	=	arrows	न	=	are not
स्तम्भहेतवः	=	for staying fixed	सर्वम्	=	all	मे	=	my
एतत्	=	these	चतुष्टयम्	=	four	अमित्र दमनार्थम्	=	are for subduing the enemies.

"My arms are not meant for handsomeness alone. Bow is not for decoration. Sword is not for tying around waist. Arrows are not for staying immobile. All these four are intended for subduing enemies."

न च अहम् कामये अत्यर्थम् यः स्यात् शत्रुर् मतः मम ॥ २-२३-३१
असिना तीक्ष्ण धारेण विद्युच् चलित वर्चसा ।
प्रग्ऱ्हीतेन वै शत्रुम् वज्रिणम् वा न कल्पये ॥ २-२३-३२

अहम्	=	I	नकामये	=	do not wish to tolerate	अत्यर्थम्	=	too much
यः	=	one who is	मतः स्यात्	=	considered as	शतुः	=	enemy
मम	=	to me	न कल्पये	=	I do not care	शत्रुम्	=	enemy
वज्रिणम् वा	=	even Indra	प्रगऱ्हीतेन	=	by wearing	असिना	=	sword
तीक्ष्ह्णधरेण	=	with sharp edge	विद्युच्चलितवर्चसा	=	with sharp edge	विद्युच्चलित वर्चसा	=	having moving brilliance like lightening.
mahii	=	this earth	भविता	=	will become	गहना	=	impermeable
दुश्चरा	=	uninhabited	हस्त्यश्वनर हस्तोरुशिरोभिः	=	with hands thighs and heads of elephants horses and men	मे खद्गनिष्पेषनिष्पिष्टैः	=	crushed having been struck by my sword.

"I do not wish to tolerate too much the one who is considered as enemy to me. By wearing a sword with sharp edge which is mavingly bright like lightening, I do not care any enemy, even Indra himself. This earth will become impermeable, uninhabited with heads hands and thighs of elephants horses and men crushed, having been hit by my sword."

खड्ग निष्पेष निष्पिष्टैः गहना दुश्चरा च मे ।
हस्ति अश्व नर हस्त ऊरु शिरोभिर् भविता मही ॥ २-२३-३३

अद्य	=	now	द्विपाः	=	elephants	पतिष्यन्ति	=	can full
भूमौ	=	on earth	मे खद्गधाराहताः	=	being hit by the gush of my sword	अद्रय इव	=	like mountains
दीप्यमानाः	=	in blaze	मेघाव	=	like lcouds	सविद्युतः	=	with flashes of lightening.

"Now, elephants can fall down on earth, being hit by the gush of my sword, like mountains in blaze, like clouds, सविद्युतः = with flashes of lightening.

खड्ग धारा हता मे अद्य दीप्यमानाइव अद्रयः ।
पतिष्यन्ति द्विपा भूमौ मेघाइव सविद्युतः ॥ २-२३-३४

मयि	=	I	स्थिते	=	having stood	प्रगऱ्हीतशरासने	=	holding forth a bow
बद्ध गोधाणिर्ग्ळत्राणे	=	with fingers wound with sheathing made of alligator skin	कथम्	=	how	स्यात्	=	one will be
पुरुषमानी	=	faneying himself a hero	पुरुषणाम्	=	among men			

"As I stand holding a bow with fingers wound with shields made of allegator-skin, how any man will fancy himself a hero among men"

बद्ध गोधा अन्गुलि त्राणे प्रगृहीत शर आसने ।
कथम् पुरुष मानी स्यात् पुरुषाणाम् मयि स्थिते ॥ २-२३-३५

अहम्	=	I	अत्यस्यन्	=	shall over power	एकम्	=	one
बभुभिः	=	with many arrows	बहून्	=	many	एकेन	=	with single arrow
विनियोक्ष्ह्यामि	=	discharging	बानान्	=	arrows at	नृवाजिगज मर्मसु	=	vitals of men horses and elephants.

"While I overpower one with many arrows and many with a single arrow, I discharge my arrows at vitals of men, horses and elephants."

बहुभिः च एकम् अत्यस्यन्न् एकेन च बहून् जनान् ।
विनियोक्ष्याम्य् अहम् बाणान् नृ वाजि गज मर्मसु ॥ २-२३-३६

प्रभू	=	Oh Lord	अद्य	=	today	मे	=	my
प्रभावः	=	strength	अस्त्र प्रभावस्य	=	of excellent arrows	प्रभविष्यति	=	is capable
कर्तुम्	=	to make	तव	=	you	प्रभुत्वम् च	=	the supreme power and
राज्ञः	=	to king Dasaratha	अप्रभुताम्	=	devoid of power.			

"Oh, Lord! Today, the strength of my excellent arrows is capable of making you sovereign and making Dasaratha devoid of power."

अद्य मे अस्त्र प्रभावस्य प्रभावः प्रभविष्यति ।
राज्ञः च अप्रभुताम् कर्तुम् प्रभुत्वम् च तव प्रभो ॥ २-२३-३७

प्रभो	=	Oh Lord Raama	अद्य	=	today	मे अस्त्रप्रभावस्य्	=	the effect of my weapons
प्रभावः	=	prowess	राज्ञः अप्रभुताम्	=	non lordship of king	कर्तुम्	=	to do
तव ब्रभुत्यम्च	=	government to you	प्रभविष्यति	=	has the power.			

" Oh, Lord Raama! Today the effect of my weapons will remove the power from the king Dasaratha and give the lordship to you."

अद्य चन्दन सारस्य केयूरा मोक्षणस्य च ।
वसूनाम् च विमोक्षस्य सुह्न्दाम् पालनस्य च ॥ २-२३-३८
अनुरूपाव् इमौ बाहू राम कर्म करिष्यतः ।
अभिषेचन विघ्नस्य कर्तृउणाम् ते निवारणे ॥ २-२३-३९

राम	=	Oh Raama	अद्य	=	today	इमौ	=	these
बाहू	=	arms	अनुरूपौ	=	worthy of	चन्दन सारस्य	=	sandalwood essence
केयूरामोक्षहणस्य	=	fo wearing breacelets	विमोक्षहस्य	=	for bestowal of	वसूनाम्	=	riches
पालनस्य	=	for protection of	सुहृदाम्	=	friends	करिष्यतः	=	can do
दर्म	=	action	निवारणे	=	of preventing	कर्तृणाम्	=	the agents
अभिषेकविघ्नस्य	=	who obstruct your coronation.						

"Oh, Raama! These arms worthy of wearing sandalwood essence and bracelets for bestowing riches and for protection of friends can today do every action to prevent the agents who want to obstruct your coronation."

ब्रवीहि को अद्य एव मया वियुज्यताम् ।
तव असुहृ्न्द् प्राण यशः सुहृ्न्ज् जनैः ।
यथा तव इयम् वसुधा वशे भवेत् ।
तथा एव माम् शाधि तव अस्मि किम्करः ॥ २-२३-४०

ब्रवीहि	=	tell	कः	=	who	तव	=	your
असुहृत्	=	enemy	वियुज्यताम्	=	be made deprived of	प्राण यशस्सुहृट्इज्जनैः	=	life honour and friends
अद्यैव	=	now itself	मया	=	by me	शाधि	=	command
माम	=	me	तथैव	=	so that	यथा	=	how
इयम्	=	this	वसुधा	=	earth	भवेत्	=	will become
तव	=	your	वशे	=	dominion	किन्करः अस्मि	=	I am servant
तव	=	to you.						

"Tell me now itself who your enemy be made deprived of life, honour and friendship, by me. Command me so that how this earth will become your dominion. I am your servant.

विम्ज्ज्य बाष्पम् परिसान्त्व्य च असकृत् ।
स लक्ष्मणम् राघव वंश वर्धनः ।
उवाच पित्ज्ये वचने व्यवस्थितम् ।
निबोध माम् एष हि सौम्य सत् पथः ॥ २-२३-४१

सः	=	that	राघवम्श वर्धनः	=	Raama who is the cause for increasing Raghu dynasty	उवाच	=	spoke
लक्ष्मणम्	=	to Lakshmana	परिसान्त्व्यच	=	after consoling	असकृत्	=	time and again
विमृज्य	=	by wiping off	भाश्पम्	=	tears	सोम्य	=	Oh excellent man!
निबोध	=	know	माम्	=	me	व्यवस्थितम्	=	who has stood
वचने	=	by word	पित्ज्यैः	=	of father	एषः	=	this
सत्पथः हि	=	indeed is good path!						

Then, Raama spoke thus to Lakshmana after consoling him time and again by weeping off his tears "Oh, Lakshmana! I stand by the words of our father. This indeed is a good path."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रयोविंशः सर्गः ॥

Thus, this is the 23rd chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

24 Sarga 24 - चतुर्विंशः सर्ग

Raama Obtains Kausalya'S Permission

Introduction -

In this chapter Kausalya requests Raama to take her to forest also. But Raama stops Kausalya saying that service of husband is the ultimate dharma of wife and he obtains her permission for him to go to forest.

तम् समीक्ष्य तु अवहितम् पितुर् निर्देश पालने ।
कौसल्या बाष्प सम्रुद्धा वचो धर्मिष्ठम् अब्रवीत् ॥ २-२४-१

समीक्ष्य	=	seeing	तम्	=	him	अवहतम्	=	firm minded
निर्देशपालने	=	in protecting the command	पितुः	=	of father	भाष्प सम्रुद्दा	=	in a choked voice
अब्रवीत्	=	spoke	वचः	=	words	धर्मिष्ठम्	=	which are righteous.

Seeing him firm minded in protecting the command of his father, Kausalya in a choked voice spoke these righteous words:

अदृष्ट दुह्खो धर्मात्मा सर्व भूत प्रियम् वदः ।
मयि जातः दशरथात् कथम् उन्चेन वर्तयेत् ॥ २-२४-२

जातः	=	Raama who is born	मयि	=	in me	दशरथात्	=	and Dasharatha
धर्मात्मा	=	is a righteous person	सर्वभूतप्रियम्वद	=	who speaks lovingly to all beings	अदृष्ट दुःखह्	=	who has not seen sorrow
कथम्	=	how	वर्तयेत्	=	can he live	उण्चेन	=	by gathering grains fallen on floor

Raama who is born in me and Dasaratha, is a righteous person. He speaks lovingly to all beings. He has not faced grief at any time. How can such a person live in a forest, by gathering grains '

यस्य भृत्याः च दासाः च मृष्टानि अन्नानि भुन्जते ।
कथम् स भोक्ष्यते नाथो वने मूल फलानि अयम् ॥ २-२४-३

यस्य	=	whose	भृत्याः च	=	dependants and	दासाश्च	=	servants
भुन्जते	=	eat	मृश्टानि	=	pleasant or tasty	अन्नानि	=	foods
कथम्	=	how	अयम्	=	such Raama	नाथो	=	the lord
भोक्ष्यते	=	can eat	मूल फलानि	=	roots and fruits	वने	=	in forest

"While the dependants and the servants of Lord Raama eat pleasant foods all the while, how can he eat roots and fruits himself in the forest "

क एतत् श्रद्दधेत् श्रुत्वा कस्य वा न भवेद् भयम् ।
गुणवान् दयितः राज्ञो राघवो यद् विवास्यते ॥ २-२४-४

स्रुत्वा	= hearing	एतत्	= that	रघवः	= Raama
दयितः	= the beloved	गुणवान्	= the virtuous	विवास्यते इतिवत्	= is being sent to exile thus
रज्ञा	= by king	कः	= who	श्रद्दधेत्	= will believe
कस्य वा	= to whom	भयम्	= fear	नभवेत्	= is not created

"Hearing that Raama the beloved and virtuous is being thus sent to exile by the king , who will believe these words Who will not develop fear "

नूनम् तु बलवान् लोके कृतान्तः सर्वमादिशन् ।
लोके रामाभिरामस्त्वम् वनम् यत्र गमिष्यसि ॥ २-२४-५

रामः	= oh Raama	त्वम्	= you	लोके अभिरामः	= the charming in the world
यत्र गमिष्यति	= that you are going	वनम्	= to forest	सर्वम्	= everything
आदिशन्	= is ordered by	कृतान्तः	= destiny	नुनाम्	= certainly
बलवान्	= having ;strength .				

Oh, Raama ! If you , the charming in the world are to go to exile , then it can be certainly said that everything is ordered by a strong destiny'

अयम् तु मामात्मभवस्तवादर्शनमारुतः ।
विलापदुःखसमिधो रुदिताश्रुहुताहुतिः ॥ २-२४-६
चिन्ताबाष्पमहाधूस्तवागमनचिन्तजः ।
कर्शयित्वा भृशम् पुत्र निश्वासायाससम्भवः ॥ २-२४-७
त्वया विहीनाम् इह माम् शोक अग्निर् अतुलो महान् ।
प्रधक्ष्यति यथा कक्षम् चित्र भानुर् हिम अत्यये ॥ २-२४-८

कुमारा	= Oh Son	अयम् शोकाग्नि	= this fire of my sorrow	अतुलः	= which is unique
महान्	= great	आत्मभवाः	= which is originating in the whole body	तव अदर्शन मारुतः	= having wind of your not being seen
विलाप दुःख समिधः	= having fire - twigs of lamentation and grief	रुदिताश्रु हुताहुतिः	= having offering of wailing tears as oblation to fire	चिन्था भाश्प महा धुमाः	= having great smoke of choking caused by anxiety
तवा आगमन चिन्थजः	= generated out of the thought of your return	निश्वासायस सम्भवः	= created out of sigh and fatigue	माम् कर्शयित्वा	= makes me emaciated
भृशम्	= much	इह	= here	विहीनाम्	= isolated
त्वया	= with you	प्रधक्ष्यति	= can burn	कक्ष्हम् यथा	= like dry wood
चित्र भानुः	= by fire	हिमात्यये	= in winter .'		

"Oh, Son! Soon after your departure to a distant forest, a great and incomparable fire of sorrow will generate in my whole body. The wind which flares it up is your not being seen here. My lamentation and grief are the fire-sticks. My wailing tears will be the offerings as an oblation to fire. The choking and anxiety will be a great smoke .The thought that when you would return, will generate smoke again. Such a fire of grief will make me emaciated completely and will burn like dry wood by fire in winter.'

कथम् हि धेनुः स्वम् वत्सम् गच्चन्तम् न अनुगच्चति ।
अहम् त्वा अनुगमिष्यामि यत्र पुत्र गमिष्यसि ॥ २-२४-९

पुत्रः	=	Oh Son	कथम्हि	=	how indeed	धेनुः	=	a cow
नानुगछति	=	will not follow	स्वम् वत्सम्	=	its calf	गछन्तम्	=	going
अहम्	=	I	अनुगमिष्यामि	=	shall follow	यत्र	=	where
त्वा	=	you	गमिष्यासि	=	will go."			

"Oh, Son! A cow follows its calf wherever it goes. So also, I shall come with you wherever you go."'

तथा निगदितम् मात्रा तत् वाक्यम् पुरुष ऋषभः ।
श्रुत्वा रामः अब्रवीद् वाक्यम् मातरम् भृश दुह्खिताम् ॥

राजा	=	king	वण्चइतः	=	deceived	कैकेय्या	=	by Kaikeyi
मयि	=	I	आश्रिते	=	having recourse to	अरण्यम्	=	forest
परित्यक्तः	=	abandoned	भवत्यापि	=	by you also	न वर्तयिष्यति	=	he will not be alive
नूनम्	=	certain."						

"Kaikeyi already deceived the king. He will not be alive, when I leave for the forest and you also leave him. It is certain."

कैकेय्या वन्चितः राजा मयि च अरण्यम् आश्रिते ।
भवत्या च परित्यक्तः न नूनम् वर्तयिष्यति ॥ २-२४-११

राजा	=	king	वण्चइतः	=	deceived	कैकेय्या	=	by Kaikeyi
मयि	=	I	आश्रिते	=	having recourse to	अरण्यम्	=	forest
परित्यक्तः	=	abandoned	भवत्यापि	=	by you also	न वर्तयिष्यति	=	he will not be alive
नूनम्	=	certain !'						

"Kaikeyi already deceived the king .He will not be alive, when I leave for the forest and you also leave him .It is certain."

भर्तुः किल परित्यागो नृशंसः केवलम् स्त्रियाः ।
स भवत्या न कर्तव्यो मनसा अपि विगर्हितः ॥ २-२४-१२

स्त्रियाः	=	to a woman	परित्यागः	=	abandonment	भर्तुः	=	of husband
नृशम्सः किल	=	is indeed cruel act	केवलम्	=	entirely	सः	=	that
विगर्हितः	=	bad act	न ख़र्तव्यः	=	is not to be done	भवत्या	=	by you
मनसापि	=	even by mind.						

"To a woman, abandonment of husband is entirely a cruel act. That bad act is not to be perceived even by mind."

यावज् जीवति काकुत्स्थः पिता मे जगती पतिः ।
शुश्रूषा क्रियताम् तावत् स हि धर्मः सनातनः ॥ २-२४-१३

यावत्	=	Till which time	काकुत्सः	=	Dasaratha	मे पिता	=	my father
जगतीपतिः	=	the lord of earth	जीवति	=	is alive	तवात्	=	till such time
क्रियताम् शुश्रूशा	=	he ;should be served	सः	=	that	षनातनः धर्मः हि	=	is indeed eternal justice .'

"Till Dasaratha, my father and the great king is alive, you should serve him well. It is eternal justice."

एवम् उक्ता तु रामेण कौसल्या शुभ दर्शना ।
तथा इति उवाच सुप्रीता रामम् अक्लिष्ट कारिणम् ॥ २-२४-१४

एवम्	=	thus	उक्ता	=	spoken	रामेव	=	by Raama
कौसल्या	=	kausalya	शुभदर्शना	=	with auspicious appearance	सुप्रीता	=	is very much pleased
उवाच	=	spoke	राम	=	to Raama	अक्लिष्टकारिणम्	=	who performs undefatigable actions
तथेति	=	showing concurrance.						

After Raama spoke thus, Kausalya with auspicious appearance, was very much pleased and spoke to Raama, who performs indefatigable actions, in consent.

एवम् उक्तः तु वचनम् रामः धर्मभ्न्ताम् वरः ।
भूयः ताम् अब्रवीद् वाक्यम् मातरम् भृश दुह्खिताम् ॥ २-२४-१५

रामः	=	Raama	धर्मभृताम् वरः	=	the best among upholders of righteousness	उक्तः	=	having been spoken
एवम्	=	thus	वचनम्	=	the words	अब्रवीत्	=	spoke
भूयः	=	again	ता मातरम्	=	to that mother	भृश दुःख़्हिताम्	=	who was very much distressed .

That Raama, the best among upholders of righteousness, after hearing the words of his mother ,spoke again to her who was very much distressed.

मया चैव भवत्या च कर्तव्यम् वचनम् पितुः ।
राजा भर्ता गुरुः श्रेष्ठः सर्वेषाम् ईश्वरः प्रभुः ॥ २-२४-१६

वचनम्	=	words	पितुः	=	of father	कर्तव्यम्	=	are fit to be done
मयाचैव	=	by me	भवत्याच	=	and by you	सर्वेषाम्	=	for all
राजा	=	king	भर्ता	=	nourisher	गुरुः	=	venerable man
श्रेष्टः	=	the best man	ईश्वरः	=	lord	प्रभुः	=	ruler.'

"The words of father are to be followed by you and me. For all, he is the king, the nourished, a venerable man, the best among men, the lord and the ruler."

इमानि तु महा अरण्ये विह्न्त्य नव पन्च च ।
वर्षाणि परम प्रीतः स्थास्यामि वचने तव ॥ २-२४-१७

विह्त्य	=	after roaming	महारण्ये	=	in great forest	इमानि	=	these
नव पण्चच	=	fourteen	वर्षाणि	=	years	स्थास्यामि	=	I shall stand by
तव	=	your	वचने	=	words	परम प्रीतः	=	very gladly".

"After roaming in the great forest for fourteen years, I shall come back and very gladly stand by your command."

एवम् उक्ता प्रियम् पुत्रम् बाष्प पूर्ण आनना तदा ।
उवाच परम आर्ता तु कौसल्या पुत्र वत्सला ॥ २-२४-१८

तदा	=	then	कौसल्या	=	Kausalya	पुत्र वत्सला	=	who is affectionate to her son
उक्ता	=	having been spoken	इवम्	=	thus	उवाच	=	spoke
प्रियम् पुत्रम्	=	to beloved son	भाष्पपूर्णानना	=	with her face ;filled with tears	परमार्ता	=	in great sorrow .

After hearing the words of Raama, Kausalya who was affectionate to her son , was in great sorrow with her face filled with tears and spoke thus to her beloved son Raama .

आसाम् राम सपत्नीनाम् वस्तुम् मध्ये न मे क्षमम् ।
नय माम् अपि काकुत्स्थ वनम् वन्यम् म्ग्गीम् यथा ॥ २-२४-१९
यदि ते गमने बुद्धिः कृता पितुर् अपेक्षया ।

रमा	=	Oh Raana	न ख्हमम्	=	it is not capable	मे	=	of me
वस्तुम्	=	to reside	मध्ये	=	in the middle of	आसाम्	=	these
सपश्नीनाम्	=	step wives	काकुत्थस	=	oh Raama	कृतायदि	=	If it is made
ते बुद्धिः	=	of your mind	गमने	=	to go to forest	अपेक्ष्हया	=	by wish
पितुः	=	of father	नय	=	take	मामपि	=	also me
मृगीम् यथा	=	like female deer	वन्यम्	=	belonging to forest	वनम्	=	to forest"

"Oh, Raama! I can not reside in the middle of these step-wives. If you have made up your mind to go to forest as per your father's wish ,also take me, like taking a female deer of the forest ,to the woods "

ताम् तथा रुदतीम् रामः रुदन् वचनम् अब्रवीत् ॥ २-२४-२०
जीवन्त्या हि स्त्रिया भर्ता दैवतम् प्रभुर् एव च ।

रमाः	=	Raama	अब्रवीत्	=	spoke	तथा	=	thus
वचनम्	=	these words	रुदन्	=	bemoaningly	तान्	=	to her
रुदतीम्	=	who was weeping	स्त्र्याः	=	to woman	जीवन्त्याः	=	who is living
भर्ता	=	husband	दैवतम्	=	is god	प्रभुरेवच	=	and master.

"Raama spoke thus these words bemoaningly to her, who was weeping = "as long as a woman is alive ,her husband is god and master to her".

भवत्या मम चैव अद्य राजा प्रभवति प्रभुः ।
भरतः च अपि धर्मात्मा सर्व भूत प्रियम् वदः ॥ २-२४-२१

राजा	=	king Dasaratha	प्रभुः	=	the supreme commander	अद्य	=	now
प्रभवति	=	has authority	भवत्य	=	over you	ममच	=	and me also
वयम्	=	we	नहि अनाथाः	=	are not indeed without master	राज्ञा	=	by way of king
लोकनाथेन	=	lord of the earth	धर्मात्मा	=	the wise man".			

"King Dasaratha, supreme commander has authority over you and me also now. when king, the lord of the earth and the wise man is there , we are not indeed master-less.'

भवतीम् अनुवर्तेत स हि धर्म रतः सदा ।
यथा मयि तु निष्क्रान्ते पुत्र शोकेन पार्थिवः ॥ २-२४-२२

भरतश्चापि	=	Bharata also	धर्मात्मा	=	who is a righteous person	सर्व भूत प्रियम्वदः	=	who speaks lovingly to all beings
अनुवर्तेत	=	will be obliging	भवतीम्	=	to you	सः	=	He
सदा	=	always	धर्मरतः हि	=	indeed is devoted to righteousness ."			

"Bharata also, who is a righteous person and who speaks lovingly to all beings will be obliging to you. He is indeed always devoted to righteousness.'

यथा मयि तु निष्क्रान्ते पुत्रशोकेन पार्थिवः ॥ २-२४-२३
श्रमम् न अवाप्नुयात् किंचित् अप्रमत्ता तथा कुरु ।

मयि निष्क्रान्ते	=	while I take leave	यथा	=	how	पार्थिवः	=	the king

न अवाप्नुयात्	=	will not get	किन्चित्	=	even a little	श्रम्मम्	=	fatigue
पुत्र शोकेन	=	with grief over the son	तथा	=	in that manner	कुरु	=	act
अप्रमत्ता	=	attentively ."						

"While I take leave, take care of the king attentively so that he will not get fatigued even a little with grief over his son."

दारुणश्चाप्ययम् शोको यथैनम् न विनाशयेत् ॥ २-२४-२४
राज्ञो वृद्धस्य सततम् हितम् चर समाहिता ।

यथा	=	how	अयम् शोकः	=	this grief	दारुणः	=	which is terrible
न विनाशयेत्	=	will not destroy in that way	एवम्	=	him	चर	=	act
सततम्	=	always	समाहिता	=	soothingly	हितम्	=	well being
राज्ञः	=	of king	वृद्धस्य	=	who is aged'			

"Act always soothingly for a well-being of the aged king, seeing that his terrible grief will not destroy him ."

व्रत उपवास निरता या नारी परमउत्तमा ॥ २-२४-२५
भर्तारम् न अनुवर्तेत सा च पाप गतिर्भवेत् ।

या नारी	=	which woman	व्रत उपवास निरता	=	who is interested in voes and fastings	परमउत्तमा	=	being the best of the excellent
नानुवरतेत	=	will not attend to	भर्तारम्	=	husband	सा	=	she
भवेत्	=	will become	पाप गति:	=	ill-fated.			

' Even if a woman is interested in religious vows and fastings in addition to being the best of the excellent ;if she does not obey her husband she will become ill-fated !"

भर्तुः शुश्रूषया नारी लभते स्वर्गमु त्तमम् ॥ २-२४-२६
अपि या निर्नमस्कारा निवृत्ता देवपूजनात् ।

या	=	which woman	निवृत्ता	=	abstains from	देव पूजनात्	=	worship of gods
निर्नमस्कारा	=	does not offer salutation such	नारीपि	=	woman also	लभते	=	will attain
उत्तमम्	=	highest	स्वर्गम्	=	heaven	शुश्रुषया	=	by service
भर्तुः	=	to husband ".						

Even if a woman does not offer salutation to celestials and does not worship the gods, she will attain the highest heaven by service to her husband ."

शुश्रूषम् एव कुर्वीत भर्तुः प्रिय हिते रता ॥ २-२४-२७
एष धर्मः पुरा दृष्टः लोके वेदे श्रुतः स्मृतः ।

रता	=	devoted in	प्रियहिते	=	love and welfare	भर्तुः	=	of husband
कुर्वीत	=	she has to do	सुश्रूषमेव	=	service truly	एषः	=	This
दृष्टः	=	is seen	लोके	=	in the world	पुरे	=	before
श्रुतः	=	was heard	वेदे	=	in Vedas (ancient texts)	स्मृतः	=	was told as
धर्मः	=	righteousness.'						

' She has to do service, truly devoted in love and welfare of her husband. This is seen in the world from the beginning, was heard from ancient texts and mentioned as righteousness.'

अग्निकार्येषु च सदा सुमनोभिश्च देवताः ॥ २-२४-२८
पूज्याः ते मत् क्न्ते देवि ब्राह्मणाः चैव सुव्रताः ।

देवी	=	Oh Mother	मत्कृते	=	for my sake	देवताः	=	gods
पूज्याः	=	are worthy of worship	ते	=	to you	अग्निकार्येषु	=	by sacrificial fire
सुमनोभिश्च	=	and by flowers	सदा	=	always	ब्राह्मणाश्चैव	=	brahmans also
सुव्रताः	=	with right voes'.						

Oh, Mother! You always worship gods by sacrificial fire and by flowers for my sake . Brahmanas also with right voes are to be worshipped .'

एवम् कालम् प्रतीक्षस्व मम आगमन कान्क्षिणी ॥ २-२४-२९
प्राप्स्यसे परमम् कामम् मयि प्रत्यागते सति ।

प्रतीक्ष्हस्व	=	look forward	कालम्	=	for time	मम आगमन काण्क्ष्हणी	=	desiring my return
एवम्	=	in such a manner	वियता	=	with restraint	नियताहार	=	being temperate in food
रते	=	devoted in	भर्तशुश्रूषणे	=	service of husband.			

"Look forward for the time of my return in such a manner with restraint, being temperate in food and being devoted in the service of your husband."

प्राप्स्यसे परमम् कामम् मयि प्रत्यागते सति ॥ २-२४-३०
यदि धर्मभ्न्ताम् श्रेष्ठो धारयिष्यति जीवितम् ।

मयि	=	I	प्रत्यागते सति	=	having come back	ध्न्मभृताम् श्रेष्टः	=	our father the best of protectors of righteousness
धारायिष्यति यदि	=	if he sustains	जीवितम्	=	life	प्राप्स्यसे	=	you will acquire
परमम्	=	the best	कामम्	=	desire .			

"After my return, your best desire will be fulfilled if our father the best among protectors of righteousness ,is still alive till then."

एवम् उक्ता तु रामेण बाष्प पर्याकुल ईक्षणा ॥ २-२४-३१
कौसल्या पुत्र शोक आर्ता रामम् वचनम् अब्रवीत् ।

कौसल्या	=	kausalya	पुत्र शोकार्ता	=	who is afflicted over her son	उक्ता	=	having been spoken
एवम्	=	thus	रामेण	=	by Raama	भाष्पपर्याकुलेक्ष्हण्ण		with eyes full of tears
अब्रवीत्	=	spoke	वचनम्	=	these words	रामम्	=	to Raama.

Kausalya who was afflicted with grief over her son, was with eyes full of tears after hearing Raama's utterances and spoke thus to Raama.

गमने सुकृताम् बुद्धिम् न ते शक्नोमि पुत्रक ॥ २-२४-३२
विनिवर्तयितुम् वीर नूनम् कालो दुरत्ययः ।

वीर पुत्रक	=	Oh Brave Son	न शक्नोमि	=	I am not able to	इनिवर्तयितुम्	=	avert
ते बुद्धिम्	=	your mind	सुक्रुताम्	=	which is well made	गमने	=	in the matter of your going
नूननम्	=	certainly	कालः	=	time	दुरत्ययः	=	is inscrutable."

"Oh, Brave son! I am not able to avert your well-made resolution, in the matter of your going to forest. Time is inscrutable .It is certain."

गच्च पुत्र त्वम् एक अग्रः भद्रम् ते अस्तु सदा विभो ॥ २-२४-३३
पुनस्त्वयि निवृत्ते तु भविष्यामि गतक्लमा ।

पुत्रः	=	Oh ;son!	त्वम्	=	You	गच्छ	=	go
एकाग्रः	=	un disturbed	विभो	=	Oh the mighty	अस्तु	=	let there be
भद्रम्	=	auspiciousness	सदा	=	always	ते	=	to you
भविष्यामि	=	I shall become	गत क्लमा	=	refreshed	त्वयि निवृत्तेतु	=	when you return
पुनः	=	again."						

"Oh, son! You go undisturbed. Let there be auspiciousness always to you .I shall become refreshed, when you return again."

प्रत्यागते महाभागे कृतार्थे चरितव्रते ॥ २-२४-३४
पितुरानृण्यताम् प्राप्तेत्वयि लप्स्ये परम् सुखम् ।

त्वयि	=	You	महाभागे	=	the illustrious	कृतार्थे	=	who accomplished a purpose
चरितव्रते	=	who observed a vow	प्राप्ते	=	who attained	अनृण्यताम्	=	freedom from debt

पितुः	=	to father	प्रत्यागते	=	having come again	लप्स्ये	=	I shall get
परम्	=	great	सुखम्	=	happiness.			

"You, the illustrious after accomplishing a purpose, having observed a vow and having attained freedom from debt to your father, after having come again, I shall get great happiness".

कृतान्तस्य गतिः पुत्र दुर्विभाव्या सदा भुवि ॥ २-२४-३५
यस्त्वा संचोदयति मे वच आच्चिद्य राघव ।

पुत्र	=	Oh, son raaghava = Oh Raama	अः	=	which destiny	आच्चिद्य	=	extingvishes me = my
वच	=	word	संचोदयति	=	impels	त्वा	=	you
गतिः	=	the path	कृतान्तस्य	=	of such destiny	सदा	=	always
दुर्विभाव्या	=	is unimaginable	भुवि	=	on earth.			

"The path of the destiny, which extinguishes my words and impels you to go to the forest ,is ever not imaginable on this earth"

गच्छेदानीम् महाबाहो क्षेमेण पुनरागतः ॥ २-२४-३६
नन्दयिष्यसि माम् पुत्रः साम्ना वाक्येन चारुणा ।

महाबाहो	=	Oh Raama Long armed	गच्छ	=	go	इदानीम्	=	just now
पुत्रः	=	Oh Son	पुनः आगतः	=	having come again	क्ष्हेमेण	=	safely
नन्दयिष्यसि	=	you will rejoice	माम्	=	me	साम्ना	=	with unanimity
वाक्येन	=	with words	चारुणा	=	which are pleasing.			

"Oh, Raama the valiant !Go just now and come again safely, when you will rejoice me with your pleasing and tranquillising words ."

अपीदानीम् स कालः स्स्याद्वनात्प्रत्यागतम् पुनः ॥ २-२४-३७
यत्त्वाम् पुत्रकः पश्येयम् जटावल्कधारिणम् ।

पुत्रक	=	Oh Son	रत्यागतम्	=	after returning	उनः	=	again
वनात्	=	from forest	यत्	=	when	पश्येयात्	=	shall I see
त्वाम्	=	you	जतावल्कधारिणम्	=	wearing twisted hair and garment made of bark	स कालः	=	That time
अपि स्यात्	=	may it be	इदानीम्	=	just now '			

"How good it will be, if today itself is the day of your returning from the forest, wearing twisted hair and garment made of bark."

तथा हि रामम् वन वास निश्चितम् ।
ददर्श देवी परमेण चेतसा ।
उवाच रामम् शुभ लक्षणम् वचो।
बभूव च स्वस्त्ययन अभिकान्क्षिणी ॥ २-२४-३८

देवी	=	The queen kausalya	ददर्श	=	saw	तथा	=	thus
राम	=	Raama	वनवास मिश्चितम्	=	who decided to stay in forest	उवाच	=	spoke
वचः	=	words	चेतसा	=	with mind	परमिण	=	most exellent
रामम्	=	to Raama	सुभलक्ष्हणम्	=	having auspicious qualities	बभूव	=	become
स्वत्यय - नाभिकाण्क्ष्हणी	=	desirous of averting evil by recitation of auspicious words						

"The queen kausalya thus saw Raama who decided to go to forest .She spoke these words with most excellent mind to Raama having auspicious qualities, being desirous of averting evil by recitation of auspicious words."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुर्विंशः सर्गः ॥

Thus, this is the 24th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

25 Sarga 25 - पन्चविंश: सर्ग

Kausalya Bids Farewell To Raama

Introduction -

In this chapter Kausalya bids farewell to Raama preparing to go to forest. Raama leaves her residence and goes to Sita.

सा अपनीय तम् आयासम् उपस्पृश्य जलम् शुचि ।
चकार माता रामस्य मन्गलानि मनस्विनी ॥ २-२५-१

सा	=	that Kausalya	मनस्विनी	=	themagnanimous	माता	=	mother
अपनीय	=	putting away	तम् आयासम्	=	that grief	उपस्पृश्य जलम्	=	sipped water from the palm of the hand
शुचिः	=	became purified	चकार	=	performed	मण्गळानि	=	rites conduciveto welfare
रामस्य	=	of Raama.						

Kausalya, the magnanimous mother putting away her grief, sipped water from the palm of the hand, became purified and performed rites conducive to the welfare of Raama.

न शक्यसे वारयौइतुम् गच्छेदानीम् रघुत्तम ।
श्रीघ्रम् च विनिवर्तस्व वर्तस्व च सताम् क्रमे ॥ २-२५-२

रघोत्तम	=	Oh Raama!	न शक्यसे	=	you cannotbe	वारयितुम्	=	restrained
गच्च	=	Depat	इदामीम्	=	now	विनिवर्तस्व	=	Return
शीघ्रम्	=	soon.	vartasva	=	Abide	क्रमे	=	in the way
सताम्	=	of the righteous.						

"Oh, Raama! Your departure cannot be restrained, depart now, return soon. Abide in the footsteps of the virtuous."

यम् पालयसि धर्मम् त्वम् धृत्या च नियमेन च ।
सवै राघवशार्दुल! धर्मस्त्वामभिरक्षतु ॥ २-२५-३

राघव शार्दूल	=	Oh Raama the best among men in Raghu Dynasty	यम् धर्मम्	=	which righteousness	त्वम्	=	you
पालयसि	=	are fostering	धृत्वा	=	with courage	नियमेनच	=	and discipline
सः धर्मः वै	=	thatrighteousness	अभिरक्ष्हतु	=	will protect	त्वाम्	=	you.

"Oh, Raama! Let that righteousness, which you are fostering with courage and discipline , protect you".

येभ्यः प्रणमसे पुत्र चैत्येष्वायतनेषु च ।
ते च त्वामभिरक्षन्तु वने सह महर्षिभिः ॥ २-२५-४

पुत्र	=	Oh son!	येभ्यः	=	To whom	प्रणमसे	=	you will be bowing in salutation
चैत्येशु	=	in crossroads	आयतनेषुच	=	and in temples	ते	=	those
महर्षिभिसह	=	along with greatsaints	अभिरक्ष्हतु	=	will protect	त्वाम्	=	you
वने	=	in the forest.						

"Oh, son! To whom you will be bowing in salutation at cross-roads and in temples, those along with great saints will protect you in the forest.

यानि दत्तानि तेऽ स्त्राणि विश्वामित्रेण धीमता ।
तानि त्वामभिरक्षन्तु गुणैस्समुदितम् सदा ॥ २-२५-५

यामि अस्त्राणि	=	which arms	दत्तानि	=	were given	ते	=	to you
visvaamitreNa		by Viswamitra	धीमता	=	the wise	तानि	=	those
सदा	=	always	अभिरक्ष्हतु	=	will protect	त्वाम्	=	you
समुदितम्	=	who are filled	गुणैः	=	with good qualities.			

"All the arms given by the wise sage Viswamitra to you, will ever protect you who are rich in good qualities"

पितृशुश्रुषया पुत्र मातृशु श्रूषया तथा ।
सत्येन च महाबाहो चिरम् जीवाभिरक्षितः ॥ २-२५-६

पुत्र	=	Oh son	महाबाहो	=	with magnificien-tarms!	अभिरक्ष्हितः	=	Protected
पितृसुश्रूषया	=	by service to father	तथा	=	and	मातृइ सुश्रूषया	=	service to mother
सत्येन	=	by Truth	चिरम्जीव	=	you will be long lived!			

"Oh, son with magnificent arms! Protected by your service to father and service to mother as well as truthfulness, you will belong-lived"

समित्कुशपवित्राणि वेद्यश्चायतनानि च ।
स्थण्डिलानि विचित्राणि शैला वृक्षाः कुशुफा ह्रदाः ॥ २-२५-७
पतङ्गाः पन्नगाः सिम्हास्त्वाम् रक्षन्तु नरोत्तम ।

नरोत्तम	=	Oh Raama best among men!	समित्कुश पवित्राणि	=	woodensticks used for feeding the sacred fire blades of the sacred kusa grass andrings of kusa grass	वेदैश्च	=	sacrificialaltars

आयतनानिच	=	temples	विचित्राणि	=	various	स्थण्दिलानि	=	sitesselected by Brahmanas for worship of-gods
शैलाः	=	mountains	वृक्ष्हाः	=	trees	क्ष्हुपाः	=	bushes
ह्रदाः	=	pools of water	पतण्गाः	=	birds	पन्नगाः	=	snakes
सिम्हाः	=	lions	रक्ष्हन्तु	=	may protect	त्वाम्	=	you.

"Oh, Raama, the best among men! May the wooden sticks used for feeding the sacred fire, blades of the sacred Kusa grass and rings of Kusa grass(worn on the forth finger on sacrificial occasions)sacrificial altars , temples and various sites selected by Brahmanas for worship of gods, mountains, trees, bushes, large and deep pools of water, birds, snakes and lions protect you."

स्वस्ति साध्याः च विश्वे च मरुतः च महर्षयः ॥ २-२५-८
स्वस्ति धाता विधाता च स्वस्ति पूषा भगो अर्यमा ।
ऋतवः चैव पक्षाः च मासाः सम्वत्सराः क्षपाः ॥ २-२५-९

साध्याश्च	=	Saadhyas	विश्वेच	=	viswadevas	मरुतश्च	=	wind-gods
महर्षयः	=	eminentsages	स्वस्ति	=	may ensure your happiness	धाता	=	The CosmicPerson
विधाताच	=	the creator	स्वस्थि	=	may bring happiness toyou	पूषा	=	Pusha
भगः	=	Bhaga	आर्यमा	=	Aryama	स्वस्थि	=	may do good to you
तथा	=	and	सर्वे	=	all	ते लोकपालश्च	=	those guardians of spheres
वासवप्रमुखाः	=	with head as Indra.						

"May the saadhyas and viswadevas (two different kinds of gods) and wind-gods along with eminent sages ensure your happiness. May the cosmic person and the creator bring happiness to you. May the Pusha, Bhaga and Aryama (three of the twelve sons of Aditi)and the guardians of the spheres with Indra as their Head do good to you."

ऋतवश्चैव पक्षाश्च मासास्सम्वत्सराः क्षपाः ।
दिनानि च मुहूर्ताः च स्वस्ति कुर्वन्तु ते सदा ॥ २-२५-१०

ऋतवश्चैव	=	The seasons	पक्ष्हाश्च	=	the fortnights	मासः	=	the months
सम्वत्सराः	=	years	क्ष्हपाः	=	nights	दिवानिच	=	days
मुहूर्ताश्च	=	hours (each muhurtha containing 48 minutes being 30 th part of aday)	सदा	=	always	कुर्वन्त	=	may do
स्वस्ति	=	good	ते	=	to you			

"May the six seasons, all the fortnights and months, years, nights, days and hours always do good to you.

स्मृतिर् धृतिः च धर्मः च पान्तु त्वाम् पुत्र सर्वतः ।
स्कन्दः च भगवान् देवः सोमः च सबृहस्पतिः ॥ २-२५-११
सप्त ऋषयो नारदः च ते त्वाम् रक्षन्तु सर्वतः ।

पुत्र	=	Oh son!	स्मृतिः	=	veda the smrititexts	धृतिश्च	=	Resolution and satisfaction personified as a daughter of Daksha and wifeof Dharma
धर्मश्च	=	piety personified	पातु	=	may protect	त्वाम्	=	you
सर्वतः	=	from all sides. Bhagavaan	=		Thedेवः gracious Lord	=		thediety
स्कन्दश्च	=	Skanda	सोमश्च	=	the moon-god	सः	=	that
बृहस्पतिः	=	Brihaspati preceptor of gods	सप्तर्षयोः	=	the sevensages	नारदश्च	=	Sage Narada
रक्षन्तु	=	may guard	त्वाम्	=	you	सर्वतः	=	on all sides.

"May Veda, the Smriti texts taken as one body, the resolution and the piety protect you, my son! May lord Skanda (the younger son of Lord Siva)and the moon god along with the sage Brihaspati(the preceptor of gods), the well known seven sages as well as Sage Narada guard you on all sides."

याश्चापि सर्वतः सिद्दा दिश्श्च सदिगीश्वराः ॥ २-२५-१२
स्तुता मया वने तस्मिन् पान्तुत्वाम् पुत्र नित्यशः ।

पुत्र	=	Oh Son	याः	=	Which	दिशश्च	=	four quarters
सदिगीश्वराः	=	along with guardiansof quarters	सिद्धाः	=	who are glorious	स्तुताः	=	are praised
मया	=	by me (they)	पान्तु	=	may protect	नित्यशः	=	always
सर्वतः	=	on all sides	तस्मिन् वने	=	in that forest.			

"May the four quarters along with the glorious guardians of the four quarters which are enlogised by me may protect you always on all sides in that forest."

शैलाः सर्वे समुद्राश्च राजा वरुण एव च ॥ २-२५-१३
द्यौरन्तरिक्षम् पृथिवी नद्यस्सर्वास्तथैव च ।
नक्षत्राणि च सर्वाणि ग्रहाः च सहदेवताः ॥ २-२५-१४
अहोरात्रे तथा सन्ध्ये पान्तु त्वाम् वनमाश्रितम् ।

सर्वे	=	All	शैलाः	=	mountains	समुद्राश्च	=	oceans
राजा	=	king(of oceans)	वरुण एव च	=	Varuna	द्यो	=	heaven
पृथिवीच	=	and the earth	अन्थरिक्ष्हम्	=	the intermediate space between them	तथैवच	=	and
सर्वाः	=	all	नद्यः	=	rivers	सर्वाणि	=	all

नक्ष्हत्राणिच	=	stars	गृहाश्च	=	astrological mansions	सहदेवताः	=	including gods
अहोरात्रे	=	day and night	तथा	=	and	सन्ध्ये	=	the morning and evening twilights
पान्तु	=	may protect	त्वाम्	=	you	वनम् आश्रितम्	=	residing in forest.

" Let all mountains , oceans, king(of oceans) Varuna, heaven and earth, the intermediate space between them , rivers , astrological mansions including gods presiding over them, day and night, the morning and evening twilights may protect you while you reside in the forest ."

ऋतवश्चैव ष्ढुण्या मासाः सम्वत्सरास्तथा ॥ २-२५-१५
कलाश्च काष्ठाश्च तथा तव शर्म दिशन्तु ते ।

पुण्याः	=	The holy	षट्	=	six	ऋतवश्चैव	=	seasons
ते	=	those	मासाः	=	months	तथा	=	and
सम्वत्सराः	=	years	कलाश्च	=	the measure of time Kala	काष्ठाश्च	=	andKasta
दिशस्तु	=	bestow	तव	=	you	शर्म	=	happiness.

"The six holy seasons, months, years and the measures of time known as Kala (equilent to one minute) and Kastha(1/30th of Kala or two seconds)bestow you happiness"

महा वनानि चरतः मुनि वेषस्य धीमतः ॥ २-२५-१६
तवादित्याश्च दैत्याश्च भवन्तु सुखदाः सदा ।

आदित्याश्च	=	Heavenly deities the sons of Aditi	दैत्याश्च	=	demons the sons of Diti	सदा	=	ever
भवन्तु	=	become	सुखदाः	=	bestowers of happi-ness	तव	=	to you
विचरतः	=	while you traverse	महावने	=	in the large forest	मुनिवेषस्य	=	in the guise of a hermit
धीमतः	=	full of wisdom.						

"Let the heavenly deities and the demons too ever grant happiness on you while you traverse through the large forest, in the guise of a hermit and full of wisdom "

राक्षसानाम् पिशाचानाम् रौद्राणाम् क्रूरकर्मणाम् ॥ २-२५-१७
क्रव्यादानाम् च सर्वेषम् माभूत्पुत्रक ते भयम् ।

पुत्रक	=	Oh son!	माभूत्	=	Let there notbe	भयम्	=	fear
ते	=	for you	राक्ष्हसानाम्	=	of demons	रौद्राणाम्	=	the terrible ones

क्रूर कर्माणाम्	=	performing cruel-eldeeds	पिशाचानाम्	=	of devilish beings called Pisaachas (possibly so called either from their fondness of flesh or from their yellowish appearance)sarveshhaam	=	of all	
क्रव्यादानाम्च	=	of cornivorousanimals						

"Oh, son! Let there not be fear for you of demons the terrible ones performing cruel deeds, of devilish beings called Pisachas and of all carnivorous animals."

प्लवगा वृश्चिका दंशा मशकाः चैव कानने ॥ २-२५-१८
सरी सृपाः च कीटाः च मा भूवन् गहने तव ।

मा भूवन्	=	Let there notbe	प्लवगाः	=	monkeys	वृह्चिकाः	=	scorpions
दम्शाः	=	gad-flies	मशकाश्चैवः	=	mosquitoes	सरीसृपाश्च	=	snakes
कीताश्च	=	and other insects	तव	=	foryou	कानने	=	in the forest
गहने	=	which is impenetrable.						

"In that impenetrable forest occupied by you, let there be no monkeys, scorpions, gad fies, mosquitoes, snakes or other insects ."

महा द्विपाः च सिम्हाः च व्याघ्राऋक्षाः च दम्ष्ट्रिणः ॥ २-२५-१९
महिषाः श्रृन्गिणो रौद्रा न ते द्रुह्यन्तु पुत्रक ।

पुत्रक	=	Oh son!	महाद्विपाश्च	=	Great ellphants	दम्ष्ट्रिणः	=	with tusks
व्याघ्राः	=	tigers	ऋक्षहश्च	=	bears	रौद्रः	=	terrible
महिषाः	=	he-baffaloes	सृण्गिणह्	=	with horns	न द्रुह्यन्तु	=	be nothostile
ते	=	to you.						

"Oh, son! Let the great elephants , lions with tusks, tigers, bears, terrible he-buffaloes with horns not to be hostile to you.

नृ मांस भोजना रौद्रा ये च अन्ये सत्त्व जातयः ॥ २-२५-२०
मा च त्वाम् हिंसिषुः पुत्र मया सम्पूजिताः तु इह ।

पुत्र	=	Oh son!	ये	=	which	अन्ये	=	other
रोद्राः	=	ferocious	नृमाम्स भोजिनः	=	man-eaters	सत्त्व जातयः	=	belonging to animal species
सम्पूजिताः	=	worshipped	मया	=	by me	इह	=	here
माच हिम्सिषुः	=	let them nothurt	त्वाम्	=	you.			

"Oh, son! Let the other ferocious man-eaters belonging to animal-species, being worshipped by me here, not hurt you."

आगमाः ते शिवाः सन्तु सिध्यन्तु च पराक्रमाः ॥ २-२५-२१
सर्व सम्पत्तयो राम स्वस्तिमान् गच्च पुत्रक ।

राम	= Oh Raama	पुत्रक	= my son! te	=	your
आगमाः	= path-ways	सन्तु	= be	शिवाह्	= propitious!
पराक्रमाश्च	= valour	सिध्यन्तु	= powerful ! gachchha	=	go
स्वस्तिमान्	= having felicitousness	सर्वसम्पत्तये	= with all accomplishments !		

"Oh, Raama, my son! May your path-ways be propitious ! Let your valour be powerful! Go well with all accomplishments!.

स्वस्ति ते अस्तु आन्तरिक्षेभ्यः पार्थिवेभ्यः पुनः पुनः ॥ २-२५-२२
सर्वेभ्यः चैव देवेभ्यो ये च ते परिपन्थिनः ।

अस्तु	= Let there be	स्वस्ति	= security	ते	= to you
अन्तरिक्षेभ्यः	= against those dwelling in theatmosphere	पुनः	= and	सर्वेभ्यः	= all
देवेभ्यश्चैव	= celestial beings	ये	= who	परिपन्थिनः	= the enemies
ते	= to you .				

"Let there be security to you against those dwelling in the atmosphere and on the earth as well as against all the celestials as also your enemies."

गुरुः सोमश्च सूर्यश्च धनदोऽथ यमस्तथा ॥ २-२५-२३
पान्तु त्वामर्चिता राम! दण्डकारण्यवासिनम् ।

राम	= Oh Raama!	गुरुः	= Venus	सोमश्च	= moon
सूर्यश्च	= sun	अथ	= and	धनदः	= Kubera the god of riches
तथा	= and	यमः	= Yama the god of death	अर्चितः	= being worshipped
पान्तु	= may protect	त्वाम्	= you	दण्दकारण्य वासिनम्	= dwelling in the forest of Dandaka.

"Oh, Raama! May Venus and the moon as also the sun and Kubera (the god of wealth) and Yama (the god of death) who are being worshipped by me, protect you, while you reside in the forest of Dandaka"

अग्निर्वायुस्तथा धूमोमन्त्राश्चर्षिमुखाच्युताः ॥ २-२५-२४
उपस्पर्शनकाले तु पान्तु त्वाम् रघुन्ददन ।

रघुनन्दन	=	Oh Raama	मन्त्राश्च	=	The sacred hymns	च्युताः	=	coming forth from
अग्निः	=	fire	वायुः	=	air	तथा	=	and
धूमः	=	vapour	ऋषि मुखात्	=	from the mouth of the singer of sacred hymns	पान्तु	=	may protect
त्वाम्	=	you	उपस्पर्शन कालेतु	=	at the time of taking bath.			

"Oh, Raama! May sacred hymns coming forth from fire, air , vapour, and from the mouth of singer of sacred hymns protect you at the time of taking bath."

सर्व लोक प्रभुर् ब्रह्मा भूत भर्ता तथा ऋषयः ॥ २-२५-२५
ये च शेषाः सुराः ते त्वाम् रक्षन्तु वन वासिनम् ।

सर्वलोक प्रभुः	=	Siva the lord of all spheres	ब्रह्मा	=	brahma the lord of creation	भूत भर्ता	=	Vishnu the supporter of beings
तथा	=	and	ऱ्इषयः	=	the sages	शेषाह्	=	rest of
ये	=	which	सुराः	=	celestials	ते	=	they too
रक्ष्हन्तु	=	may protect	त्वाम्	=	you	वनवासिनम्	=	dwelling in the forest.

"Let Siva, the lord of all spheres, Brahma, the lord of creation, Vishnu, the nourisher of beings, the sages and the rest of the celestials may protect you dwelling in the forest.

इति माल्यैः सुर गणान् गन्धैः च अपि यशस्विनी ॥ २-२५-२६
स्तुतिभिः च अनुरूपाभिर् आनर्च आयत लोचना ।

इति	=	uttering thus	यशस्विनी	=	the illustious Kausalya	आयतलोचना	=	having large eyes
आनर्च	=	worshipped	सुरगणाम्	=	troops of divinities	माल्यैः	=	with garlands
गन्धैश्चापि	=	with sandal paste	अनुरूपाभिः	=	with befitting	स्तुतिभिश्च	=	hymns of praise .

Uttering thus, the illustrious Kausalya having large eyes, worshipped troops of divinities with garlands , sandal paste and befitting hymns of praise.

ज्वलनम् समुपादाय ब्राह्मणेन महात्मना ॥ २-२५-२७
हावयामास विधिना राममङ्गलकारणात् ।

समुपादाय	=	Duly procuring	ज्वलनम्	=	fire	हावयामास	=	caused oblation to be poured into it
विधिना	=	as per direction	ब्राह्मणेन	=	by a Brahmana	महात्मना	=	who is high souled
राम मण्गळ कारणात्	=	for the purpose of Raama's well-being .						

Duly procuring fire, she caused oblation to be poured into it, as per the direction of a high souled brahmana for the purpose of Raama's well- being .

घृतम् श्वेतानि माल्यानि समिधः श्वेतसर्षपान् ॥ २-२५-२८
उपसम्पादयामास कौसल्या पमाङ्गना ।

कौसल्या	=	Kausalya	परमाण्गना	=	the excellent woman	उपसम्पादयामास	=	procured together
घृतम्	=	clarified butter	श्वेतानि	=	white	माल्यानि	=	garlands
समिधः	=	ceremonial sticks	स्वेथ सर्षपान्	=	white mustard seeds.			

Kausalya, the excellent woman procured clarified butter , white garlands, ceremonial sticks and white mustard seeds.

उपाध्यायः स विधिना हुत्व शान्तिमनामयम् ॥ २-२५-२९
हुतहव्यावशेषेण बाह्यम् बलिमकल्पयत् ।

सः	=	That	उपाध्याय	=	preceptor	शान्तिम् हुत्वा	=	performed ceremony for peace
विधिना	=	as per statute	अनामयम्	=	without error	अकल्पयत्	=	carried out
बलिम्	=	propitiatory oblation	बाह्यम्	=	externally	हुत हव्यावशेषेण	=	with the remaining sacrificial food left after the main offering.

That preceptor performed ceremony for peace as per the statute as well as without error and carried out propitiatory oblation externally with the remaining sacrificial food left after the main offering .

मधुदद्यक्षतघृतैः स्वस्तिवाच्य द्विजाम् स्ततः ॥ २-२५-३०
वाचयामास रामस्य वने स्वस्त्ययनक्रियाः ।

स्वस्तिवाच्य	=	Got uttered hymns of welfare	द्विजान्	=	by brahmanas	मधु दध्यक्षहतघृतैः	=	with honey curd unbroken grains of rice and clarified butter
ततः	=	then	वाचयामास	=	got uttered	स्वस्त्ययनक्रियाः	=	hymns relating to rites which generate well being
रामस्य	=	of Raama.						

She then got brahmanas to pronounce blessings with honey, curd , unbroken grains of rice and clarified butter by the repetition of certain hymns and to utter prayers for the well - being of Raama in the forest.

ततस्तन्मै द्विजेन्द्राय राममाता यशस्विनी ॥ २-२५-३१
दक्षिणाम् प्रददौ काम्याम् राघवम् चेदमब्रवीत् ।

यशस्विनी	=	The illustrious	राममाता	=	Kausalya the mother of Raama	ततः	=	therafter
प्रददो	=	gave	काम्याम्	=	the desired	दक्ष्हिणाम्	=	fee
तस्मै	=	to that	द्विजेन्द्राय	=	chief of brahmanas	अब्रवीत्	=	spoke
इदम्	=	these words	राघवम्	=	to Raama			

The illustrious Kausalya gave the desired fee to that chief of brahmanas and spoke as follows to Raama:-

यन् मन्गलम् सहस्र अक्षे सर्व देव नमः कृते ॥ २-२५-३२
वृत्र नाशे समभवत् तत् ते भवतु मन्गलम् ।

यत् मण्गलम्	=	which felicity	सम भवत्	=	occured	सहस्राक्ष्हे	=	in Devendra the thousand-eyed
सर्व देव नमस्कृते	=	adored by all celestials	वृत्तनाशे	=	while destroying a demon called Vritta	तत् मण्गलम्	=	let that felicity
भवतु	=	occur	ते	=	to you.			

"Which felicity occurred in Devendra the thousand- eyed, adored by all celestials when a demon called Vritta was destroyed, let that felicity occur to you"

यन् मन्गलम् सुपर्णस्य विनता अकल्पयत् पुरा ॥ २-२५-३३
अमृतम् प्रार्थयानस्य तत् ते भवतु मन्गलम् ।

यत् मण्गलम्	=	which blessing	आकल्पयत्	=	was invoked	विनता	=	by Vinata
सुवर्णस्य	=	to Garuda	पार्थयस्य	=	who was seeking	अमृतम्	=	nectar
पुरा	=	in the past	तत् मण्गलम्	=	may that blessing	भवतु	=	happen
ते	=	to you.						

"Which blessing was invoked by Vinata to Garuda who was setting off to bring nectar in the past , may that blessing happen to you."

अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत् ॥ २-२५-३४
अदितिर्मङ्गळम् प्रादात् तत्ते भवतु मङ्गळम् ।

यत् मण्गलम्	=	Which blessing	प्रादात्	=	was bestowed	वज्रधरस्य	=	on Devendra weilder of the thunder-bolt
घ्नतः	=	who was killing	दैत्यान्	=	demons	अमृतोत्पादने	=	at the time of producing nectar
तत् मण्गलम्	=	let that blessing	भवतु	=	come	ते	=	to you.

"While blessing was bestowed on Devendra, the wielder of the thunderbolt , killing the demons at the time of producing nectar, let that blessing come to you "

तीन्विक्रमान् प्रकमतो विष्णोरमिततेजसः ॥ २-२५-३५
यदासीन्मङ्गळम् प्रादात् तत्ते भवतु मङ्गळम् ।

राम	=	Oh Raama!	यत् मण्गलम्	=	Which good fortune	आसीत्	=	occured

विष्णोः	=	to Vishnu	अमित तेजसः	=	who was immensely glorious	प्रक्रमतः	=	while keeping
त्रेन्	=	three	विक्रमान्	=	feet	तत् मण्गलम्	=	let that good fortune
भवतु	=	occur	ते	=	to you.			

"Oh, Raama! Which good fortune occurred to Vishnu who was immensely glorious while making his three strides (in order to measure the three worlds), let that good fortune come to you

ऋतवः सागरा द्वीपा वेदा लोका दिश्श्चते ॥ २-२५-३६
मम्गळानि महाबाहो दिशन्तु शुभवङ्गळाः ।

महाबाहो	=	Oh Raama the mighty armed!	ऋतवः	=	The seasons	सागराः	=	the oceans
द्विपाः	=	Dvipas the principal divisions of the earth girdled by oceans	वेदाः	=	vedas	लोकाः	=	the spheres
दिशश्च	=	the quarters	दिशन्तु	=	may confer	मण्गलाम्	=	blessings
शुभमन्गलाः	=	with good luck	ते	=	to you.			

"Oh, Raama, the mighty armed! May the seasons , oceans , Dvipas (principal division of earth girdled by oceans), vedas, various spheres and quarters confer blessings with good luck to you."

इति पुत्रस्य शेषाश्च कृत्वा शिरसि भामिनी ॥ २-२५-३७
गन्दांश्चापि समालभ्य राममायतलो चना ।
ओषधीम् च अपि सिद्ध अर्थाम् विशल्य करणीम् शुभाम् ॥ २-२५-३८
चकार रक्षाम् कौसल्या मन्त्रैः अभिजजाप च ।

इति	=	saying so	कौसल्य	=	Kausalya	आयतलोचनाः	=	the large eyed
भामिनी	=	proud woman	कृत्वा	=	placed	शेशाश्च	=	unbroken rice grains
शिरसि	=	on the head	पुत्रस्य	=	of her son	सम्मलभ्य	=	smeared
गन्धाम्श्चापि	=	varieties of sandal pastes	रामम्	=	over Raama	चकार	=	made
रक्ष्हाम्	=	an amulet	ओषधीम्	=	with a herb	विशल्यकरणि	=	named Vishalyakarani
सिद्धर्थाम्	=	which is efficacious	शुभाम्	=	auspicious	अभिजजाफच	=	and muttered
मन्त्रैः	=	Sacred hymns.						

Saying so, Kausalya, the large eyed proud woman placed some unbroken rice grains on her son's head, smeared varieties of sandal pastes over his body, fastened about his wrist by way of an amulet, a herb called Visalyakarani(so called because it helps in painlessly extracting an arrow stuck into one's body)which is efficacious and auspicious and muttered sacred hymns in order to enhance its virtue.

उवाचातिप्रहृष्टेव सा दुःखवशर्तिनी ॥ २-२५-३९
वाङ्मात्रेण न भावेन वाचा संसज्जमानया ।

सा	=	She	दुखवश्वर्तिनी	=	though filled with grief	अतिप्रहृष्येव	=	appeared like over - joyed
सम्सज्जमानयाः	=	with faultering	वचा	=	words	उवाच	=	spoke
वाण्मात्रेण	=	with only mouth	न	=	not	भावेन	=	with heart.

Though filled with grief inside, she appeared to be over-joyed outside and with faltering words , spoke thus with only mouth and not with her heart.

आनम्य मूर्ध्नि च आघ्राय परिष्वज्य यशस्विनी ॥ २-२५-४०
अवदत् पुत्र सिद्ध अर्थो गच्च राम यथा सुखम् ।

यशश्विनी	=	The illustrious Kausalya	आनम्य	=	bent Raama lower	आघ्राय	=	smelling
muurdhni	=	his head	परिष्रज्व	=	embraced	अवदत्	=	spoke thus
राम	=	Raama	पुत्र	=	my son! gachchha	=		go
यथासुखम्	=	with ease	सिद्धार्थ	=	with accomplishment of purpose as you are.			

The illusrious Kausalya embraced Raama, smelling his head by bending it and spoke these words "Raama, my son! Go with ease with accomplishment of purpose, as you are."

अरोगम् सर्व सिद्ध अर्थम् अयोध्याम् पुनर् आगतम् ॥ २-२५-४१
पश्यामि त्वाम् सुखम् वत्स सुस्थितम् राज वेश्मनि ।

वत्स	=	Oh son	अरोगम्	=	with health(without disease) sarva sid-dhhartham	=		with all your pur-poses ac-com-plished
पुश्यामि	=	I shall see	त्वाम्	=	you	पुनः	=	again
आगतम्	=	coming	अयोध्याम्	=	to Ayodhya	सुखम्	=	happily
सुस्थितम्	=	well-established	राज वर्त्मनि	=	in the path of a king			

Oh, son! With all your purposes fulfilled and with good health, I shall see you returning to Ayodhya happily and taking over the reins of the kingdom

प्रणष्टकुःखसम्कल्पा हर्षविद्योतिताननना ॥ २-२५-४२
द्रक्ष्यामि त्वाम् वनात्प्राप्तम् पूर्णचन्द्रमिवोदितम् ।

त्वाम्	=	You	प्राप्तम्	=	having come	वनात्	=	from forest
पूर्णचन्द्रमिव	=	like a full moon	उदितम्	=	rising	प्रणष्ट दुःख सम्कल्पा	=	my thoughts of grief having been expulsed

द्रक्ष्यामि	= I shall behold	हर्ष विद्योतिताननना	= with my face shining with joy.		

"All my thoughts of grief having been expulsed and my face shining with joy, I shall behold you returning from the forest like the full moon rising from the horizon"

भद्रासनगतम् राम वनवासादिहागतम् ॥ २-२५-४३
द्रक्षामि च पुनस्त्वाम् तु तीर्णवन्तम् पितुर्वचः ।

राम	= Oh Raama	तीर्णवन्तम्	= Having fulfilled	पितुः	= the father's
वचः	= word	द्रक्ष्यामि	= I shall behold	त्वाम्	= you
पुनः आगतम्	= returning	इह	= here	वनवासात्	= from so journ in the forest
भद्रासनगतम्	= and sitting on the splendid throne.				

"Oh, Raama! I shall behold you returning here from your sojourn in the forest, having fulfilled your father's word and installed on the splendid throne."

मङ्गशैरुपसम्पन्नो वनवासादिहागतः ॥ २-२५-४४ पध्वा मम च नित्यम् त्वम् कामान् सम्वर्ध याहि भोः ।

आगतः	= Having come	इह	= here	वनवासात्	= from sojourn in the forest
त्वाम्	= you	उपसम्पन्नः	= will be familiar	मण्गलैः	= with auspicious things
सम्वर्ध	= will be augmenting	नित्यम्	= ever	कामान्	= the desires
वध्वाः	= of Sita the daughter - in-law	मम च	= and of me.yaahi	=	Depart
भोः	= Oh	Raama!			

"Having come here from your sojourn in the forest, you will be familiar with auspicious things and will ever be augmenting the desires of my daughter-in-law and of me. Depart now, Oh, Raama !"

मया अर्चिता देव गणाः शिव आदयो ।
महर्षयो भूत महा असुर उरगाः ।
अभिप्रयातस्य वनम् चिराय ते।
हितानि कान्क्षन्तु दिशः च राघव ॥ २-२५-४५

राघव	= Oh Raama	अर्चिता	= Worshipped	मया	= by me
देवगणाः	= let the hosts of gods	शिवादयः	= headed by Lord Siva the Supreme Being	महर्षयः	= the great sages
भूत महासुरोरगाः	= spirits the chief of evil spirits and the celestial serpants	दिशश्च	= the four quarters	काण्क्हन्तु	= wish
हितानि	= welfare	ते	= of you	अभिप्रयातस्य	= who is setting forth
वनम्	= to forest.				

"Oh, Raama! Worshipped by me, let the hosts of gods headed by Siva, the Supreme Being, the great sages, spirits, the chief of evil spirits, the celestial serpents and the (four)quarters wish well of you, who is setting forth to forest, "

इति इव च अश्रु प्रतिपूर्ण लोचना।
समाप्य च स्वस्त्ययनम् यथा विधि ।
प्रदक्षिणम् चैव चकार राघवम् ।
पुनः पुनः च अपि निपीड्य सस्वजे ॥ २-२५-४६

इतीव	=	Having so said	समाप्यच	=	and having completed	स्वस्त्ययनम्	=	The rite of invoking blessings
यथाविधि	=	befitting	अश्रुप्रति पूर्ण लोचना	=	Kausalya whose eyes were overflowingwith tears	प्रदक्षिहणम् चकार	=	further went clock-wise
राघवम्	=	around Raama	निपीद्य	=	having pressed close to him	षस्वजे	=	embraced
पुनः पुनःच अपि	=	again and again.						

Having so said and having completed the rite of invoking blessings befittingly, Kausalya whose eyes were overflowing with tears, further went clockwise around Raama and having pressed close to him, embraced again and again.

तथा तु देव्या स कृत प्रदक्षिणो ।
निपीड्य मातुः चरणौ पुनः पुनः ।
जगाम सीता निलयम् महा यशाः ।
स राघवः प्रज्वलितः स्वया श्रिया ॥ २-२५-४७

कृत प्रदक्षिहणः	=	Having been done cir-cumbulation(as a pro-tection)	तथा	=	thus	देव्या	=	by the pious woman Kausalya
निपीद	=	pressing	मातुः	=	mother's	चरणौ	=	feet
पुनः पुनः	=	again and again	सः राघवः	=	that Raama	महाशया	=	the highly illustious
प्रज्वलितः	=	shining	स्वया	=	by his own	श्रिया	=	splendour
जगाम	=	went	सितानिलयम्	=	to Sita's house .			

Having been done circumbulation (as a mark of protection) thus by the pious woman Kausalya, that highly illustrious Raama pressing his mother's feet again and again , shining by his own splendour, went to Sita's house

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पन्चविंश: सर्गः ॥

Thus, this is the 25th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

26 Sarga 26 - षड्विंशः सर्ग

Raama Lets Seetha Know Of King'S Wish

Introduction -

Seeing Raama being sad seetha wants to know the reason Raama then lets her know his father's wish and his decision to go to forest. He then askes her to stay in Ayodhya.

अभिवाद्य तु कौसल्याम् रामः सम्प्रस्थितः वनम् ।
कृत स्वस्त्ययनो मात्रा धर्मिष्ठे वर्त्मनि स्थितः ॥ २-२६-१
विराजयन् राज सुतः राज मार्गम् नरैः वृतम् ।
हृदयानि आममन्थ इव जनस्य गुणवत्तया ॥ २-२६-२

रामः	=	Raama	राजःसुतः	=	the prince	कृतस्वस्त्ययनः	=	having been invoked blessings
मात्रा	=	by his mother	अभिवाद्यच	=	and after saluting	कौसल्याम्	=	Kausalya
स्थितः	=	and remaining	वर्त्मनि	=	in the path	धर्मिष्टे	=	which is very virtuous
सम्प्रस्थितः	=	setting out journey	वनम्	=	to forest	राजमार्गम्	=	making the royal road
वृतम्	=	filled	जनैः	=	with people	विराजयन्	=	shine with brilliance
आममन्थेव	=	stiring	हृदयानि	=	the hearts	जनस्य	=	of people
गुणवथया	=	because of his virtuous qualities.						

The prince Raama, having been invoked blessings by his mother, after having salutation to Kausalya and remaining firmly in his virtuous path, set out journey to the forest. Entering to the road filled with people, he made it shine with his splendour and stirred the hearts of the people because of his excellent qualities.

वैदेही च अपि तत् सर्वम् न शुश्राव तपस्विनी ।
तत् एव हृदि तस्याः च यौवराज्य अभिषेचनम् ॥ २-२६-३

वैदेहीचपी	=	Sita also	तपस्विनी	=	practising austerity	न शुश्राव	=	has not heard
तत्सर्वम्	=	all that	तत्	=	That	यौवराज्याभिषेचनम् एव		installation of Raama alone as Prince Regent
हृदि	=	in heart.						

Sita, practising for the coronation ceremony, did not hear anything on that matter. She was thinking of installation of Raama alone as prince Regent in her heart

देव कार्यम् स्म सा कृत्वा कृतज्ञा हृष्ट चेतना ।
अभिज्ञा राज धर्मानाम् राज पुत्रम् प्रतीक्षते ॥ २-२६-४

कृतज्ञा	=	as she knows what is to be done	अभिज्ञा	=	and is aware	राजधर्माणाम्	=	of rules relating to kings
स्वयम्	=	(Sita) herself	हृष्ट चेतना	=	rejoiced in heart	कृत्वा	=	performed
देवकार्यम्	=	the worship of the gods	प्रतीक्ष्हिते	=	and was waiting	राज पुत्रम्	=	for the prince

As she knows what is to be done and is aware of rules relating to kings Sita herself being rejoiced in heart, performed the worship of the gods and was waiting for the prince.

प्रविवेश अथ रामः तु स्व वेश्म सुविभूषितम् ।
प्रहृष्ट जन सम्पूर्णम् ह्रिया किंचित् अवान् मुखः ॥ २-२६-५

अथ	=	Thereafter	रामस्तु	=	Raama	किन्चित्	=	slightly
अवण्मुखः	=	turning his face down	प्रविवेश	=	entered	स्वम्वेश्म	=	his own house
प्रहृष्ट जन सम्पूर्णम्	=	filled with rejoicing people	सुविभूषितम्	=	and which is well decorated.			

Thereafter Raama, slightly turning his face down , entered his own house which is well decorated and is filled with rejoicing people all around

अथ सीता समुत्पत्य वेपमाना च तम् पतिम् ।
अपश्यत् शोक सम्तप्तम् चिन्ता व्याकुलिल इन्द्रियम् ॥ २-२६-६

अथ	=	Then	सिता	=	Sita	समुत्पत्य	=	sprang up
अपश्यत्	=	saw	तम् पतिम्	=	that husband	शोक्सन्तप्तम्	=	burning with sorrow
चिन्ता व्याकुलतेन्द्यम्	=	having his mind perturbed with anxiety	वेपमानच	=	and trembled.			

Sita sprang up from her seat and trembled by seeing her husband stricken with sorrow, his mind perturbed with anxiety.

ताम् दृष्ट्वा स हि धर्मात्मा न शशाक मनोगतम् ।
तम् शोकम् राघवह् सोढुम् ततो विवृतताम् गतः ॥ २-२६-७

सः	=	That	राघवः	=	Raama(the scion of Raghu)	धर्मात्मा	=	the virtuous man
दृष्ट्वा	=	by seeing	ताम्	=	her	नशशाक	=	could not
सोधुम्	=	put up with	तम् शोकम्	=	that grief	मनोगतम्	=	existing in his mind
ततः	=	For that reason	गतः	=	got	विवृतताम्	=	unveiled By seeing her,

Raama the virtuous man could not contain that grief existing in his mind and hence got unveiled.

विवर्ण वदनम् दृष्ट्वा तम् प्रस्विन्नम् अमर्षणम् ।
आह दुह्ख अभिसम्तप्ता किम् इदानीम् इदम् प्रभो ॥ २-२६-८

दृष्ट्वा	=	Seeing	तम्	=	him	विवर्णवदनम्	=	pale-faced
प्रस्विन्नम्	=	perspirated	अमर्षणम्	=	with non- endurance	दुखाभि सन्तप्ता	=	Sita stricken with grief
अह	=	spoke thus	प्रभो	=	Oh Lord	किम्	=	what
इदम्	=	is this	इदानीम्	=	now			

Seeing him pale-faced, perspired and without endurance, Sita (stricken with grief) spoke thus what is this now , my Lord!

अद्य बार्हस्पतः श्रीमान् युक्तः पुष्यो न राघव ।
प्रोच्यते ब्राह्मणैः प्राज्ञैः केन त्वम् असि दुर्मनाः ॥ २-२६-९

राघव	=	Oh Raama!	प्रोच्यतेन	=	It is indeed told	ब्राह्मणैः	=	by brahmanas
प्रायैः	=	who are learned	अद्य	=	today	पुष्यः	=	is constellation Pushya
श्मान्	=	which is propitions	बार्हस्पतः	=	presided over by sage Brihaspati	युक्तः	=	is suitable
केन	=	why	असि	=	are you	दुर्मनाः	=	sadly disposed

Oh , Raama! It is indeed told by learned brahmanas that today's constellation Pushya (which is presided by sage brihaspati) which is propitions, is suitable (for coronation). Why are you sadly disposed

न ते शत शलाकेन जल फेन निभेन च ।
आवृतम् वदनम् वल्गु चत्रेण अभिविराजते ॥ २-२६-१०

ते	=	your	वल्गु	=	handsome	वदनम्	=	face
न विराजते	=	is not shining	आवृतम्	=	covered	चत्रेण	=	by umbrella
शत शलकेन	=	having hundred ribs	जलफेन निभेन	=	resembling water froth.			

Your handsome face does not shine splendidly as it should when covered by an umbrella white as water-froth and provided with a hundred ribs.

व्यजनाभ्याम् च मुख्याभ्याम् शत पत्र निभ ईक्षणम् ।
चन्द्र हंस प्रकाशाभ्याम् वीज्यते न तव आननम् ॥ २-२६-११

तव आसनम्	=	Your face	शत पत्र निभेक्ष्हणम्	=	which is lotus-eyed	न विज्यते	=	is not being fanned
व्यजनाभ्याम्	=	which are superior	चन्द्र हम्स प्रकशभ्याम्	=	shining like a moon and a swan.			

Nor your lotus -eyed face is not being fanned (as it should) by superior chowries shining like a moon and a swan

वाग्मिनो बन्दिनः च अपि प्रहृष्टाः त्वम् नर ऋषभ ।
स्तुवन्तः न अद्य दृश्यन्ते मन्गलैः सूत मागधाः ॥ २-२६-१२

नरर्ऋष्टाः	=	oh the best of men!	प्रहृष्टाः	=	The overjoyed	वाग्मिनः	=	equent
वन्दिनश्चापि	=	bards	सूतमागधाः	=	Sutas and Magadhas who sing portions of epic poems and ancient ballads	न दृश्यन्ते	=	are not being seen
अत्र	=	here	स्तुवन्तः	=	praising	त्वाम्	=	you
मण्गलैः	=	with auspicious words.						

Nor the overjoyed and eloquent bards Sutas and Maagadhas (who sing portions of epic poems and ancient ballads) are seen here , praising you with auspicious words .

न ते क्षौद्रम् च दधि च ब्राह्मणा वेद् पारगाः ।
मूर्ध्नि मूर्ध अवसिक्तस्य दधति स्म विधानतः ॥ २-२६-१३

ब्राह्मनाः	=	Brahmanas	वेद् पारगाः	=	who have seen the end of the Vedas	न ददतिस्म	=	have not placed
विधानतः	=	as per prescribed rite	क्ष्हौद्रम्च	=	honey	दधिच	=	and curds
ते मूर्ध्निः	=	on your head	मूर्धाभिषिक्तस्य	=	after you had taken a head -bath.			

Nor brahmanas who are well-versed in Vedas, have not placed , as per prescribed Rites , honey and curds on your head after you had taken the head -bath

न त्वाम् प्रकृतयः सर्वा श्रेणी मुख्याः च भूषिताः ।
अनुव्रजितुम् इच्चन्ति पौर जापपदाः तथा ॥ २-२६-१४

सर्वाः	=	All	प्रकृतयः	=	ministers	श्रेणी मुख्यास्च	=	chief of Associations
तथा	=	and	पौर जानपदः	=	citizens and country -folk	भूषिताः	=	duly adorned
न इछन्ति	=	are not inclined	अनूरजितुम्	=	to go along	त्वाम्	=	with you.

All ministers, chiefs of Associations, citizens and country-folk, duly decked with ornaments, are not inclined to go along with you.

चतुर्भिर् वेग सम्पन्नैः हयैः कान्चन भूषणैः ।
मुख्यः पुष्य रथो युक्तः किम् न गच्चति ते अग्रतः ॥ २-२६-१५

किम्	=	why	मुख्यः	=	the main	पुष्य रथः	=	carriage used for travelling or pleasure
युक्तः	=	tied	चतुः हयैः	=	with four horses	वेग सम्पन्नैः	=	which have excellent speed
काण्चन भूषितैः	=	and decked with gold ornaments	न गच्छति	=	does not go	ते अग्रतः	=	ahead of you .

Why the main carriage used for travelling and pleasure, tied with four horses decked with gold ornaments and with excellent speed does not go ahead of you

न हस्ती च अग्रतः श्रीमांस् तव लक्षण पूजितः ।
प्रयाणे लक्ष्यते वीर कृष्ण मेघ गिरि प्रभः ॥ २-२६-१६

वीर	=	Oh Valiant Price	हस्ती	=	An elephant	लक्ष्हण पूजितः	=	which is worshipped for its good characteristics
कृष्ण मेघगिरि प्रभः	=	resembling a mountain crowned with a dark cloud	श्मान्	=	which is glorious	न लक्ष्ह्यते	=	is not seen
स्ग्रतः	=	ahead	तव प्रयाणे	=	in your journey.			

Oh, valiant prince! A glorious elephant which is worshipped for its good characteristics, resembling a mountain crowned with a dark cloud is not seen ahead in your journey.

न च कान्चन चित्रम् ते पश्यामि प्रिय दर्शन ।
भद्र आसनम् पुरः कृत्य यान्तम् वीर पुरह्सरम् ॥ २-२६-१७

वीर	=	Oh Brave Man	पृयदर्शन	=	pleasant with the sight!	नच पश्यामि	=	I do not see
पुरस्सरम्	=	marching before you an elephant	पुरस्कृत्य	=	having been placed in front	ते	=	your
भद्रासनम्	=	excellent seat	काण्चनचित्रम्	=	embroidered with gold			

Oh, brave man pleasant with the sight! I do not see marching before you an elephant having been placed in front with an excellent seat embroidered in gold meant for you

अभिषेको यदा सज्जः किम् इदानीम् इदम् तव ।
अपूर्वो मुख वर्णः च न प्रहर्षः च लक्ष्यते ॥ २-२६-१८

यथा	=	As	अभिषेकः	=	coronation	सज्जः	=	is getting ready
तव मुख वर्णः	=	colour of your face	अपूर्वः	=	is not being seen	kim	=	Why
इदम्	=	is this	इदानीम्	=	now			

While coronation is getting ready now, the colour of your face is appearing strange. Even happiness is not being seen (in you). Why is it

इति इव विलपन्तीम् ताम् प्रोवाच रघु नन्दनः ।
सीते तत्रभवांस् तात प्रव्राजयति माम् वनम् ॥ २-२६-१९

रघुनन्दनः	=	Raama	प्रोवाच	=	spoke	इतीव	=	thus
ताम्	=	to her	विलपन्तीम्	=	who is lamenting	सीते	=	Oh Sita !
तत्रभवान्	=	The venerable	तातः	=	father	माम् प्रव्राजयति	=	is sending me to exile
वनम्	=	in a forest.						

Raama spoke thus to Sita, who is lamenting : Oh, Sita! My venerable father is sending me to a forest in exile.

कुले महति सम्भूते धर्मज्ञे धर्म चारिणि ।
शृणु जानकि येन इदम् क्रमेण अभ्यागतम् मम ॥ २-२६-२०

जानकि	=	Oh Sita	सभूते	=	born	महति कुले	=	in great family !
धर्मज्ञे	=	one who knows what is Right	धर्मचारिणि	=	one who practises virtue	शृणु	=	hear
येन क्रमेण	=	in what sequence	इदम्	=	this	अभ्यागतम्	=	came
मन	=	to me						

Oh, Sita ! You are born in a great family. You know what is Right and practise virtue . hear me in what sequence it happened to me

राज्ञा सत्य प्रतिज्ञेन पित्रा दशरथेन मे ।
कैकेय्यै प्रीत मनसा पुरा दत्तौ महा वरौ ॥ २-२६-२१

महा वरोन्	=	Two great boons	दत्तौ	=	were given	मम मात्रे कैकेय्यै	=	to my mother Kaikeyi
पुरा	=	long ago	दसरथेन	=	by Dasaratha	पित्रा	=	my father
सत्य प्रतिज्ञेन	=	who is true to a promise.						

Two great boons were given to my mother Kaikeyi long ago , by my father Dasaratha who is true to a promise.

तया अद्य मम सज्जे अस्मिन्न् अभिषेके नृप उद्यते ।
प्रचोदितः स समयो धर्मेण प्रतिनिर्जितः ॥ २-२६-२२

अद्य	=	Now(that)	मम	=	my	अस्मिन् अभिषेके	=	this coronation
नृपोद्यते	=	initiated by the king	सज्जे	=	is getting ready	सः	=	that
समयः	=	promise	प्रचोदितः	=	is urged	तया	=	by her
प्रतिमिर्जितः	=	turned to her own advantage	धर्मेण	=	by grounds of morality.			

Now that the arrangements initiated by the king for my coronation are getting ready , Kaikeyi came out with that promise of boons, turning the situation to her own advantage by grounds of morality

चतुर्दश हि वर्षाणि वस्तव्यम् दण्डके मया ।
पित्रा मे भरतः च अपि यौवराज्ये नियोजितः ॥ २-२६-२३

मया	=	By me	वस्तव्यम्	=	to be dwelled	दण्दके	=	in Dandaka forest
चतुर्दशवर्षाणी	=	for fourteen years	भरतश्चापि	=	Bharata	नियोजितः	=	appointed
योवराज्ये	=	in princely kingdom	मे पित्रा	=	by my father.			

I have to dwell in Dandaka forest for fourteen years .Bharata is being appointed as prince by my father

सो अहम् त्वाम् आगतः द्रष्टुम् प्रस्थितः विजनम् वनम् ।
भरतस्य समीपे ते न अहम् कथ्यः कदाचन ॥ २-२६-२४
ऋद्धि युक्ता हि पुरुषा न सहन्ते पर स्तवम् ।
तस्मान् न ते गुणाः कथ्या भरतस्य अग्रतः मम ॥ २-२६-२५

सः अहम्	=	I that very person	प्रस्थितः	=	setting forth	विजनम् वनम्	=	to lonely forest
आगतः	=	came	द्रष्टुम्	=	to see	त्वाम्	=	you
कदाचन	=	Never at any time	अहम्	=	I	न कथ्यः	=	shall never to be told about
समीपे	=	in the presence	भरतस्य	=	of Bharata	पुरुषाः	=	Men
बुद्धियुक्ताः	=	endowed with power and fortune	न सहन्तेहि	=	indeed do not tolerate	परस्तवम्	=	praising of others
तस्मात्	=	for that reason	मम गुणाः	=	my virtues	न कथ्याः	=	do not fit to be told
ते	=	by you	अग्रतः	=	in front	भरतस्य	=	of Bharata

Before setting forth to the lonely forest, I came to see you. I should not be praised at any time in the presence of Bharata . Men endowed with power and fortune indeed do not tolerate praise of others . Therefore, my virtues should not be extolled by you in front of Bharata.

न अपि त्वम् तेन भर्तव्या विशेषेण कदाचन
अनुकूलतया शक्यम् समीपे तस्य वर्तितुम् ॥ २-२६-२६

त्वम्	=	You	न भरतव्या	=	need not be attended	तेन	=	by him
विशेषेण	=	in a special manner	कदाचन	=	never at any time	शक्यम्	=	(you) can
वर्तितुम्	=	stay	समीपे	=	familiar	अस्य	=	of him
अनुकूलतयातु	=	by behaving conformably						

You need not be attended in a special manner at any time by him. You can stay familiar to him, by behaving with him conformably.

तस्मै दत्तम् नृवतिना यौवराज्यम् सनातनम् ।
स प्रसाद्यस्त्वया सीते नृपतिश्च विशेषतः ॥ २-२६-२७

यौवराज्यम्	=	The princely kingdom	दत्तम्	=	is given	तस्मै	=	to him
नृपतिना	=	by he king	सनातनम्	=	permanently	सीते	=	Oh Sita
सः	=	He	प्रसाद्यः	=	is fit to be rendered gracious	त्वया	=	by you
विशेषतः	=	more so	नृपतिश्च	=	the king Dasaratha.			

The princely kingdom is given to him by the king permanently. Oh, Sita ! He is fit to be rendered gracious by you, more so the king Dasaratha

अहम् च अपि प्रतिज्ञाम् ताम् गुरोह् समनुपालयन् ।
वनम् अद्य एव यास्यामि स्थिरा भव मनस्विनि ॥ २-२६-२८

अहम्चापि	=	I	समनुपालयन्	=	keeping up	ताम् प्रतिज्ञाम्	=	that proposition
गुरोः	=	of father	यास्यामि	=	shall go	वनम्	=	to forest
अद्यैव	=	today itself	मनस्विनि	=	Oh Sita of magnanimous mind !	त्वम्	=	you
भव	=	remain	स्थिरा	=	firm.			

Keeping up the pledge of my father, today itself. Oh, Sita of magnanimous mind! Remain firm.

याते च मयि कल्याणि वनम् मुनि निषेवितम् ।
व्रत उपवास रतया भवितव्यम् त्वया अनघे ॥ २-२६-२९

अनघे	=	Oh the faultless	कळ्याणि	=	good lady!	मायि याते	=	After I go
वनम्	=	to forest	मुनि निषेवितम्	=	frequented by sages	भवितव्यम्	=	it is fit to be
व्रतोपवासपरया	=	interested in relegious vows and fastings	त्वया	=	by you.			

Oh, Sita the good and faultless lady ! After I leave for the forest frequented by the sages, you can become interested in religious vows and fastings.

काल्यम् उत्थाय देवानाम् कृत्वा पूजाम् यथा विधि ।
वन्दितव्यो दशरथः पिता मम नर ईश्वरः ॥ २-२६-३०

उत्थाय	=	rise up	काल्यम्	=	in dawn	कृत्वा	=	perform
पूजाम्	=	worship	देवानाम्	=	of deities	यथाविधि	=	as per precept
दशरथः	=	the king	मम पिता	=	my father	वन्दितव्यः	=	is fit to be saluted.

You can rise up in dawn , perform worship of the deities as per precept and do salutation to my father , king Dasaratha.

माता च मम कौसल्या वृद्धा सम्ताप कर्शिता ।
धर्मम् एव अग्रतः कृत्वा त्वत्तः सम्मानम् अर्हति ॥ २-२६-३१

अग्रतः कृत्वा	=	keeping in front	धर्ममेव	=	the righteousness alone	कौसल्य	=	Kausalya
सन्तापा कर्शिता	=	who is getting emaciated by grief	वृद्धाः	=	the aged	मम माता च	=	my mother
अर्हति	=	is fit for	सम्मानाम्	=	respect	त्वत्तः	=	by you.

Keeping in front of righteousness alone, you have to respect the aged Kausalya, my mother who is getting emaciated by grief.

वन्दितव्याः च ते नित्यम् याः शेषा मम मातरः ।
स्नेह प्रणय सम्भोगैः समा हि मम मातरः ॥ २-२६-३२

याः they वन्दितव्याः	=	which deserve to be saluted	शेषाः	=	rest of	मम मतरः	=	my mothers
			नित्यम्	=	always	ते	=	by you
मम	=	by me	मातरः	=	all mathers	समाः हि	=	indeed are equal
स्नेह प्रणय सम्भोगैः	=	in point of fondness love and the way in which they have looked after me (in my childhood)						

For me all my mothers are equal in my eyes in point if fondness, love and the way in which they have looked after me (in my childhood). Hence the rest of mothers also deserve to be saluted always by you

भ्रातृ पुत्र समौ च अपि द्रष्टव्यौ च विशेषतः ।
त्वया लक्ष्मण शत्रुघ्नौ प्राणैः प्रियतरौ मम ॥ २-२६-३३

विशेषतः	=	In particular	त्वया	=	by you	भरत शत्रुघ्नैः	=	Bharata and Satrughna
प्रियतरौ	=	who are dearer	प्राणैः	=	than life	मम	=	to me
द्रष्टव्यौ च	=	deserve to be seen	भ्रातृ पुत्र समौ	=	as brothers or sons.			

You, in particular, should regard Bharata and Satrughna, as your brothers or sons.

विप्रियम् न च कर्तव्यम् भरतस्य कदाचन ।
स हि राजा प्रभुः चैव देशस्य च कुलस्य च ॥ २-२६-३४

न कर्तव्यम्	=	you should not do	विपृयम्	=	what is displeasing	भरतस्य	=	to Bharata
कदाचन	=	at any time	सः	=	He	राजा	=	the king
प्रभुश्चैव	=	and the master	देशश्य	=	for the kingdom	कुलस्यच	=	and for family

Bharata is indeed king and the master both for the kingdom and for our family . Hence, you should not do what is displeasing to him at any time.

आराधिता हि शीलेन प्रयत्नैः च उपसेविताः ।
राजानः सम्प्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥ २-२६-३५

राजानः	=	Kings	आराधिताः	=	pleased	शीलेन	=	by good character
उपसेविताः	=	served	प्रयत्नैः	=	by exerting one's self	सम्प्रसीदन्ति	=	become satisfied
प्रकुप्यन्ति	=	get angry	विपर्यये	=	if it is to the contrary.			

Kings being pleased by good character and served by exerting one's self become happy. They get angry if it is to the contrary

औरसान् अपि पुत्रान् हि त्यजन्ति अहित कारिणः ।
समर्थान् सम्प्रगृह्णन्ति जनान् अपि नर अधिपाः ॥ २-२६-३६

नराधिपाः	=	Kings	त्यजन्ति	=	abandon	औरसान् अपि पुत्रान् अपि	=	even their own sons
अहितकारिणः	=	who are antagonistic	सम्प्रगृह्णन्ति	=	accept	जनानपि	=	other people also
समर्थान्	=	who are suitable.						

Kings abandon even their own sons, if they are antagonistic and accept even other people if they are fitting

सा त्वम् वसेह कल्याणि राज्ञः समनुवर्तिनी ।
भरतस्य रता धर्मे सत्यव्रतपरायणा ॥ २-२६-३७

कल्याणि	=	Oh Good Lady	सात्वम्	=	You as such	समनुवर्तिनी	=	doing conformably to the will
भरतस्य	=	of Bharata	राज्ञः	=	the king	रता	=	remaining devosted
धर्मे	=	to righteousness	सत्यव्रत परायणा	=	with a vow of truth as the end	वस	=	dwell
इह	=	here.						

Oh good lady ! You such dwell here, doing conformably to the will of Bharata the king, remaining devoted to righteousness and with a vow of truth as you end.

अहम् गमिष्यामि महा वनम् प्रिये ।
त्वया हि वस्तव्यम् इह एव भामिनि ।
यथा व्यलीकम् कुरुषे न कस्यचित् ।
तथा त्वया कार्यम् इदम् वचो मम ॥ २-२६-३८

भामिनि	=	Oh Sita!	प्रिये	=	my dear !	अहम्	=	I
गमिष्यामि	=	can go	महावनम्	=	to great forest	त्वया	=	By you

वस्तव्यम्	=	to be resided	इहैव	=	here only	न कुरुषे	=	without doing
व्यळीकम्	=	harm	कश्यचित्	=	to anyone	यथा तथा	=	as it is

Oh, my dear Sita ! I can go to the great forest. You can stay here only, without doing harm to any one as it is .Listen to my words

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षड्विंशः सर्गः ॥

Thus, this is the 26th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

27 Sarga 27 - षत्विंसः सर्ग

Seetha'S Wish To Go To Forest Along With Raama

Introduction -

In this chapter Sita asks Raama to take her to the forest.

एवम् उक्ता तु वैदेही प्रिय अर्हा प्रिय वादिनी ।
प्रणयात् एव सम्क्रुद्धा भर्तारम् इदम् अब्रवीत् ॥ २-२७-१

वैदेहि	= Sita	प्रिय वादिनी	= who speaks kindly	प्रियार्हा	= deserves kind utterances
एवम्	= thus	उक्ता	= spoken	सम्क्रुद्धा	= became angry
प्रणयादेव	= only because of love	अब्रवीत्	= spoke	इदम्	= these words
भर्तारम्	= to husband.				

Sita, who speaks kindly and deserves kind utterances, after hearing Raama's words, became angry out of love alone and spoke thus to her husband.

किमिदम् भाषसे राम वाक्यम् लघुतया ध्रुवम् ।
त्वया यदपहास्यम् मे श्रुत्वा नरवरात्मज ॥ २-२७-२

राम	= Oh Raama	नरवरात्मज	= the prince! kim vaakyam	=	what words
इदम्	= these	भाशासे	= you are speaking yat	=	which words
लघुतया	= as they are light	ध्रुवम्	= certainly	अपहास्यम्	= are to be laughed at
त्वया	= by you	मे	= and to me	श्रुत्वा	= after hearing.

Oh, Raama the prince! What words these are you speaking These light words certainly are to be laughed at by you and to me after hearning.

आर्य पुत्र पिता माता भ्राता पुत्रः तथा स्नुषा ।
स्वानि पुण्यानि भुन्जानाः स्वम् स्वम् भाग्यम् उपासते ॥ २-२७-३

आर्य पुत्र	= Oh Nobel Prince	पिता	= father	माता	= mother
भ्राता	= brother	पुत्रः	= son	तथा	= and
स्नुषा	= daughter in law	उपासते	= accomplish	स्वम्स्वम्	= their own
भाग्यम्	= good fortune	भुञ्जानाः	= as benefitted	स्वानि	= by their own
पुण्यानि	= pious deals.				

"Oh, noble prince! Father, mother, brother, son and daughter-in-law accomplish their own good fortune, as benefitted by their own pious deeds."

भर्तुर् भाग्यम् तु भार्या एका प्राप्नोति पुरुष ऋषभ ।
अतः चैव अहम् आदिष्टा वने वस्तव्यम् इति अपि ॥ २-२७-४

पुरुषर्षभ	=	Oh best of Men	भार्या	=	wife	एका	=	for one
प्राप्नोति	=	gets	भर्तृभाग्यम्तु	=	fortune of the husband	अतश्च	=	for that reason
अहमपि	=	I am also	आदिष्टा एव	=	ordered	वस्तव्यमिति	=	to dwell
वने	=	in the forest.						

"Oh, Raama the best of men! Wife for one gets fortune of the husband. For that reason, I am also destined to dwell in the forest."

न पिता न आत्मजो न आत्मा न माता न सखी जनः ।
इह प्रेत्य च नारीणाम् पतिर् एको गतिः सदा ॥ २-२७-५

पिता	=	father	न	=	not recomrese	न्न	=	not
आत्मजः	=	son	न	=	not	आत्मा	=	the self
आ	=	not	माता	=	mother	न	=	not
सखीजनः	=	female companions	नारीणाम्	=	to women	पतिः	=	husband
एकः	=	for one	सदा	=	forever	गतिः	=	is recourse
इह	=	in this world	प्रेत्यच	=	or after death.			

" To a woman, father or son or self or mother or female companion are not the recourse. Husband alone is forever the best recourse either in this world or after her death".

यदि त्वम् प्रस्थितः दुर्गम् वनम् अद्य एव राघव ।
अग्रतः ते गमिष्यामि मृद्नन्ती कुश कण्टकान् ॥ २-२७-६

राघव	=	Oh Raama	अद्यैव	=	now itself	त्वम् प्रस्थितः यदि	=	if you set forth
वनम्	=	to the forest	दुर्गम्	=	which is difficult to be travelled	गमिष्यामि	=	I shall proceed
ते अग्रतः	=	before you	मृद्नन्ती	=	by trampling down	दुश कण्दकान्	=	grass with long pointed stalks and thorns.

"Oh, Raama! If you set forth now itself to the forest, which is difficult to be travelled, I shall come before you, by trampling down thorns and grass with long pointed stalks."

ईर्ष्या रोषौ बहिष् कृत्य भुक्त शेषम् इव उदकम् ।
नय माम् वीर विश्रब्धः पापम् मयि न विद्यते ॥ २-२७-७

विर	=	Oh Brave man	बहिष्कृत्य	=	by abandoning	ईर्ष्यारोषौ	=	impatience and anger
उदकम् इव	=	as water	भुक्त सेषम्	=	left over after driniking	विस्रब्धः	=	having faith
नय	=	take	माम्	=	me	नविद्यते	=	there is no
पापम्	=	sin	मुयि	=	in me.			

"Oh, brave man! By abandoning, as water left over after drinking, the impatience and anger and having faith, take me. There is no sin in me."

प्रासाद् अग्रैः विमानैः वा वैहायस गतेन वा ।
सर्व अवस्था गता भर्तुः पादच् चाया विशिष्यते ॥ २-२७-८

पादच्छया	=	protection under the feet	भर्तुः	=	of husband	विशिष्यते	=	is better than
प्रासादाग्रैः	=	top of a lofty building	विमानैर्वा	=	or aerial cars	वैहायसगतेन वा	=	or moving through the sky
सर्ववस्थगता	=	or attaining all types of positions.						

"Protection under the feet of the husband is better than being on top of a lofty building or in aerial cars or in moving through the sky or in attaining all types of positions."

अनुशिष्टा अस्मि मात्रा च पित्रा च विविध आश्रयम् ।
न अस्मि सम्प्रति वक्तव्या वर्तितव्यम् यथा मया ॥ २-२७-९

अनुशिष्टा	=	I was taught	विविधाश्रयम्	=	of different subjects	मात्राच	=	by mother
पित्राच	=	and by father	नास्मि	=	I need not	वक्तव्या	=	be told
सम्प्रति	=	now	यथा	=	how	वर्तितर्व्यम्	=	to deal in any way with any one.

"My mother and father taught me of different matters long ago. I need not be told now, how to deal in any way with anyone."

अहम् दुर्गम् गमिष्यामि वनम् पुरुषवर्जितम् ।
नानामृगगणाकीर्णम् शार्दूलवृकसेवितम् ॥ २-२७-१०

अहम्	=	I	गमिष्यामि	=	can go	वनम्	=	to forest
दुर्गम्	=	which is inaccessible	पुरुषवर्जितम्	=	which is devoid of people	नाना मृगगणाकीर्णम्	=	filled with various types of animals
शार्दूल वृक सेवितम्	=	inhabited by tigers and jackals.						

" I can come to forest which is inaccessible, which is devoid of people, filled with various types of animals and inhaited by tigers and jackals."

सुखम् वने निवत्स्यामि यथा एव भवने पितुः ।
अचिन्तयन्ती त्रीम्ह् लोकामः चिन्तयन्ती पति व्रतम् ॥ २-२७-११

अचिन्तयन्ती	=	Not thinking	त्रीन् लोकान्	=	of there worlds	चिन्तयन्ती	=	thinking

पति व्रतम्	=	of loyalty to husband	निवत्स्यामि	=	I shall dwell	वने	=	in the forest
सुखम्	=	happily	यथैव	=	as though it is	पितुः	=	father's
भवने	=	house.						

"Not thinking of three world, thinking of loyalty to husband, I shall dwell in the forest happily as though staying in our father's house".

शुश्रूषमाणा ते नित्यम् नियता ब्रह्म चारिणी ।
सह रंस्ये त्वया वीर वनेषु मधु गन्धिषु ॥ २-२७-१२

वीव	=	Oh Brave Man	शुश्रूषमाणा	=	doing service	ते	=	to you
नित्यम्	=	ragularly	नियता	=	having discipline	ब्रह्मचारिणी	=	observing chastity
रम्स्ये	=	I would like to stay	त्वयासह	=	with you	वनेषु	=	in the forests
मधुगन्धिषु	=	which smell like honey.						

"Oh, brave man! performing service to you regularly, having the necessary discipline, observing chastity, I would like to stay with you in the forests which smell like honey."

त्वम् हि कर्तुम् वने शक्तः राम सम्परिपालनम् ।
अन्यस्य पै जनस्य इह किम् पुनर् मम मानद ॥ २-२७-१३

राम	=	Oh Raama	मानद	=	the giver of honour!	इह	=	here
वने	=	in the forest	त्वम्	=	you	शक्तः हि	=	are indeed capable
कर्तुम्	=	to undertake	सम्परिपालनपि	=	protection also	अन्यस्य जनस्य	=	of other people
किम्पुनः	=	why to tell	मम	=	about me			

"Oh, Raama, the bestower of honour! Here in the forest, you are indeed capable of protecting other people also. Why to tell about my protection"

सह त्वया गमिश्यामि वसमद्य न संशयः ।
नाहम् शक्या महाभाग निवर्तयितु मुद्यता ॥ २-२७१४

अद्य	=	today	गमिष्यामि	=	I will go	वनम्	=	to forest
त्वयासह	=	along with you	न	=	No	सम्शयः	=	doubt
महाभाग	=	oh the illustrious!	अहम्	=	I	उद्यता	=	ready(to go to forest)
ना शक्या	=	cannot	निवर्तयितुम्	=	be prevented.			

"Today no doubt, I will come to forest along with you. Oh, the illustrious! I, with this intention, cannot be prevented to do so."

फल मूल अशना नित्यम् भविष्यामि न संशयः ।
न ते दुह्खम् करिष्यामि निवसन्ती सह त्वया ॥ २-२७-१५

नित्यम्	=	always	भविष्यामि	=	I will become	फलमुलाशना	=	the eater of fruits and roots
न	=	no	सम्शयः	=	doubt	निवसन्ती	=	residing
त्वयासह	=	along with you	न करिष्यामि	=	I will not create	दुःखम्	=	unpleasantness
ते	=	to you.						

I shall live only on roots and fruits always, no doubt. Living along with you, I shall not create any unpleasantness to you.

इच्चामि सरितः शैलान् पल्वलानि वनानि च ।
द्रष्टुम् सर्वत्र निर्भीता त्वया नाथेन धीमता ॥ २-२७-१६

त्वया	=	with you	धीमता	=	the learned	नाथेन	=	and the lord
निर्भीता	=	without fear	सर्वत्र	=	everywhere	इच्छामि	=	I wish
द्रष्टुम्	=	to see	सरितः	=	rivers	शैलान्	=	mountains
पल्वलानि	=	small lakes	वनानिच	=	and grooves.			

" With you the learned and the lord, I shall not have fear anywhere. I wish to see rivers, mountains, small lakes and grooves."

हंस कारण्डव आकीर्णाः पद्मिनीः साधु पुष्पिताः ।
इच्चेयम् सुखिनी द्रष्टुम् त्वया वीरेण सम्गता ॥ २-२७-१७

सन्गता	=	coming together	त्वया	=	with you	वीरेण	=	the courageous man
सुखिनी	=	being comfortable	इच्छेयम्	=	I desire	द्रष्टुम्	=	to see
पद्मिनीः	=	lotus-ponds	हम्सकारण्दवाकीर्णा		filled with swans water-fowls	साधु	=	excellent
पुष्पिता	=	in bloom.						

I shall be comfortable, by coming together with you, the courageous man. I desire to see lotus- ponds filled with swans, water-fowls and excellently flowered.

अभिषेकम् करिष्यामि तासु नित्यम् यतव्रता ।
सह त्वया विशाल अक्ष रंस्ये परम नन्दिनी ॥ २-२७-१८

विशालाक्ष्ह	=	Oh the Large eyed lord!	यतव्रता	=	remaining dedicated	करिष्यामि	=	I shall take
अभिषेकम्	=	bath	नित्यम्	=	regularly	तासु	=	in those lakes
परमनन्दिनी	=	with full of joy	रम्स्ये	=	I shall sport	त्वयासह	=	with you.

"Oh, the large eyed lord! Remaining dedicated to you, I shall take bath regularly in those lakes and with full of joy, I shall sport with you."

एवम् वर्ष सहस्राणाम् शतम् वा अहम् त्वया सह ।
व्यतिक्रमम् न वेत्स्यामि स्वर्गोऽपि हि न मे मतः ॥ २-२७-१९

अहम्	= I	त्वयासह	= along with you	एवम्	= thus
शतम्वापि	= spending also hundred	वर्षसहस्राणाम्	= thousand years	रवेत्स्यामि	= shall not find
व्यतिक्रमम्	= deviation me = to me	स्वरोऽपि	= heaven also		
नमतः हि	= indeed is not desired.				

Thus spending even a hundred thousand years in your company I shall never find any deviation/ Heaven also will not be acceptable to me otherwise.

स्वर्गे अपि च विना वासो भविता यदि राघव ।
त्वया मम नर व्याघ्र न अहम् तम् अपि रोचये ॥ २-२७-२०

नरव्याघ्र	= Oh Lion among men	राघव	= oh seion of Raghu!	मम	= to me
त्वया विना	= without you	स्वर्गेऽपि	= even in heaven	भवितायदि	= is to become
वासः	= residence	अहम्	= I	न रोचये	= do not like
तम् अपि	= that too.				

Oh, Lion among men and seion of Raghu! Even if in heaven there is residence for me without you, I do not like it.

अहम् गमिष्यामि वनम् सुदुर्गमम् ।
मृग आयुतम् वानर वारणैः युतम् ।
वने निवत्स्यामि यथा पितुर् गृहे ।
तव एव पादाव् उपगृह्य सम्मता ॥ २-२७-२१

अहम्	= I	गमिष्यामि	= can go	वनम्	= to forest
सुन्दर्गमम्	= which is very much inaccessible	मृगायुतम्	= mingled with animals	वानरवार्णैः	= occupied by monkeys and elephants
उपगृह्य	= clinging	तव पादावेव	= your feet alone	सम्यता	= with restraint
निवत्स्यामि	= I shall dwell	वने	= in the forest	गृहेयथा	= as thought in the house
पितुः	= of father.				

I shall proceed to the forest, which is very much inaccessible and occupied by monkeys, elephants as well as other animals. Clining to your feet alone, I shall dwell in the forest as though in father's home.

अनन्य भावाम् अनुरक्त चेतसम् ।
त्वया वियुक्ताम् मरणाय निश्चिताम् ।
नयस्व माम् साधु कुरुष्व याचनाम् ।
न ते मया अतः गुरुता भविष्यति ॥ २-२७-२२

अनन्य भावाम्	=	without anyother thought	अनुरक्त चेतनम्	=	my mind attached to you	वियुक्ताम्	=	if separated
त्वया	=	from you	निस्चिताम्	=	having decided	मरणाय	=	to die
नयस्व	=	usher	माम्	=	me	कुरुष्व	=	grant
साधु	=	well	याचनाम्	=	my prayer	अतः	=	due to this
न भविष्यति	=	there will be no	गुरुता	=	burden	ते	=	to you
मय	=	by me.						

"Therefore, grant well my prayer and usher me- me without any other thought, whose mind is fondly attached to you and who am determined to die if separated from you. Due to this, there will be no burden to you from me."

तथा ब्रुवाणाम् अपि धर्म वत्सलो ।
न च स्म सीताम् नृ वरः निनीषति ।
उवाच च एनाम् बहु सम्निवर्तने ।
वने निवासस्य च दुह्खिताम् प्रति ॥ २-२७-२३

नृवरः	=	Raama the best of men	धर्मवत्सलः	=	who is fond of righteousness	न निनीषितिस्म	=	was not inclined to take
सीताम्	=	Sita	ब्रुवाणामपि	=	who was even though speaking	तथा	=	thus
सम्निवर्तने	=	to hold her back	उवाच च	=	he talked also	हबु	=	highly
एनाम्	=	to her	दुःखिताम् प्रति	=	about afflictions	निवासस्य	=	fo dwelling
वने	=	in a forest.						

Sita along with him eventhought she was speaking as a foresaid. To hold her back from coming to forest, he also started talking highly of the various afflictions she might have to face in a forest.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षत्विंसः सर्गः ॥

Thus, this is the 27th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

28 Sarga 28 - ष्टाविंशः सर्ग

Raama Warns Seetha Of Difficulties Of Staying In Forest

Introduction -

In this chapter Raama describes various troubles of staying in forest and beseeches seeta not to go to forest

सएवम् ब्रुवतीम् सीताम् धर्मज्ञो धर्म वत्सलः ।
निवर्तन अर्थे धर्म आत्मा वाक्यम् एतत् उवाच ह ॥ २-२८-१

सः	= Raama	धर्मज्ञः	= the knower of righteousness	धर्मवत्सलः	= who was fond of righteousness
नकुरुते	= did not form	बुद्धिम्	= the idea	नेतुम्	= of taking
सीताम्	= Sita	ब्रुवतीम्	= who was speaking	एवम्	= thus
चिन्तयन्	= thinking	दुःखानि	= of difficulties	वने	= in the forest.

Thinking of difficulties one will be called upon to bear in the forest, Raama who was fond of righteousness did not form the idea of taking Sita who was speaking as aforesaid.

सान्त्वयित्वा पुनस्ताम् तु बाष्पदूषितलोचनाम् ।
निवर्तनार्थे धर्मात्मा वाक्यमेतदुवाच ह ॥ २-२८-२

सान्तयित्वा	= soothening with kind words	ताम्	= to Sita	भाष्प दूषित लोचनाम्	= when eyes were blemished with tears
धर्मात्मा	= Raama the virtuous minded	उवाचह	= spoke	एतत्	= these
वाक्यम्	= words	पुनः	= again	निवर्तनार्थे	= for the purpose of making her turn back.

Soothening with kind words to Sita, when eyes were blemished with tears, the virtuous Raama spoke again as follows, for the purpose of waking her turn back.

सीते महा कुलीना असि धर्मे च निरता सदा ।
इह आचर स्वधर्मम् त्वम् मा यथा मनसः सुखम् ॥ २-२८-३

सीते	= Oh Sita	असि	= you are	महाकुलीना	= born in a high lineage
सदा	= ever	निरता	= devoted to	धर्मे	= righteousness
त्वम्	= you	आचर	= perform	स्वधर्मम	= your own virtue
इह	= here	यथा	= how	सुखम्	= agreeable
मे मनसः	= to my mind.				

"Sita! Your are born in a high lineage, ever devoted to righteousness. Perform your own virtue here, which is agreable to my mind."

सीते यथा त्वाम् वक्ष्यामि तथा कार्यम् त्वया अबले ।
वने दोषा हि बहवो वदतः तान् निबोध मे ॥ २-२८-४

सीते	= Oh, Sita	अबले	= the delicate!	यथा तथा	= whatever manner
वक्ष्यामि	= I shall tell	त्वाम्	= you	कार्यम्	= is to be done
त्वया	= by you	बहवः	= many	दोषाः हि	= inconveniences indeed
वने	= in the forest	निबोध	= know	तान्	= them
मे	= from me	वदतः	= speaking.		

"Oh Sita, the delicate! Do whatever I tell you. There are many inconveniencs in the forest. Know them from me."

सीते विमुच्यताम् एषा वन वास कृता मतिः ।
बहु दोषम् हि कान्तारम् वनम् इति अभिधीयते ॥ २-२८-५

सीते	= Oh, Sita	एशा	= this	मतिः	= thought
वनवासकृता	= made about forest	विमुच्यताम्	= be given up	अभिधीयति हि	= It is indeed said
वनम्	= forest	कान्तारम्	= the wilderness	बहुदोषयुतम्	= is fraught with many dangers.

"Oh, Sita! Let your thought made about forest be given up. It is indeed said that forest with its wilderness is fraught with many dangers."

हित बुद्ध्या खलु वचो मया एतत् अभिधीयते ।
सदा सुखम् न जानामि दुह्खम् एव सदा वनम् ॥ २-२८-६

एतत् वचः	= this advice	अभिधीयते हि	= is expressed indeed	मया	= by me
हित बुद्ध्या	= keeping your welfare in view	सदा नगानामि	= I do not ever consider	वनम्	= forest
सुखम्	= as comfortable	सदा	= always	दुःखमेव	= uncomfortable.

This advice is given by me, keeping your welfare in view. I do not ever consider a forest as comfortable. It is always uncomfortable."

गिरि निर्झर सम्भूता गिरि कन्दर वासिनाम् ।
सिम्हानाम् निनदा दुःखः श्रोतुम् दुःखम् अतः वनम् ॥ २-२८-७

निनदाः	= the sounds	गिरिनिर्जहरसम्भूताः	created from water falls in hills	सिम्हानाम्	= from lions
गिरिकन्धरवासिनाम्	residing in mountain caves	दुःखः	= are unpleasant	श्रोतुम्	= to hear
अतः	= that is why	वनम्	= forest	दुःखम्	= is uncomfortable.

"The sounds created from waterfalls in hills and from lions resding in mountain caves are unpleasant to hear. That is why living in a forest in uncomfortable."

क्रीडमानाश्च विस्रब्धा मत्ताह् शून्ये महामृगाः ।
दृष्ट्वा समभिवर्तन्ते सीते दुःखमतो वनम् ॥ २-२८-८

महा मृगाः	=	large animals	विस्रब्धाः	=	which are fearless	मत्ताः	=	intoxicated
कृदमानाः	=	sporting	शून्यो	=	in desolate forest	समभिवर्तने	=	come forward
दृष्ट्वा	=	after seeing	सीते	=	Oh Sita	अतः	=	that is why
वनम्	=	forest	दुःखम्	=	is uncomfortable.			

"Large wild animals which are fearless and intoxicated sporting in the desolate forest come forward, after seeing. Oh, Sita! That is why living in forest is uncomfortable."

सग्राहाः सरितश्चैव पङ्कवत्यश्च दुस्तराः ।
मत्तैरपि गजैर्नित्यमतो दुःखतरम् वनम् ॥ २-२८-९

सरितश्चैव	=	even streams	सग्राहाः	=	filled with corcodiles	पण्कवत्यः च	=	full of mire
दुस्तराः	=	are difficult to be crossed	मत्तैः गजैरपि	=	by rut elephants also	अतः	=	hence
वनम्	=	forest	नित्यम्	=	is always	दुःखतर	=	very much uncomforable.

"Even streams filled with crocodiles full of mire are difficult to be crossed by rut elephants also. Hence dwelling in a forest is always very much uncomfortable.

लताकण्टकसम्पूर्णाः कृकवाकूपनादिताः ।
निरपाश्च सुदुर्गाश्च मार्गा दुःखमतो वनम् ॥ २-२८-१०

मार्गाः	=	pathways	लताकण्तक सम्पूर्णाः	=	covered with creeps and thorns	कृकवाकूपनादिताः	=	echoed with noise of wild cocks
निरपाः	=	water less	सुदुर्गाः च	=	and very difficult to enter	अतः	=	hence
वनम्	=	forest	दुःखम्	=	is hardship.			

"Pathways covered with creepers and thorns, echoed with noise of wild cocks, are water-less and very difficult to enter. Hence dwelling in a forest is hardship."

सुप्यते पर्ण शय्यासु स्वयम् भग्नासु भू तले ।
रात्रिषु श्रम खिन्नेन तस्मात् दुह्खतरम् वनम् ॥ २-२८-११

श्रमखिन्नेन	=	one distressed by fatigue	सुप्यते	=	has to sleep	रात्रिषु	=	in nights

भग्नासु पर्ण शय्यासु	=	on a bed of fallen leaves	तस्मात्	=	hence	वनम्	=	forest
दुःखतरम्	=	is very much a misery.						

"One distress by fatigue has to sleep in nights on a bed of fallen leaves. Hence, living in a forest is very much a misery."

अहोरात्रम् च सन्तोषः कर्तव्यो नियतात्मना ।
फलैर्वृक्षावपतितैः सीते दुःखमतो वनम् ॥ २-२८-१२

सीते	=	Oh Sita	नियतात्मना	=	one with mind disciplined	अहोरात्रम्	=	day and night
कर्तव्यः	=	has to necessarily do	सन्तोषः	=	contend with	फलैः	=	fruits
वृक्ष्हापतितैः	=	fallen from trees	अतः	=	henc	वनम्	=	forest
दुःखम्	=	is suffering.						

"Oh, Sita! With mind disciplined day and night, one has to necessarily satisfy ourself with fruits fallen from trees. Hence, living in a forest is a suffering."

उपवासः च कर्तव्या यथा प्राणेन मैथिलि ।
जटा भारः च कर्तव्यो वल्कल अम्बर धारिणा ॥ २-२८-१३

मैथिलि	=	Oh Sita, the princess of Mithila!	उपरासश्च	=	fasting also	कर्तव्यः	=	is to be done
यथा प्राणेन	=	according to one's stamina	वल्कलाम्बरधारिष्ण		wearing clothes of bark	जताभारश्च	=	and mass of matted hair(on the head)
कर्तव्यः	=	is to be done.						

"Oh, Sita the princess of Mithila! Fasting is to be done according to one's stamina. Clothes of bark are to be worn and mass of matted hair has to be worn on the head."

देवतानाम् पितृइणाम् चकर्तव्यम् विधिपूर्वकम् ।
प्राप्तानामतिथीनाम् च नित्यशः प्रतिपूजनम् ॥ २-२८-१४

देवतानाम्	=	the celestials	पितृइणाम् च	=	the ancestors	अतिथीनाम् च	=	the guests
प्राप्तानाम्	=	who arrife	कर्तव्यम्	=	are to be	नित्यशः	=	always
प्रतिपूजनम्	=	worshipped	विधिपूर्वकम्	=	according to prescribed rites.			

"The celestials, the ancestors, the guests who arrive are to be worshipped always according to the preseribed rites."

कार्यस्त्रीरभिषेकश्च काले काले च नित्यशः ।
चरता नियमेनैव तस्माद्दुःखतरम् वनम् ॥ २-२८-१५

अभिषेकः	=	bath	कार्यः	=	is to be performed	त्रिः	=	three times
नित्यशः	=	every day	काले काले	=	at appropriate time	चरता	=	by the one moving in the forest
नियमेनैव	=	with restraint in the mind	तस्मात्	=	hence	वनम्	=	forest
दुःखतरम्	=	is very much a misery.						

"Bath is to be performed three times a day at appropriate time by the one moving in the forest, with one's mind kept in restraint. Hence, living in a forest is very much a misery."

उपहारश्च कर्तव्यः कुसुमैः स्वयमाहृतैः ।
आर्षेण विधिना वेद्याम् बाले दुःखमतो वनम् ॥ २-२८-१६

बाले	=	Oh Sita the innocent!	उपहारश्च	=	offering	कर्तव्यः	=	is to be done
दुसुमैः	=	with flowers	आहृतैः	=	brought	स्वयम्	=	by one's self
वेद्याम्	=	at the altar	आर्षेण विधिना	=	according to the rites prescribed by sages	अतः	=	hence
वनम्	=	forest	दुःखम्	=	is hardship.			

"Oh, Sita the innocent! Offering is to be done with flowers brought by one's own self at the altar, according to the rites prescribed by sages. Hence, living in a forest is a hardship."

यथालब्धेन कर्तव्यः सन्तोष्स्तेन मैथिलि ।
यताहारैर्वनचरैः सीते दुःखमतो वनम् ॥ २-२८-१७

मैथिलि	=	Oh, Sita the princess of Mithila!	वनचरैः	=	the dwellers of forest	कर्तव्यः	=	are to be
सन्तोषः	=	satisfied	यथा लब्धेन	=	with whatever is obtained	तेन	=	there
यताहारैः	=	the rstricted food	अतः	=	hence	वनम्	=	forest
दुःखम्	=	is misery.						

"Oh, Sita the princess of Mithila! The dwellers of forest are to be satisfied with whatever is obtained there, the restricted food. Hence, living in forest is a misery.

अतीव वातः तिमिरम् बुभुक्षा च अत्र नित्यशः ।
भयानि च महान्ति अत्र ततः दुह्खतरम् वनम् ॥ २-२८-१८

अत्र	=	In the forest	वाताः	=	air	तिमिरम्	=	darkness
अतीव	=	are very much	नित्यशः	=	always	बुबुक्ष्हा	=	hunger
महान्ति	=	great	भयानि च	=	fears also	अतः	=	hence
वनम्	=	forest	दुःखतरम्	=	is very much a misery.			

"In the forest, air and darkness are too much. There are always hunger and great fears too. Hence, dwelling in a forest is very much a misery."

सरी सृपाः च बहवो बहु रूपाः च भामिनि ।
चरन्ति पृथिवीम् दर्पात् अतः दुखतरम् वनम् ॥ २-२८-१९

भामिनि	=	Oh Sita! Various creeping animals	बहुरूपाः	=	of different forms	चरन्ति	=	room about
पृथिवीम्	=	on earth	दर्पात्	=	with pride	ततः	=	hence
वनम्	=	forest	दुःखतरम्	=	is great misery.			

"Oh, Sita! Various creeping animals of different forms roam about on earth with pride. Hence dwelling in a forst is a great misery."

नदी निलयनाः सर्पा नदी कुटिल गामिनः ।
तिष्ठन्ति आवृत्य पन्थानम् अतः दुह्खतरम् वनम् ॥ २-२८-२०

सर्पाः	=	snakes	नदीनिलयनाः	=	dwelling in rivers	नदीकुतिलगामिनः	=	moving crookedly like rivers
तिष्ठन्ति	=	stay	आवृत्य	=	obstructing	पन्थानम्	=	the way
ततः	=	hence	वनम्	=	forest	दुःखतरम्	=	is great misery.

"Snakes dwelling in rivers, moving crookedly like rivers, stay obstucting the pathways. Hence, living in forest is a great misery."

पतम्गा वृश्चिकाः कीटा दंशाः च मशकैः सह । बाधन्ते नित्यम् अबले सर्वम् दुह्खम् अतः वनम् ॥ २-२८-२१

अबले	=	Oh frail princess!	पतण्गाः	=	flying insects	वृश्चिकाः	=	scorpious
कीताः	=	insects	मशकैः सह	=	including mosquiteos	दम्शाश्च	=	and flies
नित्यम्	=	always	बाधन्ते	=	annoy	सर्वम्	=	every one
अतः	=	hence	वनम्	=	forest	दुःखम्	=	is hardship.

"Oh, frail princess! Flying insects, scropious, insects including mosquitoes and files always annoy every one. Hence, forest is full of hardship."

द्रुमाः कण्टकिनः चैव कुश काशाः च भामिनि ।
वने व्याकुल शाखा अग्राः तेन दुह्खतरम् वनम् ॥ २-२८-२२

भामिनि	=	Oh Sita	द्रुमाः	=	trees	कुशकाशः च	=	'Kusa' grass(poa cynosuroides a grass with long pointed stalks) and 'kasa' grass(saccharum spontaneum used for mats roofts etc)
कण्टकिनश्चैव	=	bambooes	व्याकुल शाखाग्राः	=	with ends of branches spread on all sides	वने	=	are in the forest
तेन	=	henc	वनम्	=	forest	दुःखतरम्	=	is very much a misery.

"Oh, Sita! Forest is full of trees, kusa grass and bambooes with ends of their branches spread on all sides. Hence, living in a forest is a great misery."

कायक्लेशाश्च बहवो भयानि विविधानि च ।
अरण्यवासे वसतो क्धुःखमेव ततो वनम् ॥ २-२८-२३

वसतः	=	inhabitant	अरण्य वासे	=	living in a forest	बहुवः	=	(has) many
काय क्लेशाः	=	bodily troubles	विविधानि	=	(has) various	भयानि च	=	panies
ततः	=	hence	वनम्	=	forest	दुःखमेव	=	really a misery.

"An inhabitant living in a forest has to face various bodily troubles and panics. Hence, forest- life is readly a misery."

क्रोधलोभे विमोक्तव्यौ कर्तव्या तपसे मतिः । न भेतव्यम् च भेतव्ये नित्यम् दुःखमतो वनम् ॥ २-२८-२४

क्रोध लोभौ	=	anger greed	विमोक्तव्यौ	=	are to be abandoned	मतिः	=	devotion
कर्तव्या	=	is to be done	तपसे	=	on asceticism	भेतव्ये	=	what needs to be feared
भेतव्यम्	=	should not be feared	अतः	=	hence	वनम्	=	forest
नित्यम्	=	is always	दुःखम्	=	suffering.			

"Anger and greed are to be abandoned by the dwellers of forest. Devotion is to be bestowed on asceticism. What needs to be feared, should not be feared. Hence, living in a forest is a suffereing."

तत् अलम् ते वनम् गत्वा क्षमम् न हि वनम् तव ।
विमृशन्न् इह पश्यामि बहु दोषतरम् वनम् ॥ २-२८-२५

त	=	therefore	ते	=	to you	अलम्	=	enough
गत्वा	=	went	वनम्	=	to forest	तव	=	to you
वनम्	=	forest	न हि	=	is not indeed	क्ष्हमम्	=	bearble
विमृशन्	=	reflecting	इह	=	now	पश्यामि	=	I perceive
वनम्	=	forest	बहुदोषतरम्	=	as having too many disadvantages.			

"Therefore, do away with the idea of your coming to the forest. Forest is not indeed bearable for you. Reflecting now, I perceive forest as having too many disadvantages."

वनम् तु नेतुम् न कृता मतिस् तदा ।
बभूव रामेण यदा महात्मना ।
न तस्य सीता वचनम् चकार तत् ।
ततः अब्रवीद् रामम् इदम् सुदुह्खिता ॥ २-२८-२६

यदा	=	when	रामेण	=	by Raama	महात्मना	=	the great souled
मतिः	=	the mind	न बभूव	=	was not	कृता	=	set
नेतुम्	=	to take	वनम्	=	to forest	तदा	=	then
सुदुःखिता	=	the much aggrieved	सीता	=	Sita	नचकार	=	did not accept
तस्य	=	his	तत्	=	that	वचनम्	=	word
ततः	=	afterwords	अब्रवीत्	=	spoke	इदम्	=	these words
रामम्	=	to Raama.						

As the great souled Raama did not agree to take her to the forest, the much aggrieved Sita spoke to Raama as follows

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे ष्टाविंशः सर्गः ॥

Thus, this is the 28th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

29 Sarga 29 - एकोन त्रिंशः सर्ग

Seetha'S Insistence On Going To The Forest

Introduction -

Sita implores upon Raama to allow her to come to forests, and says that she heard through some foretellers that she has to live in forests for some time, when she was with her father's place. But Raama is not interested to make Sita's life penurious in forests and once again tries to pacify her. He asks her to stay back at Ayodhya. For that Sita laments to become lonely parted with her husband.

एतत् तु वचनम् श्रुत्वा सीता रामस्य दुह्खिता ।
प्रसक्त अश्रु मुखी मन्दम् इदम् वचनम् अब्रवीत् ॥ २-२९-१

सीत	=	Sita	श्रुत्वातु	=	heard	एतत्	=	these
वचनम्	=	words	रामस्य	=	of Raama	दुःखिता	=	distressed
प्रसक्ताश्रुमुखी	=	having the face wet with tears	अब्रवीत्	=	spoke	इदम् वचनम्	=	these words
मन्दम्	=	slowly.						

Sita was distressed to hear these words of Raama and spoke these words slowly, with her face with tears.

ये त्वया कीर्तिता दोषा वने वस्तव्यताम् प्रति ।
गुणान् इति एव तान् विद्धि तव स्नेह पुरः कृतान् ॥ २-२९-२

विद्धि	=	know	ये	=	which	दोषाः	=	disadvantages
कीर्तिताः	=	mentioned	त्वया	=	by you	वस्तव्यताम् प्रति	=	about dwelling
वने	=	in the forest	तान्	=	those	गुणानित्येव	=	to be advantages
तव स्नेह पुरस्कृतान्	=	if your affection is placed before them.						

"know all those disadvantages you mentioned about dwelling in the forest become advantages to me, if your affection is placed before them."

मृगाः सिम्हा गजाश्चैव शार्दूलाः शरभास्तथा ।
पक्षिणः सृमराश्चैव ये चान्ये वनचारिणः ॥ २-२९-३
अदृष्टपूर्वरूपत्वात्सर्वे ते तव राघव ।
रूपम् दृष्ट्वापसर्पेयुर्भये सर्वे हि बिभ्यति ॥ २-२९-४

राघव	=	Oh Raama	मृगाः	=	Antelopes	सिम्हाः	=	lions
गणाश्चैव	=	elephants	शार्दूलाः	=	tigers	तथा	=	and

शरभाः	=	sarabhas(a legendary animal with eight legs and said to be more powerful than the lion)	पक्षिणः	=	birds	सृमराश्चैव	=	yaks
ते सर्वे	=	all those	अन्ये	=	others	ये	=	which
वनचारिणः	=	roam in the forest	अपसर्प्युः	=	run away	दृष्ट्वैव	=	after seeing
रूपम्	=	your form	तव अदृष्टपूर्व रूपत्वात्	=	since they have never seen your figure before	भये	=	when there is cause for fear
सर्वे	=	all	बिभ्यति हि	=	would have indeed fear.			

"Oh Raama! Antelopes, lions, elephants, tigers, sarabhas(legendary animal with eight legs), birds, yaks and all others which roam in the forest, run away after seeing your form, since they have never seen your figure before. When there is cause for fear, who would not have fear"

त्वया च सह गन्तव्यम् मया गुरु जन आज्ञया ।
त्वद् वियोगेन मे राम त्यक्तव्यम् इह जीवितम् ॥ २-२९-५

राम	=	Oh Raama	गुरुजनाज्ञया	=	as per the command of the elders	मया च	=	I also
गन्तव्यम्	=	should go	त्वयासह	=	along with you	त्वद्वियोगेन	=	by separation from you
जीवितम्	=	life	मे	=	to me	त्यक्तव्यम्	=	is to be abandoned
इह	=	here.						

"Oh, Raama! As per the command of the elders, I also should go along with you. My life is to be abandoned here, if I were separated from you."

न च माम् त्वत् समीपस्थम् अपि शक्नोति राघव ।
सुराणाम् ईश्वरः शक्रः प्रधर्षयितुम् ओजसा ॥ २-२९-६

राघव	=	Oh Raama	शक्रः अपि	=	even Devendra	ईश्वरः	=	who is the lord
सुराणाम्	=	of celestials	न शक्नोति	=	cannot	ओजसा	=	by his strength
प्रदर्षियितुम्	=	over power	माम्	=	me	त्वत्समीपस्थाम्	=	who is in your vicinity.

"Oh Raama! Even Devendra the Lord of celestials, by his strength, cannot over power me, who is in your vicinity."

पति हीना तु या नारी न सा शक्ष्यति जीवितुम् ।
कामम् एवम् विधम् राम त्वया मम विदर्शितम् ॥ २-२९-७

या नारी	=	which woman	पतिहीना	=	is without husband	सा	=	she
न शक्ष्यति	=	should not be able	जीवितुम्	=	to live	राम	=	Oh Raama

कामम्	=	verily	एवम् विधम्	=	such a thing	विदर्शितम्	=	was taught
मम	=	to me	त्वया	=	by you.			

"Oh Raama! Verily such a thing was taught to me by you, that a woman disunited from her husband should not be able to survive."

अथ च अपि महा प्राज्ञ ब्राह्मणानाम् मया श्रुतम् ।
पुरा पितृ गृहे सत्यम् वस्तव्यम् किल मे वने ॥ २-२९-८

महा प्राज्ञ	=	Oh Raama the very wise!	अथ चापि	=	besides	पुरा	=	formerly
पितृगृहे	=	in my father's house	ब्राह्मणानाम्	=	brahmana's word	श्रुतम्	=	was heard
मया	=	by me	वस्तव्यम् किल	=	to be stayed	सत्यम्	=	really
वने	=	in forest	मे	=	to me.			

"Oh Raama, the very wise! Besides, formerly in my father's house it was heard by me from the month of brahmanas that I was destined to stay really in a forest."

लक्षणिभ्यो द्विजातिभ्यः श्रुत्वा अहम् वचनम् गृहे ।
वन वास कृत उत्साहा नित्यम् एव महा बल ॥ २-२९-९

महाबल	=	Oh Raama the man of great strength!	अहम्	=	I	श्रुत्वा	=	after hearning
पुरा	=	formerly	वचनम्	=	the word	द्विजातिभ्यः	=	from brahmanas
लक्ष्हणिभ्यः	=	who can interpret marks on the boday	नित्यमेव	=	always	वनवासकृतोत्साहः	=	I was enthusiastic to live in a forest.

"Oh Raama the man of great strength! Ever since I heard this word from brahmanas who can interpret marks on the body, I was always eager to stay in a forest."

आदेशो वन वासस्य प्राप्तव्यः स मया किल ।
सा त्वया सह तत्र अहम् यास्यामि प्रिय न अन्यथा ॥ २-२९-१०

प्रिय	=	Oh Raama the beloved!	सः आदेशः	=	that prediction	वनवासस्य	=	of dwelling in the forst
प्राप्तव्यः किल	=	is to be realised by me	अहम्	=	I saa	=		as such
यास्यामि	=	can go	तत्र	=	to forest	त्वया सह	=	along with you
न	=	not	अन्यथा	=	otherwise.			

"Oh, Raama the beloved! That prediction of dwelling in the forst is to be realised by me. I must accordingly accompany you to the forest, it cannot be otherwise."

कृत आदेशा भविष्यामि गमिष्यामि सह त्वया ।
कालः च अयम् समुत्पन्नः सत्य वाग् भवतु द्विजः ॥ २-२९-११

भविष्यामि	=	I shall become	कृतादेशा	=	the one who has fulfilled brahmana's word	गमिष्यामि	=	I shall come
त्वया सह	=	along with you	अयम्	=	this	कालश्च	=	time also
सम्न्त्पन्नः	=	has come	भवत्न् द्विजः	=	let brahmana become	भवतु द्विजः	=	let brahmana become
सत्यवाक्	=	true to his word.						

"I shall be the one who has fulfilled the brahmana's word. I shall accompany you to the forest. The time has come for brahmana's words to come true."

वन वासे हि जानामि दुह्खानि बहुधा किल ।
प्राप्यन्ते नियतम् वीर पुरुषैः अकृत आत्मभिः ॥ २-२९-१२

वीर	=	Oh valiant prince!	अभिजानामि	=	I know	वनवासे	=	that in the forest
दुःखानि	=	sufferings	बहुधाकिल	=	are many indeed	नियतम्	=	certainly
प्राप्यन्ते	=	be obtained	पुरुषैः	=	by men	अकृतात्मभिः	=	having unformed minds.

"Oh valiant prince! I know that in the forest, sufferings indeed are many and are invariably obtained by men having unformed minds."

कन्यया च पितुर् गेहे वन वासः श्रुतः मया ।
भिक्षिण्याः साधु वृत्ताया मम मातुर् इह अग्रतः ॥ २-२९-१३

मया	=	by me	कन्यया	=	who was unmarried girl	पितुः गेहे	=	in my father's horse
वनवासः	=	dwelling in a forest	इह	=	now	श्रुतः	=	was heard
भिक्ष्हिण्याः	=	from a female medicant	साधुवृत्तायाः	=	who was having good manners	अग्वतः	=	in the presence
मम मातुः	=	of my mother						

"While I was an unmarried girl, the prediction about my dwelling the forest was heard by me in my father's house from a female mendicant having good manners, in the presence of my mother."

प्रसादितः च वै पूर्वम् त्वम् वै बहु विधम् प्रभो ।
गमनम् वनवासस्य कान्क्षितम् हि सह त्वया ॥ २-२९-१४

प्रभो	=	Oh, Lord	पूर्वम्	=	In the past	त्वम्	=	you
प्रसादिश्च वै	=	have been pleased really	बहुतिथम्	=	for many a time	वनवासस्य गमनम्	=	for the tour of a forest
काण्क्ष्हतम् हि	=	as desire by me indeed	त्वया सह	=	with you.			

"Oh Lord! In the past, you have been really pleased for many a time to take me along with you indeed for the tour of a forest, as longed by me."

कृतक्षणा अहम् भद्रम् ते गमनम् प्रति राघव ।
वन वासस्य शूरस्य चर्या हि मम रोचते ॥ २-२९-१५

राघव	=	Oh Raama	भद्रम्	=	many all be well	ते	=	with you!
अहम्	=	I	कृतक्षणा	=	am waiting	गमनम् प्रति	=	for a journey
वनवासस्य	=	of the forest	चर्या	=	a work-out	शूरस्य	=	of adventurist
रोचते हि	=	is really delightful	मम	=	to me.			

"Oh, Raama! May all be well with you! I am waiting for a journey to the forest. A work-out of adventurist is really delightful to me."

शुद्ध आत्मन् प्रेम भावाद् हि भविष्यामि विकल्मषा ।
भर्तारम् अनुगच्चन्ती भर्ता हि मम दैवतम् ॥ २-२९-१६

शुद्धात्मन्	=	Oh the pure-minded!	प्रेम भावात् हि	=	by loving devotion	अनुगच्छन्ती	=	following
भर्तारम्	=	you the husband	भविष्यामि	=	I shall become	विकल्मषा	=	sinless
मम	=	to me	भर्ता	=	husband	दैवतम् हि	=	is supreme deity.

"Oh, the pure-minded! Following my husband with loving devotion, I shall become sin-less for husband is the supreme deity to me."

प्रेत्य भावे अपि कल्याणः सम्गमः मे सह त्वया ।
श्रुतिर् हि श्रूयते पुण्या ब्राह्मणानाम् यशस्विनाम् ॥ २-२९-१७
इह लोके च पितृभिर् या स्त्री यस्य महा मते ।
अद्भिर् दत्ता स्वधर्मेण प्रेत्य भावे अपि तस्य सा ॥ २-२९-१८

प्रेत्य भावेऽपि	=	even after death	कल्याणः	=	auspicions	सण्गमः	=	union
मे	=	to me	त्वया सह	=	with you	पुण्या	=	meritoins
श्रुतिः	=	words of Veda	ब्रह्मणाम्	=	by brahmanas	श्रूयते हि	=	being heard indeed
महामते	=	Oh, The great minded	या स्त्री	=	which woman	इह लोके	=	in this world
दत्ता	=	was given away	यस्य	=	to who	अद्भिः	=	with water
पितृभिः	=	by her parents	स्वधर्मेण	=	according to the moral code	तस्य	=	to him
सा	=	she(belongs)	प्रेत्य भावे अपि	=	even after death.			

"Even after my death, I shall stay united with you. On this subject, the meritorious words of brahmanas is being heard thus:- In this world, which woman was given away to whom by parents with water according to the moral code binding on them, that woman belongs to him alone even after death.

एवम् अस्मात् स्वकाम् नारीम् सुवृत्ताम् हि पति व्रताम् ।
न अभिरोचयसे नेतुम् त्वम् माम् केन इह हेतुना ॥ २-२९-१९

केन हेतुना	=	by what reason	इह	=	now	त्वम्	=	you
नाभिरोचयसे	=	are not willing	एवम्	=	thus	नेतुम्	=	to take
अस्मात्	=	from this place	माम्	=	me	सुवृत्ताम्	=	having good conduct
पतिव्रताम्	=	devoted to her husband	स्वकाम् नारीम्	=	the woman belonging to you.			

"By what reason now are you thus not willing to take me, the woman having good conduct, devoted to her husband and belonging to you, from this place"

भक्ताम् पति व्रताम् दीनाम् माम् समाम् सुख दुह्खयोह् ।
नेतुम् अर्हसि काकुत्स्थ समान सुख दुह्खनीम् ॥ २-२९-२०

काकुत्थ्स	=	Oh the seion of Kakutsa!	अर्हसि	=	you ought to	नेतुम्	=	take
माम्	=	me	भक्ताम्	=	who is a devotee	पतिव्रताम्	=	devoted to husband
दीनाम्	=	who is distressed	समाम्	=	who is equal	सुखदुःखयोः	=	in pleasure and pain
समान सुखदुःखनीम्	=	sharing in your joys and sorrows.						

"Oh Raama, the seion of Kakutsa! You ought to take me, who is a devotee, so devoted to husband, who is distressed who feels alike in pleasure and pain and shares your joys and sorrows."

यदि माम् दुह्खिताम् एवम् वनम् नेतुम् न च इच्चसि ।
विषम् अग्निम् जलम् वा अहम् आस्थास्ये मृत्यु कारणात् ॥ २-२९-२१

आस्थास्ये	=	I shall take resort to	विषम्	=	poison or	अग्निम्	=	fire or
जलम्वा	=	water	मृत्युकारणात्	=	for dying	नचैच्छसियदि	=	if you are not willing
नेतुम्	=	to take	माम्	=	me	दुःखिताम्	=	afflicted as I am
एवम्	=	as above.						

"I shall take resort to poison or fire or water for dying, if you are not willing to take me, afflicted as I am, as above."

एवम् बहु विधम् तम् सा याचते गमनम् प्रति ।
न अनुमेने महाबाहुः ताम् नेतुम् विजनम् वनम् ॥ २-२९-२२

सा	=	she	एवम्	=	thus yaachate	=		requested
तम्	=	him	बहुविधम्	=	in many ways	गमनम् प्रति	=	about setting out(to the forst)
महाबाहु	=	Raama the long armed	नाम्नुमने	=	did not agree	नेतुम्	=	to take
ताम्	=	her	वनम्	=	to forest	विजनम्	=	which is a solitary place.

Eventhough she requested him in many ways about setting out to the forest, he did not agree to take her to the forest, which is a solitary place.

एवम् उक्ता तु सा चिन्ताम् मैथिली समुपागता ।
स्नापयन्ती इव गाम् उष्णैः अश्रुभिर् नयन च्युतैः ॥ २-२९-२३

सा मैथिलि	=	that Sita	उक्ता	=	who was spoken	एवम्	=	thus
समुपागता	=	got	चिन्ताम्	=	anguish	गाम्	=	with earth
स्नापयन्तीव	=	as though wet	उष्णैःअश्रुभिः	=	by burning tears	नयनच्यन्तैः	=	trickling down from her eyes.

After hearing Raama's words, seetha was sorrowful, moistening with earth as it were with burning tears, trickling down her eyes.

चिन्तयन्तीम् तथा ताम् तु निवर्तयितुम् आत्मवान् ।
ताम्रोष्ठीं स तदा सीताम् काकुत्स्थो बह्व् असान्त्वयत् ॥ २-२९-२४

सः ककुत्थ्सः	=	that Raama	आत्मवान्	=	the prudent man	तदा	=	then
असान्त्वयत्	=	pacified	बहु	=	in many ways	निवर्तियुतुम्	=	to avert
ताम्	=	that Sita	ताम्रोष्ठीम्	=	with red lips	चिन्तयन्तीम्	=	who was sorrowful
सीताम्								
तथा	=	as above.						

Raama the prudent man then pacified in many ways, to avert that Sita with red lips, who was sorrowful as above.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोन त्रिंशः सर्गः ॥

Thus completes 29th chapter of Ayodhya Kanda in glorious Raamayana, the work of a sage and the oldest epic.

30 Sarga 30 - त्रिंशः सर्ग

Raama Agrees To Take Seetha To The Forest

Introduction -

The persistence of Sita continues to go along with Raama to forest. But Raama tried to pacify her telling that rendering service to elders staying back at home is advisable for ladies like Sita, but in vain. Finally Raama had to yield to her prevail and accepts her to come along and asks her to give away her personal belongings to Brahmins in charity before they proceed.

सान्त्व्यमाना तु रामेण मैथिली जनक आत्मजा ।
वन वास निमित्ताय भर्तारम् इदम् अब्रवीत् ॥ २-३०-१

मैथिलि	=	Sita	जनकात्मजा	=	daughter of Janaka	सान्त्वमाना	=	being pacified
रामेण	=	by Raama	वनवासनिमित्ताय	=	in the matter of living in the forest	अब्रवीत्	=	spoke
इदम्	=	these words	भर्तारम्	=	to her husband.			

Sita daughter of Janaka being pacified by Raama in the matter of living in the forest, spoke the following words to her husband.

सा तम् उत्तम सम्विग्ना सीता विपुल वक्षसम् ।
प्रणयाच् च अभिमानाच् च परिचिक्षेप राघवम् ॥ २-३०-२

सासीत	=	that Sita	तम्	=	distressed	उत्तमसम्विग्ना	=	highly agitated
प्रणयात्	=	from affection	अभिमानाच् च	=	and pride	परिचिक्ष्हेप	=	reproached
राघवम्	=	Raama	विपुल वक्ष्हसम्	=	having a broad chest.			

Distressed and highly agitated, the said Sita reproached Raama having a broad chest, from affection and pride in the following words:-

किम् त्वा अमन्यत वैदेहः पिता मे मिथिला अधिपः ।
राम जामातरम् प्राप्य स्त्रियम् पुरुष विग्रहम् ॥ २-३०-३

राम	=	Oh Raama	किम्	=	what	मेपिता	=	my father
मिथिलाधिपः	=	the king of Mithila	वैदेहः	=	belonging to the country of Videha	अमन्यत	=	think of himself
प्राप्य	=	having got	जामातरम्	=	as son-in-law	त्वम्	=	you
स्त्रियम्	=	a woman	पुरुषविग्रहम्	=	having form of a man.			

"What my father, the king of Mithila belonging to the country of Videha, think of himself having got as so-in-law you, a woman having the form of a man"

अनृतम् बल लोको अयम् अज्ञानात् यद् हि वक्ष्यति ।
तेजो न अस्ति परम् रामे तपति इव दिवा करे ॥ २-३०-४

बत	=	what a pity!	अयम् लोकः	=	these people	वक्ष्यति यदि	=	if they tell
अज्ञानात्	=	by ignorance	अनृतम्	=	the falsehood	परम्	=	excellent
तेजः	=	valour	नास्ति	=	is lacking	रामे	=	in Raama
दिवाकरे इव	=	as in a sun	तपति	=	which is blazing.			

"It is a pity if these people of Ayodhya through ignorance tell the falsehood that excellent valour is lacking in Raama as in a blazing sun."

किम् हि कृत्वा विषण्णः त्वम् कुतः वा भयम् अस्ति ते ।
यत् परित्यक्तु कामः त्वम् माम् अनन्य परायणाम् ॥ २-३०-५

किहिकृत्वा	=	for what reason	त्वम्	=	you	विषण्णः	=	are cast down
कुतः वा	=	whence	भयम्	=	fear	अस्ति	=	is there
ते	=	to you	परित्यक्तुकामः इतित्यत्	=	for which you are willing to desert	माम्	=	me
अनन्य परायणाम्	=	for whom there is no other recourse.						

"For what reason are you cast down or whence fear in you, for which you are willing to desert me, for whom there is no other recourse."

द्युमत्सेन सुतम् वीर सत्यवन्तम् अनुव्रताम् ।
सावित्रीम् इव माम् विद्धि त्वम् आत्म वश वर्तिनीम् ॥ २-३०-६

वीर	=	Oh Brave Man	विद्धि	=	know	माम्	=	me
आत्मवशवर्तिनीम्	=	to be as dependent on your will	सवित्रीमिव	=	as Savitri	अनुव्रताम्	=	who was devoted to
सत्यवन्तम्	=	Satyavan	द्युमत्सेनसुतन्	=	son of Dyunmatsena.			

"Oh, Brave man! Know me to be as dependent on your will as Savitri who was devoted to Satyavan the son of Dyumatsena."

न तु अहम् मनसा अपि अन्यम् द्रष्टा अस्मि त्वद् ऋते अनघ ।
त्वया राघव गच्चेयम् यथा अन्या कुल पांसनी ॥ २-३०-७

राघव	=	Raama	अनघ	=	the faultless man! aham	=		I
न द्रष्टास्मि	=	will not see	मनसापि	=	even in thought	अन्यम्	=	anyone

त्वदृते	=	except you	अन्यायथा	=	as any other woman	कुलपाम्सनी	=	bringing disrepute to her family would!
गच्चेयम्	=	I shall go	त्वया	=	along with you.			

"Raama, the faultless man! I will not see, even in thought, anyone except you as any other woman bringing disrepute to her family would! I shall accompany you to the forest."

स्वयम् तु भार्याम् कौमारीम् चिरम् अध्युषिताम् सतीम् ।
शैलूषैव माम् राम परेभ्यो दातुम् इच्चसि ॥ २-३०-८

राम	=	Oh Raama	कौमारीम्	=	I am a young girl	अध्युषिताम्	=	lived
चिरम्	=	for a long time	सतीम्	=	a chaste woman	भार्याम्	=	and a wife
इच्छसि	=	you intend	दातुम्	=	to deliver	परेभ्यः	=	to others
माम्	=	me	शैलूषः इव	=	like an actor	स्वयम्	=	by your own will.

" Oh, Raama! I am a young girl, lived for a long time with you, a chaste woman and your wife. How would you like an actor intend to deliver me to oehrs by your own will"

यस्य पथ्यम् च रामात्थ यस्य चार्थेऽवरुध्यसे ।
त्वम् तस्य भव वश्यश्च विधेयश्छ सदानघ॥ २-३०-९

राम	=	Oh Raama	अनघ	=	the sinless one! bhava	=		be
त्वम्	=	you	सदा	=	always	वश्यः च	=	dutiful and
विधयः च	=	obedient	तस्य	=	to him	यस्य	=	whom
आथ	=	you speak	पथ्यम्	=	of welfare	यस्यचार्थे	=	for whose sake
अवरुध्यसे	=	I am beikept back.						

"Oh, Raama the sinless one! Be you always dutiful and obedient to him, whom you speak of welfare, for whose sake I am being kept back.(But it is improper to ask me to stay obedient to him)."

स माम् अनादाय वनम् न त्वम् प्रस्थातुम् अर्हसि ।
तपो वा यदि वा अरण्यम् स्वर्गो वा स्यात् सह त्वया ॥ २-३०-१०

नार्हसि	=	It is not proper	सः त्वम्	=	for you as such	प्रस्थातुम्	=	to set out
वनम्	=	to the forest	अनादाय	=	without taking	माम्	=	me
तपोवा	=	even austerities	यदिवा	=	or	अरण्यम्	=	forest
स्वर्गोवा	=	or even heaven	मे	=	to me	त्वया सह	=	along with you only.

"It is not proper for you as such to set out to the forest without taking me. Any term of austerities or forest or even heaven, let it be to me with you only."

न च मे भविता तत्र कश्चित् पथि परिश्रमः ।
पृष्ठतः तव गच्चन्त्या विहार शयनेष्व् अपि ॥ २-३०-११

मे	=	to me	गच्छन्त्याः	=	who is going	पृष्ठतः	= behind
तव	=	you	तत्र	=	there	न भविता	= will be no
परिश्रमः	=	fatigue	कश्चित्	=	whatsoever	पथि	= in the path
वितारशयनेष्विव	=	as in a place of recreation or sleep.					

"To me, who follow you behind, there will be no tiresomeness. I shall remain in the path without any fatigue, as remaining in a place of recreation or as in a sleep.

कुश काश शर इषीका ये च कण्टकिनो द्रुमाः ।
तूल अजिन सम स्पर्शा मार्गे मम सह त्वया ॥ २-३०-१२

मार्गे	=	while in the path	त्वयासह	=	with you	कुशकाश शरेषीकाः	= blades of kusha grass shrubs by the name of Kasa reeds and rushes
येद्रुमाः च	=	which plants	कण्तकिन	=	with prickles	तुलाजिन सम स्पर्शाः	= will touch like heap of cotton or soft deerskin.

"While walking with you, blades of kusha grass, shrubs by the name of kaasa, reeds and rushes and plants with prickles which fall in the path will touch my soles like a heap of cotton or soft deerskin."

महा वात समुद्धूतम् यन् माम् अवकरिष्यति ।
रजो रमण तन् मन्ये पर अर्ध्यम् इव चन्दनम् ॥ २-३०-१३

रमण	=	Oh Beloved	यत्	=	which	रजः	= dust
महावात समुद्धूतम्	=	hurled by a strong wind	अवकरिष्यति	=	will cover	माम्	= me
मन्ये	=	I reckon	तत्	=	it	चन्दनम् इव	= as sandal dust
परार्ध्यम्	=	of highest blessing.					

"Oh, beloved! I shall reckon the dust raised by the strongest wind that will cover my body as sandal dust of highest advantage."

शाद्वलेषु यद् आसिष्ये वन अन्ते वन गोरचा ।
कुथा आस्तरण तल्पेषु किम् स्यात् सुखतरम् ततः ॥ २-३०-१४

स्यात्किम्	=	Is it	सुखतरम्	=	more comfortable	कुथास्तरण तल्पेषु	= on beds covered with carpets
ततः	=	than	यथा	=	as like	शिश्ये	= lying
शाद्वलेषु	=	on gree grass	वनान्ते	=	in the midst of a forest	वनगोचरा	= while dwelling in the forest.

"While dwelling in the forest, in its midst, I shall lie down on green grass. Will lying in beds with carpets be more comfortable than that"

पत्रम् मूलम् फलम् यत् त्वम् अल्पम् वा यदि वा बहु ।
दास्यसि स्वयम् आहृत्य तन् मे अमृत रस उपमम् ॥ २-३०-१५

यत्	=	which	पत्रम्	=	leaf	मूलम्	=	tuber
फलम्	=	fruit	अल्पम् वा	=	either a little	यदिवा	=	or
बहु	=	abundant	आहृत्य	=	brought	दास्यसि	=	given by
त्वम्	=	you	स्वयम्	=	yourself	तत्	=	that
भवेत्	=	will be	अमृतरसोपमम्	=	like nectar	मे	=	to me.

"Leaves, tubers and fruits either a little or abundant in quantity brought and given by you yourself will be like nectar to me."

न मातुर् न पितुस् तत्र स्मरिष्यामि न वेश्मनः ।
आर्तवानि उपभुन्जाना पुष्पाणि च फलानि च ॥ २-३०-१६

उपभुण्जाना	=	enjoying	पुष्पाणि	=	the flowers	फलानिच	=	and fruits
आर्तवानि	=	belonging to various seasons	तत्र	=	there	न स्मरिष्यानि	=	I shall neither recollect
मातुः	=	my mother	पितुःन	=	nor my father	न	=	nor
वेश्मनः	=	my home.						

"Enjoying the flowers and fruits belonging to various seasons there, I shall neither recollect my mother nor father nor my home."

न च तत्र गतः किंचित् द्रष्टुम् अर्हसि विप्रियम् ।
मत् कृते न च ते शोको न भविष्यामि दुर्भरा ॥ २-३०-१७

ततः	=	hence	नार्हसि	=	you are not justified drashhTum	=		to see
किम्चित्	=	anything	विप्रियम्	=	unpleasant	तत्र	=	there
नत्कृते	=	because of me	न	=	no	शोकः	=	annoyance
ते	=	to you	न भविष्यामि	=	I will not be	दुर्भरा	=	difficult to be maintained.

"Hence, you are not justified to see anything unpleasant there. There will be no annoyance to you because of me. I will not be difficult to be maintained."

यः त्वया सह स स्वर्गो निरयो यः त्वया विना ।
इति जानन् पराम् प्रीतिम् गच्च राम मया सह ॥ २-३०-१८

यः	=	which companionship	त्वयासह	=	with you	सः	=	that(itself is)
स्वर्गो	=	heaven	त्वया विना	=	without you	निरयः	=	hell
जानन्	=	by knowing	इति	=	thus	रम	=	Oh Raama
गच्छ	=	obtain	पराम्	=	great	प्रीतिम्	=	joy
मयासह	=	with me.						

"Your companionship will be a heaven to me. Without you, it will be a hell. Oh, Raama! By knowing thus my great love, obtain supreme joy with me."

अथ माम् एवम् अव्यग्राम् वनम् न एव नयिष्यसि ।
विषम् अद्य एव पास्यामि मा विशम् द्विषताम् वशम् ॥ २-३०-१९

अथ	=	on the contrary	नैव नयिष्यसियदि	=	if you do not take	माम्	=	me
अव्यग्राम्	=	who is not alarmed	एवम्	=	as such	वनम्	=	of the forest
पास्यामि	=	I shall drink	विषम्	=	poison	अद्यैव	=	now itself
मागमम्	=	I shall not bow to the will	द्विषताम्	=	of the enemies.			

"On the contrary, if you do not take me, who is not alarmed of the forest as such, I shall drink poison now itself. But on no account would I bow to the enemies."

पश्चात् अपि हि दुह्खेन मम न एव अस्ति जीवितम् ।
उज्झितायाः त्वया नाथ तदा एव मरणम् वरम् ॥ २-३०-२०

नाथ	=	Oh Lord	मम्	=	to me	उज्झितायाः	=	abandored
त्वया	=	by you	दुःखन	=	because of grief	जीवितम्	=	life
नैवास्ति	=	will not be there	पश्चादपि	=	even afterwards	मरणम्	=	death
वरम्	=	is better	तदैव	=	at the time of your relinquishment itself.			

"Oh, Lord! As a result of grief I will not going to live even afterwards when abandoned by you. Death is therefore better at the time of your relinquishment itself."

इदम् हि सहितुम् शोकम् मुहूर्तम् अपि न उत्सहे ।
किम् पुनर् दश वर्षाणि त्रीणि च एकम् च दुह्खिता ॥ २-३०-२१

नोत्सहे	=	I do not agree	सहितुम्	=	to bear	इमम्	=	this
शोकम्	=	grief	मुहूर्तमपि	=	even for a moment	किम्पुनः	=	why again
दशत्रीणिकम्च	=	fourteen(ten	थ्रे अन्द् ओने वर्षाणि	=	years	दुःखिता	=	in misery.

"I cannot bear this grief even for a moment, why again fourteen years in misery."

इति सा शोक सम्तप्ता विलप्य करुणम् बहु ।
चुक्रोश पतिम् आयस्ता भृशम् आलिन्ग्य सस्वरम् ॥ २-३०-२२

सा	=	that Sita	शोकसन्तप्ता	=	burnt by grief	आयस्ता	=	having exerted
विलप्य	=	lamented	बहु	=	much	करुणम्	=	in pity
आलिण्ग्य	=	embraced	पतिम्	=	the husband	चुक्रोश	=	cried
भृशम्	=	a lot	सस्वरम्	=	with loud voice.			

Sita, burnt by grief, having got exerted, lamented much piteously, embraced her husband and cried a lot with loud voice.

सा विद्धा बहुभिर् वाक्यैः दिग्धैः इव गज अन्गना ।
चिर सन्नियतम् बाष्पम् मुमोच अग्निम् इव अरणिः ॥ २-३०-२३

विद्धा	=	pierced	बहुभिः	=	by many	वाक्यैः	=	words
सा	=	she	गजाण्गना इव	=	like a female elephant	दिग्धैः	=	by poisoned arrows
भाष्पम्	=	tears	चिरसन्नियतम्	=	which were held back for long	मुमोच	=	were shed
अग्निमिव	=	like fire	अरणिः	=	by piece of wood(through attrition with another)			

persecuted with many homilies like a female elephant pierced with poisoned arrows, she shed tears that had long been held back even as a piece of wood would emit fire(throught attrition with another)

तस्याः स्फटिक सम्काशम् वारि सम्ताप सम्भवम् ।
नेत्राभ्याम् परिसुस्राव पन्कजाभ्याम् इव उदकम् ॥ २-३०-२४

स्पतिक सन्काशम्	=	crystal-like	वारि	=	water	परिसुस्राव	=	oozed
नेत्राभ्याम्	=	from eyes	तस्याः	=	of her	सन्ताप सम्भरम्	=	by meeting sorrow
उदकमिव	=	like water	पण्कजाभ्याम्	=	from two lotus flowers.			

Crystal-like tears woozed from her eyes because of grief, like water-drops from two lotus flowers.

तच्चैवामलचन्द्रभम् मुखमायतलोचनम् ।
पर्यशुष्यत बाष्पेण जलोद्धृतमिवामुबुजम् ॥ २-३०-२५

तत्	=	that	मुखम्चैव	=	face too	अमलचन्द्राभम्	=	with shining brilliance of the moon
आयतलोचनम्	=	having longish eyes	पर्यशुष्यत	=	withered	भाष्पेण	=	with tears
अम्बुजमिव	=	like lotus	जलोद्धृतम्	=	pulled out from water.			

Her face with shining brilliance of the moon and having longish eyes, withered with tears as a lotus flower pulled out from water.

ताम् परिष्वज्य बाहुभ्याम् विसम्ज्ञाम् इव दुह्खिताम् ।
उवाच वचनम् रामः परिविश्वासयंस् तदा ॥ २-३०-२६

तदा	=	then	रामः	=	Raama	परिष्वज्य	=	embraced
ताम्	=	her	बाहुभ्याम्	=	with arms	दुःखिताम्	=	who was depressed
विसंज्ञामि	=	and had fainted	उवाच	=	spoke	वचनम्	=	the words
परिविश्वासयन्	=	fully reassuring.						

Then Raama embraced her, with arms, who was depressed and had fainted as it were, spoke the following words, fully reassuring her.

न देवि तव दुह्खेन स्वर्गम् अपि अभिरोचये ।
न हि मे अस्ति भयम् किंचित् स्वयम्भोर् इव सर्वतः ॥ २-३०-२७

देवि	=	Oh Queen	न अभिरोचये	=	I do not like	स्वर्गमपि	=	even heaven
तव दुःखेन	=	by your sorrow	स्वयम्भोरिव	=	like to the god of Brahma	मे	=	to me
नास्ति हि	=	there is indeed no	भयम्	=	fear	किम्चित्	=	whatsoever.

"Oh, queen! I do not relish even heaven while you are in grief. There is indeed no fear whatsoever to me, like the god of Brahma.'

तव सर्वम् अभिप्रायम् अविज्ञाय शुभ आनने ।
वासम् न रोचये अरण्ये शक्तिमान् अपि रक्षणे ॥ २-३०-२८

शुभानने	=	Oh Sita with the auspicious face!	शक्तिमानपि	=	eventhough I am able	रक्ष्हणे	=	to protect
अविज्ञाय	=	without knowing	तव	=	your	अभिप्रायम्	=	opinion
सर्वम्	=	in entirety	न रोचये	=	I do not like	वासम्	=	your dwelling
अरण्ये	=	in the forest.						

"Oh, Sita with the auspicious face! Eventhough I am able to protect you, without knowing your entire opinion, I do not like to take you to the forest."

यत् सृष्टा असि मया सार्धम् वन वासाय मैथिलि ।
न विहातुम् मया शक्या कीर्तिर् आत्मवता यथा ॥ २-३०-२९

मैथिलि	=	Oh Sita	यत्	=	for what reason	सृष्टासि	=	you are created
वनवासाय	=	for dwelling in the forest	मया सार्थम्	=	along with me;(for that reason)	न शक्या	=	you cannot be
विहातुम्	=	left behind	मया	=	by me	कीर्तिर्यथा	=	like honour
आत्मवता	=	by a man of self-regard.						

"Oh, Sita! it appears that you are created indeed for dwelling in the forest with me. Hence, you cannot be left behind by me, like the honour by a man of self-regard."

धर्मः तु गज नास ऊरु सद्भिर् आचरितः पुरा ।
तम् च अहम् अनुवर्ते अद्य यथा सूर्यम् सुवर्चला ॥ २-३०-३०

गज नास ऊरु	=	Oh Sita with thighs like the posteriors of an elephant!	पुरा	=	earlier	धर्मः	=	righteousness(like fulfilling father's command)
आचरितः	=	was practised	सद्भिः	=	by good men	अद्य	=	now
अहम्	=	I	अनुवर्ते	=	shall follow	तम्	=	that righteousness
सूर्यम् यथा	=	like the sun	सुवर्चला	=	by suvarchala(wife of the sun).			

"Oh Sita, with thighs like the posteriors of an elephant! Earlier, righeousness (like fulfilling the father's command) was practised by good men. Now, I shall follow that righteousness, like Suvarchala(wife of the sun) following the sun."

न खल्वहम् न गच्छेयम् वनम् जनकनन्दिनि ।
वचनम् त्न्नयति माम् पितुः सत्योपबृंहितम् ॥ २-३०-३१

जनकनन्दिनि	=	Oh Sita	अहम्	=	I	नखलुनगच्छेयम्	=	cannot desist from not going
वनम्	=	to forest	तत्वचः	=	that word	पितुः	=	of my father
सत्योपबृम्हितम्	=	made strong by his truthfulness	नयति	=	is taking	माम्	=	me.

"Oh, Sita! I cannot desist from not going to forest. That word, of my father, made strong by his truthfulnes is taking me to the forest."

एष धर्मः तु सुश्रोणि पितुर् मातुः च वश्यता ।
अतः च आज्ञाम् व्यतिक्रम्य न अहम् जीवितुम् उत्सहे ॥ २-३०-३२

सुश्रोणि	=	Oh , comely lady!	वश्यता	=	being obedient	पुतुः	=	to father
मातुश्च	=	and mother	एषः	=	this is	धर्मस्तु	=	sacred duty
अतश्च	=	that is why	अहम्	=	I na utsahe	=		do not wish
जीवितुम्	=	to survive	व्यतिक्रम्य	=	in violation of tam	=		that duty.

"Oh, comely lady! Being obedient to father and mother is one's sacred duty. That is why, I do not wish to survive, in violation of that duty."

अस्वाधीनम् कथम् दैवम् प्रकारैरभिराध्यते ।
स्वाधीनम् समतिक्रम्य मातरम् पितरम् गुरुम् ॥ २-३०-३३

समतिक्रम्य	=	by neglecting	मातरम्	=	mother	पितरम्	=	father
गुरुम्	=	teacher	स्वाधीनम्	=	who are at one's disposal	कथम्	=	how
दैवम्	=	god	अस्वाधीनम्	=	who is not one's disposal	अभिराध्यते	=	can be worshipped
प्रकारैः	=	by various modes						

"Mother, father and teacher are at our own disposal. By negelecting them as such, how can we worship god, who is not at our disposal, by various modes"

यत्त्रयम् तत्त्रयो लोकाः पवित्रम् तत्समम् भुवि ।
नान्यदस्ति शुभापाङ्गे तेनेदमभिराध्यते ॥ २-३०-३४

शुभापाङ्गे	=	Oh lady with enchanting glances!	यत्	=	which	यत्त्रयम्	=	tinity (of mother father and teacher) is there
तत्	=	that is	त्रयः लोकाः	=	the world-triad	नास्ति	=	there is none
अन्यत्	=	other	लोके	=	in the world	तत्समम्	=	equal to it
तेन	=	hence	इदम्	=	this	अभिराध्यते	=	is being worshipped.

"Oh, lady with enchanting glances! The triad of mother, father and teacher is the world-triad. There is none other in the world equal to it. Hence, this triad is worthy of worship."

न सत्यम् दानमानौ वा न यज्ञाश्चाप्तदक्षिणाः ।
तथा बलकराः सीते यथा सेवा पितुर्मता ॥ २-३०-३५

सीते	=	Oh Sita	यथा	=	In which manner	सेवा	=	service
पितुः	=	to father	मता	=	is regarded	तथा	=	in that manner
सत्यम्	=	truth	न	=	is not	यज्ञाःच	=	even sacrificial rites
आप्तदक्षिहणाः	=	where presents are received by officiating priest	बलकराः न	=	are not strengthening.			

"Oh, Sita! In which manner service to father is regarded as strengthening, in the same manner truth or sacrificial rites where presents are received by officiating priest are not strengthening."

स्वर्गो धनम् वा धान्यम् वा विद्याः पुत्राः सुखानि च ।
गुरुवृत्त्यनुरोधेन न किंचित्ऽपि दुर्लभम् ॥ २-३०-३६

गुरुवृत्त्यनुरोधेन	=	by compliance with the wishes of one's elders	स्वर्गः	=	heavenly bliss	धनम्वा	=	or riches
धान्यम्वा	=	foodgrains	विद्याः	=	or learning	पुत्राः	=	sons
सुखानिच	=	and amenities of life	न	=	nothing	किंचित्ऽपि	=	whatsoever
दुर्लभम्	=	is hard to obtain.						

"By compliance with the wishes of one's elders, heavenly bliss or riches, foodgrains or leaving, sons or amenities of life - nothing whatsoever is hard to obtain."

देवगन्धर्वगोलोकान् ब्रह्मलोकम् तथापरान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः ॥ २-३०-३७

महात्मनः	=	high souled men	मातापितृपरायणाः	=	wholly devoted to their mother and father	प्राप्नुवन्ति	=	obtain
देव गन्धर्व गोलोकान्	=	the regions of gods and the gandharvas and goloka*	ब्रह्मलोकम्	=	the seventh heaven presided by Brahma (creator)	तथा	=	and
अपरन्	=	other regions.						

*highest heaven abiding in cows and presided over by Sri Radha and Sri Krishna the first couple

"High souled men, wholly devoted to their parents obtain the regions of gods and the gandharvas, the seventh heaven presided the gandharvas, the seventh heaven presided by Brahma (the creator) and Goloka (the highest heaven abiding in cows and presided over by Sri Radha and Sri Krishna the first couple).

स माम् पिता यथा शास्ति सत्य धर्म पथे स्थितः ।
तथा वर्तितुम् इच्चामि स हि धर्मः सनातनः ॥ २-३०-३८

इच्छामि	=	i desire	वर्तितुम्	=	to obey	तथा	=	in the same manner
यथा	=	as to how	सः पिता	=	such a father	स्थितः	=	abiding
सत्यधर्म पथे	=	in truthful and righful way	शास्ति	=	commands	माम्	=	me
सः	=	that itself	धर्मः हि	=	is indeed righteousness	सनातनः	=	which is eternal.

"I desire to obey in the same manner as to how my father, abiding in truthfulness and virtue, commands me. That itself is indeed the law of morality, which is eternal."

मम सन्ना मतिः सीते त्वाम् नेतुम् दण्डकावनम् ।
वसिष्यामीति सात्वम् मामनुयातुम् सुनिश्चिता ॥ २-३०-३९

39. सीते	=	Oh Sita	मम	=	my	मतिः	=	mind
सन्ना	=	was depressed	नेतुम्	=	to take	त्वाम्	=	you
दण्दका वनम्	=	to the forest of Dandaka	सा त्वम्	=	you as such	इति	=	stating that
वसिष्यामि	=	you would reside in the forest	सुनिश्चिता	=	well-determined	अम्यातुम्	=	to follow
माम्	=	me.						

"Oh, Sita! My mind was depressed to take you to the forest of Dandaka. But you are saying that you will reside in the forst, duly determined to follow me."

सा हि दिष्टाऽनवद्याङ्गी वनाय वदिरेक्षणे ।
अनुगच्चस्व माम् भीरु सह धर्म चरी भव ॥ २-३०-४०

मदिरेक्ष्हणे	=	Oh mistress with fascinating eyes	अनवद्याण्गी	=	and flawless limbs! saa	=	since you	
दिष्टा	=	were allowed	वनाय	=	to come to forest	अनुगच्छस्व	=	follow
माम्	=	me	भीरु	=	Oh Sita	थे तिमिद् लद्य् भव	=	become
शधर्मचारी	=	a help-mate.						

"Oh, mistress with fascinating eyes and flawless limbs! Since you were allowed to come to forest, Oh Sita the timid lady, follow me and become my help-mate."

सर्वथा सदृशम् सीते मम स्वस्य कुलस्य च ।
व्यवसायमनुक्रान्ता कान्ते त्वमतिशोभनम् ॥ २-३०-४१

सीते	=	Oh Sita	कान्ते	=	the beautiful!	त्वम	=	you
अनुक्रान्ता	=	followed	अतिशोभनम्	=	very auspicious	व्यवसयम्	=	resolve
सदृशम्	=	suitable	सर्वथा	=	in all ways	मम	=	to me
स्वस्य कुलस्यच	=	and to your race.						

"Oh, Sita the beautiful! You adopted very auspicious resolve, suitable in all ways to me and to your race."

आरभस्व शुभश्रोणि वनवासक्षमाः क्रियाः ।
नेदानीम् त्वदृते सीते स्वर्गोऽपि मम रोचते ॥ २-३०-४२

शुभश्रोणि	=	Oh lady with charming hip and loins!	इदानीम्	=	now itself	आर्भस्व	=	begin with
द्रियाः	=	the duties	वनवासक्ष्हमाः	=	appropriate for living in exile	सीते	=	Oh Sita
स्वर्गोऽपि	=	even heaven	न रोचते	=	is not a liking	मम	=	to me
त्वदृते	=	without you.						

"Oh, lady with charming hip and loins! Now itself, begin with duties appropriate for living in exile. Oh, Sita! Even a heaven is not a liking to me without your presence."

ब्राह्मणेभ्यः च रत्नानि भिक्षुकेभ्यः च भोजनम् ।
देहि च आशंसमानेभ्यः सम्त्वरस्व च माचिरम् ॥ २-३०-४३

देहि	=	give	रत्नानिच	=	valnable gifts	ब्राह्मणेभ्यः	=	to Brahmanas
भोजनम्च	=	and good	भिक्ष्हुकेभ्यः	=	to mendicants	सन्त्वरस्वच	=	be very quick

मा	=	do not	चिरम्	=	delay.

"Give valuable gifts to Brahmanas and food to mendicants. Be very quick. Do not delay."

भूषणानि महार्हाणि वरवस्त्राणि यानि च ।
रमणीयाश्च ये केचित्क्रीडार्थाश्चापुयुपस्कराः ॥ २-३०-४४
शयनीयानि यानानि मम चान्यानि यानि च ।
देहि स्वभृत्यवर्गस्य ब्राह्मणानामनन्तरम् ॥ २-३०-४५

देहि	=	give	स्वभृत्यवर्गस्य	=	to the various classes of your dependents	यानि	=	whatever
महार्हाणि	=	fine articles of wearing apparel	उपस्कराः	=	gadgets	क्रीदार्थाः	=	used for sports
मम	=	my	शयनानि	=	couches	यानानि	=	conveyances
अन्यानि	=	other	यानिच	=	articles left	अनन्तरम्	=	after
ब्रह्मणानाम्	=	satisfying brahmanas.						

"Give to the various classes of your dependents whatever costly ornaments, beautiful and fine articles of wearing apparel, gadgets used for sports, my couches, conveyances and other articles left after satisfying brahmanas."

अनुकूलम् तु सा भर्तुर् ज्ञात्वा गमनम् आत्मनः ।
क्षिप्रम् प्रमुदिता देवी दातुम् एव उपचक्रमे ॥ २-३०-४६

सा देवी	=	Sita the divine lady	प्रमुदिता	=	elated	ज्ञात्वा	=	to know
आत्मनः	=	her	गमनम्	=	departure	अनुकूलम्	=	acceptable
भर्तुः	=	to her husband	क्षिहप्रम्	=	quickly	उपचक्रमे	=	se about
दातुमेव	=	making gifts.						

Sita the divine lady, elated to know her departure acceptable to her husband, quickly set about, making gifts.

ततः प्रहृष्टा परिपूर्ण मानसा ।
यशस्विनी भर्तुर् अवेक्ष्य भाषितम् ।
धनानि रत्नानि च दातुम् अन्गना ।
प्रचक्रमे धर्मभृताम् मनस्विनी ॥ २-३०-४७

ततः	=	thereafter	यशशिविनी	=	the illustrious	मन्स्विनी	=	and the pure minded
अण्गना	=	lady	अवेक्ष्य	=	hearing	भाषितम्	=	the speech
भर्तुः	=	of her husband	प्रहृष्टा	=	and delighted	प्रतिपूर्णमानसा	=	feeling re-assured
प्रचक्रमे	=	started in mind	दातुम्	=	giving	धनानि	=	riches
रत्नानिच	=	and valuable gifts	धर्म भृताम्	=	to virtuous souls.			

Thereafter, the illustrious and pure-minded lady, becoming delighted on hearing the speech of her husband, started giving riches and valuable gifts to virtuous souls.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रिंशः सर्गः ॥

Thus completes 30th chapter in the Ayodhya kanda of the glorious Raamayayana of Valmiki, the work of a sage and the oldest epic.

31 Sarga 31 - एक त्रिंशः सर्ग

Lakshmana Too Is Permitted To Go To The Forest

Introduction -

Overhearing the conversation of Raama and Sita, Lakshmana who came there earlier enters into dialogue with his brother, insisting that he too shall accompany Raama and Sita to forests. Raama tries to persuade him to stay back, in vain. Then Raama had to agree to Lakshmana's insistence and asks him to fetch the divine bows, arrows and swords given by gods in the Vedic-ritual of Sita's father, namely King Janaka.

एवम् श्रुत्वा तु सम्वादम् लक्ष्मणः पूर्वमागतः ।
बाष्पपर्याकुलमुखः शोकम् सोढुमशक्नुवन् ॥ २-३१-१
स भ्रातुश्चरणौ गाढम् निपीड्य रघुनन्दनः ।
सीतामुवाचातियशाम् राघवम् च महाव्रतम् ॥ २-३१-२

लक्ष्मणः	=	Lakshmana	आगतः	=	who came there	पूर्वम्	=	earlier
श्रुत्वा	=	heard	सम्वादम्	=	the conversation	एवम्	=	thus
भाष्प पर्याकुलेक्ष्हनः	=	having his eyes filled with tears	अशक्नुवन्	=	being unable	सोधुम्	=	to bear
शोकम्	=	the anguish	सः	=	that	रघुनन्दनः	=	Lakshmana
निपीद्य	=	pressed	चरणौ	=	the feet	भ्रातुः	=	of his brother
गाधम्	=	firmly	उवाच	=	spoke	राघवम्च	=	to Raama
महाव्रतम्	=	performing a great vow	सीताम्	=	and to Sita	अतियशाम्	=	of great honour.

Lakshmana who came there earlier, heard the conversation of Sita and Raama, having his eyes glut with tears, being unable to bear the anguish, tightly pressed the feet of his bother and spoke (as floows) to Raama who was performing a great vow and to Sita who enjoyed great honour.

यदि गन्तुम् कृता बुद्धिर्वनम् मृगगजायुतम् ।
अहम् त्वानुगमिष्यामि वनमद्रे धनुर्धरः ॥ २-३१-३

बुद्धिः कृतायदि	=	If decision was made	गन्तुम्	=	to go	वनम्	=	to forest
मृगगजायुतम्	=	filled with antelopes and elephants	अहम्	=	I	धनुर्धरः	=	wearing the bow
अग्रे	=	in front	अनुगमिष्यामि	=	shall accompany	त्वा	=	your
वनम्	=	to forest.						

"If you decided to go to the forest filled with antelopes and elephants, I, in front wearingthe bow, shall accompany you to the forest."

मया समेतोऽरण्यानि बहूनि विचरिष्यसि ।
पक्षिभिर्मृगयूथैश्च सम्घुष्टानि समन्ततः ॥ २-३१-४

समेतः	=	together	मया	=	with me	विचरिष्यसि	=	you will travel
बहूनि अरण्यानि	=	in many forests	सम्घुष्टानि	=	resonant	समस्ततः	=	of all
पक्ष्हिभिः	=	birds	मृगयोथैः	=	and troops of wild animals.			

"Together with me, you will travel in the various forests, resonant with sounds of birds and herds of wild animals."

न देवलोकाक्रमणम् नामरत्वमहम् वृणे ।
ऐश्वर्यम् वापि लोकानाम् कामये न त्वया विना ॥ २-३१-५

त्वया विना	=	without you	अहम्	=	I	नवृणे	=	do not want
देवलोकक्रमणम्	=	ascendency to heaven	न	=	nor desiring	अमरत्वम्	=	immortality
न कामये	=	now wishing	ऐश्वर्यम् वापि	=	even sovereignity	लोकानाम्	=	over the globes.

"Without you, I do not want ascendency to heaven now do I desire immortality now do I wish for sovereignity over the globes."

एवम् ब्रुवाणः सौमित्रिर्विनवासाय निश्चितः ।
रामेण बहुभिः सान्वैर्निषिद्धः पुनरब्रवीत् ॥ २-३१-६

सौमित्रिः	=	Lakshmana	ब्रुवाणः	=	who was speaking	एवम्	=	thus
निश्चितः	=	determined	वनवासाय	=	to dwell in the forest	निषिद्धः	=	was forbidden
रामेण	=	by Raama	बहुभिः सान्त्वैः	=	through many pacifying words	पुनः	=	again
अब्रवीत्	=	spoke.						

Lakshmana who was speaking in favour of coming to the forst, was forbidden by Raama through many of his pacifying words. After hearing them, Lakshmana again soke as follows:

अनुज्ञातश्च भवता पूर्वमेव यदस्म्यहम् ।
किमिदानीम् पुनरिदम् क्रियते मे निवारणम् ॥ २-३१-७

अहम्	=	I	अस्मियत्	=	am indeed	अनुज्ञातः	=	permitted
भवता	=	by you	पूर्वमेव	=	even earlier	इदानीम्	=	now
किम्	=	why	पुनः	=	again	इदम्	=	this
निवारणम्	=	hindrance	क्रियते	=	is being done			

"I was indeed permitted by you earlier. How is it that you are prohibiting me now"

यदर्थम् प्रतिषेधो मे क्रियते गन्तुमिच्छतः ।
एतदिच्छामि विज्ञातुम् संशयो हि ममानघ ॥ २-३१-८

अनघ	=	Oh The flawless man!	इच्छामि	=	I desire	विज्ञातुम्	=	to know
यदर्थम्	=	for what reason	प्रतिषेधः	=	prohibition	क्रियते	=	is done
एतत्	=	at this time	मे	=	for me	इछतः	=	who is willing
गौतुम्	=	to go	सम्शयः हि	=	there is indeed doubt	मे	=	in me.

"Oh, the faultless man! I desire to know the reason for prohibiting me, who is indeed willing to come to the forest, because there is doubt in my mind."

ततः अब्रवीन् महा तेजा रामः लक्ष्मणम् अग्रतः ।
स्थितम् प्राग् गामिनम् वीरम् याचमानम् कृत अन्जलिम् ॥ २-३१-९

ततः	=	thenafter	रामः	=	Raama	महातेजाः	=	of great splendour
अब्रवीत्	=	spoke	लक्ष्मणम्	=	to Lakshmana	स्थितम्	=	standing
अग्रतः	=	in front	प्राग्गामिनम्	=	intending to go before	वीरम्	=	the valiant man
याचमानम्	=	soliciting	कृताण्जलिम्	=	with joined palms.			

Thereafter Raama of great splendour spoke to Lakshmana the valiant man who was standing in front, intending to preceede Sri Raama and soliciting with joined palms.

स्निग्धो धर्मरतो वीरस्सततम् सत्पथे स्थितः ।
प्रियः प्राणसमो वशो भ्राता चापि सखा च मे ॥ २-३१-१०

स्निग्धः	=	friendly	धर्मरतः	=	interested in righeousness	वीरः	=	valiant
स्थितः	=	always	सत्पथे	=	in good path	प्रियः	=	the beloved one
प्राण समः	=	as dear as life	वश्यः	=	obedient	भ्रात्राचापि	=	the brother
सखाच	=	and a companion.						

"You are so friendly, interested in righteousness, valiant, abiding always in a good path, dear to me as life, obedient, my brother and a companion."

मया अद्य सह सौमित्रे त्वयि गच्चति तत् वनम् ।
को भरिष्यति कौसल्याम् सुमित्राम् वा यशस्विनीम् ॥ २-३१-११

सौमित्रे	=	Oh Lakshmana!	त्वयि	=	you	गच्छति	=	having proceeded
तत्वनम्	=	to that forest	मया सह	=	along with me	अद्य	=	now
कः	=	who	भरिष्यति	=	will support	कौसल्याम्	=	Kausalaya
सुमित्राम् वा	=	or Sumira	यशशिविनीम्	=	the illustrious.			

"Oh Lakshmana! If you proceed to the forest along with me now, who will support Kausalya or the illustrious Sumitra"

अभिवर्षति कामैः यः पर्जन्यः पृथिवीम् इव ।
स काम पाश पर्यस्तः महा तेजा मही पतिः ॥ २-३१-१२

यः	=	which	महीपतिः	=	emporor	महातेजः	=	of great splendour
अभिवर्षति	=	used to shower	कामैः	=	objects of desire	पर्जन्यः इव	=	as a cloud
पृथिवीम्	=	to the earth	सः	=	he	कामपाशपर्यन्तः	=	stands circumscribed by cord of love.

"That emperor of great splendour, who used to shower blessings on the people as a cloud sends down rain on the earth, stands circumscribed by cord of love."

सा हि राज्यम् इदम् प्राप्य नृपस्य अश्व पतेः सुता ।
दुह्खितानाम् सपत्नीनाम् न करिष्यति शोभनम् ॥ २-३१-१३

सा	=	that Kaikeyi	सुता	=	daughter	नृपस्य	=	of king
अश्वपतेः	=	Aswapathi	प्राप्य	=	after getting	इदम् राज्यम्	=	this kingdom
न करिष्यति हि	=	will certainly not accord	शोभनम्	=	good treatment	सपत्नीनाम्	=	to step-wives
दुःखितानाम्	=	who are at grief.						

"That Kaikeyi daughter of king Aswapathi, after obtaining this kingdom, will certainly not accord good treatment to her step-wives, who are at grief."

न स्मरिष्यति कौसल्याम् सुमित्राम् च सुदुःखिताम् ।
भरतो राज्यमासाद्य कैकेय्याम् पर्यवस्थितः ॥ २-३१-१४

भरतः	=	Bharata	आसाद्य	=	obtaining	राज्यम्म्	=	the kingdom
पर्यवस्थितः	=	will be devoted	कैकेय्याम्	=	to Kaikeyi	न स्मरिष्यति	=	will not think
कौसल्याम्	=	of Kausalya	सुदुःखिताम्	=	who is in great sorrow	सुमित्रामेह	=	and Sumitra.

"Bharata on acquiring the kingdom will be devoted to Kaikeyi and will not think of sorrowful Kausalya or Sumitra."

तामार्याम् स्वयमेवेह राजाऽनुग्रहणेन वा ।
सौमित्रे भर कौसल्या मुक्तमर्थमिमम् चर ॥ २-३१-१५

सौमित्रे	=	Oh Lakshmana!	इह	=	you stay here	भर	=	support
स्वयमेव	=	through your own salf	राजानुग्रहेण	=	or by obtaining favour through the king	ताम् कौसल्याम्	=	that Kausalya
आर्याम्	=	the venerable lady	चर	=	do	इमम्	=	this
अर्थम्	=	thing	उक्तम्	=	as said.			

"Oh, Lakshmana! You stay here and support the venerable Kausalya through your own self or by obtaining favour through the king. Do this thing, as said."

एवम् मम च ते भक्तिर्भविष्यति सुदर्शिता ।
धर्मज्ञ गुरुपूजायाम् धर्मश्चाप्यतुलो महान् ॥ २-३१-१६

धर्मज्ञा	=	Oh Lakshmana the knower of righteousness!	एवम्	=	thus	ते	=	your
ते	=	your	भक्तिः	=	devotion	मम	=	towards me
भविष्यति	=	will be	सुदर्शिता	=	well demonstrated	गुरुपूजायाम्	=	by honouring the elders mahaan a great
अतुलः	=	unequalled	धर्मश्च	=	religious merit(will accrue).			

"Oh, Lakshmana the knower of righteousness! Thus, your devotion towards me will have been fully demonstrated by you. By honouring the elders, a great unqualled religious merit will accrue to you."

एवम् कुरुष्व सौमित्रे मत्कृते रघुनन्दन ।
अस्माभिर्विप्रहीनाया मातुर्नो न भवेत्सुखम् ॥ २-३१-१७

सौमित्रे	=	Oh Lakshmana	रघुनन्दन	=	who exhilarates Raghu dynasty	कुरुष्व	=	do
एवम्	=	thus	मत्कृते	=	for my sake	न भवेत्	=	there will be no
सुखम्	=	happiness	नः	=	no	मातुः	=	to our mother
विप्रहीनायाः	=	who is left behind	नः	=	bye us.			

"Oh, Lakshmana, the exhilarator of Raghu dynasty! Do this for my sake. There will be no happiness to our mother, if she is left behind by us."

एवम् उक्तः तु रामेण लक्ष्मणः श्लक्ष्णया गिरा ।
प्रत्युवाच तदा रामम् वाक्यज्ञो वाक्य कोविदम् ॥ २-३१-१८

लक्ष्मणः	=	Lakshmana	वाक्याज्ञः	=	who is intelligent in speech	उक्तः	=	who was spoken
एवम्	=	thus	रामेण	=	by Raama	प्रत्युवाच	=	replied
तदा	=	then	गिरा	=	with the voice	श्लक्ष्ह्णया	=	so gentle
रामम्	=	to Raama	वाक्यकोविदम्	=	who is skilled in speech.			

Lakshmana who is intelligent in speech, after hearing Raama's words, replied in a gentle voice to him who is skilled in speech.

तव एव तेजसा वीर भरतः पूजयिष्यति ।
कौसल्याम् च सुमित्राम् च प्रयतः न अत्र संशयः ॥ २-३१-१९

वीरः	=	Oh , Raama the valiant!	भरतः	=	Bharata	प्रयतः	=	being piously dispossed
तव तेजसैव	=	by your splendour of such a kind	पूजयिष्यति	=	will respect	कौसल्यामेन	=	Kausalya
सुमित्राम्च	=	and Sumitra	न	=	no	सम्शयः	=	doubt
अत्र	=	in this matter.						

"Oh, Raama the valiant! Bharata being inspired by your splendour of morality will respect Kausalya and Sumitra. There is no doubt in this matter."

कौसल्या बिभृयात् आर्या सहस्त्रम् अपि मद् विधान् ।
यस्याः सहस्त्रम् ग्रामाणाम् सम्प्राप्तम् उपजीवनम् ॥ २-३१-२०

यस्याः	=	upon which Kausalya	सहस्त्रम्	=	thousand	ग्रामाणाम्	=	villages
सम्प्राप्तम्	=	obtained by her	उपजीविनाम्	=	are living in dependence	आर्या	=	that venerable
कौसल्या	=	Kausalya	बिभृयात्	=	can maintain	सहस्त्रमपि	=	even thousand
मद्विधान्	=	of my type.						

"Kausalya obtained (by grant) thousand villages , which are dependent on her. Hence, that venerable Kausalya can maintain even thousand people like me."

तदात्मभरणे चैव मम मातुस्तथैव च ।
पर्याप्ता मद्विधानाम् च भरणाय यशस्विनी ॥ २-३१-२१

तत्	=	that is why	यशस्विनी	=	the illustrious Kausalya	पर्याप्ता	=	is competent not only
आत्मभरणैचैव	=	to maintain herself	तथैवच	=	but also	मम मातुः	=	my mother
भरणायच	=	and the support of	मद्विधानाम्च	=	people like me.			

"The illustrious Kausalya is competent not only to maintain herself but also my mother and people like me in addition."

कुरुष्व मामनुचरम् वैधर्म्यम् नेह विद्यते ।
कृतार्थोऽहम् भविष्यामि तव चार्थः प्रकल्पते ॥ २-३१-२२

कुरुष्व	=	make	माम्	=	me	अम्चरम्	=	your attendant
इह	=	in this	नविद्यते	=	there is no	वैधर्म्यम्	=	unlawfulness
अहम्	=	I	भविष्यामि	=	will be	कृतार्थः	=	accomplishing my object
तव	=	your	अर्थत्त्च	=	purpose also	प्रकल्पते	=	will be fulfilled.

"Make me your attendant. In this, there is no unrighteousness. Besides, I will be accomplishing my object. Your purpose also will be fulfilled."

धनुर् आदाय सशरम् खनित्र पिटका धरः ।
अग्रतः ते गमिष्यामि पन्थानम् अनुदर्शयन् ॥ २-३१-२३

आदाय	= having taken	धम्ह्	= the bow	सशरम्	= with arrows
खमित्र पितकाधरः	= carrying a spade and a basket	गमिष्यामि	= I will travel	अनुदर्शयन्	= showing
पन्थानम्	= the path	अग्रतः	= in front	ते	= of you.

"Taking my bow and arrows and carrying a spade and a basket, I will walk in front of you showing the path."

आहरिष्यामि ते नित्यम् मूलानि च फलानि च ।
वन्यानि यानि च अन्यानि स्वाहाराणि तपस्विनाम् ॥ २-३१-२४

आहरिष्यामि	= I will procure	ते	= for you	नित्यम्	= for all time
मूलानि	= the tubers	फलानिच	= fruits	अन्यानिच	= and other things
यानि	= which	स्वाहाराणि	= are good food stuffs	वन्यानि	= available in the forest
तपस्विनाम्	= for sages.				

"I will procure for you for all time the tubers, fruits and other things which are good food stuffs available in the forest for sages."

भवांस् तु सह वैदेह्या गिरि सानुषु रंस्यते ।
अहम् सर्वम् करिष्यामि जाग्रतः स्वपतः च ते ॥ २-३१-२५

भवाम्स्तु	= be it so that you	वैदेह्यासह	= along with Sita	रम्स्यते	= enjoy yourself
गिरिसामुषु	= on mountain = ridges	अहम्	= I	करिष्यामि	= I shall do
सर्वम्	= everything	ते	= (while) you	जाग्रतः	= are waking
स्वपतश्च	= or sleeping.				

"You along with Sita enjoy yourself on mountain-ridges. I shall do everything while you are waking or sleeping."

रामः तु अनेन वाक्येन सुप्रीतः प्रत्युवाच तम् ।
व्रज आपृच्चस्व सौमित्रे सर्वम् एव सुहृज् जनम् ॥ २-३१-२६

रामस्तु	= Raama	सुप्रीतः	= very much delighted	अनेन वाक्येन	= by these words
प्रत्युवाच	= replied	तम्	= to him(as follows)	सौमित्रे	= Oh , Lakshmana!
व्रज	= go	आपृच्छस्व	= take leave	सर्वमेव	= of all
सुहृज्जनम्	= your friends.				

Raama, very much delighted of hearing these words, said to him: "Oh, Lakshmana! Go, take leave of all your friends."

ये च राज्ञो ददौ दिव्ये महात्मा वरुणः स्वयम् ।
जनकस्य महा यज्ञे धनुषी रौद्र दर्शने ॥ २-३१-२७
अभेद्य कवचे दिव्ये तूणी च अक्षय सायकौ ।
आदित्य विमलौ च उभौ खड्गौ हेम परिष्कृतौ ॥ २-३१-२८
सत्कृत्य निहितम् सर्वम् एतत् आचार्य सद्मनि ।
स त्वम् आयुधम् आदाय क्षिप्रम् आव्रज लक्ष्मण ॥ २-३१-२९

लक्ष्मन	=	Oh , Lakshma!	वरुणः	=	Varuna	महत्मा	=	the great souled
स्वयम्	=	himself	महायज्ञे	=	at a grand sacrifice	जनकस्य	=	of Janaka
राज्ञः	=	the king	ददौ	=	gave	ये	=	which
धनुषी	=	bows	दिव्ये	=	which are heavenly	रौद्र दर्शने	=	(one) dreadful to look at
दिव्ये	=	divine	अभेद्य कवचे	=	impentrable pieces of armour	तूणीच	=	and quivers
अक्षहयसायके	=	containing an inex-haustible	उभौ	=	two	खद्गौ	=	swords
हेमपरिष्कृते	=	decked with gold	आदित्य विमलौ	=	with spotless lustre like that of a sun	एतत् सर्वम्	=	all these
निहितम्	=	were kept	अचार्य सद्मनि	=	at the residence of our receptor	असिस्तसत्कृत्य	=	after paying due rev-erence
आदाय	=	take	सर्वम्	=	all those	आयुधम्	=	arms
आव्रज	=	(and)return	स्रिव्हप्रम्	=	soon.			

"Oh, Lakshma! At a grand sacrifice perfomed by Janaka, the great-souled Varuna(god of water) personally gave heavently bows which are dreadful to look at, divine impenetrable pices of armour, quivers containing an inexhanstible stock of arms, two swords decked with gold and with spotless lustre like that of a sun - all these were kept at the residence of our receptor Vasista, after paying due reverence. Take all those arms and return soon."

स सुहृज् जनम् आमन्त्र्य वन वासाय निश्चितः ।
इष्काकु गुरुम् आमन्त्र्य जग्राह आयुधम् उत्तमम् ॥ २-३१-३०

लक्ष्मणः	=	Lakshmana	निशहितः	=	who was assured	वनवासाय	=	of his sojourn in the forest
आमन्त्र्य	=	after bidding good bye	सुहृज्जनम्	=	to his griends	आगम्य	=	approached
इक्ष्वाकुगुरुम्	=	Vasista the preceptor of Ikshvaku dynasty	गराह	=	took	उत्तमम्	=	the excellent
आयुधम्	=	arms.						

Lakshmana, who was assured of his sojourn in the forest, after bidding good bye ot his friends, approached Vasista the preceptor of Ikshvaku dynasty and took the excellent armoury.

तत् दिव्यम् राज शार्दूलः सत्कृतम् माल्य भूषितम् ।
रामाय दर्शयाम् आस सौमित्रिः सर्वम् आयुधम् ॥ २-३१-३१

सौमित्रिः	=	Lakshmana	राजशार्दूलः	=	a tiger among princes	ददर्शयामास	=	showed
रामाय	=	to Raama	सर्वम्	=	all	तत् आयधम्	=	those arms
दिव्यम्	=	which are divine	सत्कृतम्	=	which were worshipped	माल्य भूषितम्	=	and decorated by garlands.

Lakshmana, a tiger among princes, showed to Raama all those arms, which were divine, being worshipped and decorated by garlands.

तम् उवाच आत्मवान् रामः प्रीत्या लक्ष्मणम् आगतम् ।
काले त्वम् आगतः सौम्य कान्क्षिते मम लक्ष्मण ॥ २-३१-३२

रामः	=	Raama	आत्मवान्	=	who has controlled his mind	प्रीत्य	=	affectinately
उवाच	=	soke(as follows) tama lakshhmaNam to Lakshmana	आगतम्	=	who arrived	लक्ष्मण	=	"Oh , Lakshmana,
सौम्य	=	the excellent man!	त्वम्	=	you	आगतः	=	came
काले	=	in time	काण्क्ष्हते	=	as desired	मम	=	by me.

Raama, who had fully controlled his mind, affectionately spoke as follows to Lakshmana who arrived: "Oh, Lakshmana, the excellent man! You came in time as desired by me."

अहम् प्रदातुम् इच्चामि यद् इदम् मामकम् धनम् ।
ब्राह्मणेभ्यः तपस्विभ्यः त्वया सह परम्तप ॥ २-३१-३३

परम्तप	=	Lakshmana the chastiser of foes!	अहम्	=	I	त्वया सह	=	along with you
इच्छामि	=	desire	प्रदातुम्	=	to give away	यत्	=	which
इदम्	=	this	धनम्	=	wealth	ममकम्	=	pertaining to me
ब्राह्मणेभ्यः	=	to brahmanas	तपस्विभ्यः	=	practising ansterities.			

"Lakshmana, the chastiser of foes! along with you, I want to give all this wealth pertaining to me to brahmanas, practising ansterities."

वसन्ति इह दृढम् भक्त्या गुरुषु द्विज सत्तमाः ।
तेषाम् अपि च मे भूयः सर्वेषाम् च उपजीविनाम् ॥ २-३१-३४

तेषामपिच	=	to those	द्विजसत्तमाः	=	excellent brahmanas	वसन्ति	=	residing
इह	=	here	दृधम्	=	as strong	भक्ताः	=	devotees
गुरुषु	=	to preceptors	भूयः	=	and	सर्वेषाम्	=	all
मे	=	of my	उपजीविनाम्च	=	dependants.			

"I also desire to give to those excellent brahmanas residing here as strong devotees to their proceptors and to all my dependents."

वसिष्ठ पुत्रम् तु सुयज्ञम् आर्यम् ।
त्वम् आनय आशु प्रवरम् द्विजानाम् ।
अभिप्रयास्यामि वनम् समस्तान् ।
अभ्यर्च्य शिष्टान् अपरान् द्विजातीन् ॥ २-३१-३५

त्वम्	=	you	आनय	=	bring	आशु	=	soon
आर्यम्	=	the venerable	सुयज्ञम्	=	Suyagna	वशिष्टपुत्रम्	=	the son of Vasista
प्रवरम्	=	the best	अभ्यर्च्य	=	after adoring	अपरान्	=	all other brahmanas
						समस्तान्		
						द्विजातीन्		
शिष्टान्	=	who are cultured	अभिप्रयास्यामि	=	I will go			
वनम्	=	to the forest.						

"You bring boon the venerable Suyagna, the son of Vasista, the best. After adoring all other brahmanas also who are cultured, I will go to the forest."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एक त्रिंशः सर्गः ॥

Thus completes 31st chapter in the Ayodhya kanda of the glorious Raamayayana of Valmiki, the work of a sage and the oldest epic.

32 Sarga 32 - द्वा त्रयः त्रिंशः सर्ग

Raama Distributes His Wealth To Rishis

Introduction -

Raama bestows parting gifts to Vedic scholars and their wives. Thereafter he also accords charities to Brahmins, young scholars, servants, and others. Raama accords an unusual gift, of cows filling a space of miles and miles, to a poor Brahmin named Trijata. Then Raama is blessed for a bon voyage by all of the eminent Vedic scholars.

ततः शासनम् आज्ञाय भ्रातुः शुभतरम् प्रियम् ।
गत्वा स प्रविवेश आशु सुयज्ञस्य निवेशनम् ॥ २-३२-१

ततः	=	thereupon	सः	=	he	आज्ञाय	=	obeying
शासनम्	=	the order	शुभतरम्	=	which is very auspicious	प्रियम्	=	which is kindly
भ्रातः	=	of his brother	गत्वा	=	went	आशु	=	immediately
प्रविवेश	=	and entered	निवेशनम्	=	the house	सुयज्ञस्य	=	of Suyajna.

Thereupon, Lakshmana obeying his brother's order which is kindly and auspicious, went immediately to the house of suyajna.

तम् विप्रम् अग्नि अगारस्थम् वन्दित्वा लक्ष्मणो अब्रवीत् ।
सखे अभ्यागच्च पश्य त्वम् वेश्म दुष्कर कारिणः ॥ २-३२-२

लक्ष्मनः	=	Lakshmana	वन्दित्वा	=	after offering salutation	तम् विप्रम्	=	to that brahmana
अग्न्य गारस्थम्	=	living in a house of fire	अब्रवीत्	=	spoke (as follows)	सखे	=	"Oh Friend
अभ्यागच्छ	=	come	त्वम्	=	you	पश्य	=	see
वेश्म	=	the house	दुष्कर कारिणः	=	of Raama who is doing an ardons task.			

Offering salutation to that brahmana living in a house of fire, Lakshmana spoke as follows: "Oh, friend! Come and see the house of Raama who is doing an arduous task."

ततः संध्याम् उपास्य आशु गत्वा सौमित्रिणा सह ।
जुष्टम् तत् प्राविशल् लक्ष्म्या रम्यम् राम निवेशनम् ॥ २-३२-३

ततः	=	then	उपास्य	=	having performed worship	सन्ध्याम्	=	at the juncture of day and night
सौमित्रिणा सह	=	along with Lakshmana	गत्वा	=	went	आशु	=	at once

प्राविशत्	=	and entered	ततः राम निवेशनम्	=	that Raama's house	रम्यम्	=	which was beautiful
जुष्टम्	=	and inhabited	लक्ष्ह्या	=	by Lakshmi the the goddess of wealth.			

Then, Suyajna, having performed worship at the juncture of day and night, came at once along with Lakshmana and entered Raama's house which was good-looking and inhabited by Lakshmi the goddess of wealth.

तम् आगतम् वेदविदम् प्रान्जलिः सीतया सह ।
सुयज्ञम् अभिचक्राम राघवो अग्निम् इव अर्चितम् ॥ २-३२-४

राघवः	=	Raama	सीतया सह	=	along with	षित प्राण्जलिः	=	with joined palms
अभिचक्राम	=	circumambulated	अग्निम् इव	=	as around sacrifical fire	तम् सुयज्ञम्	=	that suyajna
अर्चितम्	=	the venerable man	वेद विदम्	=	who had knowledge of the Vedas	आगतम्	=	who arrived.

Seeing him arrived, Raama with joined palms along with Sita, moved clockwise as around sacrificial fire, that Suyajna the venerable man who had the knowledge of Vedas.

जात रूपमयैः मुख्यैः अन्गदैः कुण्डलैः शुभैः ।
सहेम सूत्रैः मणिभिः केयूरैः वलयैः अपि ॥ २-३२-५
अन्यैः च रत्नैः बहुभिः काकुत्स्थः प्रत्यपूजयत् ।
सुयज्ञम् स तदा उवाच रामः सीता प्रचोदितः ॥ २-३२-६

५, काकुत्सः	=	Raama	प्रत्यपूजयत्	=	adored	सुयज्ञम्	=	suyajna
मुख्यैः	=	with excellent	अण्गदैः	=	Angadas(armlets)	कुण्दलैः	=	earning
शुभैः	=	charming	जातरूपमयैः	=	composed of gold	मणिभिः	=	gems
सहेम सूत्रैः	=	stung on gold threads	केयूरैः	=	Keyuras (ornaments similar in shape to angadas but worn above it near the arm pit)	वलयैः अपि	=	and bracelets
बहुभिः	=	many	अन्यैः	=	other	रत्नैश्च	=	excellent precious stones
तदा	=	then	सीता प्रचोदितः	=	urged by Sita	सः रामः	=	that Raama
उवाच	=	spoke(as follows):						

Raama adored Suyajna with excellent Angadas(armlets) and beautiful earrings of gold, gems stung on gold threads as also with keyuras(another ornament similar in shape to an Angada but worn above it near the armpit) and bracelets as well as with many other excellent precious stones. urged by Sita, the said Raama then spoke to suyajna as follows:

हारम् च हेम सूत्रम् च भार्यायै सौम्य हारय ।
रशनाम् च अधुना सीता दातुम् इच्चति ते सखे ॥ २-३२-७

सखे	=	Oh friend	सौम्य	=	the gentle sage! adhunaa	=	now	
सीता	=	Sita	इच्छति	=	wants	दातुम्	=	to give
भार्यायै	=	for your wife	हारम् च	=	a pearl necklace	हेम सूत्रम्च	=	a string of gold
रशनाम् च	=	and a girdle	हारय	=	carry(them)			

"Oh the gentle sage, my friend! Now, Sita wants to give for your wife a pearl necklace, a string of gold and a girdle. please take them."

अङ्गदानि विचित्राणि केयूराणि शुभानि च ।
पर्यन्कम् अग्ज्य आस्तरणम् नाना रत्न विभूषितम् ॥ २-३२-८

सखे	=	Oh Friend Sita!	गच्छती	=	Sita who is going	वनम्	=	to the forest
प्रायच्छति	=	is giving	तुभ्यम्	=	you	भार्यायै	=	for your wife
अण्गदानि	=	armlets	विचित्राणि	=	adorned with figures cut in them	केयूराणिच	=	and keuras
शुभानि	=	which are beautiful.						

"Oh, friend! Sita who is departing to the forest, is giving you for your wife armlets adorned with figures cut in them and beautiful keyuras."

पर्यङ्कमग्ज्यास्तरणम् नानारत्नविभूषितम् ।
तम् अपि इच्चति वैदेही प्रतिष्ठापयितुम् त्वयि ॥ २-३२-९

वैदेही	=	Sita a princess of videha clan	इच्छति	=	wants	प्रतिष्ठापयितुम्	=	to offer
त्वयि	=	you	तम् पर्यण्कम् अपि	=	that couch also	नाना रत्न विभूषितम्	=	inlaid with various jewels
अग्ज्यास्तरनम्	=	previded with an excellent coverlet.						

"Sita wants to offer you that couch also inlaid with various jewels and provided with an excellent coverlet."

नागः शत्रुम् जयो नाम मातुलो यम् ददौ मम ।
तम् ते गज सहस्त्रेण ददामि द्विज पुम्गव ॥ २-३२-१०

द्विज पुण्गव	=	Oh , the best of brahmanas!	ददामि	=	I am giving	ते	=	you
अयम्	=	this	नागः	=	elephant	शत्रुन्जयोनाम	=	called Satrunjaya
ददौ	=	given	मम	=	to me	मातुलः	=	by my meternal uncle
तम्	=	those	गजसहस्त्रेण	=	thousand elephants.			

"Oh, the best of brahmanas! I am giving you this elephant called Satrunjaya, given earlier to me by my maternal uncle as well as those thousand elephants."

इति उक्तः स हि रामेण सुयज्ञः प्रतिगृह्य तत् ।
राम लक्ष्मण सीतानाम् प्रयुयोज आशिषः शिवाः ॥ २-३२-११

सः सुयज्ञः	=	that Suyajna	इति	=	thus	उक्तः	=	spken
रामेण	=	by Raama	प्रतिगृह्य	=	accepted	तत्	=	it
प्रयुयोज	=	bestowed	शुभाः	=	bening	आशिषः	=	blessings
राम लक्ष्मण सीतानाम्	=	to Raama Lakshmana and Sita.						

As requested by Raama, suyajna accepted the gift and bestowed bening blessings to Raama, Lakshmana and Sita.

अथ भ्रातरम् अव्यग्रम् प्रियम् रामः प्रियम् वदः ।
सौमित्रिम् तम् उवाच इदम् ब्रह्मा इव त्रिदश ईश्वरम् ॥ २-३२-१२

अथ	=	then	रामः	=	Raama	प्रियम्वदः	=	who speaks polite words
अव्यग्रम्	=	coolly	ब्रह्मा	=	as brahma	त्रिदशेश्वरम् इव	=	to Devendra
उवाच	=	spoke	इदम्	=	thus	तम् सौमित्रिम्	=	to that Lakshmana
प्रियम्	=	his beloved	भ्रातरम्	=	brother.			

Then, Raama who speaks polite words as coolly as Brahma to Devendra, spoke to his beloved brother Lakshmana as follows:

अगस्त्यम् कौशिकम् चैव ताव् उभौ ब्राह्मण उत्तमौ ।
अर्चय आहूय सौमित्रे रत्नैः सस्यम् इव अम्बुभिः ॥ २-३२-१३

सौमित्रे	=	Oh , Lakshmana!	आहूय	=	call	तौ	=	those
उभौ	=	two	ब्रह्मणोत्तमौ	=	excellent brahmanas	अगस्त्यम्	=	Agastya
कौशिकम् चैव	=	and Kausika	अर्चय	=	worship	रतिनैः	=	with
रत्नैः	=	valuable gifts	अमुबुभिः इव	=	as water	सस्यम्	=	to a crop of corn.

"Oh, Lakshmana! Call those two excellent brahmanas Agastya and Kausika and worship them with valuable gifts as water is poured to a crop of corn."

तर्पयस्व महाबाहो गोसहसरैश्च मानद ।
सुवर्णै रजतैश्चैव मणिभिश्च महाधनैः ॥ २-३२-१४

मानद	=	Oh Lakshmana the honour-giver	महाबाहो	=	with great arms!	तर्पयस्व	=	satiate them
तर्पयस्व	=	with thousands of cows	सुवर्नैः	=	with gold	रजतैश्चैव	=	and silver
मणिभिश्च	=	and gems	महाधनैः	=	and gems	महाधनैः	=	of great value.

"Oh, Lakshmana the honour-giver, with great arms! Satiate them with thousands of cows, gold, silver and with gems of great value."

कौसल्याम् च याअशीर्भिर् भक्तः पर्युपतिष्ठति ।
आचार्यः तैत्तिरीयाणाम् अभिरूपः च वेदवित् ॥ २-३२-१५
तस्य यानम् च दासीः च सौमित्रे सम्प्रदापय ।
कौशेयानि च वस्त्राणि यावत् तुष्यति स द्विजः ॥ २-३२-१६

सौमित्रे	=	Oh , Lakshmana!	यः	=	which brahmana	तैथिरीयणाम्	=	studying Taittiriya (a schoolf yajurveda)
आचार्यः	=	a preceptor	अभिरूपश्च	=	a man of conformity	वेदवित्	=	a knower of Vedas
पर्युपतिष्टति	=	seving	कौसल्याम्	=	Kausalya	भक्तः	=	with his blessing
तस्य	=	to him	सम्प्रदापय	=	in duly gifted	यानम्च	=	conveyance
दासीश्च	=	servant-maids	कौशयानि वस्त्राणिच	=	silken clothes	यावत्	=	till
सः द्विजः	=	that brahmana	तुष्यति	=	gets satisfied.			

"Oh, Lakshmana! Which brahman is studying Taittiriya(a school of yajurveda), a preceptor, a man of conformity a knower of Vedas, serving Kausalya with his devotion and blessing, to him see that he is duly gifted conveyance, servant maids and silken clothing till he gets satisfied." comment: Taittiriya was first taught by sage Vaisampayana to 27 pupils, among whom was Yagnavalkya, Subsequently Vaisampayana being offended with Yaganavalkya, made him disgorge the Veda committed to him which he did in a tangible form whereupon the older disciples of Vaisampayana being commanded to pick it up, took in the form of patridges, and swallowed the soiled texts, hence named black(called Krishna Yajurveda) the other name of Taittiriya referring to the partridges Yagnavalkya then received from the Sun a new or white version of the yajurveda (called Shukla Yajurveda)

सूतः चित्र रथः च आर्यः सचिवः सुचिर उषितः ।
तोषय एनम् महा अर्हैः च रत्नैः वस्त्रैः धनैअः तथा ॥ २-३२-१७

सूतः	=	the charioteer	चित्ररथः	=	called Chitraratha	आर्य सचिवः	=	the companion of our venerable father
सुचिरोषितः	=	was of very long standing	एनम्	=	to him	तोषय	=	gratify
रत्नैश्च	=	with valuable gifts	महार्हैं एवः	=	of great worth	वस्त्रैः	=	with clothes

तथा	=	and	धनैः	=	with money	सर्वाभिः	=	with all
पशुकाभिः च	=	small animals	दशशतेन	=	and with thousands	गवाम्	=	of cows.

"The charioteer called Chitraratha the companion of our venerable father was of very long standing. Gratify him with valuable gifts of great worth, with clothes, with money, with all types of small animals and with thousands of cows."

पशुकाभिकछ सर्वाभिर्गवाम् दशशतेन च ।
ये चेमे कथकालापा बहवो दण्डमाणवाः ॥ २-३२-१८
नित्यस्वाध्यायशीलत्वान्नान्यत्कुर्वन्ति किंचन ।
अलसाः स्वादुकामाश्च महताम् चापि सम्मताः ॥ २-३२-१९
शालि वाह सहस्त्रम् च द्वे शते भद्रकांस् तथा ।
व्यन्जन अर्थम् च सौमित्रे गो सहस्त्रम् उपाकुरु ॥ २-३२-२०

ये	=	which	बहवः	=	many	दण्द माणवाः	=	religious students carrying stuffs
कठकालापाः	=	of katha and kalaapa branches of Yajurveda	नित्य स्वाध्याय शीलत्वात्	=	having the habit of regularly studying the sacred scriptures	इमे	=	these students
न कुर्वन्ति	=	do not perform	क्रेहन	=	any	अन्यत्	=	other ansterity
अलसाः	=	are inactive(in the sense they do not move out for alms)	स्वादुकामाश्च	=	and crave for sweets	सम्मताः	=	highly honoured
महताम्च अपि	=	even by noble man	तेषाम्	=	to them	दापय	=	cause them to be given
अशीतियानानि	=	eighty carts	रत्नापूर्णामि	=	loaded with jewels	शालिवाहा सहस्त्रम्च	=	a thousand bullock carrying loads of rice
द्वेशते	=	two hundred	भद्रकान्	=	bullocks used for cultivation	उपाकुरु	=	give
गोसहरम्	=	a thousand cows	व्यन्जनार्थम्	=	for use in nourishment	सौमित्रे	=	Oh Lakshman!.

Here are many religious students carrying staffs, belonging to katha and kalaapa branches of Yajurveda, who being always engaged in studying the sacred scriptures, do not perform any other austerities but are highly honoured by even noble men, are inactive(in the sense, they do not move out for alms) and crave for sweets. Cause them to be given eighty carts loaded with jewels, a thousand bullocks carrying loads of rice and two hundred bullocks used for cultivation. Give a thousand cows for use in their nourishment, Oh Lakshmana!"

मेखलीनाम् महासघः कौसल्याम् समुपस्थितः ।
तेषाम् सहस्त्रम् सौमित्रे प्रत्येकम् सम्प्रदापय ॥ २-३२-२१

सौमित्रे	=	Oh , Lakshmana!	महसौघः	=	a loarge group	मखलीनाम्	=	of celivates wearing fillets
समुपश्रितः	=	stand near	कौसल्याम्	=	kausalya	तेशाम्	=	to them
सम्प्रदापय	=	cause to be given	सहस्त्रम्	=	a thousand cows	प्रत्येकम्	=	to each person.

"Oh, Lakshmana! Many celebates wearing fillets stand near Kausalya, cause them to be given a thousand cows each."

अम्बा यथा च सा नन्देत्कौसल्या मम दक्षिणाम् ।
तथा द्विजातीम् स्तान्सर्वान् लक्ष्मणार्च ॥ २-३२-२२

लक्ष्मन	=	Oh , Lakshmana!	यथा	=	how	अम्बा	=	my mother
सा कौसल्या	=	that Kausalya	नन्देत्	=	will feel happy	मम दक्षिहणाम्	=	to my gift
तथा	=	in that manner	अर्चय	=	honour	सर्वशः	=	in all ways
सर्वान्	=	all	तान्	=	those	द्विजातीन्	=	brahmanas.

"Honour all those brahmanas in every way, so that my mother Kausalya will feel happy to see my gifts."

ततः स पुरुष व्याघ्रः तत् धनम् लक्ष्मणः स्वयम् ।
यथा उक्तम् ब्राह्मण इन्द्राणाम् अददात् धनदो यथा ॥ २-३२-२३

ततः	=	then	सः लक्ष्मणः	=	that Lakshman	पुरुष व्याघ्रः	=	the tiger among men
स्वयम्	=	himself	अददात्	=	gave	धनदो यथा	=	like Kubera
ब्राह्मणेन्द्राणाम्	=	to the best of brahmanas	तत् धनम्	=	that wealth	यथोक्तम्	=	as instructed.

Then, Lakshmana the tiger among men himself gave that wealth, like Kubera, to the best of brahmanas as instructed.

अथ अब्रवीद् बाष्प कलांस् तिष्ठतः च उपजीविनः ।
सम्प्रदाय बहु द्रव्यम् एकैकस्य उपजीविनः ॥ २-३२-२४

अथ	=	then	सम्प्रदाय	=	after giving	बहु	=	abundant
द्रव्यम्	=	wealth	एकैकस्य	=	to each one of	उपजीविनः	=	the dependents
तिष्टतः	=	standing	भाष्पगळन्	=	with tears in their throat	अब्रवीत्	=	spoke(as follows)

Raama, after giving abundant wealth to each one of the dependents, standing there with tears in their throats, spoke to them as follows

लक्ष्मणस्य च यद् वेश्म गृहम् च यद् इदम् मम ।
अशून्यम् कार्यम् एकैकम् यावद् आगमनम् मम ॥ २-३२-२५

मम यावदागमनम्	=	till my return	अशून्यम् कार्यम्	=	not to be made empty	यत्	=	in
लक्ष्मणस्य	=	Lakshma's	वेश्म	=	house	यत्	=	in
इदम्	=	this	मम	=	my	गृहम्च	=	house
एकैकम्	=	one by one.						

"Till my return, the house belonging to Lakshmana and also this house which is occupied by me, should be guarded by each one of you, by turn."

इति उक्त्वा दुह्खितम् सर्वम् जनम् तम् उपजीविनम् ।
उवाच इदम् धन ध्यक्षम् धनम् आनीयताम् इति ॥ २-३२-२६

इति उक्त्वा	=	having thus spoke	तम् जनम्	=	to those people	सर्वम्	=	all
उपजीवनम्	=	dependent on him	दुःखितम्	=	distressed as they were	उवाच	=	he spoke
धनाक्ष्ह्यम्	=	to treasurer	इदम्	=	these words	इति	=	thus
आमीयताम् धनम्	=	"Let my wealth be brought.						

" Having thus ordered those servants distressed as they were, he instructed his treasurer as follows: "Let my wealth be brought(here)."

ततः अस्य धनम् आजह्रुः सर्वम् एव उपजीविनः ।
स राशिः सुमहांस्तत्र दर्शनीयो ह्यदृश्यत ॥ २-३२-२७

ततः	=	theeafter	उपजीवनः	=	the servants	आजह्रुः	=	brought
सर्वमेव	=	all	धनम्	=	the wealth	अस्य	=	of Raama
सः राशिः	=	that heap of wealth	सुमहान्	=	which was very large	आदृश्यत	=	appeared
दर्शनीयः	=	good-looking	तत्र	=	there.			

Thereafter, the servants brought all the wealth of Raama. That very large heap of wealth there appeared good-looking.

ततः स पुरुष व्याघ्रः तत् धनम् सह लक्ष्मणः ।
द्विजेभ्यो बाल वृद्धेभ्यः कृपणेभ्यो अभ्यदापयत् ॥ २-३२-२८

ततः	=	then	सः	=	that Raama	पुरुषव्याघ्रः	=	the tiger among men
सहलक्ष्ह्मणः	=	along with Lakshmana	आदापयत्	=	caused to be given	तत धनम्	=	that wealth
द्विजभ्यः	=	brahmanas	बालवृद्धभ्यः	=	to children and the old aged	कृ पणभ्यः	=	and to the pitiable.

Raama, the tiger among men, along with Lakshmana then caused that wealth to be distributed among the brahmanas, the children, the old-aged and the pitiable.

तत्र आसीत् पिन्गलो गार्ग्यः त्रिजटः नाम वै द्विजः ।
क्षतवृत्तिर्वने नित्यम् फालकुद्दाललाङ्गली ॥ २-३२-२९

तत्र	=	there	आसीत्	=	remained	द्विजः	=	a brahmana

त्रिजटोनाम	=	by name Trijata	गार्ग्यः	=	who was born in garga community	पिण्गळः	=	reddish-born in color
क्षत वृःइः	=	with an occupation of digging the soil	वने	=	in the forest	नित्यम्	=	always
फाल कुण्दाललाण्गली	=	having an axe a spade and a plough.						

"There lived a brahmana by name Trijata who was born in garga community and was reddish born in colour. He used to make his living in the forest by digging the soil, always carrying an axe, a spade and a plough."

तम् वृद्धम् तरुणी भार्या बालानादाय दारकान् ।
अब्रवीद्ब्राह्मणम् वाक्यम् दारिद्र्येणाभिपीडिता ॥ २-३२-३०

भार्या	=	his wife	तरुणी	=	who was young	अभिपीडिता	=	afflicted
दारिद्र्येण	=	with poverty	आदाय	=	taking	बालान्	=	small
दारकान्	=	children	अब्रवीत्	=	spoke	तम् ब्राह्मणम्	=	to that brahmana
ऋद्धम्	=	who was aged.						

His young wife, having been afflicted with poverty, taking her small children with her, spoke to that aged brahmana as follows:

अपास्य फालम् कुद्दालम् कुरुष्व वचनम् ममम् ।
रामम् दर्शय धर्मज्ञम् यदि किंचिदवाप्स्यसि ॥ २-३२-३१

आपास्य	=	throw away	फालम्	=	the axe	कुद्दालम्	=	and the spade
कुरुष्व	=	carry out	मम	=	my	वचनम्	=	word
दर्शय	=	seek for presence	of रामम्	=	Raama	धर्मज्ञम्	=	who knows dis duty
अवापस्यसि यदि	=	if you can get	किम्चित्	=	a little.			

"Throw away the axe and the spade. Carry out my word. Seek for the presence of Raama who knows his duty and see if you get at least something."

स भार्यावचनम् श्रुत्वा शाटीमाच्छाद्य दुश्छदाम् ।
स प्रतिष्ठत पन्थानम् यत्र ॥ २-३२-३२

सः	=	He	श्रुत्वा	=	listed to	भर्या वचनम्	=	his wife's words
आच्छाद्य	=	wrapped	शतीम्	=	a strip of cloth	दुःश्छदाम्	=	that could hardly cover his body
प्रातिष्ठत	=	set out	पन्थानम्	=	towards the track	यत्र	=	wherein(lies)
रामनिवेशनम्	=	Raama's palace.						

He heard the request of his wife, wrapped a strip of cloth that could hardly cover his body and set out towards the track wherein lies Raama's palace.

भृग्वङ्गिरसमम् दीप्त्या त्रिजटम् जनसंसदि ।
आ पन्चमायाः कक्ष्याया न एनम् कश्चित् अवारयत् ॥ २-३२-३३

एवम्	= this	त्रिजटम्	= Trijata	भृग्वण्गिरसमम्	= who was equal to sages of Bhrign and Angrira
दीप्त्या	= by splendour	जन सनसदि	= in a society of men	न अवारयत्	= could not be obstructd
कश्चित्	= by any one	आ पण्चमायाः ककष्यायाः	= upto the fifth gate.		

Up to the fifth gate, none in that society of men could obstruct this Trijata, who was equal in spiritual splendour with the sages Bhrigu and Angira.

स राज पुत्रम् आसाद्य त्रिजटः वाक्यम् अब्रवीत् ।
निर्धनो बहु पुत्रः अस्मि राज पुत्र महा यशः ।
क्षतवृत्तिर्वने नित्यम् प्रत्यवेक्षस्व मामिति ॥ २-३२-३४

सः त्रिजटः	= that Trijata	आसाद्य	= having approached	राजपुत्रम्	= the prince Raama
अब्रवीत्	= spoke	वाक्यम्	= (these) words	महायशः	= "Oh the most illustrious prince!
राजपुत्र	= prince	निर्धनः	= I am poor	बहुपुत्रः	= having many children
अस्मि	= I am	नित्यम्	= always	वने	= in the forest
क्ष्हत वृत्तिः	= with digging the soil as an occupation	प्रत्यवेक्ष्हस्व	= look	माम्	= to me
इति	= as you know.				

That Trijata having approached the prince Raama, spoke the following words: "Oh, the most illustrious prince! I am a destitute, having many children in my family. I always dwell in the forest, with an occupation of digging the soil. Look to me, as you know."

तमुवाच ततो रामः परिहाससमन्वितम् ।
गवाम् सहस्त्रमप्येकम् न च विश्राणितम् मया ।
परिक्षिपसि दण्डेन यावत्तावदवाप्स्यसि ॥ २-३२-३५

ततः	= thereupon	रामः	= Raama	उवाच	= replied
परिहास समन्वितम्	= jestingly	तम्	= to him (as follows:)	mayaa	= by me
एकम् गवाम् सहस्त्रमपि	= even one thousand of cows	न च विश्राणितम्	= were not given away	अवाप्स्यसि	= you will get
यावत्	= as many(cows)	तावत्	= to such an extent	परिक्ष्हिपसि	= as you will throw
दण्डेन	= by the staff.				

Thereupon, Raama replied jestingly to him as follows: " By me, even one thousand cows were not given away so far. You will get as many cows to such an extent as you will throw this staff."

स शाटीम् त्वरितः कट्याम् सम्ब्रान्तः परिवेष्ट्य ताम् ।
आविद्ध्य दण्डम् चिक्षेप सर्वप्राणेन वेगितः ॥ २-३२-३६

सः	=	He	सम्ब्रान्तः	=	having been excited	त्वरितम्	=	hurrily
परिवेस्ट्य	=	winding round	ताम् शतीम्	=	that cloth	कत्याम्	=	to his waist
आविद्ध्य	=	twirling	वेगितः	=	swiftly	दण्डम्	=	the staff
सर्वप्राणेन	=	with all his strength	चिक्ष्हेप	=	threw(it)			

Winding his loin cloth round his waist hurrily and twirling his staff, he swiftly threw it with all his strength, excited as he was.

स तीर्त्वा सरयूपारम् दण्डस्तस्य कराच्च्युतः ।
गोव्रजे बहुसाहास्त्रे पपातोक्षणसन्निधौ ॥ २-३२-३७

सः दण्ड :	=	that staff	तस्य	=	of his	च्युतः	=	flying away from
करात्	=	his hand	तीर्त्वा	=	crossed	सरयूपारम्	=	the bank of Sarayu river
सपात	=	and fell	उक्ष्हण सन्निधौ	=	near a bull	गोव्रजे	=	in a flock of cows
बहुसाहस्त्रे	=	numbering several thousands.						

Flying away from his hand and crossing across the Sarayu river, that staff fell close to a bull amidst a flock of cows numbering in several thousands.

तम् परिष्वज्य धर्मात्मा आतस्मात्सरयूतटात् ।
आनयामास ता गोपैस्त्रिजटायाश्रमम् प्रति ॥ २-३२-३८

धर्मात्मा	=	Raama of virtuous mind	परिष्वज्य	=	embraced	तम्	=	him
आनयामास	=	having caused to be delivered	गोपैः	=	by cowherds	ताः	=	those cows
आसरयू तटात्	=	extending upto Sarayu	आश्रमम्पति	=	to his hermitage	त्रिजटाय	=	for Trijata.

Embracing him, Raama of virtuous mind caused to be delivered to Trijata's hermitage the cows up to that bank of Sarayu.

उवाच च ततो रामस्तम् गार्ग्यमभिसान्त्वयन् ।
मन्युर्न खलु कर्तव्यः परिहासो ह्ययम् मम ॥ २-३२-३९

ततः	=	thereupon	रामः	=	Raama	अभिसान्त्वयन्	=	pacifyingly
उवच	=	spoke	तम् गार्ग्यम्	=	to that son of Garga(as follows:)	नकरव्यः खलु	=	not fit for making
मन्युः	=	expression of contempt	अयम्	=	this	मम	=	my
परिहासः	=	jest.						

Thereupon, Raama pacifyingly spoke to that son of Gargi as follows: "You need not express your contempt, for this was only a jest indulged in by me."

इदम् हि तेजस्तव यद्धुरत्ययम् ।
तदेव जिज्ञासितु मिच्छता मया ।
इमम् भवानर्थमभिप्रचोदितो ।
वृणीष्व किंचेदपरम् व्यवस्यति ॥ २-३२-४०

यत्	=	which	इदम् तेजः	=	this strength	तव	=	of you
दुरत्यायम्	=	which is unfathomable	तत्	=	that	इच्छता इव	=	is only desired mayaa by me
जिज्ञासितुम्	=	to know	इमम् अर्थम्	=	for this sake	भवान्	=	you
अभिप्रचोदितः	=	were instigated	व्यवस्यति चत्	=	If you desire	किम्	=	any
अपरम्	=	other thing	वृणीष्व	=	opt for (it).			

"I only desired to know your strength, which is unfathomable and hence this trial for you. If you desire any other thing, opt for it."

ब्रवीमि सत्येन न तेऽस्ति यन्त्रणा ।
धनम् हि यद्यन्मम विप्रकारणात् ।
भवत्सु सम्यक्प्तिपादनेन त ।
न्मयार्जितम् प्रीतियश्स्करम् भवेत् ॥ २-३२-४१

ब्रवीमि	=	I am telling	सत्येन	=	truth here	नास्ति	=	no
यन्त्रणा	=	limitation	ते	=	for you	यद्यत्	=	whatever
मम	=	my	धनम्	=	riches	विप्रकारणात् हि	=	are indeed intended for brahmanas
तत्	=	that wealth	आर्जितम्	=	earned	मया	=	by me
प्रतिपादनेन	=	if it is given	सम्यक्	=	abundantly	भवत्सु	=	to you
भवेत्	=	will become	प्रीतियशस्करम्	=	given of joy and fame.			

" I am telling the truth here. There is no limitation for you. Whatever riches belonging to me, are indeed for brahmanas. If the wealth earned by me is given abundantly to you, it will bring in joy and fame."

तत स्सभार्य स्त्रिजटो महामुनि ।
र्गवामनीकम् प्रतिगृह्य मोदितः ।
यशोबलप्रीतिसुखोपबृम्हणी ।
स्तदाशिषः प्रत्यवदन्महात्मनः ॥ २-३२-४२

ततः	=	thereupon	त्रिजटः	=	Trijata	महामुनिः	=	the great sage
सभार्यः	=	along with his wife	प्रतिगृह्य	=	accepted	अनीकम्	=	the flock
गवाम्	=	of cows	मदितः	=	was delighted	तदा	=	then
प्रत्यवदत्	=	pronounced	महात्मनः	=	on Raama the virtuous man	आशिषः	=	the blessings
यशोबलप्रीति सुखोपबृम्हणी	=	to enhance reputation strength delight and happiness.						

Thereupon, Trijata along with his wife accepted that flock of cows and were delighted. Then, he pronounced on Raama the virtuous man, the blessings to enhance reputation, strength, delight and happiness.

स चापि रामः प्रतिपूर्णमानसो ।
महद्धनम् धर्मबलैरुपार्जितम् ।
नियोजयामास सुहृज्जनेऽचिरा ।
द्यथार्हसम्मानवचःप्रचोदितः ॥ २-३२-४३

सः	=	that	रामःचापि	=	Raama also	प्रतिपूर्ण मानसः	=	having his heart satisfies
यथार्ह सम्मान वचः प्रचोदितः	=	being inspired by suitable words of honour	अचिरात्	=	immediately	नियोगयामास	=	bestwed on
सुहृज्जने	=	the friendly people	महत् धनम्	=	a great wealth	उपार्जितम्	=	earned
धर्मबलैः	=	by righteous might.						

Raama being inspired by the befitting words of honour and having his heart satisfied, immediately bestowed on friendly people, a great wealth earned by righteous might.

द्विजः सुहृद्भृत्यजनोऽथवा तदा ।
दरिद्रभिक्षाचरणश्च योऽभवत् ।
न तत्र कश्चिन्न बभूव तर्पितो ।
यथार्ह सम्मानन दान सम्ब्रमैः ॥ २-३२-४४

तदा	=	at that time	यः	=	whoever of	द्विजः	=	the brahmana
सुहृत्	=	the relative	अथवा	=	or	भृत्युजनः	=	the dependent
दरिद्रभिक्ष्हाचरणश्च		or the panper or the mendicant	तत्र	=	there	नबभूव	=	not
कश्चित्	=	anyone of them	न तर्पितः	=	was not satiated	यथार्ह सम्माननदान सम्भ्रमैः	=	with befittingly desrving honour by gifts by respect.

At that time in Ayodhya, there was no brahmana, relative, dependant, pauper or mendicant who was not satiated with befittingly deserving honour, gifts and respect.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्वा त्रयः त्रिंशः सर्गः ॥

Thus completes 32nd chapter in the Ayodhya kanda of the glorious Raamayayana of Valmiki, the work of a sage and the oldest epic.

33 Sarga 33 - त्रयः त्रिंशः सर्ग

Raama Pays Respects To His Father At Departure

Introduction -

Raama while going to his father at Queen Kaikeyi's palace listens the people's voice of sorrow for his exile. They sadly express their heartfelt feelings. On reaching the palace, Raama bids Sumantra to inform Dasharatha about his arrival for paying respects at the time of departure.

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनम् बहु ।
जग्मतुः पितरम् द्रष्टुम् सीतया सह राघवौ ॥ २-३३-१

राघव	=	Raama and Lakshmana	वैदेह्या श	=	along with Sita	दत्वा	=	gave away
बहु	=	abundant	धनम्	=	wealth	ब्राह्मनेभ्यः	=	to brahmans
जग्मतुः	=	went	सीतया सह	=	along with Sita	द्रष्टुम्	=	to see
पितरम्	=	their father.						

Raama and Lakshmana along with Sita gave away abundant riches to brahmanas and went along with Sita to see their father.

ततो गृहीते दुष्प्रेक्ष्येअशोभेताम् तदा आयुधे ।
माला दामभिर् आसक्ते सीतया समलम्कृते ॥ २-३३-२

ततः	=	thereupon	तदायुधे	=	those weapons	गृहीते	=	held by Raama and Lakshman
दुष्प्रेक्ष्हे	=	difficult to be looked at	आबद्धे	=	tied on	मालादामभिः	=	with garlands
सीतया	=	by Sita	सम्लन्कृते	=	which were highly decorated	अशोभेताम्	=	were shining brilliantly.

Those weapons held by Raama and Lakshmana were tied on with garlands by Sita. The weapons thus decorated were shining brilliantly and were fearful to look at.

ततः प्रासाद् हर्म्याणि विमान शिखराणि च ।
अधिरुह्य जनः श्रीमान् उदासीनो व्यलोकयत् ॥ २-३३-३

ततः	=	then	श्रीमान्	=	wealthy	जनः	=	people
अधिरुह्य	=	ascended	प्रासाद् हर्म्याणि	=	lofty palatial mansions and large buildings	विमान सिखराणिच	=	and top of palaces of seven stories high
व्यलोकयत्	=	and saw them	उदासीनः	=	spiritlessly.			

Then, wealthy people ascended lofty palatial mansions, large buildings and tops of palaces of seven stories high and saw them spiritlessly,

न हि रथ्याः स्म शक्यन्ते गन्तुम् बहु जन आकुलाः ।
आरुह्य तस्मात् प्रासादान् दीनाः पश्यन्ति राघवम् ॥ २-३३-४

रथ्याः	=	the streets	न शक्यन्ते हि	=	were indeed difficult	गन्तुम्	=	to walk
बहुजनाकुलाः	=	congested as they were with many men	तस्मात्	=	for that reason	दीराः	=	being distressed
पश्यन्ति	=	they were seeing	राघवम्	=	Raama	आरुह्य	=	by ascending
प्रासादान्	=	lofty palatial buildings.						

The streets were indeed difficult to walk, congested as they were, with many men. For that reason, being in distress, they were seeing Raama by ascending lofty palatial buildings.

पदातिम् वर्जितच् चत्रम् रामम् दृष्ट्वा तदा जनाः ।
ऊचुर् बहु विधा वाचः शोक उपहत चेतसः ॥ २-३३-५

तदा	=	then	दृष्ट्वा	=	by seeing	रामम्	=	Raama
पदातिम्	=	as a pedestrian	वर्जितच्छत्रम्	=	without umbrella	जनाः	=	the people
शोकोपहत चेतसः	=	with their hearts struck by grief	ऊचुः	=	were uttering	वाचः	=	words
बहुविधाः	=	of many sorts.						

Then, by seeing Raama as a pedestrian without an umbrella, the people with their hearts struck by grief were uttering words of many sorts.

यम् यान्तम् अनुयाति स्म चतुर् अन्ग बलम् महत् ।
तम् एकम् सीतया सार्धम् अनुयाति स्म लक्ष्मणः ॥ २-३३-६

यान्तम्	=	marching	यम्	=	along whom	महत्	=	a strong
चतुरण्ग बलम्	=	four wings of army(comprising elephants chariots cavalry and infantry)	अनुयाति स्म	=	sued to follow	तम्	=	to such of him
एकम्	=	who is lonely	अनुयाति स्म	=	is following	लक्ष्मणः	=	Lakshmana
सीतया सार्थम्	=	along with Sita.						

The same Sri Raama who was followed by a strong four wings of army(comprising elephants, chariots, cavalry and infantry), is walking lonely with Sita followed by Lakshmana.

ऐश्वर्यस्य रसज्ञः सन् कामिनाम् चैव कामदः ।
न इच्चति एव अनृतम् कर्तुम् पितरम् धर्म गौरवात् ॥ २-३३-७

रसज्ञः सन्	= though knowing the taste	ऐश्वर्यस्य	= of sovernignity	कामदःचैव	= though granting desires
कामिनाम्	= to the desirous	नेच्छत्येव	= Raama is not willing	कर्तुम्	= to do
वचनम्	= his father's words	अनृतम्	= untrue	धर्मगौरवात्	= because of his respect for virtue.

Raama knew the taste of sovereignty. He can grant desires to the desirous. Even then, because of his respect for virtue, he is careful not to believe his father's words.

या न शक्या पुरा द्रष्टुम् भूतैः आकाशगैः अपि ।
ताम् अद्य सीताम् पश्यन्ति राज मार्ग गता जनाः ॥ २-३३-८

पुरा	= earlier	या	= which Sita	भूतैरपि	= even beings
आकशगैः	= going through the air	न शक्या	= could not	द्रष्टुम्	= see
अद्य	= today	ताम् सीताम्	= such Sita janaaH	=	people
मार्ग गताः	= walking on road	पश्यन्ति	= are seeing.		

Even people walking on road are able to see Sita, who could not earlier be seen even by beings going through the air.

अङ्ग राग उचिताम् सीताम् रक्त चन्दन सेविनीम् ।
वर्षम् उष्णम् च शीतम् च नेष्यति आशु विवर्णताम् ॥ २-३३-९

सीताम्	= to Sita	अण्गरागोचितम्	= who was applying suitable cosmetics to the body	रक्त चन्दन सेविनीम्	= and was fond of red sandal
वर्षम्	= rain	उष्णम्च	= heat	शीतम् च	= and cold
नेष्यन्ति	= will change position	विवर्णताम्	= to colourlessness	आशु	= quickly.

Rain, heat and cold will quickly wane to pallor Sita, who was fond of applying suitable cosmetics and red sandal to the body.

अद्य नूनम् दशरथः सत्त्वम् आविश्य भाषते ।
न हि राजा प्रियम् पुत्रम् विवासयितुम् अर्हति ॥ २-३३-१०

अद्य	= today	दशरथः	= Dasaratha	नूनम्	= certainy
भाषते	= is talking	आविश्य	= by taking possession of	सत्त्वम्	= some evil spirit
राजा	= the king	न अर्हति हि विवासयितुम्	= to send to exile	प्रियम्	= his affectionate
पुत्रम्	= son.				

निर्गुणस्य अपि पुत्रस्या काथम् स्यात् विप्रवासनम् ।
किम् पुनर् यस्य लोको अयम् जितः वृत्तेन केवलम् ॥ २-३३-११

कथम्	=	how	पुत्रस्य	=	on a son	निर्गुणस्यापि	=	even devoid of virtues
विप्रवासनम्	=	banishment	स्यात्	=	can be affected	किम् पुनः	=	why moreover tell
यस्य	=	of whom	अयम् लोकः	=	this world	जितः	=	is conquered
वृत्तेन केवलम्	=	merely by his mode of conuct.						

How banishment can be affected on a son, even devoid of virtues Why to tell further of whom, this world is conquered merely by his mode of conduct

आनृशंस्यम् अनुक्रोशः श्रुतम् शीलम् दमः शमः ।
राघवम् शोभयन्ति एते षड् गुणाः पुरुष उत्तमम् ॥ २-३३-१२

एते	=	these	षट्	=	six	गुणाः	=	virtues
अनृशम्स्यम्	=	harmlessness	अनुक्रोशः	=	compassion	श्रुतम्	=	learning
शीलम्	=	good nature	दमः	=	self-control	शमः	=	tranquility
शोभयन्ति	=	adorn	राघवम्	=	Raama	पुरुषोत्तमम्	=	the best of men.

Harmlessness, compassion, learning, good nature, self-control and tranquillity - these six virtues adorn Raama, the best of men.

तस्मात् तस्य उपघातेन प्रजाः परम पीडिताः ।
औदकानि इव सत्त्वानि ग्रीष्मे सलिल सम्क्षयात् ॥ २-३३-१३

तस्मात्	=	therefore	प्रजाः	=	people	परमपीदिताः	=	are extremely painful
उपघातेन	=	for the injury	तस्य	=	concerning him	अन्दकानि सत्त्वानीव	=	as aquatic beings
ग्रीष्मे	=	in summer	सलिल सम्क्ष्हयात्	=	because of depletion of water.			

Therefore, people are extremely painful for the injury done to him, as aquatic beings in summer are afflicted because of depletion of water.

पीडया पीडितम् सर्वम् जगद् अस्य जगत् पतेः ।
मूलस्य इव उपघातेन वृक्षः पुष्प फल उपगः ॥ २-३३-१४

सर्वम्	=	the entire	जगत्	=	world	पीदितम्	=	is afflicted
पीदया	=	by the hardship	अस्य	=	of Raama	जगत्पते	=	the protector of the world
वृक्ष्हः इव	=	as a tree	पुष्प फलोपगः	=	which acquired flowers and fruits	उपघातेन	=	is damaged
मूलस्य	=	in root.						

The entire world feels afflicted by the hardship inflicted on this protector of the world, as a tree which acquired flowers and fruits is damaged by injury caused to its root.

मूलं ह्येष मनुष्याणाम् धर्मसारो महाद्युतिः ।
पुष्पम् फलम् च पत्रम् च शाखाश्चा स्येतरे जनाः ॥ २-३३-१५

एषः	=	this Raama	धर्म सारः	=	the essence of virtue	महाद्युतिः	=	having great lustre
मूलम्	=	is indeed the origin	मनुष्याणाम्	=	of men	इतरे	=	other
जनाः	=	men	अस्य	=	are his	पुष्पम्	=	flower
फलम्च	=	fruit	शाखाश्च	=	and branches.			

This Raama, the essence of virtue possessing great lustre, is indeed the root of the tree of humanity. Other men are his flowers, fruits and branches.

ते लक्ष्मणैव क्षिप्रम् सपत्न्यः सह बान्धवाः ।
गच्चन्तम् अनुगच्चामः येन गच्चति राघवः ॥ २-३३-१६

ते	=	we as such	सपत्न्यः	=	along with our wives	सहबान्धवाः	=	and relatives
क्षिहप्रम्	=	at once	अनुगच्छाम	=	will follow	येन	=	in which path
राघव	=	Raama	गच्छति	=	is going	लक्ष्मण इव	=	as Lakshman
गच्छन्तम्	=	the departing Raama.						

We as such along with our wives and relatives atone will follow Raama in the same way as Lakshmana is going with the departing Raama.

उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च ।
एक दुह्ख सुखा रामम् अनुगच्चाम धार्मिकम् ॥ २-३३-१७

परित्यज्य	=	abandoning	उद्यानानि	=	gardens	क्ष्हेत्रानि	=	fields
गृहाणिच	=	and houses	अनुगच्छाम	=	we shall follow	धार्मिकम्	=	the righteous
रामम्	=	Raama	एक दुःखसुखाः	=	owning the same sorrows and joys.			

Abandoning gardens fields and houses, we shall follow Raama the righteous man, and share his joys and sorrows.

समुद्धृत निधानानि परिध्वस्त अजिराणि च ।
उपात्त धन धान्यानि हृत साराणि सर्वशः ॥ २-३३-१८
रजसा अभ्यवकीर्णानि परित्यक्तानि दैवतैः ।
मूषकैः परिधावद्भिरुद्बिलैरावृतानि च ॥ २-३३-१९
अपेतोदकधूमानि हीनसम्मार्जनानि च ।
प्रनष्टबलिकर्मेज्यमन्त्रहोमजपानि च ॥ २-३३-२०
दुष्कालेनेव भग्नानि भिभाजनवन्ति च ।
अस्मत् त्यक्तानि वेश्मानि कैकेयी प्रतिपद्यताम् ॥ २-३३-२१

कैकेयी प्रतिपद्यताम्	=	let Kaikeyi obtain	वेशानि	=	the houses	अस्मत्त्यक्तानि	=	deserted by us
समद्धृतनिधानानि	=	their treasures unearthed	परिध्वन्स्ताजिराणिच		their court yards in ruined state	उपात्त धन धान्यानि	=	their wealth and food-grains removed
हृतसाराणि	=	their best parts robbed off	सर्वशः	=	from all sides	अभ्यवकीर्णानि	=	covered by
रजसा	=	dust	परित्यक्तानि	=	deserted	दैवतैः	=	by the deities(presiding over them)
परिध्वस्त	=	over run	मूषिकैः	=	by mice	उद्बिलैः	=	coming out of their holes
आवृतानिच	=	and turning round here and there	अपेतोदक धूमानि	=	without water and smoke	हीन सम्मार्जनानिच	=	unswept
प्रनष्ट बलि कर्मे ज्यामन्त्र होमजपानिच	=	the rites of offering oblations to all creatures as well as the sacred fire worship of gods the chanting of sacred texts and muttering of prayers having alotogether ceased	भग्नानि इव	=	as though ruined	दुष्कालेन	=	by adverse times
			भिन्न भाजनवन्तिच	=	and scattered with broken vessels.			

Let Kaikeyi obtain the houses deserted by us, their treasures unearthed, their court-yards in ruined state, their wealth and food grains removed, their best parts robbed off from all sides, covered by dust, deserted by the deities(presiding them), overrun by mice, coming out of their holes and turning round here and there, without water and smoke, upswept, the rises of offering oblations to all creatures as well as the sacred fire, worship of gods, the chanting of sacred texts and muttering of prayers having altogether ceased, as though dilapidated by adverse times and scattered with broken vessels.

वनम् नगरम् एव अस्तु येन गच्चति राघवः ।
अस्माभिः च परित्यक्तम् पुरम् सम्पद्यताम् वनम् ॥ २-३३-२२

येन	=	for which reason	राघवः	=	Raama	गच्छति	=	is going away(for that reason)
वनम् एव अस्तु	=	let that forest really become	नगरम्	=	a city	पुरम्च	=	this city
परित्यक्तम्	=	deserted	अस्माभिः	=	by us	सम्पद्यताम्	=	let is become
न्नम्	=	a forest.						

As Raama is going away to the forest, let that forest become a city and let this city being deserted by us become a forest.

बिलानि दम्ष्ट्रिणः सर्वे सानूनि मृग पक्षिणः ।
अस्मत् त्यक्तम् प्रपद्यन्ताम् सेव्यमानम् त्यजन्तु च ॥ २-३३-२३ इति एवम् विविधा वाचो नाना जन समीरिताः ।

भीताः	=	scared	अस्मद्भयात्	=	by fear of us	सर्वे	=	all
दम्ष्ट्रिणः	=	the snakes let them	त्यजन्तु	=	let them abandon	बिलानि	=	their holes
मृग पक्षिनः	=	the deers and birds	सामानि	=	the mountain peaks	गजाः सिम्हाः	=	elephants and lions
वनानिच	=	the forest	प्रपद्यन्ताम्	=	let them obtain	अस्मत्त्यक्तम्	=	that which is desrted by us
त्यजन्तुच	=	and let them leave	सेव्यमानम्	=	the region going to be inhabited by us. Scared by fear of us,			

let all the snakes abandon their holes, the dears and birds the mountain peaks, the elephants and the lions the forest itself. let them leave the region going to be inhabited by us and reach the city of Ayodhya.

तृणमांसफलादानाम् देशम् व्यालमृगद्विजम् ॥ २-३३-२४
प्रपद्यताम् हि कैकेयी सपुत्रा सहबान्धवैः । राघावेण वने सर्वे सह वत्स्याम निर्वृताः ॥ २-३३-२५

कैकेयी	=	Kaikeyi	सपुत्रा	=	with her son	शबान्धवैः	=	along with her relatives
प्रपद्यताम् हि	=	let her indeed obtain	देशम्	=	the region	तृण माम्स फलादानाम्	=	where grass meat and fruits can be had
व्याल मृग द्विजम्	=	with ferocious animals and birds	सर्वे	=	let us all	वत्स्याम	=	live
निवृताः	=	happily	वने	=	in the forest	राघवेण सह	=	along with Raama.

Let Kaikeyi with her son along with her relatives indeed inhabit the region where ferocious animals and vultures live with grass, meat and fruits. Let us all (on the other hand) live happily in the forest along with Raama.

इत्येवम् विविधा वाचो नानाजनसमीरिताः।
शुश्राव रामः श्रुत्वा च न विचक्रे अस्य मानसम् ॥ २-३३-२६

रामः	=	Raama	शुश्राव	=	heard	विविधाः	= various kinds
वाचः	=	of words	इत्येवम्	=	thus	नानाजने समीरिताः	= spoken by many people
श्रुत्वाच	=	hearing them also	अस्य	=	his	मानसम्	= mind
न विचक्रे	=	was not distruebed.					

Raama heard various kinds of remarks thus made by many people. Hearing them also, his mind was not disturbed.

स तु वेश्म पितुर्दूरा त्कैलासशिखरप्रभम् ।
अभिचक्राम धर्मात्मा मत्तमातङ्गविक्रमः ॥ २-३३-२७

सः	=	that Raama	धर्मात्मा	=	the virtuous man	मात्त मातण्ग विक्रमः	= with strides of an elephant in rut
अभिचक्राम	=	approached	पितुः	=	his father's	वेश्म	= palace
कैलास शिखर प्रभम्	=	which glowed like a peak of the Kailasa mountain	कूरात्	=	from a distance.		

That Raama the virtuous man, by walking with strides of an elephant in rut, approached his father's palace, which from a distance glowed like a peak of the Kailasa mountain.

विनीतवीरपुरुषं प्रविश्य तु नृपालयम् ।
ददर्शवस्थितम् दीनम् सुमन्त्रमविदूरतः ॥ २-३३-२८

प्रविश्यतु	=	after entering	नृपालयम्	=	the royal palace	विनीत वीर पुरुषम्	= which had disciplined and valiant attendants
ददर्श	=	saw	सुमन्त्रम्	=	Sumantra	अवस्थितम्	= standing
दीनम्	=	dejected	अविदूरतः	=	not very far.		

After entering the royal palace, which had in it disciplined and valiant attendants, saw Sumantra standing dejected not far from the palace.

प्रतीक्षमाणो अभिजनम् तदा आर्तम् ।
अनार्त रूपः प्रहसन्न् इव अथ।
जगाम रामः पितरम् दिदृक्षुः ।
पितुर् निदेशम् विधिवच् चिकीर्षुः ॥ २-३३-२९

रामः	=	Raama	तदा	=	then	प्रतीक्ष्हमणोऽपि	= even on seeing
जनम्	=	people	आर्तम्	=	disturbed	अनार्तरूपः	= appeared unmoved
अथेर्	=	and	प्रहसन्निव	=	smiling	चिकीर्षुः	= intending to perform
पितुः	=	his father's	निदेशम्	=	instruction	विधिवत्	= as directed
जगाम	=	went	दिदृक्ष्हुः	=	to see	पितुरम्	= his father.

The, Raama even on seeing the people disturbed, appeared unmoved and smiling, intending to fulfill his father's behest and went to see his father.

तत् पूर्वम् ऐक्ष्वाक सुतः महात्मा ।
रामः गमिष्यन् वनम् आर्त रूपम् ।
व्यतिष्ठत प्रेक्ष्य तदा सुमन्त्रम् ।
पितुर् महात्मा प्रतिहारण अर्थम् ॥ २-३३-३०

रामः	=	Raama	ऐक्ष्वाक सुतः	=	son of Dasaratha(a scion of Ikshvaku)	महात्मा	=	whose mind is mighty is mighty
गमिष्यन्	=	setting out	वनम्	=	to the forest	तदा	=	then
प्रेक्ष्य	=	seeing	सुमन्त्रम्	=	Sumantra	आर्तरूपम्	=	appearing disturbed
तत् पूर्वम्	=	before that	व्यतिष्ठत	=	waited	प्रतिहारणार्थम्	=	to have one's self announced to
पितुः	=	his father.						

Seeing Sumantra appearing disturbed before that, Raama the son of Dasaratha(a scion of Ikshhvaaku) whose mind is mighty and who is setting out to the forest, waited awhile to have his presence announced to his father.

पितुर्निदेशेन तु धर्मवत्सलो ।
वन प्रवेशे कृत बुद्धि निश्चयः ।
स राघवः प्रेक्ष्य सुमन्त्रम् अब्रवीन् ।
निवेदयस्व आगमनम् नृपाय मे ॥ २-३३-३१

सः राघवः	=	that Raama	धर्म वत्सलः	=	who had passion towards piety	कृति बुद्धिनिश्चयः	=	having made up his mind positively
वन प्रवेशे	=	to enter the excile	निदेशेन	=	as per the command	पितुः	=	of his father
अब्रवीत्	=	spoke(thus)	प्रेक्ष्य	=	seeing	सुमन्त्रम्	=	Sumantra
निवेदयस्य	=	"Inform	मे	=	my	आगमनम्	=	arrival
नृपाय	=	to the king."						

That Raama, who had passion towards piety, having made up his mind positively to enter the exile as per his father's command, spoke thus, seeing Sumantra, "Inform my arrival to the king."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रयः त्रिंशः सर्गः ॥

Thus completes 33rd chapter in the Ayodhya kanda of the glorious Raamayayana of Valmiki, the work of a sage and the oldest epic.

34 Sarga 34 - चतुर् त्रिंशः सर्ग

Raama Consoles Dasaratha

Introduction -

Raama comes to see his father Dasharatha and Dasharatha summons Sumantra to fetch all his wives to hither, and asks Raama to stay with him at least for a night. But Raama resolved in his vow, persuades his father to be peaceful. Dasharatha's anguish intensifies and he swoons at the departure of Raama.

ततःकमलपत्राक्षः श्यामो निरुपमो महान् ।
उवाच रामस्तम् सूतं पितुराख्याहि मामिति ॥ २-३४-१

ततः	=	thereafter	रामः	=	Raama	कमलपत्राक्ष्हः	=	having eyes resembling lotus leaves
श्यामः	=	the dark-brown coloured man	महान्	=	the mighty man	निरुपमः	=	beyond compare
उवाच	=	spoke	तम् सूतम्	=	to that charioteer	इति	=	thus
आख्याहि	=	"Tell	माम्	=	about me	पितुः	=	to father.

Thereafter, the lotus-eyes Raama, who was dark-brown in complexion and great beyond compare, spoke thus to the charioteer, "Tell about me to my father."

स राम प्रेषितः क्षिप्रम् सम्ताप कलुष इन्द्रियः ।
प्रविश्य नृपतिम् सूतः निह्श्वसन्तम् ददर्श ह ॥ २-३४-२

सः सूतः	=	that charioteer	सन्तापर्कलुषेन्द्रियः	=	with his senses disturbed by grief	राम प्रेषितः	=	having been sent by Raama
क्षिहप्रम्	=	quickly	प्रविश्य	=	entered	ददर्श ह	=	and saw
नृपतिम्	=	the king	निःश्वसन्तम्	=	heaving sighs.			

Quickly entering inside, when sent by Raama, the charioteer saw the king having sighs, his senses disturbed by grief.

उपरक्तमिवादित्यं भस्मच्छन्नमिवानलम्। तटाकमिव निस्तोयमपश्यज्जगतीपतिम्॥ २-३४-३

अपश्यत्	=	(he) saw;	जगतीपतिम्	=	the king	आदित्यम् इव	=	resembling a sun
उपरक्तम्	=	eclipsed	अनलम् इव	=	like fire	भस्मच्छन्नम्	=	covered by ash
तताकम् इव	=	as a lake	निस्तोयम्	=	without water.			

He saw the king resembling an eclipsed sun, like fire covered by ash, as a lake without water.

आलोक्य तु महा प्राज्ञः परम आकुल चेतसम् ।
रामम् एव अनुशोचन्तम् सूतः प्रान्जलिर् आसदत् ॥ २-३४-४

सूतः	=	the charioteer	महाप्राज्ञः	=	a great intellectual	आलोक्यतु	=	saw
अनुशोचन्तम्	=	the repenting	वरमाकुल चेतसम्	=	mind greatly agitated	आसदत्	=	approached
प्राङ्गलैः	=	with joined pams.						

The charioteer, a great intellectual, saw Dasaratha repenting with his mind greatly agitated and approached him with joined palms.

तम् वर्धयित्वा राजानम् सूतः पूर्वम् जयाशिषा।
भयविक्लबया वाचा मन्दया श्लक्ष्णमब्रवीत् ॥ २-३४-५

सूतः	=	the charioteer	पूर्वम्	=	first	वर्धयित्वा	=	inspiring
तम् राजानम्	=	the king	जयाशिषा	=	with blessings of triumph	अब्रवीत्	=	spoke
मन्दया	=	in slow	श्लक्ष्ह्णम्	=	and sweet	वचा	=	words
भय विक्लबया	=	overcome with fear.						

The charioteer, first inspiring the king with blessings of triumph, spoke thus in a slow and sweet voice, overcome with fear.

अयम् स पुरुष व्याघ्र द्वारि तिष्ठति ते सुतः ।
ब्राह्मणेभ्यो धनम् दत्त्वा सर्वम् चैव उपजीविनाम् ॥ २-३४-६

ते सुतः	=	your son	पुरुषव्याघ्रः	=	tiger among men	सः अयम्	=	as such
दत्त्वा	=	having given away	सर्वम्	=	all	धनम्	=	wealth
ब्राह्मणेभ्यः	=	to brahmanas	उपजीविनाम्चैव	=	and dependents	तिष्टति	=	is standing
द्वारि	=	at the gate.						

"Your son, the tiger among men, having given away all his wealth to brahmanas and dependents, is waiting at the gate."

स त्वा पश्यतु भद्रम् ते रामः सत्य पराक्रमः ।
सर्वान् सुहृदाअपृच्छ्य त्वाम् इदानीम् दिदृक्षते ॥ २-३४-७

भद्रम्	=	auspiciousness	ते	=	to you!	सः रामः =	=	(let) that Raama
सत्य पराक्रमः	=	who is truly brave	पश्यतु	=	see	त्वा	=	you
आपृच्छ्य	=	after bidding farewell	सर्वम् सुहृदः	=	to all friends	दिदृक्ष्हते	=	(he) wants to see
त्वाम्	=	you	इदानीम्	=	now.			

"May auspiciousness betide you! Let that Raama, who is unfailingly brave, see you. After bidding farewell to all friends, he wants to see you now. "

गमिष्यति महा अरण्यम् तम् पश्य जगती पते ।
वृतम् राज गुणैः सर्वैः आदित्यम् इव रश्मिभिः ॥ २-३४-८

जगतीपते	=	Oh King	गमिष्यति	=	(He) is seeting out	महारण्यम्	=	to a great forest
पश्य	=	see	तम्	=	that Raama	आदित्यमिव	=	who is like sun
रश्मिभिः	=	with rays of light	वृतम्	=	displaying	राजगुणैः	=	royal qualities.

"Oh, king! Raama is setting out to a great forest. See him who is resembling a sun with rays of light, displaying royal qualities. "

स सत्य वादी धर्म आत्मा गाम्भीर्यात् सागर उपमः ।
आकाशैव निष्पन्को नर इन्द्रः प्रत्युवाच तम् ॥ २-३४-९

सः नरेन्द्रः	=	that king Dasaratha	सत्य वादी	=	who speaks truth	धर्मात्मा	=	a virtuous man
सागरोपमः	=	who is like an ocean	गाम्भीर्यात्	=	by his depth of charac-ter	निष्पण्कः	=	who is blemish-less
आकाश इव	=	like a sky	प्रत्युवाच	=	replied	तम्	=	to him(thus).

That king Dasaratha, who speaks truth, whose mind is virtuous, who is like an ocean by his depth of character and who is blemish less like a sky, replied to Sumantra as follows:

सुमन्त्र आनय मे दारान् ये केचित् इह मामकाः ।
दारैः परिवृतः सर्वैः द्रष्टुम् इच्चामि राघवम् ॥ २-३४-१०

सुमन्त्र	=	Oh Sumantra	ये कचित्	=	whoever	मामकाः	=	my wives
इह	=	are here	अनय	=	bring	मे दारान्	=	such of my wives
परिवृतः	=	surrounded by	सर्वैः	=	all	दारैः	=	wives
इच्छामि	=	I want	द्रष्टुम्	=	to see	धार्मिकम्	=	the virtuous Raama.

"Oh, Sumantra! being all my wives, who are here. Surrounded by all of them, I want to see the virtuous Raama. "

सो अन्तः पुरम् अतीत्य एव स्त्रियः ता वाक्यम् अब्रवीत् ।
आर्यो ह्वयति वो राजा गम्यताम् तत्र माचिरम् ॥ २-३४-११

सः	=	He	अतीत्यैव	=	after entering	अन्तः पुरम्	=	the gynaecium
अब्रवीत्	=	spoke	वाक्यम्	=	(these) words	ताः स्त्रियः	=	to those women
आर्याः	=	"Oh the venerable ladies!	राजा	=	the king	ह्वयति	=	is calling
वः	=	you	गम्यताम्	=	go	तत्र	=	there
मा चिरम्	=	without delay.						

Sumantra, after entering the gynaecium, spoke these words to those women as follows: "Oh, the venerable ladies! The king is calling you. Go there without delay.

एवम् उक्ताः स्त्रियः सर्वाः सुमन्त्रेण नृप आज्ञया ।
प्रचक्रमुस् तत् भवनम् भर्तुर् आज्ञाय शासनम् ॥ २-३४-१२

सर्वाः	=	all	स्तियः	=	women	उक्ताः	=	spoken
एवम्	=	thus	सुमन्त्रेण	=	by Sumantra	नृपाज्ञया	=	as per king's orders
प्रचक्रमः	=	moved	तद्भवनम्	=	to his house	आज्ञाय	=	after knowing
शासनम्	=	the instruction	भर्तुः	=	of their husband.			

All those women, asked thus by Sumantra as per the king's orders, went to his palace, after knowing the instructions of their husband.

अर्ध सप्त शताः ताः तु प्रमदाः ताम्र लोचनाः ।
कौसल्याम् परिवार्य अथ शनैः जग्मुर् धृत व्रताः ॥ २-३४-१३

अथ	=	thereafter	ताः	=	those	अर्ध सप्त शताः	=	three hundred and fifty
प्रमदाः	=	women	धृतव्रताः	=	steadfast in their vow (of devotion to their husband)	ताम्र लोचनाः	=	having red eyes
परिवार्य	=	encircling	कौसल्याम्	=	Kausaly	जग्मुः	=	went
शनैः	=	slowly.						

Encircling Kausalya, three hundred fifty women, steadfast in their vow(of devotion to their husband), with their eyes reddened, went there slowly.

आगतेषु च दारेषु समवेक्ष्य मही पतिः ।
उवाच राजा तम् सूतम् सुमन्त्र आनय मे सुतम् ॥ २-३४-१४

आगतेषु	=	after arrival	दारेषु	=	of wives	राजा	=	Dasaratha
महीपतिह्	=	the lord of the earth	समवेक्ष्य	=	looked	तम् सूतम्	=	towards that charior-teer
उवाच	=	and spoke(thus)	सुमन्त्र	=	Oh Sumantra!	आनय	=	bring
मे सुतम्	=	my son.						

After arrival of his wives, king Dasaratha spoke to that charioteer as follows, "Oh, Sumantra! Bring my son here. "

स सूतः रामम् आदाय लक्ष्मणम् मैथिलीम् तदा ।
जगाम अभिमुखः तूर्णम् सकाशम् जगती पतेः ॥ २-३४-१५

तदा	=	then	सः सूतह्	=	that charioteer	आदाय	=	took
रामम्	=	Raama	लक्ष्मणम्	=	Lakshmana	मैथिलीम्	=	and Sita
तूर्णम्	=	speedily	जगाम	=	went	अभिमुखः	=	towards
जगतीपतः	=	the king's	सकाशम्	=	presence.			

Taking Raama, Lakshmana and Sita, that charioteer then speedily went to the king's presence.

स राजा पुत्रम् आयान्तम् दृष्ट्वा दूरात् कृत अन्जलिम् ।
उत्पपात आसनात् तूर्णम् आर्तः स्त्री जन सम्वृतः ॥ २-३४-१६

सः राजा	=	that king	स्त्रीजन सम्वृतः	=	surrounded by women	दृष्ट्वा	=	seeing
दुरात्	=	from a distance	पुत्रम्	=	his son	अयान्तम्	=	coming
कृताण्जलिम्	=	with folded hands	आर्तः	=	being distressed	उत्पपात	=	rose
आसनात्	=	from his seat	तूर्णम्	=	swiftly.			

King Dasaratha surrounded by women, seeing from a distance his son coming with folded hands, distressed as he was, rose swiftly from his seat.

सो अभिदुद्राव वेगेन रामम् दृष्ट्वा विशाम् पतिः ।
तम् असम्प्राप्य दुह्खे आर्तः पपात भुवि मूर्चितः ॥ २-३४-१७

दृष्ट्वा	=	seeing	रामम्	=	Raama	सः	=	Dasaratha
विशाम्पतिः	=	the ruler of people	अभिदद्राव	=	ran towards him	वेगेन	=	speedily
असम्प्राप्य	=	without reaching	तम्	=	him	पपात	=	fell
भुवि	=	on the floor	मूर्छितः	=	senseless	दुःखार्तः	=	afflicted with sorrow.

Seeing Raama, King Dasaratha ran speedily towards him. But without reaching him he fell on the floor senseless, afflicted as he was with sorrow.

तम् रामः अभ्यपातत् क्षिप्रम् लक्ष्मणः च महा रथः ।
विसम्ज्ञम् इव दुह्खेन सशोकम् नृपतिम् तदा ॥ २-३४-१८

तदा	=	tehn	रामः	=	Raama	लक्ष्मणश्चे	=	and Lakshmana
महारथः	=	an eminent car-warrior	क्षिहप्रम्	=	quickly	अभ्यपतत्	=	approached
तम् नृपतिम्	=	that king	विसम्ज्ञम् इव	=	who seemed senseless	दुःखेन	=	with grief
सशोकम्	=	through agony.						

Then, Raama and Lakshmana an eminent car-warrior, quickly approached that king who seemed unconscious with full of grief as he was, through agony.

स्त्री सहस्र निनादः च सम्जज्ञे राज वेश्मनि ।
हाहा राम इति सहसा भूषण ध्वनि मूर्चितः ॥ २-३४-१९

सम्जज्ञे	= generated	सहसा	= all at once	राजवेश्मनि	= from the royal palace
स्त्रीसहस्रनिनादश्च	= sound of thousands of women crying	हा हा राम इति	= "Alas! Alas! Oh Raama !"	भूषण ध्वनि मूर्चितः	= mixed with the sound of tinkling of ornaments.

Sounds of thousands of women crying "Alas! Alas! Oh Raama!" generated all at once from the royal palace, mixed with the sound of tinkling ornaments.

तम् परिष्वज्य बाहुभ्याम् ताव् उभौ राम लक्ष्मणौ ।
पर्यन्के सीतया सार्धम् रुदन्तः समवेशयन् ॥ २-३४-२०

तौ	= those	उभौ	= both	रामलक्ष्मणौ	= Raama and Lakshmana
सीतया सार्धम्	= along with Sita	परिष्वज्य	= held	तम्	= Dasaratha
बाहुभ्याम्	= in their arms	रुदन्त	= and crying	समवेशयन्	= laid him
पर्यण्के	= in the couch.				

Holding Dasaratha in their arms and crying, both Raama and Lakshmana along with Sita laid him on the couch.

अथ रामः मुहूर्तेन लब्ध सम्ज्ञम् महीपतिम् ।
उवाच प्रान्जलिर् भूत्वा शोक अर्णव परिप्लुतम् ॥ २-३४-२१

अथ	= thereafter	रामः	= Raama	भूत्वा	= becoming
प्रण्जलिः	= one with folded hands	उवाच	= spoke(as follows)	महीपतिम्	= to king Dasaratha
लब्ध सम्ज्ञम्	= who got consciousness	मुहूर्तेन	= within a short time	शोकार्णव परिप्लुतम्	= imundated in a sea of sorrow.

Then, Raama with folded hands spoke thus to king Dasaratha who got consciousness within a short time and who was inundated in a sea of sorrow.

आपृच्चे त्वाम् महा राज सर्वेषाम् ईश्वरः असि नः ।
प्रस्थितम् दण्डक अरण्यम् पश्य त्वम् कुशलेन माम् ॥ २-३४-२२

महार	= Oh Emperor!	आपृच्चे	= I am seaking permission	त्वाम्	= from you
असि	= you are	ईश्वरः	= the lord	सर्वेषाम्	= to all
नः	= of us	त्वम्	= you	पश्य	= see
कुशलेन	= auspiciously	माम्	= towards me	प्रस्थितः	= setting out
दण्दकारण्यम्	= to the forest of Dandaka.				

"Oh, emperor! I take leave of you, who are the lord of all of us. See auspiciously towards me, who am about to leave for Dandaka forest. "

लक्ष्मणम् च अनुजानीहि सीता च अन्वेति माम् वनम् ।
कारणैः बहुभिस् तथ्यैः वार्यमाणौ न च इच्चतः ॥ २-३४-२३

अनुजानीहि	=	permit	लक्ष्मणम्च	=	Lakshmana also	सीताच	=	Sita too
अन्वेति	=	is accompanying	माम्	=	me	वनम्	=	to the forest
वार्यमाणौ	=	even if prevented	बहुभिः	=	by many	तथ्यैः	=	true
कारनैः	=	reasons	नचैच्छतः	=	these two are not agreeing.			

"Permit Lakshmana also and Sita too who is accompanying me to the forest. Even if prevented(by me0 on many true reasons, these two are not agreeing to stay behind"

अनुजानीहि सर्वान् नः शोकम् उत्सृज्य मानद ।
लक्ष्मणम् माम् च सीताम् च प्रजापतिर् इव प्रजाः ॥ २-३४-२४

उत्सृज्य	=	giving up	शोकम्	=	grief	मानद	=	Oh he bestower of honour,
अनुजानीहि	=	grant leave	सर्वान्	=	to all	नः	=	of us
लक्ष्मणम्	=	Lakshmana	मामेह	=	myself	सिताम्च	=	and Sita
प्रजाः इव	=	as to his sons	प्रजापतिः	=	Brahma.			

"Giving up grief, Oh the bestower of honour, grant leave to all of us, Lakshmana myself and Sita as Brahma(the lord of creation) did to his sons(sanaka and his three brothers who intended to go to forest for practising austerities). "

प्रतीक्षमाणम् अव्यग्रम् अनुज्ञाम् जगती पतेः ।
उवाच रर्जा सम्प्रेक्ष्य वन वासाय राघवम् ॥ २-३४-२५

सम्प्रेक्ष्य	=	gazing	राघवम्	=	at Raama	अव्यग्रम्	=	who is unruffled
प्रतीक्ष्हमाणम्	=	awaiting	अनुज्याम्	=	permission	जगतीपतेः	=	of the king
वनवासाय	=	stay in the forest	राजा	=	the king Dasaratha	उवाच	=	spoke(thus).

Gazing at Raama who is unruffled, awaiting permission of the king for stay in the forest, the king Dasaratha spoke thus:

अहम् राघव कैकेय्या वर दानेन मोहितः ।
अयोध्यायाः त्वम् एव अद्य भव राजा निगृह्य माम् ॥ २-३४-२६

राघव	=	Oh Raama	अहम्	=	I	मोहितः	=	was stupefied
कैकेय्या	=	by Kaikeyi	वरदानेन	=	through a boon	अद्य	=	now
निगृह्य	=	by confirning	माम्	=	me	त्वमेव	=	you alone

भव	=	be	राजा	=	the king	अयोध्यायाः	=	of Ayodhya.

"Oh, Raama! I was stupefied by Kaikeyi through a boon. Now, by confining me, be you the king of Ayodhya. "

एवम् उक्तः नृपतिना रामः धर्मभृताम् वरः ।
प्रत्युवाच अन्जलिम् कृत्वा पितरम् वाक्य कोविदः ॥ २-३४-२७

रामः	=	Raama	वरः	=	the best man	धर्म भृताम्	=	in supporting righteousness
वाक्यकोविदः	=	who is proficient in speech	उक्तः	=	after being spoken	एवम्	=	thus
नृपतिना	=	by the king	प्रत्युवाच	=	replied	पितरम्	=	to his father
अण्जलिम् कृत्वा	=	after making salutation with joined palms.						

When told thus by the king, Raama the best man in supporting righteousness and who is proficient in expression, replied(as follows) to his father, after making salutation with joined palms.

भवान् वर्ष सहस्राय पृथिव्या नृपते पतिः ।
अहम् तु अरण्ये वत्स्यामि न मे कार्यम् त्वया अनृतम् ॥ २-३४-२८

नृपते	=	Oh King	भवान्	=	you be	पतिः	=	the lord
पृथिव्याः	=	of the earth	वर्षसहस्राय	=	for thousand years	अहम् तु	=	but I
वत्स्यामि	=	shall stay	अरण्ये	=	in the forest	मे	=	for me
न कार्यम्	=	do not make	अनृतम्	=	untruth	त्वया	=	of you.

"Oh, king! You be the ruler of the earth for thousand years. But, I for my part, will stay in the forest. For my sake, do not generate untruth about you. "

नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।
पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिपः ॥ २-३४-२९

नराधिप	=	Oh Ruler of men	विहृत्य	=	having strolled	वनवासे	=	in the forest
नव पण्चाच	=	for fourteen	वषानि	=	years	प्रतिज्ञान्ते	=	after fulfillingthe promise
ग्रहिष्यामि	=	I shall clasp	ते	=	your	पादौ	=	feet
पुनः	=	once more.						

"Oh, ruler of men! Having strolled in the forest for fourteen years, I shall clasp your feet once more after fulfilling my promise. "

रुदन्नाह प्रियम् पुत्रं सत्यपाशेन संयतः ।
कैकेय्या चोद्यमान्स्तु मिथो राजा तमब्रवीत् ॥ २-३४-३०

चोद्यमानस्तु	=	prompted	मिथः	=	secretly	कैकेय्या	=	by Kaikeyi
आर्तः	=	the distressed	राजा	=	king	सम्यतः	=	tied up
सत पाशेन	=	by fetters of truth	अब्रवीत्	=	said	रुदन्	=	weeping
तम्	=	to that	प्रियम् पुत्रम्	=	beloved son.			

Prompted secretly by kaikeyi, the distressed king, tied up by fetters of truth, said weeping to that beloved son.

श्रेयसे वृद्धये तात पुनर् आगमनाय च ।
गच्चस्व अरिष्टम् अव्यग्रः पन्थानम् अकुतः भयम् ॥ २-३४-३१

तात	=	Oh Darling!	गच्छस्व	=	proceed	श्रेयसे	=	for welfare
वृद्धये	=	for advancement	पुनःआगमनायच	=	and for coming again	पन्थानम्	=	let your path
अरिष्टम्	=	be auspicious	अव्यग्रम्	=	undistracted	अकुतोभयम्	=	and fearless from any quarter.

"Oh, darling! Proceed for welfare, for advancement and for coming again. Let your path of travel be auspicious, undistracted and fearless from any quarter. "

न हि सत्यात्मनस्तात धर्माभिमनसस्तव ।
विनिवर्त यितुं बुद्धि शक्यते रघुनन्दन ॥ २-३४-३२

तात	=	Oh Darling	रघुनन्दन	=	Oh Raama the seion of Raghu!	सत्यात्मनः	=	your mind being given to righteousness
तव	=	your	बुद्धिः	=	decision	न शक्य हि	=	cannot be
विनिवर्तयितुम्	=	reversed.						

"Oh, darling, the seion of Raghu! Truthful as you are by nature and your mind being given to righteousness, your decision cannot be reversed. "

अद्य तु इदानीम् रजनीम् पुत्र मा गच्च सर्वथा ।
मातरम् माम् च सम्पश्यन् वस इमाम् अद्य शर्वरीम् ॥ २-३४-३३

पुत्र	=	Oh Son!!	अद्य	=	today	इदानीम्	=	now
रजनीम्	=	night	मा गच्छ	=	do not go	सर्वथा	=	by all means
एकाह	=	even by seeing for one day	अहम्	=	I	चरामितावत्	=	may live
दर्शनापि								
साधु	=	happily.						

"Oh, son! Do not leave in any case today, now at night time. Even by seeing you for one day, I may live happily. "

मातरं माम् च सम्पश्यन् वसेमामद्य शर्वरीम् ।
तर्पितः सर्वकामैस्त्वम् स्वः काले साधयिष्यसि ॥ २-३४-३४

सम्पश्यन्	=	looking at	मातरं	=	your mother	माम्च	=	and myself
वस	=	stay	इमाम्	=	this	शर्वरीम्	=	might
अद्य	=	today	तर्पितः	=	satiated	सर्व कामैः	=	by all desired objecs
त्वम्	=	you	साधयिष्यसि	=	may leave	श्वः	=	tommorrow
काले	=	at dawn.						

"Looking at your mother and myself, stay at least for this night today. Satiated by all the desired objects, you may leave tomorrow at dawn. "

दुष्करम् क्रियते पुत्र सर्वथा राघव तया ।
मत्प्रियार्थम् प्रियांस्त्यक्त्वा यद्यासि विजनम् वनम् ॥ २-३४-३५

पुत्र	=	Oh Son	राघव	=	Raama!	दुष्करम्	=	an incorrigible thing
सर्वथा	=	in every respect	क्रियते	=	is being done	त्वया	=	by you
यत्	=	since	मत् प्रियार्थम्	=	for my pleasure	यासि	=	you are going
वनम्	=	to the forest	विजनम्	=	a solitary place	त्यक्त्वा	=	leaving
प्रियान्	=	beloved ones.						

"Oh Raama, my son! An incorrigible thing is being done by you since for my pleasure you are going to the forest a solitary place, leaving beloved ones. "

न चैतन्मे प्रियम् पुत्र शपे सत्येन राघव ।
छन्नया छलितस्त्वस्नु स्त्रुया छन्नाग्निकल्पया ॥ २-३४-३६

पुत्र	=	Oh Son	राघव	=	Raama! etat	=		this
नच	=	is not	प्रियम्	=	agreeable	मे	=	to me
शपे	=	I swear	सत्येन	=	by my faith	अस्मि	=	I was
छलितः	=	cheated	स्त्रिया	=	by the woman	छन्नया	=	who had concealed intentions
छन्नाग्नि कल्पया	=	resembled fire covered with ashes.						

"Oh Raama my son! Your exile is not agreeable to me. I was cheated by Kaikeyi who had concealed intentions and resembled fire with ashes. "

पञ्चना या तु लब्धा मे तां त्वम् निस्तर्तुमिच्छसि ।
अनया वृत्तसादिन्या कैकेय्याऽभिप्रचोदितः ॥ २-३४-३७

अथिप्रचोदितः	=	incited by	अनया	=	this	कैकेय्या	=	Kaikeyi
वृत्तसादिन्या	=	who has destroyed established customs	त्वम्	=	you	इच्छसि	=	wish
मिस्तर्तुम्	=	to redeem	मे	=	my	यावण्चना	=	which deceit
ताम्	=	that	लब्धा	=	was derived.			

Incited by Kaikeyi who has destroyed established customs, you wish to redeem my deceit, derived by me from her.

न चैतदाश्चर्यतमम् यत्तज्ज्येष्ठस्सुतो मम ।
अपानृतकथम् पुत्र पितरम् कर्तुमिच्छिस ॥ २-३४-३८

पुत्र	=	Oh Son	ज्येष्टः सुतः	=	as eldest son	मम	=	of min
इछसि इति यत्	=	that which you wish	कर्तुम्	=	to make	पितरम्	=	your father
अपानृतकथम्	=	as one who does not have false promises	तत् एतत्	=	this	न	=	is not
अचैतदाश्चर्यतमम्	=	a great surprise.						

"It is not a great surprise, my son, that you my eldest son should seek to make your father as one who does not have false promises.

"

अथ रामः तथा श्रुत्वा पितुर् आर्तस्य भाषितम् ।
लक्ष्मणेन सह भ्रात्रा दीनो वचनम् अब्रवीत् ॥ २-३४-३९

अथ	=	thereafter	रामः	=	Raama	भ्राता लक्ष्मणेन सह	=	along with his brother lakshman
श्रुत्वा	=	hearing	भाषितम्	=	the words	पितुः	=	of his father
तथा	=	thus	आर्तस्य	=	depressed	दीनः	=	was upset
अब्रवीत्	=	spoke	वचनम्	=	these words.			

After hearing these words of their father who was depressed, Raama and Lakshmana were upset. Then Raama spoke these words.

प्राप्स्यामि यान् अद्य गुणान् को मे श्वस्तान् प्रदास्यति ।
अपक्रमणम् एव अतः सर्व कामैः अहम् वृणे ॥ २-३४-४०

यान्	=	which	गुणाम्	=	wordly pleasures	प्राप्स्यामि	=	I can get
अद्य	=	today	तान्	=	those	कः	=	who
प्रदास्यति	=	will offer	मे	=	to me	श्वः	=	tomorrow
अतः	=	therfore	अहम्	=	I	वृणे	=	desire
अपक्रमणमेव	=	only to get away	सर्वक	=	in lien of all enjoyments.			

Even if these worldly pleasures are obtained today, who will offer those things to me tomorrow Therefore I desire only to get away in lieu of all these enjoyments.

इयम् सराष्ट्रा सजना धन धान्य समाकुला ।
मया विसृष्टा वसुधा भरताय प्रदीयताम् ॥ २-३४-४१

इयम्	=	This	वसुधा	=	earth	विसृष्टा	=	being relinquished
मया	=	by me	स राष्ट्रा	=	which includes various provinces	सजना	=	filled with people
धन धान्य समाकुला	=	inbued with riches and foodgrains	प्रदीयताम्	=	may be given	भरताय	=	to Bharata.

"This earth being relinquished by me which included various provinces, filled with people, imbued with riches and food grains, may be given to Bharata. "

वनवासकृता बुद्धिर्न च मेऽद्य चलिष्यति ।
यस्तुष्टेन वरो दत्तः कैकेय्यै वरद त्वया ॥ २-३४-४२
दीयताम् निखिलेनैव सत्यस्त्वम् भव पार्थिव ।

अद्य	=	now	नचलिषयति	=	I cannot budge	मे बुद्धिः	=	from my decision
वनवास कृता	=	made about my stay in the forest	पार्थिव	=	Oh king	वरद	=	the bestower of boons!
त्वया	=	by you	तुष्टेन	=	who were pleased	दत्तः	=	to give
यः वरः	=	which boon	कैकेय्यै	=	to Kaikeyi	दीयताम्	=	let it be given
निखिलेनैन	=	completely.						

"I cannot budge now from my decision made about my stay in the forest. Oh king the bestower of boons! You were pleased to give a boon to Kaikeyi and let it be fulfilled completely. Be you a truthful man. "

अहम् निदेशम् भवतो यथोक्तमनुपालयन् ॥ २-३४-४३
चतुर्दश समा वत्स्ये वने वनचरैः सह ।

अहम्	=	I	यथोक्तम्	=	as promised	अनुपालयन्	=	fulfilling
भवत	=	your	निदेशम्	=	command	वत्स्ये	=	shall live
वने	=	in the forest	वनचरैः सह	=	along with forest-dewellrs	चतुर्दश	=	for fourteen
समाः	=	years.						

"I , as promised, fulfilling your command, shall live in the forest along with forest-dwellers for fourteen years. "

मा विमर्शो वसुमती भरताय प्रदीयताम् ॥ २-३४-४४
न हि मे काम्क्षितम् राज्यम् सुखमात्मनि वा प्रियम् ।
यथा निदेशम् कर्तुम् वै तवैव रघुनन्धन ॥ २-३४-४५

मा	=	Oh do not have	विमर्शः	=	hesitation	वसुमती प्रदीयताम्	=	let the kingdom be given
भरताय	=	to Bharata	रघुनन्दन	=	Oh King	मे	=	to me
राज्यम्	=	either kingdom	सुखम्वा	=	or happiness	नहि	=	indeed is not
काण्क्हतम्	=	desired	आत्मनो	=	by nature	कर्तुम् एव	=	only doing

तव	=	your	यथानिदेशम्	=	command as instructed	प्रियम् वै	=	is dear to me.

"Oh, king! Do not have any hesitation in offering the kingdom to Bharata. Neither kingdom nor happiness indeed is desired by my nature. It is dear to me only to do your command as directed. "

अपगच्चतु ते दुह्खम् मा भूर्बाष्प परिप्लुतः ।
न हि क्षुभ्यति दुर्धर्षः समुद्रः सरिताम् पतिः ॥ २-३४-४६

ते दुःखम् अपगच्छतु	=	let your sorrow disappear!	मा भूः	=	do not be	भाष्प परिप्लुतः	=	overwheled with tears
समुद्रः	=	the ocean	पतिः	=	the lord	सरिताम्	=	of rivers
दुर्धर्षः	=	which is difficult to assail	न क्ष्हुभ्यतिहि	=	is not indeed agitated.			

"Let your sorrow disappear! Do not be overwhelmed with tears. The ocean, the lord of rivers which is difficult to assail, indeed does not get agitated. "

न एव अहम् राज्यम् इच्चामि न सुखम् न च मैथिलीम् ।
त्वाम् अहम् सत्यम् इच्चामि न अनृतम् पुरुष ऋषभ ॥ २-३४-४७

अहम्	=	I	नैव इच्छामि	=	do not even desire	राज्यम्	=	kingdom
न	=	nor	सुखम्	=	happiness	न	=	nor
मैथिलीम्च	=	Sita too	नैव	=	nor even	सर्वान्	=	all
इमान्	=	these	कामान्	=	enjoyments	नैव	=	nor
जीवितम्	=	life.						

"I do not crave for kingdom or happiness nor again for Sita nor even all these enjoyments nor for heaven nor even for life. "

त्वामहम् सत्यमिच्छामि नानृतम् पुरुषर्षभ ।
प्रत्यक्षम् तव सत्येन सुकृतेन च ते शपे ॥ २-३४-४८

पुरुषर्षभ	=	Oh , Jewel among men!	अह्म	=	I	इच्छमि	=	wish
त्वाम्	=	you	सत्यम्	=	to be a truthful man	न	=	not
अनृतम्	=	a fallaceous man	तव	=	In you	प्रत्यक्ष्हम्	=	presence
सत्येन	=	by truth	सुकृतेन	=	and by virtue	शपे	=	I swear
ते	=	to you.						

"Oh, Jewel among men! I wish you to be a truthful mean, not a fallacious man. I swear to you in your presence by truth and by virtue. "

न च शख्यम् मया तात स्थातुम् क्षणमपि प्रभो ।
स शोकम् ध्रारयस्वेमम् न हि मेऽस्ति विपर्ययः ॥ २-३४-४९

तात	=	Oh Father	प्रभो	=	Oh	लोर्द् मया	=	by me
नशक्यम्	=	it is not possible	स्थातुम्	=	to stay	ख्हणमपि	=	even for a moment
सः	=	you as such	धारयस्व	=	should contian	एवम्	=	this
शोकम्	=	grief	नास्तिहि	=	there is indeed no	विपर्ययः	=	going back
मे	=	for me.						

"It is not possible for me, Oh father, to stay on even for a moment. Therefore, contain this grief, Oh Lord, for there is no going back upon my word. "

अर्थितो ह्यस्मि कैकेय्या वनम् गच्छेति राघव ।
मया चोक्तं प्रजामीति तत्सत्यमनुपालये ॥ २-३४-५०

राघव	=	Oh Dasaratha the seion of Raghu!	अस्मिहि	=	I was indeed	अर्थितः	=	asked
कैकेय्या	=	by Kaikeyi	इति	=	as follows: gachchha	=		go
वनम्	=	to the forest. " uktam-cha	=		It was also replied मया	=		by me
प्रजामि इति	=	that I would go	अनुपालये	=	I shall redeem	तत्	=	that
सत्यम्	=	pledge.						

"Oh Dasaratha the seion of Raghu! I was indeed asked by Kaikeyi to go to the forest. It was also replied by me that I would go. I shall redeem that pledge. "

मा चोत्कण्थां कृथा देव वने रंस्यामहे वयम् ।
प्रशान्तहरिणाकीर्णे नानाशकुनिनादिते ॥ २-३४-५१

देव	=	Oh King!	माकृथाः	=	do not feel	उत्कण्ठाम्	=	anxious
वयम्	=	we	रम्स्यामहे	=	shall sport	वने	=	in the forest
प्रशान्त हरिणाकीर्णे	=	flocked with peaceful deers	नानाशकुनिनादिते	=	rendered noisy by birds of various types.			

"Oh, king! Do not feel anxious. We shall sport in the forest, flocked with peaceful deer and rendered noisy by birds of various types. "

पिता हि दैवतम् तात देवतानामपि स्मृतम् ।
तस्माद्दैवतमित्येव करिष्यामि पितुर्वचः ॥ २-३४-५२

तत्	=	Oh Father	स्मृतम्हि	=	it was said indeed	पिता	=	father
दैवतम्	=	is the god	देवतानामपि	=	even for celestials	तस्मात्	=	therefore
करिष्यामि	=	I shall do	पितुः	=	father's	वचः	=	word
दैवतम् इत्येव	=	considering it s divine.						

"Oh, father! It was indeed said that even for celestials, father is the god. Therefore, I shall carry out the father's word, considering it as divine. "

चतुर्धशसु वर्षेषु गतेषु नरसत्तम ।
पुनर्द्रक्ष्यसि माम् प्राप्तम् सन्तापोऽयम् विमुच्यताम् ॥ २-३४-५३

नरसत्तम	=	Oh Best among men	प्राप्तम्	=	coming	गतेषु	=	after passing away
चतुर्दश	=	fourteen	वर्षेषु	=	years	द्रक्ष्यसि	=	you will see
माम्	=	me	अयम् सम्तापः विमुच्यताम्	=	let this grief be given up.			

"Oh father, the best among men! You will see me, when I come back after elapsing fourteen years. Let this grief be given up. "

येन संस्तम्भनीयोऽयम् सर्वो बाष्पगळो जनः ।
स त्वम् पुरुषशार्दूल किमर्थम् विक्रियाम् गतः ॥ २-३४-५४

पुरुष शार्दूल	=	Oh Tiger among men !	सरः	=	all	अयम् जनः	=	these people
भाष्पगळः	=	whoare bathed with tears	सम्स्तम्भनीयः	=	are to be consoled by you	सः त्व	=	such of you
किमर्थम्	=	why	गतः	=	got	विक्रियाम्	=	perturbation

"Oh, tiger among men! Why have you got perturbed-you by whom all these people bathed in tears, ought to be consoled"

पुरम् च राष्ट्रम् च मही च केवला ।
मया निसृष्टा भरताय दीयताम् ।
अहम् निदेशम् भवतः अनुपालयन् ।
वनम् गमिष्यामि चिराय सेवितुम् ॥ २-३४-५५

पुरम्च	=	let this city	राष्ट्रम्च	=	province	केवला महीच	=	and whole of this earth
निश्रष्टा	=	left	मया	=	by me	दीयताम्	=	be given
भरताय	=	to Bharata	अहम्	=	I	अनुपालयन्	=	following
भवतः	=	your	निदेशम्	=	instruction	गमिष्यामि	=	shall proceed
वनम्	=	to the forest	सेवितुम्	=	to dwell in it	चिराय	=	for long.

"Let this city, province and whole of this earth left by me, be given to Bharata. I for one following your instructions, shall proceed to the forest to dwell in it for long. "

मया निसृष्टाम् भरतः महीम् इमाम् ।
सशैल खण्डाम् सपुराम् सकाननाम् ।
शिवाम् सुसीमाम् अनुशास्तु केवलम् ।
त्वया यद् उक्तम् नृपते यथा अस्तु तत् ॥ २-३४-५६

नृपते	=	Oh King!	इमाम महीम्	=	let this earth	सशैल षण्दाम्	=	with multitude mountains
सपुराम्	=	comprising of cities	सकाननाम्	=	with their gardens	निसृष्टाम्	=	relinquished
मया	=	by me	अनुशास्तु	=	be ruled over	भरतः केवलम्	=	barely by Bharata
सुसीमाम्	=	within bounds	शिराम्	=	of well being	यत्	=	that which
उक्तम्	=	is told	त्वया	=	by you	तत्	=	let it
अस्तु	=	be so	तथा	=	thus.			

"Oh, king! Let this earth with multitude of mountains, comprising of cities with their gardens relinquished by me, be ruled over barely by Bharata, within the bounds of righteousness. Let the word of honour given by you(to Kaikeyi) come true. "

न मे तथा पार्थिव धीयते मनो ।
महत्सु कामेषु न च आत्मनः प्रिये ।
यथा निदेशे तव शिष्ट सम्मते ।
व्यपैतु दुह्खम् तव मत् कृते अनघ ॥ २-३४-५७

पार्थिव	=	Oh king	अनघ	=	the faultlessman!	तथा	=	how
मेमनः	=	my mind	धीयते	=	is shanding firmly	तव निर्देशे	=	to your command
शिष्त सम्मते	=	approved by the wise	तथा	=	in that manner	न	=	it is not
महत्सु	=	on haughty	कामेषु	=	enjoyments	न	=	it is not
आतनः	=	on my own	प्रियेः	=	pleasures	मत्कृते	=	for my sake
व्यपैतु दुःखम्	=	let your agony disappear.						

"Oh, the faultless king! My mind is not directed on haughty physical enjoyments or sensuous pleasures which is approved by the wise. Let your agony disappear, for my sake. "

तत् अद्य न एव अनघ राज्यम् अव्ययम् ।
न सर्व कामान् न सुखम् न मैथिलीम् ।
न जीवितम् त्वाम् अनृतेन योजयन् ।
वृणीय सत्यम् व्रतम् अस्तु ते तथा ॥ २-३४-५८

अनघ	=	Oh the sinless king!	तत्	=	therefore	अद्य	=	now
योजयन्	=	connecting	त्वाम्	=	you	अनृतेन	=	with untruth
नैव वृतेन	=	I just cannot yearn	राज्यम्	=	for kingdom	न	=	nor desirous
सर्व कामान्	=	of various enjoyment	न	=	nor	सुखम्	=	for happiness
न	=	now	मैथिलीम्	=	Sita	न	=	nor
जीवितम्	=	life	ते	=	(let) your	व्रतम्	=	voe
तथा	=	thus	अस्तु	=	become	सत्यम्	=	true.

Oh, the sinless king! Therefore, now associating you with untruth, I just do not desire for kingdom, nor all the sensual enjoyments, nor happiness nor existence nor even Sita. Let your pledge(given to Kaikeyi) prove true.

"

फलानि मूलानि च भक्षयन् वने ।
गिरीमः च पश्यन् सरितः सरांसि च ।
वनम् प्रविश्य एव विचित्र पादपम् ।
सुखी भविष्यामि तव अस्तु निर्वृतिः ॥ २-३४-५९

भविष्यामि	=	I shall be	सुखी	=	happy	प्रविश्यैव	=	entering
वनम्	=	the forest	विचित्र पादपम्	=	filled with	भक्ष्हयन्	=	eating
फलानि	=	fruits	मूलनिच	=	and tubers	पुश्यन्	=	and lakes
वने	=	in the forest	अस्तु	=	let there be	निर्वृतिः	=	satisfaction
तव	=	to you.						

"I shall be happy, entering the forest filled with wonderful trees, eating fruits and tubers as well as seeing mountains rivers and lakes in the forest. Let there be satisfaction for you.

एवम् स राजा व्यसनाभिपन्नः ।
शोकेन दुःखेन च ताम्यमानः ।
आलिङ्ग्य पुत्रम् सुविनष्टसम्ज्ञो ।
मोहम् गतो नैव चिचेश्ट किंचित् ॥ २-३४-६०

आलिण्ग्य	=	embracing	पुत्र	=	his son	सः राजा	=	that king Dasaratha
एवम्	=	who had thus	व्यसनाभिपन्नः	=	fallen on evil days	ताम्यमानः	=	was tormented
शोकेन	=	with grief	दुःखेन	=	and distress	महोम्गतः	=	got fainted
सुविनष्ट सम्ज्ञः	=	fully losing consciousness	नैव चिचेष्ट	=	not moving	किम्चित्	=	even a little.

Embracing his son, that king Dasaratha, who had thus fallen on evil days, was tormented with grief and distress, got fainted, fully losing his consciousness and not moving even a little.

देव्यस्ततः सम्रुरुदुः समेता ।
स्ताम् वर्जयित्वा नरदेवपत्नीम् ।
रुदन् सुमन्त्रोऽपि जगाम मूर्छाम् ।
हा हा कृतम् तत्र बभूव सर्वम् ॥ २-३४-६१

ततः	=	then	वर्जयित्वा	=	leaving out	नरदेवपत्नीम्	=	Kaikeyi the wife of king Dasaratha
देव्यः	=	the queens	समेताः	=	assembled there	सम्रुदुः	=	began to cry
सुमन्त्रोऽपि	=	Sumantra also	जगाम	=	got	मूर्छाम्	=	the faint
रुदन्	=	while weeping	सर्वम्	=	everything	तत्र	=	there
बभूव	=	became	हाहाकृतम्	=	loud lamenting.			

Then, all the queens assembled there except Kaikeyi began to cry. Sumantra also fell into a swoon, while weeping. Everything there became loud lamenting.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुर् त्रिंशः सर्गः ॥

Thus completes 34th chapter in the Ayodhya kanda of the glorious Raamayayana of Valmiki, the work of a sage and the oldest epic.

35 Sarga 35 - पंच त्रिंशः सर्ग

Sumantra Rails At Kaikeyi

Introduction -

Minister Sumantra requests and reproaches Queen Kaikeyi and asks her to take back her impositions. Even the elderly minister and a scholar named Siddhartha tries to pacify Kaikeyi by telling the legend of Sagara, the ancestor of Dasharatha, quoting the exile of his notorious son Asamanja. But she is adamant to all holy advices, but wants Raama to go to forests.

ततो निर्धूय सहसा शिरो निःश्वस्व चासकृत् ।
पाणौ पाणिम् विनिष्पिष्य दन्तान् कटकटाय्य च ॥ २-३५-१
लोचने कोपसम्रक्ते वर्णम् पूर्वोचितम् जहत् ।
कोपाभिभूतः सहसा सम्तापमशुभम् गतः ॥ २-३५-२
मनः समीक्षमाणश्च सूतो दशरथस्य सः ।
कम्पयन्निव कैकेय्या हृदयम् वाक्छरैश्शितैः ॥ २-३५-३
वाक्यवज्रैरनुपमैर्निर्भिन्दन्निव चाशुगैः ।
कैकेय्या सर्वमर्माणि सुमन्त्रः प्रत्यभाषत ॥ २-३५-४

ततः	=	then	सुमन्त्रः	=	Sumantra	सूतः	=	the charioteer
निर्दूय	=	moving	शिरः	=	his head	सहसा	=	all of a sudden
निःश्वस्य	=	sighing	असकृत्	=	agan and again	विनिष्पिष्य	=	rubbing
पाणिम्	=	in hand	कतकताय्यच	=	grinding	दन्तान्	=	his teeth
लोचने कोपसम्रक्ते	=	turning his eyes red with anger	जहत्	=	shedding	पूर्वोचितम्	=	his former
वर्णम्	=	colour	कोपाभिबूतः	=	overwhelmed with	सहसा	=	suddenly
गतः	=	getting	सम्तापम्	=	grief	अशुभम्	=	the evil
समीक्ष्हमाणश्च	=	carefully reading	दशरथस्य	=	Dasaratha's	मनः	=	mind
प्रत्यभाषत	=	spoke(as follows)	कम्पयन्निव	=	spoke(as follows)	कैकेय्याः	=	Kaikeyi's
हृद्यम्	=	heart	शितैः वाक्छरैः	=	with sharp arrows	वाक्य वज्रैः	=	in the form of thunder-bolting words
अशुगैः	=	speedily	भिन्दन्निव	=	piercing	सर्व मर्माणि	=	all her vitals.

Then, moving his head all of a sudden sighing again and again, rubbing his hand in hand, grinding his teeth, turning his eyes red with anger shedding his normal colour, overwhelmed with wrath, suddenly getting the evil grief, carefully reading Dasaratha's mind, sumantra the charioteer spoke(as follows) as though shaking Kaikeyi's heart with sharp arrows, in the form of thunderbolting words speedily peircing all her vitals.

यश्यास्तव पतिस्त्यक्तोराजा दशरथः स्वयम् ।
भर्ता सर्वस्य जगतः स्थावरस्य चरश्य च ॥ २-३५-५
न ह्यकार्यतमम् किंचित् तव देवीह विद्यते ।

देवि	=	Oh Kaikeyi!!	यस्याः तव	=	which your	पतिः	=	husband
राजा दशरथः	=	king Dasaratha	भर्ता	=	the supporter	सर्वस्य जगतः	=	of entire creation
स्थावरस्य	=	the unmoving	त्यक्तः	=	is betrayed	स्वयम्	=	on your own
तव	=	such of you	नहि विद्यते	=	there is indeed nothing	इह	=	oh earth
किम्चित्	=	anything	अकार्यतमम्	=	which is most disgraceful.			

"There is nothing on earth, anything which is most disgraceful for you by whom your husband king Dasaratha the supporter of the entire creation the unmoving and the moving, is betrayed, Oh, Kaikeyi!"

पतिघ्नीम् त्वामहम् मन्ये कुलघ्नीमपि चान्ततः ॥ २-३५-६
यन्म हेंद्रमिवाजय्यम् दुष्प्रकम्प्यमिवाचलम् ।
महोदधिमिवाक्षोभ्यम् सन्तापयसि कर्मभिः ॥ २-३५-७

अहम्	=	I	मन्ये	=	consider	त्वम्	=	you
पतिघ्नीम्	=	as murderers of your husband	अन्ततः	=	ultimately	कुलघ्नीमपिच	=	the exterminator of your race too
यत्	=	for which reason	कर्मभिः	=	by your actions	सन्तापयसि	=	you are causing grief(to your husband)
अजय्यम्	=	who is unconquerable	महेन्द्रमिव	=	as great Indra	दुष्कम्प्यम्	=	who cannot be moved
अचलमिव	=	as a mountain	अक्ष्होभ्यम्	=	who is imperturbable	महोदधिमिव	=	as a great ocean.

"King Dasaratha is unconquerable as great Indra, unshakable as mountain and imperturbable as a great ocean. By tormenting him with your actions, you are considered by me as murderess of your husband and ultimately the exterminator of your race too."

मावमंस्था दशरथम् भर्तारम् वरदम् पतिम् ।
भर्तुरिच्छा हि नारीणाम्पुत्रकोट्या विशिष्यते ॥ २-३५-८

मावमम्स्थाः	=	do not despise	दशरथम्	=	Dasaratha	भर्तारम्	=	the supporter
वरदम्	=	the bestower of boon	पतिम्	=	and your husband	नारीणाम्	=	for women
भर्तः	=	husband's	इच्छा	=	will	विशिष्यते	=	is superior
पुत्रकोत्याः	=	to ten million sons.						

"Do not despise Dasaratha the supporter, the bestower of boons and your husband. For women, will of the husband is superior to that of ten million sons."

यथावयो हि राज्यानि प्राप्नुवन्ति नृपक्षये ।
इक्ष्वाकुकुलनाथेऽस्मिंस्तल्लोपयितुमिच्छसि ॥ २-३५-९

नृपक्ष्हये	= after the death of a king	राज्यानि	= kingdoms	प्रप्नुवन्तिहि	= are indeed obtained
यथावयः	= as per the age(of princes)	इच्छसि	= you want	लोपयितुम्	= to deprive
तत्	= it	अस्मिन् इक्ष्ह्वाकुकुलनाथे	= in this lord Ikshvaku dynasty Raama.		

"After death of a king, kingdoms are obtained as per the age of the princes. But, you want to deprive this condition in the case of Raama the lord of Ikshvaku dynasty."

राजा भवतु ते पुत्रो भरतश्शास्तु मेदिनीम् ।
वयम् तत्र गमिष्यामो रामो यत्र गमिष्यति ॥ २-३५-१०

ते पुत्रः	= "(Let) your son	भर्तः	= Bharata	भवतु	= become
राजा	= the king	शस्तु	= let him rule	मदिनीम्	= the earth
यत्र	= wherever	रामः	= Raama	गमिष्यति	= goes
वयम्	= we	गमिष्यामः	= shall go	तत्र	= there."

"Let your son Bharata become the king and rule the earth. wherever Raama goes, we (on our part) shall go there".

न हि ते विषये कश्चिद्ब्राह्मणो वस्तुमर्हति ।
तादृशम् त्वममर्यादमद्य कर्म चिकीर्षसि ॥ २-३५-११

ते विषये	= In your kingdom	कश्चित् ब्राह्मणः	= even any brahmana	न अर्हति हि	= cannot indeed
वस्तुम्	= dwell	त्वम्	= you	चिकीर्षसि	= want to do
तादृशम्	= such	कर्म	= act	अद्य	= now
अमर्यादम्	= transgressing due limits.				

"Now any brahmana cannot indeed dwell in your kigdom as now you want to do such an act, transgressing the due limits."

नूनम् सर्वे गमिष्यामो मार्गम् रामनिषेवितम् ।
त्यक्ताया बान्धवैः सर्वैर्ब्राह्मणैः साधुभिः सदा ॥ २-३५-१२
का प्रीती राज्यलाभेन तव देवि भविष्यति ।
तादृशम् त्वममर्यादम् कर्म कर्तुम् चिकीर्षसि ॥ २-३५-१३

नूनम्	= certainly	सर्वे	= all of us	गमिष्यामि	= will go
मार्गम्	= in the way	रामनिषेवितम्	= followed by Raama	देवि	= Oh queen Kaikeyi!

या	=	which you	सदा	=	forever	त्यक्ता	=	deserted
बान्धन्वैः	=	by relatives	सर्वैः	=	by all	ब्रह्मणैः	=	brahmanas
सादुभिः	=	by pious souls	तव	=	such of you	का	=	what
प्रीतिः	=	pleasure	भविष्यति	=	will be derived	राज्य लाभेन	=	through attainment of sovereignity
त्वम्	=	you	चिकीर्षसि	=	want	कर्तुम्	=	to do
तादृशम्	=	such	कर्म	=	an act	अमर्यादम्	=	of impropriety.

"Certainly, all of us will proceed in the path followed by Raama. Oh, queen Kaikeyi! What pleasure will be derived through attainment of soverignity, when your relatives, all brahmanas and pious souls desert you forever Now, you want to do such an act of impropriety"

आश्चर्यमिव पश्यामि यस्यास्ते वृत्तमीदृशम् ।
आचरन्त्या न विदृता सद्यो भवति मेदिनी ॥ २-३५-१४

यस्याः	=	while you	ते	=	as such	आचरन्त्याः	=	conduct yourself
ईदृशम्	=	such of this	वृत्तम्	=	act	पश्यामि	=	I am looking
आश्चर्यमिव	=	with only surprise	मेदिनी	=	(why) earth	न भवति	=	is not
सद्य	=	immediately	विदृता	=	rent asunder.			

"I am looking only with surprise, why the earth is not immediately rent asunder, while you conduct yourself with such an act"

महाब्रह्मर्षिसृष्टा वा ज्वलन्तो भीमदर्शना ।
धिग्वाग्दण्डणा न हिंसन्ति रामप्रव्राजने स्थिताम् ॥ २-३५-१५

धिक्काग्दन्ण्दाः वा	=	rods of reproaching words	ज्वलन्तः	=	which are burning with fire	भीम दर्शनाः	=	and fearful to look at
महाब्रह्मर्षि सृष्टाः	=	uttered by great brahmana sages	न हिम्सन्ति	=	are not killing	स्थिताम्	=	you who have decided
रामप्रव्राजने	=	to send Raama to exile.						

"It is also surprising me why rods of reproaching words fiery and fearful to look at uttered by great brahmana sages are not killing you, who are bent on sending Raama to exile."

आम्रम् चित्वा कुठारेन निम्बम् परिचरेत्तु यः ।
यश्चेनम् पयसा सिञ्चेन्नैवास्य मधुरो भवेत् ॥ २-३५-१६

यः	=	who	छित्वा	=	while cutting down	आम्रम्	=	a mango tree
कुठारेण	=	with axe	परिचरेत्तु	=	nurtures	निम्बम्	=	a neem tree
यश्च	=	who	सिण्चेत्	=	will wet	एनम्	=	this neem tree
पयसा	=	sweet	अस्य	=	to him.			

"Who will nurture a neem tree, cutting down a mango tree with an axe And a neem tree will not turn sweet for him who nourishes it with milk."

अभिजात्यम् हि ते मन्ये यथा मातुस्तथैव च ।
न हि निम्बात्स्रवेत्क्षौद्रम् लोके निगदितम् वचः ॥ २-३५-१७

मन्ये	=	I think	अभिजात्यम्	=	your nature by birth	यथा तथैवच	=	is as exactly as
मातुः	=	a proverb	निगदितम्	=	is quoted	लोके	=	in the world
क्ष्हौद्रम्	=	"honey	न स्रवेति हि	=	does not ooze surely	निम्बात्	=	from a neem tree."

"I think, by birth your nature is as exactly as that of your mother. a proverb is quoted in the world saying that honey does not ooze from a neem tree."

तव मातुरसद्ग्राहम् विद्मः पूर्वम् यथाश्रुतम् ।
पितुस्ते वरदः कश्चिद्ददौ वरमनुत्तमम् ॥ २-३५-१८
सर्वभूतरुतम् तस्मात्सम्जज्ञे वसुधाधिपः ।
तेन तिर्यग्गतानाम् च भूतानाम् विदितम् वचः ॥ २-३५-१९

विद्मः	=	we know	यथाश्रुतम्	=	as heard of	पूर्वम्	=	in the past
तव मातः	=	your mother's	असद्ग्राहम्	=	evil satisfaction	कश्चित्	=	someone
वरदः	=	capable of giving boons	ददौ	=	bestowed	अनुत्तमम् वरम्	=	a great boon
ते पितुः	=	your father	तस्मात्	=	by it	वसुधाधिपः	=	that king
सम्जज्ञे	=	could identify	सर्व भूतरुतम्	=	the language of all created beings	तेन	=	by him
वचः	=	the talk	भूतानाम्	=	of those beings	तिर्यग्गतानाम्	=	belonging to sub-human species
विदितम्	=	could be known.						

"We know, as heard of in the past, your mother's conduct of evil satisfaction. Someone capable of giving boons, granted a great boon to your father. By that boon he could identify the language of all created beings. The talk of those beings belonging to sub human species could be known by him."

ततो जृम्भस्य शयने विरुताद्भूरिवर्चसा ।
पितुस्ते विदितो भावः स तत्र बहुधाऽहसत् ॥ २-३५-२०

ततः	=	then	विरुतात्	=	from the sound	जृम्भस्य	=	of an ant called Jrimbha
शयने	=	near the bed	भावः	=	its meaning	विदितः	=	was deciphered
ते पितुः	=	by your father	अहसत्	=	langhed	बहुधा	=	repeatedly
तत्र	=	over it.						

"From the sound of an ant called Jrimbha near his bed, the meaning of that sound was deciphered by your exceedingly brilliant father and he laughed over it repeatedly."

तत्र ते जननी क्रुद्धा मृत्युपाशमभीप्सती ।
हासम् ते नृपते सौम्य जिज्ञासामीति भाब्रवीत् ॥ २-३५-२१

ते जननी	=	your mother	कृद्धा	=	becoming angry	तत्र	=	over his laugh
अभीप्सती	=	wishing to	मृत्युपाशम्	=	hang him to death	अब्रवीत्	=	spoke
इति	=	thus	नृपते	=	"Oh king	सौम्य	=	the gentle sir!
जिज्ञासामीति	=	I want to know	ते हासम्	=	about your laugh.			

Your mother, becoming angry over his laugh, wishing even to hand him to death(in case he refuses to disclose the reason for his laughter), spoke thus: "Oh king, the gentle sir! I want to know the meaning of your laughter."

नृपश्चोवाच ताम् देवीम् देवि शंसामि ते यदि ।
ततो मे मरणम् सद्यो भविष्यति न संशयः ॥ २-३५-२२

नृपस्च	=	that king	उवाच	=	replied	ताम् देवीम्	=	to that queen(as follows)
देवि	=	Oh Queen	शम्सामियदी	=	If I tell	ते	=	you
मरणम्	=	death	भविष्यति	=	will come	मे	=	to me
सद्यः	=	immediately	ततः	=	thereafter	न	=	there is no
सम्शयः	=	doubt.						

"The king replied to that queen as follows: "Oh, royal lady! If I tell you the reason of my laughter, my death will immediately follow thereafter. There is no doubt about it."

माता ते पितरम् देवि ततः केकयमब्रवीत् ।
शंस मे जीव वा मा वा न मामपहसिष्यसि ॥ २-३५-२३

देवि	=	Oh Kaikeyi!	तत	=	then	ते माता	=	your mother
अब्रवीत्	=	spoke	केकयम्	=	Kekaya king	पितुरम्	=	your father(thus)
जीव वा	=	either live	मावा	=	or die	शम्स	=	tell
मे	=	me	न अपहिसिषसि	=	do not ridicule	माम्	=	me.

"Your mother then said to your father, the king of Kekayas, Live or die as you will. tell me the laughter. Do not ridicule me."

प्रियया च तथोक्तः सन् केकयः पृथीवीपतिः ।
तस्मै तम् वरदायार्थम् कथयामास तत्त्वतः ॥ २-३५-२४

उक्तः सन्	=	having been spoken	तथा	=	thus	प्रियया	=	by his beloved consort
केकयः प्रिथ्वी पतिः	=	the ruler of Kekaya kingdom	कथयामास	=	reported	तस्मै	=	to that
वरदाय	=	bestower of boon	तत्त्वतः	=	correctly	तम् अर्थम्	=	that matter.

Having been spoken thus by his beloved consort, the said king of the Kekayas on his part correctly reported the matter to the sage who had bestowed the boon on him.

ततः स वरदह् साधु राजानम् प्रत्यभाषत ।
म्रियताम् ध्वंसताम् वेयम् मा कृथास्त्वम् महीपते ॥ २-३५-२५

ततः	=	then	सः साधुः	=	that sage	वरदः	=	who had bestowed the boon
प्रत्यभाषतः	=	replied	रजानम्	=	to the king(as follows)	महीपते	=	"Oh King
इयम्	=	let her	म्रियताम्	=	die	धम्सताम् वा	=	or ruin
त्वम्	=	you	माकृथाः	=	do not persue that course.			

Then the sage who had bestowed the boon replied to the king as follows: "Oh, lord of the earth! Let her die or ruin. Do not reveal the reason to her."

स तच्छ्रुत्वा वचस्तस्य प्रसन्नमनसो नृपः ।
मातरम् ते निरस्याशु विजहार कुबेरवत् ॥ २-३५-२६

श्रुत्वा	=	having heard	तत् वचः	=	the word	तस्य	=	of him
प्रसन्न मनसः	=	who was pure-minded	सः नृपः	=	that king	निरस्य	=	repudiated
मातरम्	=	your mother	विजहार	=	lived happily	कुबेरवत्	=	like Kubera the lord of riches.

"Having heard the words of that sage who was pure-minded, the king repudiated your mother and lived happily like Kubera the Lord of riches."

तथा त्वमपि राजानम् दुर्जनाचरिते पथि ।
असद्ग्राहमिमम् मोहात्कुरुषे पापदर्शिनि ॥ २-३५-२७

पापदर्शिनि	=	Oh Kaikeyi seeing evil everywhere!	त्वमपि	=	you too	तथा	=	thus
पथि	=	in the path	दुर्जनाचरिते	=	trodden by wicked men	कुरुषे	=	are making
इमम्	=	this	असद्ग्राहम्	=	bad resolution	मोहात्	=	by igonorance.

"Oh, Kaikeyi, seeing evil everywhere! You, too, thus following the path trodden by wicked men, are making this bad resolution by ignorance."

सत्यश्चाद्य प्रवादोऽयम् लौकिकः प्रतिभाति मा ।
पितृन् समनुजायन्ते नरा मातरमङ्गनाः ॥ २-३५-२८

प्रतिभात्	=	It is occuring	मा	=	about me	अद्य	=	now
अयम्	=	this	प्रवादः	=	saying	लौकिकः	=	which is popular
सत्यः	=	has become true	नराः	=	males	समम्जायन्ते	=	are born conforming
पितृन्	=	to their fathers	अण्गनाः	=	females	मातरम्	=	to their mothers.

"The popular saying that males are born confirming to their fathers and females to their mothers, occurs to me as true."

नैवम् भव गृहाणेदम् यदाह वसुधाधिपः ।
भर्तुरिच्चामुपास्वेह जनस्यास्य गतिर्भव ॥ २-३५-२९

न भव	=	do not become	एवम्	=	like this	गृहाण	=	understand
इदम्	=	that	अह	=	which is said	वसुधाधिपः	=	by the king
उपास्व	=	following	इच्चाम्	=	the desire	भर्तुः	=	of your husband
भव	=	be	गतिः	=	a protectress	अस्य जनस्य	=	to these people
इह	=	here.						

Do not conform to the traits of your mother. Understand that which is said by the king. following the desire of your husband, be a protectress to these people here."

मा त्वम् प्रोत्साहिता पापैर्देवराजसमप्रभम् ।
भर्तारम् लोकभर्तारमसद्धर्ममुपादधाः ॥ २-३५-३०

प्रोत्साहिता	=	Incited	पापैः	=	by the evil minded	त्वम्	=	you
मा उपादधाः	=	do not put before the public	असद्धार्मम्	=	an improper course of conduct	भर्तारम्	=	of your husband
देवराज सम्प्रभम्	=	whose splendour is equal to the king Devendra	लोकभर्तारम्	=	and who is a protector of this world.			

"Incitedby the evil minded, do not put before the public an improper course of conduct of your husband who spendour is equal to that of king Devendra and who is a protector of this world.

न हि मिथ्या प्रतिज्ञातम् करिष्यति तवानघः ।
श्रीमान्दशरथो राजा देवि राजीवलोचनः ॥ २-३५-३१

देवी	=	Oh Queen	दशरथः	=	Dasaratha	अनगः	=	the faultless man
श्रीमान्	=	the Majesty	राजीवलोचनः	=	the lotus-eyed man	राजा	=	the king
नकरिष्यति हि	=	cannot indeed make	मिथ्या	=	untrue	प्रतिज्ञातम्	=	the promise given
तव	=	to you.						

"Oh, Kaikeyi! Dasaratha the faultless man, the majesty, the lotus-eyed man and the king cannot indeed belie the promise given to you(Hence, you alone has to change your opinion)"

ज्येष्ठो वदान्यः कर्मण्यः स्वधर्मपरिरक्षिता ।
रक्षिता जीवलोकस्य बली रामोऽभिषिच्यताम् ॥ २-३५-३२

रामः	=	Raama	ज्येष्टः	=	the eldest	वदान्यः	=	the generous
कर्मण्यः	=	the skilled	स्वधर्म परिरक्षिहता	=	the saviour of one's own righteousness	जीवलोकस्य	=	of the world of living being
बली	=	the strong	अभिषिच्यताम्	=	be installed on the throne(of Ayodhya).			

"Let Raama the eldest(of the sons) who is generous strong skilled, capable of protecting his own duty as Kshatriya but also of protecting the world of living beings, be installed on the throne of Ayodhya"

परिवादो हि ते देवि महान्लोके चरिष्यति ।
यदि रामो वनम् याति विहाय पितरम् नृपम् ॥ २-३५-३३

देवि	=	Oh Kaikeyi!	रामः	=	Raama	विहाय	=	leaving
पितरम्	=	his father	नृपम्	=	the king	याति यदि	=	and in case goes
वनम्	=	to the forest	महान्	=	a great	परिवादः	=	accusation
चरिष्यति	=	will surely roam	ते	=	about you	चरिष्यति	=	in the world.

"Oh, Kaikeyi! A great accusation will surely roam about you in the world, if Raama leaving his royal father goes to the forest.

स राज्यम् राघवः पातु भवत्वम् विगतज्वरा ।
न हि ते राघवादन्यः क्षमः पुरवरे वसेत् ॥ २-३५-३४

सः राम	=	Raama of that king	पातु	=	should protect	राज्यम्	=	the kingdom
भव	=	be	त्वम्	=	you	विगत ज्वरा	=	free from distres
न वसेत्	=	there is no one existing	पुरवरे	=	in this excellent city	ते	=	of yours
अन्यः	=	other	रामवात्	=	then Raama	समर्धः	=	who is competent.

"Let Raama of that character protect this kingdom! Be you free from distress. There is none other than Raama living in your excellent city who is competent to rule this Ayodhya"

रामे हि यौवराज्यस्थे राजा दशरथो वनम् ।
प्रवेक्ष्यति महेष्वासः पूर्ववृत्तमनुस्मरन् ॥ २-३५-३५

रामे	=	Raama	यौवराज्यस्थे	=	being installed in the office of Price Regent	दसरथः	=	Dasaratha
राजा	=	the king	महेष्वासः	=	the wielder of the great bow	प्रवेक्ष्यति हि	=	will surely have re-course
वनम्	=	to the forest	अनुस्मरन्	=	cherishly recollecting	पूर्व वृत्तम्	=	the conduct of his fore-bears.

"In the event of Raama being installe din the office of the prince Regent, King Dasaratha wielder of the great bow will surely have recourse to the forest, cherishly recollecting the conduct of his forebears"

इति सान्वैश्च तीक्ष्णै कैकेयीम् राजसंसदि ।
सुवन्त्रः क्षोभयामास भूय एव कृताञ्जलिः ॥ २-३५-३६

इति	= Thus	सुमन्त्रः	= Sumantra	क्ष्होभायमास	= caused a shaking
कैकेयीम्	= to Kaikeyi	राजसम्सदि	= in the royal assemble	सान्त्वैश्च	= by his kind words
तिक्ष्ह्णैश्च	= as well as his bitter words	भूय एव	= repeatedly	कृताण्जलिः	= with joined palms.

Thus, Sumantra repeatedly with joint palms, caused a shaking to Kaikeyi in the royal assmebly, by his kind words as well as bitter words.

नैवसाक्षुभ्यते देवी न च स्म परिदूयते ।
न चास्या मुखवर्णस्य विक्रिया लक्ष्यते तदा ॥ २-३५-३७

सा देवी	= that queen Kaikeyi	नैव क्ष्हुभ्यते	= did not get excted	न परिदूयतेस्म	= was not reapented in her heart
न लक्ष्ह्यते	= nor was seen	विक्रयाच	= even change in	अस्याः	= her
मुखवर्णस्य	= colour of the face	तद	= then.		

That queen Kaikeyi, however, was neither excited nor repented in her heart nor was any change observed in the colour of her face.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पंच त्रिंशः सर्गः ॥

Thus completes 35th chapter in Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

36 Sarga 36 - षत् त्रिंशः सर्ग

Siddhartha Tries To Persuade Kaikeyi

Introduction -

Dasharatha orders to send army and treasury with Raama to forests. Kaikeyi objects to such a lavish exile and she retorts the same legend of Sagara who exiled his son, Asamanja, without riches. Minister Siddhartha still ties to persuade her. Then vexed King Dasharatha also tries to embark on the exile along with Raama.

ततः सुमन्त्रम् ऐक्ष्वाकः पीडितः अत्र प्रतिज्ञया ।
सबाष्पम् अतिनिह्श्वस्य जगाद इदम् पुनः पुनः ॥ २-३६-१

ततः	=	then	ऐक्ष्ह्वाकः	=	Dasaratha the scion of Ikshvaku dynasty	पीदितः	=	squeezed
प्रतिज्ञया	=	by his promise	अत्र	=	in this matter	अतिनिःश्वस्य	=	sighed heavly
सभाष्पम्	=	with tears	जगाद	=	spoke	इदम्	=	the following words
पुनः पुनः	=	again and again	सुमन्त्र	=	to Sumantra.			

Then, Dasaratha the scion of Ikshvaku dynasty, squeezed by his own promise in the matter of sending Raama to exile, sighed heavily with tears and spoke the following words again and agian to Sumantra.

सूत रत्न सुसम्पूर्णा चतुर् विध बला चमूः ।
रागवस्य अनुयात्रा अर्थम् क्षिप्रम् प्रतिविधीयताम् ॥ २-३६-२

सूतः	=	Oh	षुमन्त्र चमूः	=	Let a military body	चतुर्विध बलाः	=	consisting of (all the four limbs of the army
रत्न सम्पूर्णा	=	filled with the best of its kind	प्रतिविधीयताम्	=	be arranged	क्ष्हिप्रम्	=	immediately.

"Oh, Sumantra! Let a military body consisting of (all) the four limbs of the arms, filled with the best of its kind, be arranged immediately"

रूप आजीवा च शालिन्यो वणिजः च महा धनाः ।
शोभयन्तु कुमारस्य वाहिनीम् सुप्रसारिताः ॥ २-३६-३

रूपाजीवाश्च	=	let courtesans	वादिन्यः	=	well versed in speaking	वणिजश्च	=	merchants
महाधनाः	=	with great riches	सुप्रसारिताः	=	having exposure for sales	शोभयन्तु	=	bestow elegance
वाहिनीम्	=	to the forces	कुमारस्य	=	of the prince.			

"Let courtesans well versed in speaking and merchants with great riches having exposure for extension of sales bestow elegance to the forces of the Prince"

ये च एनम् उपजीवन्ति रमते यैश्च वीर्यतः ।
तेषाम् बहु विधम् दत्त्वा तान् अपि अत्र नियोजय ॥ २-३६-४

नियोजय	=	appoint	अत्र	=	in this contingent	तानपि	=	those too
दत्त्वा	=	by giving	बहुधनम्	=	abundant money	तेषाम्	=	to them
येच	=	who	उपजीवन्ति	=	were dependent	एनम्	=	on him(Raama)
यैश्च	=	with whom	रमते	=	he took delight	वीर्यतः	=	in gallantry.

Appoint in this contingent those too, by giving abundant money to them who were dependent on Raama and on whom he took delight in gallantry"

आयुधानि च मुख्यानि नागराः शकटानि च ।
अनुगच्छन्तु काकुत्थ्सम् व्याधाश्चारण्यगोचराः ॥ २-३६-५

मुख्यानि	=	Let important	आयधानिच	=	weapons	नागराः	=	chiefs of police
शकतानिच	=	and vehicles	व्याधाश्च	=	hunters	आरण्य गोचराः	=	knowing the secret of forest
अनुगच्छन्तु	=	accompany	काकुत्थ्सम्	=	Raama(scion of Kakutsa)			

"Let important weapons, chiefs of police and vehicles, hunters knowing the secrets of forest accompany Raama(sc of Kakutsa)"

निघ्नन् मृगान् कुन्जरामः च पिबमः च आरण्यकम् मधु ।
नदीः च विविधाः पश्यन् न राज्यम् संस्मरिष्यति ॥ २-३६-६

निघ्नन्	=	Killing	मृगान्	=	deer	कुण्जराश्च	=	and elephants
पिबम्श्च	=	drinking	मधु	=	honey	अरण्यकम्	=	of forest variety
पश्यन्	=	seeing	विविधाः	=	various	नदीश्च	=	rivers
न स्मरिष्यति	=	he would not remember	राज्यस्य	=	of sovereignity.			

"Killing deer and elephants, drinking forest-honey, seeing various rivers, he would not remember of sovereignty"

धान्य कोशः च यः कश्चित् धन कोशः च मामकः ।
तौ रामम् अनुगच्चेताम् वसन्तम् निर्जने वने ॥ २-३६-७

यः	=	that which	मानः	=	belonging to me	धान्यकोशः च	=	the gravnary
धनकोशश्च	=	and the treasury	तौ	=	(let) them	अनुगच्छेताम्	=	accompany
रामम्	=	Raama	वसन्तम्	=	residing	वने	=	in the forest
निर्जने	=	which is uninhabited.						

"Let the granary and the treasury belonging to me be sent to Raama residing in the uninhabited forest."

यजन् पुण्येषु देशेषु विसृजमः च आप्त दक्षिणाः ।
ऋषिभिः च समागम्य प्रवत्स्यति सुखम् वने ॥ २-३६-८

प्रवत्स्यति	=	he can live away	सुखम्	=	happily	यजन्	=	by performing sacrificial rite
देशेषु	=	in places	पुण्येषु	=	which are holy	विसृजम्श्च	=	and disbursing
आप्तु दक्ष्हिणाः	=	appropriate gifts	समागम्य	=	along with	ऋषिभिः	=	sages
वने	=	in the forest.						

"Raama can spend his exile happily, by performing sacrificial rite in holy places and disbursing appropriate gifts, along with sages living in the forest "

भरतः च महा बाहुर् अयोध्याम् पालयिष्यति ।
सर्व कामैः पुनः श्रीमान् रामः संसाध्यताम् इति ॥ २-३६-९

महाबाहुः	=	the mighty armed	भरतश्च	=	Bharata	पालयिष्यति	=	will rule
अयोध्याम्	=	Ayodhya	श्रीमान्	=	(let) the glorious	रामः	=	Raama
सम्साध्यताम्	=	be sent	सर्वकामैः सह	=	along with all objects of enloyments"	इति	=	thus spoke.

"The mighty armed Bharata will rule Ayodhya. Let the glorious Raama be sent alog with all objects of enjoyment"

एवम् ब्रुवति काकुत्स्थे कैकेय्या भयम् आगतम् ।
मुखम् च अपि अगमात् शेषम् स्वरः च अपि न्यरुध्यत ॥ २-३६-१०

ककुत्थ्से	=	while Dasaratha	ब्रुवति	=	was speaking	एवम्	=	thus
भयम्	=	fear	आगतम्	=	drew near	कैकेय्याः	=	Kaikeyi
मुखम्चापि	=	here mouth too	आगमत्	=	got	शोषम्	=	parched
स्वरश्चापि	=	her voice also	न्यन्र्ध्यत	=	got choked.			

While Dasartha was speaking thus, fear drew near Kaikeyi. Her mouth too also got parched. her voice also got choked.

सा विषण्णा च सम्त्रस्ता कैकेयी वाक्यम् अब्रवीत् ।
राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत् ॥ २-३६-११

विषण्णाच	=	feeling depressed	सम्त्रस्ता	=	and apprehensive	मुखेन	=	with her mouth
परिशुष्यता	=	fetting parched	अभिमुखी	=	with her face turned	राममेव	=	towards the king
सा कैकेयि	=	that Kaikeyi	अब्रवीत्	=	spoke	वाक्यम्	=	these words.

Feeling depressed and apprehensive, with her mouth getthing parched and her face turned towards the king, Kaikeyi spoke as follows:

राज्यम् गत जनम् साधो पीत मण्डाम् सुराम् इव ।
निरास्वाद्यतमम् शून्यम् भरतः न अभिपत्स्यते ॥ २-३६-१२

भरतः	=	Bharata	नाभिपत्स्यते	=	will not accept	राज्यम्	=	the kingdom
गतजनम्	=	uninhabited	शून्यम्	=	hollow	निस्वाद्यतमम्	=	which is absolutely unenjoyable
सुराम् इव	=	like wine	पीतमण्दाम्	=	quaffed of spirituous part	साधो	=	

Oh noble sould! "Bharata will not accept the kingdom, which will become uninhabited, hollow and which will be absolutely unenjoyable like wine, quaffed of its spiriteous part, Oh noble soul!"

कैकेय्याम् मुक्त लज्जायाम् वदन्त्याम् अतिदारुणम् ।
राजा दशरथो वाक्यम् उवाच आयत लोचनाम् ॥ २-३६-१३

कैकेय्याम्	=	(when) Kaikeyi	मुक्तलज्जायाम्	=	who has cast off her shame	वदन्त्याम्	=	was uttering
अतिदारुणम्	=	the most cruel words	राजा	=	king	दशरथ	=	Dasaratha
उवाच	=	spoke	वाक्यम्	=	these words	आयतलोचनाम्	=	to that lady who has large eyes.

While Kaikeyi who has cast off her shame was thus uttering th emost cruel words, King Dasaratha spoke these words to that lady with large eyes:

वहन्तम् किम् तुदसि माम् नियुज्य धुरि मा आहिते ।
अनार्ये कृत्यमार्ब्धम् किम् न पूर्वमुपारुधः ॥ २-३६-१४

अहिते	=	Oh hostile woman,	किम्	=	why	तुदसि	=	do you prick
माम्	=	me	वहन्तम्	=	who is carrying forward	नियुज्य	=	while charged
मा	=	me	धुरि	=	with a burden	किम्	=	why
न उपारुधः	=	did you not check	पूर्वम्	=	before	कृत्यम्	=	the deed
आरब्धम्	=	in the begining(itself)	अनार्ये	=	Oh the vulgar woman! Having charged me with a burden,			

Oh hostile woman, why do you prick me while I am carrying it Why did you not check before(while asking the boons by putting a condition that Raama should not be allowed to take anything with him) the deed(of sending troups etc with Raama) in the begining itself, Oh the vulgar woman!"

तस्यैतत्क्रोधसम्युक्तमुक्तम् श्रुत्वा वराङ्गना ।
कैकेयी द्वि गुणम् क्रुद्धा राजानम् इदम् अब्रवीत् ॥ २-३६-१५

कैकेय्यी	=	Kaikeyi	वराण्गना	=	the beautiful woman	द्विगुणम्	=	doubly
कृद्धा	=	enraged	श्रुत्वा	=	in hearing	एतत्	=	this word
उक्तम्	=	spoken	तस्य	=	of Dasaratha	क्रोधसम्युक्तम्	=	possessed of anger
अब्रवीत्	=	uttered	इदम्	=	these words	राजानाम्	=	to the king.

Doubly enraged in hearing this angry question of Dasaratha, Kaikeyi the beautiful woman replied to the king as follows:

तस्यैतत्क्रोधसम्युक्तमुक्तम् श्रुत्वा वराङ्गना ।
कैकेयी द्वि गुणम् क्रुद्धा राजानम् इदम् अब्रवीत् ॥ २-३६-१५

तव वशे एव	=	In your dynasty itself	सगरः	=	Sagara	उपारुधत्	=	cast away
ज्येष्ट पुत्रम्	=	his eldest son	ध्यातम्	=	called	असमण्जः इति	=	as Asamanja
आयम्	=	this Raama(too)	अर्हति गन्तुम्	=	to go	तथा	=	like that.

तव एव वंशे सगरः ज्येष्ठम् पुत्रम् उपारुधत् ।
असमन्जैति ख्यातम् तथा अयम् गन्तुम् अर्हति ॥ २-३६-१६

उक्तः	=	spoken to	एवम्	=	as above	रजा	=	king
दशरथः	=	Dasaratha	अब्रवीत्	=	uttered	थिक् इत्येव	=	as only"shame!"
सर्वः	=	the entire	जनः	=	people	व्रीदितः	=	were ashamed
साच	=	that Kaikeyi	नावबुध्यत	=	did not perecive	तम्	=	it.

Spoken to as above, king Dasaratha uttered only a word "Shame!". The entire people there were ashamed. But Kaikeyi did not perceive it"

तत्र वृद्धो महा मात्रः सिद्ध अर्थो नाम नामतः ।
शुचिर् बहु मतः राज्ञः कैकेयीम् इदम् अब्रवीत् ॥ २-३६-१८

तत्र	=	there	वृद्धः	=	the aged	शुचिः	=	upright
महामात्रः	=	cheif minister	नामतः	=	named	सिद्धार्थो नामे	=	well as Siddhartha
बहुमतः	=	who wa shighly esteemed	राज्ञः	=	by the king	अब्रवीत्	=	spoke
कैकेयीम्	=	to Kaikeyi	इदम्	=	these words.			

There, the aged and the upright chief minister siddhartha by name who was highly esteemed by the king, spoke to Kaikeyi these words:

असमन्जो गृहीत्वा तु क्रीडितः पथि दारकान् ।
सरय्वाः प्रक्षिपन्न् अप्सु रमते तेन दुर्मतिः ॥ २-३६-१९

असम्ण्जःतु	=	but Asamanja	दुर्मतिः	=	the evil-minded	गृहीत्वा	=	catching hold
बालकान्	=	of children	क्रीदतः	=	playing	पथि	=	in the street
प्रक्षिहपन्	=	throwing	अप्सु	=	in waters	सरय्वाः	=	of Sarayu river
रमते	=	took delight	तेन	=	by it.			

"Asamanja the evil-minded, catching hold of children playing in the street and throwing them in the waters of saryu river, took delight in it"

तम् दृष्ट्वा नागरः सर्वे क्रुद्धा राजानम् अब्रुवन् ।
असमन्जम् वृषीण्व एकम् अस्मान् वा राष्ट्र वर्धन ॥ २-३६-२०

दृष्ट्वा	=	by watching	तम्	=	him	सर्वे	=	all the
नागराः	=	citizens	कृद्धाः	=	were angry	अब्रुवन्	=	and spoke
राजानम्	=	to the king	राष्ट्र वर्धन	=	"Oh promoter of the state!	वृषीण्व	=	choose
असम्ण्जम्	=	either Asamanja	एकम्	=	alone	अस्मान्वा	=	or us.

By watching him, all the citizens were angry and spoke to the king, "choose either to keep yourself Asamanja alone or to preserve us, Oh the promoter of the state!"

तान् उवाच ततः राजा किम् निमित्तम् इदम् भयम् ।
ताः च अपि राज्ञा सम्पृष्टा: वाक्यम् प्रकृतयो अब्रुवन् ॥ २-३६-२१

ततः	=	thereupon	राजा	=	the king	उवाच	=	said
तान्	=	to them	किन्निमित्तम्	=	"for what reason	इदम् भयम्	=	is this fear
सम्पृष्टा:	=	having been asked	राजा	=	by the king	ताः	=	those
प्रकृतयश्चापि	=	people also	अब्रुवन्	=	spoke	वाक्यम्	=	(these) words.

Thereupon the king said to them, "For what reason is this fear Duly asked by the king, those people also replied these words:

क्रीडितः तु एष नः पुत्रान् बालान् उद्भ्रान्त चेतनः ।
सरय्वाम् प्रक्षिपन् मौर्ख्यात् अतुलाम् प्रीतिम् अश्नुते ॥ २-३६-२२

एषः	=	he	अश्नुते	=	obtains	अतुलाम्	=	incomparable
प्रीतिम्	=	delight	प्रक्षिहपन्	=	by throwing	मौर्ख्यात्	=	through studpidity
नः	=	our	क्रीदतः	=	playing	बालान्	=	children
सरय्वाम्	=	in Sarayn river	उद्भ्रान्त चेतसः	=	in a whirled state of mind.			

"He obtains incomparable delight by throwing, through stupidity, our playing children in sarayu river in a whirled state of mind."

स तासाम् वचनम् श्रुत्वा प्रकृतीनाम् नर अधिप ।
तम् तत्याज अहितम् पुत्रम् तासाम् प्रिय चिकीर्षया ॥ २-३६-२३

श्रुत्वा	=	hearing	वचनम्	=	the words	तासाम् प्रकृतीनाम्	=	of those people
सः नराधिपः	=	that king	तत्याज	=	abandoned	तम् पुत्रम्	=	that son
अहितम्	=	repugnant(to his subjects)	प्रिय चिकीर्षया	=	in a bid to do good	तासाम्	=	to them.

Hearing the words of those poeple, that king abandoned the son repugnant to his subjects, in a bid to do good to them.

तम् यानम् श्रीघ्रमारोप्य सभार्यम् सपरिच्छदम् ।
यावज्जीवम् विवास्योऽयमिति स्वानन्वशात् पिता ॥ २-३६-२४

पिताः	=	Sagara the father	शीघ्रम्	=	immediately	आरोप्य	=	arranging to place
तम्	=	him	सभार्यम्	=	along with his wife	सपरिच्छदम्	=	together with their belongings(utensils implements etc)
यानम्	=	in a vehicle	अन्वशात्	=	instructed	सान्	=	his persons
इति	=	thus	अयम्	=	"He	विवास्यः	=	should be exiled
यावज्जीवम्	=	for life."						

Arranging immediately to place him along with his wife together with the paraphrenalia (like utensils, implements etc) in a vehicle, the king instructed his persons thus: "He should be exiled for life."

स फालपिटकम् गृह्य गिरिदुर्गान्यलोडयत् ।
दिशः सर्वास्त्वनुचरन् स यथा पापकर्मकृत् ॥ २-३६-२५

सः	=	He	अलोडयत्	=	ransacked	गिरिद्रुग्राणि	=	mountain passes
गृह्य	=	by taking	फालपिटकम्	=	a basket and a shovel	अनुचरन्	=	(and) roaming
सर्वाः	=	in all	दिशः	=	directions	सः	=	he
पापकर्मकृत्यथा	=	as having done sinful deeds.						

Roaming in all directions as though he has done sinful deeds, he ransacked mountain passes, by taking a basket and a shovel.

इति एवम् अत्यजद् राजा सगरः वै सुधार्मिकः ।
रामः किम् अकरोत् पापम् येन एवम् उपरुध्यते ॥ २-३६-२६

अगरः राजा	=	king Sagara	सुधार्मिकः	=	the highly righteous man	अत्यजत्	=	abandoned
एनम्	=	him	इति	=	in this manner	किम् पापम्	=	what sin
रामः	=	Raama	अकरोत्	=	has done	येन	=	for which
उपरुध्यते	=	he was debarred	एवम्	=	in this way			

"The highly righteous King Sagara abandoned Asamanja for perpetration sinful deeds as above. But, what sin Raama has done, for which he was debarred in this way"

न हि कंचन पश्यामो राघवस्यागुणम् वयम् ।
दुर्लभो यस्य निरयः श्शाङ्कस्येव कल्मषम् ॥ २-३६-२७

वयम्	=	we	नपश्यामः हि	=	do not indeed perceive	कमाहन	=	any
अवगुणम्	=	fault	राघवस्य	=	of Raama	दुर्लभः	=	(It is as) difficult
निरयः	=	(to find) taint	अस्य	=	in him	शशाण्कस्य	=	as of a (new) moon.

We do not indeed perceive any fault in Raama. It is as difficult to find a taint in him as in a new moon.

अथवा देवि दोषम् त्वं कंचित्पश्यसि राघवे ।
तमद्य ब्रूहि तत्वैन तदा रोमो विवास्यताम् ॥ २-३६-२८

अथवा	=	Or	पश्यसि	=	if you see	कम्चित् दोषम्	=	any fault
राघवे	=	in Raama	देवि	=	Oh Kaikeyi	त्वम्	=	you
ब्रूहि	=	tell	तम्	=	about it	अद्य	=	now
तत्त्वेन	=	correctly	तदा	=	then	रामः	=	Raama
विवास्यताम्	=	will be exiled.						

"Or if you see any fault in Raama, Oh Kaikeyi you tell about it now correctly. Then, Raama will be exiled."

अदुष्टस्य हि सम्त्यागः सत्पथे निरतस्य च ।
निर्दहे दपि शक्रस्य द्युतिम् धर्मनिरोधनात् ॥ २-३६-२९

धर्मनिरोधनात्	=	It is hindering righteousness	सम्त्यागः	=	to abandon	अदुष्टस्य	=	one who is not guilty
निरतस्यच	=	and who is devoted to in	सत्पथे	=	a god path	निर्दहेत्	=	It would consume
द्युतिम्	=	the splendour	शक्रस्य अपि	=	of even Indra (the ruler of gods).			

As it is contradictory to righteousness to abandon one who is guilty and who is devoted to a good path, it would consume the splendour of even Indra (the ruler of gods)

तदलम् देवि रामस्य श्रिया विहतया त्वया ।
लोकतोऽपि हि ते रक्ष्यः परिवादः शुभानने ॥ २-३६-३०

देवि	= Oh Kaikeyi!	तत्	= hence	अलम्	= no need of
विहतया	= impeding	श्रिया	= the royal fortune	रामस्य	= of Raama
शुभानने	= Oh lady with charming face!	परिवादः अपि	= even the public	रक्ष्यह् हि	= should be taken care of
ते	= by you.				

"Oh, Kaikeyi! Hence, there is no need of impeding the royal fortune of Raama. Oh, lady with a charming face! Even blame from the public should be taken care of by you."

श्रुत्वा तु सिद्ध अर्थ वचो राजा श्रान्ततर स्वनः ।
शोक उपहतया वाचा कैकेयीम् इदम् अब्रवीत् ॥ २-३६-३१

श्रुत्वा	= hearing	सिद्धार्थवचः	= the words of Siddhartha	राज	= king Dasaratha
अब्रवीत्	= spoke	कैकेयीम्	= to Kaikeyi	श्रान्ततर स्वनः	= in the most tiresome tone
वाचा	= in a voice	शोकपहता	= choked with deep angnish.		

Hearing the words of Siddhartha, king Dasaratha spoke to Kaikeyi in the most tiresome tone, with a voice choked with deep anguish, as follows.

एतद्वचो नेच्छिस पापवृत्ते हितम् न जानासि ममात्मनो वा ।
आस्थाय मार्गम् कृपणम् कुचेष्टा चेष्टा हि ते साधुपदादपेता ॥ २-३६-३२

पापवृत्ते	= Oh the sinful being!	नेच्छसि	= do you not agree	एतत्	= with these
वचः	= words	कुचेष्टा	= you with a bad behaviour	आस्थाय	= by resortin gto
मार्गम्	= the path	कृपणम्	= of the deplorable	न जानासि	= are you not alive
हितम्	= to the interest	मम	= of myself	आत्मनोवा	= or of your own
ते	= you	चेष्टा	= action	अपेता	= is deprived of
साधुपथात्	= the path of righteousness.				

"Oh, the sinful being! Do you not agree with these words of Siddhartha By resorting to the path of the deplorable, you with a bad behaviour, are not alive to my interests or to your own. Your action is deprived of a righteous path."

अनुव्रजिष्याम्य् अहम् अद्य रामम् राज्यम् परित्यज्य सुखम् धनम् च ।
सह एव राज्ञा भरतेन च त्वम् यथा सुखम् भुन्क्ष्व चिराय राज्यम् ॥ २-३६-३३

अहम्	= I	अनुव्रजिष्यामि	= am accompanying	रामम्	= Raama
अद्य	= now	परित्यज्य	= by abandoning	राज्यम्	= kingdom
सुखम्	= happiness	धनम्च	= and wealth	त्वम्	= you

भुण्क्ष्व	=	enjoy	राज्यम्	=	the kingdom	चिराय	= for a long time
यथासुखम्	=	happily	भरतेन सहैव	=	together with Bharatha	राज्ञा	= the king.

"I am accompanying Raama now, by abandoning my kingdom, happiness and wealth. You enjoy the kingdom for a long time, happily together with Bharata the King."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षत् त्रिंशः सर्गः ॥

Thus completes 36th chapter in the Ayodhya kanda of the glorious Raamayayana of Valmiki, the work of a sage and the oldest epic.

37 Sarga 37 - सप्त त्रिंशः सर्ग

Kaikeyi Offers Tree Bark To Seetha To Wear

Introduction -

Jute-cloths that are befitting to sages and saints are brought in for the three at the behest of Kaikeyi. Raama and Lakshmana accept and wear them. But Sita, as a par excellent princess of Mithila, is baffled in wearing them and when she is irksome as how to tie and toggle them, Raama goes to her and demonstrates how to wear them, on her silken robes. Seeing that situation, all the womenfolk in the palace chamber wail for the hardship befallen on Sita.

महा मात्र वचः श्रुत्वा रामः दशरथम् तदा ।
अन्वभाषत वाक्यम् तु विनयज्ञो विनीतवत् ॥ २-३७-१

तदा	=	then	श्रुत्वा	=	hearing	महामात्र वचः	=	the words of the chief minister
रामः	=	Raama	विनयज्ञः	=	who was well-versed in courtesy	अभ्यभाषत	=	spoke
विनीतवत्	=	politely	दशरथम्	=	to Dasaratha.			

Hearing the words of the chief minister, Raama who was well-versed in courtesy, spoke then to Dasaratha as follows:

त्यक्त भोगस्य मे राजन् वने वन्येन जीवतः ।
किम् कार्यम् अनुयात्रेण त्यक्त सन्गस्य सर्वतः ॥ २-३७-२

राजम्	=	"Oh King	किम् कार्यम्	=	of what use	मे	=	for me
त्यक्त भोगस्य	=	who have forsaken enjoyments	त्यक्त सन्गस्य	=	who have cast away attachment	सर्वतः	=	for everything
जीवितः	=	and am going to live	वने	=	in the forest	वन्येन	=	on nomadic food
अनुयात्रेण	=	with an army following me"						

"Of what use for me, who have forsaken enjoyments, cast away attachment for everything and am going to live in the forest on nomadic food, Oh king, with an army accompanying me"

यो हि दत्त्वा द्विप श्रेष्ठम् कक्ष्यायाम् कुरुते मनः ।
रज्जु स्नेहेन किम् तस्य त्यजतः कुन्जर उत्तमम् ॥ २-३७-३

यः	=	who	दत्त्वा	=	after giving away	द्विप श्रेष्टम्	=	a first-class elephant

कुरुते	=	will work out	मनः	=	his mind	कक्ष्हायाम्	=	on a rope with which it is tied
किम्	=	what use	तस्य	=	for him	रज्जु स्नेहेन	=	by having attachment

"Who, after giving away a first-class elephant, will work out his mind on a rope with which it is tied What use is there for him through attachment to the rope after abandaning the excellent elephant"

तथा मम सताम् श्रेष्ठ किम् ध्वजिन्या जगत् पते ।
सर्वाणि एव अनुजानामि चीराणि एव आनयन्तु मे ॥ २-३७-४

श्रेष्ट	=	Oh the best	सताम्	=	among good men! jagatpate	=		Oh King
तथा	=	so also	किम्	=	what use is there	मम	=	for me
ध्वजिन्या	=	by the army	अनुजानामि	=	I am giving away	सर्वाण्येव	=	all absolutely
चीरण्येव	=	let the dresses of a mendicant	अनयन्तु	=	be brought	मे	=	to me.

"Oh, the best among good men! So also, what use is there for me by the army Oh, King, when I am giving away absolutely all. Let the dresses of a mendicant be brought to me.'

खनित्र पिटके च उभे मम आनयत गच्चतः ।
चतुर् दश वने वासम् वर्षाणि वसतः मम ॥ २-३७-५

गच्छतः	=	I am going	वासतः	=	to reside	वने वासम्	=	in the abde of forest
चतुर्दश	=	for fourteen	वर्षाणि	=	years	समानयत	=	bring
खनित्र पितके	=	a showel and a basket	उभे	=	both	मम	=	for me.

"I am going to reside in the abode of forest for fourteen years. Bring a shoel and a basket both for me."

अथ चीराणि कैकेयी स्वयम् आहृत्य राघवम् ।
उवाच परिधत्स्व इति जन ओघे निरपत्रपा ॥ २-३७-६

अथ	=	thereupon	कैकेयी	=	kaikeyi	निरपत्रपा	=	shamelessly
आहृत्य	=	bringing	स्वयम्	=	personally	चीरानि	=	pieces of bark
जनाघौ	=	in that gathering of men	उवाच	=	said to	राघवम्	=	Raama
इति	=	thus	परिधत्स्व	=	"put these on"			

Thereupon, Kaikeyi shamelessly bringing personally of men, said to Raama "Put these on"

स चीरे पुरुष व्याघ्रः कैकेय्याः प्रतिगृह्य ते ।
सूक्ष्म वस्त्रम् अवक्षिप्य मुनि वस्त्राणि अवस्त ह ॥ २-३७-७

सह्	=	that Raama	पुरुष व्याघ्रह्	=	tiger among men	प्रतिगृह्य	=	taking
ते	=	those	चीरे	=	two pieces of bark	कैकेय्याः	=	from Kaikeyi

अवक्षिप्य	=	discarding	सूक्ष्म वस्त्रम्	=	clothing of fine yaru	अवस्तह	=	put on
मुनिवस्त्राणि	=	the garb of ascetics.						

Taking those two pieces of bark (as loin cloth and cover) from kaikeyi and discarding his clothing of fine yarn, Raama put on the garb of ascetics.

लक्ष्मणः च अपि तत्र एव विहाय वसने शुभे ।
तापसाच् चादने चैव जग्राह पितुर् अग्रतः ॥ २-३७-८

लक्ष्मणश्चापि	=	Lakshmana also	तत्रैव	=	there itself	अग्रतः	=	before
पितुः	=	his father	विहाय	=	discarding	वसने	=	his raiment
शुभे	=	which was beautiful	जग्राह	=	put on	तापसाच्छादने	=	clothing of ascetics.

Lakshmana too there itself before his father put on the clothing of ascetics, by discarding his beautiful raiment.

अथ आत्म परिधान अर्थम् सीता कौशेय वासिनी ।
समीक्ष्य चीरम् सम्त्रस्ता पृषती वागुराम् इव ॥ २-३७-९

अथ	=	then	सीत	=	Sita	कौशेय वासिनी	=	who wore silken clothing
समीक्ष्य	=	seeing	चीरम्	=	the piece of bark	आत्म परिधानार्थम्	=	intended to be worne by her
सन्त्रस्ता	=	felt alarming	वागुरामिव	=	as a snare	वृशती	=	by a deer.

Then, Sita who wore silken clothing, by seeing the piece of bark intended to be worne by her, felt alarming as a deer would on seeing a snare(set for entrapping)

सा व्यपत्रपमाणा इव प्रतिगृह्य च दुर्मनाः ।
गन्धर्व राज प्रतिमम् भर्तारम् इदम् अब्रवीत् ॥ २-३७-१०
अश्रुसंपूर्णनेत्रा च धर्मज्ञा धर्मदर्शिनी ।
गन्धर्वराजप्रतिमम् भर्तारमिदमब्रवीत् ॥ २-३७-११

व्यपत्रपमानैव	=	feeling abashed	प्रहृह्य	=	while taking	ते	=	those
कुश चीरे	=	wearing apparel made of Kusa grass	सुदुर्मनाः	=	and greatly troubled in mind	सा जानकी	=	that Sita
शुभ लक्ष्हणा	=	who bore auspicious bodily marks	धर्मज्ञा	=	who bore auspicious bodily marks	धर्मज्ञा	=	know what is righteousness
धर्म दर्शिनी	=	who was an illustration of righteousness	धर्म दर्शिनी	=	who was an illustration of righteousness	अब्रवीत्	=	spoke
इदम्	=	these words	अश्रुसम्पूर्णनेत्रा	=	with her eyes filled with tears	भर्तारम्	=	to her husband
गन्धर्वराज प्रतिमम्	=	who looked like Chitra ratha(the king of Gandharvas)						

Feeling abashed while taking the wearing apparel made of Kusa grass and greatly troubled in mind, Sita who bore auspicious marks knew what is righteousness who was an illustration of righteousness spoke these words with her eyes filled with tears to her husband who looked like Chitraratha(the king of Gandharvas)

कथम् नु चीरम् बध्नन्ति मुनयो वन वासिनः ।
इति ह्यकुशला सीता सामुमोह मुहुर्मुहुः ॥ २-३७-१२

कथम्	=	"How	मुनयः	=	ascetics	वन वासिनः	=	residing in the forest
बध्नन्तितु	=	wear	चीरम्	=	this piece of bark"	इति	=	thus telling
सा सीता	=	that Sita	अकुशला	=	who was not adept(in wearing it)	ममोह	=	erred
मुहुर्मुहुः	=	again and again.						

"How ascetics residing in the forest wear this piece of bark" Thus saying, Sita who was not adept in wearing the bark of trees, erred again and again(in her attempt to wear it)

कृत्वा कण्ठे च सा चीरम् एकम् आदाय पाणिना ।
तस्थौ हि अकुषला तत्र व्रीडिता जनक आत्मज ॥ २-३७-१३

सा जनकात्मजा	=	that Sita	कृत्वा	=	by keeping	एकम्	=	one
चीरम्	=	piece of bark	कण्थे	=	on her neck	आदाय	=	and holding
पाणिना	=	with hand	अकुशला	=	being not adept	तत्र	=	in that
तस्थौ	=	stood	व्रीदिता	=	abashed.			

Keeping one piece of bark on her neck as well as holding it with her hand, Sita stood abashed, not adept as she was in wearing it.

तस्याः तत् क्षिप्रम् आगम्य रामः धर्मभृताम् वरः ।
चीरम् बबन्ध सीतायाः कौशेयस्य उपरि स्वयम् ॥ २-३७-१४

रमः	=	Raama	वरः	=	the foremost	धर्मभृताम्	=	of those upholding virtue
क्षिहप्रम्	=	quickly	आगम्य	=	came	स्वयम्	=	personally
बबन्ध	=	fastened	तत् चीरम्	=	that bark	उपरि	=	over
कौशेयश्च	=	the sild garment	सीतायाः	=	of Sita.			

Raama, the foremost of those upholding virute, quicky came and personally fastened that bark over the sild garment of Sita.

रामम् प्रेक्ष्य तु सीतायाः बध्नन्तम् चीरमुत्तमम् ।
अन्तःपुरगता नार्यो मुमुचुर्वारि नेत्रजम् ॥ २-३७-१५

प्रेक्ष्य	=	seeing	रामम्	=	Raama	उत्तमम्	=	the greatest
बध्नन्तम्	=	fastening	चीरम्	=	the bark	सीतायाः	=	to seetha
नार्यः	=	the women	औतःपुर गताः	=	in the gynaecium	मुमुचुः	=	shed
वारि	=	water	नेत्रजम्	=	born from eyes.			

Seeing the greatest Raama fastening the bark to Sita in that manner, the women in the gynaecium shed tears from their eyes.

उचुश्च परमायस्ता रामम् ज्वलिततेजसम् ।
वत्स नैवम् नियुक्तेयम् वनवासे मनस्विनी ॥ २-३७-१६

परमायस्ता	=	very much distress	ऊचुशेह	=	(they) spoke as follows	रामम्	=	to Raama
ज्वलित तेजसम्	=	of dazzling glory	वत्स	=	"Dear child!	इयम्	=	this Sita
मनस्विनि	=	the high-soulded	न नियुक्ता	=	was not commanded	एवम्	=	so
वनवासे	=	to reside in the forest.						

Very much distress as they were, they spoke to Raama of dazzling glory as follows: " Dear child! This Sita the high sould, was not so commanded to reside in the forest."

पितुर्वाक्यानुरोधेन गतस्य विजनम् वनम् ।
तावद्दर्शनमस्या नः सफलम् भवतु प्रभो ॥ २-३७-१७

गतस्य	=	When you departed	वनम्	=	to the forest	विजनम्	=	in seclusion
वाक्यानुरोधेन	=	following the words	पितुः	=	of your father	प्रभो	=	Oh Lord
अस्याः	=	let her	दर्शनम्	=	sight	भवत	=	be
सफलम्	=	a reward	नः	=	to us	तावत्	=	till your return.

"When you departed to the forest in seclusion following the words of your father, Oh Raama, let her sight be a reward to us till your return."

लक्ष्मणेन सहायेन वनम् गच्छस्व पुत्रक ।
नेयमर्हति कल्याणी वस्तुम् तापसवद्वने ॥ २-३७-१८

गच्छस्व	=	you go	वनम्	=	to the forest	लक्ष्मणेन	=	along with Lakshmana
सहायेन	=	as a compenion	पुत्रक	=	Oh son! iyam	=		this Seeta
कल्याणी	=	the beautiful girl	नार्हति	=	is not fit	वस्तुम्	=	to reside
वने	=	in a forest	तापसवत्	=	like an ascetic.			

" You go to the forest along with Lakshmana as your companion Oh son! Sita the beautiful girl is not fit to reside in a forest like an ascetic."

कुरु नो याचनाम् पुत्र! सीता तिष्ठतु भामिनी ।
धर्मनित्यः स्वयम् स्थातुम् न हीदानीम् त्वमिच्छसि ॥ २-३७-१९

कुरु	= accept	नः	= our	याचनाम्	= prayer
पुत्र	= Oh son!	सीता	= Let Sita	भामिनी	= the beautiful young lady
तिष्टतु	= stay here	त्वम्	= you	धर्म नित्य	= the ever righteous
इदानीम्	= now	स्वयम्	= personally	न इच्छसि हि	= do not indeed wish
स्थातुम्	= to stay back. "Accept our prayer,				

Oh son! Let Sita the beautiful young lady stay here. Indeed, you the ever righteous in any case do not wish to stay back.

तासामेवम्विधा वाचः श्रृण्वन् दशरथात्मजः ।
बबन्धैव तदा चीरम् सीतया तुल्यशीलया ॥ २-३७-२०

श्रुण्वन्	= hearing	तासाम्	= their	वाचः	= words
एवम् विधाः	= in this manner	दशरथात्मजः	= Raama	तदा	= then
बबन्धैव	= already got fastened	चीरम्	= the piece of bark	सीतया	= by Sita
तुल्यशीलया	= of balanced nature.				

Even after hearing their words in this manner, Raama fastened that piece of bark to Sita, who has a well-matched nature.

चीरे गृहीते तु तया समीक्ष्य नृपतेर्गुरुः ।
निवार्य सीताम् कैकेयीम् वसिष्ठो वाक्यमब्रवीत् ॥ २-३७-२१

समीक्ष्य	= seeing	चीरे	= the piece of bark	ग्रहीते	= being accepted
तया	= by her	वसिष्ठ्	= Vasista	नृपते	= the king's
गुरुः	= preceptor	निवार्य	= preceptor	निवार्य	= prevented
सीताम्	= Sita	अब्रवीत्	= spoke	कैकेयीम्	= to kaikeyi.

Seeing Sita accepting the piece of bark, Vasistha the king's preceptor prevented her and spoke thus to Kaikeyi.

अतिप्रवृत्ते दुर्मेधे कैकेयि कुलपांसनि ।
वञ्चित्वा च राजानम् न प्रमाणेऽवतिष्ठसे ॥ २-३७-२२

कैकेयि	= Oh Kaikeyi	अतिप्रवृःए	= who have exceeded your limits	दुर्मेधे	= the evil minded
कुलपाम्सनि	= who have brought disgrace to your family!	वञ्चित्वा च	= you misled	राजानम्	= the king
नावतिष्टते	= you are not establishing	प्रमाणे	= justifiable standard.		

"Oh the evil minded Kaikeyi, who have exceeded your limits, who have brought disgrace to your family! You are not establishing justifiable standard and you misled the king.

न गन्तव्यम् वनम् देव्या सीतया शीलवर्जिते ।
अनुष्ठास्यति रामस्य सीता प्रकृतमासनम् ॥ २-३७-२३

शीलवर्जिते	=	Oh woman without decorum!	सीतया	=	Sita	देव्या	=	the Princess
नगन्तव्यम्	=	shall not proceed	वनम्	=	to forest	सीता	=	Sita
अनुष्ठस्यति	=	will occupy	आसनम्	=	the throne	प्रकृतम्	=	which is under consid-ertion
रामस्य	=	of Raama.						

"Oh, the woman without decorum! Sita the princess shall not proceed to forest. She will occuply the throne, which was awarded to Raama."

आत्मा हि दाराः सर्वेषाम् दारसम्ग्रहवर्तिनाम् ।
आत्मेयमिति रामस्य पालयिष्यति मेदिनीम् ॥ २-३७-२४

दारः	=	A wife	आत्माहि	=	is very self	सर्वेषाम्	=	to all
दारसम्ग्रहवर्तिनाम्		who constantly care for their wives	इयम्	=	this Sita	रामस्य	=	Raama's
आत्मात्	=	self as such	पालयिष्यति	=	can rule	मेदिनीम्	=	the earth.

"A wife is very self to all, who constantly care for their wives. As Sita is Raama's self, she can rule the earth."

अथ यास्यति वैदेही वनम् रामेण सम्गता ।
वयमप्यनुयास्यामः पुरम् चेदम् गमिष्यति ॥ २-३७-२५

अथ	=	or rather	वैदेही यास्यति	=	if Sita goes	वनम्	=	to forest
सम्गता	=	together	रामेन	=	with Raama	पयमपि	=	we also
अनुयास्यामह्	=	will follow suit	इदम्	=	this	पुरम्च	=	city too
गम्मिष्यति	=	will go.						

"Or rather, if Sita goes to forest together with Raama, we also will follow suit. This city too will go."

अन्तपालाश्च यास्यन्ति सदारो यत्र राघवः ।
सहोपजीव्यम् राष्ट्रम् च पुरम् च सपरिच्छदम् ॥ २-३७-२६

अन्तपालाश्च	=	frontier-guards	राषट्रम्च	=	and the State	सहोपजीव्यम्	=	including its patrons
पुरम्च	=	as well as the city	सपरिच्छदम्	=	with its goods and chattels	यास्यन्ति	=	will go
यत्र	=	where there is	राघवः	=	Raama	सदारः	=	along with his wife.

"The fronitier- guards and the State including its patrons, as well as this city with its goods and chattels will go whereever Raama and his wife are there."

भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः ।
वने वसन्तम् काकुत्थ्समनुवत्स्यति पूर्वजम् ॥ २-३७-२७

भरतश्च	=	Bharata also	स शत्रुघ्नः	=	along with Satrughna	चीर व्रसाः	=	wearing pieces of bark
अनुवत्स्यति	=	will live along	काकुत्थ्सम्	=	with Raama	पूर्वजम्	=	their brother
वसन्तम्	=	residing	वने	=	in the forest	वनेचरः	=	moving in the forest.

"Wearing pieces of bark, Bharata along with Shatrughna will live along with Raama their brother residing in the forest and moving in the forest."

ततः शून्याम् गतजनाम् वसुधाम् पादपैः सह ।
त्वमेका शाधि दुर्वृत्ता प्रजानामहिते स्थिता ॥ २-३७-२८

ततः	=	thereafter	त्वम् एका	=	you alone	दुर्वृत्ता	=	with bad conduct
स्थिता	=	with bad conduct	स्थिता	=	remaining	अहिते	=	injurious
प्रजानाम्	=	to people	शाधि	=	rule	वसुधाम्	=	the earth
गतजनाम्	=	which is bereft of people	शून्याम्	=	(and) desolate	पादपैः सह	=	with its trees.

Thereafter, singly you alone with bad conduct hurt to people, rule this earth which is bereft of people and desolate, with its trees alone remaining.

न हि तद्भविता राष्ट्रम् यत्र रामो न भूपतिः ।
तद्वनम् भविता राष्ट्रम् यत्र रामो निवत्स्यति ॥ २-३७-२९

यत्र	=	where	रामः	=	Raama	न	=	is not
भूपतिः	=	a king	तत्	=	that place	न भविताहि	=	will not indeed become
राष्ट्रम्	=	a kingdom	तत् वनम्	=	that forest	यत्र	=	where
रामः	=	Raama	निवत्स्यति	=	will be living	भविता	=	can become
राष्ट्रम्	=	kingdom.						

"Where Raama is not a king, that place will not indeed become on kingdom. That forest, where Raama will be living, can become a kingdom."

न ह्यदत्ताम् महीम् पित्रा भरतः शास्तुमर्हति ।
त्वयि वा पुत्रवद्वस्तुम् यदि जातो महीपतेः ॥ २-३७-३०

भरतः जातःयदि	=	If Bharata is born	महीपते	=	to king Dasaratha	न अर्हति	=	he is not fit
शास्तुम्	=	to rule	महीम्	=	the earth	अदत्ताम्	=	not offered

पित्रा	=	by his father	वस्तुम् वा	=	or to live	पुत्रवत्	=	as a son
त्वयि	=	in your case.						

"If Bharata is born to king Dasaratha, he is not fit either to rule the earth that is not being offered by his father nor to live as a son in your case."

यद्यपि त्वम् क्षितितलाद्गगनम् चोत्पतिष्यसि ।
पितुर्वंशचरित्रज्ञः सोऽन्यथा न करिष्यति ॥२-३७-३१

त्वम् उत्पतिष्यसि यद्यपि	=	even if you can jump	क्षितितलात्	=	from the surface of the earth	गगनम्	=	to the sky
सः	=	Bharata	पितुर्वम्शचरित्रज्ञः	=	who knows the record of his father's dynasty	न करिष्यति	=	will not do
अन्यथा	=	in any other manner.						

"Even if you can jump from the surface of the earth to the sky, Bharata who knows the record of his father's dynasty will not do as you wish him to do"

तत्त्वया पुत्रगर्धिन्या पुत्रस्य कृतमप्रियम् ।
लोके हि स न विद्येत यो न राममनुव्रतः ॥ २-३७-३२

तत्	=	therefore	त्वया	=	by you	पुत्रगर्धिन्या	=	who are covetons towards your son
अप्रियम्	=	an unfriendly act(alone)	कृतम्	=	has been done	पुत्रस्य	=	to your son
सः न विद्येत	=	there is no such one indeed	लोके	=	in this world	यः	=	who
न अनुरतः	=	is not devoted	रामम्	=	to Raama.			

"therefore, an unfriendly act(alone) has been done by you, eventhough you are covetons towards his well-being. There is none indeed in this world who is not devoted to Raama"

द्रक्ष्यस्यद्यैव कैकेयि पशुव्याळमृगद्विजान् ।
गच्छतः सह रामेण पादपांश्च तदुन्मुखान् ॥ २-३७-३३

कैकेयि	=	Oh Kaikeyi!	द्रक्ष्यसि	=	you will see	अद्यैव	=	now itself
पशुव्याळ मृगद्विजान्	=	beasts elephants deers and birds	गच्छतः	=	going	रामेण सह	=	along with Raama
पादपाम्श्च	=	and tress also	तदुन्मुखान्	=	turning their faces towards him.			

"Oh, Kaikeyi! You will see now itself that beasts, elephants, deers and birds going with Raama and trees also turning their faces towards Raama."

अथोत्तमान्याभरणानि देवि ।
देहि स्नुषायै व्यपनीय चीरम् ।
न चीरमस्याः प्रविधीयतेति ।
न्यवारयत् तद्वसनम् वसिष्ठः ॥ २-३७-३४

अथ	=	"Moreover	देवि	=	Oh Kaikeyi!	व्यपनीय	=	putting aside
चीरम्	=	the bark of trees	देहि	=	give	स्नुषायै	=	to your daughter-in-law
उत्तमानि	=	excellent	आभराणि	=	jewellery	चीरम्	=	the bark of trees
न प्रविधीयत	=	is not ordained	अस्याः	=	for her" iti	=		thus
वसिष्ठह्	=	Vasistha	न्यवारयत्	=	prevented	तत्	=	that
वसनम्	=	garment(of bark)						

"Moreover, putting aside the bark of trees, give excellent jewellery to your daughter-in-law, Oh, Kaikeyi! the bark of trees is not ordained for her" Thus saying so, Vasishta prevented that wearing of garment by Sita.

एकस्य रामस्य वने निवास ।
स्त्वया वृतह् केकयराजपुत्रि ।
विभूषितेयम् प्रतिकर्मनित्या ।
वसत्वरण्ये सह राघवेण ॥ २-३७-३५

केकय राजपुत्रि	=	Oh Kaikeyi	वृतः	=	It was solicited	त्वया	=	by you
निवासः	=	the dwelling	वने	=	in the forest	एकस्य रामस्य	=	of Raama alone
इयम्	=	(let) this Sita	प्रतिकर्मनित्या	=	to be decorated daily	विभूषिता	=	be adorned with ornaments
वसतु	=	live	अरण्ये	=	in the forest	राघवेण सह	=	along with Raama.

"Oh, Kaikeyi! It was solicited by you, the dwelling in the forest of Raama only. Let Sita, to be decorated daily, be adorned with ornaments and live in the forest along with Raama."

यानैश्च मुख्यैः परिचारकैश्च ।
सुसम्वृता गच्छतु राजपुत्री ।
वस्त्रैश्च सर्वैः सहितैर्विधानै ।
र्नेयम् वृता ते वरसम्प्रदाने ॥ २-३७-३६

राजपुत्री	=	(let) Sita	गच्छतु	=	go	मुख्यैः	=	with excellent
यानैश्च	=	conveyances	सुसम्वृता	=	well accompanied by	परिचारकैश्च	=	attendants
सर्वैः	=	with all	वस्त्रैश्च	=	costumes	सहितैः	=	with useful
विधानैः	=	accessories	इय	=	she	नवृता	=	was not solicited
ते	=	by you	वरसम्प्रदाने	=	while asking for boons.			

"Let Sita go with excellent conveyances, well accompanied by attendants, with all costumes and useful accessories. Her exile was not indeed solicted by you, while asking for boons"

तस्मिंस्तथा जल्पति विप्रमुख्ये ।
गुरौ नृपस्याप्रतिमप्रभावे ।
नैव स्म सीता विनिवृत्तभावा ।
प्रियस्य भर्तुः प्रतिकारकामा ॥ २-३७-३७

तस्मिन्	=	(while) that Vasishta	गुरौ	=	the preceptor	नृपस्य	=	of the king
अप्रतिमप्रभावे	=	who had an influence	विप्रमुख्ये	=	and the best of brahmanas	जल्पति	=	was speaking
तथा	=	thus	सीता	=	Sita	नैवस्म	=	did not become
विनिवृत्तभावा	=	one who has turned away her resoulution	प्रतिकारकामा	=	wishing to honour	प्रियस्य भर्तुः	=	her beloved husband.

Eventhough Vasista, the preceptor of the king, who had an influenc beyond compare and the best of brahmanas was speaking as above, Sita did not turn away here resolution to follow the ways of her beloved husband.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्त त्रिंशः सर्गः ॥

Thus completes 37th chapter of ayodhya Kanda in glorious Valmiki Raamayana, the work of a sage and the oldest epic.

38 Sarga 38 - अष्टा त्रिंशः सर्ग

Dasaratha Is Enraged

Introduction -

Dasharatha is enraged to see his precious daughter-in-law in rags and takes Kaikeyi to task. Raama seeks blessings of his father for departure and requests him to keep his mother Kausalya, who is aging, comfortable.

तस्याम् चीरम् वसानायाम् नाथवत्याम् अनाथवत् ।
प्रचुक्रोश जनः सर्वो धिग् त्वाम् दशरथम् तु इति ॥ २-३८-१

तस्याम्	=	that Sita	नाथ वत्याम्	=	though protected by her husband	वसानायाम्	=	is wearing
चीरम्	=	bark of trees	अनाथवत्	=	like a helpless woman	सर्वः	=	all
जनः	=	the people	प्रचुक्रोश	=	loudly cried out	इति	=	thus
धिक्	=	"Fie	त्वाम्	=	upon you	दशरथम्	=	dasaratha!"

On seeing Sita wearing bark of trees like a helpless woman, eventhough protected by her husband all the people there loudly cried out: "Fie upon you, Dasaratha!"

तेन तत्र प्रणादेन दुःखितस्स महीपतिः ।
चिच्छेद् जीविते श्रद्धाम् धर्मे यशसि चात्मनः ॥ २-३८-२

दुःखितः	=	pained	तेन प्रणादेन	=	by that loud cry	तत्र	=	there
महीपतिः	=	that king	चिच्छेद	=	lost	श्रद्धाम्	=	interest
आत्मनः	=	in his	जीवेते	=	life	धर्मे	=	religious merit
यशसि	=	esteem.						

Pained by that loud cry there, King Dasaratha lost interest in his life, religious merit and esteem.

स निह्श्वस्य उष्णम् ऐक्ष्वाकः ताम् भार्याम् इदम् अब्रवीत् ।
कैकेयि कुश चीरेण न सीता गन्तुम् अर्हति ॥ २-३८-३

सः	=	that	ऐक्ष्ह्वाकः	=	Dasaratha	निःश्वस्य	=	by sighing
उष्णम्	=	warmly	अब्रवीत्	=	spoke	भार्याम्	=	to his wife
इदम्	=	these words	कैकेयि	=	Oh, Kaikeyi!	सीता	=	Sita
नार्हति	=	does not deserve	गन्तुम्	=	to go	कुशचीरेण	=	with a robe made of Kusa grass"

Dasaratha with a warm sigh, spoke to his wife these words. "Oh, Kaikeyi! Sita does not deserve to go with a robe made of Kusa grass."

सुकुमारी च बाला च सततम् च सुखोचिता ।
नेयम् वनस्य योग्येति सत्यमाह गुरुर्मम ॥ २-३८-४

मम गुरुः	=	my preceptor	सत्यम्	=	truly	अह	=	says
इति	=	that	इयम्	=	this Sita	सुकुमारीच	=	who is delicate
बालाच	=	young and	सुखोचित	=	ever habituated to comforts	नयोग्या	=	is not fit
वनस्य	=	for forest.						

"My preceptro truly says that Sita, who is delicate young and ever habituated to comforts, is not fit for forest-life"

इयम् हि कश्यापकरोति किंचि ।
त्तपस्विनी राजवरस्य कन्या ।
या चीरमासाद्य जनस्य मध्ये ।
स्थिता विसम्ज्ञा श्रमणीव काचित् ॥ २-३८-५

या	=	which Sita	आसद्य	=	by obtaining	चीरम्	=	a bark of tree
काचित् श्रमणीव	=	like a hermitess	स्थिता	=	standing	विसण्ज	=	dumb founded
मध्ये	=	in the midst	जनस्य	=	of men	इयम्	=	such
तपस्विनी	=	pitiable	राजवरस्य कन्या	=	daughter of Janaka(the jewel of kings)	किम्चिन्त् अपकारोति	=	has done any harm
कस्य	=	to any one						

"has this pitiable daughter of Janaka, the jewel of kings, done any harm to any one that, having obtained a bark of tree she is standing like a hermitess dumbfounded in the midst of men"

चीराण्यसास्या जनकस्य कन्या ।
नेयम् प्रतिज्ञा मम दत्तपूर्वा ।
यथासुखम् गच्छतु राजपुत्री ।
वनम् सम्ग्रा सह सर्वर्त्नैः ॥ २-३८-६

जनकस्य कन्या	=	(let0 daughter of Janaka(Sita)	अपास्या	=	throw away	चीराणि	=	barks of trees
न	=	No	इयम्	=	such	प्रतिज्ञा	=	pledge
दत्त पूर्वा	=	was given earlier	गच्छतु राजपुत्री	=	let the priness go	वनम्	=	to the forest
यथासुखम्	=	happily	समग्रा	=	fully	सर्व रत्नैः सह	=	with all valuable possessions.

"Sita the daughter of Janaka need not wear these barks of trees. No such pledge was given be me earlier. hence, let this prinecess go to the forest happily fully provided ewith all valuable possesssions."

अजीवनार्हेण मया नृशंसा ।
कृता प्रतिज्ञा नियमेन तावत् ।
त्वया हि बाल्यात् प्रतिपन्नमेतत् ।
त्न्माम् दहेद् वेणुमिवात्मपुष्पम् ॥ २-३८-७

नृशम्सा	=	a cruel	प्रतिज्ञा	=	pledge	कृतावत्	=	has been made
नियमेन	=	on oath	मया	=	by me	अजीवनार्हेण	=	who do not deserve to survive
एतत्	=	this(providing robes of hermitess to Sita)	प्रतिपन्नम्हि	=	has been initiated	त्वया	=	by you
बाल्यात्	=	by sheer childishness	तत्	=	that	दहेत्	=	will consume
माम्	=	me	आत्म पुष्पम् इव	=	as by its own flow	वेणुम्	=	to a bamboo.

"A Cruel pledge has been made on oath by me, who do not deserve to survive. This (providing robes of hermitess to Sita) has been initiated by you by sheer childishness. That will consume me, as by its own flower to a bamboo."

रामेण यदि ते पा पे किंचित्कृतमशोभनम् ।
अपकारः क इह ते वैदेह्या दर्शितोऽधमे ॥ २-३८-८

पापे	=	Oh Evil Women	अधमे	=	the mean woman!	शोभनम् कृतम्यदि	=	(even) supposing an offence is done
किम्चित्	=	a little	रामेण	=	by Raama	ते	=	to you
कः	=	what	अपकारः	=	harm	दर्शितः	=	was displayed
ते	=	to you	इह	=	here	वैदेह्या	=	by Sita"

"Oh evil woman! (Even) supposing a little offence is done by Raama to you, what harm was displayed to you here by Sita Oh, mean woman!"

मृगीवोत्फुल्लनयना मृदुशीला तपस्विनी ।
अपकारम् कमिह ते करोति जनकात्मजा ॥ २-३८-९

कम् अपकारम्	=	"What harm	इह	=	on earth	करोति	=	can be done
जनकात्मजा	=	by daughter of Janada(Sita)	उत्फुल्लनयना	=	who has blooming eyes	मृगीव	=	like those of a female deer
मृदु शीला	=	soft in disposition	तपस्विनी	=	a practiser of penance"			

"What harm on earth can be done to you by Sita, who has blooming eyes like those of a female deer, soft in disposition a practiser of penance"

ननु पर्याप्तम् एतत् ते पापे राम विवासनम् ।
किम् एभिः कृपणैः भूयः पातकैः अपि ते कृतैः ॥ २-३८-१०

पापे	=	Oh Evil Woman	रामविवासनम्	=	sending Raama to exile	एतत्	=	thus
ते	=	for you	पर्याप्तम् ननु	=	is indeed enough	किम्	=	what use
ते	=	for you	भूयः	=	further	कृतैः	=	in being done
एभिः	=	these	कृपणैः	=	wretched	पातकैरपि	=	sinful acts too.

"Oh, the evil woman! Sending Raama to exile thus indeed is enough for you. What use is there for you in further doing these wretched, sinful acts too.

प्रतिज्ञातम् मया तावत् त्वयोक्तम् देवि शृण्वता ।
रामम् यदभिषेकाय त्वमिहाअत मब्रवीः ॥ २-३८-११

श्रिणता	=	hearing	उक्तम्	=	the speech	त्वया	=	by you
त्वम्	=	you	अब्रवीः	=	spoke	रामम्	=	to Raama
आगतम्	=	who came	इह	=	here	अभिषेकाय	=	for coronation
तावत्	=	that much	प्रतिज्ञात्	=	was acceded	मया	=	by me
देवि	=	Oh queen!						

"Hearing the speech you gave to Raama who came here for coronation, only that much was acceded by me, Oh queen!"

तत्त्वेतत्समतिक्रम्य निरयम् गन्तुमिच्छसि ।
मैथिलीमपि या हि त्व मीक्षसे चीरवासिनीम् ॥ २-३८-१२

अतिक्रम्य	=	transgressing	तत् एतत्	=	all that	एवम्	=	you
या	=	somehow or other	इच्छसि	=	wish	गन्तुम्	=	to go
निरयम्	=	to hell	ईक्हसे	=	by perceiving	मैथिलीम् अपि	=	Sita also
चीर वासिनीम्	=	clad in bark of trees.						

"Transgressing all that, you somehow or other wish to go to hell, by perceiving Sita also clad in bark of trees.

इतीव राजा विलपन्महात्मा ।
शोकस्य नान्तम् स ददर्श किंचित् ।
भृशातुरत्वाच्च पपात भूमौ ।
तेनैव पुत्रव्यसनेन मग्नः ॥ २-३८-१३

सः राजा	=	that king	महात्मा	=	the high-soulded	इतीव	=	thus
विलपन्	=	lamenting	न ददर्श	=	did not see	किम्चित्	=	any
औतम्	=	cessation	शोकस्य	=	of that sorrow	मग्नः	=	drenched
पुत्र व्यस्नेन एव	=	in excessive devotion to his son	पपाते	=	to fell	भूमौ	=	on the gound
भृशातुरत्वाच्च	=	having been hurt very mcuh.						

That high-souled king thus lamenting, did not see any ending to that sorrow. Drenched as he was in excessive devotion to his son and having been hurt vey much, he fell down on the ground.

एवम् ब्रुवन्तम् पितरम् रामः सम्प्रस्थितः वनम् ।
अवाक् शिरसम् आसीनम् इदम् वचनम् अब्रवीत् ॥ २-३८-१४

रामः	=	Raama	सम्प्रस्थितः	=	who was setting out	वनम्	=	to forest
अब्रवीत्	=	spoke	इदम् वचनम्	=	these words	पितरम्	=	to his father
ब्रुवन्तम्	=	who was speaking	एवम्	=	thus	अवाक्शिरसम्	=	bowing down his head
आसीनम्	=	siiting. Raama,						

who was setting out to the forest, spoke these words to his father, who was speaking thus bowing down his head, sitting there.

इयम् धार्मिक कौसल्या मम माता यशस्विनी ।
वृद्धा च अक्षुद्र शीला च न च त्वाम् देव गर्हिते ॥ २-३८-१५

धर्मिक	=	Oh virtuous	देव	=	king!	इयम्	=	this
कौसल्या	=	Kausalya	मम माता	=	my mother	यशस्विनी	=	the glorious woman
वृद्धा	=	is aged	अक्षुद्र शीलाच	=	not base natured	नच गर्हते	=	will not accuse
त्वाम्	=	you.						

"Oh, virtuous king! This glorious Kausalya, my mother is aged. She is not of base nature and will not accuse you.

मया विहीनाम् वरद प्रपन्नाम् शोक सागरम् ।
अदृष्ट पूर्व व्यसनाम् भूयः सम्मन्तुम् अर्हसि ॥ २-३८-१६

वरद	=	Oh the bestower of boons!	अर्हसि	=	you are worthy	सम्मन्तुम्	=	to respect(her)
भूयः	=	much	विहीनम्	=	who is deprived	मा	=	of me
प्रपन्नाम्	=	who got	शोक सागरम्	=	an ocean of sorrow	अदृष्ट पूर्व व्यसनाम्	=	such an affliction not being seen by her earlier.

"Oh, the bestower of boons! You are worthy of amply respection her, who is deprived of me, who is immersed in an ocean of sorrow and who has not see such an affliction earlier."

पुत्रशोकम् यथा नर्चेत्त्वया पूज्येन पूजिता ।
माम् हि संचिन्तयन्ती सा त्वयि जीवेत् तपस्विनी ॥ २-३८-१७

पूजिता	=	being honoured	त्वया	=	by you	पूज्येन	=	the venerable man
सा	=	she	तपस्विनी	=	the pitiable woman	नऋच्छेत्	=	will not obtain
यथा	=	such	पुत्र शोकम्	=	grief for her son	सम्चिन्तयन्ती	=	thinking
माम्हि	=	of me alone	जीवेत्	=	will have life	त्वयि	=	in you.

"Having been honoured by you the venerable man, she the pitiable woman will not get such a grief for her son, thinking of me alone and she will draw breath in you."

इमाम् महा इन्द्र उपम जात गर्भिनीम् ।
तथा विधातुम् जनमीम् मम अर्हसि ।
यथा वनस्थे मयि शोक कर्शिता ।
न जीवितम् न्यस्य यम क्षयम् व्रजेत् ॥ २-३८-१८

महेन्द्रोपम	=	Oh he king akim to the mighty Indra the ruler of gods !	अर्हसि	=	you are worthy	विधातुम्	=	to destine
इमाम्	=	my mother	जात गर्धिनीम्	=	who has high affection towards her son	यथा	=	in such a manner
तथा	=	that	न व्रजेत्	=	she will not go	यमक्ष्हयम्	=	to the house of yama the God of Death
स्यस्य	=	by abandoning	जीवितम्	=	her life	शोक कर्शिता	=	emaciated by grief
मयि वनस्थे	=	while I am in the forest.						

"Oh, the king akim to the mighty Indra the ruler of gods! You must see that my mother, who has high affection towards her son, will not depart to the house of Yama the God of Death, by abandoning her life being emaciated by grief after my departure for the forest."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टा त्रिंशः सर्गः ॥

Thus completes 38th chapter of ayodhya Kanda in glorious Valmiki Raamayana, the work of a sage and the oldest epic.

39 Sarga 39 - एकोन चत्वारिंशः सर्ग

Raama Seeks Blessings Of His Mother

Introduction -

Sumantra arranges for a chariot for the travel of Raama, Sita, and Lakshmana at the orders of Dasharatha. Kingly ornaments are obtained for Sita. Raama seeks blessings from his mother Kausalya and others too. Kausalya's parting advises to Sita.

रामस्य तु वचः श्रुत्वा मुनि वेष धरम् च तम् ।
समीक्ष्य सह भार्याभी राजा विगत चेतनः ॥ २-३९-१
न एनम् दुह्खेन सम्तप्तः प्रत्यवैक्षत राघवम् ।
न च एनम् अभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः ॥ २-३९-२

श्रुत्वा	=	hearing	रामस्य	=	Raama's	वचः	=	word
समीक्ष्यच	=	and seeing	तम्	=	him	मुनिवेषधरम्	=	disguised as hermit
राजा	=	the king	भार्याभिः सह	=	with his wives	विगतचेतनः	=	lost their consciousness
सम्तप्तः	=	consumed	दुह्खेन	=	by grief	न प्रत्यवेक्ष्हत	=	he could not behold
एवम्	=	thus	राघवम्	=	Raama	दुर्मनाह्	=	being troubled in mind
न प्रत्यभाषत च	=	he could not reply	अभिसम्प्रेक्ष्य	=	seeing in the direction of enam	=		him(Raama).

Hearing Raama's words and seeing him clad in a garb of hermit, king Dasaratha with his wives fell unconscious. Consumed by grief, he could not look towards Raama. Troubled in mind as he was, the king could not speak to Raama by seeing into his face.

स मुह्रूर्तम् इव असम्ज्ञो दुह्खितः च महीपतिः ।
विललाप महा बाहू रामम् एव अनुचिन्तयन् ॥ २-३९-३

सः महीपतिः	=	that king	महाबाहुः	=	the mighty armed	असम्ज्ञ इव	=	was unconscious
मुह्रूर्तम्	=	for a moment	दुःखितस्च	=	felt distressed and	विललाप	=	repented(in various ways)
अनुचिन्तयन्	=	thinking of raaman	एव	=	Raama alone.			

The mighty armed Dasaratha was unconscious for some time, distressed and repented in various ways thinking of Raama alone.

मन्ये खलु मया पूर्वम् विवत्सा बहवः कृताः ।
प्राणिनो हिंसिता वा अपि तस्मात् इदम् उपस्थितम् ॥ २-३९-४

पूर्वम्	=	"previously	बहवः	=	many people	कृताह्	=	were made
विवत्साः	=	separated from their children	मया	=	by me	वापि	=	or
प्राणिनः	=	living beings	हिम्सिताः	=	were killed	तस्मात्	=	hence
मन्ये खलु	=	I think	इदम्	=	this	उपस्थितम्	=	has come."

"I think that previously many people were separated from their children by me or in any case many living beings were killed. Hence, this (calamity) has befallen me."

न तु एव अनागते काले देहाच् च्यवति जीवितम् ।
कैकेय्या क्लिश्यमानस्य मृत्युर् मम न विद्यते ॥ २-३९-५
मो अहम् पावक सम्काशम् पश्यामि पुरतः स्थितम् ।
विहाय वसने सूक्ष्मे तापस आच्चादम् आत्मजम् ॥ २-३९-६

जीवितम्	=	life	नच्यवति	=	does not decamp	देहात्	=	from the body
त्वेव	=	surely	अनागते	=	without arrival	काले	=	of time
नृत्युः	=	death	न विद्यते	=	does not claim	मम	=	me
क्लिश्यमानस्य	=	who am being tormented	कैकेय्या	=	by Kaikeyi	पश्यामि	=	seeing
आत्मजम्	=	my son	पावकसम्काशम्	=	efflugent as fire	पुरतः स्थितम्	=	standing before me
तापसाच्छादनम्	=	clad in the robes of an ascetic	विहाय	=	having cast off	सूक्ष्मे	=	fine
वसने	=	garments.						

"life does not decamp from the body surely without the arrival of time. Death does not claim me, even being tormented by Kaikeyi and eventhough I behold my son, efflugent as fire, standing before me clad in the robes of an ascetic having cast off his fine garments."

एकस्याः खलु कैकेय्याः कृते अयम् क्लिश्यते जनः ।
स्व अर्थे प्रयतमानायाः संश्रित्य निकृतिम् त्विमाम् ॥ २-३९-७

अयम् जनः	=	all these people	क्लिश्यते	=	are suffering	कृते	=	on account
एकस्याः	=	of only	कैकेय्याः	=	Kaikeyi	सम्श्रित्य	=	who sought refuge
निकृतिम्	=	in chicanery	प्रयतमानायाः	=	with an implicit intent	स्वार्थे	=	of selfishness.

"All these people are suffering on account of only Kaikeyi, who sought refuge in chincanery, with an implicit intent of selfishness"

एवम् उत्त्वा तु वचनम् बाष्पेण पिहित ईक्षणह ।
राम इति सकृद् एव उत्त्वा व्याहर्तुम् न शशाक ह ॥ २-३९-८

उत्त्वा	=	having uttered	एवम्	=	these	वचनम्	=	words
उत्त्वा	=	and saying	रामेति	=	"Oh Raama!"	सकृदेव	=	only once

न शशाक ह	=	he was not able	व्याहार्तुम्	=	to speak	पिहितेन्द्रियः	=	his organs of voice being choked
भाष्पेन	=	by tears.						

Having uttered these words and saying "Oh, Raama!" only once, he was not able to speak any more, his organs of voice being choked by tears.

सम्ज्ञाम् तु प्रतिलभ्य एव मुहूर्तात् स महीपतिः ।
नेत्राभ्याम् अश्रु पूर्णाभ्याम् सुमन्त्रम् इदम् अब्रवीत् ॥ २-३९-९

प्रतिलभ्येवोर्	=	regaining	सम्ज्ञाम्	=	consciousness	मुहूर्तात्	=	after a moment
महीपतिः	=	the king	नेत्राभ्याम्	=	with his eyes	अश्रुपूर्णाभ्याम्	=	filled with tears
अब्रवीत्	=	spoke	इदम्	=	these words	सुमन्त्रम्	=	to Sumantra.

Regaining consciousness after a moment, the king, with his eyes filled with tears, spoke these words to Sumantra:

औपवाह्यम् रथम् युक्त्वा त्वम् आयाहि हय उत्तमैः ।
प्रापय एनम् महा भागम् इतः जन पदात् परम् ॥ २-३९-१०

त्वम्	=	you	आयाहि	=	come	रथम्	=	(with a) chariot
ओपवाह्यम्	=	fit for driving	युक्त्वा	=	yoked	हयोत्तमैः	=	with excellent horses
प्रापय	=	and take	एवम्	=	this	महाभागम्	=	highly distinguished prince
परम्	=	beyond	इतः	=	this	जनपदात्	=	territory.

"You come with a chariot, fit for driving, yoked with excellent horses and take this highly distinguished prince beyond this territory."

एवम् मन्ये गुणवताम् गुणानाम् फलम् उच्यते ।
पित्रा मात्रा च यत् साधुर् वीरः निर्वास्यते वनम् ॥ २-३९-११

यत्	=	since	साधुः	=	a pious	वीरः	=	and a valiant (son)
निर्वास्यते	=	is being sent to exile	पित्रा	=	by father	मात्राच	=	and mother
मन्ये	=	I think	एवम्	=	such	उचते	=	is said (to be)
फलम्	=	the reward	गुणानाम्	=	of virtues	गुणवताम्	=	of the virtuous.

"Since a pious and a valiant son is being sent to exile by father and mother, I think such is said to be the reward of virtues of the virtueous."

राज्ञो वचनम् आज्ञाय सुमन्त्रः शीघ्र विक्रमः ।
योजयित्वा आययौ तत्र रथम् अश्वैः अलम्कृतम् ॥ २-३९-१२

सुमन्त्रः	=	Sumantra	आज्ञाय	=	obeying	वचनम्	=	the words

राज	=	of the king	शीघ्र विक्रमः	=	walked away quickly	आययौ	=	and arrived
तत्र	=	there	योजयित्वा	=	fitted	अश्वैः	=	with horses
रथम्	=	a chariot	अलकृतम्	=	duly decorated.			

Sumantra obeying the words of the king, walked away quickly and arrived there fitted with horses, a chariot duly decorated.

तम् रथम् राज पुत्राय सूतः कनक भूषितम् ।
आचचक्षे अन्जलिम् कृत्वा युक्तम् परम वाजिभिः ॥ २-३९-१३

सूतः	=	the charioteer	आचचक्ष्हे	=	told	राजपुत्राय	=	the prince
अण्जलिम् कृत्वा	=	with joined palms	तम् रथम्	=	about that chariot	कनक भुषितम्	=	decorated by gold
युक्तम्	=	fitted	परम वाजिभिः	=	with superb horses.			

The charioteer told the prince with joined palms about that chariot decorated by gold, fitted wih superb horses.

राजा सत्वरम् आहूय व्यापृतम् वित्त संचये ।
उवाच देश कालज्ञो निश्चितम् सर्वतः शुचि ॥ २-३९-१४

देशकालज्ञम्	=	who knew proper place and time	निश्चितम्	=	who had a decisive attitude	सुहुचिम्	=	who was clear
सर्वतह्	=	by all means	सत्वरम्	=	quickl	आहूय	=	called
व्यापृतम्	=	an officr	वित्तसम्चये	=	in the treasury	उवाच	=	spoke(as follows)

The king, who knew what should be done at a proper place and time and was clear by all means, quickly called an officer placed in charge of the treasury and spoke in a decisive tone (as follows);-

वासांसि च महा अर्हाणि भूषणानि वराणि च ।
वर्षाणि एतानि सम्ख्याय वैदेह्याः क्षिप्रम् आनय ॥ २-३९-१५

क्ष्हिप्रम्	=	quickly	आनय	=	bring	वैदेह्याः	=	for Sita
वासाम्सिच	=	clothings	महार्णानि	=	of great worth	भूषणानिच	=	and ornaments
वराणि	=	of high quality	सम्ख्याय	=	considering	एतानि	=	(all) these
वर्षाणि	=	years (that Sita has to spend in exile).						

"Quickly bring for Sita, clothings of great worth and ornaments of high quality, taking into consideration all these years (that Sita has to spend in exile)

नर इन्द्रेण एवम् उक्तः तु गत्वा कोश गृहम् ततः ।
प्रायच्चत् सर्वम् आहृत्य सीतायै क्षिप्रम् एव तत् ॥ २-३९-१६

ततः	=	after	उक्तः	=	being spoken	एवम्	=	thus
नरेन्द्रेण	=	by the king yatvaa (he) went	कोशगृहम्	=	to the treasury	आहृत्य	=	brought
सर्वम्	=	all	तत्	=	that	सममेव	=	in a lot
प्रायच्छत्	=	(and) gave	सीतायै	=	to Sita.			

After thus spoken by the king, the officer went to the treasury, brought all that in a lot and gave to Sita.

सा सुजाता सुजातानि वैदेही प्रस्थिता वनम् ।
भूषयाम् आस गात्राणि तैः विचित्रैः विभूषणैः ॥ २-३९-१७

प्रस्थिता	=	setting out(as she was)	वनम्	=	to the forest	सा वैदेही	=	that Sita
सुजाता	=	of noble birth	भूषयामास	=	adorned	सुजातानि	=	(her) beautiful
गात्राणि	=	limbs	विभूषणैः	=	with jewels	विचित्रैः	=	which were wonderful.

Setting out as she was to the forest, Sita of noble birth adorned her beautiful limbs with those wonderful jewels.

व्यराजयत वैदेही वेश्म तत् सुविभूषिता ।
उद्यतः अंशुमतः काले खम् प्रभा इव विवस्वतः ॥ २-३९-१८

वैदेहि	=	Sita	सुविभूषिता	=	beautifully adorned	व्यराजयत	=	illumined
तत् वेश्म	=	that palace	अहमिव	=	as the sky	काले	=	in the morning
प्रभा	=	(by) radiance	विवस्वतः	=	of a sun	उद्यतः	=	rising.

Sita, beautifully adorned as she was, illumined that palace, as the sky in a morning is illuminated by a rising sun.

ताम् भुजाभ्याम् परिष्वज्य श्वश्रूर् वचनम् अब्रवीत् ।
अनाचरन्तीम् कृपणम् मूर्ध्नि उपाघ्राय मैथिलीम् ॥ २-३९-१९

परिष्वज्य	=	embracing	भुजाभ्याम्	=	in her arms	मैथिलीम्	=	that princess of Mithila
अनाचरन्तीम्	=	who never behaved	कृपणम्	=	in self-pity	श्वश्रूः	=	her mother in law(Kausalya)
उपाघ्राय	=	and smelling	मूर्ध्नि	=	her head(as a token of affection)	अब्रवीत्	=	spoke as follows:

Embracing in her arms that princess of Mithila, who never behaved in self-pity, and smelling her head(as a token of affection), her mother-in-law(Kausalya) spoke as follows:

असत्यः सर्व लोके अस्मिन् सततम् सत्कृताः प्रियैः ।
भर्तारम् न अनुमन्यन्ते विनिपात गतम् स्त्रियः ॥ २-३९-२०

असत्यः	=	dishonest	स्त्रियः	=	women	सत्कृताः	=	eventhough adored
सततम्	=	all the time	प्रियैः	=	by their husbands	मानुमन्यते	=	cease to esteem
भर्तारम्	=	their husband	विनिपातगतम्	=	who has befallen into evil days	अस्मिन् सर्वलोके	=	throughout this world.

"Dishonest women, eventhough adored all the time by their husbands, cease to esteem their husband who has come to pass into evil days, throughout this world."

एष स्वभावो नारीणामनुभूय पुरा सुखम् ।
अल्पामप्यापदम् प्राप्य दुष्यन्ति प्रजहत्यपि ॥ २-३९-२१

अनुभूय	=	having enjoyed	सुखम्	=	happiness	पुरा	=	in the past
दुष्यन्ति	=	(they) become spoiled	प्रजहत्यपि	=	and even desert(their husband)	प्राप्य	=	on obtaining
अल्पामपि	=	even the least	आपदम्	=	misfortune	एषः	=	such
स्वभावः	=	is the nature	नासीणाम्	=	of (bad) woman.			

"Having enjoyed happiness in the past, they become spoiled and even desert their husband, on obtaining even the least misfortune: such is the nature of (bad) women."

असत्यशीला विकृता दुर्ग्राह्याहृदयास्तथा ।
युवत्यः पापसम्कल्पाः क्षणमात्राद्विरागिणः ॥ २-३९-२२

युवत्यः	=	young women	पाप सम्कल्पाः	=	who are evil-minded	असत्य शीलाः	=	are untruthful in their disposition
विकृताः	=	affected by passion	तथा	=	and	दुर्ग्राह्य हृदयाः	=	their essence incomprehensible
विरागिणः	=	they get aversion	क्ष्हणमात्रात्	=	within a moment.			

"Young women, who are evil-minded, are untruthful in their disposition, are affected by passion and their essence, incomprehensible. They get aversion within a moment."

न कुलम् न कृतम् विद्या न दत्तम् नापि सम्ग्रहः ।
स्त्रीणाम् गृह्णाति हृदयमनित्यहृदया हि ताः ॥ २-३९-२३

नकुलम्	=	neither a noble descent	न कृतम्	=	nor an accomplishment	विद्या	=	nor learning
न दत्तम्	=	nor a gift	नापि सम्ग्रहः	=	nor even entertainment	ग्रिह्णाति	=	can capture
हृदयम्	=	the heart	स्त्रीणाम्	=	of women	ताः	=	they are
अनित्य हृदयाहि	=	unstable their heart indeed.						

Neither a noble descent, nor an accomplishment, nor learning, nor a gift nor even entertainment can capture the heart of women. They are unstbale of their heart indeed!"

साध्वीनाम् हि स्थितानाम् तु शीले सत्ये श्रुते शमे ।
स्त्रीणाम् पवित्रम् परमम् पतिरेको विशिष्यते ॥ २-३९-२४

ते	=	but	स्त्रीणाम्	=	established	शीले	=	in good conduct
सत्ये	=	truthfulness	श्रुते	=	sacred learning	शमे	=	and mental quictness
पतिः	=	their husband	एकः	=	alone	परमम्	=	is the most
पवित्रम्	=	sacred entity	विशिष्यते	=	the best of all.			

"But, for women established in good conduct, truthfulness, sacred learning and mental quietness, their husband alone is the most sacred entity, the best of all."

स त्वया न अवमन्तव्यः पुत्रः प्रव्राजितः मम ।
तव दैवतम् अस्तु एष निर्धनः सधनो अपि वा ॥ २-३९-२५

मम	=	my	सः पुत्रः	=	this son	प्रव्राजितः	=	who is sent to forest
नावमन्तव्यः	=	should not be despised	त्वया	=	by you	सधनोपि वा	=	even if he is with riches or
निर्धनः	=	without riches	अस्तु एषः	=	let him be	दिवम्	=	a deity
तव	=	to you.						

"My son who is being sent to the forest should not be despised by you. Even if he is invested with riches or without riches, let him be a deity to you."

विज्ञाय वचनम् सीता तस्या धर्म अर्थ सम्हितम् ।
कृत अन्जलिर् उवाच इदम् श्वश्रूम् अभिमुखे स्थिता ॥ २-३९-२६

विज्ञाय	=	perceiving	तस्यः	=	her	वचनम्	=	words
धर्मार्थसम्हितम्	=	endowed with essence of righteousness	कृताण्जलैः	=	and joining her palms	सीता	=	Sita
उवाच	=	replied	श्वश्रूम्	=	to her mother-in-law	स्थिताम्	=	standing
अभिमुखे	=	in front of her	इदम्	=	as follows:			

perceiving her words, endowed with essence of righteousness and joining her palms, Sita replied to her mother-in-law standing in front of her, as follows:-

करिष्ये सर्वम् एव अहम् आर्या यद् अनुशास्ति माम् ।
अभिज्ञा अस्मि यथा भर्तुर् वर्तितव्यम् श्रुतम् च मे ॥ २-३९-२७

अहम्	=	I	करिष्ये	=	shall do	सर्वमेव	=	just all
यथा	=	as	आर्या	=	your venerable self	अनुशाशि	=	instructs
माम्	=	me	अभिज्ञा	=	I know	यथा	=	how

वर्तितव्यम्	=	it is to be behaved	भर्तुः	=	towards my husband	अस्मि	=	I
मे	=	for me	श्रुतम्च	=	have also heard(about it)			

"I shall do just all that, as your venerable self instructs me. I know how I should behave towards my husband. I have also heard about it earlier."

न माम् असज् जनेन आर्या समानयितुम् अर्हति ।
धर्मात् विचलितुम् न अहम् अलम् चन्द्रात् इव प्रभा ॥ २-३९-२८

आर्या	=	your venerable self	न अर्हति	=	is not worthy	समानयितुम्	=	of equating
माम्	=	me	अस्ज्जनेन	=	with evil women	नालम्	=	I am unable
विचलितुम्	=	to deviate	धर्मात्	=	from virtue	चन्द्रामिव	=	even as moon
प्रभा	=	the moonlight.						

"Your venerable self is not worthy of equating me with evil women. I am unable to deviate from virtue, even as a moon from the moonlight"

न अतन्त्री वाद्यते वीणा न अचक्रः वर्तते रथः ।
न अपतिः सुखम् एधते या स्यात् अपि शत आत्मजा ॥ २-३९-२९

वीणा	=	Vina(Indian lute)	न वाद्यते	=	does not resonate	अतन्त्री	=	without chords
रथः	=	chariot	न वर्तते	=	does not move	अचक्रः	=	without wheels
या	=	which woman	अपतिः	=	without husband	स्यादपि	=	even perhaps
शतात्मजा	=	belssed with hundred children	न एधेत	=	will not live in comfor	सुखम्	=	happily.

"Vina (Indian lute) does not resonate without chords. Chariot does not move without wheels. Now can a wife bereft of her husband, even if blessed with hundred children, will not lie happily in comfort."

मितम् ददाति हि पिता मितम् माता मितम् सुतः ।
अमितस्य हि दातारम् भर्तारम् का न पूजयेत् ॥ २-३९-३०

पिता	=	"A father	ददातिहि	=	indeed gives	मितम्	=	a limited extent
माता	=	A mother	मितम्	=	in a limited measure	सुतह्	=	A son
मितम्	=	in moderation	का	=	which woman	न पूजयेत्	=	would not adore
भर्तारम्	=	her husband	दातारम्	=	the bestower	अमितस्य	=	of unlimitedness."

"A father indeed gives a limited extent, a mother in a limited measure and a son in moderation. Which woman, then, would not adore her husband, the bestower of unlimitedness!"

सा अहम् एवम् गता श्रेष्ठा श्रुत धर्म पर अवरा ।
आर्ये किम् अवमन्येयम् स्त्रीणाम् भर्ता हि दैवतम् ॥ २-३९-३१

श्रुत धर्म वरावरा	=	"having heard about the special and ordinary duties(of a wife)	श्रेष्ठा	=	from the most excellent women	किम्	=	how
सा अहम्	=	can I	एवम् गता	=	despise(my husband)	आर्ये	=	Oh venerable lady
भर्ता	=	husband	दैवतम् हि	=	is indeed a deity	स्त्रीणाम्	=	to women."

"Having heard about the special and ordinary duties of a wife from the most excellent women, how can I, as such, despise my husband, Oh venerable lady Husband is indeed a deity to women."

सीताया वचनम् श्रुत्वा कौसल्या हृदयम् गमम् ।
शुद्ध सत्त्वा मुमोच अश्रु सहसा दुह्ख हर्षजम् ॥ २-३९-३२

श्रुत्वा	=	hearing	सीतायाः	=	Sita's vachanam	=		words
हृदयण्गमम्	=	which touched her heart	कौसल्या	=	Kausalya	शुद्धसत्त्वा	=	of pure mind
सहसा	=	suddenly	मुमोच	=	shed	अश्रु	=	tears
दुःख हर्षजम्	=	born of agony and delight.						

Hearing Sita's words, which touched her heart, Kausalya of pure mind suddenly started shedding tears born of agony and delight.

ताम् प्रान्जलिर् अभिक्रम्य मातृ मध्ये अतिसत्कृताम् ।
रामः परम धर्मज्ञो मातरम् वाक्यम् अब्रवीत् ॥ २-३९-३३

रामः	=	Raama	परम धर्मात्मा	=	the most virtuous man	प्राण्जलिः	=	joining his palms
अभिक्रम्य	=	approached	अब्रवीत्	=	spoke	वाक्यम्	=	(these) words
ताम् मातरम्	=	to that mother	अतिसत्कृताम्	=	who is highly respected	मातृमध्ये	=	among his mothers.

Raama, the most virtuous man, joining his palms, approached and spoke these words to his mother, who is highly respected among all his mothers:

अम्ब मा दुह्खिता भूस् त्वम् पश्य त्वम् पितरम् मम ।
क्षयो हि वन वासस्य क्षिप्रम् एव भविष्यति ॥ २-३९-३४

अम्ब	=	Oh Mother	त्वम्	=	you	मा भूः	=	do not
दुःखिता	=	grieve	त्वम्	=	you	पश्य	=	look after
मम पितरम्	=	my father	क्ष्हयः	=	the end	वनवासस्य	=	of exile
भविष्यति	=	will come	क्ष्हिप्रमेव	=	rather soon.			

"Oh, mother! You do not grieve. You look after my father. The end of exile will come rather soon."

सुप्तायाः ते गमिष्यन्ति नव वर्षाणि पन्च च ।
सा समग्रम् इह प्राप्तम् माम् द्रक्ष्यसि सुह्रद् वृतम् ॥ २-३९-३५

नव पण्चच	=	fourteen	वर्षाणि	=	years	गमिष्यन्ति	=	will elapse
ते	=	(while) you	सुप्तायाः	=	are asleep	सा	=	you as such
द्रक्ष्यसि	=	will see	माम्	=	me	सम्प्राप्तम्	=	duly arrived
इह	=	here	समग्रम्	=	in my entire being	सुहृद्वृतम्	=	surrounded by my well- wishers.

"Fourteen years will elapse, while you are asleep. you as such, will see me, duly arrived here in my entire being, surrounded by my well-wishers."

एतावद् अभिनीत अर्थम् उत्त्वा स जननीम् वचः ।
त्रयः शत शत अर्धा हि ददर्श अवेक्ष्य मातरः ॥ २-३९-३६

उत्त्वा	=	uttering	वचः	=	words	एतावत्	=	of such quality
अभिनीतार्थम्	=	end appropriate meaning	आवेक्ष्य	=	refelected again	ददर्श	=	(and) gazed at
त्रयः शत शतार्धाः	=	his three hundred fifty	मातरः च	=	mothers also.			

Uttering the aforesaid words of such quality and appropriate meaning to his mother, Raama thought once again and gazed at his three hundred and fifty step-mothers.

ताः च अपि स तथैव आर्ता मातृऋर् दशरथ आत्मजः ।
धर्म युक्तम् इदम् वाक्यम् निजगाद कृत अन्जलिः ॥ २-३९-३७

सः	=	that	दशरथात्मजः	=	Raama	कृताण्जलिः	=	joined his palms
ताः	=	to those	मातृरपि	=	mothers also	आर्ताः	=	who were distressed
तथैव	=	in the same way	निजगाद	=	and spoke	इदम् वाक्यम्	=	these words
धर्मयुक्तम्	=	which were in consonance with righteousness.						

Raama joined his palms and saluted those step mothers also, who were too distressed in the same way and spoke these words which were in consonance with the spirit of righteousness.

सम्वासात् परुषम् किंचित् अज्ञानात् वा अपि यत् कृतम् ।
तन् मे समनुजानीत सर्वाः च आमन्त्रयामि वः ॥ २-३९-३८

समनुजानीत	=	excuse	मे	=	me	तत्	=	that
यत्	=	for which reson	किण्चित्	=	a little	परुषम्	=	wrong
कृतम्	=	was done	अज्ञानाद्वा	=	due to ignorance or	सम्वासात्	=	or because of our living together
आमन्त्रयामि	=	I take leave of	सर्वाः	=	all	वः	=	of you.

"Please excuse me, if I have done any mistake either becuase of our living together or due to ignorance on my part. I now take leave of you all."

वचनम् राघवस्यैतद्धर्मयुक्तम् समाहितम् ।
शुश्रुवु स्ताः स्त्रियम् सर्वाः शोकोपहतचेतसः ॥ २-३९-३९

सर्वाः	=	all	ताः	=	those	स्त्रियः	=	women
शोकोपहत चेतनः	=	whose mind was over-powered with grief	शुश्रुवुः	=	heard	एतत्	=	these
वचनम्	=	words	धर्मयुक्तम्	=	which were in consonance with righteousnes	समाहितम्	=	the cool submission
राघवस्य	=	of Raama.						

All those women, whose mind was overpowered with grief, heard the aforesaid cool submission of Raama, which was in consonance with righteousness.

जज्ञे अथ तासाम् सन्नादः क्रौन्चीनाम् इव निह्स्वनः ।
मानव इन्द्रस्य भार्याणाम् एवम् वदति राघवे ॥ २-३९-४०

अथ	=	after	राघवे	=	Raama	वदति	=	has spoken
एवम्	=	thus	सन्नादः	=	an outery	निस्वः इव	=	resembling the wail
क्रौण्चीनाम्	=	of female cranes	जज्ञे	=	arose	तासम्	=	(from) those
मानवेन्द्रस्य भार्याणाम्	=	wives of Dasaratha.						

While Raama was speaking thus, an outery, resembling the wail of female cranes arose from those wives of Dasaratha.

मुरज पणव मेघ घोषव ।
द्दशरथ वेश्म बभूव यत् पुरा ।
विलपित परिदेवन आकुलम् ।
व्यसन गतम् तत् अभूत् सुदुह्खितम् ॥ २-३९-४१

यत्	=	which	दशरथ वेश्म	=	Dasaratha's palace	पूर्वा	=	earlier
मुरजपणवमेघ घोषवत्	=	was resounding with tomtoms large drum and Meghas(musical instruments which sound like rumbling of clouds)	तत्	=	it	अभूत्	=	became
विलपित परिदेवनाकुलम्	=	filled with wails and cries	व्यसनगतम्	=	fall on evil days.			

Dasaratha' s palace, which was earlier resounding with tomtoms, large drums and Meghas(musical instruments which sound like rumbling of clouds) was now filled with wails and cries and fallen on evil days.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोन चत्वारिंशः सर्गः ॥

Thus completes 39th chapter of ayodhya Kanda in glorious Valmiki Raamayana, the work of a sage and the oldest epic.

40 Sarga 40 - चत्वारिंशः सर्ग

Raama'S Departure From Ayodhya

Introduction -

The departure of Raama from Ayodhya for his exile is depicted. When they are charioted through the streets of Ayodhya the citizenry wails and weeps for Raama's disposition. In his unsurpassable affection towards Raama, King Dasharatha follows the chariot like a commoner, but fails to go further and falls down.

अथ रामः च सीता च लक्ष्मणः च कृत अन्जलिः ।
उपसम्गृह्य राजानम् चक्रुर् दीनाः प्रदक्षिणम् ॥ २-४०-१

अथ	=	then	रामश्च	=	Raama	सेताच	=	Sita
लक्ष्मणस्च	=	as Lakshmana	दीनाः	=	who felt miserable	उपसम्गृह्य	=	bowed down by touching the feet
राजानम्	=	of the king	प्रदक्षिहणम् चक्रुः	=	went round him clock-wise	कृतान्जलिः	=	with joined palms.

Then, Raama Sita and Lakshmana, who felt miserable, bowed down by touching the feet of the king and went round him clockwise with joined palms.

तम् च अपि समनुज्ञाप्य धर्मज्ञः सीतया सह ।
राघवः शोक सम्मूढो जननीम् अभ्यवादयत् ॥ २-४०-२

समनुज्ञः	=	after taking leave	तम्	=	of Dasaratha	राघवः	=	Raama
धर्मज्ञः	=	who know what is right	सीतयासह	=	along with seetha	अभ्यवादयत्	=	bowed
जननीम्	=	to his mother Kausalya	शोकसम्मूधः	=	stupefied by sorrow.			

After taking leave of Dasaratha, Raama who knew what is right and stood confounded by sorrow, bowed along with Sita to Kausalya.

अन्वक्षम् लक्ष्मणो भ्रातुः कौसल्याम् अभ्यवादयत् ।
अथ मातुः सुमित्राया जग्राह चरणौ पुनः ॥ २-४०-३

अन्वक्ष्हम्	=	Immediately following	भ्रातुः	=	his brother	लक्ष्ह्मनः	=	Lakshmana
अभ्यवादयत्	=	bowed	कौसल्याम्	=	to Kausalya	अथ	=	then
पुनः	=	again	जग्राह	=	clasped	चरणौ	=	the feet
सुमित्रायाः	=	of Sumintra	मातुः	=	his mother.			

Immediately following his brother, Lakshmana too bowed to Kausalya, then clasped the feet of his mother Sumitra.

तम् वन्दमानम् रुदती माता सौमित्रिम् अब्रवीत् ।
हित कामा महा बाहुम् मूर्ध्नि उपाघ्राय लक्ष्मणम् ॥ २-४०-४

उपाघ्राय	= smelling	मूर्धनि	= the head	लक्ष्मणम्	= of Lakshmana
महाबाहुम्	= the mighty armed	वन्दमानम्	= who was saluting her	माता	= his mother
हितकामा	= who wished well of him	अब्रवीत्	= spoke	रुदती	= weeping
सोमित्रिम्	= to that son of hers.				

Smelling (as a token of affection) the head of Lakshmana mighty armed, who was saluting her, his mother Sumitra who wished well of him, spoke weepin, to that son of her (as follows)

सृष्टः त्वम् वन वासाय स्वनुरक्तः सुहृज् जने ।
रामे प्रमादम् मा कार्षीः पुत्र भ्रातरि गच्चति ॥ २-४०-५

स्वनुरक्तः	= highly fond	सुहृज्जने	= of your kinsman Raama	त्वम्	= you
सृष्टः	= have been permitted(by me)	वनवासाय	= to dwell in the forest	पुत्र	= Oh son!
मा कार्षीः	= do not	प्रमादम्	= neglect	भ्रातरि	= your half-brother
रामे	= Raama	गच्छति	= who is going (to the forest)		

"Highly fond of your kinsman Raama, you have been pemitted (by me) to dwell in the forest(with your eldest half-brother). Do not neglect your half-brother). Do not neglect your half-brother Raama, who is going to the forest, my son!"

व्यसनी वा समृद्धो वा गतिर् एष तव अनघ ।
एष लोके सताम् धर्मः यज् ज्येष्ठ वशगो भवेत् ॥ २-४०-६

अनघ	= "Oh sinless one!	व्यसनीवा	= whether in adversity	समृद्धोवा	= or in riches
एषः	= he alne	गतिः	= is refuge	तव	= to you
तव	= to you	भवे यत्	= it should become	धर्मः	= code of conduct
सताम्	= of the virtuous	लोक	= in the world	एषः	= that
ज्येष्ठवशगः	= younger brother should be subject to the control of his elder brother."				

"Oh, sinless one! Whether in adversity or in riches, he alone is refugee to you. It should become the code of conduct in the world, that younger brother should be subject to the control of his elder brother."

इदम् हि वृत्तम् उचितम् कुलस्य अस्य सनातनम् ।
दानम् दीक्षा च यज्ञेषु तनु त्यागो मृधेषु च ॥ २-४०-७

इदम्	= this	वृत्तम्हि	= is ideed a practice	उचितम्	= right
सनातनम्	= from ancient times	कुलस्य	= in your race	दानम्	= of making gifts
दीक्ष्हाच	= of dedicating oneself to	यज्ञेषु	= performance of sacrificial rites	तनुत्यागः च	= and of forsaking the body
मृधेषु	= in battles.				

"It is indeed a practice right from ancient times in your race, to make gifts, to dedicate onself to performance of sacrificial rites and to foresake one's body to fight battles."

लक्स्मणम् त्वेवम्त्त्वा सा संसिद्धम् प्रियराघवम् ।
सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम् ॥ २-४०-८

एवम्	= thus	उत्त्वा	= speaking	लक्ष्म्नम्	= to Lakshmana
सम्सिद्धम्	= who was in readiness (to leave the forest)	प्रिय राघवम्	= and who loved Raama dearly	सा	= that
सुमित्रा	= Sumitra	पुनः पुनः	= again and again	उवाच	= said
तम्	= to him	इति	= thus	गच्छ	= "fare forth!"

Thus speaking to Lakshmana, who was in readiness to leave the forest and who loved Raama dearly, Sumitra repeatedly said to him, "fare forth, fare forth!"

रामम् दशरथम् विद्धि माम् विद्धि जनक आत्मजाम् ।
अयोध्याम् अटवीम् विद्धि गच्च तात यथा सुखम् ॥ २-४०-९

विध्ध्हि	= know	रामम्	= Raama	दशरथम्	= to be Dasaratha
विध्ध्हि	= look upon	जनकात्मजाम्	= Sita the daughter of Janaka	माम्	= as myself
विध्ध्हि	= consider	अटवीम्	= forest	अयोध्याम्	= as Ayodhya
गच्छ	= depart	यथासुखम्	= happily	तात	= my son!

"Know Raama to be Dasaratha. Look upon Sita the daughter of Janaka as myself. Consider the forest as Ayodhya and depart happily, my son!"

ततः सुमन्त्रः काकुत्स्थम् प्रान्जलिर् वाक्यम् अब्रवीत् ।
विनीतः विनयज्ञः च मातलि: वासवम् यथा ॥ २-४०-१०

ततः	= then	सुमन्त्रः	= Sumantra	विनीतः	= the humble man
विनयज्ञश्च	= who was aware of humility	प्राञ्जलिः	= with joined palms	अब्रवीत्	= spoke
वाक्यम्	= (these) words	काकुत्थ्सम्	= to Raama	वासवम् यथा	= as to Indra (ruler of gods)

मातलिः	=	Matali(charioteer of Indra)

Then, Sumantra the humble man, who was aware of humility, joined his palms and spoke these words to Raama even as Matali(charioteer of Indra) would to Indra (the ruler of gods).

रथम् आरोह भद्रम् ते राज पुत्र महा यशः ।
क्षिप्रम् त्वाम् प्रापयिष्यामि यत्र माम् राम वक्ष्यसि ॥ २-४०-११

आरोह	=	"mount	रथम्	=	the chariot	महायशः	=	oh the highly illustrious
राजपुत्र	=	prince!	भद्रम्	=	may al be well	ते	=	with you!
प्रापयिष्यामि	=	I shall take	त्वाम्	=	you	क्षिहप्रम्	=	speedily
यत्र	=	wherever	वक्ष्यसि	=	you tell"			

"Mount the chariot, oh the highly illustrious prince! May all be well with you! I shall take you speedily, wherever you direct me to go."

चतुर् दश हि वर्षाणि वस्तव्यानि वने त्वया ।
तानि उपक्रमितव्यानि यानि देव्या असि चोदितः ॥ २-४०-१२

त्वया	=	by you	वस्तव्यानि	=	to be resided	वने	=	in the forest
चतुर्दश	=	for fourteen	वर्षाणि	=	years	यानि	=	which years
चोदितः असि	=	were directed to you	देव्या	=	by the queen	तानि	=	those
उपक्रमितव्यानि	=	are considered to have commenced						

"you have to reside in the forest for fourteen years. Those years, as directed by the queen, are to be considered having commenced."

तम् रथम् सूर्य सम्काशम् सीता हृष्टेन चेतसा ।
आरुरोह वर आरोहा कृत्वा अलम्कारम् आत्मनः ॥ २-४०-१३

कृत्वा	=	having	अलम्कारम्	=	adorned	आत्मनः	=	herself
सीता	=	Sita	वरारोहा	=	with her comely buttocks	आरुरोह	=	mounted
हृष्टेन	=	with a delighted	चेतसा	=	mind	त रथम्	=	that chariot
सुर्य सम्काशम्	=	which was shining like the sun.						

Having adorned herself, Sita with her comely buttocks, mounted with a delighted mind, that chariot which was shining like the sun.

तथैव आयुध जातानि भ्रातृभ्याम् कवचानि च ।
रथ उपस्थे प्रतिन्यस्य सचर्म कठिनम् च तत् ॥ २-४०-१४

अथो	=	thereafter	रामलक्ष्मणौ	=	Raama and Lakshmana	भ्रातरौ	=	the brothers
तूर्णम्	=	quickly	आरुरुहतुः	=	mounted	तम्	=	that chariot
ज्वलसम्काशम्	=	which was resplendent like fire	चामीकर विभूषितम्	=	and decked with gold.			

Thereafter, Raama and Lakshmana the brothers quickly mounted that chariot, which was replendent like fire and decked with gold.

वनवासम् हि सम्ख्व्यय वासांस्याभरणानि च ।
भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥ २-४०-१५

सीतायै	=	for Sita	अनुगच्छन्त्यै	=	who was accompanying	भर्तारम्	=	her husband
श्वशुरः	=	the father in law(Dasaratha)	ददौ	=	gave away	वासाम्सि	=	garments
आभरणानिच	=	and jewellery	सम्ख्याय	=	taking into enumeration	वन वासम्	=	her stay in the forest.

For Sita who was accompanying with her husband, Dasaratha gave away garments and jewellery, taking into consideration the period for which she had to stay in the forest.

तथैवायुधजालानि भ्रातृभ्याम् कवचानि च ।
रथोपस्थे प्रतिन्यस्य सचर्म कठिनम् च तत् ॥ २-४०-१६
सीता तृतीयान् आरूढान् दृष्ट्वा धृष्टम् अचोदयत् ।
सुमन्त्रः सम्मतान् अश्वान् वायु वेग समान् जवे ॥ २-४०-१७

तथैव	=	In like manner	भ्रातृथ्याम्	=	for the brother aayudha	प्रतिन्यस्य	=	keeping
जालानि	=	the sets of weapons	कवचानिच	=	armour	कठिनम्च	=	of hard make
सचर्म	=	with leather = cover	रथोपस्थे	=	in the middle of the chariot	सुमन्त्रः	=	Sumantra
दृष्ट्वा	=	saw	सितातृतीयान्	=	the three of whom Sita constituted the third	आरूधान्	=	mounted
आचोदयत्	=	drove	धृष्टम्	=	quickly	अश्धान्	=	the horses
सम्मतान्	=	which were highly admired	जवे	=	with swiftness	वाय्न्वेग समान्	=	like velocity of wind.

Even so for the two brothers, keeping the sets of weapon, an armour of hard make with leather-cover in the midst of the chariot, Sumantra saw the three of whom Sita constituted the third mounted and quickly drove the horses which were highly admired, with their swiftness resembling the velocity of wind.

प्रयाते तु महा अरण्यम् चिर रात्राय राघवे ।
बभूव नगरे मूर्च्छा बल मूर्च्छा जनस्य च ॥ २-४०-१८

राघवे	=	Raama	प्रतियाते	=	after departing	महारण्ये	=	to the great forest
चिररात्राय	=	for a long term	मूर्च्छा	=	unconsciousness	बभूव	=	prevailed
नगरे	=	in the city	बलमूर्च्छाच	=	(there was) faintness in strength	जनस्य	=	of people.

Raama after departing to the great forest for a long term, unconsciousness prevailed in the city. There was faintness in the strength of people.

तत् समाकुल सम्भ्रान्तम् मत्त सम्कुपित द्विपम् ।
हय शिन्जित निर्घोषम् पुरम् आसीन् महा स्वनम् ॥ २-४०-१९

तत् पुरम्	=	that city	आसीत्	=	became	आकुल सम्भ्रान्तम्	=	filled with flurry
मत्त सन्कुपित द्विपम्	=	with its elephants intoxicated in rut and highly excited (as they were)	हय शिन्जित निर्घोषम्	=	resonant with tinkling of ornaments of horses			

The city(of Ayodhya) is filled with flurry, with its elephants intoxicated in rut and highly excited and resonant with tinkling of ornaments of horses.

ततः सबाल वृद्धा सा पुरी परम पीडिता ।
रामम् एव अभिदुद्राव घर्म आर्तः सलिलम् यथा ॥ २-४०-२०

ततः	=	thereafter	सा पुरी	=	that city	सबाल वृद्धा	=	including the youngsters and the old
परम पीडिता	=	stricken with extreme agony	अभिदुद्राव	=	ran towards	रामम् एव	=	Raama alone
सलिलम् यथा	=	like towards water	घर्मार्तह्	=	the one afflicted with heat (of the sun).			

That city, including the youngsters and the old, stricken with extreme agony, ran towards Raama alone, in the same way as the one afflicted with heat of the sun rushes towards water.

पार्श्वतः पृष्ठतः च अपि लम्बमानाः तत् उन्मुखाः ।
बाष्प पूर्ण मुखाः सर्वे तम् ऊचुर् भृश दुह्खिताः ॥ २-४०-२१

लम्बामानाः	=	having down toards	पार्श्वतः	=	sides	पृष्ठतश्चैव	=	and back
सर्वे	=	all those people	तदन्मुखाः	=	with their faces turned towards him	भाष्पपूर्णमुखाः	=	with their faces filled with tears
भृशनिस्वनाह्	=	with loud voices	ऊचुः	=	said	तम्	=	to him(Sumantra)

Having down towards sides and back of the chariot with their faces turned towards Raama and with their faces filled with tears, all those people said with loud voices to Sumantra thus:

सम्यच्च वाजिनाम् रश्मीन् सूत याहि शनैः शनैः ।
मुखम् द्रक्ष्यामि रामस्य दुर्दर्शम् नो भविष्यति ॥ २-४०-२२

सूत	=	Oh charioteer!	समयच्छ	=	hold in	रश्मीन्	=	the reins
वाजिनाम्	=	of the horses	याहि	=	(and) go	शनैः शनैः	=	slowly and slowly
द्रक्ष्यामः	=	we would behold	मुखम्	=	the face	रामस्य	=	Raama
भविष्यति	=	which would be	दुर्दर्शम्	=	difficult to behold	सः	=	for us.

"Hold in the reins of the horses and go slowly and slowly, Oh charioteer! We would behold the face of Raama, which would be henceforth difficult to behold for us"

आयसम् हृदयम् नूनम् राम मातुर् असंशयम् ।
यद् देव गर्भ प्रतिमे वनम् याति न भिद्यते ॥ २-४०-२३

हृदयम्	=	the heart	राम मातुः	=	of Raama's mother(Kausaly) nuunam	=		surely
असंशयम्	=	undoubtedely	आयसम्	=	is made of iron	यत्	=	since
न भिद्यत्	=	it does not get broken	देव गर्भ प्रतिमे	=	(when) Raama resembling an affspring of gods	याति	=	is going
वनम्	=	to the forest.						

"The heart of Raama's mother(Kausalya) is surely and undoubtedly made of iron, since it does not get broken when Raama resembling an offspring of gods is going to the forest"

कृत कृत्या हि वैदेही चाया इव अनुगता पतिम् ।
न जहाति रता धर्मे मेरुम् अर्क प्रभा यथा ॥ २-४०-२४

वैदेही	=	Sita (the princess of Videha kingdom)	कृत कृत्या	=	has done what ought to be done	अनुगता	=	by going after
छयैव	=	like a shadow	रता	=	delighted	धर्मे	=	in virtue
न जहाति	=	does not leave	पतिम्	=	her husband	यथा मेरु	=	like Mount Meru
अर्क प्रभा	=	the efflugence of the sun.						

"Sita(the princess of Videha kingdom) has done what ought to be done, by going along with him like a shadow, delighted in virtue as she was and does not leave her husband in the same way as Mount Meru does not leave the efflugence of sun"

अहो लक्ष्मण सिद्ध अर्थः सतताम् प्रिय वादिनम् ।
भ्रातरम् देव सम्काशम् यः त्वम् परिचरिष्यसि ॥ २-४०-२५

लक्ष्मण	=	Oh , Lakshmana!	यः त्वम्	=	since you	परचरिष्यसि	=	are attending
सततम्	=	ever	भ्रातरम्	=	to your brother	प्रियवादिनम्	=	who speaks affectionately
देवसम्काशम्	=	and in equal to the god	अहो	=	Ah you are	सिद्धर्थः	=	the accomplisher of purpose!

"Oh, Lakshmana! You are attending ever to your brother who speaks affectionately and is equal to the god. Ah, you are the accomplisher of purpose!"

महति एषा हि ते सिद्धिर् एष च अभ्युदयो महान् ।
एष स्वर्गस्य मार्गः च यद् एनम् अनुगच्चसि ॥ २-४०-२६

एषा	=	It	महती	=	is immense	सिद्धि	=	fulfilment
ते	=	for you	एषः	=	it	महान्	=	is tremendous
अभ्यन्दयः	=	good fortune	एषः	=	it	मार्गश्च	=	is even means
स्वर्गस्य	=	to heaven	अनुगच्छसि इति यत्	=	that you are following	एनम्	=	this Raama.

"It is an immense fulfilment for you, it is a tremendous good fortune for you, nay, it is even a means to heaven that you are following this Raama"

एवम् वदन्तः ते सोढुम् न शेकुर् बाष्पम् आगतम् ।
अथ राजा वृतः स्त्रीभिर् दीनाभिर् दीन चेतनः ॥ २-४०-२७

वदन्तः	=	saying	एवम्	=	so	ते नराः	=	those people
न शेकुः	=	were not able	सोधुम्	=	to restrain	बाष्पम्	=	their tears
आगतम्	=	that come	अनुगच्छन्तः	=	and followed	तम्	=	the Raama
प्रियम्	=	their beloved	इक्ष्वाकु नन्दनम्	=	delight of the Ikshvaakus.			

Saying so, those people were not able to restrain their tears that come and followed that Raama, their beloved delight of the Ikshvakus.

अथ राजा वृतः स्त्रीभिर्दीनाभिर्दीनचेतनः ।
निर्जगाम प्रियम् पुत्रम् द्रक्ष्यामि इति ब्रुवन् गृहात् ॥ २-४०-२८

अथ	=	then	राजा	=	the king	दीनचेतनः	=	with the distressed min
ब्रुवन्	=	saying	दक्ष्यानिति	=	that he would behold	प्रियम्	=	his beloved
पुत्रम्	=	son	निर्जगाम	=	came out	गृहात्	=	of his palace
वृतः	=	surrounded	स्त्रीभिः	=	by women	दीनाभिः	=	who were dejected.

Then, the king with the distressed mind, saying that he would behold his beloved saw, came out of his palace surrounded by women who were too dejected.

शुश्रुवे च अग्रतः स्त्रीनाम् रुदन्तीनाम् महा स्वनः ।
यथा नादः करेणूनाम् बद्धे महति कुन्जरे ॥ २-४०-२९

अग्रतः	= In front of him	शुश्रुवे	= was heard	महास्वनः	= a huge noise
रुदन्तीनाम्	= of crying	स्त्रीणाम्	= women	नादः यथा	= echoing like trumpeting
करेणूनाम्	= of female elephants	महति कुण्जरे	= (when) a lordly elephant	बद्धे	= has been pinoned.

In front of him was heard a huge noise of crying women, echoing like trumpeting of female elephants when a lordly elephant has been pinioned.

पिता च राजा काकुत्स्थः श्रीमान् सन्नः तदा बभौ ।
परिपूर्णः शशी काले ग्रहेण उपप्लुतः यथा ॥ २-४०-३०

तदा	= then	काले	= at that time	पिता हि	= the father as is well known
श्रीमान्	= as a glorious	राजा	= king	काकुत्स्थः	= Dasaratha(a scion of Kakutstha)
बभौ (अभवत्)	= becoame	सन्नः	= shrunk	पूर्ण शशीयथा	= like a full moon
उपप्लुतः	= overshadowed	ग्रहेण	= by an eclipse.		

At that time, the father of Raama as is well known as a glorious king Dasaratha(a scion of Kakutstha) looked shrunk, like the full moon oversadowed by an eclipse.

स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः ।
सूतम् संचोदयामास त्वरितम् वाह्यतामिति ॥ २-४०-३१

सः	= then	श्रीमान्	= glorious	दशरथात्मजः	= son of Dasaratha Raama
अचिन्त्यात्मा	= of inconceivable courage	सम्चोदयामास	= directed	सूतम्	= the charioteer
इति	= thus	वाह्यताम्	= "Let it be driven	त्वरितम्	= fast"

That glorious son of Dasaratha(Raama) of inconceivable courage, directed the charioteer in the words "Let the chariot be driven fast."

रामो याहीति सूतम् तम् तिष्ठेति स जनस्तदा ।
उभयम् नाशकत्सूतः कर्तुमध्वनि चोदितः ॥ २-४०-३२

तथा	= then	रामः	= Raama(commanded)	तम्सूतम्	= that charioteer
इति	= with the words	याहि	= "Move on!"	जनः	= the people
इति	= with the words	तिष्ठ	= "stop!"	चोदितः	= urged

अध्वनि	=	on the passage	सूतः	=	the charioteer	नाशकत्	=	could not
कर्तुम्	=	do	उभयम्	=	both.			

Raama commanded that charioteer with the words "Move on!" The people said to him "stop!" Urged on the passage, the charioteer could not do both.

निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः ।
पतितैरभ्यवहितम् प्रशशाम महीरजः ॥ २-४०-३३

महीरजः	=	the dust	अभ्यवहितम्	=	raised on the road	निर्गच्छति	=	due to moving out
रामे	=	of Raama	महाबाहौ	=	the mighty armed	प्रशशाम	=	was suppressed
पतितैः	=	by the falling	पौरजनाश्रुभिः	=	tears of the citizens.			

The dust raised on the road due to moving out of mighty armed Raama, was suppressed by the falling tears of the citizens.

रुदिताश्रुपरिद्यूनम् हाहाकृतमचेतनम् ।
प्रयाणे राघवस्यासीत्पुरम् परमपीडितम् ॥ २-४०-३४

रुदिराश्रु परिद्यूनम्	=	Wet with wailing tears	हाहाकृतम्	=	(and) loud cries	पुरम्	=	the city (of Ayodhya)
प्रयाणे	=	at that time of departure	राघवस्य	=	of Raama	आसीत्	=	became
अचेतनम्	=	unconscious	परमपीदितम्	=	with deep agony.			

With full of wailing tears, the citizens of after making loud cries became unconscious with deep agony, at the time of departure of Raama.

सुस्राव नयनैः स्त्रीणामस्त्रमायाससम्भवम् ।
मीनसम्क्षोभचलितैः सलिलम् पङ्कजैरिव ॥ २-४०-३५

अस्त्रम्	=	Tears	आयाससम्भवम्	=	born of anguish	सुस्राव	=	flowed
नयनैः	=	from the eyes	स्त्रीणाम्	=	of women	सलिलमिव	=	like(drops of) water
पण्कजैः	=	from lotuses	मीन सम्क्ष्होभचलितैः	=	by the commation of fist.			

Tears born of anguish flowed from the eyes of women like(drops of) water falling from lotuses by the commotion of fish.

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतम् पुरम् ।
निपपातैव दुःखेन हतमूल इव द्रुमः ॥ २-४०-३६

दृष्ट्वा	=	Seeing	पुरम्	=	the city	एकचित्तगतम्	=	with singleness of mind
श्रीमान्	=	the glorious	नृपतिः	=	monarch	निपपातैव	=	fell down

दुःखेन	=	with agony	द्रुमः इव	=	like a tree	हतमूलः	=	sain at its root.

Seeing the city with singleness of mind, the glorious monarch Dasaratha fell down with agony, like a tree slain at its root.

ततओ हल हला शब्दो जज्ञे रामस्य पृष्ठतः ।
नराणाम् प्रेक्ष्य राजानम् सीदन्तम् भृश दुह्खितम् ॥ २-४०-३७

ततः	=	thereafter	प्रेक्ष्य	=	seeing	राजानम्	=	the king
सीदन्तम्	=	becoming feeble	बृशदुःखितम्	=	and much distress	हलहलशब्दः	=	the out cry
नराणम्	=	of the people	जज्ञे	=	rose	पृष्टतः	=	from the rear
रामस्य	=	of Raama.						

Thereafter, seeing the king becoming feeble and much distressed, the outery of the people rose from the rear of Raama.

हा राम इति जनाः केचित् राम माता इति च अपरे ।
अन्तः पुरम् समृद्धम् च क्रोशन्तम् पर्यदेवयन् ॥ २-४०-३८

कचित्	=	some	जनाः	=	poeple	क्रोशन्तः	=	crying
हा रामेति	=	"Oh Raama!"	अपरे	=	and some others	राममातेति	=	"Oh Raama's mother!"
पर्यदेवयन्	=	and made the entire gynaecium to weap.						
अन्तः पुरम् समृद्धम्								

Some poeple crying "Oh, Raama!" and some other scrying "Oh, Raama's mother!", made the entire women in the gynaecium to weap.

अन्वीक्षमाणो रामः तु विषण्णम् भ्रान्त चेतसम् ।
राजानम् मातरम् चैव ददर्श अनुगतौ पथि ॥ २-४०-३९

अन्वीक्ष्हमानः	=	looking back	रामस्तु	=	Raama	ददर्श	=	saw
राजानम्	=	the king	विषण्णम्	=	sorrowful	भ्रान्तचेतसम्	=	and perplexed in mind
मातरम् चैव	=	as well as his mother	अनुगतौ	=	following(him) pathi	=		on the road.

Looking back, Raama saw the king sorrowful and perplexed in mind, as well as his mother following (him) on the road.

स बद्ध इव पाशेन किशोरो मातरम् यथा ।
धर्मपाशेन सम्क्षिप्तः प्रकाशम् नाभुदैक्षत ॥ २-४०-४०

सः	=	Raama	सम्क्ष्हप्तः	=	bound	धर्मपाशेन	=	by the chord of righteousness

नाभ्युदैक्ष्हत	=	could not behold those parents	प्रकाशम्	=	openly	किशोरः इव	=	as a (foal)
बद्धः	=	caught	पाशेन	=	in a snare	मातरम् यथा	=	its dam.

Raama, bound by the chord of righteousness, could not gaze openly at his parents, as a foal caught in asnare would not properly look at its dam.

पदातिनौ च यान अर्हाव् अदुह्ख अर्हौ सुख उचितौ ।
दृष्ट्वा संचोदयाम् आस शीघ्रम् याहि इति सारथिम् ॥ २-४०-४१

दृष्ट्वा	=	seeing(then)	पदातिनौ	=	coming by foot	यानार्हौ	=	(through) worthy of a chariot
सुखोचितौ	=	habituated to comfort	अवदुःखार्हौ	=	unworthy of suffering	सम्चोदयामास	=	commanded
सरथिम्	=	the charioteer	इति	=	thus	याहि	=	"Drive
शीघ्रम्	=	fast!"						

Seeing them coming by foot, though worthy of a chariot, habituated to comfort and unworthy of suffering, Raama commanded the charioteer with words: "Drive fast!"

न हि तत् पुरुष व्याघ्रः दुह्खदम् दर्शनम् पितुः ।
मातुः च सहितुम् शक्तः तोत्र अर्दितैव द्विपः ॥ २-४०-४२

पुरुष्व्याघ्रः	=	Raama the tiger among men	दुःखदम्	=	feeling pained	द्विपः इव	=	as an elephant
तोत्रार्दितः	=	pricked by a good	न शक्तः हि	=	was indeed not able	सहितुम्	=	to bear
तत्	=	that	दर्शनम्	=	sight	पितुः	=	of his father
मातुश्च	=	and his mother.						

Raama the tiger among men, feeling pained, as an elephant being pricked by a good, indeed was not able to bear that plight of his father and his mother.

प्रत्यगारमिवायान्ती वत्सला वत्सकारणात् ।
बद्धवत्सा यथा धेनू राममाताभ्याधावत ॥ २-४०-४३

राममाता	=	Raama's mother(Kausalya)	अभ्याधावत	=	ran towards her son	धनुः इव	=	as a cow
धनुः इव	=	as a cow	बद्ध वत्सा	=	whose calf stands tied	वत्सला	=	fond of her calf
आयान्ती	=	coming	अगारम्	=	home	वत्स	=	for her calf.
			प्रति			कारणात्		
						यथा		

Raama's mother (Kausalya) ran towards her son, as a cow fond of her calf and whose calf is tied(in a stall), runs home for her calf.

तथा रुदन्तीम् कौसल्याम् रथम् तम् अनुधावतीम् ।
क्रोशन्तीम् राम राम इति हा सीते लक्ष्मण इति च ॥ २-४०-४४
रामलक्ष्मणसीतार्थम् स्रवन्तीम् वारि नेत्रजम् ।
असकृत् प्रैक्षत तदा नृत्यन्तीम् इव मातरम् ॥ २-४०-४५

सः	=	Raama	अस्कृत्	=	again and again	प्रैक्ष्हत	=	saw
ताम् कौसल्याम्	=	that Kausalya	मातरम्	=	his mohter	रुदन्तीम्	=	who was crying
तथा	=	thus	अनुधावन्तीम्	=	running after	तम् रथम्	=	that chariot
मृत्यन्तीम् इव	=	as though dancing	क्रोशन्तीम्	=	shouting	राम रामेति	=	Oh Raama Raama
हा सीते	=	Oh Sita	लक्ष्मणेतिच	=	and Oh Lakshmana	स्रवन्तीम्	=	trickling
वारि	=	tears	नेत्रजम्	=	decended from the eyes	रामलक्ष्मण सीतार्थम्	=	for the sake of Raama Lakshmana and Sita.

Raama again and again saw that Kausalya, his mother who was crying thus, running after that chariot as though dancing, shouting"Oh, Raama, Raama!" "Oh, Sita!" and "Oh, Lakshmana!" trickling tears descending from her eyes for the sake of Raama Lakshmana and Sita.

तिष्ठ इति राजा चुक्रोष याहि याहि इति राघवः ।
सुमन्त्रस्य बभूव आत्मा चक्रयोः इव च अन्तरा ॥ २-४०-४६

दशरथ	=	Dasaratha	चुक्रोश	=	exclaimed saying	तिषेति	=	"Stop!"
राघवः	=	Raama	याहियाहि इति	=	"go on	प्रोचेद् आत्मा	=	the mind
सुमन्त्रस्य	=	of Sumantra	बभूय	=	became	अन्तरा इव	=	as in between
चक्रयोः	=	two whirl-pools.						

Dasaratha exclaimed saying "Stop!" while Raama called out "Go on, proceed!" (In that way) Sumantra's mind became confused, as in between two (opposing) whirl pools.

न अश्रौषम् इति राजानम् उपालब्धो अपि वक्ष्यसि ।
चिरम् दुह्खस्य पापिष्ठम् इति रामः तम् अब्रवीत् ॥ २-४०-४७

रामः	=	Raama	अब्रवीत्	=	said	तम्	=	to him
इति	=	thus	वक्ष्यसि	=	"you can say	रजानाम्	=	to the king
नाश्रौषमिति	=	that you did not hear	उपालब्धोऽपि	=	even when scolded	दुःखम्	=	(seeing) their gief
चिरम्	=	for a long tiem	पापिष्टम्	=	is a very wicked thing.			

Raama said to him: "You can say to the king that you did not hear (his call), even when scolded (later). seeing their grief for a long time is quite unbearbale."

रामस्य स वचः कुर्वन्न् अनुज्ञाप्य च तम् जनम् ।
व्रजतः अपि हयान् शीघ्रम् चोदयाम् आस सारथिः ॥ २-४०-४८

सारथिः	=	the charioteer	कुर्वन्	=	doing	रामस्य	=	(as per) Raama's
वचः	=	words	अनुज्ञाप्य	=	taking leave of	तम्	=	those
जनम्	=	citizens	चोदयामास	=	driven	हयान्	=	the horses
शीघ्रम्	=	(more) speedily	व्रजोतोऽपि	=	even when they are proceeding.			

The charioteer, doing as per Raama's words, took leave of those citizens and drive the horses more speedily even while they are going.

न्यवर्तत जनो राज्ञो रामम् कृत्वा प्रदक्षिणम् ।
मनसा अपि अश्रु वेगैः च न न्यवर्तत मानुषम् ॥ २-४०-४९

राज्ञः	=	the king's	जनः	=	people	न्यवर्तत	=	returned
प्रदक्षिणम् कृत्वा	=	after (mentally) going round	रामम्	=	Raama	माम्षम्	=	the mankind
नन्यवर्तत	=	did not return	मनसाऽपि	=	with their mind	अश्रुवेगिश्च	=	or the impulse of their tears.

The king's people returned after (mentally) going round Raama. Their minds did not return. Their impulse of tears also did not get reduced.

यम् इच्चेत् पुनर् आयान्तम् न एनम् दूरम् अनुव्रजेत् ।
इति अमात्या महा राजम् ऊचुर् दशरथम् वचः ॥ २-४०-५०

अमात्याः	=	the ministers	ऊचुः	=	spoke	वचः	=	these words
माहारजम्	=	to the king	दशरथम्	=	Dasaratha	इति	=	thus
यम्	=	to who	इच्छेत्	=	(we) desire(him)	आयान्तम्	=	to come
पुनः	=	again	एनम्	=	to him	नानुप्रजेत्	=	we should not follow
दूरम्	=	to a long distance.						

The ministers spoke to king Dasaratha as follows:" We should not follow to a long distance him whom we wish to see come back."

तेषाम् वचः सर्व गुण उपपन्नम् ।
प्रस्विन्न गात्रः प्रविषण्ण रूपः ।
निशम्य राजा कृपणः सभार्यो ।
व्यवस्थितः तम् सुतम् ईक्षमाणः ॥ २-४०-५१

निशम्य	=	hearing	तेषाम्	=	their	वचः	=	words
सर्वगुणोपपन्नम्	=	which were befitting with all virtues	राजा	=	the king	कृपणः	=	felt miserable
व्यस्थितः	=	stopped short	ईक्ष्हमाणः	=	gazing	स भार्यः	=	along with his wife
तम् सुतम्	=	at that son(Raama)	प्रस्विन्नगात्रः	=	with his body pesspiring	प्रविषण्णरूपः	=	and wearing a dejected appearance.

Hearing their words, which were befilting with all virtues, the king Dasaratha felt miserable, stopped short, gazing along with his wife, at his son Raama, with his whole body perspiring and wearing a dejected look.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चत्वारिंशः सर्गः ॥

Thus completes 40th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

41 Sarga 41 - एकचत्वारिंशः सर्ग

The Grief

Introduction -

The ladies of the royal gymnasium lament over the exile of Raama and others. The citizens of Ayodhya also are reduced to a miserable plight. All Nature mourns at Raama's departure.

तस्मिंस्तु पुरुषव्याघ्रे विनिर्याति कृताञ्जलौ ।
आर्तशब्दोऽथ सम्जज्ञे स्त्रीणामन्त:पुरे तदा ॥ २-४१-१

तदा	=	then	तस्मिन्	=	that Raama	पुरुषव्याघ्रे	=	the tiger among men
कृताण्जलो	=	having paid obeisance with joined palms	विनिर्याति	=	departed	अथ	=	moreover
आर्थ शब्दः	=	a great cry of distress	सम्जज्ञे	=	arose	स्त्रीणाम	=	among women
अन्तःपुरे	=	of inner apartments.						

As Raama the tiger among men, having paid obeisance with joined palms departed, a great cry of distress arose among women of inner apartments.

अनाथस्य जनस्य अस्य दुर्बलस्य तपस्विनः ।
यो गतिम् शरणम् च आसीत् स नाथः क्व नु गच्चति ॥ २-४१-२

क्वनु	=	Where	सः नाथः	=	is he the Lord	गच्छति	=	going
यः	=	who	गतः	=	was the path	आसीत्	=	who became
शरणम्च	=	the protector	अस्य जनस्य	=	of these people	अनाथस्य	=	who are defenseless
दुर्बलस्य	=	weak	तपस्विनः	=	and unhappy.			

" Where is he going, who was the path, who became the protector of the people, who are now defenseless weak and unhappy"

न क्रुध्यति अभिशस्तः अपि क्रोधनीयानि वर्जयन् ।
क्रुद्धान् प्रसादयन् सर्वान् सम दुह्खः क्व गच्चति ॥ २-४१-३

क्वचित्	=	where	गतः	=	has he gone	कृध्यति	=	who was not angry
अभिशप्तो। अपि	=	even if accused	वर्जयन्	=	who resolved	क्रोधनीयानि	=	every misunderstanding
प्रसादयन्	=	who propitiated	सर्वान्	=	all those	क्रुद्धान्	=	who were angry
समदुःकः	=	by sharing their suffering"						

"Where has he gone, who was not angry even when provoked, who resolved every misunderstanding and who propitiated all those who were angry by sharing their suffering

कौसल्यायाम् महा तेजा यथा मातरि वर्तते ।
तथा यो वर्तते अस्मासु महात्मा क्व नु गच्चति ॥ २-४१-४

यः	=	which Raama	महातेजः	=	having great splendor	यथा	=	in which manner
वर्तते	=	was treating	कौसल्यायाम्	=	Kausalya	मातरि	=	his mother
तथा	=	in the same manner	वर्तते	=	was treating	आस्मासु	=	us
क्वनु	=	where	महात्मा	=	that great-souled Raama	गच्छति	=	has gone"

That illustrious and great-souled Raama, who treated us with the same reverence he paid to his own mother, where has he gone"

कैकेय्या क्लिश्यमानेन राज्ञा संचोदितः वनम् ।
परित्राता जनस्य अस्य जगतः क्व नु गच्चति ॥ २-४१-५

क्वनु	=	Where	गच्छति	=	has he gone	परित्राता	=	(he) the protector
अस्य	=	of these	जनस्य	=	people	जगतः	=	and the world
समचोदितः	=	driven	वनम्	=	to the forest	राग्या	=	by the king
क्लिश्यमानेन	=	tormented	कैकेय्या	=	by Kaikeyi"			

"Where has he gone, he the protector of the people and the whole world, driven to the forest by the king, goaded on by Kaikeyi "

अहो निश्चेतनो राजा जीव लोकस्य सम्प्रियम् ।
धर्म्यम् सत्य व्रतम् रामम् वन वासो प्रवत्स्यति ॥ २-४१-६

राजा	=	the king	निश्चेतनः	=	is a senseless man.	अहो	=	Alas!
प्रवत्स्यति	=	he has sent away from home	वनवासे	=	to dwell in forest	रामम्	=	Raama
सम्प्रियम्	=	the very beloved man	धर्म्यम्	=	the pious minded	सत्यव्रतम्	=	strictly truthful .

"Alas! In his folly, the king has banished the virtuous the beloved and the strictly truthful Raama to the forest!"

इति सर्वा महिष्यः ता विवत्साइव धेनवः ।
रुरुदुः चैव दुह्ख आर्ताः सस्वरम् च विचुक्रुशुः ॥ २-४१-७

इति	=	thus	सर्वाः	=	all	ताः महिष्यः	=	those queens
रुरुदुश्चैव	=	shed their tears	दुह्खार्ताः	=	in grief	धेनवः इव	=	like unto cows
विवत्साः	=	deprived of their calves	विचुक्रुशुः	=	cried out	सस्वरम्	=	in loud noise.

Thus did all the queens lament, like unto cows deprived of their calves and in there affection cried out loudly.

स तम् अन्तः पुरे घोरम् आर्त शब्दम् महीपतिः ।
पुत्र शोक अभिसम्तप्तः श्रुत्वा च आसीत् सुदुह्खितः ॥ २-४१-८

सः महीपतिः	=	that king	पुत्रशोकाभिसन्तप्तः	=	profoundly afflicted by the departure of his son	आसीत्	=	became
सुदुःखितः	=	increasingly depressed	श्रुत्वा	=	after hearing	तम्	=	that
घोरम्	=	terrible	आर्त शब्दम्	=	crying sound	अन्तःपुरे	=	in the private apartments.

Hearing those terrible crying sounds in the private apartments, the king profoundly afflicted by the departure of his son, became increasingly depressed.

न अग्नि होत्राणि अहूयन्त सूर्यश्च अन्तर्धीयत ।
व्यसृजन् कवलान् नागा गावो वत्सान् न पाययन् ॥ २-४१-९

अग्निहोत्राणि	=	sacrificial fires	नाहूयन्त	=	were not performed	गृहमेथिनः	=	house-holders
नापचन्	=	did not cook their food.	प्रजाः	=	people	न आकुर्वन्	=	did not do
कार्यम्	=	(their)act	सूर्यश्च	=	even the sun	अन्तर्धीयत	=	disappeared .

On the departure of Raama to the forest, the sacred fires were no longer performed, no house holder prepared food, the people did not do their acts and even the sun went into eclipse.

व्यसृजन् कबलान्नागा गावो वत्सान्न पाययन् ।
पुत्रम् प्रथमजम् लब्ध्वा जननी नाभ्यनन्दत ॥ २-४१-१०

नागाः	=	Elephants	व्यसृजन्	=	threw out	कबलान्	=	the morsels of food (they had taken into their mouths)
गावो	=	Cows	न पाययन्	=	did not give suck	वत्सान्	=	to their calves
जननी	=	mother	नाभ्यनन्दत	=	did not rejoice	लब्ध्वा	=	for having got
पुत्रम्	=	a son	प्रथमजम्	=	born for the first time .			

Elephants threw out the morsels of food they had taken into their mouths. Cows did not give suck to their calves. Mother did not rejoice, for having got a son born for the first time.

त्रिशन्कुर् लोहित अन्गः च बृहस्पति बुधाव् अपि ।
दारुणाः सोमम् अभ्येत्य ग्रहाः सर्वे व्यवस्थिताः ॥ २-४१-११

त्रिशन्कुः	=	Trisanku	लोहिताङ्गश्च	=	Lohitanga	रिहस्पति बुधावपि	=	Brihaspati as also Budha
सर्वे	=	all	ग्रहाः	=	planets	दारुणाः	=	assumed harshness
अभ्येत्य	=	got	व्यवसथिताः	=	stayed	समम्	=	with the moon.

Trisanku, Lohintanga, Brihaspati as also Budha and all other planets assumed a menacing aspect and got stayed with the moon.

नक्षत्राणि गत अर्चीम्षि ग्रहाः च गत तेजसः ।
विशाखाः च सधूमाः च नभसि प्रचकाशिरे ॥ २-४१-१२

नक्ष्हत्राणि	=	Stars	गतार्चीम्षि	=	ceased to twinkle	ग्रहाश्च	=	planets
गतचेतसः	=	were deprived of their splendour	विशाखास्तु	=	The stars of Visakha	प्रचकाशिरे	=	appeared
नभसि	=	in the heaven	सधूमाः	=	veiled in mist. Stars ceased to twinkle.			

Planets were deprived of their splendour. The stars of Visakha appeared in the heaven, veiled in the mist.

कालिकानिलवेगेन महोदधिरिवोत्थितः ।
रामे वनम् प्रव्रजिते नगरम् प्रचचाल तत् ॥ २-४१-१३

महोदधिः	=	The great ocean	उत्थितः	=	rose	कालिकानिलवेगेन	=	as by a speed of a long-lasting tempest
रामे	=	(while) Raama	प्रव्रजिते	=	went	वनम्	=	to the forest
तत् नगरम्	=	that city	प्रचचाल	=	was shaken.			

The great ocean rose, as by a speed of a long-lasting tempest. While Raama went to the forest, that city was shaken.

दिशः पर्याकुलाः सर्वा स्तिमिरेणेव सम्वृताः ।
न ग्रहो नापि नक्षत्रं प्रचकाशे न किंचन ॥ २-४१-१४

सर्वाः	=	All	दिशः	=	the cardinal points	पर्याकुलाः	=	having been disturbed
सम्वृताः	=	were like covered	तिमिरेणेव	=	by darkness	ग्रहाः	=	planets
नप्रकाशे	=	did not become visible	न	=	nor	नक्ष्हत्रमपि	=	even the stars
न	=	nor	किम्च	=	any other.			

All the cardinal points, having been disturbed, were covered by darkness. Planets did not become visible, nor the stars nor any other thing in heaven.

अकस्मान् नागरः सर्वो जनो दैन्यम् उपागमत् ।
आहारे वा विहारे वा न कश्चित् अकरोन् मनः ॥ २-४१-१५

सर्वाः	=	All	जनः	=	the people	नागरः	=	belonging to the city
अकस्मात्	=	suddenly	उपागमत्	=	became	दैन्यम्	=	apathetic
न कश्चित्	=	No one	अकरोत्	=	made	मनः	=	mind
आहारे वा	=	in either food	विहारे वा	=	or in pastime.			

All the people of the city suddenly became apathetic. No one was interested in either food or in pastime.

शोकपर्यायसन्तप्तः सततं दीर्घमुच्छ्वसन् ।
अयोध्यायाम् जनः सर्वः शुशोच जगतीपतिम् ॥ २-४१-१६

सर्वाः	=	All	जनः	=	the people	अयोध्यायाम्	=	in Ayodhya
शोकपर्यायसम्तप्तः	=	afflicted by grief in succession	सततम्	=	with a perpetual	diirgham	=	long
उच्छ्वसन्	=	sighs	शुशोच	=	bewailed	जगतीपतिम्	=	about(the departure of)the Lord of the earth.

All the people of Ayodhya, afflicted by grief in succession, heaved profound and burning sighs and bewailed about the departure of the Lord of the earth.

बाष्प पर्याकुल मुखो राज मार्ग गतः जनः ।
न हृष्टः लक्ष्यते कश्चित् सर्वः शोक परायणः ॥ २-४१-१७

जनः	=	The people	राजमार्ग गतः	=	in the king's way	भाष्प पर्याकुल मुखः	=	were having distressed faces filled with tears.
न कश्चित्	=	No one	लक्ष्यते	=	appeared	हृष्टः	=	rejoicing
सर्वः	=	All	शोक परायणः	=	were possessed by grief.			

The people in the king's way were wearing distressed faces filled with tears. No one appeared rejoicing. All were possessed by grief.

न वाति पवनः शीतः न शशी सौम्य दर्शनः ।
न सूर्यः तपते लोकम् सर्वम् पर्याकुलम् जगत् ॥ २-४१-१८

पवनः	=	The wind	na vaati	=	was not blowing	शीतः	=	coolly
शशी	=	The moon	न	=	did not	सोम्यदर्शनः	=	appear beneficient
सूर्यः	=	the sun	न तपते	=	did not give out warmth	लोकम्	=	to the earth
सर्वम्	=	The entire	जगत्	=	world	पर्याकुलम्	=	was in disorder.

The wind was not blowing coolly. The moon did not appear beneficient. The sun did not give out warmth to the earth. The entire world was in disorder

अनर्थिनः सुताः स्त्रीणाम् भर्तारः भ्रातरः तथा ।
सर्वे सर्वम् परित्यज्य रामम् एव अन्वचिन्तयन् ॥ २-४१-१९

सुताः	=	Sons	भर्तारः	=	husbands	अनर्थिनः	=	did not ask for
स्त्रीणाम्	=	the women	तथा	=	and	भ्रातरः	=	brothers
अनर्थिनः	=	did not enquire (of their sisters)	सर्वे	=	all	परित्यजय	=	gave up

सर्वम्	=	everything	अन्वचिन्तयन्	=	thinking of	रामम् एव	=	Raama alone.

Sons did not ask for their mothers and husbands did not ask for their wives. Brothers did not enquire about their sisters. All gave up every thing and thought of Raama alone.

ये तु रामस्य सुहृदः सर्वे ते मूढ चेतसः ।
शोक भारेण च आक्रान्ताः शयनम् न जुहुः तदा ॥ २-४१-२०

तदा	=	Then	रामस्य	=	Raama's	ये	=	which
सुहृदः	=	ownfriends	ते सर्वे	=	all of them	मूधचेतसः	=	bewildered in mind
आक्रान्ताः	=	overwhelmed	शोक भारेण	=	by the weight of their agony	न जुहुः	=	did not abandon
शयनम्	=	their beds.						

Then, all of Raama's own friends were bewildered in mind and the weight of their agony overwhelmed them. They did not leave their beds.

ततः तु अयोध्या रहिता महात्मना ।
पुरंदरेण इव मही सपर्वता ।
चचाल घोरम् भय भार पीडिता ।
सनाग योध अश्व गणाः ननाद च ॥ २-४१-२१

ततः	=	Thereafter	अयोध्या	=	the city of Ayodhya	रहिता	=	bereft of
महात्मना	=	the great souled Raama	महीव	=	like the earth	सपर्वता	=	with mountains
रहिता	=	abandoned by	पुरन्धरेण	=	Indra the lord of rain	चचाल	=	was shaken
घोरम्	=	terribly	भय भार पीडिता	=	afflicted by fear and grief	सनाग योध अश्व गणाः	=	the city filled with elephants warriors and horses.
ननाद च	=	made a roaring sound.						

Afflicted by fear and grief, the earth with its mountains, deprived of that great souled Raama, suffered a terrible convulsion, as when it is abandoned by Indra the lord of rain, and a great uproar reigned in the city which was filled with elephants, warriors and horses.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकचत्वारिंशः सर्गः ॥

Thus completes 41th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

42 Sarga 42 - द्विचत्वारिंशः सर्ग

Dasaratha Feels Dejected

Introduction -

The dust raised by Raama's chariot having disappeared for a while, Dasaratha feels dejected and fell insensible on ground. When Kaikeyi comes forward to support him he scolds and asks her not to touch him. Kausalya then lifts him up and persuades him to return to their house. His personal attendants take him to Kausalya's apartments and seeing him plunged in grief, Kausalya seats herself beside him and began to lament in various ways.

यावत् तु निर्यतः तस्य रजो रूपम् अदृश्यत ।
न एव इक्ष्वाकु वरः तावत् सम्जहार आत्म चक्षुषी ॥ २-४२-१

यावत्	=	so long as	रजोरूपम्	=	the appearance of dust	अदृश्यत	=	was seen
तस्य	=	(while) Raama	निर्यतः	=	was going	तावत्	=	so long
इक्ष्वाकुवरः	=	Dasaratha the best of Ikshvakus	नैव सम्जहार	=	did not withdraw	आत्मचक्षुषी	=	his eyes.

As long as the dust raised by the wheels of Raama's chariot could be seen, so long did the king not withdraw his gaze from it.

यावद् राजा प्रियम् पुत्रम् पश्यति अत्यन्त धार्मिकम् ।
तावद् व्यवर्धत इव अस्य धरण्याम् पुत्र दर्शने ॥ २-४२-२

यावत्	=	As long as	राजा	=	the king	पश्यति	=	was seeing
प्रियम्	=	his beloved	पुत्रम्	=	son	अत्यन्त धार्मिकम्	=	who was exceedingly virtuous
तावत्	=	so long	धरण्याम्	=	the dust in earth	व्यवर्धतेव	=	appeared to be raising
अस्य पुत्र दर्शने	=	for the purpose of seeing his son.						

As long as the king was seeing his beloved son who was exceedingly virtuous, so long did the dust in the earth appear to be rising for the purpose of seeing his son.

न पश्यति रजो अपि अस्य यदा रामस्य भूमिपः ।
तदा आर्तः च विषण्णः च पपात धरणी तले ॥ २-४२-३

यदा	=	When	रजो अपि	=	the dust assuredly	अस्य रामस्य	=	of the Raama
न पश्यति	=	was no longer seen	तदा	=	then	भूमिपः	=	the king
आर्तःच	=	afflicted by	विषण्णःच	=	dejection	पपात	=	fell
धरणीतले	=	on ground.						

When the dust raised by Raama's chariot was no longer visible, the unfortunate king afflicted by dejection, fell insensible on ground.

तस्य दक्षिणम् अन्वगात् कौसल्या बाहुम् अन्गना ।
वामम् च अस्य अन्वगात् पार्श्वम् कैकेयी भरत प्रिया ॥ २-४२-४

कौसल्य	=	Kausalya	अण्गना	=	his wife	अन्वागात्	=	took place
तस्य दक्षिहणम् बाहुम्	=	on his right side	कैकेयीच	=	Kaikeyi	सुमध्यमा	=	of charming limbs
अन्वगात्	=	took her place	वामम्	=	on the left	पार्श्वम्	=	side.

When Dasaratha fell down, Kausalya his wife took her place on his right side to lift him up and Kaikeyi of charming limbs took her place on his left side.

ताम् नयेन च सम्पन्नो धर्मेण निवयेन च ।
उवाच राजा कैकेयीम् समीक्ष्य व्यथित इन्द्रियः ॥ २-४२-५

राजा	=	The king	सम्पन्नः	=	endowed with	नयेन	=	wisdom
धर्मेण	=	virtue	विनयेनच	=	and discretion	समीक्ष्य	=	seeing
ताम् कैकेयीम्	=	that Kaikeyi	उवाच	=	said to her	व्यथितेन्द्रियः	=	in his agitated senses.

The king endowed with wisdom virtue and discretion seeing Kaikeyi beside him, said to her in great agitation as follows:

कैकेयि मा मम अन्गानि स्प्राक्षीस् त्वम् दुष्टचारिणी ।
न हि त्वाम् द्रष्टुम् इच्चामि न भार्या न च बान्धवी ॥ २-४२-६

कैकेयि	=	Oh, Kaikeyi!	त्वम्	=	you dush	दुष्टचारिणी	=	of wicked conduct
मा स्प्राक्ष्ही	=	do not touch	मम	=	my	अण्गानि	=	limbs
नहि इच्छामि	=	I do not want	द्रष्टुम्	=	to see	त्वाम्	=	you
न भार्या	=	are not my wife	न	=	nor	बान्धवी	=	a relative

"Oh, wicked Kaikeyi! Do not touch my limbs. I do not wish to see you .You are no longer my wife nor a relative."

ये च त्वाम् उपजीवन्ति न अहम् तेषाम् न ते मम ।
केवल अर्थ पराम् हि त्वाम् त्यक्त धर्माम् त्यजाम्य् अहम् ॥ २-४२-७

अहम्	=	I	न	=	am not	ये च	=	of those
अनुजिवन्ति	=	who are	देपेन्देन्त् त्वाम्	=	on you	न	=	nor
ते	=	are they	मम	=	on me. aham		=	I

त्यजामि	=	discord	त्वाम्	=	you	त्वक्तधर्माम्	=	who left righteousness
केवलार्थपराम्	=	and interested in avariciousness alone.						

"I am not of those who are dependent on you nor are they anything to me. I discord you, by whom righteousness has been discorded and who are solely interested in avariciousness."

अगृह्णाम् यच् च ते पाणिम् अग्निम् पर्यणयम् च यत् ।
अनुजानामि तत् सर्वम् अस्मिम्ह् लोके परत्र च ॥ २-४२-८

तत्सर्वम्	=	All that	आह्णामितियत्	=	by taking	ते	=	your
पाणिम्	=	hand	पर्यणयम्चयत्	=	circumabubulating	अग्निम्	=	the sacred fire
अनुजानामि	=	I renounce	अस्मिन् लोके	=	in this world	परत्रच	=	and the next.

All that contract which I entered into by taking your hand and circumambulating the sacred fire, I now renounce in this world and the next. "

भरतः चेत् प्रतीतः स्यात् राज्यम् प्राप्य इदम् अव्ययम् ।
यन् मे स दद्यात् पित्र् अर्थम् मा मा तत् दत्तम् आगमत् ॥ २-४२-९

स्यात्चेत्	=	In case	भरतः	=	Bharata	प्रतितितः	=	is cheerful man
प्राप्य	=	after obtaining	इदम् राज्यम्	=	this kingdom	अव्ययम्	=	which is imperishable
यत्	=	what ever	दद्यात्	=	is given	मे	=	to me
पित्रर्थम्	=	in the form of obsequial rites	मागमत्	=	let it reach	माम्	=	me.

"If Bharata feels cheerful for having got this kingdom which is imperishable, let the obsequial rites performed to me after my death do not reach me"

अथ रेणु समुध्वस्तम् तम् उत्थाप्य नर अधिपम् ।
न्यवर्तत तदा देवी कौशल्य शोक कर्शिता ॥ २-४२-१०

अथ	=	Therafter	कौशल्य	=	Kausalya	देवी	=	the queen
शोककर्शिता	=	overwhelmed with grief	समुत्थाप्य	=	lifted up	तम् नराधिपम्	=	that king
रेणुसमुद्धस्तम्	=	who was covered with dust	तदा	=	then	न्यवर्तत	=	returned (home).

Meanwhile Kausalya the queen overwhelmed with grief, lifted up the king who was covered with dust and returned to her house.

हत्वा इव ब्राह्मणम् कामात् स्पृष्ट्वा अग्निम् इव पाणिना ।
अन्वतप्यत धर्म आत्मा पुत्रम् संचिन्त्य तापसम् ॥ २-४२-११

धर्मात्म	=	The virtuous Dasaratha	संचिन्त्य	=	thinking deeply of	पुत्रम्	=	his son Raama
अन्वतप्यत	=	was desolated	हत्वेव	=	as one who has slain	ब्रह्मणम्	=	a Brahmin
कामात्	=	intentionally	स्पृष्ट्वा	=	or as touching	अग्निम्	=	fire
पाणिना	=	by hand.						

The virtuous monarch, thinking deeply of his son Raama, was so desolated as one who has slain a brahmin intentionally or as touching the fire by hand.

निवृत्य एव निवृत्य एव सीदतः रथ वर्त्मसु ।
राज्ञो न अतिबभौ रूपम् ग्रस्तस्य अंशुमतः यथा ॥ २-४२-१२

निवृत्यैव निवृत्यैव	=	Turning again and again	रथवर्त्मसु	=	towards the track of the chariot	रूपम्	=	the countenance
राज्ञः	=	of the king	सीदतः	=	in grief	न अतिबभौ	=	lost its radiance
अम्शुमतःयथा	=	like sun	grastasya	=	when swallowed by Rahu.			

* Turning again and again towards the track of the chariot, the countenance of the king in grief lost its radiance like sun losing its radiance when swallowed by Rahu. *-Rahu- the inauspicious planet sent to swallow the sun at the time of eclipse.

विललाप च दुह्खं आर्तः प्रियम् पुत्रम् अनुस्मरन् ।
नगर अन्तम् अनुप्राप्तम् बुद्ध्वा पुत्रम् अथ अब्रवीत् ॥ २-४२-१३

दुह्खार्ताः	=	Afflicted by grief	अनुस्मरन्	=	thinking of	प्रियम्	=	his beloved
पुत्रम्	=	son	विललाप	=	he lamented	अथ	=	Thereafter
बुद्ध्वा	=	knowing	पुत्रम्	=	his son	अनुप्राप्तम्	=	reaching
नगरान्तम्	=	the end of the city	अब्रवीत्	=	he said			

Afflicted by grief, thinking of his beloved son he lamented. Knowing that his son reached the end of the city, he said as follows:

वाहनानाम् च मुख्यानाम् वहताम् तम् मम आत्मजम् ।
पदानि पथि दृश्यन्ते स महात्मा न दृश्यते ॥ २-४२-१४

पदानि	=	The marks of hooves	मुख्यानाम्	=	oh excellent	वाहनाम्	=	horses
vahataam	=	which carried	मम	=	my	आत्मजम्	=	child
तम्	=	that Raama	दृश्यन्ते	=	were seen	पथि	=	on the way
सः	=	He	महात्मा	=	the great souled	न दृश्यते	=	is not seen .

"The marks of hooves of excellent horses which carried away my child are seen on the way. But he the great souled one is not being seen"

स नूनम् क्वचित् एव अद्य वृक्ष मूलम् उपाश्रितः ।
काष्ठम् वा यदि वा अश्मानम् उपधाय शयिष्यते ॥ २-४२-१५
उत्थास्यति च मेदिन्याः कृपणः पांशु गुण्ठितः ।
विनिह्श्वसन् प्रस्त्रवणात् करेणूनाम् इव ऋषभः ॥ २-४२-१६

यः	=	He who	शेते	=	slept	सुखेषु	=	in comfort
उपधानेषु	=	on coverings	चन्दन रूषितः	=	sprinkled with the essence of sandal-wood	वीज्यमान	=	refreshed by fans over him
महार्हाभिः	=	by the most deserving	स्त्रीभिः	=	women	सः	=	that Raama
मम सुतोत्तमः	=	the best of all my sons	नूनम्	=	will from now on	उपाश्रितः	=	has to take refuge
वृक्ष्हमूलम्	=	at the foot of a tree	क्वचिदेव	=	somewhere	शयिष्यते	=	lying down
काष्टम् वा	=	on the trunk	यदिवा	=	or	उपधाय	=	rest on
आश्मानम्	=	a stone."						

"He who slept on comfort on coverings sprinkled with the essence of sandalwood and refreshed by fans waved over by him by the most deserving women, Raama the best of all my sons , will from now on , has to take refuge at the foot of a tree somewhere, lying down on its trunk or rest on a stone."

उत्थास्यति च मेदिन्याः कृपणः पांसुगुण्ठितः ।
विनिःस्वसन् प्रस्त्रवणात्क रेणूनामि ऋषभः ॥ २-४२-१७

कृपेणः	=	The unfortunate one	उत्थास्यतिच	=	will wake up	मेदिन्याः	=	from the hard earth
पांसुगुण्ठितः	=	stained with dust	विनिःस्वसन्	=	sighing	ऋषभः	=	like a bull elephant the lord of
करेणूनाम्	=	female elephants	प्रस्त्रवणात् इव	=	(rising from)the side of a hill."			

"The unfortunate one will wake up from the hard earth stained with dust, sighing like a bull-elephant rising from the side of a hill"

द्रक्ष्यन्ति नूनम् पुरुषा दीघ बाहुम् वने चराः ।
रामम् उत्थाय गच्छन्तम् लोक नाथम् अनाथवत् ॥ २-४२-१८

नूनम्	=	from today	पुरुषाः	=	the men	वनेचराः	=	who are the inhabitants of the forest
द्रक्ष्यन्ति	=	will behold	दीर्घबाहुम्	=	that long armed	लोकनाथम्	=	lord of the world
रामम्	=	Raama	उत्थाय	=	rising from the ground	गच्छन्तम्	=	and wandering around
अनाथवत्	=	like an orphan.						

" From today the inhabitants of the forest will behold that long armed lord of the world, Raama, rising from the ground and wandering around like an orphan"

सकामा भव कैकेयि विधवा राज्यम् आवस ।
कण्टकाक्रमण क्लान्तावनमद्य गमिष्यति ॥ २-४२-१९

सा	= That Sita	सुखसदोचिता	= who was always accustomed to comforts	इष्टा	= the beloved
सुता	= daughter	जनकस्य	= of king Janaka	अद्य	= now
गमिष्यन्ति	= will wander	वनम्	= in the forest	कण्टका - क्रमणक्लान्ता	= exhausted through the thorny undergrowth."

"The daughter of Janaka, who was always accustomed to comforts, will wander exhausted in the forest through the thorny undergrowth "

अनभिज्ञा वनानाम् सा नूनम् भयमुपैष्यति ।
श्वापदान्ध्धतम् श्रुत्वा गमिभीरम् रोमहर्ष्णम् ॥ २-४२-२०

सा	= Sita	अनभिज्ञा	= who was not accustomed	वनानाम्	= to woodlands
nuunam	= from now on	उपैष्यति	= will obtain	भयम्	= fear
श्रुत्वा	= hearing	श्वापदान्ध्धतम्	= the roaring sound of wild beasts	गम्भीरम्	= which was thundering
रोमहर्षणम्	= causing hair to stand on end.				

"Sita who was not earlier accustomed to woodlands, from now on will live in terror, hearing the roaring sound of wild beasts ,which was thundering ."

सकामा भवकैकेयि विधवा राज्यमावस ।
न हि तम् पुरुष व्याघ्रम् विना जीवितुम् उत्सहे ॥ २-४२-२१

कैकेयि	= Oh Kaikeyi	भव	= be	सकामा	= your desire fulfilled!
आवस	= Dwell	राज्यम्	= in the kingdom	विधवा	= as a widow
न उत्सहे हि	= I do not indeed wish	जीवितुम्	= to live	तम्विना	= without Raama
पुरुषव्याघ्रम्	= the tiger among men."				

"Oh, Kaikeyi! Let your desire be fulfilled! Dwell in the kingdom as a widow. I do not indeed wish to survive without Raama the tiger among men."

इति एवम् विलपन् राजा जन ओघेन अभिसम्वृतः ।
अपस्नातैव अरिष्टम् प्रविवेश पुर उत्तमम् ॥ २-४२-२२

इत्येवम्	= Thus	विलपम्	= lamenting	राजा	= the king
अभिसम्वृतः	= surrounded	जनोघेन	= by his people	प्रविवेश	= entered
पुरोथमम्	= Ayodhya the best of cities	अरिष्टम् इव	= like enering a disastrous house	अपस्नातः	= by the one who has taken the funeral bath.

Thus lamenting, the king surrounded by his people, entered Ayodhya the best of cities like entering a disastrous house by one who has taken the funeral bath.

शून्य चत्वर वेश्मन्ताम् सम्वृत आपण देवताम् ।
क्लान्त दुर्बल दुह्ख आर्ताम् न अत्याकीर्ण महा पथाम् ।
ताम् अवेक्ष्य पुरीम् सर्वाम् रामम् एव अनुचिन्तयन् ।
विलपन् प्राविशद् राजा गृहम् सूर्यैव अम्बुदम् ॥ २-४२-२३

आवेक्ष्य	=	seeing	ताम्	=	that	सर्वाम्	=	entire
पुरीम्	=	city	शून्य चत्वर वेश्म अन्ताम्	=	with its road junctions and mansions deserted	सम्वृतापण देवताम्	=	with its shops and temples closed
क्लान्त दुर्बल दुःखार्ताम्	=	with people exhausted with fatigue and plunged in affliction	नात्याकीर्णे महापथाम्	=	its highways not very crowded	राजा	=	the king
प्राविशद्	=	entered	विलपन्	=	wailing	अनुचिन्तयन्	=	thinking
राममेव	=	of Raama alone	अम्बुदम् इव	=	as the cloud	सूर्यः	=	by a sun.

Seeing the entire city with its road-junctions and mansions deserted, its shops and temples closed, with its people exhausted with fatigue and plunged in affliction its highways not very crowded ,the king entered his palace wailing and thinking of Raama alone as the sun enters a cloud.

महाह्रदम् इव अक्षोभ्यम् सुपर्णेन हृत उरगम् ।
रामेण रहितम् वेश्म वैदेह्या लक्ष्मणेन च ॥ २-४२-२४

रहितम्	=	Bereft	रामेण	=	of Raama	वैदेह्या	=	Sita
लक्ष्मणेन च	=	and Lakshmana	वेश्म	=	the palace	महाह्रदम् इव	=	(looked) like a big pool
अक्ष्होभ्यम्	=	rendered unperturbed	हृतोरगम्	=	emptied of snakes	सुपर्णेन	=	by Garuda.

Bereft of Raama Sita and Lakshmana, the palace looked like a big pool rendered unperturbed due to emptying of snakes in it by Garuda* *Garuda was a mythical bird (chief of feathered race, enemy of the serpent race)

अथ गद्गदशब्दस्तु विलपन्मनुजाधिपः ।
उवाच मृदुमन्धार्थम् वचनम् दीन मस्वरम् ॥ २-४२-२५

अथ	=	Thereafter	विलपन्	=	the lamenting	वसुधाधिपः	=	monarch
उवाच	=	spoke	गद्गद शब्दः	=	in trembling accents	मृदु	=	in soft
दीनम्	=	pitiful	अस्वरम्	=	indistinct	मन्दार्थम्	=	and not clearly intelligible
वचनम्	=	words .						

The lamenting monarch spoke in trembling accents and in soft, pitiful, indistinct and not clearly intelligible words (as follows):

कौसल्याया गृहम् शीघ्रम् राम मातुर्नयन्तु माम् ।
इति ब्रुवन्तम् राजानम् अनयन् द्वार दर्शितः ॥ २-४२-२६

नयन्तु	=	Take	माम्	=	me	शीघ्रम्	=	quickly
गृहम्	=	to the apartment	कौसल्यायाः	=	of Kausalya	राम मातु:	=	the mother of Raama
न अन्यत्र	=	Nowhere else	मम हृदयस्य	=	my heart	भविष्यति हि	=	will indeed find
अश्वासः	=	solace."						

"Take me quickly to the apartment of Kausalya the mother of Raama. Nowhere else my heart will find solace "

इति ब्रुवन्तम् राजान मनयन् द्वार्दर्शिनः ।
कौसल्याया गृहम् तत्र न्यवेश्यत विनीतवत् ॥ २-४२-२७viniHshvasantii

द्वारदर्शिनः	=	the attendants	अनयन्	=	took	राजानम्	=	the king
ब्रुवन्तम्	=	who was speaking	इति	=	thus	कौसल्याया	=	to Kausalya's
गृहम्	=	house	तत्र	=	there	विनीतवत्	=	(he was) gently
न्यवेश्यत	=	laid .						

The attendants took the king who was speaking as aforesaid, to Kausalya's house and there he was gently laid (on a coach).

ततः तत्र प्रविष्टस्य कौसल्याया निवेशनम् ।
अधिरुह्य अपि शयनम् बभूव लुलितम् मनः ॥ २-४२-२८

ततः	=	Then	प्रविष्टस्य	=	having entered	कौसल्याः	=	Kausalya's
निवेशनम्	=	apartment	तस्य	=	his	मनः	=	heart
बभूव	=	became	लुलितम्	=	agitated	अधिरुह्यापि	=	even though laid on
शयनम्	=	a coach .						

Having entered Kausalya's apartment and even though laid on a coach, his heart became agitated.

पुत्रद्वयविहीनम् च स्नुषयापि विवर्जितम् ।
अपश्यद्भवनम् राजा नष्टचन्द्रमिवाम्बरम् ॥ २-४२-२९

पुत्रद्वय विहीनम्	=	bereft of two sons	स्नुषयापि	=	and the daughter in law also	विवर्जितम्	=	having left
राजा	=	the king	अपश्यत्	=	saw	भवनम्	=	the house
अम्बरम् इव	=	as a sky	नष्टोचन्द्रम्	=	without a moon .			

Bereft of his two sons and his daughter -in-law also having deserted, the king saw that house devoid of charm as a sky without a moon.

तच् च दृष्ट्वा महा राजो भुजम् उद्यम्य वीर्यवान् ।
उच्चैः स्वरेण चुक्रोश हा राघव जहासि माम् ॥ २-४२-३०

दृष्ट्वा	=	Looking at	तत्	=	that house	उद्यम्य	=	and lifting up
भुजम्	=	his arm	वीर्यवान्	=	the powerful	महाराजः	=	monarch
चुक्रोश	=	cried	उच्चैःस्वरेण	=	in loud voice	हा राघव	=	Oh Raama!
जहासि	=	you have left	माम्	=	us (both your mother and I).			

Looking at that palace and lifting up his arm, the powerful monarch cried in a loud voice, " Oh, Raama! You have left us both, your mother and I."

सुखिता बत तम् कालम् जीविष्यन्ति नर उत्तमाः ।
परिष्वजन्तः ये रामम् द्रक्ष्यन्ति पुनः आगतम् ॥ २-४२-३१

बत	=	Alas!	ये	=	Those	नरोत्तमः	=	jewels among men
जीविष्यन्ति	=	who will survive	तम् कालम्	=	the term	द्रक्ष्यन्ति	=	and see
रामम्	=	Raama	पुनः आगतम्	=	come back	परिष्वजन्तः	=	and embracing him
सुखिता	=	will be happy .						

"Alas! Those jewels among men who will survive the term of fourteen years, seeing Raama come back and embrace him, will be happy indeed."

अथ रात्र्याम् प्रपन्नायाम् कालरात्र्यामिआत्मनः ।
अर्धरात्रे दशरथह् कौसल्यामिदमब्रवीत् ॥ २-४२-३२

अथ	=	thereupon	रात्रयाम्	=	the night	प्रसन्नाम्	=	having fallen
काल रात्र्यामिव	=	(the night) resembling the hour of death	आत्मनः	=	to him	दसरथः	=	Dasaratha
अब्रवीत्	=	spoke	इदम्	=	these words	कौशल्याम्	=	to Kausalya
अर्थरात्रे	=	at that midnight						

Thereupon, the night having fallen, the night resembling the hour of death to him, Dasaratha spoke these words to Kausalya when the midnight struck :

रामम् मेऽनुगता दृष्टिरद्यापि न निवर्तते ।
न त्वाम् पश्यामि कौशल्ये साधु माम् पाणिना स्पृश ॥ २-४२-३३

कौशल्ये	=	"Oh Kausalya!	मे दृष्टिः	=	My sight	अनुगता	=	extinguished along with

रामम्	=	Raama	na nivar-tate	=	and not turned out. adyaapi	=	Even now	
न पश्यामि	=	I cannot see	त्वा	=	you	saadhu	=	properly
स्पृश	=	touch	माम्	=	me	पाणिना	=	with your hand."

"Oh, Kausalya! My sight has extinguished along with Raama and not returned. Even now, I am not able to see you properly. Touch me with your hand."

तम् रामम् एव अनुविचिन्तयन्तम् ।
समीक्ष्य देवी शयने नर इन्द्रम् ।
उप उपविश्य अधिकम् आर्त रूपाउप ।
विनिह्श्वसन्ती विललाप कृच्च्रम् ॥ २-४२-३४

समीक्ष्य	=	perceiving	तम् नरेन्द्रम्	=	that monarch	शयने	=	on the coach
अनुविचिन्तयन्तम्	=	absorbed in the thought	रामम् एव	=	of Raama alone	देवी	=	Kausalya
अधिकम् आर्तरूपा	=	appeared very sad	उपविश्य	=	and sitting down be-side him	विनिह्श्वसन्ती	=	began to sigh
विललाप	=	and lament	कृच्छम्	=	with distressed look.			

Perceiving that monarch on the coach absorbed in the thought of Raama alone, Kausalya appeared very sad and sitting beside him, began to sigh and lament with a distressed look.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्विचत्वारिंशः सर्गः ॥

Thus completes 42nd chapter in the Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

43 Sarga 43 - त्रिचत्वारिंशः सर्ग

Lamentation of Kausalya

ततः समीक्ष्य शयने सन्नम् शोकेन पार्थिवम् ।
कौशल्य पुत्र शोक आर्ता तम् उवाच मही पतिम् ॥ २-४३-१

ततः	=	Thereafter	कौशल्य	=	Kausalya	पुत्रशोकार्ता	=	afflicted with the grief of her son
समीक्ष्ह	=	seeing	पार्थिवम्	=	the king	शयने	=	lying down
सन्नम्	=	depressed	शोकेन	=	with sorrow	उवाच	=	spoke
तम् महीपतिम्	=	thus to that monarch.						

Thereafter, Kausalya afflicted with grief of her son and seeing the king lying down depressed with sorrow, spoke to the monarch as follows:

राघवो नर शार्दूल विषम् उप्त्वा द्विजिह्ववत् ।
विचरिष्यति कैकेयी निर्मुक्ता इव हि पन्नगी ॥ २-४३-२

कैकेयी	=	Kaikeyi	अहिजिह्मगा	=	moving tortuously like a snake	उप्त्वा	=	planted
विषम्	=	poison	राघवे	=	in Raama	नरशर्दूले	=	the tiger among men
विचरिष्यति	=	and will wander about	पन्नगी इव	=	like a female serpent	निर्मुक्ता	=	that has cast off its slough.

"Having planted her poison on Raama the tiger among men, indeed Kaikeyi of crooked ways will surely wander about freely like a female serpent that has cast off its slough"

विवास्य रामम् सुभगा लब्ध कामा समाहिता ।
त्रासयिष्यति माम् भूयो दुष्ट अहिर् इव वेश्मनि ॥ २-४३-३

लब्धकामा	=	having fulfilled her desire	विवास्य	=	of expelling	रामम्	=	Raama
सुभगा	=	Kaikeyi the charming woman	त्रासयिष्यति	=	will frighten	समाहिता	=	by clamping down
माम्	=	on me	दुष्टाहिरिव	=	like a dangerous serpent	वेश्मनि	=	in the hous.

"Having fulfilled her desire of expelling Raama to the forest, Kaikeyi the charming woman will frighten by clamping down upon me, like a dangerous serpent in the house."

अथ स्म नगरे रामः चरन् भैक्षम् गृहे वसेत् ।
काम कारः वरम् दातुम् अपि दासम् मम आत्मजम् ॥ २-४३-४

दातुम् अपि	=	even giving	मम	=	my	आत्मजम्	=	son
दासम्	=	as a slave	वरम्	=	(would have been) better	अथ	=	thereafter
रामः	=	Raama	वसेत् स्म	=	(would have) stayed	गृहे	=	in the house
काम कारः	=	by doing the work entrusted	चरन्	=	and roaming about	नगरे	=	in the city
भैक्षम्	=	asking alms.						

"Even giving my son to her as a slave would have been better. By that Raama would have at least stayed in the house by doing the work entrusted by her and roaming about in the city, asking alms.

पातयित्वा तु कैकेय्या रामम् स्थानात् यथा इष्टतः ।
प्रदिष्टः रक्षसाम् भागः पर्वणि इव आहित अग्निना ॥ २-४३-५

रामम्	=	Raama	पातयित्रा	=	having been thrown	स्थानात्	=	out of his position
कैकेय्या	=	by Kaikeyi	यथेष्टः	=	as per her will	प्रदिष्टः	=	indicated
भागः इव	=	as a part (of the sacrifice)thrown to	रक्ष्हसाम्	=	ogres	पर्वणि	=	on a new or full moon
आहिताग्निना	=	by one who tends the sacred fire.						

"Having willfully thrown Raama out of his position, Kaikeyi has acted in the same way as one who tends the sacred fire throws a part of the sacrifice to ogres on a new or full moon."

गज राज गतिर् वीरः महा बाहुर् धनुर् धरः ।
वनम् आविशते नूनम् सभार्यः सह लक्ष्मणः ॥ २-४३-६

सभार्यः	=	together with wife	सहलक्ष्ह्मणः	=	accompanied by Lakshmana	गजराजगतिः	=	walking like the king of elephants
धनुर्धरः	=	wearing a bow	महाबाहुः	=	the mighty armed	वीरः	=	hero
नूनम्	=	surely	आविशते	=	will have entered	वनम्	=	the forest.

Together with his wife, accompanied by Lakshmana and walking like king of elephants having a bow in hand, the mighty armed hero surely will have entered the forest "

वने तु अदृश्ट दुःखानाम् कैकेय्या अनुमते त्वया ।
त्यक्तानाम् वनवासाय का न्व् अवस्था भविष्यति ॥ २-४३-७

वने	=	in the forest	कानु	=	what	अवस्था	=	fate
भविष्यति	=	will befall (them)	अदृश्ट दुःखानाम्	=	who had never seen suffering (before)	त्यक्तानाम्	=	who have been sent
त्वया	=	by you	वनवासाय	=	to a forest life	anumate	=	as per the wish

कैकेय्याः	=	of Kaikeyi.

" In the forest, what fate will befall them who had never seen such a suffering before and who have been sent by you to a forest life as per the wishes of Kaikeyi"

ते रत्न हीनाः तरुणाः फल काले विवासिताः ।
कथम् वत्स्यन्ति कृपणाः फल मूलैः कृत अशनाः ॥ २-४३-८

रत्न हीनः	=	devoid of riches	te	=	they	तरुणाः	=	theyouthful beings
विवासिताः	=	exiled	फलकाले	=	at the age when they should be enjoying	कथम्	=	how
वत्स्यन्ति	=	are they to live	कृपणाः	=	in misery	फल मूलैः	=	with fruits and roots
कृताशनाः	=	to be eaten.						

"Devoid of riches, those youthful beings, in exile at the age when they should be enjoying diversions of every kind, how are they to live in misery, having only roots and fruits for their nourishment"

अपि इदानीम् स कालः स्यान् मम शोक क्षयः शिवः ।
सभार्यम् यत् सह भ्रात्रा पश्येयम् इह राघवम् ॥ २-४३-९

यत्	=	when	सः कालः	=	that time	शिवः	=	which
अपिस्यात्	=	come	मम	=	to me इदानीम्	=		now
शोक क्ष्हयः	=	that will bring an end to my sorrows	पश्ययम्	=	and I shall see	राघवम्	=	Raama
सभार्यम्	=	with his wife	सह भ्राता	=	along with his brother	इह	=	here.

"When that auspicious hour will come to me that will bring an end to my sorrows and I shall see Raama with his wife and brother returning here"

श्रुत्वा एव उपस्थितौ वीरौ कदा अयोध्या भविष्यति ।
यशस्विनी हृष्ट जना सूच्चित्र ध्वज मालिनी ॥ २-४३-१०

श्रुत्वैव	=	hearing	उपस्थितोन्	=	the presence	वीरो	=	of Raama and Lakshmana the heroes
कदा	=	when all	यशस्विनी	=	the famous	आयोध्य	=	city of Ayodhya
भविष्यति	=	will transform	हृष्टजना	=	into a city with people thrilling with rapture	सूच्छित ध्वज मालिनी	=	and be adorned with rows of towering banners.

"When will Ayodhya regain her pristine glory, with people thrilling with rapture and be adorned with rows of towering banners the moment it hears of the two heroic princes (Raama and Lakshmana) being present "

कदा प्रेक्ष्य नरव्याघ्रौ अरण्यात् पुनर् आगतौ ।
नन्दिष्यति पुरी हृष्टा समुद्रैव पर्वणि ॥ २-४३-११

कदा	=	when will	पुरी	=	this city	नन्दिष्यति	=	rejoice
समुद्र इव	=	like an ocean	हृष्टा	=	swelling jubilantly	पर्वणि	=	on a full moon night
प्रेक्ष्य	=	to perceive	नरव्याघ्रौ	=	the two princes who are tigers among men	आगतोन्	=	come
पुनः	=	back	अरण्यात्	=	from the forest".			

"When will the city rejoice like an ocean swelling jubilantly on a full moon night to perceive the two princes who are tigers among men come back from the forest "

कदा अयोध्याम् महा बाहुः पुरीम् वीरः प्रवेक्ष्यति ।
पुरः कृत्य रथे सीताम् वृषभो गो वधूम् इव ॥ २-४३-१२

कदा	=	when will	महाबाहुः	=	the mighty armed	वीरः	=	hero(Raama)
प्रवेक्ष्यति	=	enter	अयोध्या पुरीम्	=	the city of Ayodhya	पुरस्त्य सीताम्	=	placing Sita in front
रथे	=	in the chariot	गोवधूमिव	=	as a cow	वृषभः	=	by a bull"

"When will the mighty armed hero (Raama) enter the city of Ayodhya placing Sita in his front in the chariot as a bull would follow a cow"

कदा प्राणि सहस्राणि राज मार्गे मम आत्मजौ ।
लाजैः अवकरिष्यन्ति प्रविशन्ताव् अरिम् दमौ ॥ २-४३-१३

कदा	=	when will	प्रणिसहस्राणि	=	thousands of men	अवकिरिष्यन्ति	=	shower
लाजैः	=	the parched grains of paddy	राज मार्गे	=	on the royal highway	मम	=	my
आत्मजो	=	two sons(Raama and Lakshmana)	अरिन्दमो	=	the subduer of their enemies	प्रविशन्तो	=	entering the city"

"When will thousands of men shower the parched grains of paddy on the royal highway over my two sons (Raama and Lakshmana) the subduer of their enemies, entering the city"

प्रविशनौ कदाऽपियोध्याम् द्रक्ष्यामि शुभकुण्डता ।
उदग्रायुधनिस्त्रींशौ सश्रृङ्गाविव पर्वतौ ॥ २-४३-१४

कदा	=	when	द्रक्ष्यामि	=	shall I see	शुभकुण्दता	=	(the two princes) adorned with splendid ear-rings
उदग्रायुधनिस्त्रींशौ	=	and armed with excellent bows and swords	प्रविशन्तो	=	entering	अयोध्याम्	=	Ayodhya
पर्वताविव	=	like(a pair of mountains)	सश्रृन्गौ	=	crowned with peaks"			

"When shall I see the two princes adorned with splendid ear-rings and armed with excellent bows and swords, entering Ayodhya like a pair of mountains crowned with peaks"

कदा सुमनसः कन्या द्विजातीनाम् फलानि च ।
प्रदिशन्त्यः पुरीम् हृष्टाः करिष्यन्ति प्रदक्षिणम् ॥ २-४३-१५

कदा	=	when will	प्रदिक्ष्हिणम् करिष्यति	=	they make rounds clockwise of	पुरीम्	=	the city
हृष्टाः	=	with rejoice	प्रदिक्ष्हन्तः	=	giving away	सुमनसः	=	flowers
फलारिच	=	and fruits	कन्या द्विजातीनाम्	=	to virgins and brahmanas"			

"When will those two princes with Sita merrily go round the city clockwise, giving away flowers and fruits to virgins and brahmanas"

कदा परिणतः बुद्ध्या वयसा च अमर प्रभः ।
अभ्युपैष्यति धर्मज्ञः त्रिवर्षैव माम् ललन् ॥ २-४३-१६

कदा	=	when will	धर्मज्ञः	=	the pious Raama	परिणतः	=	grown ripe
बुद्ध्या	=	in intellect	अमरप्रभः	=	and shining like a god	वयसाच	=	in point of age
अभ्युपैष्यति	=	return	माम्	=	to me	ललन्	=	cherishing (the world)
त्रिवर्षः इव	=	like the propitious and timely rain"						

(Literally trivarshha " means three consecutive showers favorable to crops). "When will the pious Raama, grown ripe in intellect and shining like a god in point of age ,return to me, cherishing the world like the proportious and timely rain"

निह्संशयम् मया मन्ये पुरा वीर कदर्यया ।
पातु कामेषु वत्सेषु मातृऋणाम् शातिताः स्तनाः ॥ २-४३-१७

निस्सम्शयम्	=	undoubtedly	पुरा	=	in some past life	कदर्यया	=	through mean mind-edness
वीर	=	oh valiant king	स्तनाः	=	the teats	मातृणाम्	=	of mothers
शातिताः	=	were cut off	मया	=	by me	वत्सेषु	=	while their calves
पातुकामेषु	=	were longing to suck them."						

"Undoubtedly in some past life, through mean-mindedness, Oh, valiant king, I believe that the teats of cows were cut off by me while their calves were longing to suck them."

सा अहम् गौर् इव सिम्हेन विवत्सा वत्सला कृता ।
कैकेय्या पुरुष व्याघ्र बाल वत्सा इव गौर् बलात् ॥ २-४३-१८

पुरुषव्याघ्र	=	Oh , tiger among heroes!	वत्सला	=	fond of my child	गोरिव	=	like a cow
सा अहम्	=	I as such	कृता	=	who made	बलत	=	forcibly
विवत्साः	=	deprived of my child	kaikeyyea	=	by Kaikeyi	गोरिव	=	as a cow
बालवत्सा	=	having a calf of tender age	सिम्हेन	=	by a lion."			

"Oh, tiger among heroes! Fond of my child like a cow, I, as such was forcibly deprived of my child by Kaikeyi in the same way as a cow having a calf of tender age may be deprived of her calf by a lion."

न हि तावद् गुणैः जुष्टम् सर्व शास्त्र विशारदम् ।
एक पुत्रा विना पुत्रम् अहम् जीवितुम् उत्सहे ॥ २-४३-१९

अहम्	=	I	न उत्सहेहि	=	cannot indeed wish	जीवितुम्	=	to survive
पुत्रम् विना	=	without my son	एक पुत्र	=	the only son	जुष्टम्	=	who is adorned
तावद्गुणैः	=	with all virtues	सर्व शास्त्र विशारदम्	=	well-versed in all scriptures."			

"I cannot indeed wish to survive without my only son who is adorned with all virtues and is well-versed in all scriptures."

न हि मे जीविते किंचित् सामर्थम् इह कल्प्यते ।
अपश्यन्त्याः प्रियम् पुत्रम् महा बाहुम् महा बलम् ॥ २-४३-२०

न किम्चित्	=	not the least	सामर्थ्यम्	=	capacity	कल्प्यतेहि	=	is indeed imaginable
मे	=	in me	जीविते	=	to live	इह	=	here
अपश्यन्त्याः	=	so long as I do not see	प्रियम् पुत्रम्	=	my beloved son	महा बाहुम्	=	who is mighty armed
महाबलम्	=	and of great strength."						

"There is not the least capacity imaginable in me to sustain my life here so long as I fail to perceive my beloved son (Raama) who is mighty armed and Lakshmana of great strength"

अयम् हि माम् दीपयते समुत्थितः तनूज शोक प्रभवो हुत अशनः ।
महीम् इमाम् रश्मिभिर् उत्तम प्रभो यथा निदाघे भगवान् दिवा करः ॥ २-४३-२१

अयम्	=	This	हुताशः	=	fire	तनूज शोक प्रभवः	=	born of grief occasioned by separation from my son
दीपयते	=	is torturing	माम्	=	me	भगवान्	=	as the illustrious
दिवाकरः	=	sun	उद्धत प्रभः	=	possessed of greatest splendor	रश्मिभिः	=	by its rays
समुत्थितः	=	appears	इमाम् महीम् यथा	=	as to this earth	निदाघे	=	in summer."

"This fire born of grief occasioned by separation from my son, is torturing me in the same way as the illustrious sun, possessed of greatest splendor, scorches this earth with its rays in summer."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रिचत्वारिंशः सर्गः ॥

Thus completes 43rd chapter in the Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

44 Sarga 44 - चतुश्चत्वारिंशः सर्ग

Sumitra Assuages Kausalya'S Grief

Introduction -

Establishing the greatness of Raama, Sumitra of gracious speech, assuages Kausalya's grief

विलपन्तीम् तथा ताम् तु कौशल्यम् प्रमद उत्तमाम् ।
इदम् धर्मे स्थिता धर्म्यम् सुमित्रा वाक्यम् अब्रवीत् ॥ २-४४-१

सुमित्रा	=	Sumitra	स्थिता	=	devoted	धर्म	=	to righteousness
अब्रवीत्	=	spoke	इदम् वाक्यम्	=	these words	धर्मम्	=	which were virtuous
ताम् कौशल्यम्	=	to that Kausalya	विलपन्तीम्	=	who was wailing	तथा	=	thus
प्रमदोत्तमाम्	=	and who was best among women.						

Sumitra, who was devoted to righteousness spoke the following words, which were virtuous, to the celebrated Kausalya, the foremost among women, who had been wailing as aforesaid

तव आर्ये सद् गुणैः युक्तः पुत्रः स पुरुष उत्तमः ।
किम् ते विलपितेन एवम् कृपणम् रुदितेन वा ॥ २-४४-२

आर्ये	=	"Oh, the honorable one	तव	=	your	सः पुत्रः	=	that son Raama
युक्तः	=	is endowed with	सद्गुणैः	=	excellent virtues	पुरुषोत्तमः	=	and foremost among men
किम्	=	what is the use in	ते	=	your	विलपितेन	=	lamenting
एवम्	=	thus	रुदितेनवा	=	or weeping	कृपणम्	=	piteously"

"That son of yours, oh the venerable one, is endowed with excellent virtues and is the foremost among men. What is the use in your lamenting in this way or in weeping piteously"

यः तव आर्ये गतः पुत्रः त्यक्त्वा राज्यम् महा बलः ।
साधु कुर्वन् महात्मानम् पितरम् सत्यवादिनाम् ॥ २-४४-३
शिष्टैः आचरिते सम्यक् शश्वत् प्रेत्य फल उदये ।
रामः धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन ॥ २-४४-४

आर्ये	=	Oh noble lady	यः	=	Which	तव पुत्रः	=	your son
महाबलः	=	having mighty strength	कुर्वन्	=	proving	अपितरम्	=	his father
महात्मानम्	=	the high-soled	साधु	=	perfectly	सत्यवादिनाम्	=	true-speaking

त्यक्त्वा	=	by renouncing	राज्यम्	=	the throne	स्थितः	=	standing firmly
धर्मे	=	in righteousness	आचरिते	=	which is practiced	शश्वत्	=	always
सम्यक्	=	perfectly	सिष्यैः	=	by disciples	फलोदये	=	which gives fruits
प्रेत्य	=	even after death	सः	=	that	रामः	=	Raama
श्रेष्टः	=	the most excellent	न कदाचन	=	never	शोच्य	=	deserves to be lamented. "

"Oh, noble lady! Your son is having mighty strength. He proved his high- soled father perfectly truthful by renouncing his throne. He stood firmly in righteousness, which is always practiced perfectly by disciples and which gives fruits even after death. That Raama, the most excellent man, never deserves to be lamented."

वर्तते च उत्तमाम् वृत्तिम् लक्ष्मणो अस्मिन् सदा अनघः ।
दयावान् सर्व भूतेषु लाभः तस्य महात्मनः ॥ २-४४-५

लक्ष्मणः	=	Lakshmana	अनघः	=	the faultless man	दयवान्	=	and the compassion-ate man
सर्व भूतेषु	=	towards all beings	सदा	=	always	वर्तते	=	conducts
वृत्तिम्	=	his behaviour	उत्तमाम्	=	excellently	अस्मिन्	=	in the case of Raama.
लाभः	=	It is beneficial	तस्य	=	to him(Raama)	महात्मनः	=	the high-soled man."

"Lakshmana, the faultless man and the compassionate man towards all beings, always renders the best form of service to Raama. His conduct is beneficial to the high-soled Raama."

अरण्य वासे यद् दुह्खम् जानती वै सुख उचिता ।
अनुगच्चति वैदेही धर्म आत्मानम् तव आत्मजम् ॥ २-४४-६

वैदेहि	=	Sita	सुखोचिता	=	who was habituated to comforts	जानतीवै	=	even after knowing
दुःखम्	=	the pain	यत्	=	whatever	अनुगच्छति	=	is accompanying
तव	=	your	आत्मजम्	=	son	धर्मात्मानम्	=	the virtuous soled.

" Sita, who was habituated to comforts, even after knowing the pain whatsoever, is accompanying your virtuous- soled son."

कीर्ति भूताम् पताकाम् यो लोके भ्रामयति प्रभुः ।
दम सत्य व्रत परः किम् न प्राप्तः तव आत्मजः ॥ २-४४-७

यः	=	Who	प्रभुः	=	the capable man	भ्रमयति	=	fluttering
पताकम्	=	the banner	कीर्ति भूताम्	=	of fame	लोके	=	in the world
तव आत्मजः	=	that son of yours	धर्मःसत्यव्रत परः	=	who is engrossed in virtue and is pledged to the vow of truthful-ness	किम्	=	what
न प्रप्तः	=	has not been se-cured(by him)"						

"What has not been secured by your capable son, who is rich in virtue and is engrossed in the vow of truthfulness, and the banner of whose fame flutters though out the world"

व्यक्तम् रामस्य विज्ञाय शौचम् माहात्म्यम् उत्तमम् ।
न गात्रम् अंशुभिः सूर्यः सम्तापयितुम् अर्हति ॥ २-४४-८

विज्ञाय	=	Having known	शोचम्	=	purity	उत्तमम्	=	and the mighty
माहात्मयम्	=	magnanimity	रामस्य	=	of Raama	सूर्यः	=	the sun
व्यक्तम्	=	will assuredly	न अर्हति	=	not be able	सन्तापयितुम्	=	to torment
गात्रम्	=	his body	अम्शुभिः	=	with his rays."			

"Having known the purity and magnanimity of Raama , the sun assuredly will not be able to torment Raama's body with his rays."

शिवः सर्वेषु कालेषु काननेभ्यो विनिह्सृतः ।
राघवम् युक्त शीत उष्णः सेविष्यति सुखो अनिलः ॥ २-४४-९

शिवः	=	Auspicious	सुखः	=	and delightful	अनिलः	=	breeze
युक्तशीतोष्णः	=	of moderate heat and cold	विनिःसृतः	=	blowing	काननेभ्यः	=	from woods
सर्वेषु कालेषु	=	at all times	सेविष्यति	=	will render service	राघवम्	=	to Raama."

"Auspicious and delightful breeze of moderate heat and cold, blowing from woods at all times , will render service to Raama"

शयानम् अनघम् रात्रौ पिता इव अभिपरिष्वजन् ।
रश्मिभिः संस्पृशन् शीतैः चन्द्रमा ह्लादयिष्यति ॥ २-४४-१०

सम्स्पृशन्	=	gently touching	रश्मिभिः	=	with its rays	शीताः	=	which are cool
शयानम्	=	when he is reposing	रात्रो	=	at night	अभिपरिष्वजन्	=	and embracing him
पितेव	=	like his father	चन्द्रः	=	the moon	अह्लादयिष्यति	=	will refresh him."

"Gently touching with its cool rays when he is reposing at night and embracing him like a father, the moon will refresh Raama"

ददौ च अस्त्राणि दिव्यानि यस्मै ब्रह्मा महा ओजसे ।
दानव इन्द्रम् हतम् दृष्ट्वा तिमि ध्वज सुतम् रणे ॥ २-४४-११
स शूरः पुरुषव्याघ्रः स्वबाहुबलमाश्रितः ।
असन्त्रस्तोऽ प्यरण्यस्थो वेश्मनीव निवत्स्यति ॥ २-४४-१२

दृष्ट्वा	=	Seeing	तिमिध्वजसुतम्	=	Subahu the son of शम्बरसुर			
दानवेन्द्रम्	=	the chief of demons	हतम्	=	being killed	रणे	=	in battle
ब्रह्मा	=	Brahma, the god of creation	ददन्	=	gave	यस्मै	=	to which Raama

महन्जसे	= the man with great splendor	दिव्यानि	= the celestial	अस्त्राणि	= weapons
सः	= that Raama	शूरः	= the hero	पुरुष व्याघ्रः	= and the tiger among men
आश्रितः	= relying	स्वबाहुबलम्	= on the strength of his own arms	निवत्स्यसि	= will dwell
असन्त्रस्तः	= fearlessly	अरण्यस्थो। अपि	= even when living in the forest	वेश्ममीव	= as his own palace."

"Formerly, when Raama killed Subahu the son of Sambarasura the chief of demons, Brahma being delighted , gave celestial weapons to Raama, the man with great splendor. Raama the hero and the tiger among men, relying on the strength of his own arms, will dwell fearlessly in the forest as if in his own palace"

यस्येषुपदमासाद्य विनाशम् यान्ति शत्रवः ।
कथम् न प्ऱ्थिवी तस्य शासने स्थातुमर्हति ॥ २-४४-१३

यस्य	= Whose	इषुपदम्	= aim of arrows	आसाद्य	= obtains
यान्ति	= getting into	विनाशम्	= destruction	शत्व्वः	= of enemies
तस्य	= in such Raama's	शासने	= rule	कथम्	= why
पृथिवी	= earth	नार्हति	= cannot	स्थातुम्	= be stable"

"How can earth cannot be under the command of Raama, to whose aim of arrows, the enemies fall an easy prey" ख़ौसल्य

या श्रीःशौर्यम् च रामस्य या च कल्याणसत्वता ।
निवृत्तारण्यवासः स्वं क्षिप्रम् राज्यमवाप्स्यति ॥ २-४४-१४

या	= which	श्रीः	= splendor	रामस्य	= of Raama
या	= which	शोर्यम्च	= velour	कल्यान सत्त्वता	= the beneficent strength that resides in him
अवाप्स्यति	= will procure	सः	= that Raama	स्वम् राज्यम्	= his own kingdom
क्ष्हिप्रम्	= soon	निवृत्तारण्य वासः	= after completion of his exile in the forest."		

"The splendor endowed with Raama, the valor that is in him and the beneficent strength that resides in him lead one to believe that when he completes the term of his exile in the forest, he will speedily regain his kingdom."

सूर्यस्यापि भवेत्सूर्योह्यग्नेरग्निः प्रभोः प्रभोः ।
श्रियश्च श्रीर्भवेदग्ऱ्या कीर्त्याः क्षमाक्षमा ॥ २-४४-१५
दैवतम् दैवतानाम् च भूतानाम् भूतसत्तमः ।
तस्य केह्यगुणा देवि वने वा प्यथवा पुरे ॥ २-४४-१६

देवि	=	Oh Kausalya!	भवेत्	=	He becomes	सूर्यः	=	illuminator
सूर्यस्यापि	=	of even the sun	अग्निः	=	fire (revealer)	अग्नेः	=	of fire
प्रभुः	=	the ruler	प्रभोः	=	of rules	श्रीः	=	the splendor
श्रियश्च	=	of splendor	अग्र्या	=	the foremost	कीर्तिः	=	glory(essence)
कीर्त्याः	=	of glory	क्ष्हमा क्ष्हमा	=	the forbearance of forbearance	दैवतम्	=	the god
दैवतानाम्	=	of gods	भूतसत्तमः	=	the foremost being	भूतानाम्	=	of beings.
के हि	=	Indeed what	अगुणाः	=	handicaps(for him)	वनेवापि	=	in the forest
अथवा	=	or	पुरे	=	in Ayodhya"			

"Oh, Kausalya! Raama is the illuminator of even the sun, fire of fire, the ruler of rules, the splendor of splendor, the foremost glory of glory, the forbearance of forbearance, the god of gods and the foremost being of all the beings. Indeed, what handicaps are there for him in the forest or in Ayodhya"

पृथिव्या सह वैदेह्या श्रिया च पुरुष ऋषभः ।
क्षिप्रम् तिसृभिर् एताभिः सह रामः अभिषेक्ष्यते ॥ २-४४-१७

रामः	=	Raama	पुरुषर्षभः	=	the best among men	अभिषेक्ष्यते	=	will be installed on the throne
क्ष्हिप्रम्	=	soon	पृथिव्यासह	=	along with the Mother Earth(the consort of Lord Vishnu)	वैदेह्या	=	Sita(princess of Vaideha kingdom)
श्रियाच	=	and Lakshmi (the goddess of Fortune consort of Vishnu)"						

"Raama the best among men will be installed on the throne soon along with the Mother Earth (the consort of lord Vishnu), Sita the princess of Videha kingdom and Lakshmi (the goddess of fortune another consort of Vishnu)"

दुह्खजम् विसृजन्ति अस्त्रम् निष्क्रामन्तम् उदीक्ष्य यम् ।
समुत्स्त्रक्ष्यसि नेत्राभ्याम् क्षिप्रम् आनन्दजम् पयः ॥ २-४४-१८
कुशचीरधरम् देवम् गच्छन्तमपराजितम् ।
सीतेवानुगता लक्ष्मीस्तस्य किम् नाम दुर्लभम् ॥ २-४४-१९

उदिक्ष्ह्य	=	Seeing	यम्	=	which Raama	निष्क्रामन्तम्	=	departing
सर्वे	=	all	जनाः	=	the people	अयोध्याम्	=	in Ayodhya
शोक वेग समाहताः	=	smitten as they were with upsurge of grief	विसृजन्ति	=	shedding	अश्रुः	=	tears
दुःखजम्	=	born of agony	देवम्	=	which Raama	गच्छन्तम्	=	is departing
कुशचीर धरम्	=	clad in a garment of the sacred Kusa grass	अनुगता	=	followed by	लक्ष्मिः	=	the goddess of fortune
सीतेव	=	as Sita	तस्य	=	for such Raama	किन्नाम	=	which
दुर्लभम्	=	is difficult to obtain"						

"Seeing Raama departing, all the people in Ayodhya smitten as they were with upsurge of grief shed tears born of agony. The goddess of fortune as Sita followed the invincible hero even as he departed for the forest, clad in a garment of the sacred Kusa grass. Indeed, what can be difficult for him to obtain"

धनुर्ग्रहवरो यस्य बाणखड्गास्त्रभृत्स्वयम् ।
लक्ष्मणोव्रजति ह्यग्रे तस्य किम् नाम दुर्लभम् ॥ २-४४-२०

लक्ष्मण:	=	Lakshmana	धनुर्ग्रह वरः	=	the best among the holders of bow	स्वयम्	=	himself
बाण खद्गास्त्रभृत्	=	wearing arrows sword and missiles	व्रजति	=	walking	अग्रे	=	in front
यस्य	=	of whom	तस्य	=	to that Raama	किन्नाम	=	what is
दुर्लभम्	=	difficult to obtain"						

"What can be difficult to obtain for, to whose front indeed walks Lakshmana himself the best among the holders of bow wielding arrows, sword and missiles"

निवृत्तवनवासम् तम् द्रष्टासि पुनरागतम् ।
जहिशोकम् च मोहम् च देवि सत्यम् ब्रवीमि ते ॥ २-४४-२१

देवि	=	Oh Kausalya!	द्रष्टासि	=	you can see	तम्	=	that Raama
आगतम्	=	when he comes	पुनः	=	again	निव्रूइत्त वनवासम्	=	having completed the period of dwelling in the forest.
जहि	=	abandon	शोकम्च	=	grief	मोहम्च	=	and infatuation
ब्रवीमि	=	I tell	ते	=	you	सत्यम्	=	the truth "

"Oh, Kausalya! I tell you the truth : you can see Raama coming back, on having completed the term of his exile in the forest . Abandon grief and infatuation."

शिरसा चरणावेतौ वन्दमानमनिन्दिते ।
पुनर्द्रक्ष्यसि कल्याणि पुत्रं चन्द्रमिवोदितम् ॥ २-४४-२२

कल्याणि	=	Oh auspicious Kausalya	अनिन्दिते	=	the irreproachable one!	द्रक्ष्यसि	=	you will be able to see
पुत्रम्	=	your son	चन्द्रमिव	=	like the moon	उदितम्	=	who has risen
वन्दमानम्	=	saluting respectfully	एतो	=	these	चरणो	=	feet
सिरसा	=	with the head."						

"Oh, auspicious Kausalya, the irreproachable one! You will be able to see your son, like the rising moon, saluting respectfully your feet, by bowing his head."

पुनः प्रविष्टम् दृष्ट्वा तमभिषिक्तम् महाश्रियम् ।
समुत्स्त्रक्ष्यसि नेत्राभ्याम् क्षिप्रमान्न्दजम् पयः ॥ २-४४-२३

दृष्ट्वा	=	seeing	तम्	=	that Raama	महाश्रियम्	=	with great splendor
प्रविष्टम्	=	appearing	पुनः	=	again	अभिषिक्तम्	=	having been coroneted
समुत्स्न्यक्ष्हसि	=	you will be shedding	क्ष्हिप्रम्	=	soon	पयः	=	tears
आनन्दजम्	=	born of joy	नेत्राभ्याम्	=	from your eyes."			

"Seeing Raama shining with great splendor appearing before you again, having been coroneted, you will be shedding soon tears of joy from your eyes "

मा शोको देवि दुःखम् वा न रामे दृअह्य्र्ऽशिवम् ।
क्षिप्रम् द्रक्ष्यसि पुत्रम् त्वम् ससीतम् सह लक्ष्मणम् ॥ २-४४-२४

देवि	=	Oh Kausalya	मा	=	Do not have	शोकः	=	grief
दुःखम्वा	=	or uneasiness.	अशिवम्	=	Ill luck	न दृश्यते	=	is not being seen
रामे	=	in Raama	त्वम्	=	you	द्रक्ष्ह्यसि	=	will be able to see
क्ष्हिप्रम्	=	soon	पुत्रम्	=	your son	स सीतम्	=	along with Sita
सह	=	together with Laksh-						
लक्ष्ह्मणम्		mana."						

"Oh, Kausalya! Do not have uneasiness or grief. Raama has no ill luck. You will be able to see soon your son along with Sita, accompanied by Lakshmana".

त्वया शेषोओ जनश्चैव समाश्वास्यो यदाऽनघे ।
किमिदानीमिदम् देवि करोषि हृदि विक्लबम् ॥ २-४४-२५

देवि	=	"Oh Queen	अनघे	=	the faultless!	यदि	=	Whereas
जनः	=	people	समाश्वासः	=	are to be consoled	त्वया	=	by you
इदानीम्	=	now	करोषि	=	you are promoting	विक्लबम्	=	grief
हृदि	=	in your heart	किम्	=	what	इदम्	=	is this "

"Oh, the faultless queen! While people are to be consoled by you at this moment, why are you fostering grief in your heart"

नार्हा त्वम् शोचितुम् देवि यस्यास्ते राघवस्सुतः ।
न हि रामात्परो लोके विद्यते सत्पथे स्थितः ॥ २-४४-२६

देवि	=	Oh Queen	अस्याः	=	which	ते	=	to you
राघवः	=	Raama	सुताः	=	is your son	त्वम्	=	you as such
नार्हा	=	are not deserving	शोचितुम्	=	to aggrieve. navidyate	=		None is there
लोके	=	in the world	परः	=	other	रामात्	=	than Raama
स्थितः	=	who is established	सत्पथे	=	in right path."			

"Oh,queen! You, whose son is Raama, ought not to grieve, for none is established in right path in the world than Raama."

अभिवादयमानम् तम् दृष्ट्वा ससुहृदम् सुतम् ।
मुदा अश्रु मोक्ष्यसे क्षिप्रम् मेघ लेका इव वार्षिकी ॥ २-४४-२७

दृष्ट्वा	=	seeing	तम् सुतम्	=	that son	स सुहृदम्	=	along with friends
अभिवादमानौ	=	saluting	मोक्ष्यसे	=	you will be shedding	अश्रु	=	tears
मुदा	=	with joy	क्षिप्रम्	=	soon	मेघरेखेव	=	like a line of clouds
वार्षिकी	=	belonging to rainy season "						

"Seeing your son saluting with his friends, you will at once begin to shed tears, like a line of clouds in a rainy season"

पुत्रः ते वरदः क्षिप्रम् अयोध्याम् पुनर् आगतः ।
पाणिभ्याम् मृदुपीनाभ्याम् चरणौ पीडयिष्यति ॥ २-४४-२८

ते पुत्रः	=	Your son	वरदः	=	who is the bestower of boons	क्षिप्रम्	=	soon
पुनरागतः	=	returning	अयोध्याम्	=	to Ayodhya	पीदयिष्यति	=	will press
चरणो	=	your feet	पाणिभ्याम्	=	with his hands	मृदु पीनाभ्याम्	=	which are gentle but muscular."

"Your son the bestower of boons, will soon return to Ayodhya, and touch your feet with his gentle but muscular hands "

अभिवाद्य नमस्यन्तम् शूरम् ससुहृदम् सुतम् ।
मुदास्त्रैः प्रोक्ष्यसि पुनर्मेघराजि रिवाचलम् ॥ २-४४-२९

सुतम्	=	your son	शूरम्	=	the hero	स सुहृदम्	=	along with his friends
अभिवाद्य	=	saluting respectfully	नमस्यन्तम्	=	in adoration	प्रोक्ष्यसि	=	you will sprinkle
अस्त्रैः	=	tears	मुदा	=	with joy	अचलमिव	=	like on a mountain
मेघराजिः	=	by a line of clouds."						

"When your son the hero along with his friends salute you respectfully in adoration, you will sprinkle tears of joy in the same way as a line of clouds pour rain on the mountain."

आश्वासयन्ती विविधैश्च वाक्यै ।
वाक्योपचारे कुशलानाद्या ।
रामस्य ताम् मातरमेवमुक्त्वा ।
देवी सुमित्राविरराम रामा ॥ २-४४-३०

सुमित्र	=	Sumitra	देवी	=	the queen	कुशला	=	skilled
वाक्योपचारे	=	in employment of words	अनवद्या	=	who is faultless	रामा	=	and charming
एवम्	=	thus	आश्वासयन्ती	=	consoled	रामस्य	=	Raama's
ताम् मातरम्	=	that mother	उक्त्वा	=	by speaking	विविधैः	=	with various
वाक्यैः	=	words	विरराम	=	and stopped.			

Sumitra the queen, skilled in her employment of words, who is faultless and charming, thus consoled Raama's mother with various words and finally stopped speaking.

निशम्य तल् लक्ष्मण मातृ वाक्यम् ।
रामस्य मातुर् नर देव पत्न्याः ।
सद्यः शरीरे विननाश शोकः ।
शरद् गतः मेघैव अल्प तोयः ॥ २-४४-३१

निशम्य	=	after hearing	तत्	=	those	लक्ष्मनमात्रु वाक्यम्	=	words of Lakshmana's mother
शोकः	=	the agony	रामस्य मातुः	=	of Raama's mother	नरदेव पत्न्याः	=	and the wife of Dasaratha
सद्यः	=	quickly	विननाश	=	disappeared	शरीरे	=	in her body
मेघ इव	=	like a cloud	अल्पतोयः	=	with a little water	शरद्गतः	=	disappears in autumn .

Hearing those words of Sumitra the mother of Lakshmana, the agony of Kausalya Raama's mother and the wife of Dasaratha quickly disappeared in the same way as an autumnal cloud with a little water in it disappears quickly.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुश्चत्वारिंशः सर्गः ॥

Thus completes 44th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

45 Sarga 45 - एकचत्वारिंशः सर्ग

Raama Requests The Citizens To Return To Ayodhya

Introduction -

Raama requests the citizens to return to Ayodhya and to show respect to Bharata the prince Regent and Dasaratha the king. The citizens try to persuade Raama to return to Ayodhya, but in vain. Raama along with all of them reach the bank of Tamasa.

अनुरक्ता महात्मानम् रामम् सत्य परक्रमम् ।
अनुजग्मुः प्रयान्तम् तम् वन वासाय मानवाः ॥ २-४५-१

मानवाः	=	The humans	अनुरक्ताः	=	who are fond of Raama	अनुजग्मुः	=	accompanied
तम् रामम्	=	that Raama	महात्मानम्	=	the high soled	सत्य पराक्रमम्	=	and the truly brave
प्रयान्तम्	=	who is going	वनवासास्य	=	for dwelling in the forest.			

The people devoted to the high- soled Raama of unfailing bravery accompanied him on his way to the forest for exile.

निवर्तिते अपि च बलात् सुहृद् वर्गे च राजिनि ।
न एव ते सम्न्यवर्तन्त रामस्य अनुगता रथम् ॥ २-४५-२

राजनि च	=	when the king	बलत	=	by force	निवर्तिते अपिच	=	was turned back
ते	=	those	सुहृद्वर्गे	=	group of friends	अनुगताः	=	who were following
रामस्य	=	Raama's	रथम्	=	chariot	नैव सम्स्यवर्तन्त	=	did not return.

When the king was forced (in the interests of his son) to turn back, the group of friends who were following Raama's chariot did not return.

अयोध्या निलयानाम् हि पुरुषाणाम् महा यशाः ।
बभूव गुण सम्पन्नः पूर्ण चन्द्रैव प्रियः ॥ २-४५-३

महायशाः	=	(Raama) who enjoyed great celebrity	गुणसम्पन्नः	=	and richly endowed with every virtue	पूर्णचन्द्र इव	=	resembling the full moon
बभूवहि	=	had indeed become	प्रियः	=	the favorite	पुरुषाणम्	=	for the people
अयोध्या -निलयानम्	=	living in Ayodhya .						

Raama who enjoyed great celebrity and who was richly endowed with every virtue, resembling the full moon, had indeed become the favorite for the people living in Ayodhya.

स याच्यमानः काकुत्स्थः स्वाभिः प्रकृतिभिस् तदा ।
कुर्वाणः पितरम् सत्यम् वनम् एव अन्वपद्यत ॥ २-४५-४

याच्यमानः	=	Despite the entreaties	तदा	=	then	प्रकृतिभिः	=	of the people
स्वभिः	=	of his own	सः	=	that	काकुत्स्थ	=	Raama(the scion of Kakustha)
कुर्वाणः	=	proving	पितरम्	=	his father	सत्यम्	=	to be true
अन्वप द्यत	=	proceeded	वनमेव	=	to the forest only.			

Despite the entreaties of the people of his own, Raama(the scion of the Kakutstha), in order to honor his father's vow proceeded towards the forest.

अवेक्षमाणः सस्नेहम् चक्षुषा प्रपिबन्न् इव ।
उवाच रामः स्नेहेन ताः प्रजाः स्वाः प्रजाइव ॥ २-४५-५

अवेक्ष्हमाणः	=	fondly gazing on	ताः	=	those	प्रजाः	=	people
प्रपिबन्निव	=	as though drinking	चक्ष्हुषा	=	with his eyes	रामः	=	Raama
सस्नेहम्	=	lovingly	उवाच	=	spoke as Follows	प्रजा इव	=	as though children
स्वाः	=	of his own.						

Fondly gazing on the people as though drinking with his eyes, Raama lovingly spoke (as follows) as though they were his own children:

या प्रीतिर् बहुमानः च मय्य् अयोध्या निवासिनाम् ।
मत् प्रिय अर्थम् विशेषेण भरते सा निवेश्यताम् ॥ २-४५-६

या	=	which	प्रीतिः	=	affection	बहुमानश्च	=	and respect
अयोध्य निवासिनाम्	=	you the people living in Ayodhya	मयि	=	(have) in me	सा	=	that
निवेश्यताम्	=	be bestowed	विशेषेण	=	in a special measure	भरते	=	on Bharata
मत्प्रियार्थम्	=	for my satisfaction.						

"The respect and affection that has been bestowed upon me by you (the residents of Ayodhya) may for my satisfaction be bestowed in a special measure on Bharata.

स हि कल्याण चारित्रः कैकेय्या आनन्द् वर्धनः ।
करिष्यति यथावद् वः प्रियाणि च हितानि च ॥ २-४५-७

सः	=	Bharata	कैकेय्या नन्दवर्धनः	=	who enhances the delight of Kaikeyi	कल्याणचरित्रः	=	and who possessed excellent conduct
करिष्यति हि	=	will indeed do	प्रियाणि	=	pleasing things	हितानिच	=	and beneficial things

वः	= to you	यथावत्	= properly."		

"Bharata who enhances the delight of Kaikeyi and who possesses excellent conduct, will indeed do pleasing and beneficial things to you appropriately."

ज्ञान वृद्धो वयो बालो मृदुर् वीर्य गुण अन्वितः ।
अनुरूपः स वो भर्ता भविष्यति भय अपहः ॥ २-४५-८

सः	= That Bharata	ज्ञान वृद्धः	= who is matured in knowledge	वयोबालः	= and young in age
मृदुः	= who is gentle	वीर्य गुणान्वितः	= and endowed with virility and virtue	भविष्यति	= will become
अनुरूपः	= worthy	भर्ता	= master	भयापहः	= who can dispel your fears."

"Bharata who is matured in knowledge but young in age, who is gentle but endowed with virility and virtue, will become your worthy master who can dispel your fears"

स हि राज गुणैः युक्तः युव राजः समीक्षितः ।
अपि च अपि मया शिष्टैः कार्यम् वो भर्तृ शासनम् ॥ २-४५-९

सः	= That Bharata	युक्तः	= who is endowed	राजगुणैः	= with royal virtues
समीक्षितः	= is being marked	युवराजः	= as the prince . apicha	=	And fur-ther
भर्तृशासनम्	= king's command	कार्यम्	= is to be carried out	मया	= by me
शिष्टैः	= and by the rest	वः	= of you.		

"Bharata who is endowed with royal virtues is being marked as the prince. Further, king's command is to be carried out by me and the rest of you.

न च तप्येद् यथा च असौ वन वासम् गते मयि ।
महा राजः तथा कार्यो मम प्रिय चिकीर्षया ॥ २-४५-१०

मयि	= (when) I	गते	= have gone	वनवासम्	= to the forest for exile
यथा	= how	असो	= this	महारजह्	= monarch
न सन्तप्येत्	= does not suffer agony	तथा	= in that manner	कार्यः	= to be done
प्रिय चिकीर्षया	= with an intent to please	मम	= me."		

"If you desire to please me, see that the king does not suffer agony when I have gone to forest for exile"

यथा यथा दाशरथिर् धर्मम् एव आस्थितः अभवत् ।
तथा तथा प्रकृतयो रामम् पतिम् अकामयन् ॥ २-४५-११

यथा यथा	=	more and more	दाशरथिः	=	Raama the son of Dasaratha	अभवत्	=	became
आस्थितः	=	established	धर्म एव	=	in his duty alone	तथा तथा	=	the more and more
प्रकृतयः	=	the people	अकामयन्	=	wished	रामम्	=	Raama
पतिम्	=	(as their) master.						

, prince of resolute conduct! " The more Raama the son of Dasaratha, showed himself to be faithful to his duty, the more the people wished to have him as their master " , prince of resolute conduct!

बाष्पेण पिहितम् दीनम् रामः सौमित्रिणा सह ।
चकर्ष इव गुणैः बद्धा जनम् पुनर् इव आसनम् ॥ २-४५-१२

रामः	=	Raama	सोमित्रिणा सह	=	accompanied by the son of Sumitra	चकर्ष	=	drew
जनम्	=	the people (of the city)	पिहितम्	=	filled with	बाष्पेण	=	tears
दीनम्	=	piteously	बद्धा इव	=	as though tied	गुणैः	=	with cords.

Raama accompanied by son of Sumitra, drew the people of the city, who were weeping piteously, after him as if tied and pulled with cords.

ते द्विजाः त्रिविधम् वृद्धा ज्ञानेन वयसा ओजसा ।
वयः प्रकम्प शिरसो दूरात् ऊचुर् इदम् वचः ॥ २-४५-१३

ते द्विजाः	=	the brahmanas	वृद्धाः	=	who were elderly	त्रिविधम्	=	in three ways
ग्यानेन	=	by knowledge	वयसा	=	by age	ओजसा	=	and by luster
वयः प्रकम्प शिरसः	=	with their heads shaking with advanced years	ऊचुः	=	spoke	इदम्	=	these
वचः	=	words	दूरात्	=	from distance.			

" Those brahmanas, who were triply revered for their learning, their age and their spirituality, their heads shaking with advanced years, cried out :

वहन्तः जवना रामम् भो भो जात्याः तुरम् गमाः ।
निवर्तध्वम् न गन्तव्यम् हिता भवत भर्तरि ॥ २-४५-१४

भो भो तुरण्गमाः	=	Oh Noble Steeds!	जात्याः	=	belonging to a breed	जवनाः	=	of speed
वहन्तः	=	who are carrying	रामम्	=	Raama!	निवर्तध्वम्	=	You come off.
न गन्तव्यम्	=	Do not proceed	भवत	=	Become	हिताः	=	friendly
भर्तरि	=	to your master.						

"Oh Noble Steeds, of speedy breed! You who are carrying Raama, do come back! Do not proceed! Be friendly to your master (since by taking Raama against our wishes, you will be doing a disservice to him)"

कर्णवन्ति हि भूतानि विशेषण तुरम्गमाः ।
यूयम् तस्मान्निवर्तध्वम् याचनाम् प्रतिवेदिताः ॥ २-४५-१५

भुतानिहि	=	Indeed all beings	कर्णवन्ति	=	which are endowed with ears	विशेषे ण	=	more so
तुरङ्गमाः	=	horses	प्रतिवेदिताः	=	stand appraised of	याचनम्	=	(our) entreaty.
तस्मात्	=	Therefore	यूयम्	=	you	निवर्तध्वम्	=	return.

"Indeed all things, which are endowed with ears, more so horses, stand appraised of our entreaty. Therefore, you return."

धर्मतः स विशुद्धात्मा वीरः शुभदृढप्रतह् ।
उपवाह्यः तु वो भर्ता न अपवाह्यः पुरात् वनम् ॥ २-४५-१६

वीरः	=	The hero	विशुद्धात्मा	=	of the pure soul	धर्मतः	=	of virtuous
सुभ दृढ व्रतः	=	and auspicious firm resolve	सः	=	that	भर्ता	=	master
उप वाह्यः	=	and not to be conveyed away	पुरात्	=	from the city	वनम्	=	to the forest."

"That hero of the pure soul, of virtuous and auspicious firm resolve, that master, deserves to be brought back to the city and not to be taken to the forest."

एवम् आर्त प्रलापांस् तान् वृद्धान् प्रलपतः द्विजान् ।
अवेक्ष्य सहसा रामः रथात् अवततार ह ॥ २-४५-१७

अवेक्ष्य	=	Seeing	तान् द्विजान्	=	those brahmanas	वृद्धान्	=	who are aged
प्रलपतः	=	uttering	एवम्	=	those	आर्तप्रलापन्	=	painful words
रामः	=	Raama	सहसा	=	quickly	अवततारह	=	got down
रथात्	=	from the chariot.						

Seeing those aged brahmanas uttering those painful words, Raama quickly got down from the chariot.

पद्भ्याम् एव जगाम अथ ससीतः सह लक्ष्मणः ।
सन्निकृष्ट पद् न्यासो रामः वन परायणः ॥ २-४५-१८

अथ	=	thereafter	रामः	=	Raama	स सीतः	=	with Sita
स लक्ष्मणाः	=	and with Lakshmana	सन्निकृष्ट पदन्यासः	=	taking close strides	जगाम इव	=	on foot only
वन परायणः	=	towards the forest.						

Raama with Sita and Lakshmana, taking close strides, proceeded on foot towards the forest.

द्विजातींस् तु पदातींस् तान् रामः चारित्र वत्सलः ।
न शशाक घृणा चक्षुः परिमोक्तुम् रथेन सः ॥ २-४५-१९

सः रामः	= That Raama	चारित्र वत्सलः	= who was affectionate in his disposition	घृणाचक्ष्हुः	= and had compassion in his eyes
न शशाक	= could not	परिमोक्तुम्	= abandon	तान् द्विजातीन्	= those brahmanas
पदातीन्	= walking on foot	रथेन	= behind the chariot.		

That Raama who was affectionate in his disposition and had compassion in his eyes, could not abandon those brahmanas walking on foot, far behind the chariot.

गच्चन्तम् एव तम् दृष्ट्वा रामम् सम्भ्रान्त मानसाः ।
ऊचुः परम सम्तप्ता रामम् वाक्यम् इदम् द्विजाः ॥ २-४५-२०

दृष्ट्वा	= perceiving	तम् रामम्	= that Raama	गच्छन्तमेव	= still going (towards the forest)
द्विजाः	= those brahmanas	सम्भ्रान्त चेतसः	= perplexed in mind	परम सम्तप्ताः	= and very much distressed
ऊचुः	= spoke	इदम् वाक्यम्	= these words		

Perceiving Raama still going towards the forest, those brahmanas perplexed in mind and greatly distressed, spoke the following words :

ब्राह्मण्यम् कृत्स्नम् एतत् त्वाम् ब्रह्मण्यम् अनुगच्छति ।
द्विज स्कन्ध अधिरूढाः त्वाम् अग्नयो अपि अनुयान्ति अमी ॥ २-४५-२१

सर्वम्	= the whole of	एतत्	= this	ब्राह्मण्यम्	= brahmana community
अनुगच्छति	= is following	त्वाम्	= you	ब्रह्मण्यम्	= devoted to the brahmanas.
द्विज स्कन्ध अधिरूढाः	= Bearing on the shoulders of brahmanas	अमी	= these	अग्नयो अपि	= sacred fires also
अनुयान्ति	= are following	त्वाम्	= you.		

"The whole of this brahmana community is following you, devoted (as you are) to the brahmanas. See, they are bearing the sacred fires on their shoulders"

वाजपेय समुत्थानि चत्राणि एतानि पश्य नः ।
पृष्ठतः अनुप्रयातानि हंसान् इव जल अत्यये ॥ २-४५-२२

पश्य	= look at	एतानि	= these	छत्राणि	= canopies
वाजपेय समुत्थानि	= (obtained by us when observing Vajpeya sacrifice)	अनुप्रयातानि	= accompanying	नः	= our

पृष्टतः	=	backs	मेघानिव	=	like clouds	जलात्यये	=	at end of the rainy season."

"Look at these canopies (obtained by us while observing Vajpeya sacrifice*) accompanying our backs like clouds at the end of the rainy season" *It is laid down in the Vedas that he who performs a Vajpeya sacrifice must be supplied with a white canopy.

अनवाप्त आतपत्रस्य रश्मि सम्तापितस्य ते ।
एभिः चायाम् करिष्यामः स्वैः चत्रैः वाजपेयिकैः ॥ २-४५-२३

ते	=	to you	अनवाप्तातपत्रस्य	=	who have not got a canopy	रश्मिसम्तापितस्य	=	and are being scorched with the rays (of the sun)
करिष्यामः	=	we shall give	छयाम्	=	shade	छत्रैः	=	by canopies
स्वैः	=	of ours."						

"With these canopies of ours, we shall give shade to you, who have got no canopy and are being scored with rays (of the sun.)"

या हि नः सततम् बुद्धिर् वेद मन्त्र अनुसारिणी ।
त्वत् कृते सा कृता वत्स वन वास अनुसारिणी ॥ २-४५-२४

वत्स	=	Oh Dear child	आ बुद्धिः	=	Which intellect	नः	=	of ours
सततम्	=	forever	वेदमन्त्रानुसारिणी	=	engaged in perusing the study of Vedic Text	सा	=	that intellect
कृता	=	has been made	वनवासानुसारिणी	=	to follow the course of exile to the forest."			

"Oh, Dear child! The intellect of ours, which was forever engaged in perusing the study of Vedic texts has been now made to follow the course of exile to the forest"

हृदयेष्व् अवतिष्ठन्ते वेदा ये नः परम् धनम् ।
वत्स्यन्ति अपि गृहेष्व् एव दाराः चारित्र रक्षिताः ॥ २-४५-२५

ये	=	which	वेदाः	=	Vedas	परम् धर्म	=	are the excellent riches
नः	=	of ours	त्रिष्टन्ति	=	(they are) established	हृदयेष्वेन	=	in our hearts alone.
चारित्र रक्षिताः	=	Protected by their character	दराः अपि	=	our wives too	वत्स्यन्ति	=	remain
गृहेष्वेव	=	at home.						

"We will carry the Vedas in our hearts as our excellent treasure and our wives too will remain at home, protected by their character"

न पुनर् निश्चयः कार्यः त्वद् गतौ सुकृता मतिः ।
त्वयि धर्म व्यपेक्षे तु किम् स्यात् धर्मम् अवेक्षितुम् ॥ २-४५-२६

निश्चयः	=	" A decision	पुनः	=	again(another one)	न कार्यः	=	is not to be done
त्वद्गतो	=	in the matter our going along with you (to the forest)	मतिः	=	determination	सुकृता-	=	has been well done
त्वयि धर्मव्यपक्ष्हे	=	If you do not pay attention to piety	किम्	=	which	स्थितम्स्यात्	=	will remain
धर्म पथे	=	in the path of virtue"						

"We shall not revoke our decision. Our mind is fully determined to go along with you (to the forest). If you do not pay attention to piety, what being will remain devoted to the path of virtue"

याचितः नो निवर्तस्व हंस शुक्ल शिरः रुहैः ।
शिरोभिर् निभृत आचार मही पतन पांशुलैः ॥ २-४५-२७

निभृताचार	=	Oh , prince of resolute conduct!	याचितः	=	We entreat you	शिरोभिः	=	by the heads
नः	=	of ours	हम्स शुक्ल शिरोरुहैः	=	having gray hair like white plumes of swans	महीपतन पान्सुलैः	=	that are solid with dust as a result of their falling on the ground(in the cause of our prostration to you)
nivartasva	=	Turn back."						

" Oh, prince of resolute conduct! We entreat you by our heads having gray hair like the white color of the swans, that are soiled with dust as a result of their falling on the ground (in the course of our prostration to you) (pray) turn back."

बहूनाम् वितता यज्ञा द्विजानाम् यैह आगताः ।
तेषाम् समाप्तिर् आयत्ता तव वत्स निवर्तने ॥ २-४५-२८

ये	=	whoever	आगताः	=	came	इह	=	here (such)
बहूनाम्	=	many	द्विजानाम्	=	brahmanas	विततः	=	started
अजङ्यास्	=	sacrificial rites	वत्स	=	Oh dear child!	तेषाम्	=	their
समाप्तिः	=	completion	आयत्ता	=	depends	तव	=	on your
निवर्तने	=	return."						

"Sacrifices have been commenced by many of those Brahmanas that have come here. Their completion, oh dear child, depends on your return"

भक्तिमन्ति हि भूतानि जम्गम अजम्गमानि च ।
याचमानेषु तेषु त्वम् भक्तिम् भक्तेषु दर्शय ॥ २-४५-२९

राम	=	Oh,Raama!	भूतानि	=	Beings	जङ्गमाजण्गमानि	=	both animate and inanimate
भक्तिमन्तिहि	=	are indeed devoted to you.	दर्शय	=	Show	भक्तिम्	=	affection
भक्तेषु	=	to those devotees	याचमानेषु	=	who entreat you to return."			

"Beings both animate and inanimate, Oh, Raama, are indeed devoted to you. Show affection to those devotees, who entreat you to return."

अनुगम्तुम् अशक्ताः त्वाम् मूलैः उद्धिऋत वेगिभिः ।
उन्नता वायु वेगेन विक्रोशन्ति इव पादपाः ॥ २-४५-३०

पादपाः	=	trees	उद्धितह वेगिनः	=	which are raised swiftly	मूलैः	=	by their roots
अशक्ताः	=	being unable	अनुगन्तुम्	=	to accompany	त्वाम्	=	you
विक्रोशन्तीव	=	appear to be weeping	उन्नताः	=	hump-backed	वायुवेगेन	=	by the force of mind."

"The trees held by their roots, unable to accompany you, seen to be weeping, hump-backed by the force of wind"

निश्चेष्ट आहार संचारा वृक्ष एक स्थान विष्ठिताः ।
पक्षिणो अपि प्रयाचन्ते सर्व भूत अनुकम्पिनम् ॥ २-४५-३१

पक्ष्हिणो अपि	=	birds too	निश्चेष्टाहार सम्चाराः	=	which sit motionless and are unable to go out in search of food	वृक्ष्हैक स्थान विष्ठिताः	=	which remain fixed at one spot on trees
प्रयाचन्ते	=	are supplicating you (to return)	सर्व भूतानुकम्पिनम्	=	compassionate as you are to all created beings."			

"Birds too, which sit motionless and are unable to go out in search of food and which remain fixed at one spot on trees, are supplicating you to return, compassionate as you are to all created beings"

एवम् विक्रोशताम् तेषाम् द्विजातीनाम् निवर्तने ।
ददृशे तमसा तत्र वारयन्ति इव राघवम् ॥ २-४५-३२

तेषाम् द्विजातीनाम्	=	while those brahmanas	विक्रोशताम्	=	were crying	एवम्	=	thus
निवर्तने	=	for the return (of Raama)	तमसा	=	the river Tamasa	तत्र	=	there
ददृशे	=	appeared	वरयन्तीव	=	as though preventing	राघवम्	=	Raama.

" While those brahmanas were crying thus with a view to persuading Raama to return, the river Tamasa appeared there, as though retarding the progress of Raama "

ततः सुमन्त्रोऽपि रथाद्विमुच्य ।
श्रान्तान्हयान्सम्परिवर्त्य श्रीघ्राम् ।
पीतोदकांस्तोयपरिप्लुताङ्गा ।
नचारयद्वै तमसाविदूरे ॥ २-४५-३३

ततः	=	thereafter	सुमन्त्रो अपि	=	Sumantra the charioteer also	विमुच्य	=	releasing
श्रान्तान्	=	the tired	हयान्	=	horses	रथात्	=	from the chariot
शीघ्रम्	=	quickly	सम्परिवर्त्य	=	making them roll	पीतोदकान्	=	having drunk water
तोय परिप्लुताङ्गान्	=	with their bodies drenched in water	अचारयत्	=	allowed them to graze	तमसा विदूरे	=	not very far from the Tamasa.

Thereafter Sumantra the charioteer too released the horses, tired as they were, from the chariot and quickly making them roll, allowed them to graze not very far from the (bank of) Tamasa once they had drunk water and had their body washed in the river."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकचत्वारिंशः सर्गः ॥

Thus completes 45th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

46 Sarga 46 - ष्ड्वत्वारिंशः सर्ग

Raama Passes The Night On The Banks Of Tamasa River

Introduction -

Having reached the banks of Tamasa river and thinking of the plight of the people of Ayodhya, Raama passes the night on the banks of Tamasa river. Waking up in the meantime, Raama instructs the charioteer to drive the chariot in such a way as to elude the citizens and lead them to think that the chariot had turned back towards Ayodhya instead of proceeding towards the forest. He then ascends the chariot along with Sita and Lakshmana and went ahead to the forest.

ततः तु तमसा तीरम् रम्यम् आश्रित्य राघवः ।
सीताम् उद्वीक्ष्य सौमित्रिम् इदम् वचनम् अब्रवीत् ॥ २-४६-१

ततः	=	Then	राघवः	=	Raama	आश्रित्य	=	taking his position at
तमसा तीरम्	=	at the banks of Tamasa river	उद्वीक्ष्य	=	looking at	सीताम्	=	Sita
अब्रवीत्	=	spoke	इदम् वचनम्	=	these words	सोमित्रिम्	=	to Lakshmana

Then Raama taking his position at the banks of Tamasa river and looking at Sita, spoke to Lakshmana as follows :

इयम् अद्य निशा पूर्वा सौमित्रे प्रस्थिता वनम् ।
वन वासस्य भद्रम् ते स न उत्कण्ठितुम् अर्हसि ॥ २-४६-२

सोमित्रे	=	oh Lakshmana	प्रहिताः	=	we have been sent	वनम्	=	to the forest.
इयम्	=	Today	पूर्वा	=	is the first	निशा	=	night
वनवासस्य	=	of residence in the forest	सः	=	You as such	न अर्हसि	=	are not required
उत्कङ्ठितुम्	=	to regret	भद्रम्	=	blessedness	ते	=	to you."

"Oh, Lakshmana! We have been sent to the forest. Today is the first night of our residence in the forest .You ought not feel anxious. May all be well with you!"

पश्य शून्यानि अरण्यानि रुदन्ति इव समन्ततः ।
यथा निलयम् आयद्भिर् निलीनानि मृग द्विजैः ॥ २-४६-३

पश्य	=	look here	मृग द्विजैः	=	animals and birds	आयद्भिः	=	returning
यथानिलयम्	=	to their respective abodes	मिलीनानि	=	seeking for shelter	शून्यानि	=	woods
रुद्रन्तीव	=	are crying	समन्ततः	=	from all sides".			

"Look here: As the animals and birds are returning to their respective abodes seeking for shelter, the desolate woods seem to be crying from all sides"

अद्य अयोध्या तु नगरी राज धानी पितुर् मम ।
सस्त्री पुंसा गतान् अस्मान् शोचिष्यति न संशयः ॥ २-४६-४

अद्य	=	now	अयोध्या नगरी	=	the city of Ayodhya	राजधानी	=	the capital
मम पितुः	=	of my father	स स्त्री पुम्सा	=	with its women and men	शोचिष्यति	=	will lament
अस्मान्	=	about us	गतान्	=	that have departed	न	=	There is no
सम्शयः	=	doubt."						

"Now, the city of Ayodhya the capital of my father with its men and women will lament about us that have departed (to the forest). There is no doubt"

अनुरक्ता हि मनुजा राजानम् बहुभिर्गुणैः ।
त्वाम् च माम् च नरव्याघ्र शत्रघ्नभरतौ तथा ॥ २-४६-५

नरव्याघ्र	=	Oh Tiger among men	मनुजाः	=	The citizens (of Ayodhya)	अनुरक्ताः हि	=	are indeed having affection
राजानम्	=	towards the king	त्वाम्च	=	towards you	माम्च	=	towards me
तथा	=	and	शत्रुघ्न भरतो	=	towards Satrughna and Bharata	गुणैः	=	by our virtues
बहुभिः	=	which are many."						

"Oh, tiger among men! The citizens (of Ayodhya) are indeed having affection to the king no less than to you and myself, as also to Bharata and Satrughna, for many of our virtues."

पितरम् चानुशोचामि मातरम् च यशस्विनीम् ।
अपि वानौध भवेताम् तु रुदन्तौ तावभीक्ष्णशः ॥ २-४६-६

अनुशोचामि	=	I feel repented	पितरम्च	=	for my father	मातरम्च	=	and my mother
यशसिन्नीम्	=	who is illustrious.	तौ अपिवा भवेताम्	=	Will they become even	अन्धो	=	blind
रुदन्तो	=	by weeping	अभीक्ष्हशः	=	incessantly."			

"I feel repented for my father and my illustrious mother. I fear whether they will become even blind, by weeping incessantly."

भरतः खलु धर्म आत्मा पितरम् मातरम् च मे ।
धर्म अर्थ काम सहितैः वाक्यैः आश्वासयिष्यति ॥२-४६-७

भरतः	=	Bharata	धर्मात्मा	=	the virtuous man	आश्वासयिष्यति खलु	=	can indeed console
मे	=	my	पितरम्	=	father	मातराच	=	and mother
वाक्यैः	=	by words	धर्मार्थ काम सहितैः	=	(containing)religious merit material welfare and sense- gratification."			

"Bharata, the virtuous man, can indeed console my father and mother by his kind words."

भरतस्य आनृशंसत्वम् संचिन्त्य अहम् पुनः पुनः ।
न अनुशोचामि पितरम् मातरम् च अपि लक्ष्मण ॥ २-४६-८

लक्ष्मण	=	Oh ,Lakshmana!	विचिन्त्य	=	Thinking of	भरतस्य	=	bharata's
अनृशम्सत्वम्	=	kindness	पुनः पुनः	=	again and again	अहम्	=	I
अनुशोचामि	=	do not grieve	पितरम्	=	for(our) father	मातरम्च अपि	=	or even (our) mother."

"Oh,Lakshmana! Thinking of Bharata's kindness again and again, I do not grieve for our father and mother"

त्वया कार्यम् माम् अनुव्रजता कृतम् ।
अन्वेष्टव्या हि वैदेह्या रक्षण अर्थे सहायता ॥ २-४६-९

नर व्याघ्र	=	Lakshmana the tiger among men	अनुव्रजता	=	By following	माम्	=	me
कार्यम्	=	a purpose	कृतम्	=	has been served	त्वया	=	by you
सहायता	=	a help	अन्वेष्टव्यालि	=	would have to be sought	रक्ष्हणार्थे	=	for the protection
वैदेह्या	=	of Sita"						

"Oh, Lakshmana, tiger among men! You have done well by accompanying me, as otherwise, a help would have to be sought for by me for protecting Sita"

अद्भिर् एव तु सौमित्रे वत्स्याम्य् अद्य निशाम् इमाम् ।
एतद् हि रोचते मह्यम् वन्ये अपि विविधे सति ॥ २-४६-१०

सोमित्रे	=	Oh , Lakshmana!	अद्य	=	Today	वत्स्यामि	=	I shall stay
इमाम् निशाम्	=	in the night	अद्भिरेव	=	with water alone	वन्ये	=	Wild fruits and roots
विविधे	=	of various kinds	सत्यपि	=	though being present	एतत्	=	this is
रोचेते हि	=	indeed a preference	मह्यम्	=	to me."			

" Oh, Lakshmana! I shall live on water alone tonight. Though there are various kinds of wild fruits and roots, this is indeed a liking for me"

एवम् उक्त्वा तु सौमित्रम् सुमन्त्रम् अपि राघवः ।
अप्रमत्तः त्वम् अश्वेषु भव सौम्य इति उवाच ह ॥ २-४६-११

एवम्	= Thus	उक्त्वा	= telling	सोमित्रिम्	= Lakshmana
राघवः	= Raama	उवाच ह	= spoke	सुमन्त्रमपि	= to Sumitra also
इति	= thus	सौम्य	= "Oh gentleman!	त्वम्	= you
अप्रमत्तः	= be careful	अश्वेषु	= about the horses.		

" Thus telling Lakshmana, Raama spoke also to Sumantra as follows: "Oh, gentle man! Attend to the horses carefully."

सो अश्वान् सुमन्त्रः सम्यम्य सूर्ये अस्तम् समुपागते ।
प्रभूत यवसान् कृत्वा बभूव प्रत्यनन्तरः ॥ २-४६-१२

सः सुमन्त्रः	= That Sumantra	सूर्ये	= (on)sun	समुपागते	= getting
अस्तम्	= set	सम्यम्य	= tied up	अश्वान्	= the horses
कृत्वा	= causing	प्रभूतयवसान्	= them to have more grass(to eat)	बभूव	= (and)became
प्रत्यनन्तरः	= the immediate neighbor(of Raama).				

The sun having completely set, Sumantra tied up the horses, supplied them with abundant grass and immediately stood nearest (to Raama).

उपास्यतु शिवाम् संध्याम् दृष्ट्वा रात्रिम् उपस्थिताम् ।
रामस्य शयनम् चक्रे सूतः सौमित्रिणा सह ॥ २-४६-१३

उपास्य	= having worshipped	शिवाम्	= the beautiful	सन्ध्याम्	= evening twilight
दृष्ट्वा	= and having seen	रात्रिम्	= the night	उपस्थिताम्	= come nearer
सूतः	= the charioteer	सोमित्रिणासह	= along with Lakshmana	चक्रे	= made
शयनम्	= the bed	रामस्य	= for Raama.		

Having worshipped the beautiful evening twilight and having seen the night come nearer, Sumantra along with Lakshmana made the bed for Raama.

ताम् शय्याम् तमसा तीरे वीक्ष्य वृक्ष दलैः कृताम् ।
रामः सौमित्रिणाम् सार्धम् सभार्यः सम्विवेश ह ॥ २-४६-१४

वीक्ष्य	= Seeing	ताम् शय्याम्	= that bed	कृताम्	= made
वृक्ष्ह दलैः	= of leaves of a tree	सोमित्रिणासार्धम्	= with the help of Lakshmana	तमसातीरे	= on the bank of Tamasa river
रामः	= Raama	स भार्यः	= along with his wife	सम्विवेश ह	= laid down.

Seeing that bed made of leaves of a tree on the bank of Tamasa river with the help of Lakshmana, Raama along with his wife laid down on it.

सभार्यम् सम्प्रसुप्तम् तम् भ्रातरम् वीक्ष्य लक्ष्मणः ।
कथयाम् आस सूताय रामस्य विविधान् गुणान् ॥ २-४६-१५

वीक्ष्य	=	seeing	तम् ब्रातरम्	=	that brother	सम्प्रसुप्तम्	=	sleeping
सम्भार्यम्	=	along with his wife	लक्ष्मणः	=	Lakshmana	कथयामास	=	narrated
रामस्य	=	Raama's	विविधाम्	=	various	गुणान्	=	virtues
सूताय	=	to Sumantra.						

Seeing that brother sleeping along with his wife, Lakshmana narrated Raama's various virtues to Sumantra.

जाग्रतः हि एव ताम् रात्रिम् सौमित्रेर् उदितः रविः ।
सूतस्य तमसा तीरे रामस्य ब्रुवतः गुणान् ॥ २-४६-१६

रविः	=	The sun	उदितः	=	rose	सोमित्रे	=	(while) Lakshmana
ब्रुवतः	=	was recounting	रामस्य	=	Raama's	गुणाः	=	excellences
सूतस्य	=	to Sumantra	तमसा तीरे	=	at the bank of Tamasa river	जाग्रतः हि एव	=	keeping awake
ताम् रात्रिम्	=	that (whole) night.						

WhileLakshmana was thus recounting Raama's excellences to Sumantra, keeping awake that whole night at the bank of Tamasa river, the sun rose.

गो कुल आकुल तीरायाः तमसायाः विदूरतः ।
अवसत् तत्र ताम् रात्रिम् रामः प्रकृतिभिः सह ॥ २-४६-१७

विदूरतः	=	At a good distance	तामसायाः	=	from Tamasa river	गोकुलाकुल तीरायः	=	whose banks were crowded with herds of cows
रामः	=	Raama	अवसत्	=	inhabited	तत्र	=	there
ताम् रात्रिम्	=	that night	प्रकृतिभिः सह	=	with the citizens.			

At a good distance from Tamasa river, whose banks were crowded with herds of cows, Raama passed that night there with the citizens.

उत्थाय तु महा तेजाः प्रकृतीस् ता निशाम्य च ।
अब्रवीद् भ्रातरम् रामः लक्ष्मणम् पुण्य लक्षणम् ॥ २-४६-१८

सः रामः	=	That Raama	महातेजाः	=	with a great splendor	उत्थाय च	=	got up
निशाम्यच	=	saw	ताः	=	those	प्रकृतीः	=	citizens
अब्रवीत्	=	and spoke (as follows)	भ्रातरम्	=	to his brother	लक्ष्मणम्	=	Lakshmana

पुण्यलक्ष्हणम्	=	who was endowed with auspicious bodily marks:

Getting up from the bed and seeing those citizens, Raama with an extraordinary splendor, spoke to his brother, Lakshmana who was endowed with auspicious bodily marks:

अस्मद् व्यपेक्षान् सौमित्रे निरपेक्षान् गृहेष्व् अपि ।
वृक्ष मूलेषु संसुप्तान् पश्य लक्ष्मण साम्प्रतम् ॥ २-४६-१९

पश्य	=	Look at	लक्ष्ह्मण	=	Oh Lakshmana	अस्मद्व्यपेक्ष्हान्	=	(the citizens) full of longing for us
निरपेक्ष्हान्	=	unmindful	गृहेष्वपि	=	even of their homes	सम्प्रतम्	=	now
सम्सुप्तान्	=	sleeping together	वृक्ष्ह मूलेषु	=	at the roots of trees	सोमित्रे	=	Oh son of Sumitra!"

"Observe, Oh Lakshmana, the citizens full of longing for us, unmindful even of their homes, sleeping together at the roots of trees, Oh, the son of Sumitra!"

यथा एते नियमम् पौराः कुर्वन्ति अस्मन् निवर्तने ।
अपि प्राणान् असिष्यन्ति न तु त्यक्ष्यन्ति निश्चयम् ॥ २-४६-२०

यथा	=	how	एते पोराः	=	these citizens	कुर्वन्ति	=	are making
नियमम्	=	coercion	अस्मिन्निवर्तने	=	to take us back	न्यसिष्यन्ति	=	(they) will lay down
प्राणानपि	=	even their lives	न त्यक्ष्यन्ति	=	but would not give up	निश्चयन्तु	=	their resolve."

"From the way in which these citizens are making coercion to take us back (to Ayodhya), it seems they will even lay down their lives, but in no case would give up their resolve"

यावद् एव तु संसुप्ताः तावद् एव वयम् लघु ।
रथम् आरुह्य गच्चामः पन्थानम् अकुतः भयम् ॥ २-४६-२१

यावदेव	=	till which time	सम्सुप्ता	=	they are asleep	तावदेव	=	in that time
वयम्	=	we	लघु	=	quickly	आरुह्य	=	mount
रथम्	=	chariot	गच्चाम	=	and obtain	पन्थानम्	=	a route
अकुतोभयम्	=	which has no fear from any quarter."						

"Till which time the citizens are asleep, within that time, let us quickly mount the chariot and take a route which has no fear from any quarter"

अतः भूयो अपि न इदानीम् इक्ष्वाकु पुर वासिनः ।
स्वपेयुर् अनुरक्ता माम् वृष्क मूलानि संश्रिताः ॥ २-४६-२२

अतः	=	from this	इक्ष्वाकुपुर वासिनः	=	the citizens of Ayodhya;(the capital of Ikshvaku)	अनुरक्ताः	=	who are longing
माम्	=	for me	नस्वपेयुः	=	may not sleep	इदानीम्	=	as of now
वृक्ष्ह मूलानि	=	at the roots of trees	भूयो अपि	=	again	भूयो अपि	=	and again.

" "From this the citizens of Ayodhya (the ancient capital of Ikshvaku), who are longing for me, may not sleep as of now, at the roots of trees again and again"

पौरा हि आत्म कृतात् दुह्खात् विप्रमोच्या नृप आत्मजैः ।
न तु खल्व् आत्मना योज्या दुह्खेन पुर वासिनः ॥ २-४६-२३

पोराः	=	the residents of city	विप्रमोक्ष्याः हि	=	should indeed made free	दुःखात्	=	of their suffering
आत्म कृतात्	=	brought about by themselves	नृपात्मजैः हि	=	by the sons of their rulers	पुर वासिनः	=	The citizens
न योज्याः हि	=	should not be burdened	दुःखेन	=	with hardship	तु खलु	=	but indeed
आत्मना	=	caused by (princes) themselves.						

"The residents of city should indeed be made free of their suffering brought about by (citizens) themselves, by the sons of their rulers. The citizens should on no account be burdened with hardship caused by (princes) them selves as is our case."

अथ रामोऽब्रवीच्छ्रीमान् सुमन्त्रम् युज्यताम् रथः ।
गमिष्यामि ततोऽरण्यम् गच्छ श्रीघ्रमितः प्रभो ॥ २-४६-२५

लक्ष्मणः	=	Lakshmana	अब्रवित्	=	spoke	इति	=	thus
रामम्	=	to Raama	स्थितम्	=	who is standing firm	धर्ममिव	=	like righteousness
साक्ष्हात्	=	personified	प्राज्ञ	=	Oh wise brother	रोचते	=	It is agreeable
मे	=	to me	तथा	=	thus	आरुह्यताम्	=	Let (the chariot) be mounted
क्ष्हिप्रम्	=	quickly.						

" Lakshmana replied as follows to Raama, who is standing firm like righteousness personified: "Oh, wise brother! What you say is agreeable to me. (Pray) ascend the chariot quickly"

अथ रामोऽब्रवीच्छ्रीमान् सुमन्त्रम् युज्यताम् रथः ।
गमिष्यामि ततोऽरण्यम् गच्छ श्रीघ्रमितः प्रभो ॥ २-४६-२५

अथ	=	Then	श्रीमान्	=	the glorious	रामः	=	Raama
अब्रवीत्	=	spoke	सुमन्त्रम्	=	to Sumantra	अस् फ़ोल्लोव्स्प्रभो	=	Oh Capable men
युज्यताम्	=	Arrange	रथः	=	the chariot	गमिष्यामि	=	I shall proceed

अरण्यम्	=	to the forest. gachchha	=	Goशीघ्रम्	=	quickly	
इतः	=	from here.					

" Then, the glorious Raama spoke to the charioteer as follows: "Oh, capable man! Keep the chariot ready. I shall proceed to the forest. Let us go quickly from here."

सूतः ततः सम्त्वरितः स्यन्दनम् तैः हय उत्तमैः ।
योजयित्वा अथ रामाय प्रान्जलिः प्रत्यवेदयत् ॥ २-४६-२६

ततः	=	then	सः सूतः	=	that chariot	त्वरितः	=	quickly
योजयित्वा	=	fastened	स्यन्दनम्	=	the chariot	तैः हयोत्तमैः	=	with those excellent horses
अथ	=	and thereafter	प्रत्यवेदयट्	=	informed	रामाय	=	Raama
प्राङ्गलिः	=	with joined palms.						

Then, Sumantra quickly fastened the chariot to its excellent horses and thereafter submitted with joined palms to Raama (as follows):

अयम् युक्तो महाबाहो रथस्ते रथिनाम् वर ।
त्वमारोहस्व भद्रम् ते ससीतः सहलक्ष्मणः ॥ २-४६-२७

महाबाहो	=	Oh , mighty armed prince!	ते	=	Your	अयम् रथः	=	(this) chariot
युक्तः	=	is yoked	रथिनाम् वर	=	Oh jewel among car-warriors!	त्वम्	=	You
आरोहस्व	=	ascend(it)	ससीतः	=	along with Sita	सह लक्ष्मणः	=	and with Lakshmana
भद्रम्	=	May prosperity be	ते	=	to you."			

"Oh, mighty armed prince! Your chariot is kept ready. You ascend it along with Sita and with Lakshmana, Oh jewel among car-warriors! May prosperity attend you"

तम् स्यन्दनमधिष्ठाय राघवः सपरिच्छदः ।
शीघ्रगामाकुलावर्ताम् तमसामतरन्नदीम् ॥ २-४६-२८

राघवाः	=	Raama	अधिष्ठाय	=	mounted	तम् स्यन्दनम्	=	the chariot
स परिच्छदः	=	with all necessaries for traveling (viz his bow armor quiver spade basket and so on)	आतरत्	=	(and) crossed shi-ighragaam the swift flowing	तमसाम् नदीम्	=	Tamasa river
आकुलावर्ताम्	=	thickly set with whirl-pools .						

Raama mounted the chariot with all necessaries (like bow, armor, quiver, spade, basket, and so on) and crossed the swift flowing Tamasa river, thickly set with whirl- pools.

स सम्तीर्य महाबाहुः श्रीमान् शिवमकण्टकम् ।
प्रापद्यत महामार्गमभयम् भयदर्शिनाम् ॥ २-४६-२९

सम्तीर्य	=	Having crossed the stream	श्रीमान्	=	the glorious	सः	=	Raama
महाबाहुः	=	the mighty armed	प्रापद्यत	=	reached	महा मार्गम्	=	a great road
अकङ्टकम्	=	free from obstacles	अभयम्	=	and safe	भयदर्शिनाम्	=	even for those who are apprehensive of danger.

Having duly crossed the stream, the glorious Raama the mighty armed reached a great road free from obstacles and safe even for those who are apprehensive of danger.

मोहन अर्थम् तु पौराणाम् सूतम् रामः अब्रवीद् वचः ।
उदन् मुखः प्रयाहि त्वम् रथम् आस्थाय सारथे ॥ २-४६-३०
मुहूर्तम् त्वरितम् गत्वा निर्गतय रथम् पुनः ।
यथा न विद्युः पौरा माम् तथा कुरु समाहितः ॥ २-४६-३१

रामः	=	Raama	मोहनार्थम्	=	in order to elude	पोराणाम्	=	the citizens
अब्रवीत्	=	spoke	वचः	=	words	सूतम्	=	to Sumantra
सारथे	=	Oh charioteer	त्वम्	=	You	आस्थाय	=	mount
रथम्	=	the chariot	प्रयाहि	=	(and) proceed	उदङ्मुखः	=	northwards
गत्वा	=	Go	मुहूर्तम्	=	for a while	त्वरितम्	=	quickly
निवर्तय	=	and bring back	रथम्	=	the chariot	पुनः	=	again
समाहितः	=	Remaining careful	कुरु	=	do(it)	यथा	=	in such a way
तथा	=	that	पोराः	=	the citizens	न विद्युः	=	may not locate me.

" In order to elude the citizens, Raama spoke to Sumantra as follows: "Oh, charioteer! You mount the chariot and go northward. Proceed for a while quickly and bring back the chariot again. Remaining careful, do it in such a way that the citizens may not be able to locate me"

Comment:- How can Raama elude the citizens, who came off leaving their homes, showing their immense affection towards him Love without self-centeredness knows what love is. Then the seemingly untruth is not untruth, the hurt in appearance is not really a hurt and the said deception is not a deception. Raama the knower of love was free to do what was right and whatever he did was righteous.

रामस्य वचनम् श्रुत्वा तथा चक्रे स सारथिः ।
प्रत्यागम्य च रामस्य स्यन्दनम् प्रत्यवेदयत् ॥ २-४६-३२

श्रुत्वा	=	Hearing	रामस्य	=	Raama's	वचनम्	=	advice
सः सारथिः	=	that charioteer	चक्रे	=	made a round	तथा	=	as he was told
प्रत्यागम्य	=	and on returning	प्रत्यवेदयत्	=	reported	रामस्य	=	to Raama
स्यन्दनम्	=	about the arrival of the chariot.						

Hearing Raama's advice, the charioteer made a round of the chariot as he was suggested and on returning, reported to Raama about the arrival of the chariot.

तौ सम्प्रयुक्तम् तु रथम् समासित्थौ ।
तदा ससीतौ रघवंशवर्धनौ ।
प्रचोदयामास ततस्तुरम्गमान् ।
स सारथिर्येन पथा तपोवनम् ॥ २-४६-३३

तदा	=	then	रघुवम्श वर्धनो	=	Raama and Lakshmana the promoters of the race of Raghu	स सीतो	=	along with Sita
समास्थितो	=	ascended	रथम्	=	the chariot	सम्प्रयुक्तम्	=	yoked together
ततः	=	thereafter	सा सारथिः	=	that charioteer	प्रचोदयामास	=	drove forward
तुरन्गमान्	=	the horses	पथा	=	along the route	येन	=	by which
तपोवनम्	=	they can reach a grove suited to the practice of austerities.						

Then, Raama and Lakshmana(the promoters of the race of Raghu) along with Sita ascended the chariot yoked together. The charioteer urged the horses along the route by which they can reach a grove suited to the practice of austerities.

ततः समास्थाय रथम् महारथः
ससारथिर्धाशरथिर्वनम् ययौ ।
उदङ्मुखम् तम् तु रथम् चकार स ।
प्रयाणमाङ्गश्यनिवितदर्शनात् ॥ २-४६-३४

ततः	=	Thereafter	सः	=	That Sumantra	चकार	=	placed
तम् रथम्	=	that chariot	उदङ्मुखम्	=	facing the north	प्रयाण माङ्गल्य निमित्त दर्शनात्	=	for he saw omens auspicious for journey (in that quarter)
दशरथिः	=	Raama (son of Dasaratha)	महारथः	=	the mighty car-warrior	स सारथिः	=	along with the charioteer
आस्थाय	=	mounted	रथम्	=	the chariot	ययो	=	and proceeded
वनम्	=	to the forest.						

However, Sumantra placed that chariot by facing it to the north, for he saw omens auspicious for journey (in that quarter). Raama (son of Dasaratha) the mighty car-warrior, along with the charioteer mounted the chariot and proceeded to the forest.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे ष्ड्वत्वारिंशः सर्गः ॥

Thus completes the 46th chapter of Ayodhya Kanda in the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

47 Sarga 47 - सप्त चत्वारिंशः सर्ग

The People Of Ayodhya Begin To Rebuke Themselves

Introduction -

The multitude that had caused Raama in his journey to the forest wake up to find Raama and his associates gone. They begin to rebuke themselves. Overwhelmed with grief, they hunt up to tracks of Raama's chariot. Being unable to find the tracks, they helplessly return to Ayodhya in sheer despair.

प्रभातायाम् तु शर्वर्याम् पौराः ते राघवो विना ।
शोक उपहत निश्चेष्टा बभूवुर् हत चेतसः ॥ २-४७-१

शर्वर्याम्	=	As the night	प्रभतायाम्	=	was beginning to become day light	ते पोराः	=	those citizens
राघवम् विना	=	relinquished by Raama	बभूवः	=	became	हतचेतसः	=	perplexed
शोकोपहतचेतसः	=	their hearts stricken by grief	निश्चेष्टाः	=	and motionless.			

As the night was beginning to become dawn, those citizens relinquished by Raghava were perplexed with grief and became motionless.

शोकज अश्रु परिद्यूना वीक्षमाणाः ततः ततः ।
आलोकम् अपि रामस्य न पश्यन्ति स्म दुह्खिताः ॥ २-४७-२

शोकजाश्रु परिद्यूनाः	=	Made miserable with tears born of anguish	दुःखिताः	=	and agony	वीक्ष्हमाणाः	=	seeing
ततस्ततः	=	in that and that place	न पश्यन्तिस्म	=	they could not notice	आलोकमपि	=	even a glimmer
रामस्य	=	of Raama.						

Made miserable with tears born of anguish and agony, they could not notice even a glimmer of Raama, though casting their eyes everywhere.

ते विषादार्तवदना रहितास्तेन धिमता ।
कृपणाः करुणा वाचो वदन्ति स्म मनस्विनः ॥ २-४७-३

ते	=	They	मनस्विनः	=	the magnanimous	रहिताः	=	bereft of
तेन	=	that Raama	धीमता	=	the intelligent man	विषदार्त वदनाः	=	had their faces afflicted with grief
कृपणाः	=	and non-plused	वदन्तिस्म	=	spoke	वचाः	=	these words
करुणाः	=	which were compassionate.						

Their faces distorted with sorrow, deprived as they were of sagacious Raama and therefore non-pulsed, the citizens broke into piteous exclamations, saying:-

धिगस्तु खलु निद्राम् ताम् ययापहृतचेतसः ।
नाद्य पश्यामहे रामम् पृथूरस्कम् महाभुजम् ॥ २-४७-४

धिक् अस्तु	=	cursed be	ताम् निद्राम्	=	that slumber	यया	=	by which
अपहृतचेतसः	=	consciousness was taken away	न पश्यामहे	=	and could not behold	अद्य	=	today
पृथूरस्कम्	=	broad chested	महाभुजम्	=	and mighty armed	रामम्	=	Raama."

"Cursed be to that slumber, rendered unconscious, by which we could not behold today that mighty armed Raama with a broad chest."

कथम् नाम महाबाहुः स तथाऽवितथक्रियः ।
भक्तम् जनम् परित्यज्य प्रवासम् राघवो गतः ॥ २-४७-५

कथम् नाम	=	"how	सः राघवः	=	that Raama	महाबाहुः	=	the strong armed
अवितथ क्रियः	=	whose actions are never in ineffectual	गतः	=	leave	प्रवासम्	=	for exile
परित्यज्य	=	abandoning	भक्तम्	=	his devoted	जनम्	=	people"

"How that Raama the strong armed, whose actions are never ineffectual, leave for exile, abandoning his devoted citizens"

यो नः सदा पालयति पिता पुत्रानिवौरसान् ।
कथम् रघूणाम् स श्रेष्ठस्त्यत्त्वा नो विपिनम् गतः ॥ २-४७-६

यः	=	which Raama	श्रेष्टः	=	the chief	रघूणाम्	=	of Raghu's
पालयति	=	who protected	नः	=	us	सदा	=	always
पित	=	like father	ओरसान् पुत्रान् इव	=	the children born of his lions	कथम्	=	how
सः	=	he	त्यत्त्वा	=	could leave	नः	=	us
गतः	=	and proceed	विपिनम्	=	to the forest"			

"How did the chief of Raghus, who protected us ever, like a father the children born of his loins, could proceed to the forest, leaving us"

इहैव निधनम् यामो महाप्रस्थानमेव वा ।
रामेण रहितानाम् हि किमर्थम् जीवितम् हि नः ॥ २-४७-७

यामः	=	(let us) invoke	निधनम्	=	death	इहैव	=	here itself

महा प्रस्थानमेव वा	=	or definitely set out for a grand journey(to the north with a resolve to die)	किमर्थम्	=	for what purpose	जीवतम्	=	(can be) life
नः	=	for us	रहितानाम्	=	separated	रामेण	=	from Raama."

"Let us have recourse to death here itself, or definitely set out for a grand journey (to the north with a resolve to die). For what purpose can life be good for us, separated as we are from Raama"

सन्ति शुष्काणि काष्ठानि प्रभूतानि महान्ति च ।
तैः प्रज्वाल्य चिताम् सर्वे प्रविशामोऽथ पावकम् ॥ २-४७-८

अथ	=	or	सन्ति	=	there are	प्रभूतानि	=	a number of
महान्ति	=	big	शुष्काणि	=	dry	काष्ठानि	=	logs of woods
प्रज्वाल्य	=	Lighting	चिताम्	=	a funeral pile	तैः	=	by them
सर्वे	=	let us all	प्रविशामः	=	enter	पावकम्	=	the fire."

" Or there are a number of big dry logs of wood here. Lighting a funeral fire out of them, let us all enter the fire."

किम् व्वस्यामो महाबाहुरनसूयः प्रियम्वद ।
नीतः स राघवोऽस्माभिर्ति वक्तुम् कथम् क्षमम् ॥ २-४७-९

किम्	=	what	वक्ष्यामः	=	shall we say	अस्माभिः	=	By us
महाबाहुः	=	the great armed	सः राघवः	=	(that) Raama	अनसूयः	=	who is free from ego-ism
प्रियम्वदः	=	and who speaks kindly (to all)	नीतः	=	has been conveyed (to the forest)	क्ष्हमम्	=	How can we
वक्तुम्	=	say	इति	=	so"			

"What shall we say to our fellow citizens The great armed Raama who is free from egoism and who speaks kindly (to all) has been conveyed to the forest by us!' How can we say so"

सा नूनम् नगरी दीना दृष्ट्वाऽस्मान् राघवम् विना ।
भविष्यति निरानन्दा सस्त्रीबालवयोधिका ॥ २-४७-१०

दृष्ट्वा	=	seeing	अस्मान्	=	us	राघवम् विना	=	bereft of Raama
सा नगरी	=	that city	नूनम्	=	now	दीना	=	desolate
स स्त्री बाल वयोधिका	=	together with women and children and the aged	भविष्यति	=	will become	निरानन्दा	=	cheerless."

"Seeing us returning without Raama, that city of Ayodhya, already desolate, will with its women, children and the aged, become even deeply cheerless."

निर्यातास्तेन वीरेण सह नित्यम् जितात्मना ।
विहिनास्तेन च पुनः कथम् पश्याम ताम् पुरीम् ॥ २-४७-११

निर्याताः	=	having left the city	तेन वीरेण सह	=	thus with that hero	नित्यम्	=	ever
जितात्मना	=	self-conquered man	कथम्	=	how	पश्याम	=	can we look on
ताम् पुरीम्	=	that city	पुनः	=	again	विहीनाः	=	without
तेन च	=	him"						

"Having left the city thus with that hero, the conqueror of one's own self, how can we look on that city again without him"

इतीव बहुधा वाचो बाहुमुद्यम्य ते जनाः ।
विलपन्तिस्म दुःखर्ता विवत्सा इव धेनवः ॥ २-४७-१२

उद्यम्य	=	uplifting	बाहुम्	=	(their) arms	ते जनाः	=	those men
दुह्खार्ताः	=	stricken with anguish	धेनवः	=	like cows	विवत्साः	=	bereft of their calves
विलपन्तिस्म	=	lamented	बहुधा	=	in various ways	इतीव वाचः	=	as aforesaid.

Uplifting their arms , those men stricken with anguish, like cows bereft of their calves, lamented in various ways as above.

ततः मार्ग अनुसारेण गत्वा किंचित् क्षणम् पुनः ।
मार्ग नाशात् विषादेन महता समभिप्लुतः ॥ २-४७-१३

ततः	=	then	गत्वा	=	proceeding	किम्चित्	=	to some distance
मार्गानुसारेण	=	along the tracks	क्ष्हणम्	=	for a while	समभिप्लुताः	=	they were over-whelmed with
महता	=	great	विषदेन	=	despair	पुनः	=	again
मार्गनाशात्	=	due to disappearance of the tracks.						

Then, proceeding to some distance along the tracks for a while, they were overwhelmed with great despair again due to sudden disappearance of tracks.

रथस्य मार्ग नाशेन न्यवर्तन्त मनस्विनः ।
किम् इदम् किम् करिष्यामः दैवेन उपहताइति ॥ २-४७-१४

मनस्विनः	=	the good natured citi-zens	मार्ग नाशेन	=	due to disappearance of the tracks	रथस्य	=	of the chariot
न्यवर्तन्त	=	returned (to Ayod-hyas)	इति	=	saying thus	किमिदम्	=	"how is it
किम् करिष्यामः	=	what shall we do	उपहताइति	=	we are afflicted	दैवेन	=	by providence.

The good-natured citizens, due to disappearance of the tracks of the chariot, returned to Ayodhya, saying thus, " How is it What shall we do We are afflicted by providence"

ततः यथा आगतेन एव मार्गेण क्लान्त चेतसः ।
अयोध्याम् अगमन् सर्वे पुरीम् व्यथित सज्जनाम् ॥ २-४७-१५

ततः	=	thereafter	सर्वे	=	all of them	क्लान्त चेतनः	=	with aggrieved hearts
आगमन्	=	went	आयोध्य पुरीम्	=	to the city of Ayodhya	व्यथित सज्जनाम्	=	with distressed virtuous people
मार्गेण	=	by the path	यथागतेनैव	=	on which they had come.			

Therafter, all of them with aggrieved hearts went to the city of Ayodhya, which was comprising of virtuous people with distress, by the same path on which they had come.

आलोक्य नगरीम् ताम् च क्षयव्याकुलमानसाः ।
आवर्तयन्त तऽश्रूणि नयनैः शोकपीडितैः ॥ २-४७-१६

आलोक्य	=	beholding	ताम् नगरीम्	=	that city	ते	=	they
क्ष्हयव्याकुल मानसाः	=	in their minds distracted through cheerlessness	आवर्तयन्त	=	shed	अश्रूणि	=	tears
शोक पीदितैः	=	stricken as they were in grief.						

Beholding the city, they shed tears through their eyes stricken as they were in grief , their minds distressed through cheerlessness.

एषा रामेण नगरी रहिता नातिशोभते ।
आपगा गरुडेनेव ह्रदादुद्धृतपन्नगा ॥ २-४७-१७

एषा नगरी	=	this city	रामेण रहिता	=	bereft of Raama	नातिशोभते	=	was not enchanting even a little
आपगा इव	=	as a river	उद्ध्हत पन्नगा	=	whose snakes were uplifted	ह्रदात्	=	from its pool
गरुडेन	=	by Garuda.						

Bereft of Raama, the aforesaid city of Ayodhya was not any more enchanting than a river whose snakes were uplifted from its pool by Garuda.

चन्द्रहीनमिवाकाशम् तोयहीनमिवार्णवम् ।
अपश्यन्निहतानन्दम् नगरम् ते विचेतसः ॥ २-४७-१८

आकाशमिव	=	as the sky	चन्द्र हीनम्	=	without the moon	आर्णवम् इव	=	or the sea
तोय हीनम्	=	without the water	ते विचेतसः	=	those disconcerted men	अपश्यन्	=	beheld
नगरम्	=	the city	निहतानन्दम्	=	from which all joy had fled.			

As the sky without the moon or the sea without the water, these disconcerted men beheld the city from which all joy had fled.

ते तानि वेश्मानि महाधनानि ।
दुःखेन दुःखोपहता विशन्तः ।
नैव प्रजज्ञुः स्वजनम् जनम् वा ।
निरीक्षमाणाः प्रविणष्टहर्षाः ॥ २-४७-१९

ते	=	they	प्रविणष्ट हर्षाः	=	having lost their joy	विशन्तः	=	entering
तानि	=	those	वेश्मानि	=	houses	महाधनानि	=	with abundant riches
दुःखेन	=	uneasily	दुःखोपहताः	=	having stricken with grief	नैव प्रजज्ञुः	=	could not dishtinguish
स्वजनम्	=	their own people	जनम् वा	=	or others	निरीक्ष्हमानाः	=	(even if) being looked at.

Entering their houses full of abundant riches with uneasiness, the citizens could not distinguish between their own people and others, even though being looked at, stricken as they were with grief, their joy having altogether extinguished.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्त चत्वारिंशः सर्गः ॥

Thus completes the 47th chapter of Ayodhya Kanda in the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

48 Sarga 48 - अष्टचत्वारिंशः सर्ग

Raama'S Departure For The Forest

Introduction -

Informed by the citizens of Raama's departure for the forest, when they returned to Ayodhya after being unable to find out the tracks of his chariot, the wives of the citizens reproach Kaikeyi and break into lamentation.

तेषामेवम् विष्णणानाम्पीडितानामतीव च ।
बाष्पविप्लुतनेत्राणाम् सशोकानाम् मुमूर्षया ॥ २-४८-१
अनुगम्य निवृत्तानाम् रामम् नगर वासिनाम् ।
उद्गतानि इव सत्त्वानि बभूवुर् अमनस्विनाम् ॥ २-४८-२

सत्त्वानि	=	the lives of	तेषाम्	=	those	नगरम् वासिनाम्	=	citizens
एवम्	=	thus	विष ण्णनाम्	=	dejected	अतीव	=	greatly
पीदितानाम्	=	hurt	बाष्प विप्लुत नेत्राणाम्	=	having eyes filled with tears	स शोकामाम्	=	affected by grief
मुमूर्षया	=	impatient of life	अनुगम्य	=	accompanied	रामम्	=	Raama
निवृत्तानाम्	=	and returned	अमनस्विनाम्	=	cheerless	उद्गतानीव	=	as though their lives are gone.

The lives of those citizens, who had returned dejected and cheerless in this way after accompanying Raama were greatly hurt, having their eyes filled with tears afflicted with grief, longing to give up their lives and appeared as though they were dead.

स्वम् स्वम् निलयम् आगम्य पुत्र दारैः समावृताः ।
अश्रूणि मुमुचुः सर्वे बाष्पेण पिहित आननाः ॥ २-४८-३

आगम्य	=	reaching	स्वम् स्वम्	=	each his own	निलयम्	=	house
सर्वे	=	all of them	समावृताः	=	having been surrounded	पुत्र दारैः	=	by their sons and wives
मुमुचुः	=	shed	अश्रोणि	=	tears	पिहिताननाः	=	their face being covered
बष्पेण	=	by tears.						

Reaching each his own house, all of them surrounded by their sons and wife, shed tears, their faces being covered by them.

न च आहृष्यन् न च अमोदन् वणिजो न प्रसारयन् ।
Introduction न च अशोभन्त पण्यानि न अपचन् गृह मेधिनः ॥ २-४८-४

न चाहृष्यन्	=	(they) did not make rejoice	न अमोदन्च	=	did not make merry	वणिजः	=	merchants
न प्रसारयन्	=	did not exhibit their wares	पण्यानिच	=	even their merchandise	न अशोभन्ते	=	did not look charming
गृह मेधिनः	=	Those in charge of home	न अपचन्	=	did not cook.			

None was either delightful or merry. Merchants no longer exhibited their wares, nor their merchandise looked charming. Those in charge of home did not attend to cooking.

नष्टम् दृष्ट्वा न अभ्यनन्दन् विपुलम् वा धन आगमम् ।
पुत्रम् प्रथमजम् लब्ध्वा जननी न अभ्यनन्दत ॥ २-४८-५

न अभ्यनन्दन्	=	none was delightful	नष्टम् दृष्ट्वा	=	a lost fortune	धनागमम् वा	=	or on getting wealth
विपुलम्	=	in abundance	जननी	=	Mother	न अभ्यनन्दत	=	did not rejoice
लब्ध्वा	=	on obtaing	पुत्रम्	=	a son	प्रथमजम्	=	born for the first time.

None was delightful for instance on finding out a lost fortune, or on getting riches in abundance. No mother did rejoice even on obtaining a son born for the first time.

गृहे गृहे रुदन्त्यः च भर्तारम् गृहम् आगतम् ।
व्यगर्हयन्तः दुह्खे आर्ता वाग्भिस् तोत्रैः इव द्विपान् ॥ २-४८-६

दुह्खार्ताः	=	oppressed with sorrow	रुदन्त्यः	=	and lamenting	गृहे गृहे	=	(women) in every house
व्यगर्हयन्त	=	heaped reproaches	भर्ताराम्	=	on husbands	आगतम्	=	who came
गृहम्	=	home	वाग्भिः	=	with words	द्विपान् इव	=	like elephants
तोत्रैः	=	by goads.						

Oppressed with sorrow and weeping, women in every house heaped reproaches on their husbands who came home, with words as sharp as pricks of the goad which attack an elephant.

किम् नु तेषाम् गृहैः कार्यम् किम् दारैः किम् धनेन वा ।
पुत्रैः वा किम् सुखैः वा अपि ये न पश्यन्ति राघवम् ॥ २-४८-७

किम्	=	"What purpose	तेषाम्	=	of theirs(will be served)	ये	=	who
न पश्यन्ति	=	do not see	राघवम्	=	Raama	गृहैः	=	by their dwellings
कार्यम् किम् कार्यम्	=	For what purpose	दारैह्	=	their wiveskim	=		what pur-pose
धनेन वा	=	by their wealth even	किम्	=	What purpose	पुत्रैः वा	=	by their sons or
सुखैर्वापि	=	even pleasures even"						

"What purpose of theirs who do not see Raama, will be served by their dwellings, wife or wealth or sons or pleasures even"

एकः सत् पुरुषो लोके लक्ष्मणः सह सीतया ।
यो अनुगच्चति काकुत्स्थम् रामम् परिचरन् वने ॥ २-४८-८

लक्ष्मणः	=	Lakshmana	एकः	=	alone	सत्पुरुषः	=	is a good man
लोके	=	in this world	यः	=	who	अनुगच्चति	=	was following
रामम्	=	Raama	काकुत्स्थम्	=	belonging to Kakutstha dynasty	सीतया सह	=	along with Sita paricharam rending service
वने	=	in the forest.						

" Lakshmana alone is a good man in this world, who was accompanying Raama belonging to Kakutstha dynasty, along with Sita ,duly rendering service to them in the forest."

आपगाः कृत पुण्याः ताः पद्मिन्यः च सरांसि च ।
येषु स्नास्यति काकुत्स्थो विगाह्य सलिलम् शुचि ॥ २-४८-९

कृत पुण्याः	=	fortunate are	तः	=	such	आपगाः	=	rivers
पद्मिन्यः	=	lotus-ponds	सराम्सिच	=	and lakes	स्नास्यति	=	bathing
येषु	=	in whose	शुचि	=	sacred	सलिलम्	=	waters
काकुत्स्थ	=	Raama	विगाह्य	=	plunged into			

"Fortunate too are the rivers lotus ponds and lakes for bathing in whose sacred waters Raama entered into."

शोभयिष्यन्ति काकुत्स्थम् अटव्यो रम्य काननाः ।
आपगाः च महा अनूपाः सानुमन्तः च पर्वताः ॥ २-४८-१०

आटव्यः	=	forests	रम्य काननाः	=	with beautiful row of trees	महानूपाः	=	tracks of land abounding in water
आपगाः च	=	rivers	पर्वताः	=	and mountains	सानुमन्तः	=	with alluring peaks
शोभयिष्यन्ति	=	will bring splendor to	काकुत्स्थम्	=	Raama.			

"Forests with beautiful row of trees, tracks of land abounding in water, rivers and mountains with alluring peaks will bring splendor to Raama."

काननम् वा अपि शैलम् वा यम् रामः अभिगमिष्यति ।
प्रिय अतिथिम् इव प्राप्तम् न एनम् शक्ष्यन्ति अनर्चितुम् ॥ २-४८-११

यम्	=	Which	शैलम् वा	=	mountain	काननम्वापि	=	or forest
रामः	=	Raama	अधिगमिष्यति	=	will visit	न शक्ष्यन्ति	=	they can not
अनर्चितुम्	=	remain without respecting	एनम्	=	him	प्रियातिथिम् इव	=	like a beloved guest
प्राप्तम्	=	who has arrived."						

"Any mountain or forest which Raama will visit, will not fail to respect him like a beloved guest who has arrived."

विचित्र कुसुम आपीडा बहु मन्जलि धारिणः ।
अकाले च अपि मुख्यानि पुष्पाणि च फलानि च ॥ २-४८-१२

नगाः	=	Plants	विचित्र कुसुम पीदाः	=	with many - colored flowers as their chaplets	बहुमण्जरि धारिणः	=	bearing copious cluster of blossoms
भ्रमर शालिनः	=	full of bees	दर्शयिष्यन्ति	=	exhibit themselves	राघवम्	=	at Raama."

"Plants with many -colored flowers as their chaplets, bearing copious clusters of blossoms full of bees exhibit themselves at Raama."

अकाले चापि मुख्यानि पुष्पाणि च फलानि च ।
दर्शयिष्यन्ति अनुक्रोशात् गिरयो रामम् आगतम् ॥ २-४८-१३

गिर्यः	=	mountains	दर्शयिष्यन्ति	=	will display	मुख्यानि	=	principal
पुष्पाणि	=	flowers	फलानिच	=	and fruits	रामम्	=	to Raama
आगतम्	=	(when) arrived	अकालेचापि	=	even in unseasonableness	अनुक्रोशात्	=	with compassion.

"Even in unseasonable ness, mountains in compassion will present principal flowers and fruits to Raama, on his arrival."

प्रस्त्रविष्यन्ति तोयानि विमलानि महीधराः ।
विदर्शयन्तः विविधान् भूयः चित्रामः च निर्झरान् ॥ २-४८-१४

महीधराः	=	mountains	विदर्शयन्तः	=	will show	विविधान्	=	various
चित्राम्श्च	=	wonderful	निर्झरान्	=	waterfalls	भूयः	=	again and again
प्रस्त्रविष्यन्ति	=	streaming forth	विमलानि	=	uncontaminated	तोयानि	=	waters. "

"Mountains will show various wonderful waterfalls again and again, duly streaming forth uncontaminated waters."

पादपाः पर्वत अग्रेषु रमयिष्यन्ति राघवम् ।
यत्र रामः भयम् न अत्र न अस्ति तत्र पराभवः ॥ २-४८-१५

पादपाः	=	trees	पर्वताग्रषु	=	on mountain -peaks	रमयिष्यन्ति	=	will enrapture
राघवम्	=	Raama	यत्र	=	where	रामः	=	there is Raama
अत्र	=	there is	न	=	neither	भयम्	=	fear
नास्ति	=	nor	तत्र	=	there is	पराभवः	=	overthrow."

"Trees on apex of mountains will enrapture Raama. Where there is Raama, there is neither fear nor humiliation".

स हि शूरः महा बाहुः पुत्रः दशरथस्य च ।
पुरा भवति नो दूरात् अनुगच्छाम राघवम् ॥ २-४८-१६

सः	=	that Raama	पुत्रः	=	the son	दसरथस्य	=	of Dasaratha
शूरः	=	the hero and	महाबाहुः	=	the mighty armed	पुरा भवति	=	will become
दूरत्	=	distant	नः	=	from us	अनुगच्छाम	=	Let us run after
राघवम्	=	Raama."						

"That Raama the son of Dasaratha, the hero and the mighty armed will come to our view not far from us. Let us run after him."

पादच् चाया सुखा भर्तुस् तादृशस्य महात्मनः ।
स हि नाथो जनस्य अस्य स गतिः स परायणम् ॥ २-४८-१७

पाद च्छाया	=	The shelter of feet	भर्तुः	=	of the Lord	महात्मनः	=	and the high-souled
तादृश्स्य	=	is in such a manner	सुखा	=	a joy	सः	=	He
नाथ हि	=	indeed is protector	अस्यजनस्य	=	of these people. saH	=		He
गतिः	=	the refuge	सः	=	he	परायणम्	=	the supreme asylum.

" "The shelter of the feet of the lord and the high-souled Raama is in itself a joy. Raama indeed is the protector of all of us, he the refuge and our supreme asylum "

वयम् परिचरिष्यामः सीताम् यूयम् तु राघवम् ।
इति पौर स्त्रियो भर्तृऋन् दुह्ख आर्ताः तत् तत् अब्रुवन् ॥ २-४८-१८

वयम्	=	we	परिचरिष्यामः	=	shall serve	सीताम्	=	Sita
यायम्तु	=	while you (serve)	राघवम्	=	Raama."	इति	=	Thus
पोर स्त्रियः	=	the citizen's wives	दुह्खार्ताः	=	afflicted with agony	अब्रुवम्	=	spoke
तत्तत्	=	this or that word	भर्तृन्	=	to their husbands.			

"We shall serve Sita while you attend on Raama." Thus, the citizen's wives, afflicted with agony, spoke in so many words to their husbands.

युष्माकम् राघवो अरण्ये योग क्षेमम् विधास्यति ।
सीता नारी जनस्य अस्य योग क्षेमम् करिष्यति ॥ २-४८-१९

राघवः	=	"Raama	विधास्यति	=	will secure	योग क्ष्हेमम्	=	the needs and interests
युष्माकम्	=	of yours	सीता	=	Sita	करिष्यति	=	will secure
योगक्ष्हेमम्	=	the needs and interests	अस्य जनस्य नारी	=	of these people the women folk.			

"Raama will secure the needs and interests of yours in the forest, while Sita will do the same thing with regard to us womenfolk."

को न्व् अनेन अप्रतीतेन स उत्कण्ठित जनेन च ।
सम्प्रीयेत अमनोज्ञेन वासेन हृत चेतसा ॥ २-४८-२०

कः नु	=	who will be	सम्प्रियेत	=	pleased	अनेन वासेन	=	with this residence;(in this city)
अप्रतितेन	=	which is apprehensible	सोत्कण्ठितजनेनच		with anxious people in it	अमनोऽयेन	=	not a pleasant spot
हृत चेतसा	=	with unsettled minds"						

"Who will be highly pleased with this residence in the city, which is apprehensible, with anxious people in it and not being a pleasant spot with unsettled minds"

कैकेय्या यदि चेद् राज्यम् स्यात् अधर्म्यम् अनाथवत् ।
न हि नो जीवितेन अर्थः कुतः पुत्रैः कुतः धनैः ॥ २-४८-२१

स्याद्यदि	=	If it were	राज्यम्	=	rule	कैकेय्याः	=	by Kaikeyi
अधर्म्यम्	=	it will not be in consonance with righteousness	अनाथवत्	=	with no protector	न हि	=	indeed no
अर्थः	=	use	जीवितेन	=	by life	नः	=	to us.
KutaH	=	much less	पुत्रैः	=	by sons	कुतः	=	much less
धनैः	=	by riches.						

"If it were to be the rule of Kaikeyi, it will not be in consonance with righteousness, with no protector and indeed with no use for our lives, mush less for our sons and riches."

यया पुत्रः च भर्ता च त्यक्ताव् ऐश्वर्य कारणात् ।
कम् सा परिहरेद् अन्यम् कैकेयी कुल पांसनी ॥ २-४८-२२

सा ऽकैकेयि	=	"That Kaikeyi	यया	=	by whom	पुत्रस्च	=	her son
भरताच	=	and her husband	त्यक्ता	=	were forsaken	ऐश्वर्य कारणात्	=	for the sake of power
कुल पांसनी	=	(and)who brought disagrace to her family	कम् अन्यम्	=	whom else	परि हरेत्	=	she will not abandon"

"Whom else Kaikeyi will not abandon --that Kaikeyi, by whom her son and her husband were forsaken for the sake of power and who brought disgrace to her family."

कैकेय्या न वयम् राज्ये भृतका निवसेमहि ।
जीवन्त्या जातु जीवन्त्यः पुत्रैः अपि शपामहे ॥ २-४८-२३

कैकेय्याः	=	(while) Kaikeyi	जीवन्त्याः	=	is surviving	वयम्	=	we
जातु	=	ever	न निवसेमहि	=	will not inhabit	राज्ये	=	this kingdom
भृतकाः	=	as (Kaikeyi's) servants	जीवित्याः	=	(as long as we are) living	शपामहे	=	we swear even
पुत्रैरपि	=	even by our sons."						

"We swear even by our sons that while Kaikeyi is surviving and as long as we live, we will never inhabit this kingdom as Kaikeyi's servants!"

या पुत्रम् पार्थिव इन्द्रस्य प्रवासयति निर्घृणा ।
कः ताम् प्राप्य सुखम् जीवेद् अधर्म्याम् दुष्ट चारिणीम् ॥ २-४८-२४

कः	=	who	जीवेत्	=	can live	सुखम्	=	happily
प्राप्य	=	on having obtained	ताम्	=	her	या	=	who
निर्झ्ॄ णा	=	without pity	प्रवासयति	=	banished	पुत्रम्	=	the son
पार्थिवेन्द्रस्य	=	of king	अधर्म्याम्	=	the impious woman	दुष्टचारिणीम्	=	of wicked conduct"

"Who can live happily on having obtained (as one's ruler) that impious woman of wicked conduct, who banished the son of the king without any pity"

उपद्रुतमिदम् सर्वमनालम्बमनायकम् ।
कैकेय्या हि कृते सर्वम् विनाशमुपयास्यति ॥ २-४८-२५

इदम् सर्वम्	=	" the whole of this kingdom	उपद्रुतम्	=	visited by calamities	अनालम्बम्	=	having no support
अनायकम्	=	without any leader	उपयास्यति	=	will meet with	विनाशम्	=	ruin
कैकेय्याः कृत	=	through Kaikeyi's fault."						

"The whole of this kingdom, without any leader, having no support and visited by calamities, will meet with ruin because of Kaikeyi's fault."

न हि प्रव्रजिते रामे जीविष्यति मही पतिः ।
मृते दशरथे व्यक्तम् विलोपः तत् अनन्तरम् ॥ २-४८-२६

रामे	=	Raama	प्रव्रजिते	=	having gone to exile	महीपतिः	=	the monarch
न जीविष्यति हि	=	will indeed not survive!	मृते	=	After the death	दशरथे	=	of Dasaratha
विलापः	=	utter moaning sounds	तदनन्तरम्	=	thereafter	व्यक्तम्	=	It is certain.

"For, Raama having gone into exile, the monarch will not survive and when Dasaratha is dead, utter regrets will remain thereafter. It is certain!"

ते विषम् पिबत आलोड्य क्षीण पुण्याः सुदुर्गताः ।
राघवम् वा अनुगच्चध्वम् अश्रुतिम् वा अपि गच्चत ॥ २-४८-२७

ते	= you as such	पिबत	= drink	विषम्	= poison
आलोड्य	= duly stirred up	क्ष्हीण पुण्याः	= since your merits are exhausted	सुदुर्गताः	= and you are marked out by ill fortune
अनुगच्छध्वम् वा	= or follow	रामम्	= Raama (to the forest)	गच्छति	= or reach
अश्रुतिम् वा	= (the land where the name of Kaikeyi) may not reach your ears."				

"So, drink poison duly stirred up, since your merits are exhausted and you are marked out by ill fortune. Otherwise, follow Raama to forest or reach a place where even the name of Kaikeyi may not reach your ears."

मिथ्या प्रव्राजितः रामः सभार्यः सह लक्ष्मणः ।
भरते सम्निषृष्टाः स्मः सौनिके पशवो यथा ॥ २-४८-२८

रामः	= "Raama	प्रव्राजितः	= has been sent to exile	स सीतः	= with Sita
सह लक्ष्मणः	= and with Lakshmana	मिथ्या	= deceit fully	स्मः	= we have been
सम्निषृष्टाः	= handed over	भरत	= to Bharata	सोनिके यथा	= like to a slaughterer
पशवः	= the beasts."				

"Raama has been sent to exile along with Sita and Lakshmana deceitfully. We have been handed over now to Bharata, like the beasts in the hands of a slaughterer."

पूर्णचन्द्राननः श्यामो गूढजत्रुररिंदमः ।
आजानुबाहुः पद्माक्षो रामो लक्ष्मनपूर्वजः ॥ २-४८-२९
पूर्वाभिभाषी मधुरः सत्यवादी महाबलः ।
सौम्यः सर्वस्य लोकस्य चन्द्रवत्प्रियदर्शनः ॥ २-४८-३०
नूनम् पुरुषशार्दूलो मत्तमातङ्गविक्रमः ।
शोभयुश्यत्यरण्यानि विचरन् स महारथः ॥ २-४८-३१

रामो	= Raama	पूर्ण चन्द्राननः	= whose face is like the full moon	श्यामो	= dark brown of complexion
गूढ जत्रः	= whose collar bone is invisible (because it is covered with flesh)	अरिन्दमः	= conquerer of his foes	आजानुबाहुः	= whose arms descend to the knees
पद्माक्ष्हो	= whose eyes resemble lotuses	लक्ष्मण पूर्वजः	= the elder brother of Lakshmana	पूर्वाभिभाषी	= who takes initiative in speaking
सत्यवादी	= speaking with candor	मधुवः	= and sweetness	महाबलः	= very strong
सोम्यः	= benevolent	सर्वस्य लोकस्य	= to all people	चन्द्रवत् प्रियदर्शनः	= charming sight as the moon
पुरुश शार्दूलो	= tiger among men	मत्त मातङ्ग विक्रमः	= as mighty as an elephant in rut	स महारथः	= that great car- warrior

नूनम्	=	surely	शोभयिश्ज्यति	=	will adorn	अरण्यानि	=	the woods
विचरम्	=	while roaming (through them)."						

"Raama, whose face is like the full moon, of dark brown complexion, whose collar-bone is invisible (because of its being covered with flesh), a conqueror of foes, whose arms descend to his knees, whose eyes resemble lotuses, the elder brother of Lakshmana, who takes initiative in speaking and expresses with sweetness, truthful of speech and possessed of extra ordinary strength, is benevolent to all, delightfully charming as the moon, that tiger among men, as mighty as an elephant in rut, that great car-warrior, will surely adorn the woods, while roaming through them.."

तास्तथा विलपन्त्यस्तु नगरे नागरस्त्रियः ।
चुक्रुशुर्दुःखसम्तप्तामृत्योरिव भयागमे ॥ २-४८-३२

ताः	=	those	नागर स्त्रीयः	=	wives of citizens	नगरे	=	in the city (of Ayodhya)
विलपन्त्यः	=	lamenting	तथा	=	in that manner	चुक्रुशुः	=	cried
भयागमे इव	=	as though fear has cropped up	मृत्योः	=	for death.			

Those wives of citizens in the city of Ayodhya, lamenting as aforesaid, began weeping, as though fear has cropped up for a forth-coming death.

इत्येव विलपन्तीनाम् स्त्रीणाम् वेश्मसु राघवम् ।
जगामास्तम् दिनकरो रजनी चाभ्यवर्तत ॥ २-४८-३३

दिनकरः	=	the sun	जगाम	=	sank	अस्तम्	=	below the horizon
रजनीच	=	and the night	अभ्यवर्तत	=	fell	स्त्रीणाम्	=	(while) the women
वेश्मसु	=	in the houses	विलपन्तीनाम्	=	were weeping	इत्येवम्	=	in the way
राघवम्	=	about Raama.						

The sun sank below the horizon and the night fell, while the women in the houses were weeping in that manner about Raama.

नष्टज्वलनसम्पाता प्रशान्ताध्यायसत्कथा ।
तिमिरेणाभिलिप्तेव तदा सा नगरी बभौ ॥ २-४८-३४

सा नगरी	=	That city of Ayodhya	नष्ट ज्वलन सम्पता	=	in which kindling of fires had ceased	प्रशन्ताध्याय सत्कथा	=	chanting of Vedas and narration of sacred stories died out
बभो	=	looked	अभिलिप्तेव	=	as though coated	तिमिरेण	=	with darkness
तदा	=	at this time.						

The city of Ayodhya, in which the kindling of fires had ceased and the chanting of Vedas and narration of sacred stories died out, looked as though it was coated with darkness at that time.

उपशान्तवणिक्पण्या नष्टहर्षा निराश्रया ।
अयोध्या नगरी चासीन्नष्टतारमिवाम्बरम् ॥ २-४८-३५

अयोध्या नगरी	=	The city of Ayodhya	उपशान्त वणिक्पण्या	=	in which the business of the trading class had come to a stand-still	नष्ट हर्षा	=	in which joy had faded out
निराश्रया	=	which had become support less	आसीत्	=	became	अम्बरमिव	=	like a sky
नष्ट तारम्	=	in which the stars had disappeared.						

The city of Ayodhya, in which the business of the trading class had come to a stand-still, in which joy had been faded out, which had become (now) support less, looked dim as though stars had disappeared in the sky.

तथा स्त्रियो राम निमित्तम् आतुरा ।
यथा सुते भ्रातरि वा विवासिते ।
विलप्य दीना रुरुदुर् विचेतसः ।
सुतैः हि तासाम् अधिको हि सो अभवत् ॥ २-४८-३६

स्त्रियः	=	the women	विचेतसः	=	whose minds became sick	यथा	=	as one would feel on
सुते	=	(one's own) son	भ्रातरिवा	=	or brother	विवासिते	=	having been sent into exile
आतुराः	=	cried	राम निमित्तम्	=	on account of Raama	दीनः	=	miserably
विलप्य	=	lamented	रुरुदुः	=	(and) wept. taasaam	=		To them
सः	=	that Raama	अभवत् हि	=	indeed became	अधिकः	=	more than
सुताः	=	their sons.						

The women whose minds became sick on account of Raama, as one would feel on one's own son or brother having been sent into exile, cried miserably expressing their grief in various ways. To them, Raama was dearer than their very sons!

प्रशान्तगीतोत्सव नृत्तवादना ।
व्यपास्तहर्षा पिहितापणोदया ।
तदा अयोध्या नगरी बभूव सा ।
महार्णवः सम्क्षपितोदको यथा ॥२-४८-३७

सा	=	that	अयोध्या नगरि	=	city of Ayodhya	प्रसान्त गीतोत्सव त्त वादना	= in which singing, rejoicing and instrumental music had been completely set at rest
इव्यपास्त हर्षा	=	whose joy had departed	पिहिता प णोदया	=	whose shops had been closed	तदा	= then
बभूव	=	became	महार्णवः यथा	=	like a great ocean	सम्क्ष्हपितोदकः	= whose waters had dried up.

That city of Ayodhya, in which singing, rejoicing, dancing and instrumental music had been completely set at rest, when jpy had departed forever and whose shops had been closed, looked at that time like a grat ocean whose waters had dried up.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टचत्वारिंशः सर्गः ॥

Thus completes 48th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

49 Sarga 49 - एकोनपञ्चाशः सर्ग

Raama Crossed Three Rivers

Introduction -

Having traveled for a pretty long distance, Raama crossed Vedasruti, Gomati and Syandika rivers. He presses forward in the chariot talking with Sumantra.

रामः अपि रात्रि शेषेण तेन एव महद् अन्तरम् ।
जगाम पुरुष व्याघ्रः पितुर् आज्ञाम् अनुस्मरन् ॥ २-४९-१

रामोऽपि	=	Also Raama	पुरुषव्याघ्रः	=	the tiger among men	अनुस्मरन्	=	remembering
आज्ञाम्	=	the command	पितुः	=	of his father	जगाम	=	obtained
महत्	=	a long	अन्तरम्	=	distance	तेन	=	(during) that
रात्रिसेशेण	=	rest of the night.						

Raama the tiger among men, revolving in his mind the command of his father, covered a long distance during the rest of the night.

तथैव गच्चतः तस्य व्यपायात् रजनी शिवा ।
उपास्य स शिवाम् संध्याम् विषय अन्तम् व्यगाहत ॥ २-४९-२

शिवा	=	delightful	रजनी	=	night	व्यपायत्	=	passed away
तस्य	=	(while) Raama	गच्छतः एव	=	was traveling	तथा	=	in that way
स	=	Raama	उपास्य	=	having worshipped	शिवम्	=	the blissful
सन्ध्याम्	=	(morning) twilight	व्यगाहत	=	passed beyond	विषयान्तम्	=	the boundary of that country.

While Raama was traveling with the same alacrity, that delightful night passed away. Having worshipped the blissful morning twilight, he passed beyond the boundary of that country.

ग्रामान् विकृष्ट सीमान् तान् पुष्पितानि वनानि च ।
पश्यन्न् अतिययौ शीघ्रम् शरैः इव हय उत्तमैः ॥ २-४९-३
श्रृण्वन् वाचो मनुष्याणाम् ग्राम सम्वास वासिनाम् ।

पश्यन्	=	seeing	ग्रामान्	=	villages	विकृष्ट सीमानान्	=	whose outskirts have been filled
वनामिच	=	and woodlands	पुष्पितानि	=	laden with blossoms	श्रृण्वन्	=	hearing
वचः	=	the words	मनुष्याणाम्	=	of men	ग्राम सम्वास वासिनाम्	=	dwelling together in mist of the village
शीघ्रम्	=	proceeded apace	शनैरिव	=	as though slowly	अतिययोन्	=	and passed over those villages.

Seeing villages, whose outskirts have been tilled and the woodlands laden with blossoms and hearing as follows the words of men dwelling together in the midst of the village, Raama proceeded apace in those excellent horses as though slowly (engrossed as he was in enjoying the sights).

राजानम् धिग् दशरथम् कामस्य वशम् आगतम् ॥ २-४९-४
हा नृशंस अद्य कैकेयी पापा पाप अनुबन्धिनी ।
तीक्ष्णा सम्भिन्न मर्यादा तीक्ष्णे कर्मणि वर्तते ॥ २-४९-५
या पुत्रम् ईदृशम् राज्ञः प्रवासयति धार्मिकम् ।
वन वासे महा प्राज्ञम् सानुक्रोशम् अतन्द्रितम् ॥ २-४९-६

धिक्	=	woe unto	राजानाम्	=	the king Dasaratha	वशमागतम्	=	who fell into the clutches
कामस्य	=	of concupiscence	हा	=	Alas!	Kaikeyi	=	Kaikeyi
नृशमसा	=	the cruel	पापा	=	and the sinful	अद्य	=	now
पापानुबन्धिनी	=	is following the sin	या	=	which Kaikeyi	प्रवासयति	=	is sending to exile
ईदृशम्	=	such	राग्यःपुत्रम्	=	prince Raama	धार्मिकम्	=	the pious man
महाप्राग्यम्	=	a great intellectual	सानुक्रोशम्	=	the compassionate man	जितेन्द्रियम्	=	he who has subdued senses
तीक्ष्ह्ना	=	that hot tempered Kaikeyi	वर्तते	=	is abiding	तीक्ष्ह्न कर्मणि	=	in a rude action
सम्भिन्न मर्यादा	=	transgressing the bounds of propriety.						

"Woe unto the king Dasaratha who fell into the clutches of concupiscence. Alas! Kaikeyi the cruel and the sinful one now is still engaged in a cruel game. She is sending to exile the prince Raama, the pious man, the great intellectual, the compassionate man and he who subdued the senses. That hot-tempered Kaikeyi is behaving in a rude manner, transgressing the bounds of propriety"

कथम् नाम महाभागा सीता जनकनन्दिनी ।
सदा सुखेष्वभिरता दुःखान्यनुभविष्यति ॥ २-४९-७

कथम् नाम	=	how	सीत	=	Sita	महाभागा	=	the venerable woman
जनक नन्दिनी	=	the daughter of king Janaka	अभिरथा	=	who was delighted	सदा	=	always
सुखेषु	=	in(homely)comforts	अनुभविष्यति	=	can experience	दुःखानि	=	difficulties (in the forest)"

"How Sita the venerable woman, the daughter of Janaka, who was delighted always in homely comforts can now experience hardships in the forest"

अहो दशरथो राजा निस्नेहः स्वसुत प्रियम् ।
प्रजानामनघम् रामम् परित्यक्तुमिहेच्छति ॥ २-४९-८

रजा	=	the king	दशरथः	=	Dasaratha	निस्नेहः	=	having no love
स्वसुतम्	=	for his son	इह	=	now	इच्छति	=	wants
परित्यक्तुम्	=	to abandon	रामम्	=	Raama	प्रियम्	=	who is beloved
प्रजानम्	=	to his people	अनघम्	=	and faultless	अहो	=	what a surprise!"

"What a surprise! The king Dasaratha, having no love for his son, now wants to abandon Raama who is so beloved to the people and is even faultless."

एता वाचो मनुष्याणाम् ग्राम सम्वास वासिनाम् ।
शृण्वन्न् अति ययौ वीरः कोसलान् कोसल ईश्वरः ॥ २-४९-९

श्रुण्वा	=	hearing	एताः	=	these	वाचः	=	words
मनुष्याणाम्	=	of people	ग्राम सम्वास वासिनाम्	=	residing in villages and hamlets	वीरह्	=	the heroic
कोसलेश्वरः	=	prince of Kosala	अतिययोन्	=	crossed the boundaries	कोसलान्	=	of Kosala state.

Hearing these words of people residing in villages and hamlets, Raama the heroic prince of Kosala crossed the boundaries of Kosala state.

ततः वेद श्रुतिम् नाम शिव वारि वहाम् नदीम् ।
उत्तीर्य अभिमुखः प्रायात् अगस्त्य अध्युषिताम् दिशम् ॥ २-४९-१०

उथीर्य	=	having crossed	नदीम्	=	the river	शिव वारिवहाम्	=	of auspicious waters
वेदश्रुतिम् नाम	=	named Vedashruti	ततः प्रायात्	=	he then proceeded forth	अभिमुखः	=	facing
दिशम्	=	the quarter	अगस्त्याध्युषिताम्	=	occupied by the Sage Agastya.			

Having crossed the river of auspicious waters called Vedashruti, Raama then stretched forth, facing the quarter occupied by Sage Agastya.

गत्वा तु सुचिरम् कालम् ततः शीत जलाम् नदीम् ।
गोमतीम् गोयुत अनूपाम् अतरत् सागरम् गमाम् ॥ २-४९-११

गत्वा	=	after traveling	सुचिरम् कालम्	=	for a pretty time	ततः	=	from there
अतरत्	=	(Raama) crossed	नदीम्	=	the river	गोमतीम्	=	called Gomati
शिवजलाम्	=	having beautiful waters	गोयुता नूपम्	=	whose banks were adorned with cows	सागरन्गामाम्	=	and headed towards the sea.

After traveling a pretty long time from there, Raama crossed the river Gomati having beautiful waters, whose banks were adorned with cows and which headed towards the sea.

गोमतीम् च अपि अतिक्रम्य राघवः शीघ्रगैः हयैः ।
मयूर हंस अभिरुताम् ततार स्यन्दिकाम् नदीम् ॥ २-४९-१२

राघवः	= Raama	अतिक्रम्य	= crossing	गोमतीम्च अपि	= Gomati river too
हयैः	= by horses	शीघ्रगैः	= which are swift-moving	ततार	= crossed
नदीम्	= the river	स्यन्दिकाम्	= called Syandika	मयूर हम्साभिरुताम्	= resounding with howls of peacocks and swans.

Reaching the other bank of Gomati river with the help of the swift moving horses, Raama crossed the river called Syandika which had resounded with howls of peacocks and swans.

स महीम् मनुना राज्ञा दत्ताम् इक्ष्वाकवे पुरा ।
स्फीताम् राष्ट्र आवृताम् रामः वैदेहीम् अन्वदर्शयत् ॥ २-४९-१३

रामः	= that Raama	अन्वदर्शयत्	= showed	वैदेहीम्	= to Sita
महीम्	= (that) land	दत्ताम्	= given	राज्ञा	= by the king
मनुना	= Manu	इक्ष्वाकवे	= to Ikshvaku	पुरा	= long ago
राष्ट्राताम्	= filled with territories	स्फीताम्	= many in number.		

The said Raama showed to Sita the land (of Kosala, the southern boundary of which was defined by Syandika river)given long ago by the king Manu to Ikshvaku and which was bounded by many territories.

सूतैति एव च आभाष्य सारथिम् तम् अभीक्ष्णशः ।
हंस मत्त स्वरः श्रीमान् उवाच पुरुष ऋषभः ॥ २-४९-१४

श्रीमान्	= the glorious Raama	पुरुषर्षभः	= the foremost among men	हम्स मत्त स्वरः	= whose voice resembled the cackling of a swan in rut
आभाष्य	= addressed	तम् सारथिम्	= that charioteer	अभीक्ष्ह्शः	= with great affection
सूत इत्येव	= in the words "Oh charioteer!	उवाच	= (and) spoke(as follows)		

The glorious Raama, the foremost among men, whose voice resembled the cackling of a swan in rut, addressed the charioteer with great affection, in the words "Oh, charioteer!" and spoke as follows :

कदा अहम् पुनर् आगम्य सरय्वाः पुष्पिते वने ।
मृगयाम् पर्याटष्यामि मात्रा पित्रा च सम्गतः ॥ २-४९-१५

कदा	= when	पुनरागम्य	= coming back	सन्गतः	= and united
मात्रा	= with mother	पित्राच	= and father	पर्यटिष्यामि	= shall I roam

मृगयाम्	= hunting	वने	= in the forest	सरय्वाः	= bordering on Sarayu river
पुष्पिते	= and laden with blossoms"				

"When, coming back and united with my mother and father, shall I roam hunting in the forest, bordering on Sarayu river and laden with blossoms"

न अत्यर्थम् अभिकान्क्षामि मृगयाम् सरयू वने ।
रतिर् हि एषा अतुला लोके राज ऋषि गण सम्मता ॥ २-४९-१६
राजर्षीणाम् हि लोकेऽस्मिन् रत्यर्थम् मृगया वने ।
काले कृताम् ताम् मनुजैर्धन्विनामभिकाङ्क्षिताम् ॥ २-४९-१७

एषा	= this hunting	रतिर्हि	= is a delightful sport	अतुला	= made much of
लोके	= in the world	राजर्षि गणसम्मता	= approved by a host of royal sages	नाभिकाण्क्ष्हामि	= I do not hanker
अत्यर्थम्	= much	मृगयाम्	= of hunting	सरयूवने	= in the woodlands bordering in Sarayu
मृगया	= hunting	वने	= in the forest	रत्यर्थम्हि	= is for gratification indeed
राजर्षीणाम्	= of royal sages	अस्मिन् लोके	= in this world	कृताम्	= (It was) adopted
काले	= at times	मनुजैः	= by the sons of Manu	अभिकाण्क्ष्हताम्	= and sought after by
धन्विनाम्	= bowmen	ताम्	= That hunting;(I do not long for it excessively).		

"I do not hanker much after hunting in the woodlands bordering on Sarayu river. In fact it is a delightful spot, made much of in the world by hosts of royal sages. Hunting in the forest is indeed for gratification of royal sages in this world. At times the bow- men adopted it. But I do not long for it excessively."

स तम् अध्वानम् ऐक्ष्वाकः सूतम् मधुरया गिरा ।
तम् तम् अर्थम् अभिप्रेत्य ययौवाक्यम् उदीरयन् ॥ २-४९-१८

उदीरयन्	= uttering	मधुरया	= in sweet	गिरा	= voice
सूतम्	= to the charioteer	तम् तम्	= on various	अर्थम्	= topics
अभिप्रेत्य	= dearer	तो हिम् सः इक्ष्ह्वाकः	= that Raama	ययो	= went
अध्वानम्	= along that route.				

Uttering in sweet voice to the charioteer on various topics dearer to him, Raama advanced thus along that route.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोनपञ्चाशः सर्गः ॥

Thus completes 49th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

50 Sarga 50 - पञ्चाशः सर्ग

Raama Bids Farewell To His Birth-Place

Introduction -

Raama bids farewell to his birth-place Ayodhya and reaches the bank of the holy Ganga. There, Nishadas offers welcome reception to Raama and others.

विशालान् कोसलान् रम्यान् यात्वा लक्ष्मण पूर्वजः ।
अयोध्याभिमुखो धीमान् प्राञ्ज्लिर्वाक्यमब्रवीत् ॥ २-५०-१

यत्वा	=	having crossed	रम्यान्	=	the beautiful	विशालान्	=	and the extensive
कोसलान्	=	Kosala territory	अयोध्याभिमुखह्	=	and standing with his face turned towards Ayodhya	धीमान्	=	the wise
लक्ष्मण पूर्वजः	=	Raama(elder brother of Lakshmana)	प्राञ्जलिः	=	with joined palms	अब्रवीत्	=	spoke
वाक्यम्	=	(the following) words.						

Having traveled the extensive and beautiful Kosala territory and standing with his face turned towards Ayodhya, the wise Raama with joined palms spoke the following words:

आपृच्छे त्वाम् पुरीश्रेष्ठे काकुत्स्थपरिपालिते ।
दैवतानि च यानि त्वाम् पालयन्त्यावसन्ति च ॥ २-५०-२

पुरीश्रेष्टे	=	" Oh Ayodhya best of cities	काकुत्स्थ परिपालिते	=	ruled by Dasaratha born in kakutstha dynasty!	आपृच्छे	=	I bid farewell
त्वाम्	=	to you	यानि	=	and to those	दैवतानि	=	deities
पालयन्तिच	=	who protect you and	आवसन्ति	=	dwelling on your boundaries."			

"I bid farewell to you, Oh best of the cities, carefully protected by Dasaratha born in Kakutstha dynasty, as well as of the deities who protect you and dwell in you."

निवृत्तवनवासस्त्वामनृणो जगतीपतेः ।
पुनर्द्रक्ष्यामि मात्रा च पित्रा च सह सम्गतः ॥ २-५०-३

निवृत्त वनवासिनः	=	after getting relieved from dwelling in the forest	अनृणः	=	and becoming free of debt	जगतीपते	=	to the king Dasaratha
द्रक्ष्यामि	=	I shall see	त्वाम्	=	you	पुनः	=	again
सन्गतः	=	united with	मात्राच	=	my mother	पित्राच सह	=	along with my father."

"After getting relieved from exile in the forest and thus freed from the debt to the emperor, I shall see you again, duly getting united with my mother and father."

ततो रुधिरताम्राक्षो भुजमुद्यम्य दक्षिणम् ।
अश्रुपूर्णमुखो दीनोऽब्रवीज्जानपदम् जनम् ॥ २-५०-४

उद्यम्य	=	lifting	दक्षिणम्	=	(his)right	भुजम्	=	arm
दीनः	=	and wearing a woeful look	अश्रुपूर्णमुखो	=	his face covered with tears	रुधिरताम्राक्षः	=	and who was having lovely reddish eyes
अब्रवीत्	=	(Raama) spoke	जनम्	=	to the people	जानपदम्	=	hailing from country-side.

Lifting his right arm and wearing a woeful look, his face covered with tears, Raama possessing lovely reddish eyes, spoke them to the people hailing from the countryside.(as follows) :

अनुक्रोशो दया चैव यथार्हम् मयि वह् कृतः ।
चिरम् दुःखस्य पापीयो गम्यतामर्थसिद्धये ॥ २-५०-५

दयाचैव	=	mercy and	अनुक्रोशः	=	compassion	यथार्हम्	=	according to my worth
कृतः	=	have been shown	मयि	=	to me	वः	=	by you
दुःखस्य	=	Agony	चिरम्	=	for a long time	पापीयः	=	is miserable
गम्यताम =	=	Let you be gone	अर्धसिद्धये	=	for accomplishing your desired object (viz. attending to your house-hold work)."			

"Mercy and compassion according to my worth (in your view) have been shown to me by you. Keeping agony for a long time is undesirable. Let each return to accomplish your desired object(attending to your house-hold work)!"

तेऽभिवाद्य महात्मानम् कृत्वा चापि प्रदक्षिणम् ।
विलपन्तो नरा घोरम् व्यतिष्ठन्त क्वचित् क्वचित् ॥ २-५०-६

अभिवाद्य	=	respectfully saluting	महात्मानम्	=	the high-soled prince	प्रदक्षिणम्चापि	=	and going round him clockwise (as a mark of respect)
ते नराः	=	those men	व्यतिष्ठन्त	=	stood	क्वचित् क्वचित्	=	(rooted) here and there
विलपन्तः	=	wailing	घोरम्	=	frightfully.			

Respectfully saluting the high soled prince and going round him clockwise (as a mark of reverence), those men stood rooted here and there, wailing frightfully.

तथा विलपताम् तेषामतृप्तानाम् च राघवः ।
अचक्षुरिषयम् प्रायाद्यथार्कः क्षणदामुखे ॥ २-५०-७

तेषाम्	=	(while) they	विलपताम्	=	were lamenting	तथा	=	thus
अतृप्तानाम्	=	unceasingly	राघवः	=	Raama	प्रायात्	=	passed
अचक्ष्हुर्विषयम्	=	beyond their sight	अर्कः यथा	=	as the sun	क्ष्हणदामुखे	=	at nightfall.

While they were lamenting thus unceasingly, Raama passed beyond their sight, as the sun sinks out of view at nightfall.

ततो धान्यधनोपेतान् दानशीलजनान् शिवान् ।
अकुतश्चिद्भयान् रम्याम् श्चैत्ययूपसमावृतान् ॥ २-५०-८
उद्यानाम्रवनोपेतान् सम्पन्नसलिलाशयान् ।
तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान् ॥ २-५०-९
लक्षणीयान्न रेंद्राणाम् ब्रह्मघोषाभिनादितान् ।
रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत ॥ २-५०-१०

ततः	=	then	पुरुष व्याघ्रः	=	that tiger among men	रथेन	=	in his chariot
अत्यवर्तत	=	crossed	कोसलान्	=	Kosala territory	धान्य धनोपेतान्	=	which was rich in grain and treasure
दान शील जनान्	=	inhabited by men given to charity	शिवान्	=	benevolent and free from every danger	रम्यान्	=	pleasing
चैत्य यूप समावृतान्	=	full of temples and sacrificial stakes	अकुतश्चिद्भयान् उद्यानाम्रवनोपेतान्		adorned with gardens and mango orchards	सम्पन्न सलिलाशयान्	=	intersected by ponds full of water
तुष्ट पुष्ट जनाकीर्णान्	=	inhabited by well nourished people	गोकुलाकुल सेवितान्	=	abounded in herds of cows	लक्ष्हणीयान्	=	which deserved to be seen by
नरेन्द्राणाम्	=	by all kings	ब्रह्मघोषाभिनादितान्		and which re- echoed to the charity of religious texts.			

Then Raama, a tiger among men, in his chariot, crossed Kosala territory, which was rich in grain and treasure, inhabited by men given to charity, benevolent and free from every danger, pleasing, full of temples and sacrificial stakes, adorned with gardens and mango-orchards, intersected by ponds full of water, populated by contented and well nourished people, abounded in herds of cows which deserved to be seen by all kings and which re-echoed to the chanting of religious texts.

मध्येन मुदितम् स्फीतम् रम्योद्यानसमाकुलम् ।
राज्यम् भोग्यम् नरेन्द्राणाम् ययौ धृतिमताम् वरः ॥ २-५०-११

वरः	=	the best	धृतिमताम्	=	among the resolute	yayou	=	moved
मध्येन	=	into themiddle	मुदितम्	=	of a happy	राज्यम्	=	kingdom
स्फीतम्	=	which is prosperous	रम्योद्यान समाकुलम्	=	abounding in lovely gardens	भोग्यम्	=	fit to be enjoyed
नरेन्द्राणाम्	=	by kings.						

Raama, the best among the resolute, moved into the middle of a happy and prosperous kingdom, abounding in lovely gardens and fit to be enjoyed by kings.

तत्र त्रिपथगाम् दिव्याम् शिव तोयाम् अशैवलाम् ।
ददर्श राघवो गन्गाम् पुण्याम् ऋषि निसेविताम् ॥ २-५०-१२

तत्र	=	there	राघवः	=	Raama	ददर्श	=	beheld
पुण्याम्	=	the celestial	गण्गाम्	=	Ganga river	त्रिपथगाम्	=	which takes a three fold course (through three tributaries)
ramyaam	=	a lovely one	शिव तोयाम्	=	carrying clear waters	अशैवलाम्	=	without a green moss
ऋषि निषेविताम्	=	and frequented by sages.						

There, Raama beheld the celestial and lovely river of Ganga with its tree tributaries, carrying clear waters without green moss and frequented by sages.

आश्रमैरविदूरस्थैः श्रीमद्भिः समलम् कृताम् ।
कालेऽप्सरोभिर्हृष्टाभिः सेविताम्भोह्रदाम् शिवाम् ॥ २-५०-१३

समलम्कृताम्	=	adorned	अविदूरस्थैः	=	not very far (from one another)	श्रीमद्भिः	=	splendid
आश्रमैः	=	hermitages	सेविताम्भोह्रदाम्	=	with pools overflowing with water visited	काले	=	at suitable hours
अप्सरोभिः	=	by celestial nymphs	हृष्टाभिः	=	thrilling with rapture.			

The River Ganga was adorned with splendid hermitages within easy distance from one another, with pools overflowing with water, visited at suitable hours by celestial nymphs thrilling with rapture.

देवदानवगन्धर्वैः किन्नरैरुपशोभिताम् ।
नागगन्धर्वपत्नीभिः सेविताम् सततम् शिवाम् ॥ २-५०-१४

उपशोभिताम्	=	graced	देव दानव गन्धर्वैः	=	by gods and demons Gandharvas (celestial musicians)	किन्नरैः	=	(and) Kinnaras
सततम्	=	constantly	सेविताम्	=	visited by	नाग गन्धर्वपत्नीः	=	consorts of Nagas and Gandharvas.

The blessed river was graced by gods and demons, Gandharvas(celestial musicians) and kinnaras and was constantly visited by consorts of Nagas and Gandharvas.

देवाक्रीडशताकीर्णाम् देवोद्यानशतायुताम् ।
देवार्थमाकाशगमाम् विख्याताम् देवपद्मिनीम् ॥ २-५०-१५

देवा क्रीड शताकीर्णाम्	=	the hills serving as the playground of hundreds of celestials	देवोद्यान शतायुताम्	=	embellished with hundreds of celestial gardens	आकाशगमाम्	=	coursed through the heavens
देवार्थम्	=	for the benefit of gods	विख्यातम्	=	(and which in heaven) was named	देवपद्मिनीम्	=	"The stream of Golden Lotuses".

The well known river was hemmed in by hills serving as the play- ground of hundreds of celestials and embellished with hundreds of celestial gardens it coursed through the heavens for the benefit of gods and which in heaven was named "The stream of Golden Lotuses".

जलघाताट्टहासोग्राम् फेननिर्मलहासिनीम् ।
क्वचिद्वेणीकृतजलाम् क्वचिदावर्तशोभिताम् ॥ २-५०-१६

जलाघाताट्टहा -सोग्राम्	=	the sound of whose clashing waves and striking with rocks resembles deep laughter	फेन निर्मल हासिनीम्	=	having a smile as white as a foam	वेणीकृत जलाम्	=	its water reduced to the shape of a maiden's plaited locks
क्वचित्	=	at some places	आवर्त शोभिताम्	=	rendered beautiful by whirl pools	क्वचित्	=	at some places.

The holy river, the sound of whose clashing waves and its striking with rocks resembled a deep laughter, having a bright smile as white as a foam, its waters reduced at some places to the shape of a maiden's plaited locks, was rendered beautiful at some places by whirl pools.

क्वचित्स्तिमितगम्भीराम् क्वचिद्वेगजलाकुलाम् ।
क्वचिद्गम्भीरनिर्घोषाम् क्वचिद्भैरवनिस्वनाम् ॥ २-५०-१७

क्वचित्	=	at some places	स्मित गम्भीराम्	=	its waters were still and deep	क्वचित्	=	at some places
वेग जलाकुलाम्	=	they were disturbed with violent agitation	क्वचित्	=	at some places	गम्भीर निर्घोषाम्	=	making a deep roaring sound
क्वचित्	=	at some places	भैरव निःस्वनाम्	=	having a terrific noise.			

At some places, its waters were still and deep. At some places, they were disturbed with violent agitation. At some places, they made a deep roaring sound. At some places, they were having a terrific noise

देवसम्घाप्लुतजलाम् निर्मलोत्पलशोभिताम् ।
क्वचिदाभोगपुलिनाम् क्वचिन्निर्मलवालुकाम् ॥ २-५०-१८

देव सन्घाप्लुत जलाम्	=	hosts of gods took a dip into its water	निर्मलोत्पल शोभिताम्	=	adorned by white lotuses	क्वचित्	=	at some places
आभोगपुलिनाम्	=	with expanse of small islands	क्वचित्	=	at some places	निर्मल वालुकाम्	=	lined with white sands.

Hosts of gods took a dip into its water .It was adorned by white lotuses. It was hemmed in, with expanse of small islands and at some places, lined with white sands.

हंस सरस सम्घुष्टाम् चक्र वाक उपकूजिताम् ।
सदामदैश्च विहगैरभिसम्नादिताम् तराम् ॥ २-५०-१९

हम्स सारस सम्घुश्टाम्	=	rendered resonant by swans and cranes	चक्रवाकोप कूजिताम्	=	with cackling of Chakrawaka birds	विहगैः	=	(other) birds
सदामदैः	=	which are in rut all through	अभिसन्ना -दितम्तराम्	=	kept hovering in its middle.			

-Chakravaka is a species of bird which gets disunited with its mate by night. The river was rendered resonant by swans and cranes, was graced with cackling of Chakrawaka birds and other birds which are in rut all through the year kept hovering on its water.

क्वचित्तीररुहैर्वृक्षैर्मालाभिरिव शोभिताम् ।
क्वचित्फुल्लोत्पलच्छन्नाम् क्वचित्पद्मवनाकुलाम् ॥ २-५०-२०

क्वचित्	=	at some places	शोभिताम्	=	(the river) was adorned	वृक्ष्हैः	=	with trees
तीररुहैः	=	growing on its banks	मालाभिरिव	=	(encircling) like garlands	क्वचित्	=	at some places
फुल्लोत्पलच्छन्नाम्	=	covered with widely opened lotuses	पद्मवनाकुलाम्	=	crowded with thick cluster of lotuses.			

At some places the river was adorned with trees growing on its banks encircling like garlands, at some places crowded with thick cluster of lotuses.

क्वचित्कुमुदष्ण्डैश्च कुड्मलैरुपशोभिताम् ।
नानापुष्परजोध्वस्ताम् समदामिव च क्वचित् ॥ २-५०-२१

क्वचित्	=	at some places	उपशोभिताम्	=	graced with	कुमुद षण्डैश्च	=	beds of water lilies
कुड्मलैः	=	in the farm of buds	क्वचित्	=	at some places	नाना पुष्प रजोध्वस्ताम्	=	reddened with the pollen of numerous flowers
समदाम् इव	=	as though excited with passion.						

At some places, it was graced with beds of water lilies in the form of buds and at some places, it was reddened with the pollen of numerous flowers, as though excited with passion.

व्यपेतमलसम्घाताम् मणिनिर्मलदर्शनाम् ।
दिशागजैर्वनगजैर्मत्तैश्च वरवारणैः ॥ २-५०-२२
देवोपवाह्यश्च मुहुः सम्नादितवनान्तराम् ।

व्यपेत मल सम्घाताम्	=	having every aggregation of dirt removed	मणिनिर्मल दर्शनाम्	=	presenting a spotlessly clear appearance like a crystal	सन्नादित वनान्तराम्	=	the interior of the forest rendered noisy
मुहुः	=	again and again	दिशागजैः	=	by the elephants guarding the quarters	मत्तैः	=	ruttiest
वनगजैः	=	wild elephants	वरवारणैः	=	elephants of excellent breed	देवोपवाहैः	=	used for riding by gods.

Having every aggregation of dirt removed, the river presented a spotlessly clear appearance like a crystal. The interior of the forest was reddened noisy again and again by the elephants guarding the quarters, by the ruttiest wild elephants and the elephants of excellent breed used for riding by gods.

प्रमदामिव यत्नेन भूषिताम् भूषणोत्तमैः ॥ २-५०-२३
फलैः पुष्पैः किसलयैर्वत्रृताम् गुल्मैर्द्विजैस्तथा ।
शिंशुमरैः च नक्रैः च भुजम्गैः च निषेविताम् ॥ २-५०-२४

वृताम्	=	surrounded	फलैः	=	by fruits	पुष्पैः	=	flowers
किसलयैः	=	tender leaves	गुल्मैः	=	shrubs	तथा	=	and
द्विजैः	=	birds	प्रमदामिव	=	it looked like a young woman	यत् नेन	=	carefully
भूषिताम्	=	decked with	भूषणोत्तमैः	=	the best of jewels	निषेविताम्	=	infested with
शिम्शुमारैश्च	=	dolphins	नक्रैश्च	=	crocodiles	भुजन्गैश्च	=	and snakes.

Surrounded by fruits and flowers and tender leaves, shrubs and birds, it looked like a young woman artistically decked with the best of jewels. The river was infested with dolphins, crocodiles and snakes.

विष्णुपादच्युताम् दिव्यामपापाम् पापनाशिनीम् ।
ताम् शङ्करजटाजूटाद्भ्रष्टाम् सागरतेजसा ॥ २-५०-२५
समुद्रमहीषीम् गङ्गाम् सारसक्रौञ्चनादिताम् ।
आससाद महाबाहुः श्रृङ्गिबेरपुरम् प्रति ॥ २-५०-२६

महाबाहुः	=	Raama, the mighty armed	आससाद	=	reached	ताम् गन्गाम्	=	that river Ganga
विष्णु पादच्युताम्	=	which flows from the feet of Lord Vishnu	अपापाम्	=	which is devoid of sins	पापनाशिनीम्	=	and dispels all sins
भ्रष्टाम्	=	and which had fallen	शन्कर जटाजूटात्	=	from the mass of matted hair of Lord Shankara	सागर तेजसा	=	through the spiritual power of the descendent of Sagara(Emperor Bhagiratha)
समुद्र क्रोन्चनादिताम्	=	which was rendered noisy by cranes and herons	श्रृङ्गिबेरपुरम् प्रति	=	in the vicinity of Sringaverapura(the modern Singraur.)			

Raama, the mighty armed, reached the river Ganga, which is devoid of sins and which dispels all sins, which had fallen from the mass of matted hair of Lord Shankara through the spiritual power of Emperor Bhagiratha, which is rendered noisy by cranes and herons, which is a consort of the ocean and which is in the vicinity of Sringaverapura(the modern Singraur).

ताम् ऊर्मि कलिल आवर्ताम् अन्ववेक्ष्य महा रथः ।
सुमन्त्रम् अब्रवीत् सूतम् इह एव अद्य वसामहे ॥ २-५०-२७

अन्ववेक्ष्य	=	beholding	ताम्	=	that river Ganga	ऊर्मि कलिलावर्ताम्	=	having whirlpools covered by waves
महारथः	=	Raama the mighty warrior	अब्रवीत्	=	said	सुमन्त्रम्	=	to Sumantra
सूतम्	=	the charioteer	वसामहे	=	"we shall halt	इहैव	=	here itself
अद्य	=	today.						

" Beholding the river Ganga with its waves covering whirlpools, Raama the great warrior said to Sumantra the charioteer as follows: "We shall halt here itself today."

अविदूरात् अयम् नद्या बहु पुष्प प्रवालवान् ।
सुमहान् इन्गुदी वृक्षो वसामः अत्र एव सारथे ॥ २-५०-२८

सारथे	=	"Oh charioteer!	अविदूरात्	=	Not distant	नद्याः	=	from the river
सुमहान्	=	there is a very big	इयम्	=	this one	इङ्गुदीवृक्ष्हः	=	the sacred fig tree
बहु पुष्प प्रवाळवान्	=	with many flowers and shoots	वसामः	=	(We) shall stay	अत्रैव	=	here itself."

"Oh, charioteer! Not far from the river stands this very large sacred fig tree with its many flowers and shoots. We shall stay here itself."

द्रक्ष्यामः सरिताम् श्रेष्ठाम् सम्मान्यसलिलाम् शिवाम् ।
देवदानवगन्धर्वमृगमानुषपक्षिणाम् ॥ २-५०-२९

द्रक्ष्यामः	=	"I shall see	सरिताम् श्रेष्टाम्	=	the excellent river Ganga	शिवाम्	=	which is auspicious
देव दानव गन्धर्व मृग मानुष पक्ष्हिणाम्	=	to gods men Gandharvas beasts reptiles and birds	सम् मान्य सलिलाम्	=	whose waters are respectable."			

"I shall see (from here) the excellent river Ganga, which is auspicious and whose waters deserve to be respected by gods, men, Gandharvas, beasts, reptiles and birds ."

लक्षणः च सुमन्त्रः च बाढम् इति एव राघवम् ।
उक्त्वा तम् इन्गुदी वृक्षम् तदा उपययतुर् हयैः ॥ २-५०-३०

उक्त्वा	=	saying	बाधमित्येव	=	So be it' and nothing more	राघवम्	=	to Raama
लक्ष्मणश्च	=	Lakshmana	सुमन्त्रश्च	=	and Sumantra	तदा	=	then
उपययतुः	=	approached	हयैः	=	by horses	तम्	=	that
इङ्गुदीवृक्ष्हम्	=	sacred fig tree.						

Saying so be it' and nothing more to Raama, Lakshmana and Sumantra too then directed the horses to that sacred fig tree.

रामः अभियाय तम् रम्यम् वृक्षम् इक्ष्वाकु नन्दनः ।
रथात् अवातरत् तस्मात् सभार्यः सह लक्ष्मणः ॥ २-५०-३१

रामः	=	Raama	इक्ष्वाकु नन्दनः	=	the delight of Ikshvaku dynasty	अभियाय	=	reached
तम् वृक्ष्हम्	=	that tree	रम्यम्	=	the beautiful one	अवातरत्	=	and got down
तस्मात् रथात्	=	from that chariot	सभार्यः	=	along with his wife	सह लक्ष्मणः	=	and with Lakshmana.

Raama, the delight of Ikshvaku dynasty, reached that beautiful tree and got down from the chariot along with Sita and Lakshmana.

सुमन्त्रः अपि अवतीर्य एव मोचयित्वा हय उत्तमान् ।
वृक्ष मूल गतम् रामम् उपतस्थे कृत अन्जलिः ॥ २-५०-३२

सुमन्त्रो अपि	=	Sumantra too	अवतीर्य	=	got down	अस्मात्	=	from the chariot
मोचयित्वा	=	released	हयोत्तमान्	=	the superb horses	कृताण्जलिः	=	with joined palms
उपतस्थे	=	(he) seated himself near	रामम्	=	Raama	वृक्ष्ह मूल गतम्	=	at the foot of the tree.

Sumantra too dismounted from the chariot, unyoked the superb horses after which with joined palms, he seated himself near Raama at the foot of the tree.

तत्र राजा गुहो नाम रामस्य आत्म समः सखा ।
निषाद जात्यो बलवान् स्थपतिः च इति विश्रुतः ॥ २-५०-३३

तत्र	=	There	राजा	=	a king	गुहो नाम	=	named Guha
रामस्य	=	Raama's	सखा	=	friend	आत्मसमः	=	equal to his life
निषाद जातस्य	=	Nishada by birth	बलवान्	=	a strong man	विश्रुतः	=	well known
स्थपतिश्चेति	=	as ruler of Nishadas.						

There, a king named Guha was Raama's friend dear to him as his own life. He was Nishada by birth, a strong man and well known as a ruler of Nishadas.

स श्रुत्वा पुरुष व्याघ्रम् रामम् विषयम् आगतम् ।
वृद्धैः परिवृतः अमात्यैः ज्ञातिभिः च अपि उपागतः ॥ २-५०-३४

श्रुत्वा	= hearing of	रामम्	= Raama	पुरुषव्याघ्रम्	= the tiger among men
आगतम्	= having come	विषयम्	= to his territory	सः	= he
अभ्युपागतः	= approached	परिवृतः	= accompanied by	वृद्धैः	= elderly
अमात्यैः	= ministers	ग्यातिभिश्च	= and relatives.		

Hearing of Raama the tiger among men having come to his territory, he approached the prince, escorted by elderly ministers and relatives.

ततः निषाद अधिपतिम् दृष्ट्वा दूरात् अवस्थितम् ।
सह सौमित्रिणा रामः समागच्चद् गुहेन सः ॥ २-५०-३५

दृष्ट्वा	= seeing	दूरात्	= from the distance	निषादाधिपतिम्	= the king of Nishada
उपस्थितम्	= coming	सः रामः	= that Raama	सोमित्रिणा सह	= along with Lakshmana
ततः	= thereupon	समागच्छत्	= went forth to meet	गुहेन	= Guha.

Seeing from a distance the king of Nishada coming, Raama along with Lakshmana thereupon went forth to meet Guha.

तम् आर्तः सम्परिष्वज्य गुहो राघवम् अब्रवीत् ।
यथा अयोध्या तथा इदम् ते राम किम् करवाणि ते ॥ २-५०-३६
ईदृशम् हि महाबाहो कः प्रप्स्यत्यतिथिम् प्रियम् ।

सम्परिष्वज्य	= closely embracing	तम् राघवम्	= that Raama	गुहः	= Guha
आर्तः	= who felt disturbed	अब्रवीत्	= spoke to him	इयम्	= "This city too
यथा तथा	= is in every way as	अयोध्या	= Ayodhya	किम्	= what
करवाणि	= can I do	ते	= for you mahaabaaho	=	Oh mighty armed!
कः हि	= who indeed	प्राप्स्यसि	= will get	ईदृशम्	= such
प्रियम्	= a lovely	अतिथिम्	= guest		

" Closely embracing Raama, Guha who felt disturbed, spoke to him, "This city too is as much as Ayodhya to you. What can I do for you Oh mighty armed! Who indeed will get such a lovely guest"

ततः गुणवद् अन्न अद्यम् उपादाय पृथग् विधम् ।
अर्घ्यम् च उपानयत् क्षिप्रम् वाक्यम् च इदम् उवाच:॥ २-५०-३७

उपादाय	=	having brought	अन्नाद्यम्	=	pristine cooked rice	गुणवत्	=	of excellent quality
प्रिथग्विधम्	=	and other dishes of various kinds	ततः	=	(he) then	क्षिह्प्रम्	=	quickly
उपानयत्	=	offered (him)	अर्घ्यम्च	=	water to wash his hands	उवाच:	=	and spoke
इदम्	=	these	वाक्यम्च	=	words:			

Having brought pristine cooked rice of excellent quality and other dishes of various kinds, he then quickly offered him water to wash his hands and spoke as follows:

स्वागतम् ते महा बाहो तव इयम् अखिला मही ।
वयम् प्रेष्या भवान् भर्ता साधु राज्यम् प्रशाधि नः ॥ २-५०-३८

स्वागतम्	=	"welcome	ते	=	to you	महाबाहो	=	oh , mighty armed!
अखिला	=	All	इयम् मही	=	this land	तव	=	is yours
वयम्	=	We	प्रेष्याः	=	are servants. bhavaan	=		You
भर्ता	=	are the Lord	प्रशाधि	=	Rule over	नः	=	our
राज्यम्	=	kingdom	साधु	=	efficiently."			

"Welcome to you, Oh, mighty armed! All this land is yours. We are your servants. You are the Lord. Rule over our kingdom in an efficient way."

भक्ष्यम् भोज्यम् च पेयम् च लेह्यम् च इदम् उपस्थितम् ।
शयनानि च मुख्यानि वाजिनाम् खादनम् च ते ॥ २-५०-३९

इदम्	=	"here	उपस्थितम्	=	are arrived	भक्ष्ह्यम् भोज्यम्	=	dishes of various kinds
पेयम्	=	drinks	लेह्यम्च	=	and syrups	मुख्यानि	=	as also excellent
शयनानि	=	beds	खादिनम्च	=	and food	ते	=	for your
वाजिनाम्	=	horses."						

"Here have arrived various kinds of dishes, drinks and syrups as also excellent beds (for you to sleep on) and food for your horses"

गुहम् एव ब्रुवाणम् तम् राघवः प्रत्युवाच ह ॥ २-५०-४०
अर्चिताः चैव हृष्टाः च भवता सर्वथा वयम् ।
पद्याम् अभिगमाच् चैव स्नेह संदर्शनेन च ॥ २-५०-४१

गुहम्	=	to Guha	ब्रुवाणम्	=	who was speaking	एवम्	=	as aforesaid
राघवः	=	Raama	प्रत्युवाच ह	=	replied thus	अर्चिताः चैव	=	"we stand honoured
भवता	=	by you	अभिगमच्चैव	=	by your very visit	पद्याम्	=	on foot
स्नेहसम्दर्शनेनच	=	as well as your show of affection	हृष्टाश्च	=	and are pleased(with you).			

" To Guha who was speaking as aforesaid, Raama replied thus: "We stand honored by you, by your very visit to us on foot, as well as your show of affection and are pleased with you"

भुजाभ्याम् साधु वृत्ताभ्याम् पीडयन् वाक्यम् अब्रवीत् ।
दिष्ट्या त्वाम् गुह पश्यामिअरोगम् सह बान्धवैः ॥ २-५०-४२
अपि ते कूशलम् राष्ट्रे मित्रेषु च धनेषु च ।

पीदयम्	=	pressing	साधु	=	gently	पिनाभ्याम्	=	with his muscular
भुजाभ्याम्	=	arms	अब्रवीत्	=	(Raama) spoke	वाक्यम्	=	(these) words
गुह	=	"Oh Guha!	दिष्ट्या	=	Thank heaven	पश्यामि	=	I am seeing
त्वाम्	=	you	अरोगम्	=	in good health	सह बान्धवैः	=	with your relatives
अपि कूशलम्	=	is all well	ते	=	in your	राष्ट्रे	=	kingdom
मित्रेषु	=	(with your) friends	धनेषुच	=	and the treasure			

" Pressing gently with his muscular arms, Raama spoke these words: " Oh, Guha! Thank heaven that I am seeing you in good health with your relatives. Is all well with the kingdom, the allies and the treasure"

यत् तु इदम् भवता किंचित् प्रीत्या समुपकल्पितम् ।
सर्वम् तत् अनुजानामि न हि वर्ते प्रतिग्रहे ॥ २-५०-४३

अनुजानामि	=	I know	इदम् प्रीत्य	=	this affection	यत् किम्चित्	=	by which
तत् सर्वम्	=	all that	समभिकल्पितम्	=	is extensively well- arranged	भवता	=	by you
न हि वर्ते	=	I am not in a condition indeed to	प्रतिग्रहे	=	accept."			

"I know your affection by which all this is extensively well arranged by you. But I am not in a position indeed to accept it."

कुश चीर अजिन धरम् फल मूल अशनम् च माम् ।
विद्धि प्रणिहितम् धर्मे तापसम् वन गोचरम् ॥ २-५०-४४

विद्धि	=	know	माम्	=	me	प्रणिहितम्	=	as under a vow
तापसम्	=	to be an ascetic	कुशचीराजिनधरम्	=	wearing the robes of bark and deerskin	धर्म	=	and by piety
प्रणिहितम्	=	I am determined	वनचरम्	=	to live in the forest	फलमूलाशिनम्	=	eating fruits and roots."

"Know me as under a vow to be an ascetic, wearing the robes of bark and deerskin and by piety, I am determined to live in the forest by eating roots and fruits only."

अश्वानाम् खादनेन अहम् अर्थी न अन्येन केनचित् ।
एतावता अत्र भवता भविष्यामि सुपूजितः ॥ २-५०-४५

अहम्	=	"I	अर्थी	=	am the one who desire	खादनेन	=	only food
अश्वानाम्	=	for the horses	न	=	not	अन्येन केनचित्	=	and any other else
एतावता	=	by this much only	भविता	=	I shall be	सुपूजितः	=	well satisfied
अत्र	=	at this time	भवता	=	by you."			

"I desire nothing but a little forage for the horses. By being provided with this much at the present moment, I shall be duly satisfied by you."

एते हि दयिता राज्ञः पितुर् दशरथस्य मे ।
एतैः सुविहितैः अश्वैः भविष्याम्य् अहम् अर्चितः ॥ २-५०-४६

एते	=	" these (horses)	दयिता	=	cherished	दसरथस्य राज्ञः	=	by the king Dasaratha
मे पितुः	=	my father	अहम्	=	I	भविष्यामि	=	shall be
अर्चितः	=	honored	एतैः अश्वैः	=	by these horses	सुविहितैः	=	being duly fed."

"These horses were cherished by the king Dasaratha, my father. I shall feel honored by these horses being duly fed."

अश्वानाम् प्रतिपानम् च खादनम् चैव सो अन्वशात् ।
गुहः तत्र एव पुरुषांस् त्वरितम् दीयताम् इति ॥ २-५०-४७

सः	=	that	गुहः	=	Guha	तत्रैव	=	on that spot
अन्वशात्	=	commanded	पुरुषान्	=	his men (as follows)	प्रतिपानम्च	=	"Let water for drinking
खादनम्चैव	=	and forage	दीयतामिति	=	be supplied	त्वरितम्	=	promptly
अश्वानाम्	=	to horses.						

" Then Guha on that spot commanded his men as follows: "Let water for drinking and forage be supplied promptly to horses"

ततः चीर उत्तर आसन्गः संध्याम् अन्वास्य पश्चिमाम् ।
जलम् एव आददे भोज्यम् लक्ष्मणेन आहृतम् स्वयम् ॥ २-५०-४८

अन्वास्य	=	having worshipped	पश्चिमाम् सन्ध्याम्	=	the evening twilight appearing in the west	चीरोत्तरासण्गः	=	with an upper garment made of bark
ततः	=	(Raama) then	आददे	=	took	भोज्यम्	=	for food
जलमेव	=	only water	आहृतम्	=	brought	लक्ष्मणेन	=	by Lakshmana
स्वयम्	=	himself.						

Having worshipped the evening twilight appearing in the west, with an upper garment made of bark(on his person) Raama then took for food only water brought by Lakshmana himself.

तस्य भूमौ शयानस्य पादौ प्रक्षाल्य लक्ष्मणः ।
सभार्यस्य ततः अभ्येत्य तस्थौ वृष्कम् उपाश्रितः ॥ २-५०-४९

प्रक्ष्हाल्य	=	having washed	पादो	=	the feet	तस्य	=	of Raama
शयनस्य	=	who was lying	भूमो	=	on the ground	सभार्यस्य	=	along with his consort
लक्ष्ह्मणः	=	Lakshmana	ततः	=	then	अभ्येत्य	=	came
तस्थो	=	and stationed	उपाश्रितः	=	leaning against	वृक्ष्हम्	=	a tree.

Having washed the feet of Raama who was lying on the ground along with his consort, Lakshmana then came and stood near a tree.

गुहो अपि सह सूतेन सौमित्रिम् अनुभाषयन् ।
अन्वजाग्रत् ततः रामम् अप्रमत्तः धनुर् धरः ॥ २-५०-५०

गुहोऽपि	=	Guha too	सूतेन सह	=	along with the chario-teer	अनुभाषयन्	=	conversed with
सोमित्रिम्	=	Lakshmana	ततः	=	and thereafter	धनुर्धरः	=	wielding a bow
अप्रमत्तः	=	alertly	अन्वजाग्रत्	=	kept a vigil	रामम्	=	over Raama.

Guha too along with the charioteer conversed with Lakshmana and thereafter wielding a bow alertly kept a vigil over Raama.

तथा शयानस्य ततः अस्य धीमतः ।
यशस्विनो दाशरथेर् महात्मनः ।
अदृष्ट दुह्खस्य सुख उचितस्य सा ।
तदा व्यतीयाय चिरेण शर्वरी ॥ २-५०-५१

यशस्विनः	=	the illustrious	धीमतः	=	lofty minded	महात्मनः	=	and the high-soled
अस्य दाशरथे	=	son of Dasaratha	अदृष्ट दुःखस्य	=	who had never seen suffering	सुखोचितस्य	=	and who deserved all comforts
शयानस्य	=	remained lying	ततः	=	thereafter	सा	=	while that
चिरेण	=	long	शर्वरी	=	night	व्यतीयाय	=	passed away.

The illustrious, lofty minded and the high-soled son of Dasaratha, who had never seen suffering and who deserved all comforts, remained lying on the ground thereafter, while that long night passed away.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चाशः सर्गः ॥

Thus completes 50th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

51 Sarga 51 - एकपंचाशः सर्ग

Guha Requests Lakshmana To Take Rest

Introduction -

Guha requests Lakshmana to take rest, duly expressing his readiness to guard Raama and his consort by keeping awake the whole night. Lakshmana expressed his unwillingness to lie down in the presence of his elder brother and sister in law and preferred to remain awake. He spends night talking with Guha, voicing grief for his royal father as well as his affectionate mothers.

तम् जाग्रतम् अदम्भेन भ्रातुर् अर्थाय लक्ष्मणम् ।
गुहः सम्ताप सम्तप्तः राघवम् वाक्यम् अब्रवीत् ॥ २-५१-१

गुहः	=	Guha	सन्ताप सन्तप्तः	=	distressed with anguish	अब्रवीत्	=	spoke
वाक्यम्	=	(these) words	तम् ळक्ष्मणम्	=	to Lakshmana	राघवम्	=	who was born in Raghu dynasty
जाग्रतम्	=	who kept awake	अदम्भेन	=	bereft of hypocrisy	अर्थाय	=	for the sake of

Distressed with anguish (to see Raama and Sita lying on the ground) Guha said to Lakshmana, the scion of Raghu, who kept awake, through sincere love, for the protection of his brother Raama.

इयम् तात सुखा शय्या त्वद् अर्थम् उपकल्पिता ।
प्रत्याश्वसिहि साध्व् अस्याम् राज पुत्र यथा सुखम् ॥ २-५१-२

इयम्	=	"This is	सुखा	=	a comfortable	उपकल्पिता	=	made
त्वदर्थम्	=	for you	तात	=	Oh friend	प्रत्याश्वसिहि	=	relax
साधु	=	well	यथासुखम्	=	comfortably	अस्याम्	=	on it
राजपुत्र	=	Oh prince!"						

"Here is a comfortable bed made for you, my friend! Relax well comfortably on it, Oh, prince!"

उचितः अयम् जनः सर्वः क्लेशानाम् त्वम् सुख उचितः ।
गुप्ति अर्थम् जागरिष्यामः काकुत्स्थस्य वयम् निशाम् ॥ २-५१-३

सर्वः	=	All	अयम् जनः	=	these people	उचितः	=	are habituated
क्लेशानाम्	=	to hardships	त्वम्	=	You	सुखोचितः	=	are habituated to comforts
गुप्ति अर्थम्	=	For the protection	काकुत्स्त्स्य	=	of Raama	वयम्	=	we
जागरिष्यामः	=	shall keep awake	निशाम्	=	(this) night."			

"All of us are habituated to hardships. You are habituated to comforts. We shall keep awake this night, for the protection of Raama"

न हि रामात् प्रियतरः मम अस्ति भुवि कश्चन ।
ब्रवीम्य् एतत् अहम् सत्यम् सत्येन एव च ते शपे ॥ २-५१-४

कश्चन नास्तिहि	=	" None is	प्रियतमः	=	dearer	मम	=	to me
रामात्	=	than Raama	भुवि	=	in this world. aham	=		I
ब्रवीमि	=	speak	एतत्	=	this	सत्यम्	=	truth
शपे	=	and swear	ते	=	to you	सत्येनैन	=	by truth."

"For, none is dearer to me than Raama in this world. I speak the truth and swear to you by truth."

अस्य प्रसादात् आशंसे लोके अस्मिन् सुमहद् यशः ।
धर्म अवाप्तिम् च विपुलाम् अर्थ अवाप्तिम् च केवलाम् ॥ २-५१-५

आशम्से	=	I hope	सुमहत्	=	abundant	यशः	=	acclaim
अस्मिन् लोके	=	in this world	धर्म वाप्तिम्च	=	acquisition of Supreme merit	विपुलाम्	=	(and) extensive
अर्थावाप्तिम्च	=	acquirment of wealth	प्रसादात्	=	by the grace	केवलम्	=	alone
अस्य	=	of Raama.						

"I hope to acquire abundant acclaim and supreme merit in this world as also full reward of wealth, by the sole grace of Raama"

सो अहम् प्रिय सखम् रामम् शयानम् सह सीतया ।
रक्षिष्यामि धनुष् पाणिः सर्वतः ज्ञातिभिः सह ॥ २-५१-६

सः अहम्	=	"As such I	ग्यातिभिः	=	along with my kindred	रक्षिहष्यामि	=	shall protect
प्रिय सखम्	=	my dear friend	रामम्	=	Raama	शयानम्	=	who is sleeping
सीतया सह	=	with Sita	सर्वतः	=	in every way	धनुष्पाणिः	=	with bow in hand."

"As such, I along with my kindred, shall protect my dear friend Raama who is reposing with Sita in every way, with bow in hand."

न हि मे अविदितम् किंचित् वने अस्मिमः चरतः सदा ।
चतुर् अन्गम् हि अपि बलम् सुमहत् प्रसहेमहि ॥ २-५१-७

नहि किम्चित्	=	Nothing is indeed	अविदितम्	=	un known	अस्मिन् वने	=	in theforest
मे	=	to me	चरतः	=	where I wander	सदा	=	continually
प्रसहेमहि	=	We are able to withstand	सुमहत्	=	a vast	बलम् अपि	=	army too

चतुरङ्गम्	=	comprising four parts (elephants chariots horsemen and foot soldiers)."

"Nothing is indeed unknown in this forest to me, where I wander continually. We can able to withstand even a vast army too, comprising of four parts (elephants, chariots, cavalry, and infantry)."

लक्ष्मणः तम् तदा उवाच रक्ष्यमाणाः त्वया अनघ ।
न अत्र भीता वयम् सर्वे धर्मम् एव अनुपश्यता ॥ २-५१-८

तदा	=	then	लक्ष्मणः	=	Lakshmana	उवाच	=	replied
तम्	=	to Guha as follows	अनघ	=	"Oh Sinless Guha	रक्ष्यमाणः	=	Being protected
त्वया	=	by you	धर्ममेव	=	who keep your duty alone	अनुपश्यता	=	in view
वयम् सर्वे	=	all of us are	न भीताः	=	not afraid	अत्रे	=	in this land.

" Then, Lakshmana replied to Guha as follows: "Oh, sinless Guha! Being protected by you, who keep your duty alone in view, all of us are fearless in this land."

कथम् दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुम् जीवितम् वा सुखानि वा ॥ २-५१-९

दाशरथो	=	"when Raama the son of Dasaratha	शयाने	=	is lying	भूमो	=	on the ground
सीतया सह	=	along with Sita	कथम्	=	how	शक्या	=	is it possible
मया	=	to me	निद्रा	=	the sleep	जीवितम् वा	=	or the enjoyment of life
सुखानि वा	=	or the amenities of life"						

"When Raama, the son of Dasaratha is lying on the ground with Sita, how is it possible for me to sleep or to enjoy the pleasures of life"

यो न देव असुरैः सर्वैः शक्यः प्रसहितुम् युधि ।
तम् पश्य सुख सम्विष्टम् तृणेषु सह सीतया ॥ २-५१-१०

पश्य	=	See	तम्	=	that Raama	यः	=	who
न शक्यः	=	cannot be	प्रसेहितुम्	=	vanquished	yudhi	=	in combat
सर्वैः	=	by all	देवासुरैः	=	the gods and demons	सुख सम्विष्टम्	=	sleeping profoundly
तृणेषु	=	on the grass	सीतया सह	=	along with Sita."			

"See that Raama, who cannot be vanquished in combat even by the gods and demons combined, now sleeping profoundly on the grass along with Sita."

यो मन्त्र तपसा लब्धो विविधैः च परिश्रमैः ।
एको दशरथस्य एष पुत्रः सदृश लक्षणः ॥ २-५१-११
अस्मिन् प्रव्रजितः राजा न चिरम् वर्तयिष्यति ।
विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यति ॥ २-५१-१२

अस्मिन्	=	this Raama as such	यः	=	who	सदृश लक्ष्हणः	=	is endowed with characteristics alike
दशरथस्य	=	of Dasaratha	एकः	=	uniquely	इष्टः	=	liked
पुत्रः	=	the son	लब्धः	=	obtained (by Dasaratha)	मन्त्र तपसा	=	by virtue of his charity of sacred texts and austerities
विविधैः	=	(and) by various	परिश्रमैश्च	=	undertakings		=	has gone to exile
राजा	=	the king	न वर्तयिष्यति	=	will not live	चिरम्	=	long
मेदिनी	=	(and) the earth	नूनम्	=	will surely	भविष्यति	=	become
विधवा	=	widowed	क्ष्हिप्रमेव	=	forthwith.			

When Raama- who is endowed with similar characteristics as Dasaratha, uniquely beloved, the son obtained by Dasaratha by virtue of his chanting of several sacred texts and austerities and by various undertakings (in the form of sacrificial performances) has gone to exile, the king will not live long and the earth will become surely widowed forthwith.

विनद्य सुमहा नादम् श्रमेण उपरताः स्त्रियः ।
निर्घोष उपरतम् तात मन्ये राज निवेशनम् ॥ २-५१-१३

विनद्य	=	having cried out	सुमहर नादम्	=	in a high-pitched tone	स्त्रियः	=	the women
श्रमेण	=	exhausted	उपरताः	=	will have fallen silent	अतः	=	for that reason
मन्ये	=	I think	निर्घोषोपरतम्	=	a profound stillness reigns	राजनिवेशनम्	=	in the palace.

Having cried out in a high-pitched tone, the women having exhausted, will have fallen silent and I am sure that a profound stillness reigns in the palace.

कौसल्या चैव राजा च तथैव जननी मम ।
न आशंसे यदि जीवन्ति सर्वे ते शर्वरीम् इमाम् ॥ २-५१-१४

नाशम्से	=	I do not expect	कौसल्याचैव	=	Kausalya	राजाच	=	the king
तथैव	=	and	मम जननी	=	my mother	ते सर्वे	=	all of them
यदि जीवन्ति	=	to remain alive	इमाम्	=	this	शर्वरीम्	=	night.

"I do not expect Kausalya, Dasaratha and my mother all of them to remain alive for this night."

जीवेद् अपि हि मे माता शत्रुघ्नस्य अन्ववेक्षया ।
तत् दुह्खम् यत् तु कौसल्या वीरसूर् विनशिष्यति ॥ २-५१-१५

अन्ववेक्ष्हया	=	by looking for	शत्रुघ्नस्य	=	Satrughna	मे माता	=	my mother
जीवेदपि हि	=	may indeed stay alive	तत्	=	It will be	दुःखम्	=	painful
ख़ौसल्या	=	(that) Kausalya	वीरसूः	=	who has given birth to a hero	यत् विनशिष्यति	=	may perish.

"By looking forward to meet Satrughna, my mother might even stay alive. But it will be painful if Kausalya who has given birth to a heroic son, dies."

अनुरक्त जन आकीर्णा सुख आलोक प्रिय आवहा ।
राज व्यसन संसृष्टा सा पुरी विनशिष्यति ॥ २-५१-१६

अनुरक्तजनाकीर्णा	=	filled with devoted people	सुखा	=	a source of joy	लोकप्रियावहा	=	and which brought pleasure to the world
सा पुरी	=	that city of Ayodhya	राज व्यसन सम्सृष्टा	=	when seized with sorrow over the king's death	विनशिष्यति	=	will perish.

That city of Ayodhya, filled with devoted people, hitherto a source of joy and which brought pleasure to the world, when seized with agony over the king's death, will perish.

कथम् पुत्रम् महात्मानम् ज्येष्ठम् प्रियमपस्यतः ।
शरीरम् धारयुष्यान्ति प्राणा राज्ञो महात्मनः ॥ २-५१-१७

कथम्	=	how	अपश्यतः	=	not seeing	पुत्रम्	=	his son
महात्मानम्	=	the magnanimous	ज्येष्टम्	=	and the first born	प्राणाः	=	will the vital airs
धारयिष्यन्ति	=	be maintained	शरीरम्	=	in the body	राग़्यः	=	of the king
महात्मनः	=	the generous"						

"How, in the absence of his magnanimous and the first born son, will the vital airs in the body of the generous king be maintained"

विनष्टे नृपतौ पश्चात्कौसल्या विनशिष्यति ।
अनन्तरम् च माताऽपि मम नाशमुपैष्यति ॥ २-५१-१८

विनष्टे	=	after the death	नृपतो	=	of the king	कौसल्या	=	Kausalya
विनशिष्यति	=	will die	पश्चात्	=	from behind	अनन्तरम् च	=	Afterwards
मम माताऽपि	=	my mother also	उपैष्यति	=	will obtain	नाशम्	=	death."

"After the death of king, Kausalya will die. My mother also will die thereafter.

अतिक्रान्तम् अतिक्रान्तम् अनवाप्य मनोरथम् ।
राज्ये रामम् अनिक्षिप्य पिता मे विनशिष्यति ॥ २-५१-१९

अनवाप्य	=	not attaining	मनोरथम्	=	his desire(to enthrone Raama)	अतिक्रान्तम् अतिक्रान्तम्	=	going astray again and again
अनिक्ष्हिप्य	=	and without installing	रामम्	=	Raama	राज्ये	=	in the kingdom
मे पित्र	=	my father	विनशिष्यति	=	will perish."			

"Having failed to install Raama in the kingdom, failed forever, which was the most cherished wish of his heart, my father will leave this world.

सिद्ध अर्थाः पितरम् वृत्तम् तस्मिन् काले हि उपस्थिते ।
प्रेत कार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ २-५१-२०

सिद्धार्थाः	=	those who are fortunate	सम्स्करिष्यन्ति	=	will consecrate	त्तम्	=	deceased
पितरम्	=	father	भूमिपम्	=	and the king	सर्वेषु प्रेतकार्येषु	=	in the course of all funeral rites
तस्मिन् कले	=	(when) the hour	व्युपस्थिते	=	has struck."			

"Those who are fortunate will consecrate our deceased father and the king in the course of all funeral rites, when the hour has struck.

रम्य चत्वर संस्थानाम् सुविभक्त महा पथाम् ।
हर्म्य प्रसाद सम्पन्नाम् गणिका वर शोभिताम् ॥ २-५१-२१
रथ अश्व गज सम्बाधाम् तूर्य नाद विनादिताम् ।
सर्व कल्याण सम्पूर्णाम् हृष्ट पुष्ट जन आकुलाम् ॥ २-५१-२२
आराम उद्यान सम्पन्नाम् समाज उत्सव शालिनीम् ।
सुखिता विचरिष्यन्ति राज धानीम् पितुर् मम ॥ २-५१-२३

सुखिताः	=	the happy people	विचरिष्यन्ति	=	will move	राजधानीम्	=	in the capital
मम पितुः	=	belonging to my father	रम्य चत्वर सम्स्थानाम्	=	with its quadrangular places allocated at lovely sites	सुविभक्त महापथाम्	=	well- aligned wide roads
हर्म्य प्रासाद सम्पन्नाम्	=	rich in mansions of well-to-do men and temples	गणिकावर शोभिताम्	=	adorned with the foremost of courtesans	रथाश्वगज सम्बाधाम्	=	its chariots horses and elephants that obstruct the roads
तूर्य नाद विनादिताम्	=	the musical instruments that resound there	सर्व कल्याण सम्पूर्णाम्	=	full of all blessings	हृष्ट पुष्ट जनाकुलाम्	=	crowded with merry and well- fed men
आरामोद्यान सम्पन्नाम्	=	well- provided with gardens and royal parks	समाजोत्सव शालिनीम्	=	(and) bright with festivities carried on under the patronage of associations.			

People will joyfully move in the capital belonging to my father and the city with its quadrangular places allocated at lovely sites, and well- aligned roads, rich in mansions of well-to-do men, temples and royal palaces

adorned with the foremost of courtesans, its chariots horses and elephants that obstruct the roads, the musical instruments that resound there- full of all blessings and crowded with merry and well fed men, well- provided with gardens and royal parks and bright with festivities carried on under the patronage of associations.

अपि जीवेद्धशरथो वनवासात्पुनर्वयम् ।
प्रत्यागम्य महात्मानमपि पश्येम सुव्रतम् ॥ २-५१-२४

दशरथः अपि जीवेत्	=	Will Dasaratha remain alive	प्रत्यागम्य	=	After returning	वनवासात्	=	from exile
वयम् अपि पश्येम	=	can we see	महात्मानम्	=	the high-soled king	सुव्रतम्	=	of noble vows
पुनः	=	again						

Will Dasaratha remain alive After returning from exile, can we see the high-soled king Dasaratha of noble vows again

अपि सत्य प्रतिज्ञेन सार्धम् कुशलिना वयम् ।
निवृत्ते वन वासे अस्मिन्न् अयोध्याम् प्रविशेमहि ॥ २-५१-२५

निवृत्तवनवासे	=	after completion of the exile in the forest	वयमपि प्रवेशेमहि	=	can we enter	अयोध्याम्	=	Ayodhya
कुशलिना	=	safely	अस्मिन्	=	with Raama	सत्यप्रतिग्एन सार्धम्	=	who is faithful to his promises.

Can we safely return to Ayodhya, after completion of the exile in the forest along with Raama who is faithful to his promises

परिदेवयमानस्य दुह्ख आर्तस्य महात्मनः ।
तिष्ठतः राज पुत्रस्य शर्वरी सा अत्यवर्तत ॥ २-५१-२६

महात्मनः	=	(while) the high-soled	राज पुत्रस्य	=	Lakshmana	परिदेवयमानस्य	=	thus lamenting
तिष्टतः	=	stood on guard	दुःखार्तस्य	=	afflicated with anguish as he was	सा शर्वरी	=	that night
अत्यवर्तत	=	rolled away.						

While the high-soled Lakshmana thus lamenting, stood on ground, afflicted with anguish as he was, that night rolled away.

तथा हि सत्यम् ब्रुवति प्रजा हिते ।
नर इन्द्र पुत्रे गुरु सौहृदात् गुहः ।
मुमोच बाष्पम् व्यसन अभिपीडितः ।
ज्वरा आतुरः नागैव व्यथा आतुरः ॥ २-५१-२७

नरेन्द्र पुत्रे	=	(while) Lakshmana (son of Dasaratha)	प्रजाहिते	=	who was concerned with the welfare of the people	ब्रुवति	=	was speaking
सत्यम्	=	the truth	तथा	=	thus	गुरुसोहृदात्	=	out of his affection for his elder brother (Raama)
गुहः	=	Guha	व्यथातुरः	=	overcome with agony	व्यसनाभि पीदितह्	=	oppressed with adversity
मुमोच	=	shed	बाष्पम्	=	tears	नागाः इव	=	like an elephant
ज्वरातुरः	=	tormented with fever.						

While Lakshmana (son of Dasaratha), who was concerned with the welfare of the people was thus speaking the truth out of his affection for his elder brother (Raama), Guha, overcome with agony and oppressed with adversity shed tears like an elephant tormented with fever.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकपंचाशः सर्गः ॥

Thus completes 51th chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

52 Sarga 52 - द्विपंचाशः सर्ग

Guha Gets A Boat Ready

Introduction -

As per instructions of Raama, Guha gets a boat ready. Sumantra requests Raama to take him as a personal attendant to the forest, but Raama declines his offer and after reasoning with him, sends him back to Ayodhya. Raama and Lakshmana matted their hair with the latex of a banyan tree procured by Guha. On reaching the middle of the stream, Sita offers prayers to Mother Ganga (the deity presiding over the stream) and after crossing the river, all the three halt for the night at the foot of a tree.

प्रभातायाम् तु शर्वर्याम् पृथु वृक्षा महा यशाः ।
उवाच रामः सौमित्रिम् लक्ष्मणम् शुभ लक्षणम् ॥ २-५२-१

शर्वर्याम्	=	night	प्रभतायाम्तु	=	having given way to dawn	रामः	=	Raama
पृथुवक्ष्हाः	=	the man with a broad chest	महायशाः	=	(and) the illustrious	उवाच	=	said
लक्ष्ह्मणम्	=	to Lakshmana	सोमित्रिम्	=	the son of Sumitra	शुभलक्ष्हणम्	=	endowed with auspicious signs.

That night having given way to dawn, the illustrious Raama with a broad chest spoke (as follows) to Lakshmana, the son of Sumitra and who was endowed with auspicious signs

भास्कर उदय कालो अयम् गता भगवती निशा ।
असौ सुकृष्णो विहगः कोकिलः तात कूजति ॥ २-५२-२

तात	=	"Oh dear brother!	अयम्	=	This	भास्करोदय कालः	=	is the hour of sunrise
भगवती	=	The auspicious	निशा	=	night	गता	=	has departed
विहगः	=	That bird	सुकृष्णः	=	of dark plumage	असो कोकिलः	=	the cuckoo
कूजति	=	is singing".						

"Oh, dear brother! This is the hour of sunrise. The auspicious night has departed. That bird of dark plumage, the cuckoo, is singing."

बर्हिणानाम् च निर्घोषः श्रूयते नदताम् वने ।
तराम जाह्नवीम् सौम्य शीघ्रगाम् सागरम् गमाम् ॥ २-५२-३

निर्घोषः	=	the cries	बर्हिणानाम्	=	of peacocks	नदताम्	=	resounding
वने	=	in the forest	श्रूयते	=	are being heard	सौम्य	=	Oh Good brother

तराम	= (let us) cross	शीघ्रगाम्	= the swift-flowing	जाह्नवीम्	= Ganga river
सागरम्	= that gushes to the sea."				
गमाम्					

"Oh, good brother! Hear the cries of peacocks resounding in the forest. Let us cross the swift-flowing Ganga River that gushes to the sea."

**-The river Ganga, when brought down from heaven by the austerities of Emperor Bhagiratha, followed the latter to the subterranean regions in order to consecrate the remains of his great grand uncles. In its course, it inundated the sacrificial ground of king Jahnu, who in his anger, drank up its waters. But the gods and sages and particularly Bhagiratha appeased his anger and he consented to release the waters through his ears. The river is thereafter regarded as his daughter.

विज्ञाय रामस्य वचः सौमित्रिर् मित्र नन्दनः ।
गुहम् आमन्त्र्य सूतम् च सो अतिष्ठद् भ्रातुर् अग्रतः ॥ २-५२-४

सः सोमित्रिः	= that Lakshmana	मित्रनन्दनः	= who makes his friends happy	विग्याय	= having understood
वचः	= the words	रामस्य	= of Raama	आमन्त्र्य	= called
गुहम्	= Guha	सूतम्च	= and Sumantra	अतिष्टत्	= and stood
अग्रतः	= in front	भ्रातुः	= of his brother.		

Lakshmana, the delight of his friends, having understood the words of Raama, called Guha as well as Sumantra and stood in front of his brother.

स तु रामस्य वचनम् निशम्य प्रतिगृह्य च ।
स्थपतिस्तूर्णमाहुय सचिवानिदमब्रवीत् ॥ २-५२-५

निशम्य	= hearing	वचनम्	= the words	रामस्य	= of Raama
सः स्थपतिः	= that Guha	तूर्णम्	= quickly	प्रतिगृह्यच	= received them
आहूय	= invited	सचिवान्	= his ministers	अब्रवीत्	= and spoke
इदम्	= these words				

Hearing the command of Raama, Guha quickly received it, invited his ministers and spoke to them as follows:

अस्य वाहनसम्युक्ताम् कर्णग्राहवतीम् शुभाम् ।
सुप्रताराम् दृढाम् तीर्खे शीग्रम् नावमुपाहर ॥ २-५२-६

अस्य	= for the sake of Raama	शीघ्रम्	= quickly	उपाहर	= bring
तीर्थे	= to the landing place	नावम्	= a boat	वाहन सम्युक्ताम्	= accompanied by a boatman
कर्णग्राहवतीम्	= and having a helmsman in it	शुभाम्	= beautiful	सुप्रताराम्	= which can easily ferry across
दृढाम्	= and solidly constructed.				

"Let a beautiful boat that is solidly constructed, sails well and a helmsman in it, be brought to the bank to carry this hero across!"

तम् निशम्य समादेशम् गुहामात्यगणो महान् ।
उपोह्य रुचिराम् नावम् गुहाय प्रत्यवेदयत् ॥ २-५२-७

निशम्य	=	hearing	तम्	=	that	समादेशम्	=	command
महान्	=	the chief minister of Guha	उपोह्य	=	brought	रुचिराम्	=	a charming
गुहामात्य गणः								
नावम्	=	boat	प्रत्यवेदयत्	=	and reported the matter	गुहाय	=	to Guha.

Hearing that command, the chief minister of King Guha brought a charming boat to the bank and reported the matter to Guha.

ततः सप्राञ्जलिर्भूत्वा गुहो राघवमब्रवीत् ।
उपस्थितेयम् नौर्देव भूयः किम् करवाणि ते ॥ २-५२-८

ततः	=	then	गुहः	=	Guha	भूत्वा	=	became
प्राण्जलिः	=	one with folded hands	अब्रवीत्	=	and spoke	राघवम्	=	to Raama
देवः	=	"Oh Lord!	इयम्	=	This	नोः	=	boat
उपस्थिता	=	has arrived	किम्	=	what	भूयः	=	more
करवाणि	=	can I do	ते	=	for you			

" Then, Guha with folded hands spoke to Raama as follows: "Oh, Lord! Here, the boat has arrived. What more can I do for you"

तवामरसुतप्रख्य तर्तुम् सागरगाम् नदीम् ।
नौरियम् पुरुषव्याघ्र! ताम् त्वमारोह सुव्रत! ॥ २-५२-९

पुरुष व्याघ्र	=	Oh tiger among men!	अमरसुत प्रख्य	=	Oh Raama resembling a son of divinity!	इयम्	=	This
नोः	=	is the boat	तव	=	for you	तर्तुम्	=	to cross
नदीम्	=	the river	सागरगाम्	=	which flows into the sea	suvrata	=	Oh virtuous one!
त्वम्	=	You	आरोह	=	ascend	ताम्	=	it.

"Oh, tiger among men! Oh, Raama resembling a son of divinity! Here is the boat for you to cross the river, which flows into the sea. Oh, virtuous one! (Pray) get into it."

अथोवाच महातेजा रामो गुहमिदम् वचः ।
कृतकामोऽस्मि भवता शीघ्रमारोप्यतामिति ॥ २-५२-१०

अथ	= then	रामः	= Raama	महा तेजाः	= with great splendor
उवाच	= spoke	इदम्	= these	वचः	= words
गुहम्	= to Guha	इति	= thus	अस्मि	= "I became
कृत कामः	= one whose desire has been accomplished	भवता	= by you	आरोप्यताम्	= Let us embark
शीघ्रम्	= with speed".				

Then, Raama with great splendor, spoke to Guha as follows: "My desire has been accomplished by you. Let us embark with all speed."

ततः कलापान् सन्नह्य खड्गौ बद्ध्वा च धन्विनौ ।
जग्मतुर् येन तौ गन्गाम् सीतया सह राघवौ ॥ २-५२-११

ततः	= then	तो राघवो	= both Raama and Lakshmana	सीतयासह	= along with Sita
सन्नह्य	= having put on	कलापान्	= quivers with arrows	बद्ध्वा	= having fastened
खड्गोच	= the swords too	धन्विनो	= and holding their bows	जग्मतुः	= went
येन	= in which way	गङ्गाम्	= Ganga is situated.		

Having equipped themselves with a quiver each with arrows, fastening their swords and armed with their bows, Raama and Lakshmana, with Sita, proceeded towards the river of Ganga.

रामम् एव तु धर्मज्ञम् उपगम्य विनीतवत् ।
किम् अहम् करवाणि इति सूतः प्रान्जलिर् अब्रवीत् ॥ २-५२-१२

सूतः	= Sumantra	प्राञ्जलिः	= joining his palms	विनीतवत्	= in humility
उपगम्य	= approached	राममेव तु	= only Raama	धर्मज्ञम्	= who knew what is right
अब्रवीत्	= and spoke	इति	= thus	किम्	= What
अहम्	= I	करवाणि	= shall do		

" Sumantra joining his palms in humility, approached Raama who knew what is right and said, "What shall I do"

ततोऽब्रवीद्दाशरथिः सुमन्त्रम् ।
स्पृशन् करेणोत्तमदक्षिणेन ।
सुमन्त्र शीघ्रम् पुनरेव याहि ।
राज्ञः सकाशे भवचाप्रमत्तः ॥ २-५२-१३

दाशरथिः	= Raama	ततः	= then	स्पृशन्	= touching
सुमन्त्रम्	= Sumantra	उत्तम दक्षिणेन	= with his auspicious right	करेण	= hand
अब्रवीत्	= and said	सुमन्त्र	= "Oh Sumantra	याहि पुनरेव	= Return
शीघ्रम्	= quickly	राज्ञः	= to king's	सकाशे	= presence

भव	=	(and) be	अप्रमत्तःच	=	attentive.

" Touching Sumantra with his auspicious right hand, Raama then said: "Oh, Sumantra! Return quickly to the king's presence and be attentive in serving him."

निवर्तस्व इति उवाच एनम् एतावद् हि कृतम् मम ।
रथम् विहाय पद्भ्याम् तु गमिष्यामि महावनम् ॥ २-५२-१४

एतावत्	=	"this much service	कृतम्हि	=	has been done indeed	मम	=	to me
निवर्तस्व	=	Return	गमिष्यामि	=	I shall go	पद्भ्याम्	=	on foot
महावनम्	=	to the great forest	विहाय	=	abandoning	रथम्	=	the chariot
uvaacha	=	(he) spoke	इति	=	thus.			

"Go now, that your service to me has been completed. Abandoning the chariot, I shall go on foot to the mighty forest," Raama said.

आत्मानम् तु अभ्यनुज्ञातम् अवेक्ष्य आर्तः स सारथिः ।
सुमन्त्रः पुरुष व्याघ्रम् ऐक्ष्वाकम् इदम् अब्रवीत् ॥ २-५२-१५

आवेक्ष्य	=	seeing	आत्मानम्	=	himself	अभ्यनुग्यातम्	=	dismissed
सः सुमन्त्रः	=	that Sumantra	सारथिः	=	was distressed	अब्रवीत्	=	and spoke
इदम्	=	these words	ऐक्ष्वाकम्	=	to Raama	पुरुशव्याघ्रम्	=	the tiger among men.

Finding himself dismissed, Sumantra the charioteer was distressed and spoke to Raama, the tiger among men, as follows:

न अतिक्रान्तम् इदम् लोके पुरुषेण इह केनचित् ।
तव सभ्रातृ भार्यस्य वासः प्राकृतवद् वने ॥ २-५२-१६

वासः	=	dwelling	वने	=	in the forest	प्राकृतवत्	=	like a common man
तव	=	(has come) to you	स भ्रातृ भार्यस्य	=	with your brother and your consort	इदम्	=	This
नातिक्रान्तम्	=	has never been set aside	केनचित् पुरुषेण	=	by any man	इह लोके	=	in the world.

"None in the world has had to suffer such a fate as yourself that you should have to dwell in the forest with your brother and your consort as if you were an ordinary man!"

न मन्ये ब्रह्म चर्ये अस्ति स्वधीते वा फल उदयः ।
मार्दव आर्जवयोः वा अपि त्वाम् चेद् व्यसनम् आगतम् ॥ २-५२-१७

मन्ये	=	I think	नास्ति	=	there is no	फलोदयः	=	reward
ब्रह्मचर्ये	=	in leading a life of religious student	स्वधीते वा	=	or in studying scriptures	मार्दवार्जवयोर्वापि	=	or even in cultivating tenderness and strait forwardness

व्यसनम् चेत्	=	(when) adversity	आगतम्	=	has come	त्वाम्	= to you."

"I think that there is no reward in leading a life of religious student or in studying religious scriptures or even in cultivating tenderness and straight forwardness, when adversity has come to you."

सह राघव वैदेह्या भ्रात्रा चैव वने वसन् ।
त्वम् गतिम् प्राप्स्यसे वीर त्रीम्ल् लोकांस् तु जयन्न् इव ॥ २-५२-१८

वीर	=	"Oh heroic	राघव	=	Raama! vasan	=	Residing
वने	=	in the forest	वैदेह्या सह	=	along with Sita	भ्रात्राचैव	= and your brother
त्वम्	=	you	प्राप्स्यसे	=	will obtain	गतिम्	= the same position
जयन्निव	=	as one who has conquered	त्रीन्	=	the three	लोकान्	= worlds"

"Oh, heroic Raama! Living in the forest along with Sita and your brother, you will obtain the same position as one who has conquered the three worlds."

वयम् खलु हता राम ये तया अपि उपवन्चिताः ।
कैकेय्या वशम् एष्यामः पापाया दुह्ख भागिनः ॥ २-५२-१९

राम	=	"Oh Raama	वयम्	=	We	हताः खलु	=	are actually ruined
येन	=	because	उपवण्चिताः	=	disappointed in our hopes	त्वयापि	=	by you too
एष्यामः	=	we shall fall	वशम्	=	under the sway	कैकेय्याः	=	of Kaikeyi
पापायाः	=	of sinful nature	दुःख भागिनः	=	and reap suffering".			

"Oh, Raama! We are actually ruined, in that, disappointed in our hopes by you too, we shall fall under the sway of Kaikeyi the sinful woman and reap the suffering."

इति ब्रुवन्न् आत्म समम् सुमन्त्रः सारथिस् तदा ।
दृष्ट्वा दुर गतम् रामम् दुह्ख आर्तः रुरुदे चिरम् ॥ २-५२-२०

तदा	=	then	सुमन्त्रः	=	Sumantra	सारथिः	=	the charioteer
इति	=	thus	ब्रुवन्	=	speaking	रुरुदे	=	wept
चिरम्	=	long	दुह्खार्ताः	=	stricken with grief	दृष्ट्वा	=	seeing
रामम्	=	Raama	आत्मसमम्	=	equal to his soul	दूरगतम्	=	gone to a distance.

Sumantra the charioteer thus speaking, wept for a long time, stricken with grief, seeing Raama, equal to his soul, departing to a distance.

ततः तु विगते बाष्पे सूतम् स्पृष्ट उदकम् शुचिम् ।
रामः तु मधुरम् वाक्यम् पुनः पुनर् उवाच तम् ॥ २-५२-२१

ततः	=	thereafter	रामस्तु	=	Raama	पुनः पुनुः	=	again and again
उवाच	=	spoke	वाक्यम्	=	these words	मधुरम्	=	which were sweet
तम् सूतम्	=	to that charioteer	बाष्पे	=	(whose) tears	विगते	=	had gone away
स्पृष्टोदोकम्	=	who had sipped some water	शुचिम्	=	and got purified.			

Then, Raama again and again spoke these sweet words as follows to that charioteer, whose tears got dried up and who had sipped some water and got himself purified:

इक्ष्वाकूणाम् त्वया तुल्यम् सुहृदम् न उपलक्षये ।
यथा दशरथो राजा माम् न शोचेत् तथा कुरु ॥ २-५२-२२

नोपलक्ष्हये	=	"I do not see	सुहुदम्	=	a friend	तुल्यम्	=	equal
त्वया	=	to you	इक्ष्ह्वाकूणाम्	=	for the kings of Iksh-vaku dynasty	कुरु	=	Act
तथा	=	in such a way	यथा	=	as	राजा	=	king
दशरथः	=	Dasaratha	न शोचेत्	=	may not lament	माम्	=	about me."

"I do not see any one who is as great a friend of the Ikshvakus as you are. (Pray) act in such a way that king Dasaratha may not lament about me"

शोक उपहत चेताः च वृद्धः च जगती पतिः ।
काम भार अवसन्नः च तस्मात् एतत् ब्रवीमि ते ॥ २-५२-२३

जगतीपतिः	=	the king	शोकोपहत चेताश्च	=	his mind afflicted with grief	वृद्धश्च	=	is aged as well
कामभारावसन्नश्च	=	(He is) pressed down by a burden of passion	तस्मात्	=	for that reason	ब्रवीमि	=	I tell
एतत्	=	this	ते	=	to you.			

"The king, his mind afflicted with grief, is aged as well. He is pressed down by a burden of passion. Hence, I tell you this."

यद् यद् आज्ञापयेत् किंचित् स महात्मा मही पतिः ।
कैकेय्याः प्रिय काम अर्थम् कार्यम् तत् अविकान्क्षया ॥ २-५२-२४

यद्यत्	=	what so ever	किम्चित्	=	some act	सः	=	that
महात्मा	=	high-soled	महीपतिः	=	emperor	आग्यापयेत्	=	may enjoin
प्रिय कामार्थम्	=	with intent to oblige the desire	कैकेय्याः	=	of Kaikeyi	तत्	=	that
कार्यम्	=	is to be done	अविकाण्क्ष्हया	=	un hesitatingly."			

"What so ever act that high-soled emperor may enjoin you to do, with intent to oblige the desire of Kaikeyi, it is to be done unhesitatingly."

एतत् अर्थम् हि राज्यानि प्रशासति नर ईश्वराः ।
यद् एषाम् सर्व कृत्येषु मनो न प्रतिहन्यते ॥ २-५२-२५

नरेश्वराः	=	"the kings	प्रशासतिहि	=	indeed rule	राज्यानि	=	the states
एतदर्थम्	=	with this end in view	मनः	=	that their will	यत् न प्रतिहन्यते	=	may not be frustrated
सर्व कृत्येषु	=	in all their undertakings."						

"The kings indeed rule the states with this end in view that their will may not be frustrated in any undertaking."

यद्यथा स महा राजो न अलीकम् अधिगच्चति ।
न च ताम्यति दुह्खेन सुमन्त्र कुरु तत् तथा ॥ २-५२-२६

सुमन्त्र	=	" Oh , Sumantra!	कुरु	=	Carry out	तथा	=	in such a way
तत्	=	that	सः महाराजः	=	the said emperor	यथा	=	in which way
यत्	=	whatever	न अधिगच्छति	=	may not find it	अळीकम्	=	as anything unpleasing
न च ताम्यति	=	nor gets distressed	दुःखेन	=	by grief."			

"Oh, Sumantra! Carry out everything in such a way that the said emperor neither finds it unpleasing nor gets tormented by grief."

अदृष्ट दुह्खम् राजानम् वृद्धम् आर्यम् जित इन्द्रियम् ।
ब्रूयाः त्वम् अभिवाद्य एव मम हेतोर् इदम् वचः ॥ २-५२-२७

अभिवाद्यैव	=	"only after doing respectful salutation	राजानाम्	=	to the king	वृद्धम्	=	who is old
आर्यम्	=	(and) venerable	अदृष्ट दुःखम्	=	who has never known suffering	जितेड्रियम्	=	and who has subdued his senses
त्वम्	=	you	ब्रूयाः	=	tell	इदम्	=	these
वचः	=	words	मम हेतोः	=	on my behalf."			

"Only after performing respectful salutation to the old and venerable king, who has never known suffering and who has subdued his senses, you tell these words to him on my behalf."

न एव अहम् अनुशोचामि लक्ष्मणो न च मैथिली ।
अयोध्यायाः च्युताः च इति वने वत्स्यामह इति वा (महेति!)॥ २-५२-२८

नैव	=	"Indeed neither	अहम्	=	I	न	=	nor
लक्ष्मणः मैथिलीच	=	Lakshmana and Sita	अनुशोचामि	=	grieve	च्युताश्चेति	=	for having moved
अयोध्यायाः	=	from Ayodhya	वत्स्यामहेतिच	=	or that we are going to dwell	वने	=	in a forest."

"Indeed neither I nor Lakshmana and Sita grieve for having moved from Ayodhya or that we are going to dwell in a forest."

चतुर् दशसु वर्षेषु निवृत्तेषु पुनः पुनः ।
लक्ष्मणम् माम् च सीताम् च द्रक्ष्यसि क्षिप्रम् आगतान् ॥ २-५२-२९

निवृत्तेषु	=	after completing	चतुर्दशसु	=	fourteen	वर्षेषु	=	years
द्रक्ष्यसि	=	you will see	पुनः पुनः	=	once again	लक्ष्मणम्	=	Lakshmana
माम् च	=	myself	सीताम् च	=	and Sita too	आगतान्	=	returned
क्षिप्रम्	=	quickly."						

"After completing fourteen years, you will once more see Lakshmana, myself and Sita too returned apace from the forest."

एवम् उक्त्वा तु राजानम् मातरम् च सुमन्त्र मे ।
अन्याः च देवीः सहिताः कैकेयीम् च पुनः पुनः ॥ २-५२-३०
आरोग्यम् ब्रूहि कौसल्याम् अथ पाद अभिवन्दनम् ।
सीताया मम च आर्यस्य वचनाल् लक्ष्मणस्य च ॥ २-५२-३१

सुमन्त्र	=	"Oh ,Sumantra!	एवम्	=	this is	उक्त्वा	=	what should you say
राजानम्	=	to the king	मे मतरम् च	=	and my mother	सहिताः	=	all
अन्याः	=	other	देवीश्च	=	queens	कैकेयीम् च	=	and Kaikeyi
ब्रूहि	=	tell	कोसल्याम्	=	Kousalya	आरोग्यम्	=	(about my)health
पुनः पुनः	=	again and again	अथ	=	and thereafter	पादाभिवन्दनम्	=	salutations at her feet
सीतायाः	=	(on behalf of) Sita	मम च	=	as well as myself	वचनात्	=	the words
लक्ष्मणस्यच	=	of Lakshmana	आर्यस्य	=	the faithful man."			

"Oh,Sumantra! This is what you should say to the king, my mother, all other queens and Kaikeyi. Tell Kausalya again and again that I am keeping good health. Thereafter, convey salutations at her feet on behalf of Sita as well as myself and Lakshmana the faithful man."

ब्रूयाः च हि महा राजम् भरतम् क्षिप्रम् आनय ।
आगतः च अपि भरतः स्थाप्यो नृप मते पदे ॥ २-५२-३२

ब्रूयाः	=	"Tell (our salutations)	महारजाम्च	=	to the emperor also	आनय	=	Bring
भरतम्	=	Bharata	क्षिहप्रम्	=	quickly	आगतः च अपि	=	after his arrival
भरतः	=	Bharata	स्थाप्य	=	may be installed	पदे	=	in the position
नृप मते	=	as desired by the king."						

"Tell our salutations to the emperor too. Bring Bharata quickly. After his arrival, Bharata may be installed in the position, as desired by the king."

भरतम् च परिष्वज्य यौवराज्ये अभिषिच्य च ।
अस्मत् सम्तापजम् दुह्खम् न त्वाम् अभिभविष्यति ॥ २-५२-३३

परिष्वज्य	= "when you embraced	भरतम्	= Bharata	अभिषिच्य च	= and installed him
योव राज्ये	= in the office of the Prince Regent	दुःखम्	= the agony	अस्मत् सम्तापजम्	= caused by the remorse felt by you on our account
न अभिभविष्यति	= will not overpower	त्वाम्	= you."		

"When you embrace Bharata and install him in the office of the Prince Regent, the agony caused by the repentance felt by you on our account will not overpower you."

भरतः च अपि वक्तव्यो यथा राजनि वर्तसे ।
तथा मातृषु वर्तेथाः सर्वास्व् एव अविशेषतः ॥ २-५२-३४

भरतस्यापि	= "Bharata also	वक्तव्यः	= is to be told (thus)	वर्तेथाः	= "Treat
अविशेषतः	= without distinction	सर्वास्वेव	= all	मातृषु	= your mothers
तथा	= with the same regard	यथा	= as	वर्तसे	= (you) behave
राजनि	= towards the king."				

"Bharata too is to be told thus: "Treat without distinction all your mothers with the same regard as you behave towards the king."

यथा च तव कैकेयी सुमित्रा च अविशेषतः ।
तथैव देवी कौसल्या मम माता विशेषतः ॥ २-५२-३५

यथाच	= as is	कैकेयी	= Kaikeyi	तव	= to you
तथैव	= so let it be	सुमित्राच	= for Sumitra	विशेषतः	= more so
देवी	= and the divine kausalyaa	मम माता	= my mother	विशेषतः	= in particular"

"As is your affection for Kaikeyi, so let it be for Sumitra and also the divine Kausalya, my mother"

तातस्य प्रियकामेन यौवराज्यमपेक्षता ।
लोकयोरुभयोः शक्यम् त्वया यत्सुखमेधितुम् ॥ २-५२-३६

अपेक्ष्हतः	= "(If you) accept	योव राजम्	= the princely kingdom	प्रिय कामन	= with an intent to please
तातस्य	= our father	शक्यम्	= it will be possible	त्वया	= for you
एधितुम्	= to enhance	सुखम्	= happiness	यत्	= whatever
उभयोः	= in both	लोकयाः	= the worlds."		

"If you accept the princely kingdom with an intent to please our father, it will be possible for you to enhance happiness in both the worlds (in this world and the next)."

निवर्त्यमानो रामेण सुमन्त्रः शोक कर्शितः ।
तत् सर्वम् वचनम् श्रुत्वा स्नेहात् काकुत्स्थम् अब्रवीत् ॥ २-५२-३७

सुमन्त्रः	=	Sumantra	निवर्त्यमानः	=	who was being sent back	रामेण	=	by Raama
शोक कर्षितः	=	agonized with grief	श्रुत्वा	=	heard	सर्वम्	=	the whole
तत्	=	of that	वचनम्	=	discourse	स्नेहात्	=	affectionately
अब्रवीत्	=	spoke	काकुत्स्थम्	=	to Raama (as follows):			

Sumantra, who was being sent back by Raama, was agonized with grief after hearing the whole of that discourse and affectionately spoke to Raama as follows:

यद् अहम् न उपचारेण ब्रूयाम् स्नेहात् अविक्लवः ।
भक्तिमान् इति तत् तावद् वाक्यम् त्वम् क्षन्तुम् अर्हसि ॥ २-५२-३८

यत् वाक्यम्	=	which mode of expression	अहम्	=	I	ब्रूयाम्	=	am speaking
स्नेहात्	=	friendship	अविक्लवः	=	fearlessly	नोपचारेण	=	and without courtesy
तत्	=	that	त्वाम्	=	you	अर्हसितावत्	=	are justified
क्ष्हन्तुम्	=	to forgive	भक्तिमान् इति	=	(considering me) as a devotee."			

"If I spoke to you fearlessly in a friendly tone without following courteousness, you ought to forgive my mode of expression, considering me as your devotee"

कथम् हि त्वद् विहीनो अहम् प्रतियास्यामि ताम् पुरीम् ।
तव तात वियोगेन पुत्र शोक आकुलाम् इव ॥ २-५२-३९

कथम् हि	=	"How indeed	अहम् प्रतियास्यामि	=	can I return	त्वद्विहीनः	=	without you
ताम्	=	to that	पुरीम्	=	city	तव वियोगेन तावत्	=	which through separation from you
पुत्र शोकाकुलामिव	=	has been reduced to the state of a mother stricken with grief due to separation from her son."						

"How indeed can I return without you to that city, which through separation from you, has been reduced to the state of a mother stricken with grief due to separation from her son"

सराममम् अपि तावन् मे रथम् दृष्ट्वा तदा जनः ।
विना राममम् रथम् दृष्ट्वा विदीर्येत अपि सा पुरी ॥ २-५२-४०

तदा	=	"at that time	दृष्ट्वा	=	by seeing	मे रथम्	=	my chariot
सरामपि	=	even with Raama in it	जनः	=	the people	तावत्	=	(were lamenting) so much
दृष्ट्वा	=	by seeing (now)	रथम्	=	the chariot	विना रामम्	=	without Raama
सा पुरी	=	that city	विदेर्येतापि	=	will even be broken apart."			

"By seeing my chariot on that day even with Raama in it, the people were lamenting so much. Now, if they see the chariot without Raama the city of Ayodhya will even be broken asunder."

दैन्यम् हि नगरी गच्चेद् दृष्ट्वा शून्यम् इमम् रथम् ।
सूत अवशेषम् स्वम् सैन्यम् हत वीरम् इव आहवे ॥ २-५२-४१

नगरी	=	"the city	गच्छेत् हि	=	will go through	दैन्यम्	=	a miserable condition
सैन्यम् इव	=	like an army	हत वीरम्	=	in which its commander has been killed	आहवे	=	in a battle
स्वम्	=	and seeing his chariot	सूतवशेषम्	=	remaining with charioteer alone	दृष्ट्वा	=	by beholding
इमम्	=	this	रथम्	=	chariot	शून्यम्	=	empty."

"The city will be plunged in misery, like an army in which its commander is lost in a combat with the charioteer alone surviving, on seeing this chariot without you."

दूरे अपि निवसन्तम् त्वाम् मानसेन अग्रतः स्थितम् ।
चिन्तयन्त्यो अद्य नूनम् त्वाम् निराहाराः कृताः प्रजाः ॥ २-५२-४२

चिन्तयन्त्यः	=	"thinking	त्वाम्	=	of you	स्थितम्	=	established
अग्रतः	=	foremost	मानसेन	=	in their minds	निवसन्तम् अपि	=	though residing
दूरे	=	at a far away place	प्रजाः	=	the people	अद्य	=	today
कृताः	=	were made	निराहाराः	=	without food	nuunam	=	It is certain."

"Thinking of you, who though residing far away are established foremost in their minds, the people of Ayodhya must have been deprived of their food today."

दृष्टं तद्धि त्वया राम! यादृशम् त्वत्प्रवासने ।
प्रजानाम् सम्कुलम् वृत्तम् त्वच्छोकक्लान्तचेतसाम् ॥ २-५२-४३

राम	=	"Oh Raama	सम्कुलम्	=	Perplexity	यादृशम्	=	of what kind
तत्	=	that	वृत्तम्	=	behavior	दृष्टम् हि	=	was witnessed indeed
त्वया	=	by you	त्वत्प्रवासने	=	on the occasion of your exile	प्रजानाम्	=	among the people(of Ayodhya)
त्वच्चोक क्लान्त चेतसाम्	=	whose minds were depressed through grief on your account."						

"The great perplexity that ensued, on the occasion of your exile, among the people (of Ayodhya), whose minds were depressed through grief on your account, was witnessed by you indeed, Oh, Raama!"

आर्त नादो हि यः पौरैः मुक्तः तत् विप्रवासने ।
रथस्थम् माम् निशाम्य एव कुर्युः शत गुणम् ततः ॥ २-५२-४४

यः	=	"which	आर्तनादः	=	cry of distress	पौरैः	=	the citizens
मुक्तः	=	raised	त्वद्विप्रवासने	=	at the time of your banishment	ततः	=	to that
शतगुणम्	=	hundred-fold	कुर्युः	=	will be made	निशाम्यैव	=	soon after seeing
माम्	=	me	सरथम्	=	with (an empty) chariot."			

"The cry of distress raised by the citizens (of Ayodhya) will be increased a hundred-fold, when they see me with an empty chariot."

अहम् किम् च अपि वक्ष्यामि देवीम् तव सुतः मया ।
नीतः असौ मातुल कुलम् सम्तापम् मा कृथाइति ॥ २-५२-४५

अहम्	=	"what shall I say further Deviim	=	To इति Kausalya		=	that	
वक्ष्यामि किम्चापि								
असो	=	this	सुताः	=	your son	नीतः	=	has been taken
मया	=	by me	मातुल कुलम्	=	to the house of his maternal uncle	मा कृथाः	=	do not
सन्तापम्	=	grieve."						

"Further, shall I say to the queen Kausalya as follows: - Your son, Raama has been taken by me to the house of his maternal uncle, do not grieve'."

असत्यम् अपि न एव अहम् ब्रूयाम् वचनम् ईदृशम् ।
कथम् अप्रियम् एव अहम् ब्रूयाम् सत्यम् इदम् वचः ॥ २-५२-४६

अहम्	=	I	नैव ब्रूयाम्	=	cannot tell	ईदृशम्	=	such
वचनमपि	=	words too	असत्यम्	=	which are untrue	Katham	=	How
अहम्	=	can I	ब्रूयम्	=	tell	इदम् वचः	=	whish are true
अप्रियम्	=	(but) unkind"						

"I cannot tell such words too which are untrue. How can I tell, I abandoned your son in the forest', which words are true but unkind"

मम तावन् नियोगस्थाः त्वद् बन्धु जन वाहिनः ।
कथम् रथम् त्वया हीनम् प्रवक्ष्यन्ति हय उत्तमाः ॥ २-५२-४७

कथम्	=	"how	हयोत्तमाः	=	the excellent horses	नियोगस्थाः	=	obedient
मम	=	to me	त्वद् बन्धु जन वाहिनः	=	which carried yourselves and your relatives(Sita and Lakshmana)	प्रवक्ष्यन्ति	=	will draw
रथम्	=	the chariot	हीनम्	=	bereft	त्वया	=	of you"

"How will the excellent horses obedient to me, which carried yourself, Sita and Lakshmana, draw the chariot bereft of you"

तन्न शक्ष्याम्यहम् गन्तुमयोध्याम् त्वदृतेऽनघ ।
वनवासानुयानाय मामनुज्ञातुमर्हसि ॥ २-५२-४८

अनघ	=	"Oh , the faultless Raama!	तत्	=	for that reason	अहम्	=	I
न शक्ष्यामि	=	can not	गन्तुम्	=	go	अयोध्याम्	=	to Ayodhya
अर्हसि	=	You are obliged	अनुग्यातुम्	=	to permit	माम्	=	me
वनवासानुयानाय	=	to accompany you to the forest."						

"Oh, the faultless Raama! For this reason, I cannot go back to Ayodhya. (Pray) permit me to accompany you to the forest."

यदि मे याचमानस्य त्यागम् एव करिष्यसि ।
सरथो अग्निम् प्रवेक्ष्यामि त्यक्त मात्रैह त्वया ॥ २-५२-४९

करिष्यसि यदि	=	"If you do	मे	=	my	त्यागमेव	=	abandonment
याचमानस्य	=	(even though I) solicit	त्यक्तमात्रः	=	soon after I am forsaken	प्रवेक्ष्यामि	=	I shall enter
अग्निम्	=	a fire	सरथः	=	along with chariot	इह	=	here."

"If you leave me even though I solicit you to take me with you, I shall enter a fire with chariot and all, here itself the moment I am forsaken by you"

भविष्यन्ति वने यानि तपो विघ्न कराणि ते ।
रथेन प्रतिबाधिष्ये तानि सत्त्वानि राघव ॥ २-५२-५०

राघव	=	Oh Raama	यानि	=	which animals	वने	=	in the forest
भविष्यन्ति	=	become	तपोविघ्नकराणि	=	creators of obstacles to austerities	प्रतिबाधिष्ये	=	I shall ward off
तानि सत्त्वानि	=	those animals	रथेन	=	by the chariot."			

"Oh, Raama! With the help of the chariot, I shall ward off those animals in the forest, which create obstacles to your austerities."

तत् कृतेन मया प्राप्तम् रथ चर्या कृतम् सुखम् ।
आशंसे त्वत् कृतेन अहम् वन वास कृतम् सुखम् ॥ २-५२-५१

सुखम्	=	"the pleasure	रथचर्याकृतम्	=	of driving your chariot	अवाप्तम्	=	has been obtained
मया	=	by me	त्वत् कृतेन	=	It is through you	अहम्	=	I
आशम्से	=	seek	सुखम्	=	the happiness	वनवासकृइतम्	=	that comes in dwelling in a forest."

"The pleasure of driving your chariot has been obtained by me because of you and it is through you that I seek the happiness that comes in dwelling in a forest."

प्रसीद इच्छामि ते अरण्ये भवितुम् प्रत्यनन्तरः ।
प्रीत्या अभिहितम् इच्छामि भव मे पत्यनन्तरः ॥ २-५२-५२

प्रसीद	=	"Be graceful	इच्छामि	=	I desire	भवितुम्	=	to become
प्रत्यनन्तरः	=	close associate	अरण्ये	=	in the forest	इच्छामि	=	I wish(to hear)
प्रीत्या	=	(your) loving	अभिहितम्	=	assent	भव	=	Be
मे	=	my	प्रत्यनन्तरः	=	close associate!"			

"Be graceful. I desire to become your close associate in the forest. I wish to hear your loving assent with the words be my close associate!"

इमे चापि हया वीर यदि ते वनवासिनः ।
परिचर्याम् करिष्यन्ति प्राप्स्यन्ति परमाम् गतिम् ॥ २-५२-५३

वीर	=	"Oh Hero	ईमे हयश्चापि करिष्यन्ति यदि	=	If these horses too can do	परिचर्याम्	=	service
ते	=	to you	प्राप्स्यन्ति	=	they can attain	परमाम्	=	a supreme
गतिम्	=	abode"						

"Oh, hero! If these horses too can render service to you, they can attain a supreme abode."

तव शुश्रूषणम् मूर्ध्ना करिष्यामि वने वसन् ।
अयोध्याम् देव लोकम् वा सर्वथा प्रजहाम्य् अहम् ॥ २-५२-५४

अहम्	=	"I	प्रजहामि	=	am leaving	अयोध्यामि	=	Ayodhya
देवलोकम्वा	=	or even a celestial world (heaven)	सर्वथा	=	by all means	वसन्	=	Dwelling
वने	=	in the forest	मूर्धना	=	with my head bent low	करिष्यामि	=	I shall render
तव	=	your	शुश्रूषणम्	=	service."			

"By all means, I am leaving for good, Ayodhya or even heaven. Dwelling in the forest, with my head bent low, I shall render service to you."

न हि शक्या प्रवेष्टुम् सा मया अयोध्या त्वया विना ।
राज धानी महा इन्द्रस्य यथा दुष्कृत कर्मणा ॥ २-५२-५५

सा अयोध्या	=	That Ayodhya	न हि शक्या	=	cannot be	प्रवेष्टुम्	=	entered
मया	=	by me	त्वया विना	=	without you	राजधानी यथा	=	as Amaravati the capital
महेन्द्रस्य	=	of Devendra	दुष्कृत कर्मणा	=	by a doer of wicked deeds."			

"As a doer of wicked deeds cannot enter Amaravati, the capital of Devendra, so also I cannot enter Ayodhya without you."

वन वासे क्षयम् प्राप्ते मम एष हि मनो रथः ।
यद् अनेन रथेन एव त्वाम् वहेयम् पुरीम् पुनः ॥ २-५२-५६

एषः हि	=	"This is indeed	मम	=	my	मनोरथः	=	desire
यत्	=	that	प्राप्ते	=	after reaching	क्ष्हयम्	=	the end
वनवासे	=	of dwelling in the forest	वहेयम्	=	I may take	त्वाम्	=	you
पुनः	=	again	अनेन रथेनैव	=	in this very chariot	पुरीम्	=	to the city (of Ayodhya)."

"This is indeed my desire that after reaching the end of your exile, I may take you back to the city of Ayodhya in this very chariot."

चतुर् दश हि वर्षाणि सहितस्य त्वया वने ।
क्षण भूतानि यास्यन्ति शतशः तु ततः अन्यथा ॥ २-५२-५७

सहितस्य	=	"Me along with	त्वया	=	you	वने	=	in the forest
चतुर्दश वर्षाणि	=	fourteen years	यास्यन्ति	=	will slip away	क्ष्हण भूतानि	=	momentarily
Anyathaa	=	Otherwise	अतः	=	than this	शत सम्ख्यानि	=	will multiply hundred-fold."

"So long as I am with you together in the forest, fourteen years will slip away momentarily. Otherwise than this, they will multiply a hundred- fold."

भृत्य वत्सल तिष्ठन्तम् भर्तृ पुत्र गते पथि ।
भक्तम् भृत्यम् स्थितम् स्थित्याम् त्वम् न माम् हातुम् अर्हसि ॥ २-५२-५८

भृत्य वत्सले	=	"Oh prince who are so fond of your dependents!	त्वम्	=	You	नार्हसि	=	ought not
हातुम्	=	abandon	माम्	=	me	भक्तम्	=	your devoted
भृत्यम्	=	servant	तिष्ठन्तम्	=	established	पथि	=	in the path
भर्तृपुत्र गते	=	followed by the son of his master	स्थितम्	=	(and) keeping	स्थित्याम्	=	within bounds"

"Oh, prince, who are so fond of your dependents! You ought not abandon me, your devoted servant, established in the path followed by the son of his master and (always)keeping within bounds."

एवम् बहु विधम् दीनम् याचमानम् पुनः पुनः ।
रामः भृत्य अनुकम्पी तु सुमन्त्रम् इदम् अब्रवीत् ॥ २-५२-५९

रामह्	=	Raama	भृत्यानुकम्पी	=	who was compassionate towards his dependents	अब्रवीत्	=	spoke
इदम्	=	these words	सुमन्त्रम्	=	to Sumantra	दीनम्	=	who was miserably
याचमानम्	=	entreating	पुनः पुनः	=	again and again	बहुविधम्	=	in many modes.

Raama, who was compassionate towards his dependents, spoke as follows to Sumantra, who was miserably entreating him again and again in many modes.

जानामि परमाम् भक्तिम् मयि ते भर्तृ वत्सल ।
श्रृणु च अपि यद् अर्थम् त्वाम् प्रेषयामि पुरीम् इतः ॥ २-५२-६०

भर्तृवत्सल	=	"Oh charioteer so fond of your master!	जानामि	=	I knew	ते	=	your
परमाम्	=	excellent	भक्तम्	=	devotion	मयि	=	to me
श्रृणु च अपि	=	Hear	यदर्थम्	=	wherefore	प्रेषयामि	=	I send
त्वाम्	=	you	इतः	=	from here	पुरीम्	=	to the city."

"Oh, charioteer so fond of your master! I know your excellent devotion to me. Hear wherefore I send you from here to the city of Ayodhya."

नगरीम् त्वाम् गतम् दृष्ट्वा जननी मे यवीयसी ।
कैकेयी प्रत्ययम् गच्चेद् इति रामः वनम् गतः ॥ २-५२-६१

दृष्ट्वा	=	"seeing	त्वाम्	=	you	गतम्	=	going
नगरीम्	=	to the city	कैकेयी	=	Kaikeyi	मे	=	my
यवीयसी	=	younger	jananii	=	mother	गच्छेत्	=	will get
प्रत्ययम्	=	the proof	इति	=	that	रामः	=	Raama
गतः	=	went	वनम्	=	to the forest."			

"Seeing you, returning to Ayodhya, Kaikeyi, my younger mother will get the proof that Raama has gone to the forest."

परितुष्टा हि सा देवि वन वासम् गते मयि ।
राजानम् न अतिशन्केत मिथ्या वादी इति धार्मिकम् ॥ २-५२-६२

परितुष्टा	=	"having strongly satisfied	मयि	=	about me	गते	=	having gone
वनवासम्	=	to dwell in the forest	सा देवी	=	that queen (Kaikeyi)	नातिशण्केत	=	will not suspect strongly
राजानाम्	=	about the king	धार्मिकम्	=	who is virtuous	मिथ्यावादीति	=	as one who speaks untruth"

"Having completely satisfied, about me having gone to forest, Kaikeyi will leave her strong suspicion that the virtuous king may be a person who speaks untruth."

एष मे प्रथमः कल्पो यद् अम्बा मे यवीयसी ।
भरत आरक्षितम् स्फीतम् पुत्र राज्यम् अवाप्नुयात् ॥ २-५२-६३

एषः	=	"this is	प्रथमः	=	the first	कल्पः	=	rule to be observed before any other rule
मे	=	for me	यत्	=	that	मे	=	my
यवीयसी	=	younger	अम्बा	=	mother	अवाप्नुयात्	=	should get
स्पीतम्	=	the extensive	पुत्र राज्यम्	=	kingdom of her son	भरता रक्ष्हितम्	=	protected by Bharata"

"This is my first priority that my younger mother should get the extensive kingdom, protected by Bharata and thus ruled by her own son."

मम प्रिय अर्थम् राज्ञः च सरथः त्वम् पुरीम् व्रज ।
संदिष्टः च असि या अनर्थांस् तांस् तान् ब्रूयाः तथा तथा ॥ २-५२-६४

प्रियार्थम्	=	"for the pleasure	मम	=	of me	राग्यश्च	=	and of the king
त्वम्	=	you	सरथः	=	along with the chariot	व्रज	=	go
पुरीम्	=	to the city (of Ayodhya)	यान्	=	which	अर्थान्	=	matters
असि	=	you are	सन्दिष्टः	=	told	ब्रूयाः	=	inform
तान् तान्	=	those and those matters	तथा तथा	=	in that manner."			

"For my pleasure and pleasure of the king, you go along with the chariot to Ayodhya and inform all the matters that you have been asked to tell each in the way you have been asked to do."

इति उक्त्वा वचनम् सूतम् सान्त्वयित्वा पुनः पुनः ।
गुहम् वचनम् अक्लीबम् रामः हेतुमद् अब्रवीत् ॥ २-५२-६५

उक्त्वा	=	having spoken	वचनम्	=	the words;iti	=	thus
सूतम्	=	in the chariot	अक्लीबः	=	the courageous	रामः	= Raama
सान्त्वयित्वा	=	consoled(him)	पुनः पुनः	=	again and again	अब्रवीत्	= spoke(the following)
हेतुमत्	=	reasoned	वचनम्	=	words	गुहम्	= to Guha.

Having spoken thus to the charioteer, the courageous Raama consoled him again and again. Then, he spoke the following reasoned words to Guha:

नेदानीम् गुह योग्योऽयम् वसो मे सजने वने ।
अवश्यम् ह्याश्रमे वासः कर्तव्यस्तद्गतो विधिः ॥ २-५२-६६

गुह	=	"Oh Guha	अयम्	=	this	वासः	= stay
वने	=	in the forest	सजने	=	inhabited with people	न योग्यः	= is not proper
मे	=	for me	वासः	=	The stay	अवश्यम्	= should be certainly
आश्रमे	=	in a hermitage	विधिः	=	Let the action	तद्गतः	= directed towards that
कर्तव्यः	=	be done."					

"Oh, Guha! This stay in the inhabited woods is not proper for me. My stay should definitely be in a hermitage. Let an action diverted towards that aim be taken"

सोऽहम् गृहीत्वा नियमम् तपस्विजनभूषणम् ।
हितकामः पितुर्भूयः सीताया लक्ष्मणस्य च ॥ २-५२-६७
जटाः कृत्वा गमिष्यामि न्यग्रोध क्षीरम् आनय ।

सः अहम्	=	"I as such	हित कामः	=	wishing well of	पितुः	= my farther
भुन्यः	=	and	सीतायाः	=	of Sita	लक्ष्मणस्यच	= and of Lakshmana
गृहीत्वा	=	having taken up	नियमम्	=	the restraint	तपस्वि जनभूषणम्	= to be adorned by ascetics
गमिष्यामि	=	and proceed further	कृत्वा	=	wearing	जटाः	= matted hair
आनय	=	(please) bring	न्यग्रोध क्षीरम्	=	the milk-like exudation (latex) of a banyan tree."		

"I as such, wishing well of my father, Sita as well as Lakshmana and having taken up a discipline to be followed by ascetics, want to proceed further, wearing matted hair. Please bring the latex of a banyan tree."

तत् क्षीरम् राज पुत्राय गुहः क्षिप्रम् उपाहरत् ॥ २-५२-६८
लक्ष्मणस्य आत्मनः चैव रामः तेन अकरोज् जटाः ।

गुहः	=	Guha	क्षिप्रम्	=	immediately	उपाहरत्	= brought
तत्	=	that	क्षीरम्	=	milk-like exudation (latex)	राज पुत्राय	= to the prince
तेन	=	with that	रामः	=	Raama	आकरोत्	= made
जटाः	=	matted hair	आत्मनश्चैव	=	to himself	लक्ष्मणस्य	= and to Lakshmana.

Guha immediately brought that latex to the prince. With that, Raama made matted hair to himself and to Lakshmana.

दीर्घबाहुर्नरव्याघ्रो जटिलत्व मधारयत् ॥ २-५२-६९
तौ तदा चीर वसनौ जटा मण्डल धारिणौ ।
अशोभेताम् ऋषि समौ भ्रातरौ राम रक्ष्मणौ ॥ २-५२-७०

दीर्घ बाहुः	=	That long armed	नर व्याघ्रः	=	tiger among men Raama	आधारयत्	=	wore
जटिलत्वम्	=	the matting	तदा	=	Then	राम लक्ष्ह्मणव्	=	Raama and Lakshmana
भ्रातरोव्	=	the brothers	चीर वसनो	=	clad in the bark of trees	जटा मण्दल धारिणौ	=	and wearing a rounded mass of matted locks (on their hair)
अशोभेताम्	=	looked bright	षिसमो	=	like ascetic sages.			

Raama, tiger among men who possessed long arms wore the distinguished mark of an ascetic (in the shape of matted hair) . Then, Raama and Lakshmana the brothers clad in the bark of trees and wearing a round mass of matted locks (on their head) looked bright like two ascetic sages.

ततः वैखानसम् मार्गम् आस्थितः सह लक्ष्मणः ।
व्रतम् आदिष्टवान् रामः सहायम् गुहम् अब्रवीत् ॥ २-५२-७१

ततः	=	then	आस्थितः	=	Having adopted	मार्गम्	=	the way
वैखानसम्	=	of a hermit (temporarily)	सह लक्ष्ह्मण	=	along with Lakshmana	रामः	=	Raama
आदिष्टवान्	=	accepted	व्रतम्	=	the vow (of an ascetic)	अब्रवीत्	=	and spoke
गुहम्	=	to Guha	सखायम्	=	his friend (as follows)			

Having adopted the way of a hermit (temporarily) along with Lakshmana, Raama then accepted the vow of an ascetic life and spoke to Guha, his friend as follows:

अप्रमत्तः बले कोशे दुर्गे जन पदे तथा ।
भवेथा गुह राज्यम् हि दुरारक्षतमम् मतम् ॥ २-५२-७२

गुह	=	"Oh Guha	हवेथा	=	Remain	अप्रमत्तः	=	vigilant
बले	=	in the case of an army	कोशे	=	the treasury	दुर्गे	=	the fortress
तथा	=	and	जनपदे	=	the people	मतम् हि	=	It is said
राज्यम्	=	that a kingdom	दुरा रक्ष्हतमम्	=	is the most difficult one to protect."			

"Oh, Guha! Remain vigilant in defense, finance, internal security and public relations, for a kingdom is the most difficult one to be protected!"

ततः तम् समनुज्ञाय गुहम् इक्ष्वाकु नन्दनः ।
जगाम तूर्णम् अव्यग्रः सभार्यः सह लक्ष्मणः ॥ २-५२-७३

ततः	=	then	इक्ष्वाकु नन्दनः	=	Raama who was a delight to Ikshvaku dynasty	समनुज्ञाय	=	bade farewell
तम् गुहम्	=	to Guha	जगाम	=	and departed	तूर्णम्	=	quickly
अव्यग्रः	=	remaining undistracted	सभार्यः	=	along with his consort	सहलक्ष्मणः	=	together with Lakshmana.

Then Raama, who was a delight to Ikshvaku dynasty, bade farewell to Guha and departed quickly, remaining undistracted, along with his consort and together with Lakshmana.

स तु दृष्ट्वा नदी तीरे नावम् इक्ष्वाकु नन्दनः ।
तितीर्षुः शीघ्रगाम् गन्गाम् इदम् लक्ष्मणम् अब्रवीत् ॥ २-५२-७४

दृष्ट्वा	=	seeing	नावम्	=	the boat	नदीतीरे	=	on the bank of the river
सः	=	that Raama	तितिर्षुः	=	desirous of crossing	शीघ्रगाम्	=	the swift-flowing
इक्ष्वाकुनन्दनः								
गण्गाम्	=	Ganga	अब्रवीत्	=	spoke	इदम्	=	these words
लक्ष्मणम्	=	to Lakshmana						

Seeing the boat on the bank of the river and keen to cross the swift- flowing Ganga, Raama spoke to Lakshmana as follows: -

आरोह त्वम् नर व्याघ्र स्थिताम् नावम् इमाम् शनैः ।
सीताम् च आरोपय अन्वक्षम् परिगृह्य मनस्विनीम् ॥ २-५२-७५

नर व्याघ्रः	=	"Oh , Lakshmana the tiger among men!	त्वम्	=	you	आरोह	=	get into
इमाम्	=	this	नावम्	=	boat	स्थित्याम्	=	stationed (here)
परिगृह्य	=	having helped	सीताम् च	=	Sita	मन्स्विनीम्	=	the virtuous wife
आरोपय	=	step into it."						

"Oh, Lakshmana the tiger among men! You get into the boat stationed here unhurriedly afterwards, having helped Sita the virtuous wife step into it."

स भ्रातुः शासनम् श्रुत्वा सर्वम् अप्रतिकूलयन् ।
आरोप्य मैथिलीम् पूर्वम् आरुरोह आत्मवांस् ततः ॥ २-५२-७६

श्रुत्वा	=	hearing	शासनम्	=	the command	सर्वम्	=	wholly
भ्रातुः	=	of his (elder) brother	सः	=	that Lakshmana	आत्मवान्	=	prudent
अप्रतिकूलयन्	=	not resisting it	आरोपय मैथिलीम्	=	having made Sita to ascend (the boat)	पूर्वम्	=	first
आरुरोह	=	stepped into (the boat)	ततः	=	afterwards.			

Hearing the command completely of his elder brother, the prudent Lakshmana, by not counteracting it, made Sita to ascend the boat first and stepped into it afterwards.

अथ आरुरोह तेजस्वी स्वयम् लक्ष्मण पूर्वजः ।
ततः निषाद अधिपतिर् गुहो ज्ञातीन् अचोदयत् ॥ २-५२-७७

अथ	= then	तेजस्वी	= the glorious	लक्ष्मण पूर्वजः	= Raama the elder brother of Lakshmana
आरुरोह	= got into (the boat)	स्वयम्	= himself	ततः	= Thereafter
गुहः	= Guha	निषदाधिपतिः	= the ruler of the Nishadas	अचोदयत्	= commanded
ज्ञातीम्	= his kinsfolk (to row them across the river).				

Then, the glorious Raama got into the boat himself. Thereafter, Guha the ruler of Nishadas commanded his kinsfolk to row them across the river.

राघवोऽपि महातेजा नावमारुह्य ताम् ततः ।
ब्रह्मवत् क्षत्रवच्चैव जजाप हितमात्मनः ॥ २-५२-७८

आरूह्य	= after ascending	ताम् नावम्	= that boat	राघव। आपि	= Raama too
महा तेजः	= of mighty splendor	ततः	= then	जजाप	= recited (a sacred text Daiviim naavam etc)
ब्रह्मवत्	= (fit for) Brahmanas	क्ष्हत्रियश्चैव	= and Kshatriyas	हितम्	= and conducive to the good
आत्मनः	= of his son.				

After ascending the boat, Raama too of mighty splendor then recited a sacred text (daiviim naavam etc) fit for brahmanas and Kshatriyas alike and conducive to his own good.

आचम्य च यथाशास्त्रम् नदीम् ताम् सह सीतया ।
प्राणमत्प्रीतिसम्ह्रष्टो लक्ष्मणश्चामितप्रभः ॥ २-५२-७९

आचम्यच	= having sipped water	यथा शास्त्रम्	= as per scriptures	प्रीतिसम्ह्रष्टः	= and with extreme delight
सीतया सह	= (Raama) with Sita	प्राणमत्	= made obeisance	ताम् नदीम्	= to that river
लक्ष्मणश्च	= Lakshmana also	अमित प्रभः	= of infinite splendor (followed suit.)		

Having sipped water as per scriptures and with extreme delight, Raama with Sita made obeisance to that river. Lakshmana, of infinite splendor, followed suit.

अनुज्ञाय सुमन्त्रम् च सबलम् चैव तम् गुहम् ।
आस्थाय नावम् रामः तु चोदयाम् आस नाविकान् ॥ २-५२-८०

अनुज्ञाय	=	bidding farewell	तम् गुहम्	=	to that Guha	सबलम्	=	with his army of men
सुमन्त्रम्	=	and Sumantra	रामस्तु	=	Raama	आस्थाय	=	sat on
नावम्	=	the boat	चोदयामास	=	and directed	नाविकान्	=	the boatmen (to move on).

Bidding farewell to Guha with his army of men and Sumantra, Raama sat on the boat and directed the boatmen to move on.

ततः तैः चोदिता सा नौः कर्ण धार समाहिता ।
शुभ स्म्य वेग अभिहता शीघ्रम् सलिलम् अत्यगात् ॥ २-५२-८१

तैः	=	through their	चोदिता	=	propulsion	स नौः	=	that boat
कर्णधार समाहिता	=	furnished with a pilot	शुभ स्म्य वेग अभिहता	=	obeying those splendid and vigorous oarsmen	शीघ्रम्	=	rapidly
अत्यगात्	=	moved across	सलिलम्	=	water.			

Propelled by those splendid and vigorous oarsmen, that boat furnished with a pilot, rapidly moved across the water.

मध्यम् तु समनुप्राप्य भागीरथ्याः तु अनिन्दिता ।
वैदेही प्रान्जलिर् भूत्वा ताम् नदीम् इदम् अब्रवीत् ॥ २-५२-८२

समनुप्राप्य	=	coming to	मध्यम्	=	the middle	भागीरथ्याः	=	of Bhagirathi
अनिन्दिता	=	the irresproachable	वैदेही	=	Sita	भूत्वा	=	having been
प्राञ्जलिः	=	with joined palms	अब्रवीत्	=	spoke	इदम्	=	these words
ताम् नदीम्	=	to the said river.						

Coming to the middle of Bhagirathi river, the irreproachable Sita with joined palms, spoke as follows to the said river: -

पुत्रः दशरथस्य अयम् महा राजस्य धीमतः ।
निदेशम् पालयतु एनम् गन्गे त्वद् अभिरक्षितः ॥ २-५२-८३
चतुर् दश हि वर्षाणि समग्राणि उष्य कानने ।
भ्रात्रा सह मया चैव पुनः प्रत्यागमिष्यति ॥ २-५२-८४
ततः त्वाम् देवि सुभगे क्षेमेण पुनर् आगता ।
यक्ष्ये प्रमुदिता गन्गे सर्व काम समृद्धये ॥ २-५२-८५

गण्गे	=	"Oh Ganga! Ayam (let) this Raama	पुत्रः	=	the son	दशरथस्य	=	of Dasaratha
महाराजस्य	=	the emperor	पालयित्वा	=	honor	इमम्	=	this (his father's)
निदेशम्	=	command	त्वदभिरक्षितः	=	under your protection!			
उष्य	=	Having dwelled	कानने	=	in the forest	समग्राणि	=	in full
चतुर्दश	=	for fourteen	वर्षाणि	=	years	प्रत्यागमिष्यति	=	(may he) return

पुनः	= once more (to your bank)	भ्राता सह	= with his brother Lakshmana	मयाचैव	= and myself!
शुभगे	= Oh blessed	देवी	= goddess	गङ्गे	= Ganga!
पुनः आगता	= Returning	क्षेमेण	= safely	ततः	= then
प्रमुदिता	= I full of joy	सर्व काम समृद्धिनी	= all my desires fulfilled	यक्ष्ये	= shall worship
त्वाम्	= you."				

"Oh, Ganga! Let Raama, the son of the emperor Dasaratha honor his father's command under your protection! Having dwelled in the forest in full fourteen years, may he return once more to your bank with his brother, Lakshmana and myself! Oh, blessed goddess Ganga! Returning safely, with all my desires fulfilled, I shall worship you with great joy."

त्वम् हि त्रिपथगा देवि ब्रह्म लोकम् समीक्षसे ।
भार्या च उदधि राजस्य लोके अस्मिन् सम्प्रदृश्यसे ॥ २-५२-८६

त्वम्	= "you	देवी	= Oh goddess	त्रिपथगा	= flowing through three regions (namely heaven earth and subterranean)
समीक्ष्हसे हि	= are indeed seeing	ब्रह्मलोकम्	= Brahma's realm (the outermost of the six spheres enveloping the earth)	सम्प्रदृश्यसे	= and are vividly seen
अस्मिन्	= on this	लोके	= terrestrial plane	भार्याच	= as a consort
उदधिराजस्य	= of the ocean king.				

" You, Oh goddess flowing through three regions (namely heaven, earth and subterranean regions), include in your basin the realm of Brahma (the outermost of the six spheres enveloping the earth) and are vividly seen on this terrestrial plane as a consort of the ocean king."

सा त्वाम् देवि नमस्यामि प्रशंसामि च शोभने ।
प्राप्त राज्ये नर व्याघ्र शिवेन पुनर् आगते ॥ २-५२-८७
गवाम् शत सहस्राणि वस्त्राणि अन्नम् च पेशलम् ।
ब्राह्मणेभ्यः प्रदास्यामि तव प्रिय चिकीर्षया ॥ २-५२-८८

शोभने देवी	= "oh charming goddess!	षा	= I Sita	नमस्यामि	= greet
त्वाम्	= you	प्रशम्सामि च	= and extol you too	नरव्याघ्रे	= when Raama the tiger among men
शिवेन	= has safely	आगते	= returned	पुनः	= again
प्राप्ते राज्ये	= and regains his kingdom	प्रदास्यामि	= I shall give away	शतसहस्राणि	= a lakh
गवाम्	= of cows	पेशलम्	= soft	वस्त्राणि	= clothing

अन्नम्च	=	and food stuff	ब्रह्मणेभ्य	=	to Brahmanas	प्रियचिकीर्षया	=	with an intent to please you."

"Oh, charming goddess! I, Sita, greet you and extol you too. When Raama the tiger among men safely returns and regains his kingdom, I shall give away a lakh of cows, soft clothing and food to brahmanas with intent to please you."

सुराघटसहस्रेण मांसभूतोदनेन च ।
यक्ष्ये त्वाम् प्रयता देवि पुरीम् पुनरुपागता ॥ २-५२-८९

देवी	=	"Oh , goddess!	ऊपागत	=	After reaching	पुरीम्	=	the city (Ayodhya)
पुनः	=	again	यक्ष्ये	=	I shall worship (you)	सुराघत सहस्रेण	=	with thousand pots of spirituous liquor
माम्स भूतोदनेन च	=	and jellied meat with cooked rice	प्रयता	=	well-prepared for the solemn rite."			

"Oh, goddess! After reaching back the city of Ayodhya, I shall worship you with thousand pots of spirituous liquor and jellied meat with cooked rice well prepared for the solemn rite."

यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि ।
तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च ॥ २-५२-९०

यक्ष्यामि	=	I shall worship	यामि	=	whatever	दैवतानि	=	deities
सन्ति	=	are there	सर्वाणि	=	all	त्वत्तीर वासिनि	=	dwelling on your banks
तीर्थानि	=	sacred spots	आयतनामिच	=	and sanctuaries."			

"I shall worship all deities dwelling on your banks as also sacred spots and sanctuaries."

पुनरेव महाबाउर्मया भ्रात्रा च सम्गतः ।
अयोध्याम् वनवासात्तु प्रविशत्वनघोऽनघे ॥ २-५२-९१

अनघे	=	"oh , irreproachable goddess!	ओने आनघः	=	(May) the sinless	महाबाहुः	=	and mighty armed Raama
प्रविशतु	=	re-enter	अयोध्याम्	=	Ayodhya	पुनरेव	=	again
वनवासात्	=	from dwelling in the forest	सन्गतः	=	along with	भ्रात्राच	=	Lakshmana his brother
मया	=	(and) myself."						

"Oh, irreproachable goddess! May the sinless Raama (with mighty arms) re-enter Ayodhya again from the forest, along with Lakshmana and myself."

तथा सम्भाषमाणा सा सीता गन्गाम् अनिन्दिता ।
दक्षिणा दक्षिणम् तीरम् क्षिप्रम् एव अभ्युपागमत् ॥ २-५२-९२

तथा	=	then	सम्भाष माणा	=	praying (to Ganga)	सीत	=	Sita
दक्षिणा	=	the efficient	अनिन्दिता	=	irreproachable	अभ्युपागमत्	=	reached
क्षिप्रमेव	=	rapidly	दक्षिणम्	=	the right	तीरम्	=	bank.

Thus praying to Ganga, the efficient and irreproachable Sita rapidly reached the right bank of the river.

तीरम् तु समनुप्राप्य नावम् हित्वा नर ऋषभः ।
प्रातिष्ठत सह भ्रात्रा वैदेह्या च परम् तपः ॥ २-५२-९३

समनुप्राप्य	=	reaching	तीरम्	=	the bank	नरर्षभः	=	Raama the best among men
परम्तपः	=	and the chastiser of foes	हित्वा	=	left	नावम्	=	the boat
प्रातिष्ठत	=	and further proceeded	भ्रात्रासह	=	along with Lakshmana his brother	वैदेह्याच	=	and Sita.

Reaching the bank and leaving the boat, Raama the best among men and the chastiser of foes proceeded further along with Lakshmana and Sita.

अथ अब्रवीन् महा बाहुः सुमित्र आनन्द वर्धनम् ।
भव सम्रक्षणार्थाय सजने विजनेऽपि वा ॥ २-५२-९४

अथ	=	then	महाबाहुः	=	Raama the mighty armed	अब्रवीत्	=	spoke
सुमित्रा नन्दनम्	=	to Lakshmana (who heightened the joy of Sumitra)	भव	=	"Be prepared	सम्रक्षणार्थाय	=	for protecting (Sita)
सजने	=	in the inhabited	विजनेऽपिवा	=	and in the uninhabited areas also.			

"Be prepared for protecting Sita in the inhabited as well as in uninhabited areas also." " Then, Raama the mighty armed, spoke to Lakshmana (who heightened the joy of Sumitra) as follows:

अवश्यम् रक्षणम् कार्यमदृष्टे विजने वने ।
अग्रतः गच्च सौमित्रे सीता त्वाम् अनुगच्छतु ॥ २-५२-९५

रक्ष्हणम्	=	"security	कार्यम्	=	is to be arranged	अवश्यम्	=	inevitably
अष्टे	=	and in an unforeseen	विजने	=	and in an uninhabited	वने	=	forest
सौमित्रे	=	Oh Lakshmana!	गच्छ	=	Go	अग्रतः	=	in front
सीता अनुगच्छतु	=	Let Sita follow	त्वाम्	=	you."			

"Security is an inevitable need in a forest, which has unforeseen dangers and is uninhabited, Oh, Lakshmana! Go in front. Let Sita follow you."

पृष्ठतः अहम् गमिष्यामि त्वाम् च सीताम् च पालयन् ।
अद्य दुःखम् तु वैदेही वन वासस्य वेत्स्यति ॥ २-५२-९६

अहम्	=	"I	गमिष्यामि	=	shall proceed	पृष्ठतः	=	in the back
पालयम्	=	protecting	त्वाम् च	=	you	सीताम्च	=	and Sita
पुरुषर्षभ	=	Oh , jewel among men!	रक्ष	=	Protection	कर्तव्या	=	must be accorded
इह	=	here	नः	=	by us	अन्योन्यस्य	=	to one another."

"I shall proceed in the rear, protecting you and Sita. Oh, jewel among men! We must accord protection here to one another."

न हि तावदतिक्रान्ता सुकरा काचन क्रिया ।
अद्य दुःखम् तु वैदेही वनवासस्य वेत्स्यति ॥ २-५२-९७

अतिक्रान्त	=	"an over stepped	काचन क्रिया	=	doing whatsoever	ण हि तावत्	=	cannot indeed be
सुकरा	=	smoothly done again	वैदेही	=	Sita	वेत्स्यति	=	will experience
दुःखम्	=	the hardship	वनवासस्य	=	of staying in a forest	अद्य	=	(only) from us."

"An act which has gone out of hand, whatsoever, cannot indeed be remedied again. Sita will experience the hardship of staying in a forest only from now."

प्रणष्टजनसम्बाधम् क्षेत्रारामविवर्बितम् ।
विषमम् च प्रपातम् च वनमद्य प्रवेक्ष्यति ॥ २-५२-९८

अद्य	=	" today	प्रवेक्ष्यति	=	(she)will enter	वनम्	=	the forest
प्रणष्टजन सम्बाधाम्	=	when density of people is not seen	क्ष्हेत्र अराम विवर्जितम्	=	which is utterly devoid of fields and gardens	विषमम्च	=	and is full of stumbles."

"Today she will enter the forest, where density of people is not seen, which is utterly devoid of fields and gardens, has a rugged surface and is full of stumbles."

श्रुत्वा रामस्य वचनम् प्रतिस्थे लक्ष्मणोऽग्रतः ।
अनन्तरम् च सीताया राघवो रघनन्धनः ॥ २-५२-९९

श्रुत्वा	=	listening to	रामस्य	=	Raama's	वचनम्	=	words
लक्ष्मणः	=	Lakshmana	प्रतस्थे	=	walked	अग्रतः	=	in front
अनन्तरम्	=	immediately after	सीतायाः	=	Sita	राघवः	=	Raama
रघुनन्दनः	=	the delight of Raghu dynasty (advanced).						

Listening to Raama's words, Lakshmana walked in front. Immediately after Sita, Raama, the delight of Raghu dynasty, advanced.

गतम् तु गन्गा पर पारम् आशु ।
रामम् सुमन्त्रः प्रततम् निरीक्ष्य ।
अध्व प्रकर्षात् विनिवृत्त दृष्टिर् ।
मुमोच बाष्पम् व्यथितः तपस्वी ॥ २-५२-१००

प्रततम्	=	constantly	निरीक्ष्य	=	gazing at	रामम्	=	Raama
गतम्	=	who reached	अशु	=	soon	गङ्गा पर पारम्	=	the other bank of Ganga river
तपस्वी	=	the distressed	सुमन्त्रः	=	Sumantra	विनिवृत्त दृष्टिः	=	his vision having failed
अध्वप्रकर्षात्	=	due to the great distance	व्यथितः	=	and perturbed as he was	मुमोच	=	shed
बाष्पम्	=	tears (of grief over separation from Raama).						

Constantly gazing at Raama, who reached soon the other bank of Ganga River, the distressed Sumantra, his vision having failed due to the long distance and perturbed as he was, shed tears (of grief over separation from Raama).

स लोकपालप्रतिमप्रभाववाम् ।
स्तीर्त्वा महात्मा वरदो महानदीम् ।
ततः समृद्धान् शुभसस्यमालिनः ।
क्रमेण वत्सान् मुदितानुपागमत् ॥ २-५२-१०१

तीर्वा	=	having crossed	महानदीम्	=	the great river	सः	=	that Raama
महात्मा	=	the high-soled	वरदः	=	the bestowal of boons	लोक पाल प्रतिमप्रभाव वान्	=	equal in glory with the guardians of spheres
ततः	=	then	उपागमत्	=	reached	क्रमेण	=	progressively
वत्सान्	=	the land of Vatsa	सम्र्इध्ध्हान्	=	and the happy	शुभ सस्य मालिनः	=	which contained rows of beautiful crops.

Having crossed the great river, Raama the high-soled, the bestowal of boons, equal in glory with the guardians of spheres, then reached progressively the prosperous and the happy land of Vatsa which contained rows of beautiful crops.

तौ तत्र हत्वा चतुरः महा मृगान् ।
वराहम् ऋश्यम् पृषतम् महा रुरुम् ।
आदाय मेध्यम् त्वरितम् बुभुक्षितौ।
वासाय काले ययतुर् वनः पतिम् ॥ २-५२-१०२

हत्वा	=	having killed	तत्र	=	there	चतुरः	=	four
मृगान्	=	deer (namely)	वराहम्	=	Varaaha	ऋश्यम्	=	Risya

पृषतम्	= Prisata	महारुरु	= (and) Mahaaruru (the four principal species of deer)	आदया	= and taking
त्वरितम्	= quickly	मेध्यम्	= the portions that were pure	तो	= Raama and Lakshmana
बुभुक्षिहतो	= being hungry as they were	ययतुः	= reached	वनस्पतिम्	= a tree
वासया	= to take rest	काले	= in the evening.		

Having hunted there four deer, namely Varaaha, Rishya, Prisata and Mahaaruru (the four principal species of deer) and taking quickly the portions that were pure, being hungry as they were, Raama and Lakshmana reached a tree to take rest in the evening.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्विपंचाशः सर्गः ॥

Thus completes 52nd chapter in the AyodhyaKanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

53 Sarga 53 - त्रिपञ्चशः सर्ग

Raama tries to send Lakshmana back to Ayodhya

Introduction - Valmiki Raamayana - Ayodhya Kanda - Sarga 53

Raama tries to send Lakshmana back to Ayodhya, apprehending trouble for Kousalya and others in the hands of Kaikeyi. Lakshmana however refuses to return to Ayodhya, pleasing his inability to survive in the absence of Raama. Raama thereafter agrees again for Lakshmana's stay in the forest with him.

स तम् वृक्षम् समासाद्य संध्याम् अन्वास्य पश्चिमाम् ।
रामः रमयताम् श्रेष्ठैति ह उवाच लक्ष्मणम् ॥ २-५३-१

रामः	=	Raama	श्रेष्टः	=	the foremost	रमयताम्	=	of these affording happiness to others
समसाद्य	=	reached	तम् वृक्ष्हम्	=	the aforesaid tree	अन्वास्य	=	worshipped
पश्चिमाम्	=	the western	सन्ध्याम्	=	twilight	उवाच ह	=	and spoke
इति	=	thus	लक्ष्ह्मणम्	=	to Lakshmana			

Raama, the foremost of those affording happiness to others, reached the aforesaid tree, worshipped the western twilight and spoke to Lakshmana as follows:

अद्य इयम् प्रथमा रात्रिर् याता जन पदात् बहिः ।
या सुमन्त्रेण रहिता ताम् न उत्कण्ठितुम् अर्हसि ॥ २-५३-२

इयम्	=	"This	रात्रिः	=	night	या	=	which
यात्रा	=	has got past (us)	अप्य	=	today	बहिः	=	outside
जनपदात्	=	the inhabited territory	प्रथमा	=	is the first one	रहिता	=	without
सुमन्त्रेण	=	Sumantra	naarahasi	=	You ought not	उत्कङ्ठितुम्	=	repent
ताम्	=	over it."						

"This might which has got past us today outside the inhabited territory is the first night which has passed without Sumantra. You ought not repent over it."

जागर्तव्यम् अतन्द्रिभ्याम् अद्य प्रभृति रात्रिषु ।
योग क्षेमौ हि सीताया वर्तते लक्ष्मण आवयोह् ॥ २-५३-३

लक्ष्ह्मणः	=	"Oh Lakshmana!	अतन्द्रिभ्याम्	=	Remaining free from lassitude	जागर्तव्यम्	=	(we must both) keep awake
रात्रिषु	=	during nights	अद्य प्रभृति	=	from today	योग क्षेमौ	=	The gain and security
सीतायाः	=	of Sita	वर्तते हि	=	indeed depend	आवयोः	=	on us two."

"Remaining free from lassitude, we must both keep awake during nights, from today Lakshmana! The safety and welfare of Sita indeed depend on us two."

रात्रिम् कथंचित् एव इमाम् सौमित्रे वर्तयामहे ।
उपावर्तामहे भूमाव् आस्तीर्य स्वयम् आर्जितैः ॥ २-५३-४

वर्तयामहे	=	"Let us pass	इमाम् रात्रिम्	=	this night	कथम्चिदेव	=	any how
सोमित्रे	=	Lakshmana!	उपावर्तामहे	=	Let us lie down	भूमो	=	on the ground
aastiirya	=	covering it	आर्जितैः	=	(by things) procured	स्वयम्	=	by our own(hands)."

"Let us pass this night anyhow, Lakshmana! Let us lie down on the ground, covering it by straw, leaves and so on, procured by our own hands."

स तु सम्विश्य मेदिन्याम् महा अर्ह शयन उचितः ।
इमाः सौमित्रये रामः व्याजहार कथाः शुभाः ॥ २-५३-५

सम्विश्य	=	Streching himself	मदिन्याम्	=	on the ground	सः	=	Raama
महार्ह शयनोचितः	=	who was accustomed to a luxurious coach	व्याजहार	=	uttered	इमाः	=	these
शुभाः	=	suitable	कथाः	=	words	सोमित्रये	=	to Lakshmana

Streching himself on the bare ground, Raama, who was accustomed to a luxurious coach, uttered the following suitable words to Lakshmana:

ध्रुवम् अद्य महा राजो दुह्खम् स्वपिति लक्ष्मण ।
कृत कामा तु कैकेयी तुष्टा भवितुम् अर्हति ॥ २-५३-६

ध्रुवम्	=	"assuredly	महाराजः	=	the emperor	स्वपिति	=	is sleeping
दुःखम्	=	badly	अद्य	=	to-night	कैकेयीतु	=	while Kaikeyi
तकामा	=	having realized her ambitions	अर्हति	=	ought	भवितुम्	=	to feel
तुष्टा	=	satisfied."						

"Assuredly the emperor is sleeping badly tonight, while Kaikeyi, having realized her ambitions, ought to feel satisfied."

सा हि देवी महा राजम् कैकेयी राज्य कारणात् ।
अपि न च्यावयेत् प्राणान् दृष्ट्वा भरतम् आगतम् ॥ २-५३-७

दृष्ट्वा	=	"seeing	भरतम्	=	Bharata	आगतम्	=	returned
सा	=	that	देवी	=	queen	कैकेयी	=	Kaikeyi
न च्यावयेदपि	=	(I am afraid) may not expel	प्राणान्	=	the lives	महाराजम्	=	of the emperor

राज्य कारणात्	=	hi indeed for the sake of kingdom."

"Seeing Bharata returned, queen Kaikeyi, I am afraid, may not expel the lives of the emperor for the sake of kingdom."

अनाथः चैव वृद्धः च मया चैव विनाकृतः ।
किम् करिष्यति काम आत्मा कैकेय्या वशम् आगतः ॥ २-५३-८

वृद्धस्च	=	"aged	अनाथश्च	=	(and therefore) helpless	मयारिनाच	=	deprived of my presence
किम् करिष्यति	=	what will he do	कृतः	=	dominated as he is	कामात्मा	=	by his passion (for Kaikeyi)
आगतः	=	and who has fallen	कैकेयीवशम्	=	into clutches of Kaikeyi."			

"Aged and (therefore) helpless, deprived of my presence, what will he do, dominated as he is by his passion for Kaikeyi and who has fallen into the clutches of Kaikeyi."

इदम् व्यसनम् आलोक्य राज्ञः च मति विभ्रमम् ।
कामएव अर्ध धर्माभ्याम् गरीयान् इति मे मतिः ॥ २-५३-९

आलोक्य	=	"reflecting on	इदम्	=	this	व्यसनम्	=	misfortune
राग्यः	=	of the king	मतिविभ्रमम्च	=	and his mental derangement	मे	=	my
मतिः	=	belief	इति	=	(is) that	काम एव	=	passion alone
गरीयान्	=	is stronger	अर्थ धर्माभ्याम्	=	than earthly gain and religious merit."			

"Reflecting on this misfortune of the king and his mental derangement, I deem that passion alone is greater than early gain and religious merit."

को हि अविद्वान् अपि पुमान् प्रमदायाः कृते त्यजेत् ।
चन्द अनुवर्तिनम् पुत्रम् तातः माम् इव लक्ष्मण ॥ २-५३-१०

कः पुमान्	=	"what man	अविद्यानपि	=	however deluded	ततः	=	(what) father
प्रमदायाः कृते	=	on account of a woman	चन्दाम्वर्तिनम्	=	at his own will and pleasure	त्यजेत्	=	abandon
पुत्रम्	=	a son	मामिव	=	like myself"			

"what man however deluded, what father on account of a woman, at his own will and pleasure, abandon a son like myself

सुखी बत सभार्यः च भरतः केकयी सुतः ।
मुदितान् कोसलान् एको यो भोक्ष्यति अधिराजवत् ॥ २-५३-११

बतः	=	"Alas	कैकेयीसुतः	=	Kaikeyi's son	भरतः	=	Bharata
एकः	=	alone	सुखी	=	is happy	स भार्यः	=	along with his wife
यः	=	who	अधिराजवत्	=	like an overlord	भोक्ष्यति	=	will enjoy
मुदितान्	=	the prosperous	कोसलान्	=	kingdom of Kosala."			

"Alas, Kaikeyi's son Bharata (alone) is happy along with his wife. Like an overlord, he is going to enjoy the prosperous kingdom of Kosala."

स हि सर्वस्य राज्यस्य मुखम् एकम् भविष्यति ।
ताते च वयसा अतीते मयि च अरण्यम् आश्रिते ॥ २-५३-१२

ताते	=	"father	वयसा अतीते	=	is superannuated	मयि च	=	I
आस्थिते	=	am staying	अरेण्यम्	=	in the forest	स	=	Bharata
भविष्यन्ति	=	will become	एकम्	=	the prime	मुखम्	=	head
सर्वस्य	=	for the entire	राज्यस्य	=	kingdom."			

"Father is superannuated. I am staying in the forest. Bharata will become the prime head for the entire kingdom."

अर्थ धर्मौ परित्यज्य यः कामम् अनुवर्तते ।
एवम् आपद्यते क्षिप्रम् राजा दशरथो यथा ॥ २-५३-१३

यः	=	"he who	अनुवर्तते	=	persues	कामम्	=	sensuous pleasures
परित्यज्य	=	neglecting	अर्थ धर्मौ	=	his real interests and discipline	क्षिप्रम्	=	soon
आपद्यते	=	comes to distress	एवम्	=	in the same way	राज दशरथो यथा	=	as king Dasaratha has."

"He who pursues sensuous pleasures neglecting his real interests and discipline soon comes to distress in the same way as king Dasaratha has."

मन्ये दशरथ अन्ताय मम प्रव्राजनाय च ।
कैकेयी सौम्य सम्प्राप्ता राज्याय भरतस्य च ॥ २-५३-१४

सोम्य	=	"Oh, good brother	मन्ये	=	I think	कैकेयी-	=	that Kaikeyi
सम्प्राप्ता	=	came (into our house)	दशरथान्ताय	=	to bring about an end to Dasaratha	मम प्रव्राजनायच	=	to send me into exile
राज्यायच	=	(and to secure) kingship	भरतस्य	=	for Bharata."			

"It seems that Kaikeyi came into our house, oh good brother, to bring about an end to Dasaratha, to send me into exile and to secure kingship for Bharata."

अपि इदानीम् न कैकेयी सौभाग्य मद मोहिता ।
कौसल्याम् च सुमित्राम् च सम्प्रबाधेत मत् कृते ॥ २-५३-१५

सोभाग्य मद मोहिता	=	"blinded by pride of good fortune	कैकेयी	=	will Kaikeyi	अपि इदानीम्	=	even now
न सम्प्रबाधेत	=	not persecute	कौसल्याम्च	=	and Sumitra	मत्कृते	=	because of their relationship with me."

"Blinded by pride of good fortune, Kaikeyi may even now persecute Kausalya and Sumitra because of their relationship with me."

मा स्म मत् कारणात् देवी सुमित्रा दुह्खम् आवसेत् ।
अयोध्याम् इतएव त्वम् काले प्रविश लक्ष्मण ॥ २-५३-१६

देवी	=	Oh Queen	सुमित्रा	=	Sumitra	मा आवसेत् स्म	=	will she not dwell
दुःखम्	=	with hardship	मत्कारणात्	=	because of her affinity to me	त्वम्	=	You
प्रविश	=	enter	अयोध्याम्	=	Ayodhya	इत एव	=	from this very place
काल्ये	=	next morning	लक्ष्ह्मण	=	oh Lakshmana!"			

"Queen Sumitra is likely to suffer hardship because of her affinity to us. From this very place, you proceed to Ayodhya next morning, oh, Lakshmana!"

अहम् एको गमिष्यामि सीतया सह दण्डकान् ।
अनाथाया हि नाथः त्वम् कौसल्याया भविष्यसि ॥ २-५३-१७

अहम्	=	"I	एकः	=	alone	गमिष्यामि	=	will go
सीतया सह	=	along with Sita	दण्दकान्	=	to Dandaka forest	त्वम्	=	You
भविष्यसि	=	become	नाथः	=	protector	कौसल्या	=	to Kausalya
अनाथायाः	=	the supportless."						

"I shall proceed to Dandaka forest alone with Sita, while you will be the protector for Kausalya, who has no defender."

क्षुद्र कर्मा हि कैकेयी द्वेषात् अन्याय्यम् आचरेत् ।
परिदद्या हि धर्मज्ञे भरते मम मातरम् ॥ २-५३-१८

कैकेयी	=	"Kaikeyi	क्ष्हुद्र कर्मा	=	of base deeds	आचरेत्	=	may resort to
अन्याय्यम्	=	unjustified means	द्वेष्यम्	=	to be disliked	परिदद्या	=	Give(for protection)
मम	=	my	मातरम्	=	mother	भरते	=	to Bharata
धर्मग्ये	=	oh Virtuous prince!"						

"Kaikeyi of base deeds may resort to unjustified means to be disliked. Give (for protection) my mother to Bharata, oh virtuous Prince!"

नूनम् जाति अन्तरे कस्मिंस् स्त्रियः पुत्रैः वियोजिताः ।
जनन्या मम सौमित्रे तत् अपि एतत् उपस्थितम् ॥ २-५३-१९

कस्मिन् जात्यन्तरे	=	"In some other birth	सोमित्रे	=	Oh Lakshmana	स्त्रियः	=	women
वियोजिताः	=	must have been deprived	पुत्रैः	=	of their sons	मम जनन्या	=	by my mother
तस्मात्	=	For that reason	एतत्	=	this	उपस्थितम्	=	has arisen
नूनम्	=	certainly."						

"In some other (past) birth, women must have been deprived of their sons by my mother (Kausalya), oh, Lakshmana! For that reason this has arisen certainly."

मया हि चिर पुष्टेन दुह्ख सम्वर्धितेन च ।
विप्रायुज्यत कौसल्या फल काले धिग् अस्तु माम् ॥ २-५३-२०

फल कले	=	"At a time when benefit is to be obtained	मया	=	by me	कौसल्या	=	Kausalya
विप्रायुज्यत	=	has been deprived of my company by me	चिरपुष्टेन	=	who was nurtured up with great pains	अस्तु	=	Let it be
धिक्	=	woe	माम्	=	to me."			

"At a time when Kausalya should have obtained benefits for her labors repaid by me, she has been deprived of my company by me, who was nurtured by her for a long time and brought up with great pains. Woe to me."

मा स्म सीमन्तिनी काचिज् जनयेत् पुत्रम् ईदृशम् ।
सौमित्रे यो अहम् अम्बाया दद्मि शोकम् अनन्तकम् ॥ २-५३-२१

मास्म काचित् सीमन्तिनी	=	"Let no woman ever	जनयेत्	=	give birth	ईदृशम्	=	to such
पुत्रम्	=	a son	यः	=	as	अहम्	=	myself
दद्मी	=	who has given	अनन्थकम्	=	endless	शोकम्	=	sorrow
अम्बायाः	=	to my mother	सोमित्रे	=	oh Lakshmana!"			

"Let no woman ever give birth to such a son as myself, who have caused perpetual grief to my mother, oh, Lakshmana!"

मन्ये प्रीति विशिष्टा सा मत्तः लक्ष्मण सारिका ।
यस्याः तत् श्रूयते वाक्यम् शुक पादम् अरेर् दश ॥ २-५३-२२

मन्ये	=	"I think	सा शारिका	=	that myna (which is kept as a pet by mother Kausalya)	प्रीतिविशिष्टा	=	is more affectionate
मत्तः	=	than I	यस्याः	=	(since)her	श्रूयते	=	are heard
तत् वाक्यम्	=	the words	दश	=	"Bite	शुक	=	oh parrot
पादम्	=	the foot	अरेः	=	of the enemy'	लक्ष्मण	=	oh Lakshmana!"

"Oh, Lakshmana! I think that myna (which is kept as a pet by mother Kausalya) is more affectionate than I, since her are heard the words, "Bite, oh parrot, the foot of the enemy."

शोचन्त्याः च अल्प भाग्याया न किंचित् उपकुर्वता ।
पुत्रेण किम् अपुत्राया मया कार्यम् अरिम् दम ॥ २-५३-२३

किम्	=	"what	कार्यम्	=	can be done	मया	=	by me
पुत्रेण	=	her son	नोपकुर्वता	=	who cannot go to her aid	कम्चित्	=	even a little(to her)
शोचन्त्याः	=	who is weeping	अल्प भाग्यायाः	=	who is unfortunate	अपुत्रायाः	=	and who has no son
अरिन्दम	=	oh conqueror of foes!"						

"What can be done by me, her son, who cannot go to her aid even a little to her, my mother, who is weeping, who is unfortunate and who has no son, oh conqueror of foes"

अल्प भाग्या हि मे माता कौसल्या रहिता मया ।
शेते परम दुह्खा आर्ता पतिता शोक सागरे ॥ २-५३-२४

कौसल्या	=	"Kausalya	मे माता	=	my mother	अल्पभाग्या हि	=	of poor luck indeed
रहिता	=	bereft	मया	=	of me	परम दुह्खार्ताः	=	is stricken with great melancholy
शते	=	and lies	पतिता	=	fallen	शोक सागरे	=	in a sea of grief."

"Kausalya my mother of poor luck indeed, bereft of me, is stricken with great melancholy and lies plunged in a sea of grief"

एको हि अहम् अयोध्याम् च पृथिवीम् च अपि लक्ष्मण ।
तरेयम् इषुभिः क्रुद्धो ननु वीर्यम् अकारणम् ॥ २-५३-२५

क्रुद्धः	=	"Enraged	अहम्	=	I	तरेयम्	=	can subdue
इषुभिः	=	with my arrows	एकः	=	single-handed	अयोध्याम्च	=	not only Ayodhya
पृथिवीम्चापि	=	but also earth	लक्ष्मण	=	oh Lakshmana!	वीर्यम्	=	Valor
अकारणम् नम्	=	is not the cause not at all"						

"Enraged, I can subdue with my arrows single handed not only Ayodhya but also the earth. But it is not a question of valor here."

अधर्म भय भीतः च पर लोकस्य च अनघ ।
तेन लक्ष्मण न अद्य अहम् आत्मानम् अभिषेचये ॥ २-५३-२६

अनघ	=	"Oh , the sinless Lakshmana!	अहम्	=	I	अधर्म भय भीतश्च	=	am terribly concerned of doing wrong
परलोकस्यच	=	and(of ruining my prospects) in the other world	तेन	=	For that reason	आत्मानम्	=	I do not allow myself
नाभिषेचये	=	to be crowned"						

"Oh, the sinless Lakshmana! I am terribly concerned of doing wrong and of ruining my prospects in the other world. Hence, I do not allow myself to be crowned."

एतत् अन्यच् च करुणम् विलप्य विजने बहु ।
अश्रु पूर्ण मुखो रामः निशि तूष्णीम् उपाविशत् ॥ २-५३-२७

रामः	=	Raama	निशि	=	during the night	विजने	=	in the lonely forest
विलप्य	=	wailed	करुणम्	=	piteously	एतत्	=	thus
अन्यश्च	=	and in other ways	उपाविशत्	=	sat	तुष्ङीम्	=	quite
अश्रुपूर्ण मुखः	=	his face full of tears.						

Raama during the night in that lonely forest, wailed piteously thus and in so many other ways and sat quite, his face full of tears.

विलप्य उपरतम् रामम् गत अर्चिषम् इव अनलम् ।
समुद्रम् इव निर्वेगम् आश्वासयत लक्ष्मणः ॥ २-५३-२८

अयोध्या पुरी	=	"the city of Ayodhya	अद्य	=	now	त्वयि	=	you
निष्क्रान्ते	=	have come away from it	ध्रुवम्	=	has certainly	निष्प्रभा	=	been divested of its splendor
शर्वरीव	=	and resembles a night	गतचन्द्रा	=	without the moon	राजन्	=	Oh king
वर	=	the jewel	आयुधिनाम्	=	among armed warriors!"			

"The city of Ayodhya, now that you have come away from it, has certainly been divested of its splendor and resembles a night without the moon, Oh, Raama the jewel among armed warriors!"

ध्रुवम् अद्य पुरी रामायोध्या युधिनाम् वर ।
निष्प्रभा त्वयि निष्क्रान्ते गत चन्द्रा इव शर्वरी ॥ २-५३-२९

अयोध्या पुरी	=	"the city of Ayodhya	अद्य	=	now	त्वयि	=	you
निष्क्रान्ते	=	have come away from it	ध्रुवम्	=	has certainly	निष्प्रभा	=	been divested of its splendor
शर्वरीव	=	and resembles a night	गतचन्द्रा	=	without the moon	राजन्	=	Oh king
वर	=	the jewel	आयुधिनाम्	=	among armed warriors!"			

"The city of Ayodhya, now that you have come away from it, has certainly been divested of its splendor and resembles a night without the moon, Oh, Raama the jewel among armed warriors!"

न एतत् औपयिकम् राम यद् इदम् परितप्यसे ।
विषादयसि सीताम् च माम् चैव पुरुष ऋषभ ॥ २-५३-३०

एतत्	=	"this	न	=	is not	ओपयिकम्	=	proper
राम	=	oh Raama	यत् परितप्यते	=	that you should grieve	इदम्	=	in the manner
विषादयसि	=	You cause distress	सीतम्च	=	to Sita	माम्चैव	=	and me too
पुरुषर्षभ	=	oh jewel among men!"						

"It is not proper, oh Raama, that you should grieve in this way. You cause distress to Sita and me too, oh jewel among men!"

न च सीता त्वया हीना न च अहम् अपि राघव ।
मुहूर्तम् अपि जीवावो जलान् मत्स्याव् इव उद्धृतौ ॥ २-५३-३१

राघव	=	"Oh Raama	हीना	=	Bereft	त्वया	=	of you
सीता	=	Sita	न	=	will not survive	अहम् अपि	=	I also
न जीवावः	=	We shall not survive	मुहूर्तमपि	=	even for a moment	मत्स्याविव	=	like fishes
उद्धृतोन्	=	pulled out of water."						

"Oh, Raama! Bereft of you , neither Sita nor I will not survive even for a moment, like fish pulled out of water."

न हि तातम् न शत्रुघ्नम् न सुमित्राम् परम् तप ।
द्रष्टुम् इच्चेयम् अद्य अहम् स्वर्गम् वा अपि त्वया विना ॥ २-५३-३२

परम्तप	=	"Oh Raama causing pain to the foes!	विना	=	without you	अहम्	=	I
न हि इच्छेयम्	=	do not wish	द्रष्टुम्	=	to see either	तातम्	=	our father
न	=	nor	शत्रुघ्नम्	=	Satrughna	सुमित्राम्	=	Sumitra
स्वर्गम्वापि	=	nor even heaven."						

"Oh, Raama causing pain to the foes! Without you, I do not wish to see either our father or Satrughna or Sumitra or even the heaven."

ततस्तत्र सुखासीने नातिदूरे निरीक्ष्य ताम् ।
न्यग्रोधे सुकृताम् शय्याम् भेजाते धर्मवत्सलौ ॥ २-५३-३३

ततः	=	then	धर्मवत्सलो	=	Raama and Lakshmana the lovers of piety	सुखसीनो	=	sitting comfortably
तत्र	=	there	निरीक्ष्य	=	(and) seeing	ताम् शय्याम्	=	that bed
सुकृताम्	=	well arranged	न्यग्रोध	=	under a banyan tree	भेजते	=	sought (for the bed)

" Then Raama and Lakshmana the lovers of piety, sitting comfortably there and on seeing a bed well- prepared under a banyan tree, sought for the bed.

स लक्ष्मणस्य उत्तम पुष्कलम् वचो ।
निशम्य च एवम् वन वासम् आदरात् ।
समाः समस्ता विदधे परम् तपः ।
प्रपद्य धर्मम् सुचिराय राघवः ॥ २-५३-३४

सः राघवः	=	that Raama	परम्तपः	=	the terminator of foes	आदरात्	=	attentively
निशम्य	=	hearing	लक्ष्मणस्य	=	Lakshmana's	वचः	=	words
उत्तम पुष्कलम्	=	which were excellent and holistic	प्रपद्य	=	and adopting	सुचिराय	=	for a fairly long period
धर्मम्	=	the course of conduct prescribed for hermits	विदधे	=	resolved	समस्ताः	=	(to stand) all
समाः	=	the years	वनवासम्	=	in exile(with Lakshmana).			

Attentively hearing Lakshmana's words which were excellent and wholistic and adopting for a fairly long period the course of conduct prescribed for hermits, Raama resolved to spend all the fourteen years in exile with Lakshmana.

ततस्तु तस्मिन् विजने वने तदा ।
महाबलौ राघववंशवर्धनौ ।
न तौ भयम् सम्भ्रममभ्युपेयतु ।
र्यथैव सिम्हौ गिरिसानुगोचरौ ॥ २-५३-३५

ततः तदा	=	thence forward	तस्मिन् वने	=	in that forest	विजने	=	which was lonely
तो	=	those	महाबलो राघव वम्श वर्धनोन्	=	(two) powerful offspring of the Raghu race	न अभ्युपेयतुः	=	did not admit
भयम्	=	fear	सम्भ्रमम्	=	or agitation	सिम्हो यथैव	=	like unto two lions
गिरिसानु गोचरोन्	=	dwelling on the slopes of a mountain.						

Thence forward, those two powerful offspring of the Raghu race (Raama and Lakshmana) never admitted fear or agitation (while dwelling) in that vast and lonely forest any more than a couple of lions on the slopes of a mountain.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रिपञ्चशः सर्गः ॥

Thus completes canto fifty-three of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

54 Sarga 54 - चतुःपंचाशः सर्ग

The Hermitage Of Bharadwaja

Introduction -

Raama, Sita and Lakshmana reach the hermitage of Bharadwaja, situated a the confluence of Ganga and Yamuna rivers. The sage Bharadwaja extends hospitality to them and recommends Chitrakuta as the fittest place for them to sojourn in. Spending the night in discourses on various matters with him, the sage grants him leave early next morning to depart for Chitrakuta.

ते तु तस्मिन् महा वृक्षौषित्वा रजनीम् शिवाम् ।
विमले अभ्युदिते सूर्ये तस्मात् देशात् प्रतस्थिरे ॥ २-५४-१

उष्ट्वा	=	having spent	शिवाम्	=	the beautiful	रजनीम्	=	night
तस्मिन् महा वृक्षे	=	under that big tree	ते	=	they (Raama Sita and Lakshmana)	प्रतस्थिरे	=	started
तस्मात् देशात्	=	from that place	सूर्ये	=	(when the) sun	विमले अभ्यिन्दते	=	had clearly risen.

Having spent the beautiful night under the big tree, Raama, Sita and Lakshmana started from that place when the immaculate sun had risen.

यत्र भागीरथी गन्गा यमुनाम् अभिवर्तते ।
जग्मुस् तम् देशम् उद्दिश्य विगाह्य सुमहद् वनम् ॥ २-५४-२
ते भूमिम् आगान् विविधान् देशामः च अपि मनो रमान् ।
अदृष्ट पूर्वान् पश्यन्तः तत्र तत्र यशस्विनः ॥ २-५४-३

विगाह्य	=	having entered deeply into	सुमहत्	=	a fairly extensive	वनम्	=	forest
ते	=	they	यशस्विनः	=	the illustrious trios	पश्यन्तः	=	seeing
विविधान्	=	many	भूमिभागान्	=	stretches of land	तत्र तत्र	=	and at some places
मनोरमान्	=	attractive	देशाम्श्चापि	=	spots	अदृष्ट पूर्वान्	=	never seen before
जग्मुः	=	went	उद्दिश्य	=	in the direction	तम् देशम्	=	of that region
यत्र	=	where	यमुना	=	the River Yamuna	अभिप्रवर्तते	=	was flowing forth
गण्गाम्	=	towards River Ganga	भगीरथीम्	=	associated with name of Emperor Bhagiratha.			

Having penetrated into a deep forest, they the illustrious trios, while seeing many stretches of land and at some places, attractive scenery never seen before, proceeded in the direction of that region where river Yamuna was flowing forth towards river Ganga, associated with the name of Emperor Bhagiratha.

Comment: Emperor Bhagiratha had the credit of bringing down the stream to the terrestrial plane by dint of his devotion and austerities in order to purify the ashes of his departed grand uncles.

यथा क्षेमेण गच्चन् स पश्यमः च विविधान् द्रुमान् ।
निवृत्त मात्रे दिवसे रामः सौमित्रिम् अब्रवीत् ॥ २-५४-४

पश्यम्श्च	=	observing	विविधान्	=	various	द्रुमान्	=	trees
गच्चान्	=	while walking	यथाक्ष्हेमेन	=	at ease	सः रामः	=	that Raama
अब्रवीत्	=	spoke	सौमित्रम्	=	to lakshmaNa	दिवसे	=	(when) the day
निवृत्तमात्रे	=	had just receded.						

Observing various trees while walking at ease, Raama spoke to Lakshmana (as follows) when the day had just receded.

प्रयागम् अभितः पश्य सौमित्रे धूमम् उन्नतम् ।
अग्नेर् भगवतः केतुम् मन्ये सन्निहितः मुनिः ॥ २-५४-५

पश्य	=	perceive	सौमित्र	=	Oh Lakshmana	धूमाम्	=	the smoke
उन्नतम्	=	(looking) prominent	केतुम्	=	as a sign	भगवतः	=	of the glorious god
अग्नेः	=	of fire	प्रयागम् अभितः	=	near Prayaga (the confluence of the holy Ganga and Yamuna rivers)	मन्ये	=	I think
मुनिः	=	the sage (Bharadwaja)	सन्निहितः	=	(is staying0 nearby.			

"Perceive, Oh Lakshmana, the smoke looking prominent as a sign of the glorious god of fire near Prayaga (the confluence of the holy Ganga and Yamuna rivers). I think that sage Bharadwaja is staying nearby."

नूनम् प्राप्ताः स्म सम्भेदम् गन्गा यमुनयोः वयम् ।
तथा हि श्रूयते शम्ब्दो वारिणा वारि घट्टितः ॥ २-५४-६

स्म	=	"Indeed	नूनम्	=	certainly	वयम्	=	we
प्राप्ताः	=	have reached	सम्भेदम्	=	the confluence	गङ्गायमुनयोः	=	of rivers Ganga and Yamuna
तथा हि	=	yes	शब्दः	=	the noise	वारिणोवारिघट्टित=		produced by clashing of waters
श्रूयते	=	is heard."						

"We have certainly reached the confluence of rivers Ganga and Yamuna. Yes, the noise produced by clashing of waters is heard."

दारूणि परिभिन्नानि वनजैः उपजीविभिः ।
भरद्वाज आश्रमे च एते दृश्यन्ते विविधा द्रुमाः ॥ २-५४-७

दारूणि	=	"Pieces of timber	परिभिन्नानि	=	split up	उपजीविभिः	=	by men dependent upon
वनजैः	=	forest-products	एते द्रुमाश्च	=	as also these trees	विविधाः	=	of various kinds
दृष्यन्ते	=	are seen	भरद्वाजाश्रमे	=	in the hermitage of Bharadwaja."			

"Pieces of timber split up by men who are dependent upon forest-products, as also these trees of various kinds are seen in the hermitage of Bharadwaja."

धन्विनौ तौ सुखम् गत्वा लम्बमाने दिवा करे ।
गन्गा यमुनयोह् संधौ प्रापतुर् निलयम् मुनेः ॥ २-५४-८

गत्वा	=	having walked	सुखम्	=	comfortably	तौ	=	Raama and Lakshmana
धन्विनौ	=	wielding the bows	प्रापतुः	=	reached	निलयम्	=	the abode
मुनेः	=	of the sage Bhardwaja	सन्धु	=	near the confluence of	गङ्गायमुनयोः	=	rivers Ganga and Yamuna
दिवाकरे	=	(while) the Sun	लम्बमाने	=	was falling to the west.			

Having walked comfortably, Raama and Lakshmana wielding their bows, reached the abode of the sage Bhardwaja, near the confluence of rivers Ganga and Yamuna, while the Sun was falling to the west.

रामः तु आश्रमम् आसाद्य त्रासयन् मृग पक्षिणः ।
गत्वा मुहूर्तम् अध्वानम् भरद्वाजम् उपागमत् ॥ २-५४-९

आसाद्य	=	having reached	आश्रमम्	=	the hermitage	त्रासयन्	=	and scaring
मृग पक्षिहणः	=	the beasts and birds(by his very appearance as a bowman)	गत्वा	=	and having proceeded	अध्वानम्	=	on the intervening path
मुहूर्तम्	=	for a while	रामः	=	Raama	उपागमत्	=	approached
भरद्वाजम्	=	(the vicinity of) Bharadwaja.						

Having reached the hermitage and scaring the beasts and birds (by his very appearance as a bowman) and having proceeded on the intervening path for a while, Raama approached the vicinity of Bharadwaja.

ततः तु आश्रमम् आसाद्य मुनेर् दर्शन कान्क्षिणौ ।
सीतया अनुगतौ वीरौ दूरात् एव अवतस्थतुः ॥ २-५४-१०

आसाद्य	=	having arrived	अस्श्रमम्	=	at the hermitage	वीरौ	=	the two valiant princes
दर्शनकाङ्क्षिणौ	=	who wished to see	मुनेः	=	the sage	अमुगतै	=	accompanied
सीतया	=	by Sita	ततः	=	then	अवतस्थतुः	=	stood off
दूरादेव	=	at some distance.						

Arriving at the hermitage, the two valiant princes, who wished to see the sage, accompanied by Sita, halted at first at some distance off.

स प्रविश्य महात्मानमृषिम् शिष्यगणैर्वृतम् ।
संशितव्रतमेकाग्रम् तपसा लब्धचक्षुषम् ॥ २-५४-११
हुत अग्नि होत्रम् दृष्ट्वा एव महा भागम् कृत अन्जलिः ।
रामः सौमित्रिणा सार्धम् सीतया च अभ्यवादयत् ॥ २-५४-१२

प्रवेश्य	=	entering	दृष्ट्वैव	=	and beholding	महात्मानम	=	the high-souled
ऋषिम्	=	sage	सम्शितवरतम्	=	of vivid vows	एकाग्रम्	=	who had acquired undivided attention
चक्ष्हुषम्	=	his glance	लब्ध	=	sharpened	तपसा	=	through severe meditation
वृतम्	=	surrounded shishhya	गणैः	=	by a group of disciples	हुताग्निहोत्रम्	=	who had kindled sacrificial fire
महाभागम्	=	the highly fortunate man	सः रामः	=	that Raama	सौमित्रिणा सार्थम्	=	together with Lakshmana
सीतायाच	=	and Sita	अभ्यवादयत्	=	greeted him with joined palms.			

Entering the hermitage and beholding the high-souled sage who was austere and contemplative, his glance sharpened through severe meditation, surrounded by a group of disciples, who had kindled sacrificial fire, the highly fortunate man as he was, Raama together with Lakshmana and Sita greeted him with joined palms.

न्यवेदयत च आत्मानम् तस्मै लक्ष्मण पूर्वजः ।
पुत्रौ दशरथस्य आवाम् भगवन् राम लक्ष्मणौ ॥ २-५४-१३

लक्ष्मणपूर्वजः	=	Raama(the elder brother of Lakshmana)	न्यवेदयत	=	introduced	आत्मानम्	=	himself
तस्मै	=	to the sage (as follows:)	भगवन्	=	Oh venerable sage!	अवाम्	=	we both
रामलक्ष्ह्मणौ	=	are Raama and Lakshmana	पुत्रौ	=	the sons	दशरथस्य	=	of Dasharatha.

Raama (the elder brother of Lakshmana) introduced himself to the sage as follows: "Oh venerable sage! We both are Raama and Lakshmana the sons of Dasaratha."

भार्या मम इयम् वैदेही कल्याणी जनक आत्मजा ।
माम् च अनुयाता विजनम् तपो वनम् अनिन्दिता ॥ २-५४-१४

इयम्	=	"here is"	मम	=	my	कल्याणी	=	blessed
अनिन्दिता	=	and irreproachable	भर्या	=	wife	वैदेहि	=	Sita
जनकात्मजा	=	daughter of Janaka	अनुयता	=	who has accompanied	माम्	=	me

विजनम्	= to the lonely	तपोवनम्	= forest suitable for religious austerities"		

"Here is my blessed and irreproachable wife Sita, daughter of Janaka who has accompanied me to the lonely forest suitable for religious austerities."

पित्रा प्रव्राज्यमानम् माम् सौमित्रिर् अनुजः प्रियः ।
अयम् अन्वगमद् भ्राता वनम् एव दृढ व्रतः ॥ २-५४-१५

प्रव्राज्यमानम्	= "while I was being sent to exile	पित्रा	= by my father	अयम्	= this
प्रियः	= my beloved	अनुजः	= younger	भ्राता	= brother
सौमित्रिः	= Lakshmana(son of Sumitra)	दृढव्रतः	= of firm vows	अन्वगमत्	= has(also) followed
माम्	= me	वनमेव	= to the forest."		

"While I was being sent to exile by my father, my young and beloved brother Lakshmana (son of Sumitra) of firm vows has also followed me to the forest."

पित्रा नियुक्ता भगवन् प्रवेष्यामः तपो वनम् ।
धर्मम् एव आचरिष्यामः तत्र मूल फल अशनाः ॥ २-५४-१६

भगवन्	= "Oh Venerable sage!	नियुक्ताः	= commanded	पित्रा	= by our father
प्रवेक्ष्यामः	= we shall enter	तपोवनम्	= a forest suitable for austerities	तत्र	= there
चरिष्यामः	= we shall practise	धर्ममेव	= asceticism alone	मूलफलाशना	= living on roots and fruits."

"Oh, Venerable sage! Commanded by our father, we are entering a lonely forest to practise asceticism, living on roots and fruits."

तस्य तत् वचनम् श्रुत्वा राज पुत्रस्य धीमतः ।
उपानयत धर्म आत्मा गाम् अर्घ्यम् उदकम् ततः ॥ २-५४-१७

श्रुत्वा	= hearing	तत् वचनम्	= that word	तस्य	= of that
धीमतः	= virtuous	राजपुत्रस्य	= prince(Raama)	धर्मात्मा	= the pious minded Bharadwaja
ततः	= then	उपानयत	= offered	गाम्	= Madhuparka*
उदकम्	= and water	अर्घ्यम्	= to wash his hands with.		

Hearing the words of that virtuous prince (Raama), the pious minded sage Bharadwaja then offered Madhuparka* as well as water to wash his hands with.

Comment: Madhuparka is a traditional offering which consists of a mixture of curds, butter, honey and the

milk of the coconut as a welcome-drink.

नानाविधानन्नरसान् वन्यमूलफलाश्रयान् ।
तेभ्यो ददौ तप्ततपा वासम् चैवाभ्यकल्पयत् ॥ २-५४-१८

तप्ततपाः	=	the sage who had practiced austerities	ददौ	=	gave	तेभ्यः	=	them
अन्नरसान्	=	delicacies	नानाविधान्	=	of many kinds	वन्यमूलफलाश्रयान्		prepared from wild roots and fruits
अभि अकल्पयत्	=	(and) arranged for	वासम्चैव	=	their accommodation.			

The sage, who had practiced austerities, gave them various kinds of delicacies prepared from wild roots and fruits and also arranged accommodation for them.

मृग पक्षिभिर् आसीनो मुनिभिः च समन्ततः ।
रामम् आगतम् अभ्यर्च्य स्वागतेन आह तम् मुनिः ॥ २-५४-१९

अभ्यर्च्य	=	honouring	स्वागतेन	=	with words of welcome	मुनिः	=	the sage Bhardwaja
आसीनः	=	seated	समन्ततः	=	being surrounded on all sides	मृगपक्षिहभिः	=	with beats birds
मुनिभिश्च	=	and hermits	अह	=	spoke	तम् रामम्	=	to that Raama (as follows)

Honouring with words of welcome, the sage Bharadwaja seated, being surrounded on all sides with beasts, birds and hermits, spoke thus to Raama.

प्रतिगृह्य च ताम् अर्चाम् उपविष्टम् स राघवम् ।
भरद्वाजो अब्रवीद् वाक्यम् धर्म युक्तम् इदम् तदा ॥ २-५४-२०

सः भरद्वाजः	=	that Bharadwaja	अब्रवीत्	=	said	इदम् वाक्यम्	=	these words
धर्मयुक्तम्	=	endowed with righteousness	तदा	=	then	राघवम्	=	to Raama
उपविष्टम्	=	who had since taken his seat	प्रतिगृह्य	=	after accepting	ताम्	=	that
अर्चाम्	=	hospitality.						

Bharadwaja then said these endowed with righteousness to Raama, who had since taken his seat after accepting the aforesaid hospitality:

चिरस्य खलु काकुत्स्थ पश्यामि त्वाम् इह आगतम् ।
श्रुतम् तव मया च इदम् विवासनम् अकारणम् ॥ २-५४-२१

पश्यामि खलु	=	"In fact I am seeing	त्वाम्	=	you	आगतम्	=	coming
इह	=	here	चिरस्य	=	after a long time	काकुत्स्थ	=	Oh scion of Kakutstha!
इदम्	=	this	तव	=	your	अकारणम्	=	needless
विवासनम्	=	exile	श्रुतम् च	=	has also been heard	मयोः	=	by me."

"In fact, I am seeing you, arriving here after a long time, Oh scion of Kakutstha! And I have heard of your unjust banishment."

अवकाशो विविक्तः अयम् महा नद्योह् समागमे ।
पुण्यः च रमणीयः च वसतु इह भगान् सुखम् ॥ २-५४-२२

अयम्	=	this	अवकाशः	=	place	समागमे	=	at the confluence
महानद्योः	=	of the two great rivers	विविक्तः	=	is secluded	पुण्यश्च	=	sacred
रमणीयश्च	=	and delightful	भवान्	=	you	वसतु	=	dwell
इह	=	here	सुखम्	=	comfortably."			

"This holy place at the confluence of the two rivers is secluded and delightful. You stay here comfortably."

एवम् उक्तः तु वचनम् भरद्वाजेन राघवः ।
प्रत्युवाच शुभम् वाक्यम् रामः सर्व हिते रतः ॥ २-५४-२३

वचनम्	=	these words	उक्तम्	=	having been spoken	एवम्	=	thus
भरद्वाजेन	=	by Bharadwaja	रामः	=	Raama	राघवः	=	born in Raghu dynasty
रतः	=	interested	सर्वहिते	=	in the welfare of all	प्रत्युवाच	=	replied
शुभम्	=	in these pleasant	वाक्यम्	=	words.			

Addressed in these words by Bharadwaja, Raama, born in Raghu dynasty, for his part, interested in the welfare of all, replied in the following pleasant words.

भगवन्न् इताअसन्नः पौर जानपदो जनः ।
सुदर्शमिह माम् प्रेक्ष्य मन्येऽह मिममाश्रमम् ॥ २-५४-२४
आगमिष्यति वैदेहीम् माम् च अपि प्रेक्षको जनः ।
अनेन कारणेन अहम् इह वासम् न रोचये ॥ २-५४-२५

जनः	=	the people	पौरजानपदः	=	of the city and the rural folk	भगवन्	=	Oh venerable sir
आसन्नः	=	are nearer	इह	=	to this place	प्रेक्ष्य	=	finding
माम्	=	me	सुदर्शम्	=	easy to behold	इह	=	at this place;
जनः	=	people	प्रेक्षकः	=	keen to see	वैदेहीम्	=	Sita
माम् चपि	=	and myself	अहम्	=	I	मन्ये	=	presume
आगमिष्यति	=	will make their appearance	इमम् आश्रमम्	=	at this hermitage.			

"The people of the city and the rural folks Oh venerable sir, are nearer to this place. Finding me easy to see at this place, people keen to see Sita and myself, I presume, will make their appearance at this hermitage. For this reason, I do not wish to stay here."

एक अन्ते पश्य भगवन्न् आश्रम स्थानम् उत्तमम् ।
रमते यत्र वैदेही सुख अर्हा जनक आत्मजा ॥ २-५४-२६

पश्य	=	"See	उत्तमम्	=	some excellent	आश्रमस्थानम्	=	site for a hermitage
एकान्ते	=	in some lonely place	भगवन्	=	Oh venereal sir	यत्र	=	where
वैदेही	=	Sita	जनकात्मजा	=	daughter of Janaka	सुखार्हा	=	who deserves comfort
रमेत	=	may find delight."						

"See some excellent Sita suitable for a hermitage in some lonely place, Oh venerable sir, where Sita, the daughter of Janaka, who is worthy of every comfort, may find delight in it."

एतत् श्रुत्वा शुभम् वाक्यम् भरद्वाजो महा मुनिः ।
राघवस्य ततः वाक्यम् अर्थ ग्राहकम् अब्रवीत् ॥ २-५४-२७

श्रुत्वा	=	hearing	एतत्	=	these	शुभम्	=	auspicious
वाक्यम्	=	words	राघवस्य	=	of Raama	भरद्वाजः	=	Bharadwaja
महा मुनिः	=	the great sage	ततः	=	then	अब्रवीत्	=	spoke
अर्थग्राहकम्	=	suggestive	वाक्यम्	=	words.			

Hearing these auspicious words of Raama, Bharadwaja the great sage then for his part spoke these suggestive words.

The said commentator. According to the latest measurements, the distance is calculated as eighty miles. Making allowance for the difference in the standard of measurement abtaining in those days the figure arrived at by the learned commentator appears to be fairly concet.

दश क्रोशैतः तात गिरिर् यस्मिन् निवत्स्यसि ।
महर्षि सेवितः पुण्यः सर्वतः सुख दर्शनः ॥ २-५४-२८
गो लान्गूल अनुचरितः वानर ऋष्क निषेवितः ।
चित्र कूटैति ख्यातः गन्ध मादन सन्निभः ॥ २-५४-२९

दशक्रोशे	=	sixty miles*	इतः	=	from here	तातः	=	dear son
पुण्यः	=	(lies) a sacred	गिरिः	=	mountain	यत्र	=	on which
निवत्स्यसि	=	you will take up your dwelling	महर्षि सेवितः	=	which region is inhabited by great sage	सुख दर्शनः	=	is charming to look at
सर्वतः	=	from all sides	गोलाण्गौलचरितः	=	infested by the black species of monkeys with a long tail	वानर रक्ष्हनिषेवितः	=	haunted by apes and bears

ख्यातः	=	known by the name	चित्रकूतः इति	=	of Chitrakuta	गन्धमादन सन्निभः	=	which closely resembles Gandhamadana mountain.

"Sixty miles from here, dear son, lies a sacred mountain on which you may takeup your dwelling, which region is inhabited by great sages, is charming to look at from all sides, infested by the black species of monkeys with a long tail, haunted by apes and bears, known by the name of Chitrakuta and which closely resembles Gandha maadana mountain."

The author of commentary known by the name of Raamayana Siromani'construes the word Dasha' in the sense that it should be split up as Dasha cha, Dasha cha, Dasha cha(meaning three times then = thirty Kroshes) Since 1 krosh = 2 miles, 30 kroshes = 60 miles and thus approximate to the figure worked out by the said commentator. According to the latest measurements, the distance is calculated as eighty miles. Making allowance for the difference in the standard of measurement abtaining in those days the figure arrived at by the learned commentator appears to be fairly concet.

यावता चित्र कूटस्य नरः शृन्गाणि अवेक्षते ।
कल्याणानि समाधत्ते न पापे कुरुते मनः ॥ २-५४-३०

यावता	=	" As long as	नरः	=	a man	अवेक्ष्हते	=	observes
शृण्गानि	=	the peaks	चित्रकूतस्य	=	of Chitrakuta mountain	समाधत्ते	=	he will perform
कल्याणानि	=	virtuous acts	नकुरुते	=	and never sets	मनः	=	his mind
पापे	=	on sin."						

"As long as a man observes the peaks of Chitrakuta mountain, he will perform virtuous deeds and will never set his mind on a sin."

ऋषयः तत्र बहवो विहृत्य शरदाम् शतम् ।
तपसा दिवम् आरूधाः कपाल शिरसा सह ॥ २-५४-३१

तत्र	=	there(on that mountain)	भवः	=	many	ऋषयः	=	sages
शरदाम् शतम्	=	(having spent) hundred winters	तपसा	=	in austerities	विहृत्य	=	as though in sport
आरूधाः	=	ascended	दिवम्	=	to heaven	कपाल शिरसा सह	=	in company of Shiva (attaining final emancipation)

"On that mountain, many sages having spent hundred years in austerities as though in sport , ascended to heaven, duly attaining their final emancipation." Kapaala Shiras is the name of Shiva which means happiness or final emancipation.

प्रविविक्तम् अहम् मन्ये तम् वासम् भवतः सुखम् ।
इह वा वन वासाय वस राम मया सह ॥ २-५४-३२

अहम्	=	"I	मन्ये	=	consider	तम् वासम्	=	that abode(on the mountain)
प्रविविक्तम्	=	to be a very lonely	सुखम्	=	and comfortable one	भवतः	=	for you
इह वा	=	or here itself	वस	=	stay	मया सह	=	with me
वनवासाय	=	for the period of exile	राम	=	Oh Raama!'			

"I consider that mountain to be a very lonely and comfortable place for you to live in. Orelse stay with m here itself, during the period of your exile, Oh Raama!"

स रामम् सर्व कामैअः तम् भरद्वाजः प्रिय अतिथिम् ।
सभार्यम् सह च भ्रात्रा प्रतिजग्राह धर्मवित् ॥ २-५४-३३

सः भरद्वाजः	=	that Bharadwaja	धर्मवित्	=	the pious man	प्रतिजग्राह	=	entertained
प्रियातिथिम्	=	his beloved guest	तम् रामम्	=	that Raama	स भार्यम्	=	with his consort
भ्रात्रा सहच	=	and with his brother Lakshmana	सर्वकामैः	=	with all desired objects.			

The pious sage Bharadwaja fulfilled all desires of Raama who was his beloved guest and who was accompanied by his consort, Sita and his brother, Lakshmana.

तस्य प्रयागे रामस्य तम् महर्षिम् उपेयुषः ।
प्रपन्ना रजनी पुण्या चित्राः कथयतः कथाः ॥ २-५४-३४

तस्य रामस्य	=	(while) that Raama	उपेय्न्षः	=	having approached	तम् महर्षिम्	=	that great sage
प्रयागे	=	at Prayaga(the confluence of Ganga and Yamuna)	कथयतः	=	was talking	चित्राह्	=	on various
कथाः	=	matters	पुण्या	=	the auspicious	रजनी	=	night
प्रसन्ना	=	arrived.						

While Raama, having approached that great sage at Prayaga(the confluence of Ganga and Yamuna), was discoursing on various topics, the auspicious night arrived.

सीतातृतीय काकुत्स्थह् परिश्रान्तः सुखोचितः ।
भरद्वाजाश्रमे रम्ये ताम् रात्रि मवस्त्सुखम् ॥ २-५४-३५

परिश्रान्तः	=	greatly fatigued	काकुत्स्थः	=	Raama(scion of Kakutstha)	सीतातृतीय	=	(accompanied by) Sita as the third (Lakshmana being the second)

सुखोचितः	=	and desered all comforts	सुहम्	=	happily	अवसत्	=	spent
ताम् रात्रिम्	=	that night	रमि	=	at the lovely	भर्द्वाजाश्रमे	=	hermitage of Bharadwaja.

Greatly fatigued, Raama(Scion of Kakutstha) accompanied by Sita as the third (Lakshmana being the second) who was accustmed to all comforts, happily spent that night at the lovely hermitage of Bharadwaja.

प्रभातायाम् रजन्याम् तु भरद्वाजम् उपागमत् ।
उवाच नर शार्दूलो मुनिम् ज्वलित तेजसम् ॥ २-५४-३६

रजन् यम्	=	(when) the night	प्रभातायाम्	=	was gleaming into a dawn	नरशार्दूलः	=	Raama the lion among men
उपागमत्	=	approached	मुनिम्	=	the sage	भरद्वाजम्	=	Bharadwaja
ज्वलित तेजसम्	=	gleaming with resplendence	उवाच	=	(and) spoke (as follows).			

When the night was gleaming into a dawn, Raama the lion among men approached the sage Bharadwaja, who was gleaming with resplendence and spoke as follows:

शर्वरीम् भवनन्न् अद्य सत्य शील तव आश्रमे ।
उषिताः स्म इह वसतिम् अनुजानातु नो भवान् ॥ २-५४-३७

उषिताः स्म	=	" we have stayed	इह तव आश्रमे	=	in this you hermitage	शर्वरीम्	=	for the night
भगवन्	=	Oh venerable sir	सत्य शील	=	practicing truthfulness !	अद्य	=	now
भवान्	=	you	अनुजानातु	=	give permission	नः	=	to us
वसतिम्	=	for fixing our residence."						

"We have lodged in your hermitage tonight, Oh venerable sir! (Pray) you give us permission for fixing our residence now, Oh sage practicing truthfulness !"

रात्र्याम् तु तस्याम् व्युष्टायाम् भरद्वाजो अब्रवीद् इदम् ।
मधु मूल फल उपेतम् चित्र कूटम् व्रज इति ह ॥ २-५४-३८

तस्याम्	=	that	रात्र्याम्	=	night	व्युष्टायाम्	=	having come to an end
भरद्वाज	=	Bhardwaja	अब्रवीत्	=	spoke	इदम्	=	these words
इति	=	thus	व्रज	=	"proceed	चित्रकूतम्	=	to Chitrakuta
मधु मूल फलोपेतम्	=	rich in honey tubers and fruits.						

" That night having come to an end, Bharadwaja replied for his part, as follows: "Proced to Chitrakuta, rich in honey, tubers and fruits."

वासमौपयिकम् मन्ये तव राम महाबल ।
नानानगगणोपेतः किन्नरोरगसेवितह् ॥ २-५४-३९
मयूरनादाभिरुतो गजराजनिषेवितः ।
गम्यताम् भवता शैलश्चित्रकूटः स विश्रुतः ॥ २-५४-४० पुण्यश्च रमणीयश्च बहुमूलफलायुतः ।

मन्ये	=	"I consider	वासम्	=	the abode(of Chitakuta)	ओपयिकम्	=	the right place
तव	=	for you	राम	=	Oh Raama	महा बल	=	possessed of great strength!
भवता	=	you	गम्यताम्	=	set off for	सः	=	that
विश्रुतः	=	well known	पुण्यश्च	=	sacred	रमणीयश्च	=	and lovely
चित्रकूट शैलः	=	mountain Chitrakuta	नानागगणोपेतः	=	which is adorned with clusters of trees of every description	किन्नरोरग सेवितः	=	frequented by Kinnaras and Nagas
मयूर नादाभिरुतः	=	is rendered charming by the cries of peapcocks	गज रज निवेषितः	=	and infested with lordly elephants	बहुमूल फलायुतः	=	and bountiful with tubers and fruits.

"I consider the abode of Chitrakuta as the right place for you to stay, Oh Raama, possessed of great strength! You set off for that well-known, sacred and lovely mountain, Chitrakuta which is adoned with clusters of trees of every description, frequented by Kinnaras and Nagas, is rendered charming by the cried of peacocks and infested with lordly elephants and bountiful with tubers and fruits."

तत्र कुन्जर यूथानि मृग यूथानि च अभितः ॥ २-५४-४१
विचरन्ति वन अन्तेषु तानि द्रक्ष्यसि राघव ।

किण्जरयूथमि	=	(since) herds of elephants	मृगयूथनि	=	and troops of deer	विचरन्ति	=	wander
अभितः	=	all around	वनान्ते	=	in the woodlands	तत्र	=	there
द्रक्ष्यसि	=	you will visibly notice	तानि	=	them	राघव	=	Oh Raama! "

Since herds of elephants and troops of deer wander all around in the woodlands there, you will visibly notice them Oh Raama!"

सरित्प्रस्त्रवणप्रस्थान् दरीकन्धरनिर्घरान् ॥ २-५४-४२
चरतः सीतया सार्धम् नन्दिष्यति मनस्तव ।

चरतः	=	Roaming about	सीतया सार्थम्	=	with Sita	तव	=	your
मनः	=	mind	नन्दिष्यति	=	will be delighted(to see)	सरित्प्रस्त्रवणप्रस्थान्		rivers cascades peaks of mountains
दरीकन्दर निर्झरान्	=	fissures in rocks caves and rivulets.						

"Roaming about with Sita, your mind will be delighted to see rivers, cascades, peaks of mountains, fissures in rocks, caves and rivulets."

प्रहृष्ट कोयष्टिक कोकिल स्वनैः ।
र्विनादितम् तम् वसुधा धरम् शिवम् ।
मृगैः च मत्तैः बहुभिः च कुन्जरैः ।
सुरम्यम् आसाद्य समावस आश्रमम् ॥ २-५४-४३

समवास	=	Settle down	आश्रमम्	=	in a hermitage	आसाद्य	=	after reaching
शिवम्	=	the auspicious	सुरम्यम्	=	and absolutely beautiful	वसुधाधरम्	=	Chitrakuta mountain
विनादितम्	=	reverberant in all directions	प्रहृष्टकोयष्टिक कोकिल स्वनैः	=	with the notes of small white craves and cuckoo birds	बहुभिः	=	and with many
मृगैश्च	=	deer and	कुण्जरैश्च	=	elephants	मत्तैः	=	in rut."

"After reaching the auspicious and absolutely beautiful Chitrakuta mountain, reveberant in all direction with the notes of small white cranes and cucukoo birds as well as with many kinds of deer and elephants in rut, settle down there in a hermitage."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुःपंचाशः सर्गः ॥

Thus completes 54th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

55 Sarga 55 - पञ्चाशः सर्ग

Sage Bharadwaja Informs The Route To Chitrakuta

Introduction -

Sage Bharadwaja informs the route by which Raama and Lakshmana can reach Chitrakuta. They cross the River Yamuna by a raft prepared by themselves. Sita prays the River Yamuna and a fig tree called Syama. The three of them traveled for a couple of miles along the bank of Yamuna, strolling in the charming forest and reach a leveled ground on the bank to take rest for the night.

उषित्वा रजनीम् तत्र राजपुत्रावरिंदमौ ।
महर्षिमभिवाद्याथ जग्मतुस्तम् गिरिम् प्रति ॥ २-५५-१

उषित्वा	=	having stayed	रजनीम्	=	the night	तत्र	=	there
राजपुत्रौ	=	the princes	अरिन्दमौ	=	the annihilators of enemies	अथ	=	thereafter
अभिवाद्य	=	offered salutation	महर्षिम्	=	to the sage	जग्मतुः	=	and proceeded
तम्गिरिम्प्रति	=	towards that mountain.						

Having stayed that night there, those princes the annihilators of enemies, thereafter offered salutation to the sage Bharadwaja and proceeded towards that mountain of Chitrakuta.

तेषाम् चैव स्वस्त्ययनम् महर्षिः स चकारः ।
प्रस्थितांश्चैव तान् प्रेक्ष्यपिता पुत्रानिवान्वगात् ॥ २-५५-२

सः महर्षिः	=	that great sage	चकारः	=	performed	स्वस्त्यनम्	=	a religious rite ensuring a safe journey
तेषाम्	=	for them	प्रेक्ष्य	=	seeing	तान्	=	them
प्रस्थितान्	=	setting out	अन्वगात् च	=	(the sage) followed them for a distance	पुत्रानिव	=	like his own sons (and daughter-in-law) pita = by a father.

That great sage Bharadwaja performed a religious rite ensuring a sage journey (scattering boiled rice on the ground and invoking blessing through the repetition of certain sacred texts0 for them. Perceiving them setting out for the journey, the sage accompanied them for a distance, as a father would do for his sons (and daughter-in-law).

ततः प्रचक्रमे वक्तुम् वचनम् स महामुनिः ।
भर्द्वाजो महातेजा रामम् सत्यपराक्रमम् ॥ २-५५-३

ततः	=	thereafter	सः भरद्वाजः	=	that Bharadwaja	महामुनिः	=	the great sage
महातेजाः	=	with a remarkable splendour	प्रचक्रमे	=	began	वक्तुम्	=	to speak
वचनम्	=	(these) words	रामम्	=	to Raama	सत्य पराक्रमम्	=	the truly brave man.

Bharadwaja the great sage with a remarkable splendour began to speak the following words to Raama the truly brave man.

गङ्गायमुनयोः सन्धिमासाद्य मनुजर्षभौ ।
काळिन्दीमनुगच्छेताम् नदीम् पश्चान्मुखाश्रिताम् ॥ २-५५-४

गत्वा	=	"After approaching	सन्धिम्	=	the confluence	गङ्गा यमुनयोः	=	of Ganga and Yamuna
मनुजर्षभौ	=	Oh the best of men!	अनुगच्छेताम्	=	follow	काळिन्दीनदीम्	=	the River Yamuna
पश्चान्मुखाश्रिताम्	=	which takes to the direction of west."						

"After approaching Oh, the best of men! The confluence of Ganga and Yamuna, follow the river Yamuna which takes to the direction of west."

अथासाद्य तु काळिन्न्धीम् शीघ्रस्त्रोतसमापगाम् ।
तस्यास्तीर्थम् प्रचरितम् पुराणम् प्रेक्ष्य राघवौ ॥ २-५५-५
तत्र यूयम् प्लवम् कृत्वा तरतांशुमतीम् नदीम् ।

आसाद्य	=	"reaching	अथ	=	then	आपगाम्	=	the River
काळिन्दीम्	=	Yamuna	पुराणम्	=	belonging to olden times	शीघ्र स्त्रोतसम्	=	with a rapid stream
प्रेक्ष्य	=	and perceiving(in it)	तस्यास्तीर्थम्	=	the passage for descent into the river	प्रचरितम्	=	which is too much frequented
राघव	=	Oh Raama	यूनम्	=	you	तरत	=	cross
नदीम्	=	the river	अम्शुमतीम्	=	Yamuna (the daughter of the sun-god)	कृत्वा	=	by preparing
प्लवम्	=	a raft	तत्र	=	there."			

"Reaching the River Yamuna belonging to olden times, having a rapid stream and perceiving in it a passage for descent into the river, which is too much frequented the river, which is too much frequented, you cross the River Yamuna (the daughter of the sun-god) by preparing a raft there, Oh Raama!"

ततो न्यग्रोधमासाद्य महान्तम् हरितच्छदम् ॥ २-५५-६
विवृद्धम् बहुभिर्वऋक्षैह् श्यामम् सिद्धोपसेवितम् ।
तस्मै सीताञ्जलिम् कृत्वा प्रयुञ्जीताशिषः शिवाः ॥ २-५५-७

ततः	=	"Thereafte (After crossing the River Yamuna)	आसाद्य	=	approaching	महान्तम्	=	a large
न्यग्रोधम्	=	banyan tree	श्यामम्	=	named Syama(dark-green)	हरितच्छदम्	=	growing
बहुभिः	=	among many	वृक्षैः	=	trees	सिद्धोप सेवितम्	=	and visited by Siddhas
सीता	=	Sita should	कृत्वा अञ्जलिम्	=	joining her palms	प्ज्युण्जित	=	recite
शिवाः	=	auspicious	आशिषः	=	prayers	तस्मै	=	to the tree."

After crossing the river Yamuna and approaching a large banyan tree named Syama (dark-green) having green leaves surrounded by many tress and visited by Siddhas, Sita should, joining her palms, recite her auspicious prayers to the tree."

समासाद्य तु तम् वृक्षम् वसेद्वातिक्रमेत वा ।
क्रोशमात्रम् ततो गत्वा नीलम् द्रक्ष्यथ काननम् ॥ २-५५-८
पलाशबदरीमिश्रम् रम्यम् वंशैश्च यामुनैः ।

समासाद्य	=	"Having approached	तम् वृक्ष्हम्	=	that tree	वसेद्वा	=	you can stay there
अतिक्रमेत वा	=	or go beyond it	गत्वा	=	after going	क्रोशमात्रम्	=	only for 2 miles
ततः	=	from there	द्रक्ष्यथ	=	you will see	रम्यम्	=	a beautiful
काननम्	=	forest	नीलम्	=	blue in colour	वम्शैः च	=	with bamboo trees
यामुनैः	=	touching upon Yamuna river	पलाशबदरीमिश्रम्	=	interspersed with Sallaka and jujube trees."			

"Having approached that tree, you can stay there or go beyond it. After going only for two miles from there, you will see a beautiful forest blue in colour with bamboo trees touching upon Yamuna river and interspersed with Sallaka and jujube trees."

स पन्थाश्चित्रकूटस्य गतः सुबहुशो मया ॥ २-५५-९
रम्ये मार्दवयुक्तश्च वनदावैर्विपर्जितः ।

सः	=	It	पण्थाः	=	(is) the way	चित्रकूतास्य	=	to Chitrakuta
गतः	=	it was gone	मया	=	by me	भुळः	=	many times
रम्यः	=	It is beautiful	मार्दवयुक्तश्च	=	Is endowed with serenity	विवर्जितः	=	I is free from
वनदावैः	=	forest-fire.						

"It is the way to Chitrakuta. I visited that place many times. It is beautiful, endowed with serenity and free from forest-fire."

इति पन्थानमावेद्य महर्षः स न्यवर्तत ॥ २-५५-१०
अभिवाद्य तथेत्युक्त्वा रामेण विनिवर्तितः ।

सः महर्षिः	=	that great sage	आवेद्य	=	having informed	पण्थानम्	=	the way
इति	=	in this manner	तथेति	=	so be it'	उक्त्वा	=	answered
रामेण	=	by Raama	अभिवाद्य	=	paying obeisance to the sage	न्यवर्तत	=	who returned
विनिवर्तितः	=	being urged (by Raama) to return.						

Having thus informed the way and ebbing urged by Raama to return after he had paid obeisance to the sage and Raama having replied so be it', the great sage Bharadwaja returned.

उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमब्रवीत् ॥ २-५५-११
कृतपुण्याः स्म सौमित्रे मुनिर्यन्नोऽनुकम्पते ।

तस्मिन्	=	that	मुनौ	=	sage	उपावृत्ते	=	having returned
रामः	=	Raama	अब्रवीत्	=	spoke	लक्ष्मणम्	=	to Lakshmana
सौमित्रे	=	"Oh Lakshmana	स्म	=	we are	कृत पुण्याः	=	accomplished of religious merit
यत्	=	for which reason	मुनिः	=	the sage	ऽनुकम्पते	=	shows compassion
नः	=	towards us.						

That sage having returned, Raama spoke to Lakshmana as follows: "Oh Lakshmana! We are fortunate that the sage has shown compassion towards us."

इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ ॥ २-५५-१२
सीतामेवाग्रतः कृत्वा काळिन्दीम् जग्मतुर्नदीम् ।

मन्त्रयित्वा	=	iscussing	इति	=	thus	तौ	=	those
पुरुषव्याघ्रौ	=	tigers among men	मनस्विनौ	=	who were highly wise	जग्मतुः	=	headed for
काळिन्दीम्	=	the river Yamuna	कृत्वा	=	guarding	सीताम्	=	Sita
अग्रतः एव	=	still in front.						

Deliberating thus, Raama and Lakshmana the tigers among men who were highly intelligent, headed for the river Yamuna guarding Sita still in front.

अथा साद्य तु काळिन्दीम् शीघ्रस्रोतोवहाम् नदीम् ॥ २-५५-१३
चिन्तामापेदिरे सर्वे नदीजलतितीर्षवः

आसाद्य	=	having reached	काळिन्दीम् नदीम्	=	the River Yamuna	शीघ्रस्रोतोवहाम्	=	running with rapid stream
सर्वे	=	all of them	अथ	=	then	आपेदिरे	=	got
चिन्ताम	=	a thought	नदीजल तितीर्षवः	=	desirous of crossing the river-waters.			

Having reached the River Yamuna, running with rapid stream, all of them then plunged into a thought of how to cross those river-waters.

तौ काष्ठसम्घातमथो चक्रतुस्तु महाप्लवम् ॥ २-५५-१४
शुष्कैर्वंशैः समास्तीर्णमुळीरैश्च समावृतम् ।

अथौ	=	then	तौ	=	Raama and Lakshmana	चक्रतुः	=	made
महाप्लवम्	=	a big raft	काष्टसम्घातम्	=	with pieces of timber fastened together	सम्वृतम्	=	covered
उषीरैः	=	with a kind of grass	समास्तीर्णम्	=	and spread over with	शुष्कैर्वंशैः	=	dry
वम्शैः	=	bamboo canes.						

Then, Raama and Lakshmana prepared a big raft with pieces of timber fastened together, covered with a kind of grass and spread over with dry bamboo canes.

ततो वेतसशाखाश्च जम्बूशाखाश्च वीर्यवान् ॥ २-५५-१५
चकार लक्ष्मणश्छित्वा सीतायाः सुखमासनम् ।

ततः	=	thereafter	वीर्यवान्	=	the valiant	लक्ष्मणः	=	Lakshmana
चकार	=	made	सीतायाः	=	for Sita	सुखम्	=	a comfortable
आसनम्	=	seat	चित्त्वा	=	after chopping	वेतसशाखाश्च	=	branches of reeds
जम्बुशाक्षाश्च	=	and branches of rose apple tree.						

Thereafter, the valiant Lakshmana made for Sita a comfortable seat, after chopping branches of reeds and of rose apple tree.

तत्र श्रियमिवाचिन्त्याम् रामो दाशरथिः प्रियाम् ॥ २-५५-१६
ईष्त्सन्कह्हनाबान् तानग्तारिओअतत् प्लवम् ।

तत्र	=	the	रामः	=	Raama	दाशरथिः	=	the son of Dasaratha
आध्यारोपयते	=	helped to mount	प्लवम्	=	the raft	ताम् प्रियम्	=	that beloved Sita
सह्लज्जमानाम्	=	who was feeling shy	ईषत्	=	a little	अचिन्त्याम्	=	and who was inconceivable
श्रियमिव	=	like the goddess of fortune.						

Then Raama the son of Dasaratha helped Sita his beloved consort who was unimaginable like the goddess of fortune and who was feeling shy a little- to mount the raft.

पार्श्वे च तत्र वैदेह्या वसने चूष्णानि च ॥ २-५५-१७
प्लवे कठिनकाजम् च रामश्चक्रे सहायुधैः ।

रामः	=	Raama	चक्रे	=	kept	वसने	=	the two robes
भुषणानि च	=	the jewellery	कठिनकाजम् च	=	shovel and a basket	पार्श्वे	=	by the side
वैदेह्या	=	of Sita	प्लवे	=	in the raft	तत्र	=	there
सहायुधैः	=	along with weapons.						

Raama kept the two robes the jewellery, a shovel and a basket by the side of Sita in the raft there, along with weapons.

आरोप्य प्रथमम् सीताम् सम्घाटम् प्रतिगृह्य तौ ॥ २-५५-१८
ततः प्रतेरतुर्य त्तौ वीरौ दशरथात्मजौ ।

तौ	=	those	वीरौ	=	valiant	दशरथात्मजौ	=	sons of Dasaratha
प्रतिगृघ्य	=	firmly held	सम्घाटम्	=	that raft	प्रथमम्	=	firstly
सीताम्	=	helped Sita to ascend (it)	ततः	=	and then	प्रतेरतुः	=	ferried over
आरोप्य								
यत्तौ	=	watchfully.						

Those valiant sons of Dasaratha firmly held that raft, firstly helped Sita to ascend it and then ferried across the river watchfully.

काळिन्दीमध्यमायाता सीता त्वेनामवन्दत ॥ २-५५-१९
स्वस्ति देवि तरामि त्वाम् पार्येन्मे पतिर्वतम् ।
यक्ष्ये त्वाम् गोनहस्त्रेण सुराघटशतेन च ॥ २-५५-२०
स्वस्ति प्रत्यागते रामे पुरीमिक्ष्वाकुपालिताम् ।

१९- आयाता	=	having arrived	काळिन्दीमध्यम्	=	at the middle of Yamuna River	सीता	=	Sita
अवन्दत	=	offered salutation	एनाम्	=	to this river (and prayed a follows	देवि	=	"Oh "Oh, goddess of Yamuna!
तरामि	=	I am crossing	त्वाम्	=	you	स्वस्ति	=	Adieu! Me = (May) my
पतिः	=	husband	पारयेत्	=	complete	व्रतम्	=	his vow
रामे	=	(when) Raama	स्वस्ति	=	safely	प्रत्यागते	=	comes back again
पुरीम्	=	towards the city of	इक्ष्वाकु पालिताम्	=	ruled by the kings of Ikshvaku	गोसहस्त्रेण	=	with thousand cows
सुराघटशतेन	=	and a hundred drinking vessels.						

Having arrived at the middle of Yamuna river, Sita offered salutation to the river and prayed as follows: "Oh, goddess of Yamuna! Adieu! I am crossing you! May my husband complete his vow! When Raama safely comes back again towards the city of Ayodhya, ruled by Ikshvaku kings I shall propitiate you by offering a thousand cows and a hundred drinking vessels."

काळिन्दीमथ सीता तु याचमाना कृताञ्जलिः ॥ २-५५-२१
तीरमेवाभिसम्प्राप्ता दक्षिणम् वरवर्णिनी ।

सीता	= Sita	वर वर्णिनी	= of excellent complexion	याचमाना	= (thus) praying
कृताण्जलिः	= with joined palms	काळिन्दीम्	= to Yamuna River	अथ	= forthwith
अभिसम्प्राप्ता	= reached	दक्षिहणम् तीरमेव	= the bank on the southern side.		

Sita of excellent complexion thus praying with joined palms to Yamuna River, forthwith reached the southern side of the river.

ततः प्लवेनांशुमतीम् शीघ्रगामूर्मिमालिनीम् ॥ २-५५-२२
तीरजैर्बहुभिर्वृक्षैः सम्तेरुर्यमुनाम् नदीम् ।

ततः	= thus	प्लवेन	= by the raft	सम्तेरुः	= they crossed
यमुनाम् नदीम्	= Yamuna River	शीघ्रगाम्	= which flows briskly	ऊर्मि मालिनीम्	= wreathed with waves
बहुभिः	= with many	वृक्षैः	= trees	तीरजैः	= born on its bank
अम्शुमतीम्	= having rays for its reflection.				

Thus, by the raft, Sita Raama and lakshmaNa crossed the River Yamuna, which flows briskly, wreathed with waves, with many trees born on its bank and having rays for it reflection.

ते तीर्णाः प्लवमुत्सृज्य प्रस्थाय यमुनावनात् ॥ २-५५-२३
श्यामम् न्यग्रोधमासेदुः शीतलम् हरितच्छदम् ।

ते	= they	तीर्णाः	= who have crossed	उत्सृज्य	= having abandoned
प्लवम्	= the raft	प्रस्थाय	= marched through	यमुनावनात्	= the river-forest of Yamuna
आसेदुः	= and reached	शीतलम्	= a cool	श्यामम् न्यग्रोधम्	= banyan tree called Syama
हरितच्छदम्	= having green leaves.				

They, who have crossed the river, abandoned the raft and march through the river-forest of Yamuna and reached a cool banyan tree called Syama having green leaves.

न्य्ग्रोधम् तमुपागम्य वैदेहि वाक्यमब्रवीत् ॥ २-५५-२४
नमस्तेऽन्तु महावृक्ष पारयेन्मे पतिर्वतम् ।
कौसल्याम् चैव पश्येयम् सुमित्राम् च यशस्विनीम् ॥ २-५५-२५
इति सीताञ्जलिम् कृत्वा पर्यगच्छद्वनस्पतिम् ।

उपागम्य	=	having approached	तम् न्यग्रोधम्	=	that banyan tree	वैदेही	=	Sita
अब्रवीत्	=	spoke	वाक्यम्	=	these words	महावृक्ष्ह	=	"Oh , great tree!
पतिः	=	let my husband	पारयेत्	=	complete	व्रतम्	=	his vow!
पश्येयम्	=	let me see again	कौसल्याम् च	=	Kausalya and	यशस्विनीम्	=	the illustrious
सुमित्राम् च	=	Sumitra	सीता	=	Sita	इति	=	thus speaking
पर्यगच्छत्	=	circumambulated	वनस्पतिम्	=	that tree	अञ्जलिम् कृत्वा	=	with joined palms.

Having approached that banyan tree, Sita spoke these words, "Oh, great tree! Obeisance to you! Let my husband complete his vow! Let me see again Kausalya and the illustrious Sumitra." Thus speaking, Sita circumambulated that tree with joined palms.

अवलोक्य ततः सीतामायाचन्तीमनिन्दिताम् ॥ २-५५-२६
दयिताम् च विधेयम् च रामो लक्ष्मणमब्रवीत् ।

ततः	=	then	रामः	=	Raama	अवलोक्य	=	seeing
सीताम्	=	Sita	अयाचन्तीम्	=	who was thus praying	अनिन्दिताम्	=	who was beloved
विधेयामेह	=	and who was obedient	अब्रवीत्	=	spoke	लक्ष्मणम्	=	to Lakshmana.

Seeing the irreproachable Sita, who was beloved and obedient to him thus praying, Raama spoke to Lakshmana as follows:

सीतामादाय गच्छ त्वमग्रतो भरतानुज ॥ २-५५-२७
पृष्ठतोऽहम् गमिष्यामि सायुधो द्विपदाम् वर ।

भरतनुज	=	"Oh Lakshmana	वर	=	the best	द्विपदाम्	=	among men!
Tvam	=	you	आदाय	=	take	सीताम्	=	Sita
गच्छ	=	and proceed	अग्रतः	=	in front	अहम्	=	I
सायुधः	=	along with weapons	गमिष्यामि	=	will move	पृष्टतः	=	behind."

"Oh, Lakshmana, the excellent of men! You take Sita and proceed in the front. I, along with weapons, will follow you behind."

यद्यत्फलम् प्रार्थयते पुष्पम् वा जनकात्मजा ॥ २-५५-२८
तत्तत्प्रदद्या वैदेह्या यत्रास्य रमते मनः ।

प्रदद्याः	=	"Give	जनकात्मजा	=	to Sita	यद्यत्	=	whatever
फलम्	=	fruit	पुष्पम्वा	=	or flower	प्रार्थयते	=	she desires
तत्तत्	=	it	यत्र	=	and wherever	अस्याः	=	this
वैदेह्याः	=	Sita's	मनः	=	mind	रामते	=	finds delight."

"Give to Sita whatever fruit or flower she desires it and wherever this Sita's mind finds delight."

गच्चतोस्तु तयोर्मध्ये बभूव जनकात्मजा ॥ २-५५-२९
मातङ्गयोर्मद्यगता शुभा नागवधूरिव ।

जनकात्मजा	=	Sita	गच्छते	=	who was walking	मध्यगता	=	in the middle
तायोः	=	of both of them	बभूव	=	was	शुभा नाग वधूरिव	=	like an auspicious female elephant
मध्यगता	=	in the middle	मातण्गयोः	=	of two elephants.			

Sita who was walking in the middle of both of them was like an auspicious female elephant in the middle of two elephants.

एकैकम् पादपम् गुल्मम् लताम् वा पुष्पशालिनीम् ॥ २-५५-३०
अदृष्टपूर्वाम् पश्यन्ती रामम् पप्रच्छ साऽबला ।

सा अबला	=	that Sita	पप्रच्छ	=	asked	रामम्	=	Raama
पश्यन्ती	=	whenever she saw	एकैकम्	=	the one or the other	पादपम्	=	tree
गुल्मम्	=	or a bush	लताम् वा	=	or a creeper	पुष्पशलिनीम्	=	shining with flowers
अदृष्टपूर्वाम्	=	which was not seen earlier.						

That Sita asked Raama whenever she saw the one or the other tree or a bush or a creeper shining with flowers which was not seen earlier.

रमणीयान् बहुविधान् पादपान् कुसुमोत्कटान् ॥ २-५५-३१
सीतावचनसम्रब्द् अनयामास लक्स्मणः ।

सीतारचनसम्रब्धः	=	grasping Sita's words	लक्ष्मणः	=	Lakshmana	आनयामास	=	brought
बहुविधान्	=	many kinds	रमणीयान्	=	of beautiful twigs	पादपान्	=	of tress
कुसुमोत्कटान्	=	filled with flowers.						

Duly grasping Sita's words Lakshmana brought to her many kinds of beautiful twigs of trees, full of flowers.

विचित्रवालुकजलाम् हससारसनादिताम् ॥ २-५५-३२
रेमे जनकराजस्य तदा प्रेक्ष्य सुता नदीम् ।

तदा	=	then	जनकराजस्य सुता	=	Sita the daughter of King Janaka	रेमे	=	was please
प्रेक्ष्य	=	to see	नदीम्	=	the River Yamuna	विचित्रवालुकजलम्		with wonderful sands and waters
हम्स सारस नादिताम्	=	re-echoing to the cry of swans and cranes.						

Then Sita the daughter of King Janaka was please to see the River Yamuna with wonderful sands and waters re-echoing to the cry of swans and cranes.

क्रोशमात्रम् ततो गत्वा भ्रातरौ रामलक्ष्मनौ ॥ २-५५-३३
बहून्मेध्यान् मृगान् हत्वा चेरतुर्यमुनावने ।

ततः	= thereafter	गत्वा	= having travelled	क्रोशमात्रम्	= only a couple of miles
भ्रातरौ	= the two brothers	रामलक्ष्मणौ	= Raama and Lakshmana	हत्वा	= killed
बहून्	= many	मेध्यान्	= consecrated	मृगान्	= deer
चेरतुः	= and ate	यमुनावने	= in the river-forest of Yamuna.		

Thereafter having travelled only a couple of miles the two brothers Raama and Lakshmana killed many consecrated deer and ate in the river-forest of Yamuna.

विहृत्य ते बर्हिणपूगनादिते ।
शुभे वने वानरवारणायुते ।
समम् नदीवप्रमुपेत्य सम्मतम् ।
निवासमाजग्मु रदीनदर्शनाः ॥ ॥ २-५५-३४

ते	= they	नदीनदर्शनाः	= wearing an undejected look	विहृत्य	= having strolled
शुभे वने	= in the charming forest	बर्हिण पूगनादिते	= where a number of peacocks called	वानर वारणायुते	= and which was inhabited by elephants and monkeys
उपेत्य	= reached	सम्मतम्	= an agreeable	सुमम्	= level ground
नदीपव्रम्	= at the bank of the river	आजग्मतुः	= and sought for	निवासम्	= an abode.

Having strolled in the charming forest, mad noisy by a number of peacocks and which was inhabited by elephants and monkeys and reaching an agreeable level ground at the bank of the river wearing an undejected look finally sought for an abode for the night.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चाशः सर्गः ॥

Thus completes 55th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

56 Sarga 56 - षट्पञ्चाशः सर्ग

The Chitrakuta Mountain

Introduction -

Sita, Raama and Lakshmana reach the mountain of Chitrakuta, beholding and showing one another the grandeur of the woods there. They visit the hermitage of sage Valmiki. Lakshmana builds a leaf-hut upon instructions from Raama. All of them enter the hut, after performing purification ceremony.

अथ रात्र्याम् व्यतीतायाम् अवसुप्तम् अनन्तरम् ।
प्रबोधयाम् आस शनैः लक्ष्मणम् रघु नन्दनः ॥ २-५६-१

अथ	=	Then	रघु नन्दनः	=	Raama	शनैः	=	gently
प्रबोधयाम् आस	=	woke up	लक्ष्मणमि	=	Lakshmana	अवसुप्तम्	=	who was sleeping
अनन्तरम्	=	uninterruptedly	रात्र्याम्	=	(even when) the night	अतीतायाम्	=	was passing away.

Then, Raama gently woke up Lakshmana, who was sleeping without break, even when the night was passing away.

सौमित्रे शृणु वन्यानाम् वल्गु व्याहरताम् स्वनम् ।
सम्प्रतिष्ठामहे कालः प्रस्थानस्य परम् तप ॥ २-५६-२

सौमित्रे	=	Oh Lakshmana!	शृणु	=	hear svanam the sound	वन्यानाम्	=	of the wild animals
व्याहरताम्	=	resounding	वल्गु	=	beautifully	कालः	=	(It is) time
प्रस्थानस्य	=	for the journey	सम्प्रतिष्ठामहे	=	let us start.			

"Oh, Lakshmana! Hear the sound of wild animals, resounding beautifully. It is time for our journey. Let us start."

स सुप्तः समये भ्रात्रा लक्ष्मणः प्रतिबोधितः ।
जहौ निद्राम् च तन्द्रीम् च प्रसक्तम् च पथि श्रमम् ॥ २-५६-३

सः लक्ष्मणः	=	that Lakshmana	सुप्तः	=	who was sleeping	प्रतिबोधितः	=	being woken up
भ्रात्रा	=	by his brother	समये	=	at the right time	जहौ	=	relinquished
निद्राम् च	=	sleep	तन्द्रीम् च	=	sloth	श्रमम् च	=	and strain
प्रसक्तम्	=	resulted	पथि	=	on the way.			

That Lakshmana who was sleeping, being woken up by his brother at the right moment, had relinquished sleep, sloth and strain which resulted on the way.

ततौत्थाय ते सर्वे स्पृष्ट्वा नद्याः शिवम् जलम् ।
पन्थानम् ऋषिणा उद्दिष्टम् चित्र कूटस्य तम् ययुः ॥ २-५६-४

ततः	=	thereafter	ते सर्वे	=	all of them	उत्थाय	=	raised up
स्पृष्ट्वा	=	touched	शिवम्	=	the auspicious	जलम्	=	water
नद्याः	=	of the river	ययुः	=	and proceeded towards	तम्	=	that
चित्र कूटस्य पन्थानम्	=	path leading to Chitrakuta	आदिष्टम्	=	as suggested	ऋषिणा	=	by the sage Bharadwaja.

Thereafter, all of them raised up touched the auspicious water (took bath) in the river and proceeded towards the path leading to Chitrakuta mountain, as suggested by the sage Bharadwaja.

ततः सम्प्रस्थितः काले रामः सौमित्रिणा सह ।
सीताम् कमल पत्र अक्षीम् इदम् वचनम् अब्रवीत् ॥ २-५६-५

ततः	=	then	रामः	=	Raama	सम्प्रस्थितः	=	who set out
सौमित्रिणा सह	=	along with Lakshmana	काले	=	at the dawn	अब्रवीत्	=	spoke
इदम्	=	these words	सीताम्	=	to Sita	कमल पत्र अक्षीम्	=	whose eyes looked like lotus leaves.

Raama who set out along with Lakshmana at that dawn, spoke as follows to Sita whose eyes looked like lotus leaves.

आदीप्तान् इव वैदेहि सर्वतः पुष्पितान् नगान् ।
स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिर अत्यये ॥ २-५६-६

वैदेहि	=	Oh Sita	अश्य	=	behold	किम्शुकान् नगान्	=	Kimshuka trees
स्वैः मालिनः	=	with their diadem	पुष्पैः	=	of flowers	सर्वतः	=	all over
पुष्पितान्	=	blossoming	शिशिर अत्मये	=	in this winter	आदीप्तान् इव	=	as if they are blazing up.

"Oh, Sita! Behold Kimshuka trees with their diadem of flower blossoming all over, as if they are blazing up, in this winter."

पश्य भल्लातकान् फुल्लान् नरैः अनुपसेवितान् ।
फल पत्रैः अवनतान् नूनम् शक्ष्यामि जीवितुम् ॥ २-५६-७

पश्य	=	Let at	भल्लातकान्	=	these Bhallaataka	फुल्लान्	=	abounding in flowers (cashew nut) trees
अवनतान्	=	bent down	फल पत्रैः	=	with fruits and leaves	अनुपसेवितान्	=	unplucked
नरैः	=	by men	शक्ष्यामि	=	we can	नूनम्	=	certainly
जीवितुम्	=	live (here).						

"Look at these Bhallataka (cashew nut) trees, abounding in flowers and bent down with fruits and leaves, all unplucked by men. We can certainly live here."

पश्य द्रोण प्रमाणानि लम्बमानानि लक्ष्मण ।
मधूनि मधु कारीभिः सम्भृतानि नगे नगे ॥ २-५६-८

लक्ष्मण	=	Oh Lakshmana!	अश्य	=	behold	नगे नगे	=	in every tree
लम्बमानानि	=	the hanging	मधूनि	=	honey-combs	द्रोण प्रमाणानि	=	with sizes of a water-trough
सम्भृतानि	=	gathered	मधु कारीभिः	=	by honey-bees.			

"Oh, Lakshmana! Behold in every tree the hanging honey-combs, with sizes of a water-trough, gathered by honey-bees.

एष क्रोशति नत्यूहः तम् शिखी प्रतिकूजति ।
रमणीये वन उद्देशे पुष्प संस्तर सम्कटे ॥ २-५६-९

एषः	=	(In) this	रमणीये	=	beautiful	वन उद्देशे	=	forest-region
पुष्प सम्स्तर सम्कटे	=	dense with a scattered mass of flowers	नत्यूह	=	a Chataka bird	क्रोशति	=	is crying
शिखी	=	(and) a peacock	प्रतिकूशति	=	is responding	तम्	=	to it.

In this beautiful forest-region, dense with a scattered mass of flowers, a Chataka bird is crying and a peacock is responding to it."

मातम्ग यूथ अनुसृतम् पक्षि सम्घ अनुनादितम् ।
चित्र कूटम् इमम् पश्य प्रवृद्ध शिखरम् गिरिम् ॥ २-५६-१०

पश्य	=	see	इदम्	=	this	चित्र कूटम् गिरिम्	=	with a number of elephants wide-spread
पक्षि सम्घ अनुनादितम्	=	(and) made to resound by a congregation of birds.						

"See this Chitrakuta mountain with a high and mighty peak, wide-spread with a multitude of elephants and made to resound by a congregation of birds."

समभूमितले रम्ये द्रुमैर्बहुभिरावृते ।
पुण्ये रंस्यामहे तात चित्रकूटस्य कानने ॥ २-५६-११

तात	=	Oh Brother	रम्स्यामहे	=	we shall sport	कानन	=	in this forest
चित्रकूटस्य	=	of Chitrakuta	सम्भूमितले	=	having a level-ground	रम्येत्	=	lovely
आवृते	=	extensive with	बहुभिः	=	many	द्रुमाः	=	trees
पुण्ये	=	(and) is pure.						

"Oh, brother! We shall sport in this forest of Chitrakuta, having a level-ground beautifully extensive with many trees and is pure."

ततः तौ पाद् चारेण गच्चन्तौ सह सीतया ।
रम्यम् आसेदतुः शैलम् चित्र कूटम् मनो रमम् ॥ २-५६-१२

ततः	=	thereafter	तौ	=	Raama and Lakshmana	सीतया सह	=	along with Sita
गच्छान्तौ	=	traveling	चारेण	=	on foot	आसेदतुः	=	approached
चित्र कूटम् शैलम्	=	the mountain of Chitrakuta	रम्यम्	=	beautiful	मनो रमम्	=	and (and) pleasant.

Thereafter, Raama and Lakshmana along with Sita traveling on foot, approached the mountain of Chitrakuta, which was pleasant and lovely.

तम् तु पर्वतम् आसाद्य नाना पक्षि गण आयुतम् ।
बहुमूलफलम् रम्यम् सम्पन्नम् सरसोदकम् ॥ २-५६-१३

आसाद्य	=	reaching	तम् पर्वतम्	=	that mountain	नाना पक्षि गण आयुतम्	=	with various flocks of birds
बहुमूलफलम्	=	with many roots and fruits	रम्यम्	=	lovely	सम्पन्नम्	=	rich
सरसोदकम्	=	in flowing water						

(Raama said to Lakshmana as follows) Reaching that mountain, with various flocks of birds, with many roots and fruits, lovely and rich in streaming water, Raama said to Lakshmana as follows:

मनोज्ज्नोऽयम् तिरिः सौम्य नानाद्रुमलतायतह् ।
बहुमूलफलो रम्यः स्वाजीवः प्रतिभाति मे ॥ २-५६-१४

प्रतिभाति	=	It is appearing	मे	=	to me	अयम् गिरिः	=	(that) this mountain
स्वाजीवः	=	yields an easy sustenance	मनोज्ञः	=	which is charming	नानाद्रुमलतायुतः	=	filled with various kinds of trees and creepers
बहुमूलफलः	=	with various roots and fruits	रम्यः	=	(and) beautiful	सौम्य	=	Oh Lakshmana!

"It is appearing to me that this beautiful Chitrakuta mountain yields an easy sustenance, for, it is charmingly filled with various kinds of trees and creepers with different kinds of roots and fruits."

मनयश्च महात्मानो वसन्त्य शिलोच्चये ।
अयम् वासो भवेत् तावद् अत्र सौम्य रमेमहि ॥ २-५६-१५

सौम्य	=	Oh , gentle brother!	महात्मानः	=	high-souled	मुनयश्च	=	sages also
वसन्ति	=	are staying	अस्मिन् शिलोच्चये	=	on this mountain	अयम् भवेत् तावत्	=	let this become
वासः	=	the dwelling	रमेमहि	=	let us have a pleasant resort	अत्र	=	here.

"Oh, gentle brother! High souled sages are also staying on this mountain. Let this become the dwelling. Let us have a pleasant resort here."

इति सीता च रामश्च लक्ष्मणश्च कृताञ्जलिः ।
अभिगम्याश्रमम् सर्वे वाल्मीकि मभिवादयन् ॥ २-५६-१६

इति	=	after deciding thus	सीता च	=	Sita	रामश्च	=	Raama
लक्ष्मणश्च	=	and Lakshmana	सर्वे	=	all	कृताञ्जलिः	=	with joined palms
अभिगम्य	=	approached	आश्रमम्	=	the hermitage	अभिवादयन्	=	and offered salutation
वाल्मीकिम्	=	to the sage Valmiki.						

After deciding thus Sita, Raama and Lakshmana all with joined palms approached the hermitage and offered salutation to the sage Valmiki.

तान्महर्षिः प्रमुदितः पूजयामास धर्मवित् ।
आस्यतामिति चोवाच स्वागतम् तु निवेद्य च ॥ २-५६-१७

महर्षिः	=	the great sage Valmiki	धर्मवित्	=	who knew what is right	प्रमुदितः	=	full of delight
पूजयामास	=	honoured	तान्	=	them	निवेद्य	=	offered
स्वागतम्	=	cordial welcome	उवाच	=	and requested (them)	आस्यताम् इति	=	to sit.

The great sage Valmiki, who knew what is right, full of delight, treated them with honour, offered cordial welcome and requested them to sit.

ततोऽब्रवीन्महाबाहुर्लकमणम् लक्ष्मणाग्रजः ।
सन्निवेद्य यथान्याय मात्मानमृष्ये प्रभुः ॥ २-५६-१८

ततः	=	then	लक्ष्मणाग्रजः	=	Raama	प्रभुः	=	the lord
महाबाहुः	=	with mighty arms	यथान्यायम्	=	in accord with tradition	सन्निवेद्य	=	report
ऋषये	=	to the ascetic	आत्मानाम्	=	all that concerned them	अब्रवीत्	=	spoke
लक्ष्मणम्	=	to Lakshmana (as follows)						

Then Raama, the lord with mighty arms, in accord with tradition, reported to the ascetic all that concerned them and spoke to Lakshmana as follows:

लक्ष्मण आनय दारूणि दृढानि च वराणि च ।
कुरुष्व आवसथम् सौम्य वासे मे अभिरतम् मनः ॥ २-५६-१९

लक्ष्मण	=	Lakshmana	सौम्य	=	the gentle brother!	आनय	=	bring
दृढानि	=	strong	वराणि च	=	selected	दारूणि	=	timber
कुरुष्व	=	(and) construct	आवसथम्	=	a dwelling	मे मनः	=	my mind
अभिरतम्	=	is fascinated	वासे	=	in dwelling (here) Lakshmana,			

my gentle brother! Bring strong and choicest timber and construct a dwelling. My mind is fascinated in dwelling here."

तस्य तत् वचनम् श्रुत्वा सौमित्रिर् विविधान् द्रुमान् ।
आजहार ततः चक्रे पर्ण शालाम् अरिम् दम ॥ २-५६-२०

श्रुत्वा	=	hearing	तत् वचनम्	=	those words tasya	=	of Raama	
सौमित्रिः	=	lakshmaNa	आजहार	=	brought	विविधान्	=	various kinds
द्रुमान्	=	of trees	ततः	=	thereafter	अरिम्धान्	=	he the annihilator of enemies
चक्रे	=	constructed	पर्ण शालाम्	=	a leaf-hut.			

Hearing those words of Raama, Lakshmana brought various kinds of trees. Thereafter, he the annihilator of enemies, constructed a leaf-hut.

ताम् निष्ठताम् बद्धकटाम् दृष्ट्वा रमः सुदर्शनाम् ।
शुश्रूषमाणम् एक अग्रम् इदम् वचनम् अब्रवीत् ॥ २-५६-२१

दृष्ट्वा	=	seeing	ताम्	=	that hut	निष्ठिताम्	=	which was firmly built
बद्धकटाम्	=	and thatched	सुदर्शनाम्	=	and beautiful to look at	रामः	=	Raama
अब्रवीत्	=	spoke	इदम् वचनम्	=	these words (to Lakshmana)	शुश्रूषमाणम्	=	who listened to the command
एक अग्रम्	=	and closely attentive.						

Seeing that hut, which was firmly built and thatched as well as beautiful to look at, Raama spoke the following words to Lakshmana who listened to his command and who was closely attentive to him:

ऐणेयम् मांसम् आहृत्य शालाम् यक्ष्यामहे वयम् ।
कर्त्व्यम् वास्तुशमनम् सौमित्रे चिरजीवभिः ॥ २-५६-२२

सौमित्रे	=	Oh Lakshmana!	आहृत्य	=	being	ऐणेयम् मामसम्	=	bring meat of the antelope
वयम्	=	we	यक्ष्यामहे	=	shall worship	शालाम्	=	(this) leaf-hut
वास्तुशमनम्	=	purifactory ceremony on entering the house	कर्तव्यम्	=	on entering the	चिरजीविभिः	=	by those who wish to live long.

"Oh, Lakshmana! Bring the meat of an antelope. We shall perform a purifactory ceremony while entering the house. Which is to be done by those who wish to live long."

मृगम् हत्वाऽऽनय क्षिप्रम् लक्ष्मणेह शुभेक्षण ।
कर्तव्यः शास्त्रदृष्टो हि विधिर्दर्ममनुस्मर ॥ २-५६-२३

शुभेक्षण	=	Oh large-eyed	लक्ष्मण	=	Lakshmana!	हत्वा	=	killing
मृगम्	=	the antelope	क्षिहप्रम्	=	quickly	अनय	=	bring
इह	=	here	विधिः	=	the prescribed rite	शास्त्र दृष्टः	=	according to scriptural point of view
कर्तव्यः हि	=	indeed is to be done	अनुस्मर	=	keep in mind	धर्मम्	=	the sacred obligation."

"Oh, large-eyed Lakshmana! Killing the antelope quickly, bring it here. The prescribed rite according to scriptural point of view indeed is to be performed. Keep in mind the sacred obligation."

भ्रातुर्वचन माज्ञाय लक्ष्मणः परवीरहा ।
चकार स यथोक्तम् च तम् रामः पुनरब्रवीत् ॥ २-५६-२४

सः लक्ष्मणः	=	that Lakshmana	परवीरहा	=	the slayer of enemies	आज्ञाय	=	understanding
भ्रात्रुः	=	his brother's	वचनम्	=	words	चकार	=	acted
यथोक्तम्च	=	as instructed	रामः	=	Raama	अब्रवीत्	=	spoke
पुनः	=	again	तम्	=	to him (as follows).			

Lakshmana the slayer of enemies, understanding his brother's words, acted as instructed. Raama spoke again to Lakshmana as follows.

इणेयम् श्रपयस्वैतच्चालाम् यक्ष्यमहे वयम् ।
त्वरसौम्य मुहूर्तोऽयम् ध्रुवश्च दिवसोऽप्ययम् ॥ २-५६-२५

सौम्य	=	Oh great brother!	श्रपयस्व	=	boil	एतत्	=	this
ऐणेयम्	=	antelope's meat	वयम्	=	we	यक्ष्यामहे	=	shall worship
शालाम्	=	the leaf-hut	अयम्	=	this	दिवसः	=	day
अयम्	=	(and) this	मुहूर्तः अपि	=	instant also	ध्रुवः	=	are of a distinctive character
त्वर	=	be quick.						

"Oh, gentle brother! Boil this antelope's meat. We shall worship the leaf-hut. This day and this instant also are of a distinctive character. Be quick."

स लक्ष्मणः कृष्ण मृगम् हत्वा मेध्यम् पतापवान् ।
अथ चिक्षेप सौमित्रिः समिद्धे जात वेदसि ॥ २-५६-२६

अथ	=	then	सः लक्ष्मणः	=	that Lakshmana	प्रतापवान्	=	the strong man
सौमित्रिः	=	and son of Sumitra	हत्वा	=	killing	मेध्यम्	=	the holy
कृष्ण मृगम्	=	black antelope	चिक्षेप	=	tossed	जात वेदसि	=	in a fire
समिद्धे	=	ignited.						

Then, Lakshmana the strong man and son of Sumitra, killing a holy back antelope, tossed it in an ignited fire.

तम् तु पक्वम् समाज्ञाय निष्टप्तम् चिन्न शोणितम् ।
लक्ष्मणः पुरुष व्याघ्रम् अथ राघवम् अब्रवीत् ॥ २-५६-२७

परिज्ञाय	=	feeling certain	पक्वम्	=	it is cooked	निष्टप्तम्	=	and heated thoroughly
चिन्न शोणितम्	=	with no blood remaining	लक्ष्मणः	=	Lakshmana	अथ	=	thereafter
अब्रवीत्	=	spoke	राघवम्	=	to Raama	पुरुष व्याघ्रम्	=	the lion among men (as follows).

Feeling certain that it is cooked and heated thoroughly with no blood remaining, Lakshmana spoke to Raama the lion among man as follows:

अयम् कृष्णः समाप्त अन्गः श्रृतः कृष्ण मृगो यथा ।
देवता देव सम्काश यजस्व कुशलो हि असि ॥ २-५६-२८

अयम्	=	this	कृष्णः मृगो	=	black antelope	समाप्त अन्गः	=	with its complete limbs
श्रृतः	=	has been cooked	सर्वः	=	completely	मया	=	by me
देव दम्काश	=	Oh Raama remsembling god!	यजस्व	=	worship	देवताः	=	the deities
असि अहि	=	you are indeed	कुशलः	=	skilled (in such act)			

"This black antelope, with its complete limbs, has been cooked completely by me. Oh, Raama resembling God! Worship the concerned deity, as you are skilled in that act."

रामः स्नात्वा तु नियतः गुणवान् जप्य कोविदः ।
सम्ग्रहेणाकरोत्सर्वान् मन्त्रन् सत्रावसानिकान् ॥ २-५६-२९

रामः	=	Raama	गुणवान्	=	the virtuous man	जप्यकोविदः	=	and the learned man in chanting of prayers
स्नात्वा	=	after taking bath	नियतः	=	with subdned mind	सम्ग्रहेण	=	briefly
अकरोत्	=	chanted	सर्वान्	=	all	मन्त्रन्	=	the sacred scripts
सत्रावसानिकान्	=	which are to be chanted at the end of a purifactory ceremony.						

Raama, the virtuous man and the learned man in chanting of sacred spells, after taking bath and with subdued mind, briefly chanted all the sacred scripts to be chanted at the end of a purifactory ceremony.

इष्ट्वा देवगणान् सर्वान् विवेशावसथम् शुचिः ।
बभूव च मनोह्लादो रामस्यामिततेजसः ॥ २-५६-३०

इष्ट्वा	=	worshipping	सर्वान्	=	all	देवतागणान्	=	classes of deities
शुचिः	=	and getting purified	विवेश	=	(Raama) entered	आवसथम्	=	the house
बभूव च	=	there was	मनोह्लादः	=	a heartful joy	रामस्य	=	in Raama
अमित तेजसः	=	with a limitless splendour.						

Worshipping all classes of deities and getting himself purified, Raama entered the house. There was a heartful joy in Raama, with his limitless splendour.

वैश्वदेवबलिम् कृत्वा रौद्रम् वैष्णवमेव च ।
वास्तुसंशमनीयानि मङ्गळानि प्रवर्तयन् ॥ २-५६-३१
जपम् च न्यायतः कृत्वा स्नात्वा नद्याम् यथाविधि ।
पाप संशमनम् रामः चकार बलिम् उत्तमम् ॥ २-५६-३२

कृत्वा	=	after offering oblations	रौद्रम्	=	to lord Rudra	वैष्णवमेवच	=	and lord Vishnu
रामः	=	Raama	वैश्वदेवबलिम्	=	offered tribute to Vaishvadeva	प्रवर्तयन्	=	(and) performed
मङ्गळानि	=	benedictions	वास्तु सम्शमनीयनि	=	relating to purification of house	कृत्वा	=	performing
जपम्च	=	a silent prayer	न्यायतः	=	as per prescribed rites	स्नात्वा	=	taking bath
नद्याम्	=	in the river	यथाविधि	=	as prescribed	चकार	=	(and) offered
उत्तमम् बलिम्	=	excellent tribute	पाप सम्शमनम्	=	for removing sins.			

Having taken bath in the river as prescribed Raama offered oblations to Lord Rudra and Lord Vishnu after offereing tributes to Vaisvadeva. He performed benedictions relating to the purification of house and also a silent prayer as per prescribed rites. He finally offered excellent tributes to the deities, for removing sins. Comment. Vaishvadeva: A religious ceremony which is to be performed every morning and evening and especially before the mid-day meal, followed by offering of food to the gods especially the god of fire.

वेदिस्थलविधानानि चैत्यान्यायतनानि च ।
आश्रमस्यानुरूपाणि स्थापयामास राघवः ॥ २-५६-३३

राघवः	=	Lakshmana	स्थापयामास	=	erected	वेदिस्थल विधानानि	=	altars in all the quarters
आश्रमस्य	=	of the hemitage	अनुरूपाणि	=	as was fitting	चैत्यानि	=	chaityas (places for worship of lord Ganesha and others)

आयतनानिच	=	ayatanas (places for worship of Vishnu and others)

Lakshmana erected altars in all the quarters of the hermitage as was fitting, Chaityas (places for worship of Lord Ganesha and others) and Ayatanas (places for worship of Vishnu and others)

वन्यैर्माल्यैः फलैर्मूलैः पक्वैर्मांसैर्यथाविधि ।
अद्भिर्जपैश्च वेदोक्तै र्धर्भैश्च ससमित्कुशैः ॥ २-५६-३४
तौ तर्पयित्वा भूतानि राघवौ सह सीतया ।
तदा विविशतुः शालाम् सुशुभाम् शुभलक्षणौ ॥ २-५६-३५

राघवौ	=	Raama and Lakshmana	सह सीतौया	=	along with Sita	शुभ लक्ष्मणौ	=	having auspicious characterstics
तर्पयित्वा	=	satisfied	भूतानि	=	the spirits	माल्यैः	=	by crowns of flowers
वन्यैः	=	obtained in the forest	फलैः	=	by fruits	मुलैः	=	by roots
पक्वैः	=	by cooked	माम्सैः	=	meat	अब्भिः	=	by water
जपैश्च	=	by prayers	वेदोक्तैः	=	as uttered in sacred texts (Vedas)	दर्भैश्च	=	by sacred grass
सस्मित्कुचैः	=	by fuel and Kusa grass	तदा	=	then	विविशतुः	=	entered
सुशुभाम्	=	the auspicious	शालाम्	=	leaf-hut.			

Raama and Lakshmana along with Sita, having auspicious characteristics, satisfied the sirits by crowns of flowers obtained in the forest, by fruits roots and cooked meat, by water, by prayers as uttered in the sacred texts (Vedas), by sacred grass, by fuel and Kusa grass and then entered the auspicious leaf-hut.

ताम् वृक्ष पर्णच् चदनाम् मनोज्ञाम् ।
यथा प्रदेशम् सुकृताम् निवाताम् ।
वासाय सर्वे विविशुः समेताः ।
सभाम् यथा देव गणाः सुधर्माम् ॥ २-५६-३६

सर्वे	=	all of them (Sita Raama and Lakshmana)	समेताः	=	together	वासाय	=	for residential purpose
विविशुः	=	entered	ताम्	=	that hut	वृक्ष पर्णच्छदनाम्	=	thatched with the leaves of trees
मनोज्ङाम्	=	which was beautiful	सुकृताम्	=	well-constructed	यथाप्रदेशम्	=	at a suitable place
विवाताम्	=	and protexted from winds	सभाम् यथा	=	as entereing an assembly-hall	सुधर्माम्	=	called sudharma (in heaven)
देवगणाः	=	by a group of celestials.						

All of them (Sita, Raama and Lakshmana) together for residential purpose, entered that hut, thatched with leaves of trees, looking beautiful, well-constructed at a suitable site and protected from winds, as if entering an assembly-hall called Sudharma (in heavn) by a group of celestials.

अनेक नाना मृग पक्षि सम्कुले ।
विचित्र पुष्प स्तबलैः द्रुमैः युते ।
वन उत्तमे व्याल मृग अनुनादिते ।
तथा विजह्रुः सुसुखम् जित इन्द्रियाः ॥ २-५६-३७

तदा	=	then	जितेन्द्रियाः	=	Sita Raama and Lakshmana who subdued their senses	सुसुखम्	=	very happily
विजह्रुः	=	strolled	वनोत्तमे	=	in that excellent forest	अनेकनानामृग पक्षिहसम्कुले	=	filled with many classes and multitude of beasts and birds
वृते	=	filled	द्रुमैः	=	with trees	विचित्र पुष्पस्तबकैह्	=	having multi-colored crowns of flowers
व्याळमृगानुनादिते	=	and resonating with sounds of elephants in rut and of antelopes.						

Sita, Raama and Lakshmana who subdued their senses, very happily strolled in that excellent forest, filled with many classes and multitude of beasts and birds, trees having multi-coloured crowns of flowers, and resonating with sounds of elephants in rut and of antelopes.

सुरम्यम् आसाद्य तु चित्र कूटम् ।
नदीम् च ताम् माल्यवतीम् सुतीर्थाम् ।
ननन्द हृष्टः मृग पक्षि जुष्टाम् ।
जहौ च दुह्खम् पुर विप्रवासात् ॥ २-५६-३८

हृर्६इष्टः	=	delighted	ननन्दः	=	and joyful	आसाद्य	=	to reach
सुरम्यम्	=	the lovely	चित्रकुटम्	=	Chitrakuta mountain	ताम्	=	(and) that
माल्यावतिम् नदीम्च	=	river Malyavati	सुतीर्थाम्	=	provided with good descents	मृगपक्षिहजुष्टाम्	=	frequented by birds and beasts
जहौच	=	shed too	दुःकहम्	=	the agony	पुरविप्रवासात्	=	caused by exile from Ayodhya city.

Delighted and joyful to reach the lovely Chitrakuta mountain and the river Malyavati, provided with good descents and frequented by birds and beasts, Sita, Raama and Lakshmana shed the agony caused by their exile from the City of Ayodhya.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षद्वञ्चाशः सर्गः ॥

Thus completes 56th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

57 Sarga 57 - सप्तपञ्चशः सर्ग

Sumantra Drives Back To Ayodhya

Introduction -

Sumantra takes leave from Guha, who learns from his spies that Raama departed for Chitrakuta. Sumantra drives back to Ayodhya. Entering the royal gynaeceum, he submits to the emperor what he earlier reported to the citizens who followed his chariot. Dasaratha and Kausalya fall into a faint to hear about Raama's departure for Chitrakuta. All the inmates of gynaeceum weep loudly in anguish.

कथयित्वा सुदुह्खा आर्तः सुमन्त्रेण चिरम् सह ।
रामे दक्षिण कूलस्थे जगाम स्व गृहम् गुहः ॥ २-५७-१

रामे	=	(when) Raama	दक्षिण कूलस्थे	=	landed upon the southern shore	गुहः	=	Guha
कथयित्वा	=	talked	चिरम्	=	for a long time	सुमन्त्रेण सह	=	with Sumantra
सुदुःखार्तः	=	and with much distress	जगाम	=	went	स्वगृहम्	=	to his house.

While Raama landed upon the southern shore, Guha conversed for a long time with Sumantra and with much distress, went to his house.

भरद्वाजाभिगमनम् प्रयागे च सहासनम् ।
आगिरेर्गमनम् तेषाम् तत्रस्थैरभिलक्षितम् ॥ २-५७-२

अभिलक्षिहतम्	=	It was gathered	तत्रस्थैः	=	by those (Guha and others) who were there	तेषाम्	=	about their
भरद्वाजागमनम्	=	coming to sage Bharadwaja	सहासनम्	=	about staying with him	प्रयागे	=	in Prayaga
गमनम्	=	and about their going	अगिरे	=	to Chitrakuta mountain.			

It was gathered by those who were there (Guha and others) about Sita, Raama and Lakshmana coming to sage Bharadwaja, their staying with him in Prayaga and their departure to Chitrakuta Mountain.

अनुज्ञातः सुमन्त्रः अथ योजयित्वा हय उत्तमान् ।
अयोध्याम् एव नगरीम् प्रययौ गाढ दुर्मनाः ॥ २-५७-३

अथ	=	then	सुमन्त्रः	=	Sumantra	अनुज्ञातः	=	allowed to depart by Raama
योजयित्वा	=	tied	हय उत्तमान्	=	the excellent horses (to the chariot)	गाढ दुर्मनाः	=	and with intense anguish

प्रययौ	=	rode towards	अयोध्याम् नगरीम् एव	=	the very city of Ayodhya.

Sumantra, being allowed to depart by Raama, tied excellent horses to the chariot and with intense anguish, rode towards the very city of Ayodhya.

स वनानि सुगन्धीनि सरितः च सरांसि च ।
पश्यन्न् अतिययौ शीघ्रम् ग्रामाणि नगराणि च ॥ २-५७-४

सः	=	He	पश्यन्	=	seeing	सुगन्धीनि	=	the sweet smelling
वनानि	=	woods	सरितः च	=	rivers	सराम्सि च	=	lakes
ग्रामाणि	=	villages	नगराणि	=	(and) towns	अतिययौ	=	crossed (them)
शीघ्रम् =	=	quickly.						

Sumantra, seeing the sweet-smelling woods, rivers, lakes, villages and towns on the way, soon crossed them.

ततः साय अह्न समये तृतीये अहनि सारथिः ।
अयोध्याम् समनुप्राप्य निरानन्दाम् ददर्श ह ॥ २-५७-५

ततः	=	thereafter	समनुप्राप्य	=	reaching	अयोध्याम्	=	Ayodhya
साय अह्न समये	=	in the evening-time	तृतीये अहनि	=	of the third day	सारथिः	=	the charioteer
ददर्श ह	=	saw (it)	निरानन्दाम्	=	joyless.			

Reaching Ayodhya in the evening time of the third day Sumantra saw that city, joyless.

स शून्याम् इव निह्शब्दाम् दृष्ट्वा परम दुर्मनाः ।
सुमन्त्रः चिन्तयाम् आस शोक वेग समाहतः ॥ २-५७-६

दृष्ट्वा	=	beholding	शून्याम् इव	=	Ayodhya as deserted	निश्शब्दाम्	=	in silence
सुमन्त्रः	=	Sumantra	परम दुर्मनाः	=	becoming very much distressed in mind	शोक वेग समाहतः	=	and having afflicted with intense anguish
चिन्तयामास	=	surmised (as follows).						

Beholding Ayodhya as if deserted in silence, Sumantra becoming very much distressed in mind and having afflicted with intense anguish, surmised as follows:

कच्चिन् न सगजा साश्वा सजना सजन अधिपा ।
राम सम्ताप दुह्खेन दग्धा शोक अग्निना पुरी ॥ २-५७-७

पुरी कच्चिन् न	=	was not the city	सगजा	=	with elephants	साश्वा	=	with horses
सजना	=	with people	सजन अधिपा	=	and with kings	दग्धा	=	burnt away
राम सम्ताप दुःखेन	=	by blazing grief towards Raama	शोक अग्निना	=	and the fire of sorrow			

"I hope the city of Ayodhya with its elephants, horses, people and the kings was not burnt away by a fire of sorrow and blazing grief towards Raama.

इति चिन्ता परः सूतः वाजिभिः श्रीघ्रपातिभिः ।
नगरद्वारमासाद्य त्वरितः प्रविवेश ह ॥ २-५७-८

सूतः	=	the charioteer	इति	=	thus	चिन्ता परः	=	lost in thought
आसाद्य	=	reaching	नगरद्वारम्	=	the city-gate	शीघ्रपातिभिः	=	by the fast-running
वाजिभिः	=	horses	प्रविवेशह	=	entered (the city)	त्वरितः	=	quickly.

Sumantra, thus lost in thought, reaching the city-gate through the fast-running horses, entered the city quickly.

सुमन्त्रम् अभियान्तम् तम् शतशो अथ सहस्रशः ।
क्व रामैति पृच्चन्तः सूतम् अभ्यद्रवन् नराः ॥ २-५७-९

अथ	=	thereafter	सेन्ग् तम्	=	that	सुमन्त्रम्	=	Sumantra
सूतम्	=	the charioteer	अभियान्तम्	=	approaching	शतशः	=	hundreds
सहस्रशः	=	and thousands	नराः	=	of people	अभ्यद्रवन्	=	ran towards him
पृच्चन्तः	=	asking	इति	=	thus	क्व	=	where is
रामः	=	Raama						

Meanwhile, seeing Sumantra the charioteer approaching, hundreds and thousands of people ran towards him asking, "Where is Raama"

तेषाम् शशंस गङ्गायाम् अहम् आपृच्छ्य राघवम् ।
अनुज्ञातः निवृत्तः अस्मि धार्मिकेण महात्मना ॥ २-५७-१०

शशम्स	=	he replied	तेषाम्	=	them	आपृच्छ्य	=	bidding farewell
राघवम्	=	to Raama	गङ्गायाम्	=	(at the shore) of Ganga	अनुज्ङातः	=	when sent back
धार्मिकेण	=	by that virtuous	महात्मनः	=	and high-souled Raama	अहम्	=	I
निवृत्तः अस्मि	=	returned.						

He replied them thus: "Bidding farewell to Raama at the shore of Ganga when sent back by that virtuous and high-souled Raama, I returned here."

ते तीर्णाइति विज्ञाय बाष्प पूर्ण मुखा जनाः ।
अहो धिग् इति निश्श्वस्य हा राम इति च चुक्रुशुः ॥ २-५७-११

विज्ङाय	=	knowing	ते	=	(that) Sita Raama and Lakshmana	तीर्णाः इति	=	had crossed (Ganga)
जनः	=	the people	बाष्पपूर्णमुखाः	=	with their faces filled with tears	निश्श्वस्य	=	sighed
इति	=	thus	अहो	=	Oh	धिक्	=	fie upon us!

चुक्रुशुः च	=	and cried aloud	हा राम इति	=	thus	=	"Alas! Raama!

Hearing that Sita, Raama and Lakshmana had crossed River Ganga, the people with their faces filled with tears sighed, "Oh, fie upon us! And cried aloud, "Alas, Raama!"

शुश्राव च वचः तेषाम् बृन्दम् बृन्दम् च तिष्ठताम् ।
हताः स्म खलु ये न इह पश्यामैति राघवम् ॥ २-५७-१२

शुश्राव च	=	(Sumantra) also heard	वचः	=	words	तेषाम्	=	of those people
तिष्ठताम्	=	standing	बृन्दम् बृदम्	=	in groups	इति	=	and telling thus
हताः स्म खलु	=	lost indeed are we	ये	=	who	न पश्यामः	=	do not see
राघवम्	=	Raama	इह	=	here!			

Sumantra also heard the words of those people standing in groups and telling, "Lost indeed are we, who do not see Raama here!"

दान यज्ञ विवाहेषु समाजेषु महत्सु च ।
न द्रक्ष्यामः पुनर् जातु धार्मिकम् रामम् अन्तरा ॥ २-५७-१३

नजातु	=	never	पुनः	=	again	द्रक्ष्यामः	=	we can see
धार्मिकम्	=	the pious	रामम्	=	Raama	अन्तरा	=	on the occasions of
दान यज्ञ विवाहेषु	=	bestowing gifts sacrificial performances and marriages	महत्सु	=	large			
समाजेषु च	=	meetings.						

"Never again can we see the pious Raama on the occasions of bestowing gifts, sacrificial performances or marriages or in large meetings.

किम् समर्थम् जनस्य अस्य किम् प्रियम् किम् सुख आवहम् ।
इति रामेण नगरम् पितृवत् परिपालितम् ॥ २-५७-१४

नगरम्	=	the city of Ayodhya	परिपालितम्	=	was protected	रामेण	=	by Raama
पितृवत्	=	as by a father	इति	=	in this manner	किम्	=	what was
समर्थम्	=	appropriate	अस्य जनस्य	=	to these people	किम्	=	what was
प्रियम्	=	congenial	किम्	=	what	सुखावहम्	=	brought happiness.

The city of Ayodhya was protected by Raama, as by a father, with due regard to what was appropriate, what was congenial and what brought happiness to its people.

वात अयन गतानाम् च स्त्रीणाम् अन्वन्तर आपणम् ।
राम शोक अभितप्तानाम् शुश्राव परिदेवनम् ॥ २-५७-१५

अन्वन्तर आपणम्	=	while driving through bazaars	शुश्राव	=	(Sumantra) hard	परिदेवनम्	=	the lamentation
स्त्रीणाम्	=	of women	वात अयन गतानाम्	=	coming forth from windows	राम शोक अभितप्तानाम्	=	consumed by anguish on account of Raama's exile.

While driving through bazaars, Sumantra heard the sounds of lamentation of women, coming forth from windows, consumed by anguish on account of Raama's exile.

स राज मार्ग मध्येन सुमन्त्रः पिहित आननः ।
यत्र राजा दशरथः तत् एव उपययौ गृहम् ॥ २-५७-१६

सः सुमन्त्रः	=	That Sumantra	पिहित आननः	=	by covering his face	उपययौ	=	reached
तत्	=	that	गृहम् एव	=	house	यत्र	=	where
राजा	=	king	दशरथः	=	Dasaratha (was there)	राज मार्ग मध्येन	=	going through the middle of the royal highway.

Going through the middle of the royal highway, Sumantra by covering his face, reached the house of Dasaratha.

सो अवतीर्य रथात् शीघ्रम् राज वेश्म प्रविश्य च ।
कक्ष्याः सप्त अभिचक्राम महा जन समाकुलाः ॥ २-५७-१७

सः	=	He	अवतीर्य	=	descended	रथात्	=	from the chariot
प्रविश्य च	=	entered	शीघ्रम्	=	quickly	राज वेश्म	=	the royal palace
अभिचक्राम	=	and traversed	सप्त	=	the seven	कक्ष्याः	=	inner apartments of the palace
महा जन समाकुलाः	=	filled with a large number of people.						

Sumantra descended from the chariot, entered quickly the royal palace and traversed the seven inner apartments of the palace, filled with a large number of people.

हर्म्यैर्विमानैः प्रासादैरवेक्ष्याथ समागतम् ।
हाहाकारकृता नार्यो रामदर्शनकर्शिताः ॥ २-५७-१८

अथ	=	then	अवेक्ष्य	=	seeing	समागतम्	=	(Sumantra) coming
नार्यः	=	the women	हर्मैः	=	from large mansions	विमानैः	=	from seven-storied buildings
प्रासादैः	=	and from royal palaces	रामदर्शनकर्शिताः	=	who had been emaciated in not seeing Raama	हाहाकारकृतः	=	cried

"Alas! Alas" Then, finding the forthcoming Sumantra from their large mansions, from seven-storied buildings and from royal palaces, the women who had been emaciated in not being able to see Raama, cried "Alas! Alas".

आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रीयः ॥ २-५७-१९

स्त्रियः	=	the women	आर्ततराः	=	extremely confounded with grief	नेत्रैः	=	with eyes
आयतैः	=	bright	अश्रुवेगपरिप्लुतैः	=	filled with a stream of tears	अभिवीक्ष्हन्ते	=	looked at
अन्योयम्	=	each other	अव्यक्तम्	=	imperceptibly.			

Those women, extremely confounded with grief with their long and bright eyes filled with a stream of tears, looked at each other imperceptibly.

ततः दशरथ स्त्रीणाम् प्रासादेभ्यः ततः ततः ।
राम शोक अभितप्तानाम् मन्दम् शुश्राव जल्पितम् ॥ २-५७-२०

ततः	=	then	शुश्राव	=	(Sumantra) heard	मन्दम्	=	the feeble
जल्पितम्	=	conversation	डशरथ स्त्रीणाम्	=	of Dasaratha's wives	राम शोक अभितप्तानम्	=	absorbed of anguish on account of Raama's exile
ततः ततत्ः	=	from their respective	प्रासादेभ्यः	=	inner apartments.			

Sumantra also heard the feeble conversation of Dasaratha's wives absorbed in anguish on account of Raama's exile, from their respective inner apartments.

सह रामेण निर्यातः विना रामम् इह आगतः ।
सूतः किम् नाम कौसल्याम् शोचन्तीम् प्रति वक्ष्यति ॥ २-५७-२१

किम् नाम	=	what	सूतः	=	Sumantra	प्रति वक्ष्यति	=	will reply
कौसल्याम्	=	to Kausalya	शोचन्तीम्	=	who is lamenting	निर्यातः	=	(when he) went out
रामेण सह	=	with Raama	आगतः	=	and returned	इह	=	here
विना रामम्	=	without Raama						

"What Sumantra will reply to the lamenting Kausalya, when he now returns here without Raama while he formerly went out with Raama"

यथा च मन्ये दुर्जीवम् एवम् न सुकरम् ध्रुवम् ।
आच्चिद्य पुत्रे निर्याते कौसल्या यत्र जीवति ॥ २-५७-२२

यथा	=	In which manner	कौसल्या	=	Kausalya	यत्र जीवति	=	survives wherever
आच्छिद्य	=	in spite of	पुत्रे	=	her son (Raama)	निर्याते	=	having left
मन्ये	=	I think that	ध्रुवम्	=	surely	न	=	it is not

सुकरम्	=	easy	एवम्	=	thus	दुर्जीवितम्	=	a difficult living.

"In spite of her son (Raama) having left Ayodhya, Kausalya continues to survive. I think that surely it is difficult thus to live and it is not so easy to preserve it too!"

सत्य रूपम् तु तत् वाक्यम् राज्ञः स्त्रीणाम् निशामयन् ।
प्रदीप्तम् इव शोकेन विवेश सहसा गृहम् ॥ २-५७-२३

निशामयन्	=	reaching to	तत् वाक्यम्	=	those words	सत्य रूपम्	=	so credible
राज्ञः	=	of king Dasaratha's	स्त्रीणाम्	=	wives	सहसा	=	(Sumantra) quickly
विवेश	=	entered	गृहम्	=	the house	प्रदीप्तिम् इव	=	appeared like burning
शोकेन	=	with grief.						

Hearing those credible words of Dasaratha's wives, Sumantra all at once entered the house, that appeared to be set ablaze with grief.

स प्रविश्य अष्टमीम् कक्ष्याम् राजानम् दीनम् आतुलम् ।
पुत्र शोक परिम्लानम् अपश्यत् पाण्डुरे गृहे ॥ २-५७-२४

सः	=	that Sumantra	प्रविश्य	=	entered	अष्टमीम्	=	the eighth
कक्ष्याम्	=	inner apartment	अपश्यत्	=	(and) saw	राजानम्	=	king Dasaratha
दीनाम्	=	the miserable	आतुलम्	=	the sick	पुत्र शोक परिम्लानम्	=	and the exhausted man due to grief for his son
पाण्डुरे	=	in that white	गृहे	=	house.			

Sumantra entered the eighth inner apartment and saw in that white house, King Dasaratha the miserable the sick and the exhausted man on account of the exhausted man on account of the grief for his son.

अभिगम्य तम् आसीनम् नर इन्द्रम् अभिवाद्य च ।
सुमन्त्रः राम वचनम् यथा उक्तम् प्रत्यवेदयत् ॥ २-५७-२५

सुमन्त्रः	=	Sumantra	अभिगम्य	=	approached	तम् नरेन्द्रम्	=	the distressed king
आसीनम्	=	who was seated	अभिवाद्य च	=	offered his salutation	प्रत्यवेदयत्	=	and presented
रामवचनम्	=	Raama's message	यथोक्तम्	=	as told.			

Sumantra approached that king who was seated, offered his salutation and presented Raama's message as told.

स तूष्णीम् एव तत् श्रुत्वा राजा विभ्रान्त चेतनः ।
मूर्चितः न्यपतत् भूमौ राम शोक अभिपीडितः ॥ २-५७-२६

सः राजा	=	that king	श्रुत्वा	=	heard	तूष्णीम् एव	=	silently

तत्	=	that message of Raama	विभ्रान्त चेतसः	=	was afflicted by grief for his son	मूर्चितः	=	became fainted
न्यपतत्	=	and fell	भूमौ	=	on the ground.			

That king heard silently the message of Raama, was bewildered, afflicted by grief, for his son, became fainted and fell on the ground.

ततः अन्तः पुरम् आविद्धम् मूर्चिते पृथिवी पतौ ।
उद्धृत्य बाहू चुक्रोश नृपतौ पतिते क्षितौ ॥ २-५७-२७

ततः	=	then	पृथिवी पतौ	=	the king	मूर्चिते	=	having fainted
अन्तःपुरम्	=	the gynaeceum	अविद्धम्	=	was hurt	नृपतौ	=	(while) the king
पतिते	=	was falling	क्षिहतौ	=	on the ground	चुक्रोश	=	(the inmates of gynaeceum) wept
उद्धृत्य	=	raising	बाहू	=	their hands.			

The king thus having fainted, the gynaeceum was hurt. While the king was falling on the ground, the inmates of gynaeceum wept, raising their hands in distress.

सुमित्रया तु सहिता कौसल्या पतितम् पतिम् ।
उत्थापयाम् आस तदा वचनम् च इदम् अब्रवीत् ॥ २-५७-२८

तदा	=	then	कौसल्या	=	Kausalya	सुमित्रया सहिता	=	along with Sumitra
उत्थापयाम् आस	=	lifted up	पतिम्	=	their husband	पतितम्	=	who fell (on the ground)
अब्रवीत् च	=	and (Kausalya) also spoke	इदम्	=	these	वचनम्	=	words.

Kausalya along with Sumitra lifted up their husband, who fell on the ground. Kausalya also spoke these words to Dasaratha.

इमम् तस्य महा भाग दूतम् दुष्कर कारिणः ।
वन वासात् अनुप्राप्तम् कस्मान् न प्रतिभाषसे ॥ २-५७-२९

महाभागम्	=	Oh	कस्मात्	=	why	न प्रतिभाषसे	=	are you not speaking
इमम्	=	to this	तस्य	=	Raama's	दूतम्	=	messenger
अनुप्राप्तम् दुष्कर कारिणः	=	and who has done difficult things						

"Oh, illustrious king! Why are you not speaking to this Raama's messenger who came from the forest and who has done difficult things"

अद्य इमम् अनयम् कृत्वा व्यपत्रपसि राघव ।
उत्तिष्ठ सुकृतम् ते अस्तु शोके न स्यात् सहायता ॥ २-५७-३०

राघव	=	Oh Dasaratha!	कृत्वा	=	after doing	अनयम्	=	an evil act
अद्य	=	now	व्यपत्रपसि	=	you are feeling shameful	उत्तिष्ठ	=	raise up!
अस्तु	=	let it be	सुकृतम्	=	a meritorious act	ते	=	for you
सहायता	=	help	न स्यात्	=	cannot be obtained	शोके	=	in grief.

"Oh, Dasaratha! After doing an evil act, you are now feeling shameful. Rise up! Let it be a meritorious act for you. You cannot get a help, when you weep like this."

देव यस्या भयात् रामम् न अनुपृच्चसि सारथिम् ।
न इह तिष्ठति कैकेयी विश्रब्धम् प्रतिभाष्यताम् ॥ २-५७-३१

देव	=	Oh king!	यस्याः	=	on whose bhayaat fear	न अनुपृच्चसि	=	you are not enquiring
रामम्	=	about Raama	सारथिम्	=	with the charioteer	कैकेयी	=	that Kaikeyi
न तिष्ठेत्	=	is not	इह	=	here	प्रतिभाष्यताम्	=	speak
विस्त्रब्धम्	=	fearlessly.						

"Oh, king! On whose fear, you are not enquiring with Sumantra about the welfare of Raama, that Kaikeyi is not here. Speak fearlessly."

सा तथा उक्त्वा महा राजम् कौसल्या शोक लालसा ।
धरण्याम् निपपात आशु बाष्प विप्लुत भाषिणी ॥ २-५७-३२

सा कौसल्या	=	that Kausalya	बाष्प विप्लुत भाषिणी	=	speaking excitedly in tears	शोक लालसा	=	and entirely given up to uttered
उक्त्वा	=	uttered	तथा	=	thus	महा राजम्	=	to the monarch
आशु	=	and soon	निपपात	=	fell	धरण्याम्	=	on the ground.

Kausalya, speaking excitedly in tears and entirely given up to anguish uttered thus to the monarch and soon fell to the ground.

एवम् विलपतीम् दृष्ट्वा कौसल्याम् पतिताम् भुवि ।
पतिम् च अवेक्ष्य ताः सर्वाः सुस्वरम् रुरुदुः स्त्रियः ॥ २-५७-३३

सर्वाः	=	all	ताः स्त्रियः	=	those woman	रुरुदुः	=	cried
सुस्वरम्	=	loud voice	दृष्ट्वा	=	seeing	कौसल्याम्	=	Kausalya
एवम्	=	thus	विलपतीम्	=	weeping	भुविपतिताम्	=	fallen on the ground
अवेक्ष्य	=	and seeing	पतिम् च	=	the husband too.			

All those women cried in loud voice, seeing Kausalya fallen on the ground weeping as aforesaid and gazing their husband too (lying unconscious).

ततः तम् अन्तः पुर नादम् उत्थितम् ।
समीक्ष्य वृद्धाः तरुणाः च मानवाः ।
स्त्रियः च सर्वा रुरुदुः समन्ततः ।
पुरम् तदा आसीत् पुनर् एव सम्कुलम् ॥ २-५७-३४

ततः	=	thereafter	समीक्ष्य	=	seeing	तम्	=	that
अन्तः पुर नादम्	=	noise in gynaeceum	मानवाः	=	persons	वृद्धाः	=	aged
तरुणाः च	=	and young	सर्वाः	=	all	स्त्रियः च	=	the women
समन्ततः	=	on all sides	रुरुदुः	=	cried	तदा	=	then
पुरम्	=	the city	पुनर् एव	=	again	आसीत्	=	became
सम्कुलम्	=	agitated.						

Hearing that crying sound raised in gynaeceum, all aged and young men and women on all sides gathered around weeping. The city then again became disturbed.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्तपञ्चशः सर्गः ॥

Thus completes 57th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

58 Sarga 58 - अष्टपञ्चाशः सर्ग

Sumantra Delivers The Messages Of Rama

Introduction -

As per the orders of king Dasaratha, Sumantra delivers the parting messages of Raama and Lakshmana. Raama sends positive messages to Kausalya and Bharata but Lakshmana sends angry messages to Dasaratha.

प्रत्याश्वस्तः यदा राजा मोहात् प्रत्यागतः पुनः ।
थाजुहाव तम् सूतम् राम वृत्त अन्त कारणात् ॥ २-५८-१

अथ	=	thereafter	राजा	=	the king	यदा	=	when
प्रत्याश्वस्तः	=	recovered	मोहात्	=	from loss of consciousness	पुनः	=	and again
प्रत्यागतः	=	returned to his breath then	आजुहाव	=	called	तम् सूतम्	=	that charioteer
राम वृत्तन्ता कारणात्	=	for the purpose of getting the report on Raama.						

Thereafter, the king when recovered from loss of consciousness and again returned to his breath, he called that charioteer for the purpose of getting the report on Raama.

तदा सूतो महाराज कृताञ्जलिरुपस्थितः।
राममेव अनुशोचन्तं दुःखशोकसमन्वितम् ॥ २-५८-२
वृद्धम् परम सम्तप्तम् नव ग्रहम् इव द्विपम् ।
विनिःश्वसन्तम् ध्यायन्तम् अस्वस्थम् इव कुन्जरम् ॥ २-५८-३

अथ	=	then	सूतः	=	sumantra	कृताञ्जलिः	=	who joined his palms in reverence
उपस्थितः	=	approached	महाराज	=	the monarch	अनुशोचन्तम्	=	who was repenting
राममेव	=	about Raama alone	दुह्ख शोक समन्वितम्	=	filled with pain and sorrow	वृद्धम्	=	who was advanced in age
परम सम्तप्तम्	=	who was greatly anguished	विनिह्श्वसन्तम्	=	who was sighing	द्विपम् इव	=	like an elephant
नव ग्रहम्	=	which was newly caught	ध्यायन्तम्	=	who was thinking something	कुन्जरम् इव	=	like an elephant
अस्वस्थम्	=	which is sick.						

Then, Sumantra, who joined his palms in reverence, approached the monarch who was repenting about Raama alone, filled with pain and sorrow, advanced in age, greatly anguished, sighing like a newly caught elephant and reflecting on something as a sick elephant.

राजा तु रजसा सूतम् ध्वस्त अङ्गम् समुपस्थितम् ।
अश्रु पूर्ण मुखम् दीनम् उवाच परम आर्तवत् ॥ २-५८-४

राजा	=	the king	परम आर्तवत्	=	having great distress	उवाच	=	spoke
सूतम्	=	to Sumantra	ध्वस्त अङ्गम्	=	whose body was covered	रजसा	=	with dust
अश्रु पूर्ण मुखम्	=	whose face was filled with tears	दीनम्	=	who was miserable	समुपस्थितम्	=	and who approached near him.

The king, having great distress, spoke to Sumantra, whose body was covered with dust, his face filled with tears, who was miserable and who approached near him (as follows):

क्व नु वत्स्यति धर्म आत्मा वृक्ष मूलम् उपाश्रितः ।
सो अत्यन्त सुखितः सूत किम् अशिष्यति राघवः ॥ २-५८-५

सूत	=	Oh Sumantra	क्व नु	=	where	धर्मात्मा	=	can Raama the virtuous man
वत्स्यति	=	reside	उपाश्रितः	=	taking refuge	वृक्ष मूलम्	=	at the root of a tree
किम्	=	what	सः राघवः	=	that Raama	अत्यन्त सुखितः	=	who enjoyed very many comforts
अशिष्यति	=	can eat						

"Oh, Sumantra! Where can Raama the virtuous man abide, taking refuge at the root of a tree What that Raama, who enjoyed very many pleasantries, can eat now"

दुःखस्यानुचितो दुःखम् सुमन्त्र शयनोचितः ।
भूमि पाल आत्मजो भूमौ शेते कथम् अनाथवत् ॥ २-५८-६

सुमन्त्र	=	Oh Sumantra	कथम्	=	how can	भूमि पाल आत्मजो	=	Raama the prince
शयनोचितः	=	who was habituated to good beds	शेते	=	sleep	दुःखम्	=	with discomfort
भूमौ	=	on a floor	अनाथवत्	=	like an orphan			

"Oh, Sumantra! How can Raama the prince, who was habituated to good beds, sleep with such discomfort on a floor like an orphan"

यम् यान्तम् अनुयान्ति स्म पदाति रथ कुण्ज़्जराः ।
स वत्स्यति कथम् रामः विजनम् वनम् आश्रितः ॥ २-५८-७

यम्	=	with whom	यान्तम्	=	while journeying	पदाति रथ कुण्ज़्जराः	=	foot-soldiers chariots and elephants
अनुयान्ति स्म	=	sued to follow	कथम्	=	how	सः रामः	=	that Raama

आश्रितः	=	can take shelter	वत्स्यति	=	and stay	विजनम्	=	in a deserted
वनम्	=	forest						

"Foot soldiers, Chariots and elephants used to follows whenever Raama was marching ahead. How such a man can take shelter and stay in a forest devoid of people"

व्याळैः मृगैः आचरितम् कृष्ण सर्प निषेवितम् ।
कथम् कुमारौ वैदेह्या सार्धम् वनम् उपस्थितौ ॥ २-५८-८

कथम्	=	how	कुमारौ	=	Raama and Lakshmana	वैदेह्या सार्धम्	=	along with Sita
उपस्थितौ	=	reached	वनम्	=	the forest	आचरितम्	=	being frequented by
व्याळैः	=	wild	मृगैः	=	animals	कृष्ण सर्प निषेवितम्	=	and haunted by black snakes

"How Sita Raama and Lakshmana entered forest filled with wild animals and black snakes"

सुकुमार्या तपस्विन्या सुमन्त्र सह सीतया ।
राज पुत्रौ कथम् पादैः अवरुह्य रथात् गतौ ॥ २-५८-९

सुमन्त्र	=	Oh Sumantra!	कथम्	=	how	राजपुत्रौ	=	those princes
सीतया सह	=	with Sita	सुकुमार्या	=	the delicate	तपस्विन्या	=	and the poor lady
गतौ	=	went	पादैः	=	on foot	अवरुह्य	=	after descending
रथात्	=	from the chariot						

"Oh, Sumantra! How those princes with Sita the delicate and the poor lady went on foot, after descending from the chariot"

सिद्ध अर्थः खलु सूत त्वम् येन दृष्टौ मम आत्मजौ ।
वन अन्तम् प्रविशन्तौ ताव् अश्विनाव् इव मन्दरम् ॥ २-५८-१०

सूत	=	Oh Sumantra	येन	=	by you	मम	=	my
आत्मजौ	=	sons	दृष्टौ	=	have been seen	प्रविशन्तौ	=	entering
वन अन्तम्	=	the boundary of the forest	मन्दरम् इव	=	as (entering) the region of Mandara mountain	अश्विनाव्	=	by the two divinities of Aswini
त्वम्	=	you	सिद्ध अर्थः खलु	=	are indeed accomplished.			

"Oh, Sumantra! You have seen my sons entering the forest, as though divinities of Aswini had entered the Mountain-range of Mandara. You are indeed lucky."

किम् उवाच वचो रामः किम् उवाच च लक्ष्मणः ।
सुमन्त्र वनम् आसाद्य किम् उवाच च मैथिली ॥ २-५८-११

सुमन्त्र	=	Oh Sumantra!	आसाद्य	=	after reaching	वनम्	=	the forest
किम्	=	what	वचः	=	words	रामः	=	(did) Raama
उवाच	=	speak	किम्	=	what did	लक्ष्मणः	=	Lakshmana
उवाच	=	speak	किम् च	=	and what	मैथिली	=	(did) Sita
उवाच	=	speak						

"Oh, Sumantra! After reaching the forest, what words did Raama speak What did Lakshmana speak What did Sita speak"

आसितम् शयितम् भुक्तम् सूत रामस्य कीर्तय ।
जीविष्याम्यहमेतेन ययातिरिव साधुषु ॥ २-५८-१२

सूत	=	Oh charioteer	कीर्तय	=	tell (me)	असितम्	=	about sitting
शयितम्	=	sleeping	भुक्तम्	=	and eating	रामस्य	=	of Raama
एतेन	=	by this	अहम्	=	I	जीविष्यामि	=	shall survive
साधुषु इव	=	as among saints	ययातिः	=	Yayati (lived).			

"Oh, charioteer! Tell me where Raama sat, slept and took food. By hearing these things, I shall survive, as Yayati survived in the company of saints."

Comment: King Yayati, when doomed to fall from heaven requested Indra to cast his lot with saints. He was accordingly sent down to a spot on the earth, where four ascetics- Astaka Pratardana, Vasuman and King Sibi had been practicing austerities, and had discourse with them- Mahabharata, Adi Parva.

इति सूतः नर इन्द्रेण चोदितः सज्जमानया ।
उवाच वाचा राजानम् स बाष्प परिर्बद्धया ॥ २-५८-१३

चोदितः	=	as asked	इति	=	thus	नरेन्द्रेण	=	by the king
सः सूतः	=	that charioteer	उवाच	=	spoke	राजानम्	=	to the emperor
वाचा	=	in a voice	सज्जमानया	=	quivering	बाष्प परिबद्धया	=	and choked with tears.

As asked thus by the king, Sumantra spoke to the emperor in a voice quivering and choked with tears (as follows).

अब्रवीन् माम् महा राज धर्मम् एव अनुपालयन् ।
अन्जलिम् राघवः कृत्वा शिरसा अभिप्रणम्य च ॥ २-५८-१४

महाराज	=	Oh emperor	राघवः	=	Raama	अनुपालयन्	=	keeping up
धर्ममेव	=	the prescribed course of conduct	कृत्वा	=	making	अन्जलिम्	=	salutation with joined palms
अभिप्रणम्य च	=	and bowing in reverence	शिरसा	=	with his head (to you)	अब्रवीत्	=	spoke
माम्	=	to me.						

"Oh, emperor! Raama, keeping up the prescribed course of conduct, making salutation with joined palms and bowing his head in reverence to you, spoke to me as follows:"

सूत मद्वचनात् तस्य तातस्य विदित आत्मनः ।
शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः ॥ २-५८-१५

सूत	=	Oh charioteer	पादौ	=	the feet	तस्य तातस्य	=	of my father
विदित आत्मनः	=	one with remarkable intellect	महात्मनः	=	one with mighty soul	वन्दनीयस्य	=	and one to be respectfully greeted
वन्द्यौ	=	are to be saluted	शिरसा	=	with my head	मद्वचनात्	=	through my words.

"Oh, charioteer! Tell my salutations to my father, the one with a remarkable intellect, a mighty soul and the one to be respectfully greeted."

सर्वम् अन्तः पुरम् वाच्यम् सूत मद्वचनात्त्वया ।
आरोग्यम् अविशेषेण यथा अर्हम् च अभिवादनम् ॥ २-५८-१६

सूत	=	Oh Charioteer	वाच्यम्	=	It is to be spoken	त्वया	=	by you
मद्वचनात्	=	as my word	सर्वम्	=	to the entire	अन्तः पुरम्	=	gynaeceum
अविशेषेण	=	without any disparity	आरोग्यम्	=	about their health	यथार्हम्	=	and appropriate
अभिवादनम् च	=	salutations too.						

Oh, charioteer! Enquire about the health of all the people in the gynaeceum without any disparity and offer my appropriate salutations to them.

माता च मम कौसल्या कुशलम् च अभिवादनम् ।
अप्रमादम् च वक्तव्या ब्रूयाश्चैमिदम् वचः ॥ २-५८-१७

मम	=	my	माता	=	Kausalya	वक्तव्या	=	is to be told
कुशलम्	=	about my welfare	अभिवादनम् च	=	about my salutations	अप्रमादम् च	=	and about my alertness
ब्रूयाः	=	tell	इदम्	=	these	वचश्च	=	words also.

My mother Kausalya is to be told about my welfare, about my offering salutations to her and about my meticulousness.

धर्मनित्या यथाकालमग्न्यगारपरा भव ।
देवि देवस्य पादौ च देववत् परिपालय ॥ २-५८-१८

देवी	=	Oh godly lady	भव	=	be	धर्मनित्या	=	righteous always
अग्न्यगारपरा	=	and be interested in offering sacrifices in the house of fire-worship	यथा कालम्	=	as per the prescribed timings	परिपालय	=	nurture
पादौ च	=	the feet	देवस्य	=	of the King Dasaratha	देववत्	=	like with a god.

"Oh, godly lady! Be always righteous and be interested in offering worship and sacrifices as per the prescribed timings in the House of Fire worship. Nurture the feet of the Lord Dasaratha, like with a god."

अभिमानम् च मानम् च त्यत्त्वा वर्तस्व मातृषु ।
अनु राजान मार्याम् च कैकेयीमम्ब कारय ॥ २-५८-१९

अम्ब	=	Oh mother	वर्तस्व	=	behave	मातृषु	=	towards other mothers
त्यत्त्वा	=	abounding	अभिमानम् च	=	self-conceit	मानम् च	=	and indignation
कारय	=	make	आर्याम्	=	the venerable	कैकेयीम्	=	Kiakeyi
राजानम् अनु	=	agreeable to the king.						

"Oh, mother! Behave towards my other mothers, abandoning self-conceit and indignation. Make the venerable Kaikeyi, agreeable to the king."

कुमारे भरते वृत्तिर्वर्तितव्याच राजवत् ।
अर्थज्येष्ठा हि राजानो राजधर्ममनुस्मर ॥ २-५८-२०

भरते	=	in respect of Bharata	कुमारे	=	your son	वर्तितव्या	=	follow
वृत्तिः	=	a respectable behaviour	राजवत्	=	as with a king	राजानः	=	kings
अर्थ ज्येष्ठाः हि	=	are indeed sovereign in substance	अनुस्मर	=	remember	राजधर्मम्	=	the rules relating to kings.

"In respect of Bharata your son, follow a respectable behaviour as with a king. Kings are indeed sovereign in substance. Remember the rules relating to kings."

भरतः कुशलम् वाच्यो वाच्यो मद् वचनेन च ।
सर्वास्व एव यथा न्यायम् वृत्तिम् वर्तस्व मातृषु ॥ २-५८-२१

भरतः	=	Bharata	वाच्यः	=	is to be asked	कुशलम्	=	about his well-being
वाच्यः च	=	It is to be told also	मद्वचनेन	=	as my word	वर्तस्व	=	follow
वृत्तिम्	=	good behaviour	एव	=	indeed	यथान्यायम्	=	judiciously
सर्वासु	=	towards all	मातृषु	=	mothers.			

"Bharata is to be enquired about his well-being and he is also to be informed as follows: "Follow good behaviour indeed judiciously towards all your mothers."

वक्तव्यः च महा बाहुर् इक्ष्वाकु कुल नन्दनः ।
पितरम् यौवराज्यस्थो राज्यस्थम् अनुपालय ॥ २-५८-२२

महाबाहुः	=	the mighty armed Bharata	इक्ष्वाकु कुल नन्दनः	=	the son of Ikshvaku race	वक्तव्यः च	=	is to be told (as follows)

यौवराज्यस्थो	=	being installed in the office of prince Regent.

"The mighty armed Bharata the son of Ikshvaku race, is to be told as follows: Being installed in the office of Prince Regent, attend to your father who still stays in the throne'."

अतिक्रान्तवया राजा मास्मैनम् व्यवरोरुधः ।
कुमारराज्ये जीव त्वम् तस्यैवाइप्रवर्तनाम् ॥ २-५८-२३

राजा	=	the King	अतिक्रान्तवयाः	=	has crossed his age	मास्मैनम् व्यवरोरुधः	=	do not depose
एनम्	=	him	आज्ञाप्रवर्तनात्	=	by proceeding according to the orders	तस्यैव	=	of the king
त्वम्	=	of	जीव	=	live	कुमार राज्ये	=	as a prince."

"The king has crossed his age. But do not depose him on that score. By proceeding according to the orders of the king, you live as a prince."

अब्रवीच्चापि माम् भूयो भृशमश्रूणि वर्तयन् ।
मातेव मम माता ते द्रष्टव्या पुत्रगर्धिनी ॥ २-५८-२४

वर्तयन्	=	shedding	अश्रूणि	=	tears	भृशम्	=	profusely
भूयः	=	(he) again	अब्रवीच्चापि	=	spoke	माम्	=	to me (as follows)
माम् माता	=	my mother	पुत्रगर्धिनी	=	who is very much longing her son	द्रष्टव्या	=	is to be looked after
ते	=	by you	मातेव	=	as your mother.			

"Shedding tears profusely, Raama again spoke to me as follows : My mother, who is very much longing her son, is to be looked after by you as if she is your mother'."

इति एवम् माम् महाराज बृवन्न् एव महा यशाः ।
रामः राजीव ताम्र अक्षो भृशम् अश्रूणि अवर्तयत् ॥ २-५८-२५

महारज	=	Oh emperor	रामः	=	Raama	महायशाः	=	of most beautiful appearance
राजीव ताम्राक्षहः	=	with red eyes resembling red lotus flowers	ब्रुवन्नेव	=	while even uttering	इत्येव	=	thus
माम्	=	to me	भृशम्	=	amply	अवर्तत	=	shed
अश्रूणि	=	tears.						

"Oh, emperor! Raama of the most beautiful appearance with red eyes resembling red lotus flowers, while even uttering these words to me profusely shed tears."

लक्ष्मणः तु सुसम्क्रुद्धो निह्श्वसन् वाक्यम् अब्रवीत् ।
केन अयम् अपराधेन राज पुत्रः विवासितः ॥ २-५८-२६

लक्ष्मणस्तु	=	but Lakshmana	सुसम्क्रुद्धः	=	was very angry	निश्श्वसन्	=	and breathing a sigh
अब्रवीत्	=	spoke	वाक्यम्	=	(these) words	केन	=	on which
अपरेधेन	=	offence	अयम्	=	this	राजपुत्रः	=	prince
विवासितः	=	was expelled from his home'"						

"But Lakshmana was very angry and breathing a sigh, spoke to me as follows: On which offence this prince was expelled from home'"

राज्ञा तु खलु कैकेय्या लघु त्वाश्रित्य शासनम् ।
कृतम् कार्यमकार्यम् वा वयम् येनाभिपीडिताः ॥ २-५८-२७

राज्ञा तु	=	the king even	आश्रित्य	=	took shelter under	लघु	=	the wretched
शासनम्	=	decree	कैकेय्याः	=	of Kaikeyi	कृतम्	=	and did
अकार्यम्	=	an act not to be done	कार्यम्	=	as though it is a proper act	येन	=	by which
वयम्	=	we	अभिपीडितः	=	are tormented.			

"The king even took shelter under a wretched decree of Kaikeyi and performed an act not to be done, as though it is a proper deed, for which we are now tormented."

यदि प्रव्राजितः रामः लोभ कारण कारितम् ।
वर दान निमित्तम् वा सर्वथा दुष्कृतम् कृतम् ॥ २-५८-२८

लोभ कारण कारितम्	=	either instigated by passion	वर दान निमित्तम् वा	=	or with the intention of giving boons	रामः	=	Raama
प्रव्राजितः	=	was sent to exile	दुष्कृतम्	=	an infamous deed	कृतम्	=	was done
यदि								
सर्वथा	=	by all means."						

"Even if this was done for the good pleasure of the king or through the will of God, I do not see any justification for Raama's abandonment."

इदम् तावद्यथाकाममीश्वरस्य कृते कृतम् ।
रामस्य तु परित्यागे न हेतुम् उपलक्षये ॥ २-५८-२९

इदम् तावत्	=	even if this	कृतम्	=	was done	यथाकामम्	=	for the good pleasure of the kin
ईश्वरस्य कृत	=	or through the will of god	न उपलक्ष्ये	=	I do not see	हेतुम्	=	any justification
रामस्य	=	for Raama's	परित्यागे	=	abandonment.			

"Even if this was done for the good pleasure of the king or through the will of god, I do not see any justification for Raama's abandonment."

असमीक्ष्य समारब्धम् विरुद्धम् बुद्धि लाघवात् ।
जनयिष्यति सम्क्रोशम् राघवस्य विवासनम् ॥ २-५८-३०

राघवस्य	=	Raama's	विवासम्	=	exile	विरुद्धम्	=	an illegal decision
समारब्धम्	=	undertaken	बुद्धि लाघवात्	=	whether due to levity of judgment	असमीक्ष्य	=	or due to lack of reflection
जनयिष्यति	=	will raise	सम्क्रोशम्	=	intensive anguish.			

"Raama's exile, an illegal decision undertaken whether due to levity of judgment or due to lack of reflection, will raise countless protests."

अहम् तावन् महा राजे पितृत्वम् न उपलक्षये ।
भ्राता भर्ता च बन्धुः च पिता च मम राघवः ॥ २-५८-३१

अहम्	=	I	न उपलक्ष्हये	=	do not see	पितृत्वम्	=	father-hood
महाराज	=	in the emperor	मम	=	for me	राघवः	=	Raama
भ्राता च	=	is brother	भर्ता च	=	lord	बन्धुः च	=	relative and
पिता	=	father.						

"I do not consider the emperor as my father. For me, Raama is the brother, lord, relative and my father."

सर्व लोक प्रियम् त्यत्त्वा सर्व लोक हिते रतम् ।
सर्व लोको अनुरज्येत कथम् त्वा अनेन कर्मणा ॥ २-५८-३२

त्यत्त्वा	=	leaving	सर्व लोक प्रियम्	=	(Raama) the beloved of all people	रतम्	=	and who is interested
सर्व लोकहिते	=	in the welfare of all mankind	कथम्	=	how would	सर्व लोकः	=	all the people
अनुरज्येत	=	be interested	त्वम्	=	in you	अनेन कर्मणा	=	by this act

"Leaving Raama the beloved of all people and who is interested in the welfare of all human beings, how would all these people would be interested in you by this act of yours"

सर्वप्रजाभिरामम् हि रामम् प्रव्राज्य धार्मिकम् ।
सर्वलोकम् विरुध्येमम् कथम् राजा भविष्यसि ॥ २-५८-३३

प्रव्राज्य	=	by banishing	रामम्	=	Raama	सर्वप्रजाभिरामम्	=	who is delightful to entire people
धार्मिकम्	=	and virtuous	विरुध्य	=	and opposing	इमम् सर्व लोकम्	=	all this entire world
कथम्	=	how	भविष्यसि	=	will you stay	राजा	=	as a king

"By banishing Raama who is delightful to entire people and who is a virtuous man and by opposing all this entire world, how will you stay as a king"

जानकी तु महा राज निःश्वसन्ती तपस्विनी ।
भूत उपहत चित्ता इव विष्ठिता वृष्मृता स्थिता ॥ २-५८-३४

महाराज	= "Oh king	तपस्विनी	= the wise	जानकी तु	= Sita for her part
निःश्वसन्ती	= stood sighing	भूत उपहत चित्ता	= with mind like one possessed	वृष्मृता स्थिता	= forgetting her own existence there
विष्ठिता	= stood motionless.				

"Oh, King! The wise Sita for her part with her mind like one possessed and forgetting her own existence, stood sighing and static.

अदृष्ट पूर्व व्यसना राज पुत्री यशस्विनी ।
तेन दुह्खेन रुदती न एव माम् किंचित् अब्रवीत् ॥ २-५८-३५

राज पुत्री	= that princess Sita	यशस्विनी	= the illustrious one	अदृष्ट पूर्व व्यसना	= having not seen such misfortune earlier
न एव अब्रवीत्	= could not even tell	किम्चित्	= anything	माम्	= to me
रुदती	= weeping (as she was)	तेन दुःखेन	= with that unpleasantness.		

"The illustrious Sita having not seen such misfortune earlier, could not even to speak me anything, weeping as she was with that uneasiness."

उद्वीक्षमाणा भर्तारम् मुखेन परिशुष्यता ।
मुमोच सहसा बाष्पम् माम् प्रयान्तम् उदीक्ष्य सा ॥ २-५८-३६

उदीक्ष्य	= seeing	माम्	= me	परिशुष्यता	= with emaciated
मुखेन	= face	उद्वीक्षमाणा	= perceiving	भर्तारम्	= her husband
सहसा	= soon	मुमोच	= shed down	बाष्पम्	= tears.

"Seeing me going back, Sita with emaciated face, perceiving her husband, soon shed down tears."

तथैव रामः अश्रु मुखः कृत अन्जलिः ।
स्थितः अभवल् लक्ष्मण बाहु पालितः स्थितः ।
तथैव सीता रुदती तपस्विनी ।
निरीक्षते राज रथम् तथैव माम् ॥ २-५८-३७

तथैव	= In the same way	रामः	= Raama	अश्रु मुखः	= with tears on his face
कृत अन्जलिः	= and with joined palms	स्थितः अभवल्	= stood	लक्ष्मण बाहु पालितः	= shielded by the arms of Lakshmana

तथैव	=	In the same way	तपस्विनी	=	the miserable	सीता	=	Sita
रुदती	=	weeping	निरीक्षते	=	was seeing	राज रथम्	=	the royal chariot
तथैव	=	and	माम्	=	me."			

"In the same way, Raama with tears on his face and with joined palms, stood being shielded by the arms of Lakshmana. The miserable Sita in the same manner was weeping and seeing the royal chariot and me."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टपञ्चाशः सर्गः ॥

Thus completes 58th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

59 Sarga 59 - एकोनषष्टितमः सर्ग

Dasaratha Falls Unconscious

Introduction -

Sumantra narrates the ghastly fate of Ayodhya, both its animate and inanimate beings. Dasaratha laments and soon falls unconscious.

मम तु अश्वा निवृत्तस्य न प्रावर्तन्त वर्त्मनि ।
उष्णम् अश्रु विमुन्चन्तः रामे सम्प्रस्थिते वनम् ॥ २-५९-१

रामे	=	Raama	सम्प्रस्थिते	=	having departed	वनम्	=	to the forest
निवृत्तस्य	=	the returning	अश्वाः तु	=	horses however	मम	=	of mine
प्रमुन्चन्तः	=	shedding	उष्णम्	=	warm	अश्रु	=	tears
न प्रावर्तन्त	=	did not proceed	वर्त्मनि	=	on the way.			

"Raama having departed to the forest, horses on the return path however, shedding warm tears, did not proceed further on the way."

उभाभ्याम् राज पुत्राभ्याम् अथ कृत्वा अहम् ञ्जलिम् ।
प्रस्थितः रथम् आस्थाय तत् दुह्खम् अपि धारयन् ॥ २-५९-२

अथ	=	thereafter	अहम्	=	I	कृत्वा	=	offering (salutation)
अञ्जलिम्	=	with joined palms	उभाभ्याम्	=	to both	राज पुत्राभ्याम्	=	the princes
धारयन्	=	keeping back	तत्	=	that	दुःखम् अपि	=	grief
आस्थाय	=	ascended	रथम्	=	the chariot	प्रस्थितः	=	and moved on.

"I, on my part, offering salutation with joined palms to both the princes and keeping back from that grief, ascended the chariot and moved on."

गुहा इव सार्धम् तत्र एव स्थितः अस्मि दिवसान् बहून् ।
आशया यदि माम् रामः पुनः शब्दापयेद् इति ॥ २-५९-३

आशया	=	with the hope	इति	=	that	शब्दापयेद् यदि	=	I shall be called
पुनः	=	again	रामः	=	(by) Raama	स्थितः अस्मि	=	I stayed
तत्रैव	=	there only	गुहेन सार्थम्	=	along with Guha	बहून्	=	for many (three)
दिवसान्	=	days.						

"With the hope that I shall be called again by Raama, I stayed there along with Guha for three days."

विषये ते महा राज माम व्यसन कर्शिताः ।
अपि वृक्षाः परिम्लानः सपुष्प अन्कुर कोरकाः ॥ २-५९-४

महाराज	=	Oh emperor	वृषाः अपि	=	even trees	ते विषये	=	in your domain
परिम्लानः	=	have withered	स पुष्प अन्कुर कोरकाः	=	without flowers sprouts and buds	राम व्यसन कर्शिताः	=	having emaciated due to Raama's separation.

"Oh, emperor! Even trees in your domain have withered, without giving flowers sprouts and buds, having emaciated due to Raama's separation."

उपतप्तोदका नद्यः पल्वलानि सरांसि च ।
परिष्कुपलाशानि वनान्युपवनानि च ॥ २-५९-५

नद्यः	=	rivers	पल्वलानि	=	pools	सराम्सि च	=	lakes
उपतप्तोदकाः	=	were with lot water	वनानि	=	groves	उपवनानि च	=	and gardens
परिष्कुपलाशानि	=	were with their leaves parched up.						

"Rivers, pools and lakes were with hot water. Groves and gardens were with their leaves, parched up."

न च सर्पन्ति सत्त्वानि व्याला न प्रसरन्ति च ।
राम शोक अभिभूतम् तन् निष्कूजम् अभवद् वनम् ॥ २-५९-६

सत्त्वानि	=	Living beings	न च सर्पन्ति	=	are not moving	व्यालाः च	=	wild animals too
न प्रसरन्ति	=	are not roaming around	तत् वनम्	=	that forest	अभवद्	=	became
निष्कूजम्	=	silent	राम शोक अभिभूतम्	=	predominated by grief towards Raama			

"Living beings are not moving. Wild animals too are not roaming around. That forest became silent, predominated by grief towards Raama."

लीन पुष्कर पत्राः च नर इन्द्र कलुष उदकाः ।
सम्तप्त पद्माः पद्मिन्यो लीन मीन विहम्गमाः ॥ २-५९-७

नरेन्द्रम्	=	Oh emperor	पद्मिन्यः	=	lotus-lakes (were)	लीन पुष्कर पत्राः च	=	with lotus-leaves hiding under water having pressed themselves closely together
कलुष उदकाः	=	with muddy waters	सम्तप्त पद्माः	=	with parched lotus-flowers	लीन मीन विहम्गमाः	=	and in which fish and water-fowls having disappeared.

"Oh, emperor! Lotus-lakes were with lotus-leaves hiding under water pressing themselves closely together, with muddy waters, with parched lotus-flowers and in which fish and water fowls have completely disappeared."

जलजानि च पुष्पाणि माल्यानि स्थलजानि च ।
न अद्य भान्ति अल्प गन्धीनि फलानि च यथा पुरम् ॥ २-५९-८

जलजानि	=	water-born	पुष्पाणि	=	flowers	माल्यानि	=	flowers
स्थलजानि	=	living on dry land	अद्य	=	now	अल्प गन्धीनि	=	giving very little fragrance
फलानि च	=	and fruits	न भान्ति	=	do not have luscious look	यथा पुरम्	=	as before.

"Water-born flowers and flowers living on dry lands now give very little fragrance and fruits do not have a luscious look as before."

अत्रोद्यानानि शून्यानि प्रलीनविहगानि च ।
न चाभिरामानारामान् पश्यामि मनुजर्षभ ॥ २-५९-९

मनुजर्षभ	=	Oh best of men	उद्यानानि	=	the gardens	अत्र	=	here
शून्यानि	=	are empty of men	प्रलीन विहगानि च	=	and the birds have vanished	न पश्यामि	=	I am not seeing
आरामान्	=	the gardens	अभिरामन्	=	as charming.			

"Oh, best of men! The gardens here are empty of men and the birds have vanished. I am not seeing the gardens as charming (as before)."

प्रविशन्तम् अयोध्याम् माम् न कश्चित् अभिनन्दति ।
नरा रामम् अपश्यन्तः निह्श्वसन्ति मुहुर् मुहुः ॥ २-५९-१०

न कश्चित्	=	nobody	अभिनन्दति	=	greeted me	प्रविशन्तम्	=	entering
अयोध्यायाम्	=	into Ayodhya City	अपश्यन्तः	=	having not seen	रामम्	=	Raama
नराः	=	the people	निश्वसन्ति	=	are breathing	मुहुर् मुहुः	=	again and again.

"Nobody greeted me, entering into Ayodhya City. Having not seen Raama, the people are breathing their sigh of lamentation again and again."

देव राजरथम् दृष्ट्वा विना राममिहागतम् ।
१५- दुःखादश्रुमुखः सर्वो राजमार्गगतो जनः ॥ २-५९-११

देव	=	Oh emperor	दृष्ट्वा	=	seeing	राजरथम्	=	the royal chariot
आगतम्	=	coming	इह	=	here	निना रामम्	=	without Raama
सर्वः	=	all	जनः	=	the people	राजमर्ग गतः	=	going along the royal high-way

अश्रुमुखः	= are having their faces filled with tears	दुःखात्	= by grief.		

"Oh, emperor! Seeing the royal chariot returning here without Raama, all the people along the royal high-way are shedding tears with grief."

हर्म्यैः विमानैः प्रासादैः अवेक्ष्य रथम् आगतम् ।
हाहा कार कृता नार्यो राम अदर्शन कर्शिताः ॥ २-५९-१२

आवेक्ष्य	= seeing	रथम्	= the chariot	आगतम्	= coming
नार्यः	= women	हर्म्यैः	= from mansions	विमानैः	= seven-storied buildings
प्रासादैः	= and royal palaces	हाहाकरकृतः	= are crying ha ha!'	रामदर्शनकर्शिताः	= being troubled by non-appearance of Raama."

"Seeing the returned chariot, women from mansions, seven-storied buildings and royal palaces are crying ha ha!', being troubled by the non-appearance of Raama."

आयतैः विमलैः नेत्रैः अश्रु वेग परिप्लुतैः ।
अन्योन्यम् अभिवीक्षन्ते व्यक्तम् आर्ततराः स्त्रियः ॥ २-५९-१३

स्त्रियः	= women	आर्ततराः	= being more sorrowful	अभिवीक्षन्ते	= are looking at
अन्योन्यम्	= each other	अव्यक्तम्	= indistinctly	आयतैः	= with their long
विमलैः	= bright	नेत्रैः	= eyes	अश्रु वेग परिप्लुतैः	= overwhelmed with a flood of tears.

"Women, being more sorrowful, are looking at each other indistinctly with their long bright eyes overwhelmed with a flood of tears."

न अमित्राणाम् न मित्राणाम् उदासीन जनस्य च ।
अहम् आर्ततया कंचित् विशेषम् न उपलक्षये ॥ २-५९-१४

अहम्	= I	न उपलक्षये	= do not see	किम्चित्	= any
विशेषम्	= distinction	आर्ततया	= in their agony	अमित्राणाम्	= in non-friends
मित्राणाम्	= friends	उदासीन जनस्य	= and neutral people.		

"I do not see any distinction in their agony, whether they are non-friends, friends or neutral people."

अप्रहृष्ट मनुष्या च दीन नाग तुरम्गमा ।
आर्त स्वर परिम्लाना विनिह्श्वसित निह्स्वना ॥ २-५९-१५
निरानन्दा महा राज राम प्रव्राजन आतुला ।
कौसल्या पुत्र हीना इवायोध्या प्रतिभाति मा मा ॥ २-५९-१६

महारज	=	Oh emperor	अयोध्या	=	the city of Ayodhya	अप्रहृष्ट मनुष्या च	=	with joyless people
दीन नाग तुरम्गमा	=	with elephants and horses looking miserable	आर्त स्वर परिम्लाना	=	with sighing exhaustion to cries of pain	विनिह्श्वसित निह्स्वना	=	filled with sounds of moaning
निरानन्दा	=	cheerless	राम प्रव्राजन आतुला	=	anguish due to Raama's exile	प्रतिभाति	=	as Kausalya
पुत्र हीना	=	without her son.						

"Oh, emperor! The city of Ayodhya with its joy-less people, with its elephants and horses looking miserable, with sighing exhaustion due to cries of pain, filled with sounds of moaning, cheerless and feeling anguish due to Raama's exile, appears to me, like Queen Kausalya without her son."

सूतस्य वचनम् श्रुत्वा वाचा परम दीनया ।
बाष्प उपहतया राजा तम् सूतम् इदम् अब्रवीत् ॥ २-५९-१७

राजा	=	the king	श्रुत्वा	=	hearing	सूतस्य	=	Sumantra's
वचनम्	=	words	अब्रवीत्	=	spoke	इदम्	=	this
तम् सूतम्	=	to that charioteer	वाचा	=	in a voice	बाष्प उपहतया	=	choked with tears
परम दीनया	=	and very much woeful.						

Hearing Sumantra's words, the king in a voice choked with tears and very much woeful, spoke to that charioteer as follows:

कैकेय्या विनियुक्तेन पाप अभिजन भावया ।
मया न मन्त्र कुशलैः वृद्धैः सह समर्थितम् ॥ २-५९-१८

विनियुक्तेन	=	enjoined	कैकेय्या	=	by Kaikeyi	पाप अभिजन भावया	=	with sinful birth and intention
न समर्थितम्	=	it was not deliberated	मया	=	by me	मन्त्र कुशलैः	=	with people experienced in counsel
वृद्धैः सह	=	and with elders.						

"Enjoined by Kaikeyi with her sinful birth and intention, I could not deliberate with people experienced in counsel or with elders beforehand."

न सुहृद्भिर् न च अमात्यैः मन्त्रयित्वा न नैगमैः ।
मया अयम् अर्थः सम्मोहात् स्त्री हेतोह् सहसा कृतः ॥ २-५९-१९

अयम्	=	this	अर्थः	=	act	कृतः	=	has been done
मया	=	by me	सहसा	=	in haste	सम्मोहात्	=	due to infatuation
स्त्री हेतोः	=	for the sake of a woman	न मन्त्रयित्वा	=	without consulting	सुहृद्भिः	=	with friends

न मन्त्रयित्वा	=	nor by consulting	अमात्यैः	=	with ministers	नैगमैः च	=	or with interpreters of sacred texts.

"This act has been done by me in haste due to infatuation for the sake of a woman, without consulting with friends or ministers or with interpreters of sacred texts."

भवितव्यतया नूनम् इदम् वा व्यसनम् महत् ।
कुलस्य अस्य विनाशाय प्राप्तम् सूत यदृच्चया ॥ २-५९-२०

सूत	=	Oh Sumantra	इदम्	=	this	महत्	=	great
व्यसनम्	=	calamity	नूनम्	=	surely	प्राप्तम्	=	has come
भवितव्यतया	=	as an inevitable consequence	वा	=	or	विनाशाय	=	for the ruin
अस्य	=	of this	कुलस्य	=	race	यदृच्चया	=	or accidentally.

"Oh, Sumantra! This great calamity, surely, has come as an inevitable consequence or for the ruin of this race or accidentally."

सूत यद्य् अस्ति ते किंचिन् मया अपि सुकृतम् कृतम् ।
त्वम् प्रापय आशु माम् रामम् प्राणाः सम्त्वरयन्ति माम् ॥ २-५९-२१

सूत	=	Oh Sumantra	अस्ति यदि	=	If at all	किम्चित्	=	any
सुकृतम्	=	favour	कृतम्	=	has been done	ते	=	to you
मया	=	by me	त्वम्	=	you	प्रापय	=	lead
माम्	=	me	आशु	=	fast	रामम्	=	to Raama
प्राणाः	=	(my) vital spirits	सम्त्वरयन्ति	=	are hastening	माम्	=	me.

Oh, sumantra! If at all I have done any favour to you, lead me fast to Raama. My vital spirits are hastening me."

यद् यद् या अपि मम एव आज्ञा निवर्तयतु राघवम् ।
न शक्ष्यामि विना राम मुहूर्तम् अपि जीवितुम् ॥ २-५९-२२

यद्यत् आज्ञा	=	if there is the same unlimited authority	मम	=	of mine	या अपि	=	even now
राघवम् निवर्तयतु	=	let Raama be brought back	न शक्ष्यामि	=	I cannot	जीवितुम्	=	survive
रामम् विना	=	without Raama	मुहूर्तम् अपि	=	even for a moment.			

"If there is the same unlimited authority of mine even now, let Raama be brought back to Ayodhya. I cannot survive without Raama even for a moment."

अथवा अपि महा बाहुर् गतः दूरम् भविष्यति ।
माम् एव रथम् आरोप्य शीघ्रम् रामाय दर्शय ॥ २-५९-२३

अथवा	=	or perhaps	महा बाहुः	=	Raama the mighty armed	गतः भविष्यति	=	might have gone
दूरम्	=	along way	आरोप्य माम् एव	=	make me to ascend	रथम्	=	the chariot
शीघ्रम्	=	quickly	दर्शय	=	and show (me)	रामाय	=	to Raama.

"Or perhaps Raama the mighty-armed might have gone a long way. Make me to ascend the chariot and quickly show me to Raama."

वृत्त दम्ष्ट्रः महा इष्वासः क्व असौ लक्ष्मण पूर्वजः ।
यदि जीवामि साध्व् एनम् पश्येयम् सह सीतया ॥ २-५९-२४

क्व	=	where is	असौ	=	that	लक्ष्मण पूर्वजः	=	Raama
वृत्त दम्ष्ट्रो	=	having round teeth	महा इष्वासः	=	and wearing a large bow	पश्येयम् यदि	=	If I can see
एनम्	=	him	साधु	=	well	सीतया सह	=	with Sita
जीवामि	=	I can survive.						

"Where is that Raama having pearl-like teeth and wearing a large bow If only I can see him well with Sita, I can survive."

लोहित अक्षम् महा बाहुम् आमुक्त मणि कुण्डलम् ।
रामम् यदि न पश्यामि गमिष्यामि यम क्षयम् ॥ २-५९-२५

न पश्येयम् यदि	=	if I cannot see	रामम्	=	Raama	लोहित अक्षम्	=	having red eyes
महा बाहुम्	=	mighty arms	आमुक्त मणि कुण्डलम्	=	with ear-rings made of gems	गमिष्यामि	=	I shall proceed
यम् क्षयम्	=	to the world of death.						

"If I cannot see Raama having red eyes, mighty arms and with ear-rings made of gems, I shall proceed to the world of Death."

अतः नु किम् दुह्खतरम् यो अहम् इक्ष्वाकु नन्दनम् ।
इमाम् अवस्थाम् आपन्नो न इह पश्यामि राघवम् ॥ २-५९-२६

किम् नु	=	what is	दुह्खतरम्	=	more distressing	अतः	=	than
सः अहम्	=	that I	आपन्नः	=	who has got into	इमाम्	=	this
अवस्थाम्	=	condition	न पश्यामि	=	am not seeing	राघवम्	=	Raama
इक्ष्वाकु कुल नन्दनम्	=	who is a delight to Ikshvaku dynasty	इह	=	here			

"What is more distressing to me after getting into this condition, in not seeing here, Raama who is a delight to Ikshvaku dynasty"

हा राम राम अनुज हा हा वैदेहि तपस्विनी ।
न माम् जानीत दुह्खेन म्रियमाणम् अनाथवत् ॥ २-५९-२७

हा राम	=	Oh Raama	हा रामानुज	=	Oh younger brother of Raama	तपस्विनी	=	unfortunate
हा वैदेहि	=	Oh Sita	न जानीत	=	you do not know	माम्	=	me
म्रियमाणम्	=	as dying	दुःकेन	=	with grief	अनाथवत्	=	like one abandoned.

"Oh, Raama! Oh, Younger Brother of Raama! Oh, unfortunate Sita! You do not know that I am dying with grief, like one abandoned."

स तेन राजा दुःखेन भृशमर्पितचेतनः ।
अवगाढः सुदुष्पारम् शोकसागमब्रवीत् ॥ २-५९-२८

सः राजा	=	that Dasaratha	अर्पितचेतसः	=	his mind despaired	भृषम्	=	very much
दुःकेन	=	with grief	अवगाढः	=	plunged	शोक सागरम्	=	in an ocean of sorrow
सुदुष्पारम्	=	which is very difficult to be crossed	अब्रवीत्	=	spoke (as follows)			

King Dasaratha, his mind very much despaired with grief and plunged in an ocean of sorrow, very difficult to be crossed, spoke (as follows)

रामशोकमहाभोगः सीताविरहपारगः ।
श्वसितोर्मिमहावर्तो बाष्पफेनजलाविलः ॥ २-५९-२९
बाहुविक्षेपमीनौघो विक्रन्दितमहास्वनः ।
प्रकीर्णकेशशैवालः कैकेयीबडबामुखः ॥ २-५९-३०
ममाश्रुवेगप्रभवः कुब्जावाक्यमहाग्रहः ।
वरवेलो नृशंसाया रामप्रव्राजनायतः ॥ २-५९-३१
यस्मिन् बत निमग्नोऽहम् कौसल्ये राघवम् विना ।
दुस्तरः जीवता देवि मया अयम् शोक सागरः ॥ २-५९-३२

देवी	=	Oh Queen	कौसल्ये	=	Kausalya	यस्मिन्	=	In which
अहम्	=	I	निमग्नः	=	am plunged	असौ	=	in this
शोक सागरः	=	ocean of grief	रामशोकमहाभोगः	=	its area of sorrow is for Raama	सीताविरहपारगः	=	its shore is Sita's separation
श्वसितोर्मिमहावर्तः	=	its waves and huge whirl-pools are sighs of anguish	बाष्पफेनजलाविलः	=	It is agitated with water and foam as tears	बाहुविक्षेपमीनौघः	=	throwing away of arms is the swarm of fishes
विक्रन्दितमहास्वनः	=	its great sounds are cries of lamentation	प्रकीर्णकेशशैवालः	=	the scattered hair is its duck-weed	कैकेयीबडबामुखः	=	Kaikeyi is its submarine fire
ममाश्रुवेगप्रभवः	=	which is the cause for the rust in my tears	कुब्जावाक्यमहाग्रहः	=	the words of the hump-backed are its huge crocodiles	वरवेलः	=	with shores as boons

नृशम्सायाः	=	of the cruel Kaikeyi	रामप्रव्राजनायतः	=	its long stretch is due to sending of Raama to a far way place	दुस्तरः	=	It cannot be crossed
जीवता	=	alive	मया	=	by me	राघवम् विना	=	without Raama.

"Oh, Queen Kausalya! I am plunged in this ocean of grief. Its area of sorrow is for Raama. its other shore is Sita's separation. Its waves and huge whirlpools are sighs of anguish. It is agitated with water and foam as tears. Throwing away of arms is the swarm of fishes. Its great sounds are cries of lamentation. The scattered hari is its duck-week. Kaikeyi is its submarine fire. Which is the cause for the rush in my tears. The words of the hum-backed are its huge crocodiles. Its shores are the boons asked by the cruel Kaikeyi. Its long stretch is due to sending of Raama to far away place. I cannot cross this ocean alive, without Raama. What a pity!"

अशोभनम् यो अहम् इह अद्य राघवम् ।
दिदृक्षमाणो न लभे सलक्ष्मणम्
इति इव राजा विलपन् महा यहाशः
पपात तूर्णम् शयने स मूर्चितः ॥ २-५९-३३

सः राजा	=	that king	महायशाः	=	of great renown	विलपन्	=	lamenting
इतीव	=	in the manner	यः अहम्	=	which I	दिदृक्षमाणः	=	want to see
अद्य	=	now	राघवम्	=	Raama	सलक्ष्मणम्	=	along with Lakshmana
न लभे	=	(I am) not able to obtain	इह	=	here	अशोभनम्	=	It is very bad
मूर्चितः	=	became unconscious	तूर्णम्	=	soon	पपात	=	and fell
शयने	=	on his couch.						

"Though I want to see Raama and Lakshmana now, I am not able to see them here. It is very bad." - thus lamenting, the king of great renown soon became unconscious and fell down on his couch.

इति विलपति पार्थिवे प्रनष्टे ।
करुणतरम् द्विगुणम् च राम हेतोः ।
वचनम् अनुनिशम्य तस्य देवी ।
भयम् अगमत् पुनर् एव राम माता ॥ २-५९-३४

अनुनिशम्य	=	hearing	तस्य	=	his	वचनम्	=	words
विलपति	=	lamenting	द्विगुणम् च	=	as much as twice	करुणतरम्	=	more pitiably
राम हेतोः	=	for Raama	पार्थिवे	=	and the king	प्रनष्टे	=	having fallen unconscious
देवी	=	Kausalya	अगमत्	=	got	भयम्	=	fear
पुनरेव	=	once again.						

Hearing his words lamenting as much as twice more pitiably for Raama and the king having fallen unconscious, Kausalya was alarmed once again.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोनषष्टितमः सर्गः ॥

Thus completes 59th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

60 Sarga 60 - ष्टितमः सर्ग

Sumantra Was Unable To Console Kausalya

Introduction -

Sumantra was unable to console Kausalya, who lied on the floor due to her extreme grief over her separation from Raama, even though he tries to avert her grief by telling her that Raama can reside in the forest delightfully, by warding off his agony.

ततः भूत उपसृष्टा इव वेपमाना पुनः पुनः ।
धरण्याम् गत सत्त्वा इव कौसल्या सूतम् अब्रवीत् ॥ २-६०-१

ततः	=	then	कौसल्या	=	Kausalya	वेपमाना	=	trembling
पुनः पुनः	=	again and again	भूत उपसृष्टा इव	=	as though possessed by a spirit	धरण्याम्	=	and lying on the floor
गत सत्त्वा इव	=	without proper disposition of mind	अब्रवीत्	=	spoke	सूतम्	=	to Sumantra (as follows)

Then, Kausalya, trembling again and again, as though possessed by a spirit, and lying on the floor without proper disposition of mind, spoke to Sumantra as follows:

नय माम् यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः ।
तान् विना क्षणम् अपि अत्र जीवितुम् न उत्सहे हि अहम् ॥ २-६०-२

यत्र	=	wherever are	काकुत्स्थः	=	Raama	सीता च	=	and Sita
यत्र	=	wherever is	लक्ष्मणः	=	Lakshmana	नय	=	take
माम्	=	me	तत्र	=	there	तान् विना	=	without them
अहम्	=	I	न उत्सहे	=	do not cherish	जीवितुम्	=	to live
अत्र	=	here	क्षणम् अपि	=	even for a moment.			

"Wherever Raama, Sita and Lakshmana are there, take me to them. Without them, I do not cherish to live here even for a moment."

निवर्तय रथम् शीघ्रम् दण्डकान् नय माम् अपि ।
अथ तान् न अनुगच्चामि गमिष्यामि यम क्षयम् ॥ २-६०-३

निवर्तय	=	turn back	रथम्	=	the chariot	शीघ्रम्	=	quickly
नय	=	take	माम् अपि	=	me also	दण्डकान्	=	to the forest of Dandaka
अथ	=	now	न अनुगच्चामि	=	if I do not go after	तान्	=	them
गमिष्यामि	=	I shall enter	यम क्षयम्	=	the death's abode.			

"Turn back the chariot quickly. Take also myself to the forest of Dandaka. Now, if I do not go after them, I shall enter the Death's abode."

बाष्प वेगौपहतया स वाचा सज्जमानया ।
इदम् आश्वासयन् देवीम् सूतः प्रान्जलिर् अब्रवीत् ॥ २-६०-४

सूतः	=	Sumantra	वाचा	=	with a voice	बाष्प वेगौपहतया	=	choked with tears
सज्जमानया	=	in faint accents	प्रान्जलिः	=	with joined palms	आश्वासयन्	=	consoling
देवीम्	=	Kausalya	अब्रवीत्	=	spoke	इदम्	=	these words (to her).

Sumantra with joined palms and with a voice choked with tears and in faint accents, consoling Kausalya, spoke these words to her.

त्यज शोकम् च मोहम् च सम्भ्रमम् दुह्खजम् तथा ।
व्यवधूय च सम्तापम् वने वत्स्यति राघवः ॥ २-६०-५

त्यज	=	abandon	शोकम्	=	grief	मोहम्	=	delusion
तथा	=	and	सम्भ्रमम् च	=	heaste	दुह्खजम्	=	born of affliction
राघवः	=	Raama	वत्स्यति	=	can reside	वने	=	in the forest
व्यवधूय	=	warding off	सम्तापम्	=	anguish.			

"Abandon grief, delusion and haste born of affliction. Raama, can reside in the forest, warding off anguish."

लक्ष्मणः च अपि रामस्य पादौ परिचरन् वने ।
आराधयति धर्मज्ञः पर लोकम् जित इन्द्रियः ॥ २-६०-६

लक्ष्मणः च अपि	=	Lakshmana too	धर्मज्ञः	=	knowing about righteous conduct	जितेन्द्रियाः	=	having subdued his senses
परिचरन्	=	serving	पादौ	=	the feet	रामस्य	=	of Raama
वने	=	in the forest	आराधयति	=	is propitiating	पर लोकम्	=	the other world.

"Lakshmana too, knowing about a righteous conduct, having subdued his senses and serving the feet of Raama in the forest, is propitiating the other world."

विजने अपि वने सीता वासम् प्राप्य गृहेष्व् इव ।
विस्रम्भम् लभते अभीता रामे सम्न्यस्त मानसा ॥ २-६०-७

सीता	=	Sita	प्राप्य	=	getting	वासम्	=	a dwelling place
गृहेष्व इव	=	resembling a house	विजने वने अपि	=	even in a lonely forest	सम्न्यस्त मानसा	=	her mind being encamped
रामे	=	in Raama	अभीता	=	being fearless	लभते	=	and acquiring
विस्रम्भम्	=	confidence.						

"Sita, getting a dwelling place resembling a house even in a lonely forest, her mind encamped in Raama and being fearless, is acquiring confidence.

न अस्या दैन्यम् कृतम् किंचित् सुसूक्ष्मम् अपि लक्षये ।
उचिता इव प्रवासानाम् वैदेही प्रतिभाति मा ॥ २-६०-८

न सुसूक्ष्मम् अपि	=	not even very minute	दैन्यम्	=	depression	किम्चित्	=	even a little
लक्षते	=	is seen	कृतम्	=	developed	अस्याः	=	in Sita
मा प्रतिभाति	=	It appears to me	वैदेही	=	(that) Sita	उचिता इव	=	is as though accustomed
प्रवासानाम्	=	to so many exiles.						

"Not even very minute depression, even a little, is seen developed in Sita. It appears to me as though Sita is accustomed to so many exiles."

नगर उपवनम् गत्वा यथा स्म रमते पुरा ।
तथैव रमते सीता निर्जनेषु वनेष्व् अपि ॥ २-६०-९

यथा	=	how	सीता	=	Sita	रमते स्म	=	was rejoicing
पुरा	=	earlier	गत्वा	=	going	नगर उपवनम्	=	to gardens I the city
तथैव	=	in the same manner	रमते	=	(She) is taking delight	वनेष्व अपि	=	in forests also
निर्जनेषु	=	which are desolate.						

"Sita is taking delight in the desolate forests in the same manner as she was earlier enjoying in visiting gardens in the city."

बाला इव रमते सीता बाल चन्द्र निभ आनना ।
रामा रामे हि अदीन आत्मा विजने अपि वने सती ॥ २-६०-१०

सीता	=	Sita	रामा	=	a charming woman	बल चन्द्र निभाननाः	=	having her face resembling a full moon
अदीन अत्मा	=	her mind settled	रामे	=	in Raama	सती अपि	=	even though staying
विजने	=	in a lonely	वने	=	forest	रमते	=	is enjoying it
बाला इव	=	like a little girl.						

"Sita, a charming woman with her face resembling a full moon and with her mind absorbed in Raama, even though staying in a lonely forest, is enjoying it like a little girl."

तत् गतम् हृदयम् हि अस्याः तत् अधीनम् च जीवितम् ।
अयोध्या अपि भवेत् तस्या राम हीना तथा वनम् ॥ २-६०-११

अस्याः	=	Her	हृदयम्	=	heart	तत् गतम्	=	is directed towards Raama
जीवितम् च	=	her life also	तत् अधीनम्	=	is resting on him	अयोध्या अपि	=	even if Ayodhya
राम हीना	=	is without Raama	भवेत्	=	it becomes	वनम्	=	a forest
तस्याः	=	to her	तदा	=	then.			

"Sita's heart is directed towards Raama. Her life also is dependent on him. Even if Ayodhya is without Raama, then it becomes a forest to her."

परि पृच्चति वैदेही ग्रामामः च नगराणि च ।
गतिम् दृष्ट्वा नदीनाम् च पादपान् विविधान् अपि ॥ २-६०-१२
रामम् हि लक्ष्मनम् वापि पृष्ट्वा जानाति जानती ।
अयोध्याक्रोशमात्रे तु विहारमिव संश्रिता ॥ २-६०-१३

अयोध्याक्रोशमात्रे	=	As if only a couple of miles away from Ayodhya	सम्श्रिता इव	=	and as being in	विहारम्	=	a garden (there)
वैदेही	=	Sita	दृष्ट्वा	=	seeing	ग्रामाम्ः च	=	villages
नगराणि च	=	towns	गतिम् च	=	the movement	नदीनाम्	=	of rivers
विविधान्	=	various types	पादपान् अपि	=	of trees also	परि पृच्चति	=	and enquires
रामम्	=	Raama	पृष्ट्वा लक्ष्मणम् वापि	=	or by enquiring Lakshmana	जानती	=	and knows about them.

"As if only a couple of miles away from Ayodhya and as being in a garden there, Sita on seeing villages, towns, movement of rivers, and various types of trees, enquires with Raama or Lakshmana and Knows well about them."

इदमेव स्मराम्यस्याः सहसैवोपजल्पितम् ।
कैकेयीसंश्रितम् वाक्यम् नेदानीम् प्रतिभाति माम् ॥ २-६०-१४

स्मराम्	=	I am remembering	इदमेव	=	this only	अस्याः	=	of her
न प्रतिभाति	=	it does not flash	मा	=	to me	इदानीम्	=	now
वाक्यम्	=	of the words	सहसैव	=	hurriedly	उपजल्पितम्	=	spoken (by Sita)
कैकेयीसम्श्रितम्	=	about Kaikeyi.						

"I am remembering only these incidents about Sita. It does not flash to my mind now of the words hurriedly spoken of by Sita about Kaikeyi."

ध्वंसयित्वा तु तद्वाक्यम् प्रमादात्पर्युपस्थितम् ।
ह्लदनम् वचनम् सूतो देव्या मधुरमब्रवीत् ॥ २-६०-१५

ध्वम्सयित्वा	=	expunging	तद्वाक्यम्	=	those words (spoken by Sita about Kaikeyi)	पर्युपस्थितम्	=	coming near (to his lips)
प्रमादात्	=	by inadvertence	सूतः	=	Sumantra	अब्रवीत्	=	spoke
ह्लदनम्	=	delightful	मधुरम्	=	and sweet	वचनम्	=	words
देव्याः	=	to Kausalya.						

Expunging the remarks spoken by Sita about Kaikeyi coming almost nearer to his lips by inadvertence, Sumantra spoke only delightful and sweet words to Kausalya.

अध्वना वात वेगेन सम्भ्रमेण आतपेन च ।
न हि गच्चति वैदेह्याः चन्द्र अंशु सदृशी प्रभा ॥ २-६०-१६

वैदेह्याः	=	Sita's	प्रभा	=	radiance	चन्द्र अम्शु सदृशी	=	equivalent to moon's rays
न हि गच्चति	=	does not disappear	अध्वना	=	due to travel	वात वेगेन	=	or for velocity of wind
सम्भ्रमेण	=	or bewilderment	आतपेन च	=	or due to heat of the sun.			

"Sita's radiance resembling a moon's gleam is not fading away due to her travel in the forest or due to the velocity of wind or because of her bewilderment or due to heat of the sun."

सदृशम् शत पत्रस्य पूर्ण चन्द्र उपम प्रभम् ।
वदनम् तत् वदान्याया वैदेह्या न विकम्पते ॥ २-६०-१७

तत् वदनम्	=	that face	वैदेह्याः	=	of Sita	वदान्यायाः	=	which is altruistic
सदृशम्	=	is similar	शत पत्रस्य	=	to a lotus	पूर्ण चन्द्र उपम प्रभम्	=	whose lustre is similar to that of a full moon
न विकम्पते	=	did not become changed."						

"That face of altruistic Sita resembling a lotus flower, whose lustre is similar to that of a full moon, did not become changed."

अलक्त रस रक्त अभाव् अलक्त रस वर्जितौ ।
अद्य अपि चरणौ तस्याः पद्म कोश सम प्रभौ ॥ २-६०-१८

तस्याः	=	Her	चरणौ	=	feet	अलक्त रस वर्जितौ	=	which even though no longer painted with vermilion
अद्य अपि	=	still	अलक्त रस रक्त अभाव	=	looks red as Alakta (red juice obtained from resin of certain trees)	पद्म कोश सम प्रभौ	=	with a lustre equal to that of red lotus buds.

"Her feet, which even though no longer painted with vermilion, still looks red as Alakta (red juice obtained from resin of certain trees), with lustre equal to that of red lotus buds."

नूपुर उद्घुष्ट हेला इव खेलम् गच्चति भामिनी ।
इदानीम् अपि वैदेही तत् रागा न्यस्त भूषणा ॥ २-६०-१९

भामिनी	=	Sita	नूपुर उद्घुष्ट हेला	=	sporting her tinkling anklets	खेलम्	=	playfully
गच्चति	=	walks	वैदेही	=	Sita	इदानीम् अपि	=	even now
न्यस्त भूषणा	=	is donned with her ornaments	तत् रागा	=	as a mark of passion towards Raama.			

"Sita, sporting her tinkling anklets, walks playfully. Even now, Sita dons her ornaments, as a mark of Her passion towards Raama."

गजम् वा वीक्ष्य सिम्हम् वा व्याघ्रम् वा वनम् आश्रिता ।
न आहारयति सम्त्रासम् बाहू रामस्य संश्रिता ॥ २-६०-२०

आश्रिता	=	Sita who stays	वनम्	=	in the forest	सम्श्रिता	=	takes refuge
बाहू	=	in the arms	रामस्य	=	of Raama	न आहारयति	=	(and hence) does not give herself
सम्त्रासम्	=	to fear	वीक्ष्य	=	by seeing	गजम् वा	=	an elephant
सिम्हम् वा	=	or a lion	व्याघ्रम् वा	=	or a tiger.			

"Sita who stays in the forest, takes refuge in the arms of Raama and hence does not give Herself to fear, even by seeing an elephant or a lion or a tiger."

न शोच्याः ते न च आत्मा ते शोच्यो न अपि जन अधिपः ।
इदम् हि चरितम् लोके प्रतिष्ठास्यति शाश्वतम् ॥ २-६०-२१

न शोच्याः	=	there is no need to pity	न	=	nor	आत्मा न च	=	us
न	=	nor	जन अधिपः अपि	=	the king also	इदम्	=	this
चरितम्	=	story	प्रतिष्ठास्यति	=	will thrive	लोके	=	in the world
शाश्वतम्	=	forever.						

"There is no need to pity them nor us nor the king too. This story will thrive in the world forever."

विधूय शोकम् परिहृष्ट मानसा ।
महर्षि याते पथि सुव्यवस्थिताः ।
वने रता वन्य फल अशनाः पितुः ।
शुभाम् प्रतिज्ञाम् परिपालयन्ति ते ॥ २-६०-२२

ते	=	they	विधूय	=	abandoning	शोकम्	=	grief
परिहृष्ट मानसाः	=	having cheerful minds	सुव्यवस्थिताः	=	well settled	पथि	=	in the path
महर्षि याते	=	followed by great sages	रताः	=	delighting in	वने	=	forest
वन्य फल अशनाः	=	eating fruits obtained in the forest	परिपालयन्ति	=	are keeping up	शुभाम्	=	the auspicious
प्रतिज्ञाम्	=	promise	पितुः	=	given to their father.			

"Abandoning grief, possessing cheerful minds, settling well in the path followed by great sages, delighting in the forest-life and eating fruits of the forest, they are keeping up the promise given to their father."

तथा अपि सूतेन सुयुक्त वादिना ।
निवार्यमाणा सुत शोक कर्शिता ।
न चैव देवी विरराम कूजितात् ।
प्रिय इति पुत्र इति च राघव इति च ॥ २-६०-२३

निवार्यमाणा अपि	=	even if averted	तथा	=	thus	सूतेन	=	by Sumantra
सुयुक्त वादिना	=	who is speaking suitably well	देवी	=	Kausalya	सुत शोक कर्शिता	=	being emaciated by the sorrow for her son
न चैव विरराम	=	could not stop	कूजितात्	=	crying	प्रियेति	=	as dear
पुत्र इति	=	as son	राघव इति	=	as Raama.			

Even if averted thus by Sumantra, who is speaking appropriately well, being emaciated by sorrow for her son, could not stop crying, "O, my dear son Raama!"

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे ष्टितमः सर्गः ॥

Thus completes 60th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

61 Sarga 61 - एकषष्टितमः सर्ग

Kausalya Rebukes Dasaratha For His Evil Act

Introduction -

Kausalya, while weeping, rebukes Dasaratha for his evil act of sending Raama to exile. She explains various difficulties being faced by Raama, Lakshmana and Sita in their forest-life. She says that even if Raama returns to Ayodhya in the fifteenth year, he may not accept the kingdom since enjoyed by Bharata.

वनम् गते धर्म परे रामे रमयताम् वरे ।
कौसल्या रुदती स्वार्ता भर्तारम् इदम् अब्रवीत् ॥ २-६१-१

रामे	=	(When) Raama	धर्म वरे	=	excellent in virtue	वरे	=	excellent
रमयताम्	=	among those causing delight	गते	=	having gone	वनम्	=	to the forest
कौसल्या	=	Kausalya	स्वार्ता	=	herself pained	रुदती	=	(and) weeping
अब्रवीत्	=	spoke	इदम्	=	these words	भर्तारम्	=	to her husband.

When Raama, who is excellent in virtue and outstanding among those causing delight, having left for the forest, Kausalya who was feeling pained, spoke, weeping to her husband as follows:

यद्यपि त्रिषु लोकेषु प्रथितम् ते मयद् यशः ।
सानुक्रोशो वदान्यः च प्रिय वादी च राघवः ॥ २-६१-२
कथम् नर वर श्रेष्ठ पुत्रौ तौ सह सीतया ।
दुह्खितौ सुख सम्वृद्धौ वने दुह्खम् सहिष्यतः ॥ २-६१-३

२- प्रथितम् यद्यपि	=	despite the fame	त्रिषु लोकेषु	=	in the three worlds	ते	=	of your
महत्	=	great	यशः	=	glory	राघवः	=	(that) Dasaratha
सानुक्रोशः	=	is compassionate	वदान्यः च	=	bountiful	प्रिय वादी च	=	and kind in his words
कथम्	=	how	तौ पुत्रौ	=	your two sons	सीतया सह	=	along with Sita
सुख सम्वृद्धौ	=	who grew comfortably	सहिष्यतः	=	can bear	दुःखम्	=	suffering
वने	=	in the forest	दुःखितौ	=	when faced with hard-ships	नर वर श्रेष्ठ	=	O the best among the foremost of men!

"Despite the fame in the three worlds of your great glory that Dasaratha is compassionate, bountiful and kind in his words, how your two sons along with Sita who grew comfortably can bear suffering in the forest when faced with hardships, O the best among the foremost of men!"

सा नूनम् तरुणी श्यामा सुकुमारी सुख उचिता ।
कथम् उष्णम् च शीतम् च मैथिली प्रसहिष्यते ॥ २-६१-४

सा मैथिली	=	that Sita	तरुणी	=	who is a young lady	श्यामा	=	in the prime of Her youth
सुकुमारी	=	and very delicate	कथम्	=	how	प्रसहिष्यते	=	(She) can tolerate
नूनम्	=	really	उष्णम् च	=	heat	शीतम् च	=	and cold

"That Sita, who is a young lady in the prime of her youth and very delicate, can really tolerate heat and cold"

भुक्त्वा अशनम् विशाल अक्षी सूप दंश अन्वितम् शुभम् ।
वन्यम् नैवारम् आहारम् कथम् सीता उपभोक्ष्यते ॥ २-६१-५

कथम्	=	how	सीता	=	Sita	विशाल अक्षी	=	the large-eyed
उपभोक्ष्यते	=	can eat	आहारम्	=	a good	वन्यम् नैवारम्	=	prepared with wild rice
भुक्त्वा	=	having eaten	शुभम्	=	a good	अशनम्	=	food
सूप दम्श अन्वितम्	=	containing soups and snacks						

"How the large-eyed Sita can eat a food prepared with wild rice, she having eaten here a good food containing soups and snacks"

गीत वादित्र निर्घोषम् श्रुत्वा शुभम् अनिन्दिता ।
कथम् क्रव्य अद सिम्हानाम् शब्दम् श्रोष्यति अशोभनम् ॥ २-६१-६

कथम्	=	how	अनिन्दिता	=	the irreproachable Sita	श्रोष्यति	=	can hear
अशोभनम्	=	the bad	शब्दम्	=	sounds	क्रव्य अद सिम्हानाम्	=	of cruel animals and lions
श्रुत्वा	=	after hearing	शुभम्	=	the auspicious	गीत वादित्र निर्घोषम्	=	sounds of singing and music

"How that irreproachable Sita can hear the horrid sounds of cruel animals and lions, after hearing the auspicious sounds of singing and music here"

महा इन्द्र ध्वज सम्काशः क नु शेते महा भुजः ।
भुजम् परिघ सम्काशम् उपधाय महा बलः ॥ २-६१-७

क	=	where	महाबलः	=	the mighty hero Raama	महेन्द्र ध्वज सम्काशः	=	resplendent as Mahendra's standard
महाभुजः	=	and the mighty armed	शेते नु	=	is sleeping indeed	भुजम्	=	with his arm
उपधाय	=	as a pillow						

Where Raama the mighty hero, resplendent as Mahendra's standard and the mighty armed is sleeping indeed with his arm as a pillow"

पद्म वर्णम् सुकेश अन्तम् पद्म निह्श्वासम् उत्तमम् ।
कदा द्रक्ष्यामि रामस्य वदनम् पुष्कर ईक्षणम् ॥ २-६१-८

कदा	=	when	द्रक्ष्यामि	=	shall I see	वदनम्	=	the face
रामस्य	=	of Raama	पद्म वर्णम्	=	with the colour of a lotus	सुकेश अन्तम्	=	framed with marvelous locks
पद्म निःश्वासम्	=	of lotus-perfume	पुष्कर ईक्षणम्	=	with eyes resembling lotus-petals	उत्तमम्	=	and excellent

"When can I see the face of Raama with the colour of a lotus, framed with marvelous locks of lotus-perfume, with eyes resembling lotus-petals and excellent"

वज्र सारमयम् नूनम् हृदयम् मे न संशयः ।
अपश्यन्त्या न तम् यद् वै फलति इदम् सहस्त्रधा ॥ २-६१-९

मे हृदयम्	=	my heart	नूनम्	=	is surely	वज्र सारमयम्	=	made fully of the solid-interior of diamond
न	=	no	सम्शयः	=	doubt	यत्	=	for which reason
इदम्	=	this heart	न फलति वै	=	is not split	सहस्त्रधा	=	into thousand pieces
अपश्यन्ताः	=	even in my not seeing	तम्	=	that Raama.			

There is no doubt that my heart is fully made of the solid-interior of a diamond, for which reason this heart is not shattered into a thousand pieces, even in my not seeing of that Raama."

यत्त्वया करुणम् कर्म व्यपोह्य मम बान्धवाः ।
निरस्ता परिधावन्ति सुखार्हः कृपणा वने ॥ २-६१-१०

व्यपोह्य	=	having abandoned	करुणम्	=	kindly	कर्म	=	action
त्वया	=	by you	मन बान्धवाः	=	my kith and kin	सुखार्हाः	=	worthy of comforts
निरस्ताः	=	have been banished	यत्	=	for which reason	परिधावन्ति	=	they are wandering around
वने	=	the forest	कृपणाः	=	miserably."			

"It was not a kindly act by you that you banished my kith and kin, who were worthy of comforts to wander around in the forest in such a miserable condition."

यदि पञ्चदशे वर्षे राघवः पुनरेष्यति ।
जह्याद्राज्यम् च कोशम् च भरतो नोपलस्ख्यते ॥ २-६१-११

राघवः पुनरेष्यति यदि	=	even if Raama comes back	पण्चदशेवर्षे	=	in the fifteenth year	नोपलक्ष्येते	=	it cannot be inferred
भरतः	=	that Bharata	जयात्	=	will abandon	राज्यम् च	=	the kingdom and
कोशम् च	=	the treasury."						

"Even if Raama comes back in the fifteenth year, it cannot be inferred that Bharata will abandon the kingdom and the treasury."

भोजयन्ति किल श्राद्धे केचित्स्वनेव बान्धवान् ।
ततः पश्चात्समीक्षन्ते कृतकार्या द्विजर्षभान् ॥ २-६१-१२

केचित्	=	some	श्राध्हे	=	in a ceremony in honour of dead relative	भोजयन्ति किल	=	indeed feed
स्वान्	=	their won	बान्धवान् इव	=	relatives only	कृतकार्याः	=	having completed the ceremony
ततः पश्चात्	=	thereafter	समीक्षन्ते	=	they look for	द्विजर्षभान्	=	the illustrious Twice-born.

"There are those who in a ceremony in hour of dead relatives, first feed their relatives and thereafter, to fulfill their duty, remember to invite the illustrious Twice-born.

तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः ।
न पश्चात्तेऽभिमन्यन्ते सुधामपि सुरोपमाः ॥ २-६१-१३

तत्र	=	there	ये	=	which	गुणवन्तश्च	=	the virtuous
विद्वाम्सश्च	=	and the learned	द्विजातयः	=	Brahmanas	सुरोपमाः	=	who are like unto gods
ते	=	they	न अभिमन्यन्ते	=	do not accept	पश्चात्त्	=	afterwards
सुधामपि	=	even ambrosia.						

"The virtuous and the learned Brahmins, who are like unto gods, do not accept afterwards even food as delicious as ambrosia."

ब्राह्मणेष्वपि तृप्तेषु पश्चाद्भोक्तुम् द्विजर्षभाः ।
नाभ्युपैतुमलम् प्राज्ञाः शृङ्गच्चेदमिवर्ष्भाः ॥ २-६१-१४

तृप्तेषु	=	the contented	ब्राह्मणेष्वपि	=	even if they are Brahmanas	प्राज्ञाः	=	wise
द्विजर्षभाः	=	and the best of Brahmanas	नाभ्युपैतुमलम्	=	cannot agree	भोक्तुम्	=	to eat
पश्चात्	=	afterwards	शृङ्गच्चेदमिव	=	as splitting of thorns	ऋषभाः	=	of a bull.

"The best of Brahmins in their wisdom, will not accept what remains of the food of which other Brahmins have partaken, regarding it as a bull shorn of its horns."

एवम् कनीयसा भ्रात्रा भुक्तम् राज्यम् विशाम् पते ।
भ्राता ज्येष्ठा वरिष्ठाः च किम् अर्थम् अवमंस्यते ॥ २-६१-१५

विषाम्पते	=	O King	न किमर्थम्	=	why not	ज्येष्ठाः	=	the eldest
वरिष्ठश्च	=	and the best	भ्राता	=	brother	अवमम्स्यते	=	refuse
राज्यम्	=	the kingdom	भुक्तम्	=	enjoyed	कनीयसा	=	by younger
भ्रात्रा	=	brother"						

"O, king! Why not the eldest and the best brother refuse to accept the kingdom enjoyed by the younger brother"

न परेण आहृतम् भक्ष्यम् व्याघ्रः खादितुम् इच्चति ।
एवम् एव नर व्याघ्रः पर लीढम् न मंस्यते ॥ २-६१-१६

व्याघ्रः	=	a tiger	नेच्चति	=	does not wish	खादितुम्	=	to eat
भक्ष्यम्	=	a food	अशितम्	=	eaten	वरेण	=	by another animal
एवम् एव	=	in the same manner	नरव्याघ्रः	=	a tiger among men	न मन्यते	=	does not accept
परलीढम्	=	that which has been enjoyed by another.						

"A tiger does not wish to share a part of food eaten by another animal. In the same manner, Raama the tiger among men may not accept that which has been enjoyed by another."

हविर् आज्यम् पुरोडाशाः कुशा यूपाः च खादिराः ।
न एतानि यात यामानि कुर्वन्ति पुनर् अध्वरे ॥ २-६१-१७

हविः	=	oblations	आज्यम्	=	clarified butter	पुरोडाशाः	=	leaving of an offering in a sacrifice
कुशाः	=	sacred grass	यूपाश्च	=	sacrificial posts	खादिराः	=	made of trunk of Khadira tree
यातयामानि	=	used once	एतानि	=	these	न कुर्वन्ति	=	are not used
पुनः	=	again	अध्वरे	=	in a sacrifice.			

"Oblations, clarified butter, leavings of an offering, sacred grass and sacrificial posts made of trunk of Khadira tree, once used, are not put to use again in a sacrifice."

तथा हि आत्तम् इदम् राज्यम् हृत साराम् सुराम् इव ।
न अभिमन्तुम् अलम् रामः नष्ट सोमम् इव अध्वरम् ॥ २-६१-१८

तथा	=	thus	रामः	=	Raama	नालम्	=	cannot
अभिमन्तुम्	=	accept	इदम् राज्यम्	=	this kingdom	अत्तम्	=	taken away by others
सुरामिव	=	as an ambrosia	हृतसारम्	=	whose essence has been taken away	अध्वरमिव	=	and as in a sacrifice
नष्ट सोमम्	=	when the stalks of Soma plant (from which a beverage called Soma is prepared) are lost.						

"Thus, Raama cannot accept the kingdom taken away by other, as those not accepting an ambrosia whose essence has been taken away or as in a sacrifice, stalks of Soma plant (from which a beverage called Soma is prepared) are lost."

न एवम् विधम् असत्कारम् राघवो मर्षयिष्यति ।
बलवान् इव शार्दूलो बालधेर् अभिमर्शनम् ॥ २-६१-१९

राघवः	=	Raama	न मर्षयिष्यति	=	will not go through	एवम् विधम्	=	such a type
अस्तकारम्	=	of dishonour	अवमर्शनम् इव	=	as touching	वालधे	=	of the tail
बलवान्	=	by a strong	शार्दूलः	=	tiger.			

"Raama will not go through such a type of dishonour, as a strong tiger does not endure even touching of its tail."

नैतस्य सहिता लोका भयम् कुर्युर्महामृधे ।
अधर्मम् त्विह धर्मात्मा लोकम् धर्मेण योजयेत् ॥ २-६१-२०

लोकाः	=	even if the worlds	सहिताः	=	get together	महा मृधे	=	in a great battle
नकुर्युः	=	they cannot stir up	भयम्	=	fear	एतस्य	=	in him
धर्मात्म	=	the virtuous minded Raama	योजयत्	=	will provide	धर्मेण	=	righteousness
लोकम्	=	to people	अधर्मम्	=	with unrighteousness.			

"Even if all the worlds combine together in a great battle, they cannot stir up fear in him. The virtuous minded Raama will provide righteousness to the people with unrighteousness."

नन्वसौ काञ्चनैर्बाणैर्महावीर्यो महाभुजः ।
युगान्त इव भूतानि सागरानपि निर्दहेत् ॥ २-६१-२१

असौ	=	this Raama	महावीर्यः	=	with great prowess	महाभुजः	=	and with mighty arms
ननु निर्दहेत्	=	can surely burn up	भूतानि	=	all beigns	सागरानपि	=	and even the ocean
कान्चनैः बाणैः	=	like at the time of destruction of the world.						

"Raama with great prowess and with his mighty arms can surely burn up all beings and even the ocean itself by his golden arrows like at the time of destruction of the world."

स तादृशः सिम्ह बलो वृषभ अक्षो नर ऋषभः ।
स्वयम् एव हतः पित्रा जलजेन आत्मजो यथा ॥ २-६१-२२

सः नरषभः	=	that excellent man	तादृष्	=	of such	सिम्हबलः	=	strength of a lion
वृषभाक्षः	=	and with eyes like those of a bull	हतः	=	was mined	पित्रा इव	=	indeed by father

स्वयम्	=	of his own	आत्मजोयथा	=	like (killing) its child	जलजेन	=	by a fish.

"That excellent man with such a lion's strength and with eyes like those of a bull was ruined indeed by his own father, like killing its child-fish by an adult fish."

द्विजाति चरितः धर्मः शास्त्र दृष्टः सनातनः ।
यदि ते धर्म निरते त्वया पुत्रे विवासिते ॥ २-६१-२३

पुत्रे	=	a son	धर्म निरते	=	who is devoted to righteousness	निर्वासिते	=	being sent to exile
त्वया	=	by you	धर्मः यदि	=	is it a right thing	शास्त्रदृष्टह्	=	as seen by scriptures
ते	=	for you	सनातनः	=	or an eternal thing	द्विजातिचरितः	=	practised by the Twice born

"A son, who is devoted to righteousness, has been sent to exile by you. Is it a right thing for you, as seen by scriptures or is it an eternal conduct as practiced by the Twice born"

गतिर् एवाक् पतिर् नार्या द्वितीया गतिर् आत्मजः ।
तृतीया ज्ञातयो राजमः चतुर्थी न इह विद्यते ॥ २-६१-२४

राजन्	=	O king	पतिः	=	husband	एका	=	is a chief
गतिः	=	refuge	नार्याः	=	for a womn	द्वितीया गतिः	=	her second refuge
आत्मजः	=	is a son	तृया	=	the third refuge	ज्ञातय्ः	=	is a near relative
न विद्यते	=	there is no	चतुर्थी	=	fourth one	इह	=	here.

"O, king! A husband is a chief refuge for a woman. Her second refuge is a son. The third refuge is her near-relative. There is no fourth one here."

तत्र त्वम् चैव मे न अस्ति रामः च वनम् आश्रितः ।
न वनम् गन्तुम् इच्चामि सर्वथा हि हता त्वया ॥ २-६१-२५

तत्र	=	in those three refuges	त्वम्	=	you	नैव असि	=	do not indeed exist
रामस्तु	=	Raama on his part	आश्रितः	=	took refuge	वनम्	=	in a forest
न इच्चामि	=	I do not wish	गन्तुम्	=	to go	वनम्	=	to the forest
निहता	=	I have been mined	सर्वथा	=	in all ways	त्वया	=	b you.

"Among those three refuges, you do not indeed exist. Raama on his part took refuge in a forest and I do not wish to go there. Thus, I have been ruined in all ways, by you."

हतम् त्वया राज्यम् इदम् सराष्ट्रम् ।
हतः तथा आत्मा सह मन्त्रिभिः च ।
हता सपुत्रा अस्मि हताः च पौराः ।
सुतः च भार्या च तव प्रहृष्टौ ॥ २-६१-२६

इदम्	=	this	राज्यम्	=	kingdom	सराष्ट्रम्	=	along with neighbouring states
हतम्	=	have been ruined	त्वया	=	by you	तथा	=	and
आत्मा	=	you yourself	मन्त्रिभिः सह	=	along with ministers	हताः	=	have been ruined
सपुत्रास्मि	=	I along with my son	हता	=	are ruined	पुराश्च	=	citizens too
हताः	=	have got ruined	तवा	=	your	सुतश्च	=	son and
भार्या	=	your wife Kaikeyi	प्रहृष्टौ	=	delight.			

"This kingdom along with neighboring states has been ruined by you. You yourself along with ministers have been ruined. I along with my son are ruined. Citizens too are ruined. Your son Bharata and your wife Kaikeyi only are delighted."

इमाम् गिरम् दारुण शब्द संश्रिताम् ।
निशम्य राजा अपि मुमोह दुःखित ।
ततः स शोकम् प्रविवेश पार्थिवः ।
स्वदुष्कृतम् च अपि पुनः तदा अस्मरत् ॥ २-६१-२७

निशम्य	=	hearing	इमाम्	=	this	गिरम्	=	voice
दारुण शब्द सम्श्रिताम्	=	consisting of cruel words	राजापि	=	the king also	दुह्खितः	=	being distress
मुमोह	=	became disillusioned	ततः	=	thereafter	पार्थिवः	=	the king
तदा	=	then	स्मरः	=	remembering पुनः	=		again
स्वदुष्कृतम्	=	his own evil act	प्रविवेश	=	was entangled in	शोकम्	=	grief.

Hearing the aforesaid voice of Kausalya, consisting of her cruel words, the king also being distressed, became disillusioned. Thereafter, the king then looking back on his own evil act, was entangled in grief

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकषष्टितमः सर्गः ॥

Thus completes 61st Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

62 Sarga 62 - द्विषष्टितमः सर्ग

King Dasaratha Loses Consciousness

Introduction -

After hearing harsh words from Kausalya, king Dasaratha loses consciousness and restores it after a long time. Afterwards, Kausalya repents for her mistake of speaking such crude words and consoles the king with her reconciliatory words. Overcome by grief, Dasaratha fell into the grip, Dasaratha fell into the grip of slumber as the night prevailed.

एवम् तु क्रुद्धया राजा राम मात्रा सशोकया ।
श्रावितः परुषम् वाक्यम् चिन्तयाम् आस दुह्खितः ॥ २-६२-१

परुषम्	=	(when) harsh	वाक्यम्	=	words	क्रुद्धया	=	with anger
एवम्	=	in this manner	सशोकया	=	(by) the grief-stricken	राम मात्रा	=	Kausalya Raama's mother
श्रवितः	=	were heard	राजा	=	king Dasaratha	दुह्खितः	=	felt depressed
चिन्तयामास	=	and thought upon them.						

When harsh words with anger in this manner by the grief-stricken Kausalya, Raama's mother were heard, king Dasaratha felt depressed and reflected upon them.

चिन्तयित्वा स च नृपो मुमोह व्याकुलेन्द्रियः ।
अथ दीर्घेण कालेन सम्ज्ञामाप परतपः ॥ २-६२-२

सः	=	that	नृपः	=	king	चिन्त्यित्वा	=	(thus) thought over
व्याकुलेन्द्रियः	=	perplexed in mind	मुमोह	=	and lost his consciousness	अथ	=	thereafter
परम्तपः	=	that king who scorches the enemies	आप	=	regained	सम्ज्आम्	=	his consciousness
दीर्घेण	=	after a long	कालेन	=	time.			

The king fell brooding thus perplexed as he was in his mind and lost his consciousness. Thereafter, that king who torments the enemies regained his consciousness after a long time.

स सम्ज्ञाअमुपलब्यैव दीर्घमुष्णम् च निःससन् ।
कौसल्याम् पार्श्वतो दृष्ट्वा ततश्चिन्तामुपागमत् ॥ २-६२-३

उपलभ्यैव	=	after obtaining	सम्ज्ञाम्	=	consciousness	सः	=	he
निह्श्वसन्	=	breathing his sigh	दीर्घम्	=	long	उष्णम् च	=	and hot
दृष्ट्वा	=	and seeing	कौसल्याम्	=	Kausalya	पार्श्वतः	=	by his side
उपागमत्	=	got	चिन्ताम्	=	to worry	ततः	=	consequently.

After restoring his consciousness he, breathing a long and hot sigh and seeing Kausalya by his side, began to worry again.

तस्य चिन्तयमानस्य प्रत्यभात् कर्म दुष्कृतम् ।
यद् अनेन कृतम् पूर्वम् अज्ञानात् शब्द वेधिना ॥ २-६२-४

चिन्तयमानस्य	=	as he brooded over	दुष्कृतम्	=	the sinful	कर्म	=	deed
यत्	=	that	कृतम्	=	was done	अनेन	=	by him
अज्ञानात्	=	out of ignorance	पूर्वम्	=	long ago	शब्द विधिना	=	by shooting with an arrow an unseen object the sound of which is only heard
प्रत्यभात्	=	was recalled in his mind.						

As he thus brooded over, he recalled in his mind, a sinful deed that was done by him out of ignorance long ago, by shooting with an arrow an unseen object, the sound of which was only heard.

अमनाः तेन शोकेन राम शोकेन च प्रभुः ।
द्वाभ्यामपि महाराजः शोकाब्यामभितप्यतो ॥ २-६२-५

प्रभुः	=	the mighty	महाराजः	=	emperor	तेन शोकेन	=	by that agony
अमनाः	=	and low spirited	राम शोकेन	=	by the agony for Raama	अन्वतप्यत	=	felt tormented
अद्वभ्याम्	=	by duel	शोकाभ्याम् अपि	=	grief.			

The mighty emperor felt distressed through agony caused by that sinful dead and as also through agony caused by separation from Raama and was tormented by the dual grief.

दह्यमानः तु शोकाभ्याम् कौसल्याम् आह भू पतिः ।
वेपमानोऽञ्जलिम् कृत्वा प्रसादर्तमवाङ्मुखः ॥ २-६२-६

सः भूपतिः	=	that king	दह्यमानः	=	afflicted	शोकाभ्याम्	=	by the miseries
वेपमानः	=	bent his head down	अवान्मुखः	=	joined	बद्धा	=	joined
अण्जलिम्	=	his palms together in salutation	प्रसादार्थम्	=	desirous of getting her grace	आह	=	spoke
कौसल्याम्	=	to Kausalya.						

That king, tormented by the afflictions, was trembling, bent his head down, joined his palms in salutation, desirous of getting her grace and spoke to Kausalya as follows:

प्रसादये त्वाम् कौसल्ये रचितः अयम् मया अन्जलिः ।
वत्सला च आनृशंसा च त्वम् हि नित्यम् परेष्व् अपि ॥ २-६२-७

ख़ौसल्या	=	O Kausalya	त्वाम् प्रसादये	=	I seek your grace	अयम्	=	this
अन्जलिः	=	joining of palms	रचितेः	=	is set out	मया	=	by me
त्वम्	=	you	नित्यम्	=	are always	वत्शला	=	affectionate
परेष्वपि	=	and even towards others	अनृशम्साच हि	=	and even indeed king.			

"O, Kausalya! I seek your grace. This joining of palms is set out by me. You are always affectionate even towards others and even indeed kind."

भर्ता तु खलु नारीणाम् गुणवान् निर्गुणो अपि वा ।
धर्मम् विमृशमानानाम् प्रत्यक्षम् देवि दैवतम् ॥ २-६२-८

देवि	=	O Queen	नारिणाम्	=	for women	विमृशमानानाम्	=	reflecting
धर्मम्	=	on righteousness	भर्ता	=	the husband	गुणवान्	=	either virtuous
निर्गुणोऽपिवा	=	or worthless	प्रत्यक्षम्	=	is visible	दैवतम् खलु	=	god indeed.

"O, queen! For women reflecting on righteousness, a husband whether he is virtuous or worthless, is a visible god indeed."

सा त्वम् धर्म परा नित्यम् दृष्ट लोक पर अवर ।
न अर्हसे विप्रियम् वक्तुम् दुःखिता अपि सुदुःखितम् ॥ २-६२-९

सा त्वम्	=	you as such	नित्यम् धर्मपरा	=	who is ever intent on virtue	दृष्ट लोक परावरा	=	who has understood good and evil fortunes in the world
दुःखितऽपि	=	even if grief-stricken	नार्हसि	=	ought not	वक्तुम्	=	to speak
विप्रियम्	=	unpleasant words	सुदुःखितम्	=	to me who is too much in distress.			

"You as such, who is ever intent on virtue, who has understood good and evil fortunes in the world, even if grief-stricken, ought not to have spoken unpleasant words to me, who is too much in distress."

तत् वाक्यम् करुणम् राज्ञः श्रुत्वा दीनस्य भाषितम् ।
कौसल्या व्यसृजद् बाष्पम् प्रणाली इव नव उदकम् ॥ २-६२-१०

श्रुत्वा	=	hearing	तत्वाक्यम्	=	those words	करुणम्	=	which were miserable
भाषितम्	=	spoken	दीनस्य	=	by the depressed	रजञः	=	king
कौसल्या	=	Kausalya	व्यसृजत्	=	shed	बाष्पम्	=	tears
नवोदकम् इव	=	like new rain water	प्रणाली	=	from a channel.			

Hearing those miserable words spoken by the distressed king, Kausalya shed tears, akin to new rain water flowing from channel.

स मूर्द्ध्नि बद्ध्वा रुदती राज्ञः पद्मम् इव अन्जलिम् ।
सम्भ्रमात् अब्रवीत् त्रस्ता त्वरमाण अक्षरम् वचः ॥ २-६२-११

बद्ध्वा	=	capturing	मूर्ध्नि	=	on her own head	राजञः	=	the king's
अण्जलिम्	=	palms joined	पद्ममिव	=	in the form of a lotus	सा	=	Kausalya
त्रस्ता	=	was scared	अब्रवीत्	=	and spoke	रुदती	=	weeping
त्वरमाणाक्षरम्	=	in hurriedly	लेत्तेरेद् वचः	=	words	सम्भ्रमात्	=	in eagerness.

Capturing on her own head, the king's palms joined in the form of a lotus, Kausalya was scared and spoke weeping in hurriedly lettered words in eagerness.

प्रसीद शिरसा याचे भूमौ निततिता अस्मि ते ।
याचिता अस्मि हता देव हन्तव्या अहम् न हि त्वया ॥ २-६२-१२

देव	=	O king	या च	=	I appeal	ते	=	to you
शिरसा	=	with bowed head	निवता अस्मि	=	I lie prostrate	भूमौ	=	on the floor
हता अस्मि	=	I am ruined	अहम्	=	I	क्षन्तव्याहि	=	an not indeed to be forgiven
त्वया	=	by you.						

"O, king! I appeal to you with my bowed head. I lie prostrate on the floor. I am ruined. I am not to be forgiven indeed by you."

न एषा हि सा स्त्री भवति श्लाघनीयेन धीमता ।
उभयोः लोकयोः वीर पत्या या सम्प्रसाद्यते ॥ २-६२-१३

वीर	=	O valiant man	या	=	which woman	सम्प्रसाद्यते	=	being propitiated
पत्या	=	by her husband	श्लाघनीयेन	=	who is worthy of praise	धीमता	=	and possing good disposition
सा एषा	=	such of this	स्त्री	=	woman	न भवति हि	=	is ill- becoming
उभयोः	=	in both	लोकयोः	=	the worlds.			

"O, Valiant man! In both the worlds, it is ill-becoming of a woman, being propitiated by her husband, who is praise worthy and possessing good disposition."

जानामि धर्मम् धर्मज्ञ त्वाम् जाने सत्यवादिनम् ।
पुत्र शोक आर्तया तत् तु मया किम् अपि भाषितम् ॥ २-६२-१४

धर्मज्ञ	=	O king who knows righteousness	जानामि	=	I understand	धर्मम्	=	righteousness
जाने	=	I know	त्वाम्	=	you	सत्य वादिनम्	=	to be speaking truly
तु	=	but	तत्	=	that	किम् अपि	=	something unseemly
भाषितम्	=	was spoken	मया	=	by me	पुत्रशोकार्तया	=	while afflicted of grief for my son.

"O, valiant man! In both the worlds, it of a woman, being propitiated by her husband, who is praise worthy and possessing good disposition."

शोको नाशयते धैर्यम् शोको नाशयते श्रुतम् ।
शोको नाशयते सर्वम् न अस्ति शोक समः रिपुः ॥ २-६२-१५

शोकः	=	grief	नाशयते	=	ruins	दैर्यम्	=	courage
शोकः	=	grief	नाशयते	=	ruins	श्रुतम्	=	sacred learning
शोकः	=	all	नास्ति	=	there is not	रिपुः	=	enemy
शोकसमः	=	like grief.						

"Grief ruins courage. Grief ruins sacred learning, grief ruins all. There is no enemy like grief."

शक्यम् आपतितः सोढुम् प्रहरः रिपु हस्ततः ।
सोढुम् आपतितः शोकः सुसूक्ष्मः अपि न शक्यते ॥ २-६२-१६

प्रहारः	=	A hitting	आपतितः	=	that descended	रिपुहस्ततः	=	from the hands of an enemy
शक्यः	=	is possible to be	सोढुम्	=	tolerated	शोकः	=	the grief
सु सूक्ष्मोऽपि	=	even if so small	आपतितः	=	suddenly	न शक्यते	=	is not possible to
सोढुम्	=	tolerated.						

"A hitting that descended from the hands of an enemy is possible to be tolerated. But, the grief suddenly descended, even if so small, is not possible to be tolerated."

दर्मज्ञाः श्रुतिमन्तोऽपि चिन्नधर्मार्थसंशयाः ।
यतयो वीर मुह्यन्ति शोकसम्मूढचेतसः ॥ २-६२-१७

वीर	=	O Valiant man	यतयःऽपि	=	even ascetis	धर्मज्ञाः	=	who know righteousness
श्रुतिमन्तः	=	who have learnt sacred texts	चिन्न धर्मार्थ सम्शयाः	=	who have retn asunder doubts relating to religious merit and wealth	मुह्यन्ति	=	go astray
शोक सम्मूढ चेतसः	=	having their minds infatuated with grief.						

"O, valiant man! Even ascetics, who know righteousness, who have learnt sacred texts and who have rent asunder doubts relating to religious merit and wealth, go astray having their minds infatuated with grief."

वन वासाय रामस्य पन्च रात्रः अद्य गण्यते ।
यः शोक हत हर्षायाः पन्च वर्ष उपमः मम ॥ २-६२-१८

गण्यते	=	it is counted	अद्य	=	today	पण्चरात्रः	=	as five days

रामस्य	=	since Raama	वनवासाय	=	has gone to exile	यः	=	which
मम	=	for me	शोक हत हर्षयाः	=	whose happiness is mined by grief	पण्चवर्षोपमः	=	equal to five years.

"Today it is counted as five days since Raama has gone to exile. It is equal to five years for me, since grief has ruined my happiness."

तम् हि चिन्तयमानायाः शोको अयम् हृदि वर्धते ।
अदीनाम् इव वेगेन समुद्र सलिलम् महत् ॥ २-६२-१९

चिन्तयमानायाः	=	while I think	तम्	=	of Raama	अयम्	=	this
शोकः	=	grief	हृदि	=	in my heart	वर्धते	=	is growing
महत् समुद्र सलिलमिव	=	like water in the great ocean (increasing)	वेगेन	=	with the streaming fast	नदीनाम्	=	of rivers.

"While I think of Raama, this grief in my heart is increasing, like water in a great ocean increases with the fast streaming of rivers.

एवम् हि कथयन्त्याः तु कौसल्यायाः शुभम् वचः ।
मन्द रश्मिर् अभूत् सुर्यो रजनी च अभ्यवर्तत ॥ २-६२-२०

कौसल्याः	=	Kausalya	कथयन्त्याः	=	while telling	शुभम्हि	=	indeed auspicious
वचः	=	words	एवम्	=	in this way	सूर्यः	=	the sun
अभूत्	=	became	मन्द रश्मिः	=	feeble rayed	अभ्यवर्तत	=	turned towards
रजनीच	=	night too.						

While Kausalya was telling auspicious words indeed as aforesaid the sun became feeble and turned towards night too.

तथ प्रह्लादितः वाक्यैः देव्या कौसल्यया नृपः ।
शोकेन च समाक्रान्तः निद्राया वशम् एयिवान् ॥ २-६२-२१

नृपः	=	the king	तथा	=	thus	प्रसादितः	=	cheered up
देव्या	=	by the queen	कौसल्यया	=	Kausalya	एयिवान्	=	got
वशम्	=	subjected	निद्रायाः	=	to sleep	समाक्रान्तः च	=	after having been overcome
शोकेन	=	be grief.						

The king, thus cheered up by the queen Kausalya, got subjected to slumber, after having been overcome by grief.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्विषष्टितमः सर्गः ॥

Thus completes 62nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

63 Sarga 63 - त्रिषष्टितमः सर्ग

Dasaratha Narrates His Sin To Kausalya

Introduction -

Dasaratha woke up with anxious thoughts. Recalling his earlier sin, he starts recounting the story of a young ascetic to Kausalya. He says that while he was Prince Regent of Ayodhya, he went out for hunting in a forest one day and heard the sound of a hermit-boy filling his pitcher with water by suberging it into Sarayu River. Mistaking the gurgling sound for trumpeting of an elephant the prince hit the boy with an arrow, which went deep into the body and mortally wounded him. On approaching the victim, he discovered the fatal blunder and tendered his heart felt apologies to the hermit boy, who asked him to extract the arrow from his body and inform his parents. The boy died soon after the arrow was drawn out from the body.

प्रतिबुद्धो मुहुर् तेन शोक उपहत चेतनः ।
अथ राजा दशरथः स चिन्ताम् अभ्यपद्यत ॥ २-६३-१

अथ	=	then	सः राजा	=	that king	प्रतिबुद्धः	=	awakened
मुहूर्तेन	=	after some time	शोकोपहत चेतनः	=	with mind affiliated with grief	अभ्यपद्यत	=	got into
चिन्ताम्	=	anxious thought.						

The king, awakened after some time, with his mind afflicted with grief, got into an anxious thinking.

राम लक्ष्मणयोः चैव विवासात् वासव उपमम् ।
आविवेश उपसर्गः तम् तमः सूर्यम् इव आसुरम् ॥ २-६३-२

विवासात्	=	due to the exile	राम लक्ष्मणयोः	=	of Raama and Lakshmana	उपसर्गः	=	a great calamity
आविवेश	=	befell	तम्	=	on that Dasaratha	वासवोपमम्	=	who is equal to Indra
सूर्यमिव	=	like sun (seized)	तमः	=	by obscurity	असुरम्	=	which is attributed to the demon Rahu.

Due to banishing of Raama and Lakshmana, a great calamity befell on Dasaratha who was equal in strength to Indra like sun seized by obscurity, which is attributed to the demon Rahu.

सभार्ये निर्गते रामे कौसल्याम् कोसलेश्वरः ।
विवक्षुरसितापाङ्गाम् स्मृवा दुष्कृतमात्मनः ॥ २-६३-३

रामे	=	after Raama	निर्गते सति	=	having departed (to the forest)	सभार्ये	=	along with his wife

कोसलेश्वरः	= Dasaratha the king of Kosala	स्मृत्वा	= recalling	आत्मनः	= his
दुष्कृतम्	= sin	विवक्षुः	= wanted to speak	कौसल्याम्	= to Kausalya
अस्तापाण्गाम्	= whose eye-corners were dark in colour.				

After Raama along with his wife departed to the forest, Dasaratha the king of Kosala recalling his earlier sin, wanted to tell Kausalya, whose eye-corners were dark in colour all about it.

स राजा रजनीम् षष्ठीम् रामे प्रव्रजिते वनम् ।
अर्ध रात्रे दशरथः संस्मरन् दुष्कृतम् कृतम् ॥ २-६३-४

रामे	= after Raama	प्रव्राजिते	= was sent into exile	वनम्	= to the forest
राजा	= king	दशरथः	= Dasaratha	षष्ठीम्	= on the sixth
रजनीम्	= night	अर्थवात्र	= at mid-night	सम्स्मवन्	= was recalling
दुष्कृतम्	= his sin	कृतम्	= done (long ago).		

After Raama was sent into exile to the forest, King Dasaratha, on the sixth night at mid-night, was recalling his sin done (long ago).

स राजा पुत्रशोकार्तः स्मरन् दुष्कृतमात्मनः ।
कौसल्याम् पुत्र शोक आर्ताम् इदम् वचनम् अब्रवीत् ॥ २-६३-५

सः राजा	= that king	पुत्रशोकार्तः	= afflicted by grief for his son	स्मरम्	= recalling
आत्मनः	= his	दुष्कृतम्	= sin	अब्रवीत्	= spoke
इदम्	= these	वचनम्	= words	कौसल्याम्	= to Kausalya
पुत्रशोकार्ताम्	= who was suffering from sorrow for her son.				

King Dasaratha, afflicted by grief for his son, recalling his sin, spoke the following words to Kausalya who was suffering from sorrow for her son.

यद् आचरति कल्याणि शुभम् वा यदि वा अशुभम् ।
तत् एव लभते भद्रे कर्ता कर्मजम् आत्मनः ॥ २-६३-६

कल्याणि	= O blessed lady!	भद्रे	= O gracious one!	यत्	= whatever
कर्ता	= a doer of an act	शुभम् वा	= either good	यदि वा	= or
अशुभम्	= bad	कुरुते	= does	लभते	= (he) obtains
तदेव	= it surely	आत्मनः	= his own	कर्मजम्	= result.

"O, blessed lady! O gracious one! A doer reaps surely the fruit of his own deeds corresponding to the nature of work either good or bad, of that which he does!"

गुरु लाघवम् अर्थानाम् आरम्भे कर्मणाम् फलम् ।
दोषम् वा यो न जानाति स बालैति ह उच्यते ॥ २-६३-७

यः	= who	आरम्भे	= while undertaking	कर्मणाम्	= actions
नजानाति	= does not know	गुरुलाघवम्	= the relative value	अर्थानाम्	= of their utilities
फलम्	= (or) their fruit	दोषम् वा	= (or) their defect	सः	= he
उचोयते ह	= is surely called	बालः इति	= as a boy (fool).		

"He who does not consider, while undertaking actions, the relative value of their fruits as well as the utilities or defects accruing from them, is surely called a fool."

कश्चित् आम्र वणम् चित्त्वा पलाशामः च निषिन्चति ।
पुष्पम् दृष्ट्वा फले गृध्नुः स शोचति फल आगमे ॥ २-६३-८

कश्चित्	= anyone	दृष्ट्वा	= seeing	पुष्पम्	= their flowers
गृध्नुः	= and greedily desirous of	फले	= their fruits	निषिण्चति	= nourishes
पलाश्रन्	= Palasa trees	छित्त्वा	= by cutting off	आम्रवनम्	= mango groves
सः	= he	शोचति	= will come to grief	फलागमे	= after arrival of fruit."

"Anyone, who after seeing their (charming and big) flowers, greedily desires their (large and luscious) fruits and nourishes Palasa trees, by cutting off a mongo grove, he will come to grief after bearing of their fruit."

अविज्ञाय फलम् यो हि कर्म त्वेवानुधावति ।
स शोचेत्फलवेळायाम् यथा किंशुकसेचकः ॥ २-६३-९

यः	= who	अविज्ञाय	= without knowing	फलम्	= the fuit
अनुधावति	= follows running	कर्मतु एव	= towards action	सः	= he
किंशुकसेचकः इव	= as a nourisher of Kim-suka trees	फलवेलायाम्	= at the time of fruit-bearing	शोचेत्	= will come to grief.

"He who without knowing the result goes running towards action, will come to grief as a nourisher of Kimsuka trees coming to grief at the time of their fruit-bearing."

सो अहम् आम्र वणम् चित्त्वा पलाशामः च न्यषेचयम् ।
रामम् फल आगमे त्यक्त्वा पश्चात् शोचामि दुर्मतिः ॥ २-६३-१०

सः अहम्	= I as such	न्यषचयम्	= nourished	पलशान् च	= Palasa trees
छित्वा	= by cutting off	आम्रवणम्	= mango grove	दुर्मतिः	= being wicked-minded
त्यक्त्वा	= leaving	रामम्	= Raama	फलागमे	= at the time of arrival of fruit
शोचामि	= I am lamenting	पश्चात्	= afterwards.		

"I nourished Palasa trees, by cutting off mango grove. Being wicked-minded in abandoning Raama at the time of arrival of fruit, I am lamenting thereafter."

लब्ध शब्देन कौसल्ये कुमारेण धनुष्मता ।
कुमारः शब्द वेधी इति मया पापम् इदम् कृतम् ॥ २-६३-११

कौसल्ये	=	O Kausalya!	मया	=	by me	लब्धशब्देन	=	who has obtained a name
कुमारः इति	=	as a youth	शब्दवेधी	=	shooting a heard but unseen object	धनुष्मता	=	(and) wielding a bow
इदम्	=	this	पापम्	=	sin	कृतम्	=	was done
कुमारेण	=	while I was young."						

"This sin was done by me while I was young and wielding a bow. At that time, I was famous as a young man, who can shoot heard (but unseen) object by an arrow, O Kausalya!"

तत् इदम् मे अनुसम्प्राप्तम् देवि दुह्खम् स्वयम् कृतम् ।
सम्मोहात् इह बालेन यथा स्यात् भक्षितम् विषम् ॥ २-६३-१२

ततिदम्	=	such of this	दुःखम्	=	grief	स्वयम् कृतम्	=	obtained by my own accord
समनुप्राप्तम्	=	has befallen	मे	=	to me	यथा स्यात्	=	perhaps as
विषम्	=	a poison	भक्षितम्	=	eaten	बालेन	=	by a boy
सम्मोहात्	=	in ignorance	इह	=	in this world	देवि	=	O Kausalya!"

"This grief, obtained by my own accord, has befallen me, as by a boy in ignorance eating poison in the world O, Kausalya!"

यथान्यः पुरुषः कश्चित्पलाशैर्मोओहितो भवेत् ।
एवम् मम अपि अविज्ञातम् शब्द वेध्यमयम् फलम् ॥ २-६३-१३

यथा	=	How	कश्चित्	=	some	अन्यः	=	other
पुरुषः	=	man	भवेत्	=	became	मोहितः	=	disillusioned
फलाशैः	=	by Palasa trees	एवम्	=	in the same manner	फलम्	=	the (correct) result
शब्दवेध्यमयम्	=	of hitting a target by sound only	अप्रविज्ञ्नतम्	=	was not known accurately	मयापि	=	by me also."

"How the other man became disillusioned by Palasa trees, I also became disillusioned in the same manner, without knowing accurately the correct result of hitting a target by means of sound only."

देव्य् अनूढा त्वम् अभवो युव राजो भवाम्य् अहम् ।
ततः प्रावृड् अनुप्राप्ता मद काम विवर्धिनी ॥ २-६३-१४

देवि	=	O Kausalya!	त्वम्	=	you	अभवः	=	were
अनूढा	=	unmarried (till then)	अहम्	=	I	भवामि	=	was
युवराजः	=	a prince Regent	ततः	=	then	अनुप्राप्ता	=	came
प्रावृट्	=	the rainy season	मदकाम विवर्धिनी	=	which enhanced excitement and desire (for hunting).			

"O, Kausalya! You were unmarried till then and I was the Prince Regent. Then came the rainy season which enhanced excitement and desire (for hunting)."

उपास्यहि रसान् भौमांस् तस्वा च जगद् अंशुभिः ।
परेत आचरिताम् भीमाम् रविर् आविशते दिशम् ॥ २-६३-१५

रविः	=	the Sun	उपास्य	=	partaking	रसान्	=	the fluid
भौमान्	=	relating to earth	तस्वाच	=	and warming	जगत्	=	the world
अम्शुभिः	=	with its rays	आविशत्	=	entered	भीमाम्	=	the terrible
दिशम्	=	(southern) quarter	परेताचरिताम्	=	haunted by spirits.			

"The sun, partaking fluids from earth and warming the world with its rays, entered the terrible southern quarter haunted by spirits."

उष्णम् अन्तर् दधे सद्यः स्निग्धा ददृशिरे घनाः ।
ततः जहृषिरे सर्वे भेक सारन्ग बर्हिणः ॥ २-६३-१६

उष्णम्	=	heat	अन्तर्दधे	=	disappeared	सद्यः	=	suddenly
स्निग्धाः	=	resplendent	घनाः	=	clouds	दादृशिरे	=	were seen
ततः	=	thereafter	सर्वे	=	all	भेकसारण्ग बरिहिणः	=	frogs cuckoos and peacocks
कजृषिरे	=	were full of joy."						

"Heat disappeared suddenly. Resplendent clouds appeared in the sky. All frogs, cuckoos and peacocks were full of joy."

क्लिन्नपक्षोत्तराः स्नाताः कृच्च्रादिव वतत्रिणः ।
वृष्टिवातावधूताग्रान् पादपानभिपेदिरे ॥ २-६३-१७

पतत्रिणः	=	birds	क्लिन्नपक्षोत्तराः	=	with moistened top of their wings	स्नाताः	=	af if bathed
कृच्च्रात् इव	=	with great difficulty	अभिपदिरे	=	reached	पादपान्	=	the trees
वृष्टिवातावधूताग्रान्		the tops of which were being shaken off by rain and wind."						

"Birds with moistened top of their wings as if they bathed, reached with great difficulty the trees, the tops of which were shaken off by rain and wind."

पतितेन अम्भसा चन्नः पतमानेन च असकृत् ।
आबभौ मत्त सारन्गः तोय राशिर् इव अचलः ॥ २-६३-१८

छन्नः	=	enveloped	अम्भसा	=	by water	पतमानेन	=	falling
असकृत्	=	again and again	पतितेन	=	(on the water already) fallen	अचलः	=	the mountain
मत्तसार्ण्गः	=	with antelopes in rut	अबभौ	=	glowed	तोयराशिरिव	=	like an ocean.

"Enveloped by water falling again and again on the water already fallen, the mountain with its antelopes in rut, glowed like an ocean."

पाण्डुरारुणवर्णानि स्त्रोओतांसि विमलान्यपि ।
सुस्त्रुवुर्गिरिधातुभ्यः सभस्मानि भुजङ्गवत् ॥ २-६३-१९

स्त्रोताम्सि	=	the water-streams	विमलान्यपि	=	thought crystal clear	सुस्त्रुसुः	=	flowed
भुजङ्गवत्	=	like serpents	पाण्डुरारुण वर्णानि	=	with white and red colours	सभस्मानि	=	along with ashes
गिरिधातुभ्यः	=	or mountain-minerals						

"Although the water-streams were crystal clear, they flowed in serpentine courses, with white and red colours because of their admixture with ashes and mountain-minerals on the way."

आकुलारुणतोयानि स्त्रोओतांसि विमलान्यपि ।
उन्मार्गजलवाहीनि बभूवुर्जलदागमे ॥ २-६३-२०

स्त्रोताम्सि	=	the water-streams	विमलान्यपि	=	even though crystal-clear	बभूवुः	=	became
जलगामिनि आदुलारुण तोयामि	=	churned with reddish water	उन्मार्गजलोगामिनि		carrying water by a wrong way	जलदागमे	=	after the onset of rain.

"The water-streams, which were crystal-clear till then, became churned with reddish waters, carrying water by a wrong way, after the onset of rain."

तस्मिन्न् अतिसुखे काले धनुष्मान् इषुमान् रथी ।
व्यायाम कृत सम्कल्पः सरयूम् अन्वगाम् नदीम् ॥ २-६३-२१

व्यायाम कृत सम्कल्पः	=	with a wish to do (Hunting as) an exercise	तस्मिन् काले	=	in that season	अतिसुखे	=	which was most comfortable
अन्वगाम्	=	I went along	सरयूनदीम्	=	Sarayu River	रथी	=	going in a chariot

धनुष्मान्	=	wearing a bow	इषुमान्	=	and arrows.

"With a wish to do hunting as an exercise in that most comfortable season, I went along Sarayu River, in a chariot, wearing bow and arrows."

निपाने महिषम् रात्रौ गजम् वा अभ्यागतम् नदीम् ।
अन्यम् वा श्वा पदम् कंचिज् जिघांसुर् अजित इन्द्रियः ॥ २-६३-२२
तस्मिंस्तत्राहमेकान्ते रात्रौ विवृतकार्मुकः ।

तत्र	=	there	अहम्	=	I	अजितेन्द्रियः	=	without my senses subdued
जिहाम्सुः	=	with an intent to kill	महिषम्	=	a (wild) buffalo	गजम्वा	=	or an elephant
अन्यम् श्वापदम् वा	=	or any other wild animal	अभ्यागतम्	=	coming	नदीम्	=	the river
रात्रौ	=	in the night	तस्मिन्	=	at that place	निपामे	=	for drinking water
विवृत कार्मुकः	=	I was ready with my bow	एकान्ते	=	at a solitary place.			

"Without my senses under control and with an intent to kill there a (wild) buffalo or an elephant or any other wild animal coming in the night at that place for the purpose of drinking water, I was ready with my bow at a solitary place."

तत्राहम् सम्वृतम् वन्यम् हतवांस्तीरमागतम् ॥ २-६३-२३
अन्यम् चापि मृगम् हिंस्रम् शब्दम् श्रुत्वाभु पागतम् ।

श्रुत्वा	=	hearing	शब्दम्	=	the sound	अहम्	=	I
हतवान्	=	killed	सम्वृतम्	=	turning towards (it)	वन्यम्	=	a wild animal to
तीरम् आगत	=	which came to bank (of Sarayu River)	अन्यम्	=	(and) another	हिम्स्रम्	=	violent
मृगम् च	=	animal too	अभ्युपागतम्	=	which arrived	तत्र	=	there.

"Hearing the sound, I killed turning towards it, a wild animal, which came to the bank of Sarayu River and another violent beast too which came there."

अथ अन्ध कारे तु अश्रौषम् जले कुम्भस्य पर्यतः ॥ २-६३-२४
अचक्षुर् विषये घोषम् वारणस्य इव नर्दतः ।

अथ	=	thereafter	अन्ध कारे	=	in darkness	अचक्षुर् विषये	=	and not within the reach of the eyes
अश्रौषम्	=	I heard	घोषम्	=	the sound	कुम्भस्य	=	of a pitcher
पूर्यतः	=	being filled up	जले	=	in water	नर्दतः वारणस्येव	=	like that of an elephant."

"Meanwhile, in that darkness and not within the react of the eye, I heard the sound of a pitcher being filled up, the sound of which appeared like that of an elephant."

ततः अहम् शरम् उद्धृत्य दीप्तम् आशी विष उपमम् ॥ २-६३-२५
शब्दम् प्रति गजप्रेप्सुरभिलक्ष्य त्वपातयम् ।

ततः	=	then	गजप्रेप्सुः	=	with an intent to obtain the elephant	अहम्	=	I
उद्धृत्य	=	drew out	अभिलक्ष्य	=	targeted	शब्दम् प्रति	=	towards that sound
अपातयम्	=	and released	शरम्	=	an arrow	दीप्तम्	=	shining
अशीविषोपमम्	=	and equal to a serpent.						

"With an intent to hit that elephant, I drew out a shining arrow resembling a serpent, targeted towards the direction sound and discharged it."

अमुन्चम् निशितम् बाणम् अहम् आशी विष उपमम् ॥ २-६३-२६
तत्र वाग् उषसि व्यक्ता प्रादुर् आसीद् वनौकसः ।
हा हा इति पततः तोये बाणाभिहतमर्मणः ॥ २-६३-२७

अहम्	=	I	अनुणेहम्	=	discharged	nishitam	=	a sharp
बाणम्	=	arrow	अशीविषोपमम्	=	resembling a serpent	तत्र	=	there
उषसि	=	at dawn	प्रादुरासीत्	=	arose	व्यक्ता	=	a distinct
वाक्	=	voice	हा हा इति	=	uttering 'Ah! Ah!'	वनौकसः	=	of an inhabitant of forest
पततः	=	dropping down	तोये	=	in water	बाणाभीहतमर्मण	=	his vital part hit by the arrow.

"I released a sharp arrow, resembling a serpent. There, at dawn, arose a distinct voice uttering 'Ah! Ah!' of a forest-inhabitant, dropping down in water after his vital part was hit by an arrow."

तस्मिन्निपतिते बाणे वागभूत्तत्र मानुषी ।
कथम् अस्मद् विधे शस्त्रम् निपतेत् तु तपस्विनि ॥ २-६३-२८

तस्मिन्	=	(while) that	बाणे	=	arrow	निपतिते	=	was attacking
मानुषु	=	a human	वाक्	=	voice	अभूत्	=	was manifest
तत्र	=	there	कथम्	=	how	शस्त्रम्	=	a weapon
निपतेत्तु	=	did rush upon	तपस्विनि	=	an ascetic	अस्मद्विधे	=	like me

"While that arrow was attacking a human voice there was heard, saying, 'Oh, how a weapon did rush upon an ascetic like me' "

प्रविविक्ताम् नदीम् रात्राव् उदाहारः अहम् आगतः ।
इषुणा अभिहतः केन कस्य वा किम् कृतम् मया ॥ २-६३-२९

अहम्	= I	आगतः	= came	नदीम्	= to the river
प्रविवेक्ताम्	= which is away from habitation	उदाकारः	= to carry water	रात्रौ	= in the night
केन	= by whom	अभिहतः	= I was hit	इषुणा	= by an arrow
वा	= on the other hand	किम्	= what	इत्रृतम्	= was done
मया	= by me	कर्य	= to any one		

'I came to the river, which is away from habitation, in the night to fetch water. By whom I was hit by an arrow On the other hand what wrong have I done to anyone"

ऋषेर् हि न्यस्त दण्डस्य वने वन्येन जीवतः ।
कथम् नु शस्त्रेण वधो मद् विधस्य विधीयते ॥ २-६३-३०

ऋषे	= to a sage	मद्विधस्य	= like me	न्यस्तदण्दस्य	= of having laid down the road
जीवतः	= and living	वन्येन	= on fruits and roots of wild plants	वने	= in the forest
कथम् न	= how	वधः	= a killing	शस्त्रेण	= by an arrow
विधीयते	= is enjoined				

"To a seer like me, of having laid down violence and living a fruits and roots of wild plants in the forest, how a killing by an arrow is enjoined"

जटा भार धरस्य एव वल्कल अजिन वाससः ।
को वधेन मम अर्थी स्यात् किम् वा अस्य अपकृतम् मया ॥ २-६३-३१

कः	= who	स्यात्	= is desirous of	वधेन	= in killing
मम	= of me	जटाभारुधरस्याम्	= wearing a mass of locks of hair	वल्क लाजिन वाससः	= with bark of trees and deer-skin as my clothing
किम् वा	= what	अपकृतम्	= harm was done	अस्य	= to him
मया	= by me"				

"Who is desirous of killing me, wearing a mass of locks of hair and clad with bark of trees and deer-skin What harm was done to him by me"

एवम् निष्फलम् आरब्धम् केवल अनर्थ सम्हितम् ।
न कश्चित् साधु मन्येत यथैव गुरु तल्पगम् ॥ २-६३-३२

केवालानर्थसम्हितम्	concerning only with a useless objective	निष्फलम्	= a vain act	आरब्धम्	= is undertaken
एवम्	= in this way	न कश्चित्	= no one	मन्यते	= will admire him as for instance who violates his teacher's bed
साधु	= as good.				

"A vain act concerning only with a useless objective is undertaken in this manner. No one will admire him, as for instance like any man seeking the bed of his preceptor's wife, as good."

नहम् तथा अनुशोचामि जीवित क्षयम् आत्मनः ।
मातरम् पितरम् च उभाव् अनुशोचामि मद् विधे ॥ २-६३-३३

अहम्	=	I	नानुशोचामि	=	do not worry	तथा	=	that much
आत्मनः	=	of my	जीवितक्षयम्	=	destroyed of life	मद्वधे	=	In the case of my death
अनुशोचामि	=	I worry	उभौ	=	both	मातरम्	=	for my mother
पितारम्च	=	and father.						

"I do not worry that much of my death. I worry both for my mother and father, in the case of my death."

तत् एतान् मिथुनम् वृद्धम् चिर कालभृतम् मया ।
मयि पन्चत्वम् आपन्ने काम् वृत्तिम् वर्तयिष्यति ॥ २-६३-३४

मयि अपन्ने	=	while I obtain my death	कामि	=	which	वृत्तिम्	=	livelihood
एतत्	=	this	वृद्धम्	=	elderly	मिथुनम्	=	couple
चिरकालभृतम्	=	maintained since a long time	मया	=	by me	वर्तयिष्यति	=	will follow"

'By what means of livelihood this elderly couple, maintained since a long time by me, support themselves when I obtain my death'

वृद्धौ च माता पितराव् अहम् च एक इषुणा हतः ।
केन स्म निहताः सर्वे सुबालेन अकृत आत्मना ॥ २-६३-३५

द्धौ	=	the aged	मातापिता	=	mother and father	अहम्च	=	me too
हतः	=	are killed	एकेषणा	=	by a single arrow	केन	=	By whom
अकृतात्मना	=	a man without self-control	सुबालेन	=	and very much a fool	सर्वे	=	all of us
निहताः स्म	=	are killed						

"I and my aged parents are killed by a single arrow. By a man without self control and being very much a fool, all of as are virtually killed."

तम् गिरम् करुणाम् श्रुत्वा मम धर्म अनुकान्क्षिणः ।
कराभ्याम् सशरम् चापम् व्यथितस्य अपतत् भुवि ॥ २-६३-३६

श्रुत्वा	=	Hearing	ताम्गिरम्	=	those words	करणाम्	=	which were pitiable
कराभ्याम्	=	from the hands	मम	=	of me	धर्मानुकाण्क्षिणः	=	who is intent on righteousness
व्यथितस्य	=	and having anguish	अन्पतत्	=	fell	चापम्	=	the bow
सशरम्	=	with arrows."						

"Hearing those pitiable words and since I was always intent on righteousness, I felt distressed. The bow and arrow fell down from my hands to the ground."

तस्याहम् करुणम् श्रुत्वा निशि लालपतो बहु ।
सम्भ्रानतः शोकवेगेन भृशमास विचेतनः ॥ २-६३-३७

श्रुत्वा	=	hearing	तस्य	=	his	करुणम्	=	pathetic cry
लालवतः	=	weeping	बहु	=	very much	निशि	=	during the night
अस	=	I became	विचेतसः	=	unconscious	भृशम्	=	frequently
सम्भ्रान्तः	=	utterly bewildered (as I was)	शोकवेगेन	=	due to flare-up of grief."			

"Hearing his pathetic cry, weeping profusely during the night, I became unconscious frequently, utterly bewildered as I was, due to flare-up of my grief."

तम् देशम् अहम् आगम्य दीन सत्त्वः सुदुर्मनाः ।
अपश्यम् इषुणा तीरे सरय्वाः तापसम् हतम् ॥ २-६३-३८
अवकीर्णजटाभारम् प्रविद्धकलशोदकम् ।
पासुशोणितदिग्धाङ्गम् शयानम् शल्यपीडितम् ॥ २-६३-३९

दीनसत्त्वः	=	Distressed in mind	सुदुर्शनाः	=	and with much sorrowful feeling	अहम्	=	I
आगम्य	=	reached	तम् देशम्	=	that place	अपश्य	=	and saw
तापसम्	=	the ascetic	हतम्	=	hit	इषुणा	=	by arrow
तीरे	=	at the bank	सरय्वाः	=	of Sarayu River	अवुकीर्णजटाभारम्		with his tresses of hair scattered
प्रविद्धकलशोदकम्	=	his pitcher of water thrown asunder	पाम्स्कुशोणित -दिग्धाङ्गम्	=	having his limbs anointed with sand and blood	शयानम्	=	lying down
शल्यपीडितम्	=	hurt by the arrow.						

"Distressed in mind and with much sorrowful feeling, I reached that place and saw the ascetic, hit by the arrow at the bank of Sarayu River, with his tresses of hair scattered, his pitcher of water thrown asunder, having his limbs anointed with sand and blood lying down as he was, hurt by the arrow."

स माम् उद्वीक्ष्य नेत्राभ्याम् त्रस्तम् अस्वस्थ चेतसम् ।
इति उवाच वचः क्रूरम् दिधक्षन्न् इव तेजसा ॥ ॥ २-६३-४०

उद्वीक्ष्य	=	looking up	नेत्राभ्याम्	=	with his eyes	दिधक्षिन्निवतेजसा	=	as if going to scorch with his glory
माम्	=	at me	त्रस्तम्	=	who stood terrified	अस्वथचेतसम्	=	and sick in mind
सः	=	he	उवाच	=	spoke	इति	=	thse
क्रूरम्	=	harsh(words)	ततः	=	then.			

Looking up with his eyes, as if going to scorch with his glory, at me who stood terrified and sick in mind, he spoke those harsh words then:

किम् तव अपकृतम् राजन् वने निवसता मया ।
जिहीर्षिउर् अम्भो गुर्व् अर्थम् यद् अहम् ताडितः त्वया ॥ २-६३-४१

जिहीर्षुः	=	who was carrying	अम्भः	=	water	राजन्	=	O king!
अहम्	=	I	गुर्वर्थम्	=	for my parents	ताडितः	=	was hit
त्वया	=	by you	किम्	=	what	अपकृतम्	=	harm was done
तव	=	to you	मया	=	by me	निवसता	=	who is residing
वने	=	in a forest"						

"O, king! I, who was carrying water for my parents, was hit by you. What was the harm done to you by me who is residing in a forest"

एकेन खलु बाणेन मर्मणि अभिहते मयि ।
द्वाव् अन्धौ निहतौ वृद्धौ माता जनयिता च मे ॥ २-६३-४२

अभिहते	=	being hit	मर्मणि	=	on my secret part	एकेन बाणेन	=	by a single arrow
निहता खलु	=	you virtually killed	द्वौ	=	both	मे	=	my
माता	=	mother	जनयिताच	=	and father	अन्धौ	=	who are blind
वृद्धौ	=	and aged.						

'Being hit on my secret part by a single arrow, you virtually killed both my mother and father, who are blind and aged.'

तौ नूनम् दुर्बलाव् अन्धौ मत् प्रतीक्षौ पिपासितौ ।
चिरम् आशा कृताम् तृष्णाम् कष्टाम् संधारयिष्यतः ॥ २-६३-४३

तौ	=	both of them	दुर्बलौ	=	weak	अन्धौ	=	blind
पिपासितौ	=	and thirsty	स्मधावयिष्यतः	=	might have regrained	तृष्णाम्	=	theri thirst
कष्टाम्	=	with difficulty	आशाकृताम्	=	and attended with expectation	चिरम्	=	since long
नूनम्	=	I am sure.						

"Both of them, weak blind and thirsty, might have refrained their thirst with difficulty and waited with expectation of my arrival since long. I am sure."

न नूनम् तपसो वा अस्ति फल योगः श्रुतस्य वा ।
पिता यन् माम् न जानाति शयानम् पतितम् भुवि ॥ २-६३-४४

नूनम्	=	surely	तपसोवा	=	religious austerity	श्रुतस्य वा	=	or sacred knowledge
नास्ति फलयोगः	=	have not borne fruit	यत्	=	because	पिता	=	my father

न जानाति	=	does not know	माम्	=	about me	पतितम्	=	having fallen down
शयानम्	=	and lying	भूमि	=	on the ground.			

'Surely, our (mine or father's) religious austerity or sacred knowledge have not borne fruit because my father does not have information about me, having fallen down and lying on the ground.'

जानन्न् अपि च किम् कुर्यात् अशक्तिर् अपरिक्रमः ।
चिद्यमानम् इव अशक्तः त्रातुम् अन्यो नगो नगम् ॥ २-६३-४५

जानन्नपि	=	even if he knows	किम्	=	what	अशक्तिः	=	my disabled (father)
अपरिक्रमः	=	who is unable to walk around	कुर्यात्	=	can do	अन्य: नग: इव	=	like one tree
अशक्तः	=	is unable	त्रातुम्	=	to protect	नगम्	=	a tree
छिद्यमानम्	=	being cut off.						

"What my disabled father, unable to walk around can do, even if he knows like a tree unable to protect another tree which is being cut off"

पितुः त्वम् एव मे गत्वा शीघ्रम् आचक्ष्व राघव ।
न त्वाम् अनुदहेत् क्रुद्धो वनम् वह्निर् इव एधितः ॥ २-६३-४६

राघव	=	O Dasaratha!	गत्त्वा	=	going	शीघ्रम्	=	soon
त्वमेव	=	you alone	आचक्ष्व	=	tell me	पितुः	=	my father
नानुदहेत्	=	He will not scroch	त्वाम्	=	you	क्रुद्धः	=	by anger
वनमिव	=	as a forest (in scorched)	एधितः	=	by flared-up	वह्निः	=	fire

'O, Dasaratha! Going there soon, you alone tell my father so that he will not scorch you by his anger, as a forest is scorched by a flared-up fire.'

इयम् एक पदी राजन् यतः मे पितुर् आश्रमः ।
तम् प्रसादय गत्वा त्वम् न त्वाम् स कुपितः शपेत् ॥ २-६३-४७

राजन्	=	O King!	यतः	=	on which side	आश्रमः	=	the hermitage
मे पितुः	=	of my father (on that side)	इयम्	=	this	एकपदी	=	foot-path (will go)
गत्त्वा	=	after going (there)	त्वम्	=	you	प्रसादय	=	obtain graciousness
तम्	=	from him	कुपितः	=	being angry	सः न शपेत्	=	let him not execrate
त्वाम्	=	you."						

'O, king! This foot-path will lead you to my father's hermitage. After going there, seek his graciousness, lest he should get angry and execrate you."

विशल्यम् कुरु माम् राजन् मर्म मे निशितः शरः ।
रुणद्धि मृदु सुत्सेधम तीरम् अम्बु रयो यथा ॥ २-६३-४८

राजन्	= O King!	कुरु	= make	माम्	= me
विशल्यम्	= free from the arrow-head	निशितः	= the sharp	शरः	= arrow
रुणध्हि	= torments	मे मर्म	= my vital part	मृदु	= which is delicate
अम्बुरयः यथा	= in the same way as a river current (corrodes)	तीरम्	= the sandy bank	सुत्सेधम	= which is at height.

'O, king! Extract this arrow-head from my body. This sharp arrow torments my delicate vital part in the same way as a river-current corrodes the sandy bank, which is at a height.'

सशल्यः क्लिश्यते प्राणैर्विशल्यो विनशिष्यति ।
इति मामविशच्चिन्ता तस्य शल्यापकर्षणे ॥ २-६३-४९

अस्य शल्यापकर्षणे	= while I was extracting the arrow-head from him	इति	= this	चिन्ता	= thought
अविशत्	= entered	माम्	= me	सशल्यः	= with arrow-head in his body
क्लिश्यत्	= he will suffer	प्राणैः	= with his lives	विशल्यः	= without the arrow-head
विनशिष्यत्	= he will die.				

"While extracting the arrow-head from him, this thought entered my mind. With arrow-head in his body he will suffer, even though surviving. But after extracting the arrow-head, he will die."

दुःखितस्य च दीनस्य मम शोकातुरस्य च ।
लक्ष्यामास हृदये चिन्ताम् मुनिसुत स्तदा ॥ २-६३-५०

तदा	= then	मुनिसुतः	= the son of the sage	लक्ष्यामास	= perceived
चिन्ताम्	= the worry	हृदये	= in the heart	मम	= of myself
दुःखितस्य	= who was lamenting	दीनस्य	= pitiable	शोकातुरस्य	= suffering from anguish.

"Then, the son of the sage perceived worry in the heart of myself, who was lamenting pitiably, suffering from anguish."

ताम्यमानः स माम् दुःखादुवाच परमार्तवत् ।
सीदमानो विवृत्ताङ्गो वेष्टमानो गतः क्षयम् ॥ २-६३-५१

सीदमानः	= sinking into despondency	ताम्यमानः	= and being in distress	विवृत्तान्गः	= distorting the limbs in agony
वेष्टमानः	= coiling round himself	क्षयम्	= the end (of life)	परमार्तवत्	= extremely pained
सः	= he	उवाच	= spoke	माम्	= to me
कृच्छ्रन्त्	= with great difficulty.				

Sinking into despondency with distress, distorting his limbs in agony, coiling round himself on the floor with extreme pain and having approached the end of his life, he spoke to me (as follows) with great difficulty.

संस्तभ्य धैर्येण स्थिरचित्तो भवाम्यहम् ।
ब्रह्महत्याकृतम् पापम् हृदयादपनीयताम् ॥ २-६३-५२

सम्स्तभ्य	=	suppressing	शोकम्	=	my grief	धैर्येण	=	with firmness
अहम्	=	I	भवामि	=	am becoming	स्थिरचित्तः	=	steady
तापम्	=	(let the) torment	हृदयात्	=	in your heart	ब्रह्महत्याकृतम्	=	caused by the thought of your having killed a Brahmana
अपनीयताम्	=	be removed.						

'Suppressing my grief with firmness, I am becoming stable-minded. Let the torment in your heart, caused by the thought of your having killed Brahmana be removed.'

न द्विजातिर् अहम् राजन् मा भूत् ते मनसो व्यथा ।
शूद्रायाम् अस्मि वैश्येन जातः जन पद अधिप ॥ २-६३-५३

राजन्	=	O king	जनपदाधिपा	=	the ruler of the country!	अहम्	=	I
न	=	am not	द्विजातिः	=	a Brahmana	माभूत् व्यथा	=	let there be no agony
मनसः	=	in your mind	अस्मि	=	I am	जातः	=	born
शूद्रायाम्	=	through a Sudra woman	वैश्येन	=	by Vysya.			

'O, king the ruler of the country! I am not a Brahmana. Let there be no agony in your mind. I am born through a Sudra woman by a Vysya.

इति इव वदतः कृच्च्रात् बाण अभिहत मर्मणः ।
विघूर्णतो विचेष्टस्य वेपमाचस्य भूतले ॥ २-६३-५४
तस्य तु आनम्यमानस्य तम् बाणम् अहम् उद्धरम् ।
तस्य त्वानम्यमानस्य तम् बाणामहमुद्धरम् ॥ २-६३-५५

इतीव	=	In this manner	वदतः	=	speaking	कृच्छात्	=	with great difficulty
बाणाभिहत मर्मणः	=	who was hit in his vital part by an arrow	विचेष्टस्य	=	exerting himself	वेपमानस्य	=	trembling
आनम्यमानस्य	=	sinking	अहम्	=	I	उद्धरम्	=	drew out
तम् बाणम्	=	that arrow	तस्य	=	from him	सः तपधनः	=	that sage
उद्वीक्ष्य	=	looked up	माम्	=	towards me	सम्त्रस्तः	=	in fear
जहौ	=	and relinquished	प्राणान्	=	his lives.			

"While he was speaking in that manner with great difficulty, his vital part having been hit by an arrow and was rolling on the ground, now exerting himself, now trembling and sinking, I drew out that arrow from him.

That sage looked up towards me in fear and relinquished his life."

जल आर्द्र गात्रम् तु विलप्य कृच्चान् ।
मर्म व्रणम् सम्ततम् उच्चसन्तम् ।
ततः सरय्वाम् तम् अहम् शयानम् ।
समीक्ष्य भद्रे सुभृशम् विषण्णः ॥ २-६३-५६

भद्रे	=	O my dear Kausalya!	समीक्षय	=	seeing	तम्	=	him
जलार्द्रगात्रम्	=	with his body drenched in water	विलप्य	=	who wept	कृच्छात्	=	with anguish
उच्छ्वसन्तम्	=	sighing his breath	सम्ततम्	=	unceasingly	मर्मव्रणम्	=	with injury in his vital part
शयानम्	=	lying down	सरय्वाम्	=	in the River Sarayu	अस्मि	=	I became
भृशम्	=	very much	विषण्णः	=	grief-stricken.			

"O, my dear Kausalya! Seeing him, with his body drenched in water, weeping with anguish, unceasingly sighing his breath, with injury in his vital part and lying down in River Sarayu as he was, I became very much grief-stricken."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रिषष्टितमः सर्गः ॥

Thus completes 63rd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

64 Sarga 64 - चतुःषष्टितमः सर्ग

Dasaratha Continued To Narrate To Kausalya

Introduction -

King Dasaratha continued to narrate to Kausalya how he went to the aged parents of the deceased sage and informed about the death of their son and its cause, how he escorted them to their son to the river where he was lying dead, how embracing the boy they wept and offered libations of water to his spirit, how invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would die of agony caused by the separation from his son, the aged couple gave up their lives. Having thus narrated the story of his getting the curse long back and loudly weeping, king Dasaratha dies of grief.

वधमप्रतिरूपम् तु महर्षेस्तस्य राघवः ।
विलपन्ने व धर्मात्मा कौसल्याम् पुन रब्रवीत् ॥ २-६४-१

धर्मात्मा	=	The high-souled	राघवः	=	Dasaratha	विलपन्नेव	=	while lamenting
अप्रतिरूपम्	=	about the unworthy	वधम्	=	killing	तस्य महर्षेः	=	of that sage
पुनः	=	again	अब्रवीत्	=	spoke	कौसल्याम्	=	to Kausalya (as follows)

The high souled Dasaratha, while lamenting about the unworthy killing of that sage, spoke further to Kausalya as follows:

तत् अज्ञानान् महत् पापम् कृत्वा सम्कुलित इन्द्रियः ।
एकः तु अचिन्तयम् बुद्ध्या कथम् नु सुकृतम् भवेत् ॥ २-६४-२

कृत्वा	=	having done	अज्ञानात्	=	invadvertantly	तत्	=	that
महत्	=	great	पापम्	=	sin	अहम्	=	I
सम्कुलेन्द्रियः	=	having my senses confounded	अचिन्त्यम्	=	thought	एकस्तु	=	alone
बुद्ध्या	=	with my intellect	कथम्नु	=	how	सुकुतम् भवेत्	=	best can be done.

" Having done that great sin inadvertently, having my senses confounded and I being alone, I thought of using my reason of what best can be done."

ततः तम् घटम् आदय पूर्णम् परम वारिणा ।
आश्रमम् तम् अहम् प्राप्य यथा आख्यात पथम् गतः ॥ २-६४-३

ततः	=	Thereafter	आदाय	=	taking	परमवारिणा	=	best water
पूर्णम्	=	fully	तम्	=	in that	घटम्	=	pitcher
प्राप्य	=	obtaining	यथाख्यात पथम्	=	the path as made known	अहम्	=	I
गतह्	=	went	तम् आश्रमम्	=	to that hermitage."			

"Taking the best water fully in that pitcher, I went to that hermitage by the path as directed by the young sage.

तत्र अहम् दुर्बलाव् अन्धौ वृद्धौपरिणायकौ ।
अपश्यम् तस्य पितरौ लून पक्षाव् इव द्विजौ ॥ २-६४-४
तन् निमित्ताभि: आसीनौ कथाभिर् अपरिक्रमौ ।
ताम् आशाम् मत् कृते हीनाव् उदासीनाव् अनाथवत् ॥ २-६४-५

तत्र	=	There	अहम्	=	I	अपश्यम्	=	saw
तस्य	=	his	तरो	=	parents	दुर्भ	=	who were frail
अन्धो	=	blind	वृद्धौ	=	aged	अपरिणायको	=	without a guide
द्विजो इव	=	like birds	लून पक्ष्हो	=	whose wings were cut off	कथाभिः	=	narrating (words)
तन् निमित्ताभि:	=	targeting about him	आसिनो	=	sitting	अपरिश्रमो	=	without any occupation
अनाथवत्	=	Having no protector	उदासीनो	=	and being immobile	हीनो	=	losing
ताम् आशाम्	=	hope of their son	मत्कृते	=	because of me."			

"There I saw the frail, blind and aged parents of the young sage. They were without a guide to support them, as birds whose wings were cut-off. Without any other occupation, they were narrating words only about their son. Having no protector and being immobile they lost the hope of their son, because of me."

शोकोपहतचित्तश्च भयसम्त्रस्तचेतनः ।
तच्चाश्रमपदम् गत्वा भूयः शोकमहम् गतः ॥ २-६४-६

शोकोपहत चित्तः	=	with my mind afflicted with grief	भय सन्त्रसचेतनः	=	worried in mind about the impending peril	अहम् गतः	=	I got
भूयः	=	further	शोकम्	=	grief	गत्वा	=	after reaching
तत्	=	that	आश्रमपदम्	=	hermitage."			

"With my mind afflicted by grief and worried about the impending peril, I fell a prey to further grief after reaching the hermitage.

पद शब्दम् तु मे श्रुत्वा मुनिर् वाक्यम् अभाषत ।
किम् चिरायसि मे पुत्र पानीयम् क्षिप्रम् आनय ॥ २-६४-७

श्रुत्वा	=	hearing	मे पदशब्दम्	=	the sound of my foot steps	मुनि	=	the sage

अभाषत्	=	spoke	वाक्यम्	=	(the following) words Oh, son!	किम्	=	why
चिरायसि	=	are you late	आनय	=	bring	मे	=	me
पानीयम्	=	the water	क्षिप्रम्	=	quickly."			

"Hearing the sound of my foot-steps, that sage spoke as follows: "O, son! Why are you late Give me the water soon."

यन् निमित्तम् इदम् तात सलिले क्रीडितम् त्वया ।
उत्कण्ठिता ते माता इयम् प्रविश क्षिप्रम् आश्रमम् ॥ २-६४-८

तात	=	my dear son!	यन् निमित्तम्	=	for what reason	क्रीडितम्	=	played
इदम्	=	in this manner	सलिले	=	in water	त्वया	=	by you
इयम्	=	this	ते माता	=	your mother	उत्कन्ठिता	=	is regretted
प्रविश	=	enter	आश्रमम्	=	the hermitage	क्षिह्प्रम्	=	soon."

"My dear son! Your mother is regretting why you are playing in water in this manner. Enter the hermitage quickly."

यद् व्यलीकम् कृतम् पुत्र मात्रा ते यदि वा मया ।
न तन् मनसि कर्तव्यम् त्वया तात तपस्विना ॥ २-६४-९

पुत्र	=	O Son	तात	=	O dear! yat	=		If any
व्यळीकम्	=	disagreeable thing	कृतम्	=	has been done	ते	=	by your
मात्रा	=	mother	यदिवा	=	or	मया	=	by me
तत्	=	it	न कर्तव्यम्	=	ought not have been kept	मनसि	=	in mind
त्वया	=	by you."						

"O, son! My dear! If any disagreeable thing has been done by your mother, or me, you, as a sage ought not have kept it in your mind."

त्वम् गतिस् तु अगतीनाम् च चक्षुस् त्वम् हीन चक्षुषाम् ।
समासक्ताः त्वयि प्राणाः किंचिन् नौ न अभिभाषसे ॥ २-६४-१०

अगतीनाम्	=	we being helpless	त्वम्	=	you	गतिह्	=	are our refuge
अचक्ष्हुषाम्	=	we having without sight	त्वम्	=	you	चक्ष्हुःहि	=	are indeed our eyes
प्राणाः	=	our lives	समासक्ताः	=	are encircled	त्वयि	=	in you
किम्	=	why	त्वम् नाभिभाषते	=	not talking	नः	=	with us"

"We being helpless, you are our refuge. We being blind, you are our eyes. Our lives are encircled around you. Why are you not talking with us"

मुनिम् अव्यक्तया वाचा तम् अहम् सज्जमानया ।
हीन व्यन्जनया प्रेक्ष्य भीतः भीतैव अब्रुवम् ॥ २-६४-११

प्रेक्ष्य	=	seeing	तम् मुनिम्	=	that ascetic	भीतचित्त इव	=	with a fearful mind
अब्रुवम् वाचा	=	I spoke in a tone	अव्यक्तया	=	indistinct	सज्जमानया	=	leaving some consonants".

"As though fearful in mind to behold the ascetic, I spoke to him in a tone which was indistinct inarticulate and without some consonants"

मनसः कर्म चेष्टाभिर् अभिसंस्तभ्य वाग् बलम् ।
आचचक्षे तु अहम् तस्मै पुत्र व्यसनजम् भयम् ॥ २-६४-१२

अभिसम्स्तभ्य	=	having strengthened	वाग्बलम्	=	firmness in my speech	कर्मः	=	and act by deliberate efforts
आचचक्ष्हे	=	I told	तस्मै	=	him	भयम्	=	of the fear(that awaited him)
पुत्रव्यसनजम्	=	of his son's death."						

"Having strengthened the firmness in my speech and having abandoned fear in my mind by deliberate efforts, I told him of the alarm that awaited him of his son's death."

क्षत्रियो अहम् दशरथो न अहम् पुत्रः महात्मनः ।
सज्जन अवमतम् दुह्खम् इदम् प्राप्तम् स्व कर्मजम् ॥ २-६४-१३

अहम्	=	I	क्ष्हत्रियः	=	am a warrior	दशरथः	=	named Dasaratha
अहम्	=	I	न महत्मनः	=	am not your high souled	पुत्रः	=	son
इदम्	=	this	दुःखम्	=	calamity	स्वकर्मजम्	=	created by my own act
सज्जनावमतम्	=	despised by noble men	प्राप्तम्	=	befell (upon me)".			

"I am Dasaratha, belonging to warrior- class. I am not your high-souled son. This calamity created by my own act, despised by noble men, befell upon me."

भगवमः च अपहस्तः अहम् सरयू तीरम् आगतः ।
जिघांसुः श्वा पदम् किंचिन् निपाने वा आगतम् गजम् ॥ २-६४-१४

भगवन्	=	O venerable sage!	छापहस्तः	=	wearing a bow in hand	अहम्	=	I
आगतः	=	came	सरयू तीरम्	=	to the bank of Sarayu River	जिघाम्सुः	=	with an intent to kill
गजम्च	=	an elephant	आगतम्	=	arrived to	निपाने	=	a ford(for drinking water)

कम्चित्	= or any	श्वापदम्	= wild animal".		

"O, venerable sage! Wearing a bow in hand, I came to the bank of Sarayu River with an intent to kill an elephant arrived to a ford (for drinking water) or any other wild animal."

ततः श्रुतः मया शब्दो जले कुम्भस्य पूर्यतः ।
द्विपो अयम् इति मत्वा हि बाणेन अभिहतः मया ॥ २-६४-१५

ततः	= then	मया	= by me	श्रुतः	= was heard
शब्दः	= the sound	कुम्भस्य	= of a pitcher	पूर्यतः	= being filled
जले	= with water	मत्वा	= thinking	अयम्	= it
द्विपः इति	= as an elephant	अयम्	= it	अभिहतः	= was killed
मया	= by me	बाणेन	= with an arrow."		

"Then by me was heard the sound of a pitcher being filled with water. Guessing it as an elephant, I killed it with an arrow."

गत्वा नद्याः ततः तीरम् अपश्यम् इषुणा हृदि ।
विनिर्भिन्नम् गत प्राणम् शयानम् भुवि तापसम् ॥ २-६४-१६

ततः	= Thereafter	गत्वा	= I reached	तीरम्	= the bank
नद्याः	= of the river	अपश्यम्	= and saw	तापसम्	= an ascetic
शयानम्	= lying	गतप्राणम्	= dead	भुवि	= on the ground
विनिर्भिन्नम्	= pierced	इषुणा	= by an arrow	हृदि	= into his heart."

"Thereafter, reaching the bank of the river there, I saw an ascetic lying dead on the ground, with the arrow pierced into his heart."

भगवन् शब्दम् आलक्ष्य मया गज जिघांसुना ।
विसृष्टः अम्भसि नाराचः तेन ते निहतः सुतः ॥ २-६४-१७

भगवन्	= O, honorable sage!	गज जिघांसुना	= with a desire to kill an elephant	आलक्ष्य	= by targeting
शब्दम्	= the sound	नाराचः	= an iron arrow	विसृष्टः	= was released
अम्बसि	= into water	मया	= by me	ततः	= therafter
ते	= your	सुतः	= son	निहतः	= was killed"

"O, honorable sage! With a desire to kill an elephant by targeting the sound, I released an iron arrow, and thus your son was killed (hit)"

ततस्तस्यैव वचनादुपेत्य परितप्यतः ।
स मया सहसा बण उद्धृतो मर्मतस्तदा ॥ २-६४-१८

ततः	= thereafter	उपेत्य	= approached	मया	= by me

तदा	=	then	वचनात्	=	according to the word	तस्यैव	=	by him
परितप्यतः	=	who was suffering from pain	सः बाणः	=	that arrow	उद्धृतः	=	was taken out
सहसा	=	soon	मर्मतः	=	from his vital part."			

"Approaching as per his request, closer to him who was suffering from pain, I took out the arrow soon from his vital part."

स च उद्धृतेन बाणेन तत्र एव स्वर्गम् आस्थितः ।
भगवन्ताव् उभौ शोचन्न् अन्धाव् इति विलप्य च ॥ २-६४-१९

सः च	=	he also	शोचन्	=	mourning	भवन्तो	=	about both of you
पितरो	=	the parents	विलप्यच	=	lamenting	अन्धो इति	=	that both of you were blind
तत्रैव	=	there itself	अस्थितः	=	he attained	स्वर्गम्	=	heaven
तेन बाणेन	=	by that arrow	उद्धृतेन	=	taken out."			

"Soon after taking out the arrow, he worried about both of you the parents, lamenting that you were blind and there itself he attained Heaven"

अज्ञानात् भवतः पुत्रः सहसा अभिहतः मया ।
शेषम् एवम् गते यत् स्यात् तत् प्रसीदतु मे मुनिः ॥ २-६४-२०

अज्ञानात्	=	unknowingly	सहसा	=	and unexpectedly	भवतः पुत्रः	=	your son
निहतः	=	was killed	मया	=	by me	एवम्गत	=	while it happened like this
मुनिः	=	let the sage	प्रसीदतु	=	ask me (to do)	तत्	=	that
यत्	=	which	शेषम्स्यात्	=	that is left."			

"Unknowingly and unexpectedly your son was killed by me. It has happened like that. Let the honorable sage command me what to do in this matter."

स तत् श्रुत्वा वचः क्रूरम् निह्श्वसन् शोक कर्शितः ।
नाशकत्तीव्रमायासमकर्तुम् भगवानृषिः ॥ २-६४-२१

श्रुत्वा	=	hearing	तत्	=	that	क्रूरम्	=	cruel
वचः	=	news	उक्तम्	=	uttered	मया	=	by me
अघशम्सिना	=	confessing my sin	भगवान	=	the venerable	सः ऋषिः	=	that sage
नाशकत्	=	could not	अकर्तुम्	=	resist	तीव्रम्	=	severe
आयासम्	=	anger.						

" Hearing that cruel news pronounced by me, confessing my sin, that venerable sage could not resist his severe anger."

सबाष्पपूर्णवदनो निःश्वसन् शोककर्शितः ।
माम् उवाच महातेजाः कृत अन्जलिम् उपस्थितम् ॥ २-६४-२२

सः	= he	महातेजाः	= with your splendor	बाष्प पूर्न वदनः	= with face filled with tears
निश्श्वसन्	= sighing	शोककर्शितः	= hurt with sorrow	उवाच	= spoke
माम्	= to me	उपस्थितम्	= who came near	कृताण्जलिम्	= with joined palms."

"That sage with great splendor, whose face was filled with tears and troubled by sorrow, spoke with a sigh to me who came near him with joined palms"

यद्य् एतत् अशुभम् कर्म न स्म मे कथयेः स्वयम् ।
फलेन् मूर्धा स्म ते राजन् सद्यः शत सहस्त्रधा ॥ २-६४-२३

राजन्	= O, king!	त्वम् नो कथयेः यदि	= If you have not told	मे	= me
एतत्	= about this	अशुभम्	= shameful	कर्म	= deed
स्वयम्	= yourself	ते	= your	मूर्धा	= head
फलेत्स्म	= would have burst	शतसहस्त्रधा	= into a hundred thousand pieces	सद्यः	= immediately."

"If you have not told me about this shameful deed yourself, O. king, your head would have burst instantly into a hundred thousand pieces."

क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः ।
ज्ञान पूर्वम् कृतः स्थानाच् च्यावयेद् अपि वज्रिणम् ॥ २-६४-२४

वधाः	= a killing	कृतह्	= done	क्ष्हतिरिये ण	= by a warrior
ञान पूर्वम्	= premeditatedly	विशेषतः	= in particular	वानप्रस्थे	= (killing done) to a hermit
च्यावयेत्	= would expel	वज्रिणम् अपि	= even Indra	स्थानात्	= from his post."

"A killing brought about by a warrior premeditatedly and in particular to a hermit, would expel even Indra from his post."

सप्तधा तु फलेन्मूर्धा मुनौ तपसि तिष्ठति ।
ज्ञानाद्विसृजतः शस्त्रम् तादृशे ब्रह्मचारिणि ॥ २-६४-२५

मूर्धा	= the head	विसृजतः	= of a dispatcher	शस्त्रम्	= of a weapon
ग्यानात्	= with a knowledge of the matter	मुनौ	= on a sage	तिष्ठति	= eshtablished
तप्सि	= in austerity	तादृशे	= or in such	ब्रह्मचारिणि	= an unmarried student practicing sacred study

फलेत्	= gets bursts	सप्तधा	= into seven pieces."		

"The head of a dispatcher of a weapon with a knowledge of the matter on a sage established in austerity or such an unmarried student practicing sacred study, gets burst into seven pieces."

अज्ञानाद् हि कृतम् यस्मात् इदम् तेन एव जीवसि ।
अपि हि अद्य कुलम् नस्यात् राघवाणाम् कुतः भवान् ॥ २-६४-२६

यस्मात्	= for what reason	इदम्	= this act	कृतम् हि	= has been done
अज्ञानात्	= un knowingly	तेनैव	= for that reason	जीवसि	= you are alive
कुतः	= where	भवान्	= are you Adya	=	today
कुलमपि	= even the race	इक्ष्वाकूणाम्	= of Ikshvakus	न स्यात् हि	= would have been no more indeed".

"You are still surviving because you have done it unknowingly. Not even you, but today the whole of Ikshvaaku dynasty would have been no more, if it is not the case."

नय नौ नृप तम् देशम् इति माम् च अभ्यभाषत ।
अद्य तम् द्रष्टुम् इच्चावः पुत्रम् पश्चिम दर्शनम् ॥ २-६४-२७
रुधिरेण अवसित अन्गम् प्रकीर्ण अजिन वाससम् । शयानम् भुवि निह्सम्ज्ञम् धर्म राज वशम् गतम् ॥ २-६४-२८

अभ्यभाषतच	= "He spoke	माम्	= to me	इति	= thus
नृप	= "O, king!	अद्य	= Now	इच्छावः	= we want
द्रष्टुम्	= to see	पस्चिम दर्शनम्	= as our last look	पुत्रम्	= our son
अवसिक्ताण्गम्	= whose body is wet	रुधिरेण	= with blood	प्रकीर्णाजिनवाससम्	with his garments of deer skin scattered from him
शयानम्	= lying down	भुवि	= on the ground	निस्सम्ज्ञम्	= unconscious
गतम्	= who was subjected	धर्मराजवशम्	= to the dominion of Yama (god of death)	नय	= to that place."

"He spoke to me thus: "O, king! Now we want to see, as our last look, our son whose body is drenched in blood, with his garment of deer-skin scattered from him, lying unconscious on the ground and who is subjected to the dominion of Yama (god of death) . Take both of us to that place."

अथ अहम् एकः तम् देशम् नीत्वा तौ भृश दुह्खितौ ।
अस्पर्शयम् अहम् पुत्रम् तम् मुनिम् सह भार्यया ॥ २-६४-२९

अथ	= thereafter	नीत्वा	= taking	तो	= both of them
भृशदुःखितो	= who were weeping profusely	तम् देशम्	= to that place	एकः	= solitarily
तम् मुनिम्	= that sage	भार्ययास्च	= along with his wife	अस्पर्शयम्	= to touch
तम् पुत्रम्	= that son."				

"Thereafter, taking both of them, who were weeping profusely, to that place, I for one made that sage and his wife to touch their son."

तौ पुत्रम् आत्मनः स्पृष्ट्वा तम् आसाद्य तपस्विनौ ।
निपेततुः शरीरे अस्य पिता च अस्य इदम् अब्रवीत् ॥ २-६४-३०

आसाद्य	=	approaching	आत्मनः	=	their	पुत्रम्	=	son
तम्	=	that	तपस्विनो	=	miserable	तो	=	couple
स्पृष्ट्वा	=	touched	निपेततः	=	and fell	अस्य	=	on his
शरीरे	=	body	अस्य	=	his	पिताच	=	father
अब्रवीत्	=	spoke	इदम्	=	these words."			

"Approaching their son, that miserable couple touched their son's body and fell on it . Then, his father spoke as follows."

न न्व् अहम् ते प्रियः पुत्र मातरम् पश्य धार्मिक ।
किम् नु न आलिन्गसे पुत्र सुकुमार वचो वद ॥ २-६४-३१

वत्स	=	my dear boy!	अद्य	=	Now	नाभिवादयसे	=	you are not offering salutation
मा	=	to me	न च अभिभाषसे	=	nor do you talk	माम्	=	to me
त्वम् किम्नु शेषे	=	why are you sleeping	भूमो	=	on the floor	किमसि	=	are you
कुपितः	=	angry".						

"My dear boy! You are not offering salutation to me, nor do you talk to me. Why are you sleeping on the floor Are you angry"

न त्वहम् ते प्रियः पुत्र मातरम् पश्य धार्मिक ।
किम् नु नालिङ्गसे पुत्र सुकुमार वचो वद ॥ २-६४-३२

धार्मिक	=	O righteous	पुत्र	=	son!	अहम्	=	I
प्रियः	=	am beloved	ते	=	to you	नतु	=	otherwise
पश्य	=	see	मातरम्	=	your mother	किम्नु	=	why are you
नालिण्गसे	=	not embracing	पुत्र	=	my son vada	=		utter
वचः	=	some words	सुकुमार	=	O delicate youth!"			

"O, righteous son! I am beloved to you. Otherwise, see your mother. Why are you not embracing, my son Utter some words, O delicate youth!"

कस्य वा अपर रात्रे अहम् श्रोष्यामि हृदयम् गमम् ।
अधीयानस्य मधुरम् शास्त्रम् वा अन्यद् विशेषतः ॥ २-६४-३३

कस्यावा	=	whose	हृदयन्गमम्	=	heart touching	मधुरम्	=	and sweet voice
अधीयानस्य	=	reciting	शास्त्रम्	=	a sacred scripture	अन्यद्वा	=	or any other text
विशेष्तः	=	in particular	अपररात्रे	=	at the end of night	अहम्	=	I
श्रोष्यामि	=	shall hear."						

"Whose sweet and heart touching voice, reciting one sacred text or the other in particular at the end of the night, shall I hear from now"

को माम् संध्याम् उपास्य एव स्नात्वा हुत हुत अशनः ।
श्लाघयिष्यति उपासीनः पुत्र शोक भय अर्दितम् ॥ २-६४-३४

पुत्र	=	O son!	कः	=	who	स्नात्व	=	after taking bath
उपास्यैव	=	after worshipping	संध्याम्	=	the goddess of dawn	हुतहुता शनः	=	and offering oblations in fire
उपसीनः	=	sitting beside me	श्लाघयिष्यति	=	and talking confidently	माम्	=	looking at me
शोक भयार्थिदम्	=	as I was afflicted with grief and fear"						

"O, son! Who after taking bath, worshipping the goddess of dawn, and offering oblations in fire, will be sitting beside me and talking confidently looking at me, as I was afflicted with grief and fear"

कन्द मूल फलम् हृत्वा को माम् प्रियम् इव अतिथिम् ।
भोजयिष्यति अकर्मण्यम् अप्रग्रहम् अनायकम् ॥ २-६४-३५

कः	=	who	भोजयिष्यति	=	will feed	माम्	=	me
अतिथिमिव	=	like a guest	प्रियम्	=	who is beloved	कन्दमूलफलम्	=	roots and fruits
अकर्मण्यम्	=	while I am without any work	अप्रग्रहम्	=	without fetching anything	अनायकम्	=	without having any guide making me to walk".

"Who will feed me, like a beloved guest is fed, with roots and fruits while I am sitting without any work, without fetching anything and without having any guide making me to walk"

इमाम् अन्धाम् च वृद्धाम् च मातरम् ते तपस्विनीम् ।
कथम् पुत्र भरिष्यामि कृपणाम् पुत्र गर्धिनीम् ॥ २-६४-३६

वत्स	=	O delicate youth!	कथम्	=	how	भरिष्यामि	=	can I support
इमाम्	=	this	ते मातरम्	=	your mother	अन्धाम्	=	who is blind
वृद्धाम्	=	aged	तपस्विनीम्	=	in a pitiable condition	कृपाणाम्	=	a poor woman
पुत्रगर्धिनीम्	=	longing for her son"						

O, delicate youth! How can I support your mother, who is blind, aged and a poor woman in a pitiable condition, longing for her son"

तिष्ठ मा मा गमः पुत्र यमस्य सदनम् प्रति ।
श्वो मया सह गन्ता असि जनन्या च समेधितः ॥ २-६४-३७

पुत्रा	=	O Son	टिष्ठ	=	come to a halt!	मा मा गमः	=	do not go
सदनम्प्रति	=	towards the house	यमस्य	=	of Yama	गन्तासि	=	you can go
श्वः	=	tomorrow	समेधितः	=	along with	मया	=	me
जनन्या सहच	=	and with your mother."						

"O, son! Come to a halt. Do not go to Yama's abode. You can proceed tomorrow with me and with your mother."

उभाव् अपि च शोक आर्ताव् अनाथौ कृपणौ वने ।
क्षिप्रम् एव गमिष्यावः त्वया हीनौ यम क्षयम् ॥ २-६४-३८

उभावपिच	=	both of us	हीनो	=	bereft	त्वया	=	of you
भोकार्तो	=	and afflicted with grief	अनाथो	=	without any protector	वने	=	in the forest
कृपणो	=	and poor	गमिष्यावः	=	will go	यमक्ष्हयम्	=	to the abode of Yama."

"Bereft of you, afflicted with grief, without any protection in the forest and poor, both of us also will come soon along with you to Yama's abode."

ततः वैवस्वतम् दृष्ट्वा तम् प्रवक्ष्यामि भारतीम् ।
क्षमताम् धर्म राजो मे बिभृयात् पितराव् अयम् ॥ २-६४-३९

ततः	=	Thereafter	दृष्ट्वा	=	seeing	वैवस्वतम्	=	Yama
प्रवक्ष्ह्यामि	=	I shall tell	भारतीम्	=	these words	तम्	=	to him
धर्मराज	=	O Yama!	क्षमताम्	=	excuse	मे	=	me
अयम्	=	let him	बिभृयात्	=	nourish	पितरम्	=	his parents."

"Thereafter, seeing Yama, I shall tell these words to him. O, Yama! Excuse me. Let this boy nourish his parents.' "

दातुमर्हति धर्मात्मा लोकपालो महायशाः ।
ईदृषस्य ममाक्षय्या मेकामभयदक्षिणाम् ॥ २-६४-४०

लोकपालः	=	Yama the guardian of the world	महायशाः	=	the most glorious	धर्मात्मा	=	high-souled
अर्हति	=	is worthy	दतुम्	=	to give	मम	=	me
इन्दृशस्य	=	in this condition	एकाम्	=	this solitary	अक्ष्हयाम्	=	imperishable
अभय दक्ष्हिणाम्	=	reward in the form of fearless-ness."						

"The most glorious and high souled Yama, the guardian of the world will be obliged to give this solitary imperishable boon in the form of fearlessness to me, who is in such a condition."

अपापो असि यथा पुत्र निहतः पाप कर्मणा ।
तेन सत्येन गच्च आशु ये लोकाः शस्त्र योधिनाम् ॥ २-६४-४१

पुत्र	=	O son!	निहतः	=	you were killed	पापकर्मणा	=	by this criminal
यथा	=	how	असि	=	you were	अपापः	=	without a sin
तेन सत्येन	=	by that truth	गच्छ	=	obtain	अशु	=	soon
ये	=	which	लोकाः	=	realms	अस्त्र योधिनाम्	=	obtained by those who die fighting with weapons."

"O, son! This criminal killed you. As it is true that you were sinless, you will soon obtain the realms as reached by those who die fighting with weapons."

यान्ति शूरा गतिम् याम् च सम्ग्रामेष्व् अनिवर्तिनः ।
हताः तु अभिमुखाः पुत्र गतिम् ताम् परमाम् व्रज ॥ २-६४-४२

पुत्र	=	O Son	व्रज	=	Move on.	ताम्	=	to such
परमाम्	=	a highest	गतिम्	=	state	याम्	=	which
गतिम्	=	state	यान्ति	=	is obtained	शुराः	=	by the warriors
सम्ग्रामेषु	=	in battles	अनिवर्तिनः	=	who do not return	हतास्तु	=	which being killed
अभिमुखाः	=	from the direction facing their enemies."						

"O, son! Move on to that which is the highest state, which is obtained by the warriors, who do not return even while being killed, from the direction facing their enemies in battles."

याम् गतिम् सगरः शैब्यो दिलीपो जनमेजयः ।
नहुषो धुन्धुमारः च प्राप्ताः ताम् गच्च पुत्रक ॥ २-६४-४३

गच्छ	=	Obtain	ताम्	=	that	गतिम्	=	destiny
याम्	=	which	प्राप्ताः	=	was obtained by	सगरः	=	Sagara
शैब्यः	=	Saibya	दिलीपः	=	Dilipa	जनमेजयः	=	Jenamejeya
नहुषः	=	Nahusha	दुन्दुमारश्च	=	and Dundumara."			

"Obtain the destiny which was obtained by Sagara, Saibya, Dilipa, Janamejeya, Nahusha and Dundumara."

या गतिः सर्व साधूनाम् स्वाध्यायात् पतसः च या ।
भूमिदस्य आहित अग्नेः चएक पत्नी व्रतस्य च ॥ २-६४-४४
गो सहस्त्र प्रदातृऋणाम् या या गुरुभृताम् अपि ।
देह न्यास कृताम् या च ताम् गतिम् गच्छ पुत्रक ॥ २-६४-४५

पुत्रक	=	O, son!	गच्छ	=	get to	ताम् गतिम्	=	that destiny
या	=	which	गतिः	=	state is obtained	सर्वसाधूनाम्	=	by all the sages
या	=	which	गतिः	=	state is obtained	स्वाध्यायात्	=	by the study of scriptures
या	=	which is obtained	तपसाच	=	by austerity	भूमिदस्य	=	by those who gift land
अहिताग्नेः	=	by him who has maintained sacred fire	एकपत्नीव्रतस्याच	=	who has taken a vow of marrying a single wife	या	=	which is obtained
गोसहस्रप्रदा त्रिइणाम्	=	who gifts a thousand cows	या	=	which is obtained	गुरुभृतामपि	=	by those who are owed to the service of their preceptor
या	=	which is obtained	देहन्यासकृताम्	=	by those who have abandoned their body			

(by journeying to Himalayas or drowning themselves in water or leaping into the flames)

"O, son! Obtain that destiny, which is obtained by all the sages, by those who studied scriptures, by an act of austerity, by a gift of the land, by him who has maintained sacred fire, who has taken a vow of marrying a single wife, who gifts a thousand cows, who are owed to the service of the preceptor and that which is obtained by those who have abandoned their body (by journeying to Himalayan Mountains, or drowning themselves in water or leaping into the flames)"

न हि तु अस्मिन् कुले जातः गच्चति अकुशलाम् गतिम् ।
स तु यास्यति येन त्वम् निहतो मम बान्धवः ॥ २-६४-४६

जातः	=	the one born	अस्मिन्	=	in this	कुले	=	race
न गच्छति हि	=	will not obtain	अकुशलाम्	=	an unsafe	गतिम्	=	destiny
तु	=	but	येन	=	by whom	त्वम्	=	you
मम	=	my	बान्धवः	=	kinsman	निहतः	=	was killed
सः	=	he	यास्यति	=	will obtain (that unsafe destiny.)"			

"The one born in the race of sages will not obtain an unsafe destiny. The person, who killed you, my son, will obtain that bad destiny."

एवम् स कृपणम् तत्र पर्यदेवयत असकृत् ।
ततः अस्मै कर्तुम् उदकम् प्रवृत्तः सह भार्यया ॥ २-६४-४७

एवम्	=	thus	सः	=	that sage	पर्यदेवयत	=	wept
असकृत्	=	repeatedly	तत्र	=	there	कृपणम्	=	pitiably
ततः	=	then	अस्य	=	of him	भार्यया सह	=	along with his wife
प्रवृत्तः	=	started	उदकम् कर्तुम्	=	doing ceremony of offering water to his demised son."			

"Thus, that sage repeatedly wept there pitiably. Then he, along with his wife, started doing the ceremony of offering water to his demised son."

स तु दिव्येन रूपेण मुनि पुत्रः स्व कर्मभिः ।
स्वर्गमाध्यारुहत् ख्षिप्रम् शक्रेण सह खर्मवित् ॥ २-६४-४८

सः धर्मवित्	=	that pious	मुनिपुत्रस्तु	=	son of the sage on his part	अध्यारूहत्	=	ascended
क्ष्हिप्रम्	=	soon	स्वर्गम्	=	the Heaven	दिव्येन	=	with wonderful
रूपेण	=	form	शक्रेण सह	=	along with Indra(the king of celestials)	स्वकर्मभिः	=	by his own pious acts."

"The pious son of the sage on his part, soon ascended the Heaven, wearing a wonderful form along with Indra (the king of celestials) as a result of his own pious acts."

आबभाषे च वृद्धौ तौ सह शक्रेण तापसः ।
आश्वास्य च मुहूर्तम् तु पितरौ वाक्यम् अब्रवीत् ॥ २-६४-४९

सः तापसः	=	that sage	सह शक्रेण	=	who was together with Indra	आभभाषेच	=	talked
तो	=	with those	वृद्धो	=	aged parents	आश्वास्य	=	consoling
पितरो	=	the parents	मुहूर्तम्	=	for a while	अब्रवीत्	=	(he) spoke
वाक्यम्	=	these words						

"That son of the sage who was together with Indra, talked to his parents. Consoling his parents for a while, he spoke the following words."

स्थानम् अस्मि महत् प्राप्तः भवतोह् परिचारणात् ।
भवन्ताव् अपि च क्षिप्रम् मम मूलम् उपैष्यतः ॥ २-६४-५०

प्राप्तः अस्मि	=	I obtained	महत्	=	the supreme	स्थानम्	=	position
परिचारणात्	=	because of my service	भवतोः	=	to both of you	भवतो अपिच	=	you will also
उपैष्यतः	=	obtain	क्ष्हिप्रम्	=	soon	मम	=	my
मूलम्	=	vicinity."						

"I obtained the supreme state because of my service to both of you. You will also obtain soon my vicinity."

एवम् उक्त्वा तु दिव्येन विमानेन वपुष्मता ।
आरुरोह दिवम् क्षिप्रम् मुनि पुत्रः जित इन्द्रियः ॥ २-६४-५१

मुनिपुत्रः	=	the son of the sage	जितेन्द्रियः	=	whose senses were subdued	उक्त्वा	=	spoke
एवम्	=	thus	विमानेन	=	by an aero plane	दिव्येन	=	which was wonderful
वपुष्मता	=	having a beautiful form	क्ष्हिप्रम्	=	quickly	आरुरुह	=	ascended

दिवम्	=	heaven."

"The son of the sage, whose senses were subdued, thus spoke and by a wonderful aero plane with beautiful form, quickly reached Heaven."

स कृत्वा तु उदकम् तूर्णम् तापसः सह भार्यया ।
माम् उवाच महा तेजाः कृत अन्जलिम् उपस्थितम् ॥ २-६४-५२

सः तापसः	=	that ascetic	महातेजाः	=	with great splendor	भार्यया सह	=	along with his wife
तूर्णम्	=	soon	उदकम् कृत्वा	=	performred the ceremony offering water to his dead son	उवाच	=	and spoke
माम्	=	to me	उपस्थितम्	=	who was standing near him	कृताण्जलिम्	=	with folded hands."

"That ascetic with great splendor along with his wife soon performed the ceremony offering water to his dead son and spoke to me, who was standing near him with folded hands."

अद्य एव जहि माम् राजन् मरणे न अस्ति मे व्यथा ।
यत् शरेण एक पुत्रम् माम् त्वम् अकार्षीर् अपुत्रकम् ॥ २-६४-५३

राजन्	=	O, king!	त्वम्	=	you	यत्	=	for which reason
अकार्षी	=	have made	माम्	=	me	एकपुत्रम्	=	who had only one son
अपुत्रम्	=	without a son	शरेण	=	by an arrow	जहि	=	kill
माम्	=	me	अद्यैव	=	now itself	नास्ति	=	there is no
व्यथा	=	fear	मरणे	=	about death	मे	=	to me."

"O, king! You have made me, without a son, by killing my one and the only one son, by an arrow. You kill me also now. I am not frightened about death."

त्वया तु यद् अविज्ञानान् निहतः मे सुतः शुचिः ।
तेन त्वाम् अभिशप्स्यामि सुदुह्खम् अतिदारुणम् ॥ २-६४-५४

यत्	=	for which reason	मे	=	my	शुचिः	=	was killed
त्वया	=	by you	अविज्ञानात्	=	through ignorance	तेन	=	for that reason
अभिशप्स्यामि	=	I shall curse	सुदुःखम्	=	most painful	अतिदारुणम्	=	and very cruel
त्वम्	=	(on) you."						

"Since you have killed my holy son through ignorance, I shall pronounce a most painful and very cruel curse on you."

पुत्र व्यसनजम् दुःखम् यद् एतन् मम साम्प्रतम् ।
एवम् त्वम् पुत्र शोकेन राजन् कालम् करिष्यसि ॥ २-६४-५५

यत्	=	which	एतन्	=	this	दुःखम्	=	agony
पुत्रव्यसनम्	=	caused by the loss of my son	साम्प्रतम्	=	at present	राजन्	=	O king
त्वम्	=	you	कालम् करिष्यति	=	will die	पुत्रशोकेन	=	by the loss of your son"

"O, king! Even as I am suffering from agony now because of the loss of my son, in the same manner you will also die due to agony caused by the loss of your son."

अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः ।
तस्मात्त्वाम् नाविशत्याशु ब्रह्महत्या नराधिप ॥ २-६४-५६

नराधिप	=	O King!	अस्मात्	=	from which cause	मुनिः	=	the sage
हतः	=	was killed	त्वया	=	by you	क्ष्हत्रियेण	=	the warrior
अग़्यानात्	=	by ignorance	तस्मात्	=	from that	ब्रह्महत्या	=	the sin of killing a Brahmin
न अविशति	=	will not take possession	आशु	=	quickly	त्वाम्	=	of you."

"O, king! Since the sage was killed by you, belonging to the warrior class, through ignorance, the son of killing a Brahmin will not take possession of you."

त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति ।
जीवितान्तकरो घोरो दातारमिव दक्षिणा ॥ २-६४-५७

भावः	=	a feeing	एततृशः	=	similar to this	जीवितान्तकरः	=	which makes life extinct
घोरः	=	and awful	क्ष्हिप्रमेव	=	will indeed quickly	गमिष्यति	=	come
त्वम्पि	=	to you too	दातारम् इव	=	as a merit accrues to a donor	दक्ष्हिणा	=	of a donation to the priest."

"A feeling similar to this, which makes the life awful and extinct, will indeed quickly come to you, even as a merit accrues to the donor of a donation to the priest."

एवम् शापम् मयि न्यस्य विलप्य करुणम् बहु ।
चितामारोप्य देहम् तन्मिथुनम् स्वर्गमभ्ययात् ॥ २-६४-५८

न्यस्य	=	pronouncing	षापम्	=	the curse	एवम्	=	thus
तत्	=	that	मिथुनम्	=	couple	बहुविलप्य	=	wept many times
करुणम्	=	pitiably	आरोप्य	=	placed	देहम्	=	their body
चिताम्	=	on the funeral pile	अभ्यात्	=	and proceeded	स्वर्गम्	=	to heaven."

"Pronouncing the curse thus on me, that couple wept many times pitiably, placed their body on the funeral pile and proceeded to heaven."

तदेतच्चिन्तयानेन स्मत्रृतम् पापम् मया स्वयम् ।
तदा बाल्यात्कृतम् देवि शब्दवेध्यनुकर्षिणा ॥ २-६४-५९

देवि	=	O Kausalya	तत्	=	such	एतत्	=	of this
पापम्	=	sin	कृतम्	=	committed	बाल्यात्	=	through ignorance
स्वयम्	=	myself	तदा	=	then	शब्दवेध्यनुकषणा	=	by invoking an arrow and hitting an invisible object the sound of which was only heard
स्मृतम्	=	is remembered by me	चिन्तयानेन	=	on reflection."			

"O, Kausalya! The sin I myself committed through ignorance on that day, by invoking an arrow and hitting an invisible object the sound of which was heard, I remember it now on reflection over it."

तस्यायम् कर्मणो देवि विपाकः समुपस्थितः ।
अपथ्यैः सह सम्भुक्ते व्याधिरन्नरसे यथा ॥ २-६४-६०

देवि	=	O Kausalya!	यथा	=	as a disease (comes)	सम्भुक्ते सति	=	after eating
अन्नरसे	=	a nutriment	अपथ्यैः सह	=	mixed with forbidden things	अयम् विपाकः	=	this result
समुपस्थितः	=	came	तस्य कर्मणः	=	of that (sinful) act."			

"O, Kausalya! As a disease comes sometime after eating a nutriment mixed with forbidden things, this present occurrence came as a result of the sinful act by me long ago."

तस्मान् माम् आगतम् भद्रे तस्य उदारस्य तत् वचः ।
यद् अहम् पुत्र शोकेन सम्त्यक्ष्याम्य् अद्य जीवितम् ॥ २-६४-६१

भद्रे	=	my dear lady!	तत् वचः	=	that word	तस्य	=	of that sage
उदारस्य	=	who was noble	अहम् यत् सम्त्यक्ष्यामि	=	that I shall give up	जीवितम्	=	my life
पुत्रशोकेन	=	due to grief for the loss of my son	आगतम्	=	has come (true)	मम	=	to me
अद्य	=	now."						

"O, my dear lady! Those words of that noble sage, saying that I shall give up my life due to grief for the loss of my son, have come true to me now."

चक्षुर्भ्याम् त्वाम् न पश्यामि कौसल्ये साधु मांस्फृश ।
इत्युक्त्वा स रुदंस्त्रस्तो भार्यामाह च भूमिपः ॥ २-६४-६२

कौसल्ये	=	O, Kausalya!	न पश्यामि	=	I am not able to see	त्वाम्	=	you
चक्ष्हुभ्याम्	=	with my eyes	स्पृश	=	touch	माम्	=	me
साधु	=	well	इति	=	thus	उक्त्वा	=	spoke

भूमिपः	=	king Dasaratha	त्रस्तो	=	terribly	रुदन्	=	weeping
अहच	=	and again said	भार्याम्	=	to his wife			

"O, Kausalya! I am not able to see you with my eyes. Touch me well" Thus speaking, King Dasaratha, terribly weeping said to his wife as follows:

एतन्मे सदृशम् देवि यन्मया राघवे कृतम् ।
सदृशम् तत्तु तस्यैव यदनेन कृतम् मयि ॥ २-६४-६३

देवि	=	O Queen!	यत्	=	that which	कृतम्	=	was done
मया	=	by me	राघवे	=	in respect of Raama	न सदृशम्	=	was not befitting of me
यत्	=	That which	कृतम्	=	was done	अनेन	=	by Raama
मयि	=	in my case	तत्तु	=	that then	सदृशम्	=	was befitting
तस्यैव	=	to him only."						

"O, queen! The wrong that was done by me in respect of Raama was not befitting of me. But the good that was done by Raama in my case was worthy only of him."

दुर्वृत्तमपि कः पुत्रम् त्यजेद्भुवि विचक्षणः ।
कश्च प्रव्राज्यमानो वा नासूयेत्पितरम् सुतः ॥ २-६४-६४

कः	=	which	विचक्ष्हणः	=	wise man	भुवि	=	in this world
त्यजेत्	=	can abandon	पुत्रम्	=	his son	दुर्वृत्तमपि	=	even if he is of a bad conduct
कः	=	which	सुतः	=	son	प्रव्राज्यमनो अपि	=	even if he is sent to exile
नासूयेत्	=	cannot become angry	पितरम्	=	with his father "			

"Which wise man on this earth can abandon his son, even if he is of a bad conduct Which son, even if he is sent to an exile, cannot become angry with his father"

यदि माम् संस्पृशेद् रामः सकृदद्य लभेत वा ।
यमक्षयमनुप्राप्ता द्रक्ष्यन्ति न हि मानवाः ॥ २-६४-६५

रामः	=	can Raama	अद्य	=	now	सम्स्पृशेत्	=	touch
माम्	=	me	सकृत्	=	forthwith	लभेत वा	=	or can approach me
मानवाः	=	Men	अनुप्राप्ताः	=	who attained	यमक्ष्हयम्	=	the world of Yama
न द्रक्ष्ह्यन्ति हि	=	cannot indeed see their kith and kin."						

"Can Raama now touch me or approach me forth with Men who attained the world of Yama (god of death) cannot even see their kith and kin."

चक्षुषा त्वाम् न पश्यामि स्मृतिर् मम विलुप्यते ।
दूता वैवस्वतस्य एते कौसल्ये त्वरयन्ति माम् ॥ २-६४-६६

कौसल्ये	=	O, Kausalya!	न पश्यामि	=	I am not able to see	त्वाम्	=	you
चक्षुषा	=	with my eyes	मम	=	My	स्मृतिः	=	memory
विलुप्यते	=	is fading away	एते दूताः	=	these messengers	वै वस्वतस्य	=	of Yama
त्वरयन्ति	=	are hastening	माम्	=	me.			

"O, Kausalya! I am not able to see you with my eyes. My memory- power is fading away. Messengers of Yama (god of death) are hastening me to come."

अतः तु किम् दुःखतरम् यद् अहम् जीवित क्षये ।
न हि पश्यामि धर्मज्ञम् रामम् सत्य पराक्यमम् ॥ २-६४-६७

किम्नु	=	what are be	दुःखतरम्	=	more sorrowful	अतः	=	than
अहम् न हि पश्यामि हि इतियत	=	that thus I am not able to see	रामम्	=	Raama	धर्मज्ञम्	=	who knows righteousness
सत्यपराक्रमम्	=	who is a truly brave man	जीवितकेह्हय	=	at the time of my death"			

"What can be more sorrowful than the fact I am not able to see Raama, who knows righteousness and who is a truly brave man, at the time of my death"

तस्यादर्शनजः शोकः सुतस्याप्रतिकर्मणः ।
उच्चोषयति मे प्राणान्वारि स्तोकमिवातवः ॥ २-६४-६८

शोकः	=	the grief	अदर्शनजः	=	arising out of non-appearance	तस्य सुतस्य	=	of that son
अप्रतिक्रमणः	=	who performs unparalleled actions.	उच्छ्षोयति	=	is drying up	प्रपाणन्	=	my lives
आतपः इव	=	as sun shine(dries up)	स्तोकम् वारि	=	a water drop."			

"The grief arising out of non-appearance of that son, who performs unparalleled actions, is parching up my life, as sun- shine dries up a water drop"

न ते मनुष्या देवाः ते ये चारु शुभ कुण्डलम् ।
मुखम् द्रक्ष्यन्ति रामस्य वर्षे पन्च दशे पुनः ॥ २-६४-६९

ये	=	who	पुनः	=	will again	द्रक्ष्ह्यन्ति	=	see
पण्चदशेवर्षे	=	in the fifteenth year	चारु	=	the lovely	मुखम्	=	face
रामस्य	=	of Raama	सुभकुण्दलम्	=	with hand some ear-rings	ते	=	they
न मनुष्या	=	are not humans	देवाः	=	but celestials."			

"They are not humans but celestials, who will be able to see again in the fifteenth year, the beautiful face of Raama, wearing his handsome ear-rings."

पद्म पत्र ईक्षणम् सुभ्रु सुदम्ष्ट्रम् चारु नासिकम् ।
धन्या द्रक्ष्यन्ति रामस्य तारा अधिप निभम् मुखम् ॥ २-६४-७०

धन्याः	=	the fortunate	द्रक्ष्यन्ति	=	can see	मुखम्	=	the face
रामस्य	=	of Raama	पद्मपत्रेक्ष्हणम्	=	with its eyes resembling lotus leaves	सुभ्रुः	=	with its beautiful eye brows
सुदम्ष्ट्रम्	=	with its comely row of teeth	चारुनासिकम्	=	charming nose	ताराधिपनिभम्	=	looking like a moon."

"The fortunate can see the face of Raama, looking like a moon, with its eyes resembling lotus leaves, with beautiful eye brows, with a comely row of teeth and a charming nose."

सदृशम् शारदस्य इन्दोह् फुल्लस्य कमलस्य च ।
सुगन्धि मम नाथस्य धन्या द्रक्ष्यन्ति तन् मुखम् ॥ २-६४-७१

धन्याः	=	fortunate (are they)	यः	=	who	द्रक्ष्यन्ति	=	can see
मुखम्	=	the face	रामस्य	=	of Raama	सदृशम्	=	resembling
शारदस्य	=	the autumnal	इन्दोः	=	moon	सुगन्धि	=	sweat-smelling
फुल्लस्य कमलस्य च	=	and also resembling a full- blown lotus."						

"Fortunate are they, who can see the sweat smelling face of Raama, resembling the autumnal moon and also a full- blown lotus."

निवृत्त वन वासम् तम् अयोध्याम् पुनर् आगतम् ।
द्रक्ष्यन्ति सुखिनो रामम् शुक्रम् मार्ग गतम् यथा ॥ २-६४-७२

सुखिनः	=	happy ones	द्रक्ष्यन्ति	=	can see	रामम्	=	Raama
निवृत्त वनवासम्	=	having finished his exile	आगतम्	=	and come	पुनः	=	back
अयोध्याम्	=	to Ayodhya	शुक्रम् यथा	=	like the planet Venus	मार्ग गतम्	=	coming from a journey."

"Happy ones can see Raama, who having finished his exile, will come to Ayodhya like the planet Venus coming from a journey."

कौसल्ये चित्त मोहेन हृदयम् सीदतीव मे ।
वेदये न च समुक्तान् शब्दस्पर्शरसानहम् ॥ २-६४-७३

कौसल्ये	=	O Kausalya!	मे हृदयम्	=	my heart	सीदतीव	=	is sinking down
चित्तमोहेन	=	by delution of mind	अहम्	=	I	न चवदये	=	am not able to grasp

सम्युक्ताम्	= related	शब्दस्पर्श रसाम्	= the sound touch and the smell."		

"O, Kausalya! My heart is sinking down by delusion of mind. I am not able to grasp the related sound, touch and the smell."

चित्तनाशाद्विपद्यन्ते सर्वाण्येवेन्द्रियाणि मे ।
क्षिणस्नेहस्य दीपस्य संसक्ता रश्मयो यथा ॥ २-६४-७४

सर्वाण्येव	=	all of	मे	=	my	इन्द्रियाणि	=	senses
विपद्यन्ते	=	are scared away	चित्त नाशात्	=	due to mental break down	रश्मयः यथा	=	like rays of light
दीपस्य	=	of a lamp	क्षिणस्नेहस्य	=	whose oil is exhausted	सम्सक्ताः	=	starts stammering."

"All of my senses are getting scared away due to mental break down, as rays of light of a lamp whose oil is exhausted, starts splattering."

अयम् आत्म भवः शोको माम् अनाथम् अचेतनम् ।
संसादयति वेगेन यथा कूलम् नदी रयः ॥ २-६४-७५

अयम्	=	this	शोकः	=	grief	आत्मभवेः	=	which is caused by my own self
संसादयति	=	is collapsing	माम्	=	me	अनाथम्	=	who am helpless
अचेतनम्	=	and invisible	कूलम् यथा	=	like a river bank(being collapsed	वेगेन	=	by the floods
नदीरयः	=	of a river stream."						

"This grief caused by my own self is collapsing me, who am helpless and insensible, like a river bank being collapsed by the floods of a river stream."

हा राघव महाबाहो हा मम आयास नाशन ।
हा पितृप्रिय मे नाथ हाद्य क्वासि गतः सुत ॥ २-६४-७६

क्व	=	where	गतः असि	=	have you gone	महाबाहो	=	O, mighty armed!
हा राघव	=	O Raama	मम आयसेनाशन	=	O annihilator of my grief!	हा	=	Alas!
हा पितृप्रिय	=	O darling of your father!	मे नाथ	=	O, my protector!	हा सुत	=	O my son!"

"O, mighty armed! O, Raama! O, annihilator of my grief! Alas! O, darling of your father! O, my protector! O, my son! Where have you gone"

हा कौसल्ये नशिष्यामि हा सुमित्रे तपस्विनि ।
हा नृशंसे ममामित्रे कैकेयि कुलपांसनि ॥ २-६४-७७

हा कौस्ल्ये	=	O , Kausalya!	हा सुमित्रे	=	O, Sumitra!	तपस्विनि	=	the miserable!
Haa	=	alas	ख़ैकेयि	=	Kaikeyi! O	कैकेयिनृशंसे	=	cruel one!
अमित्रे	=	my enemy!	कुलपांसनि	=	the disgrace of my family!	नशिष्यामि	=	I am dying!"

"O, Kausalya! O, Sumitra, the miserable! Alas! O, Kaikeyi, the cruel one! My enemy! The disgrace of my family! I am going to die."

इति रामस्य मातुश्च सुमित्रायाश्च सन्निधौ ।
राजा दशरथः शोचन् जीवित अन्तम् उपागमत् ॥ २-६४-७८

इति	=	in this manner	राजा	=	the king	दशरथः	=	Dasaratha
इति	=	thus	सोचन्	=	weeping	उपागमत्	=	reached
जीवित अन्तम्	=	the end of his life	सन्निधो	=	in the presence	रामस्य मातस्य	=	of Raama's mother
सुमित्रायाःच	=	and Sumitra.						

In this manner, King Dasaratha weeping as aforesaid, reached the end of his life in the presence of Kausalya and Sumitra.

यथा तु दीनम् कथयन् नर अधिपः ।
प्रियस्य पुत्रस्य विवासन आतुरः ।
गते अर्ध रात्रे भृश दुह्ख पीडितः ।
तदा जहौ प्राणम् उदार दर्शनः ॥ २-६४-७९

नराधिपः	=	king Dasaratha	उदार दर्शनः	=	of noble appearance	कथयन्	=	thus speaking
दीनम्	=	miserable and distressed	पुत्रस्य विवासनातुरः	=	for sending his son to exile	गते अर्थरात्रे	=	by the time the mid-night passed
यदा	=	when	भृशदुःख पीडितः	=	stricken with extreme grief	जहो	=	abandoned
प्राणम्	=	his life	तदा	=	then.			

King Dasaratha of noble appearance, thus speaking, who was already miserable and distressed for sending his son to exile, felt afflicted with extreme grief by the time the mid- night passed and forthwith abandoned his life.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुःषष्टितमः सर्गः ॥

Thus completes 64th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

65 Sarga 65 - पञ्चषष्टितमः सर्ग

Dasaratha Passes Away

Introduction -

At the dawn of the next day, panergysts and servants arrived at the palace to serve the king. Some women, who were empowered to go near the bed, detected the king's death and started crying loudly. Kausalya and Sumitra suddenly woke up from their slumber and came to know of the king's death. All the wives of Dasaratha wept miserably. The gynaecium was filled with men and women who felt bewildered with fear and restlessness when the king met with his appointed end.

अथ रात्र्याम् व्यतीतायाम् प्रातर् एव अपरे अहनि ।
वन्दिनः पर्युपातिष्ठंस् तत् पार्थिव निवेशनम् ॥ २-६५-१
सूताः परमसंस्काराः मङ्गळाश्चोओत्तमश्रुताः ।
गायकाः स्तुतिशीलाश्च निगदन्तः पृथक् पृथक्॥ २-६५-२

अथ	=	thereafter	रात्र्याम् व्यतीतायाम्	=	while the night passed away	प्रातः एव	=	at the dawn itself
अपरे	=	of the following	अहरि	=	day	पर्युपातिष्ठन्	=	there approached
तत्	=	that	पार्थिव निवेशनम्	=	residence of the emperor	परमसम्स्काराः	=	highly cultured
उत्तमश्रुताः	=	excellently learned	सूताः	=	bards	मण्गळाश्च	=	who were pronouncers of benedictions
स्तुतिशीलाः	=	and whose custom was to eulogize the king	गायकाः	=	as well as singers	वन्दिनः	=	and panegyrists
निगदन्तः	=	pronouncing	पृथक् पृथक्	=	in different styles.			

While the night passed away, there arrived at the residence of the emperor, at the dawn of the next day, highly cultured and excellently learned bards who were pronouncers of benedictions and whose custom was to eulogize the king, as well as singers and panegyrists uttering recitations in different styles.

राजानम् स्तुताम् तेषामुदात्ताभिहिताशिषाम् ।
प्रासादाभोगविस्तीर्णः स्तुतिशब्दो ह्यवर्तत ॥ २-६५-३

तेषाम्	=	their	स्तुतिशब्दः	=	sounds of praises	उदत्ताभिताशिषा	=	uttering benedictions in a loud voice
स्तुवताम्	=	and pronouncing accolades	राजानन्	=	of the king	आवर्ततहि	=	pervaded
प्रासादाभोगविस्तीर्णः		in full the interior area of the palaces.						

Their sounds of praises, uttering benedictions in a loud voice and pronouncing accolades of the king, pervaded in full the interior area of the palace.

ततस्तु स्तुवताम् तेषाम् सूतानाम् पाणिवादकाः ।
अवदानान्युदाहृत्य पाणिवादा नवादयन् ॥ २-६५-४

ततः	=	then	तेषाम् सूतानाम्	=	while those bards	स्तुवताम्	=	were uttering praises
पाणिवादकाः	=	some others who make noises of claps	अवादयान्	=	pronounced claps	उदाहृत्य	=	illustrating
अवदानामि	=	the glorious acts (of Dasaratha).						

While those bards are uttering praises, others who make a bang of claps, patted the claps, eulogizing the previous glorious acts of Dasaratha.

तेन शब्देन विहगाः प्रतिबुद्धा विसस्वनुः ।
शाखास्थाः पञ्जरस्थाश्च ये राजकुलगोचराः ॥ २-६५-५

ये	=	which	विहगाः	=	birds	राजकुल गोचराः	=	dwelling in the royal palaces
शाखास्थाः	=	on the branches of trees	पन्जरस्थाःच	=	and in cages	प्रतिबुद्धाः	=	were awakened
तेन शब्देन	=	by that sound	विसस्वनुः	=	began to twitter.			

The birds dwelling in royal palaces perched on the branches of trees and others in cages were awakened by that sound and began to twitter.

व्याहृताः पुण्यशब्दाश्च वीणानाम् चापि निस्स्वनाः ।
आशीर्गेयम् च गाथानाम् पूरयामास वेश्म तत ॥ २-६५-६

पुण्य शब्दाश्च	=	the auspicious words	व्याताः	=	uttered	निस्स्वनाःच	=	and the notes
वीणानाम्	=	of Vina	आशीर्गेयम्च	=	as well as blissful songs	गाथानाम्	=	of the metric verses
पूरयामास	=	filled	तत्	=	that	वेश्म	=	palace.

The auspicious words uttered by bards parrots etc and the notes of Vina as well as blissful songs of the metric verses filled that palace.

ततः शुचि समाचाराः पर्युपस्थान कोविदः ।
स्त्री वर्ष वर भूयिष्ठाउपतस्थुर् यथा पुरम् ॥ २-६५-७

ततः	=	then	यथा पुरम्	=	as before	शुचि समाचाराः	=	those who maintain pure practices

पर्युपस्थान कोविदाः	= and those who were skilled in the services to the king	स्त्रीवर्षवरभूयिष्ठाः	= most of whom were women and eunuchs	उपतस्थुः	= arrived to serve(the king).

Then, as before, persons who maintain pure practices and those who were skilled in the services to the king, most of whom were women and eunuchs, arrived there to serve the king.

हरि चन्दन सम्पृक्तम् उदकम् कान्चनैः घटैः ।
आनिन्युः स्नान शिक्षा आज्ञा यथा कालम् यथा विधि ॥ २-६५-८

स्नान शिक्ष्हाज्ञाः	= those who took care of royal ablutions	आनिन्युः	= brought	उदकम्	= water
हरिचन्दन सम्वृक्तम्	= spinkled with yellow sandal	काण्चनैः	= in golden	घटैः	= pitchers
यथाकालम्	= in accordance with the appropriate time	यथाविधि	= and according to the set procedures.		

Those who took care of royal ablutions brought water sprinkled with yellow sandal in golden pitchers in accordance with appropriate time and the set procedures.

मन्गल आलम्भनीयानि प्राशनीयान् उपस्करान् ।
उपनिन्युस् तथा अपि अन्याः कुमारी बहुलाः स्त्रियः ॥ २-६५-९

तथा	= in that manner	स्त्रियःअपि	= women too	कुमरीबहुळाः	= most of whom were virgins
उपनिन्युः	= brought	मण्गळालम्ब नीयानि	= all that were pleasing to touch	प्राशनीयान्	= eatables
उपस्करान्	= decorations and ornaments.				

In that manner, women too most of whom were virgins brought all that were pleasing to the touch, eatables, decorative clothing and ornaments.

सर्वलक्षणसम्पन्नम् सर्वम् विधिवदर्चितम् ।
सर्वम् सुगुणलक्स्मीवत्तद्भभूवाभिहारिकम् ॥ २-६५-१०

सर्वम्	= all	तत्	= that	अभिहारिकम्	= which was brought near him
अभूत्	= was	सर्व लक्ष्हणसम्पन्नम्	= rich with all auspicious characteristics	अर्चितम्	= was offered with reverence
विधिवत्	= as per prescribing scriptures	सर्वम्	= all that	सुगुण लक्ष्मीवत्	= was extremely graceful.

All that was brought near him was endowed with all auspicious characteristics offered with reverence as per prescribed scriptures. All that was extremely graceful.

ततः सूर्योदयम् यावत्सर्वम् परिसमुत्सुकम् ।
तस्थावनुपसम्प्राप्तम् किम् स्विदित्युपश् ॥ २-६५-११

ततः	=	thereafter	सर्वम्	=	all that retinue	परिसमुत्सुकम्	=	greatly excited
अनुपसम्प्राप्तम्	=	without coming near to the king	उपशण्कितम्	=	with a suspicion	किम् स्वित् इति	=	as to what was it
तस्थो	=	stayed thus	सूर्योदयम् यावत्	=	till sun rise.			

All that retinue, greatly excited as they were, without coming near to the king and with a suspicion as to what was it, stayed thus till sunrise.

अथ याः कोसल इन्द्रस्य शयनम् प्रत्यनन्तराः ।
ताः स्त्रियः तु समागम्य भर्तारम् प्रत्यबोधयन् ॥ २-६५-१२

अथ	=	then	याः स्त्रियः	=	which women	अनन्तराः	=	have no hindrance
शयनम् प्रति	=	towards the bed	कोसलेन्द्राय	=	of Dasaratha	ताः तु	=	those women only
समागम्य	=	approached	भर्तारम्	=	their lord	प्रत्यबोधयन्	=	and woke him up.

The women who were empowered to go near the bed of Dasaratha went in proximity to him and woke him up.

तथाप्युचितवृत्तास्ता विनयेन नयेन च ।
न ह्यस्य शयनम् स्पृष्ट्वा किम् चिदप्युपलेभिरे ॥ २-६५-१३

तथापि	=	even so	ताः	=	those women	उचितत्ताः	=	having proper conduct
विनयेन	=	by their modesty	नयेन	=	(and) by their prudence	स्पृष्ट्वा	=	touched
शयनम्	=	the bed	अस्य	=	of Dasaratha	न उपलेभिरे	=	and could not detect
किम्चित् अपि	=	anything either.						

Even so, those modest and prudent women with proper conduct, touched Dasaratha's bed and could not detect any sign of life whatsoever in him.

ताः स्त्रीयः स्वप्नशीलज्ञास्चेष्टासंचलनादिषु ।
ता वेपथु परीताः च राज्ञः प्राणेषु शन्किताः ॥ २-६५-१४
प्रतिस्त्रोतः तृण अग्राणाम् सदृशम् संचकम्पिरे ।

ताः स्त्रीयः	=	those women	स्वप्नशीलज्ञाः	=	knew the condition of a body in sleep	चेष्टा सम्चलनादिषु	=	by its gestures movements and others
ताः	=	those women as such	शण्कितः	=	were apprehensive	राज्ञः	=	of the king's
प्राणेषु	=	life	वेपथुपरीताःच	=	possessed of tremor	सम्चकाशिरे	=	and were revealing

प्रतिस्रोतस्तृणाग्राणाम्	=	like tips of reeds standing against a stream.

Those women knew the condition of a body in sleep, by its gestures, movements and others. As such, they were possessed of tremor apprehensive as they were about the king's life and they resembled like tips of reeds standing against a stream.

अथ सम्वेपमनानाम् स्त्रीणाम् दृष्ट्वा च पार्थिवम् ॥ २-६५-१५
यत् तत् आशन्कितम् पापम् तस्य जज्ञे विनिश्चयः ।

अथ	=	now	दृष्ट्वाच	=	on seeing	पार्थिवम्	=	the king
तस्य	=	its	विनिश्चयः	=	certainty	जज्ञे	=	arose
सन्देहमानानाम्	=	in the minds of doubting	स्त्रीणाम्	=	women	यत्	=	of which
पापम्	=	calamity	आशण्कितम्	=	that was apprehended.			

Now, seeing the king, certainty arose in the minds of those doubting women about the calamity (of death) that was apprehended.

कौसल्या च सुमित्रा च पुत्रशोकपराजिते ॥ २-६५-१६
प्रसुप्ते न प्रबुध्येते यथा कालसमन्विते ।

पुत्र शोक पराजिते	=	overpowered by grief for their sons	प्रसुप्ते	=	the slumbering	कौसल्याच	=	Kausalya
सुमित्राच	=	and Sumitra	न प्रबुध्यते	=	did not wake up	कालसमन्विते यथा	=	as if they were completely possessed of death.

Overpowered by grief for their sons, the slumbering Kausalya and Sumitra did not wake up, as though they were completely overtaken by death.

निष्प्रभा च विवर्णा च सन्ना शोकेन सन्नता ॥ २-६५-१७
न व्यराजत कौसल्या तारेव तिमिरावृता ।

कौसल्य	=	Kausalya	निष्प्रभाच	=	bereft of luster	विवर्णा	=	pale faced
सन्ना	=	emaciated	शोकेन	=	by grief	सन्नता	=	and dispirited
न व्यराजत	=	did not shine brightly	तारेव	=	like a star	तिमिरावृता	=	hidden away in darkness.

Kausalya bereft of luster, pale faced, emaciated with grief and dispirited, did not shine brightly (as before) like a star hidden away in darkness.

कौसल्यानन्तरम् राज्ञः सुमित्रा तदन्तनरम् ॥ २-६५-१८
न स्म विभ्राजते देवी शोकाश्रुलुलिताननना ।

देवी	=	the queen	कौसल्या	=	Kausalya	अनन्तरम्	=	immediately close
राज्ञः	=	to the king	सुमित्रा	=	and sumitra	तदनन्तरम्	=	on her side
न स्म विभ्राजते	=	was not shining (as before)	शोकाश्रु लुलिताननना	=	with her face ruffled by tears of grief.			

The queen Kausalya, immediately close to the king and with Sumitra on her side, was not shining as before with her face ruffled by tears of grief.

ते च दृष्ट्वा तथा सुप्ते शुभे देव्यौ च तम् नृपम् ॥ २-६५-१९
सुप्तमे वोद्गतप्राणमन्तः पुरमन्यत ।

अन्तःपुरम्	=	the gynaecium	दृष्ट्वा	=	having seen	ते देव्यौन् शुभे	=	those distinguished queens
सुप्ते	=	sleeping	तम्	=	and that	नृपम्	=	king
तथा	=	in that manner	आमन्यत	=	thought	उद्गतप्राणम्	=	that the king had lost his life
सुप्तमेव	=	while merely sleeping.						

The persons in the gynaecium, having seen those distinguished queens in slumber and also the king in that manner, thought that the king had lost his life while just sleeping.

ततः प्रचुक्रुशुर् दीनाः सस्वरम् ता वर अन्गनाः ॥ २-६५-२०
करेणवैव अरण्ये स्थान प्रच्युत यूथपाः ।

ततः	=	then	ताः वराण्गनाः	=	those beautiful women	दीनः	=	miserably
प्रचुक्रुशुः	=	cried loudly	सस्वरम्	=	with their voice	करेणवः इव	=	like female elephants crying
स्थान प्रच्युत यूथपाः	=	removed from their place	अरण्ये	=	in the forest.			

Then, those beautiful women miserably cried loudly with their voice, like female elephants crying when their group leader an elephant was removed from their place in the forest.

तासाम् आक्रन्द शब्देन सहसा उद्गत चेतने ॥ २-६५-२१
कौसल्या च सुमित्राच त्यक्त निद्रे बभूवतुः ।

कौसल्याच	=	Kausalya and	सुमित्राच	=	Sumitra	सहसा	=	suddenly
उद्गतचेतने	=	obtained consciousness	तासाम् आक्रन्द शब्देन	=	by their sound of cries	बभूवतुः	=	and became
त्यक्त निद्रे	=	relieved of sleep.						

Kausalya and Sumitra suddenly obtained consciousness by the sound of their cries and woke up from sleep.

कौसल्या च सुमित्रा च दृष्ट्वा स्पृष्ट्वा च पार्थिवम् ॥ २-६५-२२
हा नाथ इति परिक्रुश्य पेततुर् धरणी तले ।

कौसल्याच	=	Kausalya	सुमित्राच	=	and Sumitra	दृष्ट्वा	=	on seeing
स्पृष्ट्वाच	=	and touching	पार्थिवम्	=	the king	परिक्रुश्य	=	cried
हानाथा इति	=	as O Lord	पततुः	=	and fell	धरणीतल	=	on the ground.

Kausalya and Sumitra, on seeing and touching king Dasaratha, cried O, Lord!' and fell on the ground.

सा कोसल इन्द्र दुहिता वेष्टमाना मही तले ॥ २-६५-२३
न बभ्राज रजो ध्वस्ता तारा इव गगन च्युता ।

वेष्टमाना	=	rolling	महीतले	=	on the floor	रजोध्वस्ता	=	and covered by dust
सा	=	that	कौसल्येन्द्र दुहिता	=	daughter of Kosala king Kausalya			
न बभ्राज	=	was not shining	तारेव	=	like a star	च्युता	=	slipped down
गगनात्	=	from the sky.						

Rolling on the floor and covered by dust, Kausalya the daughter of Kosala king was not shining as before and resembled a star falling down from the sky.

नृपे शान्तगुणे जाते कौसल्याम् पतिताम् भुवि ॥ २-६५-२४
आपश्यंस्ताः स्त्रियः सर्वा हताम् नागवधूमिव ।

नृपे	=	the king	जाते	=	became	शान्तगुणे	=	one whose virtues were destroyed ie. Deceased
ताःस्त्रियः	=	all the women	अपश्यन्	=	saw	कौसल्य	=	Kausalya
पतिताम्	=	who fell	भुवि	=	on the ground	नागवधू मिव	=	like a female elephant
हताम्	=	which was killed (and felled on ground).						

While the king was deceased, all the women saw Kausalya who fell on the floor appearing as a female elephant, which was killed and felled on the ground.

ततः सर्वा नरेन्द्रस्य कैकेयीप्रमुखाः स्त्रियः ॥ २-६५-२५
रुदन्त्यः शोकसन्तप्ता निपेतुर्गतचेतनाः ।

ततः	=	thereafter	कैकेयीप्रमुखाः	=	Kaikeyi and others	सर्वे	=	all
नरेन्द्रस्य	=	the king`s	स्त्रियः	=	women	रुदन्त्यः	=	were weeping
शोकसन्तप्ताः	=	being afflicted by grief	निपेतुः	=	fell	गतचेतनाः	=	unconscious.

Kaikeyi and all other wives of king Dasaratha were weeping afflicted by grief and fell unconscious.

ताभिः स बलवान्नादः क्रोशन्तीभिरनुद्रुतः ॥ २-६५-२६
येन स्फीतीकृतो भूयस्तद्गृहम् समनादयत् ।

बलवान्	=	great	सःनादः	=	that noise	अनुद्रुतः	=	supplemented
ताभिः	=	by those women	क्रोशन्तीभिः	=	wailing	स्फीतीकृतः	=	was made greater
भूयः	=	more	येन	=	by which	तत्	=	that
गृहम्	=	house						

That great noise was supplemented by those wailing women, bloated by which, it rendered the house all the more noisy.

तत् समुत्त्रस्त सम्भ्रान्तम् पर्युत्सुक जन आकुलम् ॥ २-६५-२७
सर्वतः तुमुल आक्रन्दम् परिताप आर्त बान्धवम् ।
सद्यो निपतित आनन्दम् दीन विक्लव दर्शनम् ॥ २-६५-२८
बभूव नर देवस्य सद्म दिष्ट अन्तम् ईयुषः ।

तत्सद्म	=	that gynoecium	नरदेवस्य	=	of the king	ईयुषः	=	who met
दिष्टान्तम्	=	the appointed end (death)	सन्त्रस्त सम्भ्रान्त पर्युत्सक जनाकुलम्	=	was filled with people bewildered with fear and restlessness	तुमुलाक्रन्दम्	=	with tumultuous wailing
सर्वताः	=	all around	परितापार्तबान्धवम्	=	having relatives disturbed by sorrow	निपतितानन्दम्	=	with its happiness withered away
सद्यः	=	suddenly	बभूव	=	and became	दीनविक्लव दर्शनम्	=	a sight of misery and despondency.

That gynaecium of the king who met his appointed end was filled with people who felt bewildered with fear and restlessness, with tumultuous wail all around, and crowded with relatives disturbed by sorrow, with happiness withered away in it suddenly and became a sight of misery and despondency.

अतीतम् आज्ञाय तु पार्थिव ऋषभम् ।
यशस्विनम् सम्परिवार्य पत्नयः ।
भृशम् रुदन्त्यः करुणम् सुदुह्खिताः ।
प्रगृह्य बाहू व्यलपन्न् अनाथवत् ॥ २-६५-२९.

आज्ञाय	=	knowing	यशस्विनम्	=	the glorious	पार्थिवर्षभम्	=	king of excellence
अतीतम्	=	had passed away (his wives)	सम्परिवार्य	=	surrounded him	सुदुःखिताः	=	with great sorrow
करुणम्	=	pitiably	रुदन्त्यः	=	wailing	भ्रुशम्	=	profusely
व्यलपन्	=	and lamented	प्रगृह्य	=	grasping	बाहुम्	=	their hands (one another)
अनाथवात्	=	like orphans.						

Knowing that the glorious king of excellence had passed away, the king's wives surrounded him with great sorrow pitiably wailing profusely and lamented, grasping their hands one another, like orphans.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चषष्टितमः सर्गः ॥

Thus completes 65th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

66 Sarga 66 - ष्ट्रिष्टतम सर्ग

Kausalya Reproaches Kaikeyi

Introduction -

Kausalya reproaches Kaikeyi for her wrong deeds, while weeping profusely for her husband's death. The chamberlains reverently remove Kausalya from the place of the king's body, which they later keep in a trough filled with oil. The ministers and other functionaries return to their abodes, when the night fell in darkness.

तम् अग्निम् इव संशान्तम् अम्बु हीनम् इव अर्णवम् ।
हतप्रभम् इव आदित्यम् स्वर्गथम् प्रेक्ष्य भूमिपम् ॥ २-६६-१
कौसल्या बाष्प पूर्ण अक्षी विविधम् शोक कर्शिता ।
उपगृह्य शिरः राज्ञः कैकेयीम् प्रत्यभाषत ॥ २-६६-२

प्रेक्ष्य	=	Seeing	तम् पार्थिवम्	=	that king	स्वर्गस्थम्	=	who was dead
अग्निमिव	=	like fire	सम्शान्तम्	=	which is fully extinguished	आर्णवमिव	=	like an ocean
अम्बुहीनम्	=	bereft of water	आदित्यमिव	=	like the sun	हतप्रभम्	=	dimmed in luster
कौसल्य	=	Kausalya	उपगृह्य	=	holding	राग्ञः	=	the king's
शिरः	=	head	बाष्पपूर्णाक्ष्ही	=	having her eyes filled with tears	शोककर्षिता	=	who was stricken with grief
विविधम्	=	of various sorts	अभाषत	=	spoke	कैकेयीम् प्रति	=	to Kausalya

Seeing the aforesaid deceased king, who looked like a fully extinguished fire, a waterless ocean and a lusterless sun, Kausalya holding the king's head on her lap with her eyes full of tears and who was stricken with grief of various sorts, spoke to Kausalya as follows:

सकामा भव कैकेयि भुन्क्ष्व राज्यम् अकण्टकम् ।
त्यत्त्वा राजानम् एकाग्रा नृशंसे दुष्ट चारिणि ॥ २-६६-३

कैकेयि	=	" O Kaikeyi	नृशन्से	=	the cruel one	दुष्टचारिणि	=	and the evil doer!
भव	=	you be there	सकाम	=	having fulfilled your desires	त्यत्त्वा	=	deserting
राजानम्	=	the king	भुङ्ज्वा	=	you can enjoy	राज्यम्	=	the kingdom
एकाग्रा	=	undisturbed	अकण्तकम्	=	and with out any hindrance."			

"O Kaikeyi the cruel one and the doer of evils! You be there, having fulfilled your desires. Deserting the king, you can enjoy the kingdom undisturbed and without any hindrance.

विहाय माम् गतः रामः भर्ता च स्वर् गतः मम ।
विपथे सार्थ हीना इव न अहम् जीवितुम् उत्सहे ॥ २-६६-४

रामः	=	Raama	विहाय	=	has left	माम्	=	me
गतः	=	and gone (to the forest)	मम	=	My	भरताच	=	husband also
स्वर्गतः	=	has gone to heaven	अहम्	=	I	न उत्सहे	=	do not wish
जीवितुम्	=	to live	सार्थ हीनेन	=	as left behind by a caravan	विपथे	=	in a wrong road"

"Raama has left me and gone to the forest. My husband too has left for heaven. I do not wish to live, as one left behind by a caravan in a wrong road."

भर्तारम् तम् परित्यज्य का स्त्री दैवतम् आत्मनः ।
इच्चेज् जीवितुम् अन्यत्र कैकेय्याः त्यक्त धर्मणः ॥ २-६६-५

कास्त्री	=	which woman	इच्छेत्	=	would wish	जीवितुम्	=	to survive
परित्यज्य	=	leaving	आत्मनः तम् भर्तारम्	=	her that husband	दैवतम्	=	who was divine
कैकेय्याः अन्यत्र	=	except Kaikeyi	त्यक्द धर्मणः	=	who was kicked off righteousness."			

"Which woman would wish to survive, leaving her husband who was divine, except Kaikeyi who kicked off righteousness"

न लुब्धो बुध्यते दोषान् किम् पाकम् इव भक्षयन् ।
कुब्जा निमित्तम् कैकेय्या राघवाणान् कुलम् हतम् ॥ २-६६-६

लुब्दः	=	a greedy person	न बुद्यते	=	cannot understand	दोषान्	=	one's faults
भक्षयन् इव	=	like one who eats	किम्पाकम्	=	a forbidden dish	कुब्जानिमिःअन्	=	Due to that hump-backed woman
कुलम्	=	the race	राघवाणाम्	=	of Raghu dynasty	हितम्	=	has been destroyed
कैकेय्या	=	by Kaikeyi."						

"A greedy person cannot understand one's faults, like one who eats a forbidden dish. Due to that hump-backed woman, Kaikeyi has ruined the race of Raghu dynasty."

अनियोगे नियुक्तेन राज्ञा रामम् विवासितम् ।
सभार्यम् जनकः श्रुत्वा पतितप्स्यति अहम् यथा ॥ २-६६-७

श्रुत्वा	=	hearing	रामम्	=	that Raama	सभार्यम्	=	along with his wife
विवासितम्	=	have been sent to exile	राग्या	=	by the king	म्युक्तेन	=	coerced
अनियोगे	=	to do an unworthy act	जनकः	=	Janaka	परितप्स्यति	=	will profusely lament
अहम् यथा	=	as I do."						

"Hearing Raama along with his wife have been sent to exile by the king as he was coerced as he was (Kaikeyi) to do an unworthy act, Janaka will profusely lament as I do."

स मामनाथाम् विधवाम् नाद्य जानाति धार्मिकः ।
रामः कमल पत्र अक्षो जीव नाशम् इतः गतः ॥ २-६६-८

सः रामः	=	that Raama	धर्मिकः	=	the pious man	कमल पत्राक्ष्हः	=	having eyes like lotus leaves
गतः	=	having got	नाशम्	=	disappeared	इतः	=	from here
जीवम्	=	even though surviving	अद्य	=	now	न जानाति	=	does not know
माम्	=	me	अनाधम्	=	to have become support-less	विधवाम्	=	widow."

"Raama the pious man who is possessed of like lotus leaves, and who has disappeared from here even though living, now does not know me to have because a support -less widow.

विदेह राजस्य सुता तहा सीता तपस्विनी ।
दुह्खस्य अनुचिता दुह्खम् वने पर्युद्विजिष्यति ॥ २-६६-९

तथा	=	even so	सीता	=	Sita	सुता	=	the daughter
विदेह राजस्य	=	of king of Videha	तपस्विनी	=	the pitiable lady	अनुचिता	=	and who is unworthy
दुःखस्य	=	of lamentation	परुद्विजिष्यति	=	will get frightened	दुःखम्	=	with grief
वने	=	in the forest."						

"Even so, Sita, the daughter of king of Videha, the pitiable lady and who is unworthy of lamentation, will get frightened with grief in the forest.

नदताम् भीम घोषाणाम् निशासु मृग पक्षिणाम् ।
निशम्य नूनम् संस्त्रस्ता राघवम् संश्रयिष्यति ॥ २-६६-१०

सन्त्रस्ता	=	greatly alarmed	निशम्य	=	to hear	भिमघोषणाम्	=	fearfully crying
मृगपक्ष्हिणाम्	=	wild animals and birds	नदताम्	=	making their noises	निशासु	=	in nights
सम्श्रयिष्यः	=	she will take refuge	नूनम्	=	surely	राघवम्	=	with Raama."

"Greatly alarmed to hear the fearful cries of wild animals and birds making their noises in nights, surely she will cling herself to Raama.

वृद्धः चैव अल्प पुत्रः च वैदेहीम् अनिचिन्तयन् ।
सो अपि शोक समाविष्टः ननु त्यक्ष्यति जीवितम् ॥ २-६६-११

सःअपि	=	Janaka too	वृद्धश्चैव	=	who is aged	अल्प पुत्रश्च	=	and who was not having sons

अनुचिन्तयन्	=	will be thinking	वैदेहीम्	=	of Sita	शोकमाविष्टः	=	over whelmed with grief
त्यक्ष्ह्यतिननु	=	and will surely abandon	जीवितुम्	=	his life."			

"Janaka too who is aged, and who is not having sons, will be thinking of Sita, over whelmed with grief and will surely abandon his life.

साहमद्यैव दिष्टान्तम् गमिष्यामि पतिव्रता ।
इदम् शरीरमालिङ्ग्य प्रवेक्ष्यामि हुताशनम् ॥ २-६६-१२

अद्यैव	=	today itself	सा अहम्	=	I too	पतिव्रता	=	in devotion to my husband
गमिष्यामि	=	will get	दिष्टान्तम्	=	my appointed end	प्रवक्ष्ह्यामि	=	I shall enter
हुताशम्	=	the fire	आलिङ्ग्य	=	duly embracing	इदम्	=	this
शरीरम्	=	body of my husband"						

"Today itself, I too in devotion to my husband, will meet my appointed end. I shall enter the fire, duly embracing this body of my husband.

ताम् ततः सम्परिष्वज्य विलपन्तीम् तपस्विनीम् ।
व्यपनिन्युः सुदुह्ख आर्ताम् कौसल्याम् व्यावहारिकाः ॥ २-६६-१३

व्यावकारिकाः	=	chamberlains	व्यपन्युः	=	reverently removed	ततः	=	from that place
ताम् कौसल्या	=	that Kausalya	तपस्विनीम्	=	who was unfortunate	सुदुःखार्ताम्	=	who was in the excessof her grief
सम्परिष्वज्य	=	and closely embracing her dead husband.						

The chamberlains reverently removed from that place that unfortunate Kausalya, who was in excess of her grief and was closely embracing her dead husband.

तैल द्रोण्याम् अथ अमात्याः सम्वेश्य जगती पतिम् ।
राज्ञः सर्वाणि अथ आदिष्टाः चक्रुः कर्माणि अनन्तरम् ॥ २-६६-१४

अथ	=	thereafter	अमात्याः	=	the ministers	आदिष्टाः	=	assigned
सम्वेश्य	=	kept	जगतीपतिम्	=	the king	तैलद्रोण्याम्	=	in an oil through
चक्रुः	=	and did	सर्वाणि	=	all	कर्माणि	=	the acts
अनन्तरम्	=	that were to be done thereafter	राज्ञः	=	for the king.			

The ministers assigned for the job kept the king in an oil trough and did all the acts that were to be done therafter.

न तु सम्कलनम् राज्ञो विना पुत्रेण मन्त्रिणः ।
सर्वज्ञाः कर्तुम् ईषुस् ते ततः रक्षन्ति भूमिपम् ॥ २-६६-१५

मन्त्रिणः	=	the ministers	सर्वज्ञाः	=	who were knowing all such matters	न ईषुः	=	were not willing
कर्तुम्	=	to do	सम्कलनम्	=	cremation	राज्ञः	=	for the king
विना पुत्रेण	=	in the absence of his sons	ततः	=	and that is why	रक्षन्तु	=	preserved
भूमिपम्	=	the king.						

The ministers who were knowing all such matters were not willing to do cremation for the king in the absence of his sons and that is why preserved the king's body .(in an oil through).

तैल द्रोण्याम् तु सचिवैः शायितम् तम् नर अधिपम् ।
हा मृतः अयम् इति ज्ञात्वा स्त्रियः ताः पर्यदेवयन् ॥ २-६६-१६

ज्ञात्वा	=	knowing	तम् नराधिपम्	=	that the king	शायितम्	=	also laid down
तैल द्रोण्याम्	=	in an oil through	ताः	=	those	स्त्रियः	=	women
पुर्यदेवयन्	=	cried	इति	=	thus: "haa	=		Alas!
अयम्	=	He	मृतः	=	is dead!"			

Seeing that the king was laid down in an oil through by the ministers those women in the gynaacium cried "Alas! He is dead!"

बाहून् उद्यम्य कृपणा नेत्र प्रस्त्रवणैः मुखैः ।
रुदन्त्यः शोक सम्तप्ताः कृपणम् पर्यदेवयन् ॥ २-६६-१७

मुखैः	=	with their faces	नेत्र प्रस्त्रवणैः	=	with eyes flowing with tears	कृपणाः	=	the miserable women
उद्यम्य	=	lifted up	बाहून्	=	their arms	रुदन्त्यः	=	and while weeping
शोकसन्तप्ताः	=	stricken with grief	कृपणा	=	pitiably	पर्यदेवया	=	lamented as follows

Crying their faces with eyes flowing with tears, the miserable women through up their arms, stricken with grief as they were and pitiably lamented as follows:

हा महाराज रामेण सततम् प्रियवादिना ।
विहीनाः सत्यसन्धेन किमर्थम् विजहासि नः ॥ २-६६-१८

हा महाराज	=	Alas! Great king!	विहीनाः	=	when we are deprived	रामेण	=	of Raama
प्रिय वादिना	=	who speaks lovingly	सततम्	=	always	सत्य सन्धेन	=	and keeps up his promise
किमर्थम्	=	why	विजहासि	=	have you left	नः	=	us"

"Alas! Great king! When we are already deprived of Raama who speaks lovingly and who always keeps up his promise, why have you left us"

कैकेय्या दुष्टभावाया राघवेण वियोजिताः ।
कथम् पतिघ्न्या वत्स्यामः समीपे विधवा वयम् ॥ २-६६-१९

वियोजिता	=	far in distance	राघवेण	=	Raama	कथम्	=	how
वयम्	=	shall we	विधावः	=	without our husband	वत्यायः	=	live
समीपे	=	in proximity	कैकेय्याः	=	to Kaikeyi	दुष्टभावयाः	=	of perverse nature
पतिघ्नाः	=	and who killed her husband"						

"Far in distance from Raama, how shall we without our husband, live in proximity to Kaikeyi of wretched nature, who killed her husband

स हि नाथः सदास्माकम् तव च प्रभुरात्मवान् ।
वनम् रामो गतः श्रीमान् विहाय नृपतिश्रियम् ॥ २-६६-२०

सः	=	that	रामः	=	Raama	नाथः	=	who was a protector
सदा	=	always	अस्माकम्	=	to us	तव च	=	and to you
प्रभुः	=	a capable person	आत्मवान्	=	a prudent man	श्रीमान्	=	an eminent man
गतः हि	=	has indeed gone	वनम्	=	to the forest	विहाय	=	living
नृपतिश्रियम्	=	the loving kingdom."						

"Raama, a protector to you and all of us as well as a capable, prudent and an eminent man, has indeed gone on exile to the forest, leaving this lovely kingdom.

त्वया तेन च वीरेण विना व्यसनमोहिताः ।
कथम् वयम् निवत्स्यामः कैकेय्या च विदूषिताः ॥ २-६६-२१

कथम्	=	how	वयम्	=	can we	विदूषिताः	=	by Kaikeyi
व्यसन मोहिहता	=	who is stupefied by evil passion	निवत्स्यामः	=	live	त्वया विना	=	and without that heroic Raama."

"How can we, being disgraced by Kaikeyi, and stupefied by evil passion, live without you and the heroic Raama."

यया तु राजा रामश्च लक्ष्मणश्च महाबलः ।
सीतया सह सम्त्यक्ताः सा कमन्यम् न हास्यति ॥ २-६६-२२

यया	=	by which Kaikeyi	राजा	=	the king	रामश्च	=	Raama
लक्ष्मणश्च	=	Lakshmana	महाबलह्	=	of great strength along with Sita	सम्त्यक्ताः	=	were abandoned
सा	=	by her	कम्	=	whom	अन्यम्	=	else
न हास्यति	=	cannot be abandoned"						

"Whom else will Kaikeyi by whom have been abandoned the king as well as Raama along with Lakshmana great strength and Sita- not abandon

ता बाष्पेण च सम्वीताः शोकेन विपुलेन च ।
व्यवेष्टन्त निरानन्दा राघवस्य वरस्त्रीयः ॥ २-६६-२३

बाष्पेण	=	with tears	विपुलेन	=	with excessive	शोकेनच	=	agony
राघवस्य	=	Dasaratha's	ताः वरस्त्रियः	=	those excellent wives	सम् वी ताह्	=	together in arrow
व्यवेष्टन्त	=	rolled on the ground	निरानन्दाः	=	sorrowful as they were."			

"With tears and excessive agony, those excellent Dasaratha's wives together in a row, rolled on the ground, sorrowful as they were."

निशा नक्षत्र हीना इव स्त्री इव भर्तृ विवर्जिता ।
पुरी न अराजत अयोध्या हीना राज्ञा महात्मना ॥ २-६६-२४

अयोधया पुरी	=	the city of Ayodhya	हीना	=	bereft	राग़्या	=	of the king Dasaratha
महात्मना	=	the high soled	नाराज़त	=	was splendour less	निशेव	=	as a night
चन्द्र विहीना	=	without moon	स्त्रीव	=	and as a woman	भर्तृविहीना	=	without husband.

" The city of Ayodhya, bereft of the high-soled king Dasaratha, was splendour-less, as a night without moon and as awoman without husband.

बाष्प पर्याकुल जना हाहा भूत कुल अन्गना ।
शून्य चत्वर वेश्म अन्ता न बभ्राज यथा पुरम् ॥ २-६६-२५

बाष्प पर्याकुल जना	=	people disturbed with tears	हाहाभूत कुलाङ्गना	=	with virtuous women raising cries of distress	शून्यचत्वर वेश्मन्ता	=	its cross roads and entrances of horses looking desolate (the city of Ayodhya)
न बभ्राज	=	did not shine	यथापुरम्	=	as before.			

With people disturbed with tears, with virtuous women raising cries of distress and with its cross -roads and entrances of houses looking desolate, the city of Ayodhya did not shine as before.

गत प्रभा द्यौर् इव भास्करम् विना ।
व्यपेत नक्षत्र गणा इव शर्वरी ।
निवृत्तचारः सहसा गतो रविः ।
प्रवृत्तचारा राजनी ह्युपस्थिता ॥ २-६६-२६

नराधिपे	=	(while)the king	गते तु	=	has gone	त्रिदिवम्	=	to heaven
शोकात्	=	due to misery	नृपाण्ग नासु	=	the king's wives	महीतलस्थासुच	=	were lying on the ground

रविः	=	the sun	सहसा	=	quickly	गतः	=	went away
निवृःअचायाः	=	retreating its movement	rajanii	=	The night	उपास्थिता ही	=	approaches
प्रवृःअचारा	=	darkness having proceeded to spread.						

While the king has gone to heaven due to grief and while the king's wives were lying on the ground , the sun suddenly went away retreating its movement. The night approached, with its darkness having proceeded to spread throughout.

ऋते तु पुत्राद्दहनम् महीपते ।
नंरोचयन्ते सुहृदः समागताः ।
इतीव तस्मिन् शयने न्यवेशय ।
न्विचिन्त्य राजानमचिन्त्य दर्शनम् ॥ २-६६-२७

सुऋदः	=	the friends and relatives	समागताः	=	who came there	न रोचयन्ते	=	did not like
महीपतेः	=	the king's	दहनम्	=	cremation	पुत्रातृते	=	in the absence of his sons
इतिवा	=	Thus	विचिन्त्य	=	thinking	न्यवेशयन्	=	kept
राजानम्	=	the king	अचिन्त्य दर्शनम्	=	of inconceivable sight	तस्मिन् शयने	=	in that resting place.

The friends and relatives who came there, did not like the king's cremation in the absence of his sons. Thus thinking, they kept the king of inconceivable sight in that resting place(oil- trough)

गतप्रभा द्यौरिव भास्करम् विना ।
व्यपेतनक्षत्रगणेव शर्वरी ।
पुरी बभासे रहिता मह आत्मना ।
न च अस्त्र कण्ठ आकुल मार्ग चत्वरा ॥ २-६६-२८

रहिता	=	deserted by	महात्मना	=	the high-soled Dasaratha	अस्त्रकण्ठाकुल मार्गचत्वार	=	with its roads and cross-roads filled with people choked with tears in their throats
पुरी	=	the city of Ayodhya	द्योरिव	=	looking like sky	भास्करम् विना	=	without sun
शर्वरीव	=	and like night	व्यपेत नक्ष्हात्रगणा	=	with its multitude of stars disappeared	नबभासे	=	did not shine
गत प्रभा	=	with its light having gone away.						

Deserted by the high-soled Dasaratha, with its roads and cross roads filled with people choked with tears in their throats, the city of Ayodhya, looking like sky without sun and night with its multitude of stars disap-

peared, did not shine with its light having gone away.

नराः च नार्यः च समेत्य सम्घशो ।
विगर्हमाणा भरतस्य मातरम् ।
तदा नगर्याम् नर देव सम्क्षये ।
बभूवुर् आर्ता न च शर्म लेभिरे ॥ २-६६-२९

तदा	=	then	नरदेव सम्क्ष्हये	=	while the king was dead	नराश्च	=	men
नार्यश्च	=	and women	नगर्याम्	=	in the city	समत्य	=	converged
सम्घशह्	=	in groups	विगर्हमाणाः	=	abusing	भरतस्य	=	Bharata's
मातरम्	=	mother	बभूवः	=	become	आर्ताः	=	disturbed
नचलेभिव	=	and did not obtain	शर्म	=	happiness.			

After the king's death, men and women in the city converged in groups, abusing Bharata's mother, became disturbed and did not obtain happiness.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे ष्ट्रिष्टतम सर्गः ॥

Thus completes 66th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

67 Sarga 67 - सप्तषष्टितमः सर्ग

Brahmins Urge Vasishta To Select A Youth To Be The King

Introduction -

That night in Ayodhya passed over with agony. At sunrise the Brahmins who enthrone a person as a king, assembled and requested Vasista the family priest of Ikshvakus to select a youth to be crowned as a king of Ayodhya. They enunciated the various evil consequences of allowing the country without a king and leaving it in anarchy.

आक्रन्दितनिरानन्दा सास्रकम्ठजनाविला ।
आयोध्यायामतितता सा व्यतीयाय शर्वरी ॥ २-६७-१

सा सर्वरी	=	that night	अयोध्यायाम्	=	in Ayodhya	आक्रन्दित निरानन्दा	=	which was joyless with a weeping tone
सास्रकण्ठजनाविला		thronged with people with tears in their throats	व्यतीताय	=	passed away	अतिताया	=	very much dragging.

That night in Ayodhya, which was joyless in a weeping tone and thronged with people with tears in their throats, slowly passed over.

व्यतीतायाम् तु शर्वर्याम् आदित्यस्य उदये ततः ।
समेत्य राज कर्तारः सभाम् ईयुर् द्विजातयः ॥ २-६७-२

ततः	=	afterwards	शर्वर्याम्	=	when the night	व्यतीतायाम्	=	was passing away
उदये	=	and with rising	आदित्यस	=	of the sun	द्विजातयः	=	the brahmanas
राजकर्तारः	=	who place a king on the throne	समेत्य	=	together	ईयुः	=	went
सभाम्	=	to the assembly.						

At sunrise, when the night had passed over, the Brahmins who place a king on the throne, together gathered at the assembly.

मार्कण्डेयो अथ मौद्गल्यो वामदेवः च काश्यपः ।
कात्ययनो गौतमः च जाबालिः च महा यशाः ॥ २-६७-३
एते द्विजाः सह अमात्यैः पृथग् वाचम् उदीरयन् ।
वसिष्ठम् एव अभिमुखाः श्रेष्ठः राज पुरोहितम् ॥ २-६७-४

मार्कण्देयः	=	Markandeya	अथ	=	and	मोद्गल्यः	=	Moudgalya
वामदेवः	=	Vamadeva	कास्यपः	=	Kasyapa	कात्यायनः	=	Katyayana
गोतमाश्च	=	Goutama	महायशाः	=	the greatly famous	जाबालिश्च	=	Jabali etc, these

द्विजाः	=	Brahmans	अमात्यैःस्च	=	along with ministers	अभिमुखाः	=	turned their face
वशिष्ठमेव	=	towards Vasista	श्रेष्टहम्	=	the excellent	राजपुरोहितम्	=	royal priest
पृथक्	=	and one by one	उदीरयन्	=	spoke	वाचम्	=	words

Markandeya, Moudgalya, Vamadeva, Kasyapa,Katyayana, Goutama and the greatly famous Jabali-all these Brahmans together with the ministers turned towards the excellent royal priest Vasishta and one by one spoke as follows:

अतीता शर्वरी दुह्खम् या नो वर्ष शत उपमा ।
अस्मिन् पन्चत्वम् आपन्ने पुत्र शोकेन पार्थिवे ॥ २-६७-५

अस्मिन्	=	This	पार्थिव	=	king	आपन्ने	=	having obtained
पण्चत्वम्	=	death	पुत्रशोकेन	=	due to grief for his sons	या	=	which night
वर्षशतोपमा	=	which was equal to a hundred years	नः	=	to us	शर्वरी	=	that night
अतीता	=	has passed away	दुःखम्	=	with great difficulty."			

"King Dasaratha having obtained death due to grief born of separation from his sons (Raama and Lakshmana), the night which burdened like a hundred years, has passed over with great difficulty."

स्वर् गतः च महा राजो रामः च अरण्यम् आश्रितः ।
लक्ष्मणः च अपि तेजस्वी रामेण एव गतः सह ॥ २-६७-६

महाराजः	=	the monarch	स्वर्गतश्च	=	has gone to heaven	रामश्च	=	Raama
आश्रितः	=	took retreat	अरण्यम्	=	in a forest	तेजस्वी	=	The brilliant
लक्ष्मणश्च	=	Lakshmana	गतः	=	went	रामेणैव सह	=	along with Raama in the same manner."

"The monarch has gone to heaven. Raama took retreat in a forest. The brilliant Lakshmana followed suit and went along with Raama."

उभौ भरत शत्रुघ्नौ क्केकयेषु परम् तपौ ।
पुरे राज गृहे रम्ये मातामह निवेशने ॥ २-६७-७

उभो	=	both	भरत शत्रुघ्नो	=	Bharata and Satrughna	परम्तपो	=	the annihilators of enemies
रम्ये मातामह निवेशने	=	are encamped in the beautiful house of their maternal uncle	पुरे	=	in the city	राजगृहे	=	of Rajagriha
कैकेयेषु	=	in the kingdom of Kekaya."						

"Both Bharata and Satrughna, the annihilator of enemies, are encamped in the beautiful house of their maternal uncle in the city of Rajagriha in the kingdom of Kekaya."

इक्ष्वाकूणाम् इह अद्य एव कश्चित् राजा विधीयताम् ।
अराजकम् हि नो राष्ट्रम् न विनाशम् अवाप्नुयात् ॥ २-६७-८

कश्चित्	=	anyone	इक्ष्वाकूनाम्	=	in Ikshvaku dynasty	इह	=	here
विधीयताम्	=	should be made	राजा	=	a king	अद्यैव	=	today itself
नः	=	our	राष्ट्रम्	=	nation	अराजकम्	=	without a king
समवाप्नुयात्	=	will obtain	हि	=	indeed	विनाशम्	=	a collapse."

"Hence, let anyone here in Ikshvaku dynasty be made a king today itself lest our nation without a king should result in a collapse indeed."

न अराजले जन पदे विद्युन् माली महा स्वनः ।
अभिवर्षति पर्जन्यो महीम् दिव्येन वारिणा ॥ २-६७-९

पर्जन्यः	=	clouds	विद्युन्माली	=	with a garland of light-nings	महास्वनः	=	and with a great noise
नाभिवर्षति	=	will not be showering	वारिणा	=	with water	दिव्येन	=	from sky
महीम्	=	on earth	जनपदे	=	in a country	अराजके	=	without a king."

"Lightning clouds in the sky with a great noise of thunder, will not yield rain on the land in a country without a king."

न अराजके जन पदे बीज मुष्टिः प्रकीर्यते ।
न अराकके पितुः पुत्रः भार्या वा वर्तते वशे ॥ २-६७-१०

जनपदे	=	in a country	अराजके	=	without a king	बीजमुष्टिह्	=	even a fist of seeds
नप्रकीन्यते	=	are not dispersed	पुत्रः	=	a son	भार्यावा	=	or a wife
नवर्तते	=	does not abide	वशे	=	in the authority	पितुः	=	of a father
अराजके	=	in an anarchy."						

"Even a fist of seeds are not disbursed in a ruler- less land. In anarchy, even a son is not amenable to the control of a father nor a wife in the authority of her husband."

अराजके धनम् न अस्ति न अस्ति भार्या अपि अराजके ।
इदम् अत्याहितम् च अन्यत् कुतः सत्यम् अराजके ॥ २-६७-११

अराजके	=	in a rulerless land	नास्ति	=	there is no	धनम्	=	wealth
अराजके	=	where there is no king	नास्ति	=	there is no	भार्यापि	=	(faithful) wife
अन्यत्	=	Another	अत्याहितम्	=	very dangerous thing	इदम् च	=	is there
अराजके	=	In a rulerless land	कुतः	=	how can there be	सत्यम्	=	truth"

"In a rulerless land, there is no wealth. Where there is no king, there is no (faithful) wife. Another very dangerous thing is there. In a ruler less territory, how can there be truth "

न अराजके जन पदे कारयन्ति सभाम् नराः ।
उद्यानानि च रम्याणि हृष्टाः पुण्य गृहाणि च ॥ २-६७-१२

अराजके	=	In a ruler less	जनपदे	=	country	नराः	=	people
नकारयन्ते	=	do not arrange	सभाम्	=	assembly	हृष्टाः	=	with delight
रम्याणि	=	beautiful	उद्यानानि	=	parks	पुण्यगृहाणि	=	or temples."

"In a ruler- less country, people do not cause to make a delightful assembly nor erect beautiful parks or temples."

न अराजके जन पदे यज्ञ शीला द्विजातयः ।
सत्राणि अन्वासते दान्ता ब्राह्मणाः संशित व्रताः ॥ २-६७-१३

अराजके	=	In a rulerless	जनपदे	=	territory	यज्ञशीलः	=	Those who frequently perform sacrificial rites
दान्ताः	=	those who are self restraint	ब्रह्मणाः	=	those who have divine knowledge	सम्शितव्रताः	=	those who firmly adhere to a vow
द्विजातयः	=	and brahmanas	न अन्वासते	=	do not carry out	सत्त्राणि	=	Soma sacrifices."

"In a ruler- less territory, those who frequently perform sacrificial rites, those who have self-restraint, those who firmly adhere to a vow as well as Brahmins do not carry out Soma sacrifices."

न अराजके जनपदे महायज्ञेषु यज्वनः ।
ब्राह्मणा वसुसम्पन्ना विसृजन्त्याप्तदक्षिणाः ॥ २-६७-१४

अराजके	=	in a ruler less	जनपदे	=	land	वसुसम्पन्नाः	=	who accomplished wealth
यज्वनः	=	and sacrificers	महा यज्ञेषु	=	in great sacrificial rites	न विसृजन्ति	=	do not bestow
आप्त दक्षिह णाः	=	proper gifts."						

"In a rulerless land, Brahmans who obtained wealth and sacrificers in great sacrificial rites do not bestow proper gifts"

न अराजके जन पदे प्रभूत नट नर्तकाः ।
उत्सवाः च समाजाः च वर्धन्ते राष्ट्र वर्धनाः ॥ २-६७-१५

अराजके	=	In a ruler less	जनपदे	=	territory	उत्सवाश्च	=	festivals
समाजाश्च	=	and gatherings	राष्ट्र वर्धनाः	=	exalting the kingdom	प्रभूत नट नर्तकाः	=	having actors and dancers

न वर्धन्ते	=	are not intensified."

"In a ruler- less territory, festivals and gatherings exalting the kingdom in which actors, and dancers exhibit their talents are not frequently arranged"

न अरजके जन पदे सिद्ध अर्था व्यवहारिणः ।
कथाभिर् अनुरज्यन्ते कथा शीलाः कथा प्रियैः ॥ २-६७-१६

अराजके	=	in a ruler less	जनपदे	=	land	व्यवहारिणः	=	litigants
न	=	do not	सिद्धार्थाः	=	do not get their disputes settled	कथाशीलाः	=	and those who frequently narrate stories
न अनुरज्यन्ते	=	do not gratify	कथाप्रियैः	=	story-lovers	कथाभिः	=	with their stories."

"In a ruler less land, litigants do not get their disputes settled and persons who have a knack for narrating stories do not gratify story- lovers with their tales."

न अराजके जनपदे उद्यानानि समागताः ।
सायाह्ने क्रीडितुम् यान्ति कुमार्यो हेमभूषिताः ॥ २-६७-१७

अराजके	=	in a rulerless	जनपदे	=	territory	कुमार्याः	=	girls
समागताः	=	together	हेमभूषिताः	=	adorned in gold	न यान्ति	=	do not go
उद्यानानि	=	to parks	क्रीडितुम्	=	to play	सायाह्ने	=	in the evening."

"In a ruler less territory, girls adorned in gold do not go together to parks to play there in the evening."

न अराजके जन पदे वाहनैः शीघ्र गामिभिः ।
नरा निर्यान्ति अरण्यानि नारीभिः सह कामिनः ॥ २-६७-१८

अराजके	=	in a lord less	जनपदे	=	land	कामिनः	=	lustful
नराः	=	men	न निर्यान्ति	=	do not go out	नारिभिः	=	with ladies
अरण्यानि	=	to forests	शीघ्रगामिभिः	=	in speedily moving	वाहनैः	=	vehicles."

"In a lord less land, lustful men do not go out to woods with ladies in speedily moving vehicles"

न अराकजे जन पदे धनवन्तः सुरक्षिताः ।
शेरते विवृत द्वाराः कृषि गो रक्ष जीविनः ॥ २-६७-१९

अराजके	=	in a lord less	जनपदे	=	land	धनवन्तः	=	living on agriculture and cattle rearing
न शेरते	=	do not sleep	सुरक्षिताः	=	well protected	विवृतद्वाराः	=	with their doors open."

"In a lord less land, rich people living on agriculture and cattle rearing do not sleep in their abodes well protected, with their doors open"

न अराजके जनपदे बद्दघण्टा विषाणीनः ।
आटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः ॥ २-६७-२०

जनपदे	=	in a land	अराजके	=	without an emperor	कुण्जराः	=	elephants
षश्टि हायनाः	=	with sixty years of age	न आटन्ति	=	do not roam	बद्धघण्टा विषाणिनः	=	with bells tied around their tusks
राजमार्गेषु	=	on royal highways."						

"In a land without emperor, sixty year old elephants with bells tied around their tusks, do not roam around on royal high ways

न अराजके जनपदे शरान् सम्ततमस्यताम् ।
श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने ॥ २-६७-२१

जनपदे	=	in a land	अराजके	=	without a king	उपासने	=	while practicing
इष्वस्त्राणाम्	=	the use of bows	तलनिर्घोषः	=	the noise of plucking the bow string with the palm	अस्यताम्	=	of archers who discharge
शरान्	=	arrows	सन्ततम्	=	continuously	न श्रूयति	=	is not heard."

"In a ruler less land, the noise of plucking the bow string with the palm, produced by archers continuously discharging arrows while practicing the use of their bows, is not heard."

न अराजके जन पदे वणिजो दूर गामिनः ।
गच्चन्ति क्षेमम् अध्वानम् बहु पुण्य समाचिताः ॥ २-६७-२२

अराजके	=	in a ruler less	जनपदे	=	land	वणिजः	=	traders
दूर गामिनः	=	who go to distant places	बहुवण्य समाचिता	=	along with several merchandises	न गच्छन्ति	=	can not travel
क्ष्हेमम्	=	safely	अध्वानम्	=	on the path."			

"In a rulerless land, traders who go to distant places, carrying with them several merchandises, cannot travel safely in their voyages."

न अराजके जन पदे चरति एक चरः वशी ।
भावयन्न् आत्मना आत्मानम् यत्र सायम् गृहो मुनिः ॥ २-६७-२३

अराजके	=	in rulerless	जनपदे	=	land	मुनिः	=	a monk
एकचरः	=	who wanders alone	वशी	=	who has subdued his senses	भावयन्	=	who meditates
आत्माना	=	himself	आत्मानम्	=	on the soul	यत्रसायम्गृहः	=	and who takes up an abode wherever evening overtakes him
नचरति	=	cannot roam around."						

"In a rulerless land, a monk who wanders alone, who has subdued his senses, who mediates himself on the soul and who takes up an abode wherever evening overtakes him, cannot roam around the city."

न अराजके जन पदे योग क्षेमम् प्रवर्तते ।
न च अपि अराजके सेना शत्रून् विषहते युधि ॥ २-६७-२४

अराजके	=	in a rulerless	जनपदे	=	land	योगक्ष्हेमम्	=	gain and security
न प्रवर्तते	=	are not established	अराजके	=	In anarchy	senaa	=	army
न विषहते	=	can not conquer	शत्रून्	=	enemies	युधि	=	in battle."

"In a rulerless land gain and security are not duly established. In anarchy, army cannot conquer enemies in battle."

न अराजके जनपदे हृष्टैः परमवाजिभिः ।
नराः सम्यान्ति सहसा रथैश्च परिमण्डिताः ॥ २-६७-२५

अराजके	=	in a rulerless	जनपदे	=	land	नराः	=	people
परिमन्डिताः	=	beautifully adorned	न सम्यान्ति	=	cannot go	सहसा	=	fast
परमवाजिभिः	=	in excellent horses	रथैश्च	=	and chariots	हृष्टैः	=	cheerfully."

"In a rulerless land, people beautifully adorned, cannot go fast cheerfully in excellent horses and chariots."

न अराजके जनपदे नराः शास्त्रविशारदाः ।
सम्पदन्तोऽवतिष्ठन्ते वनेषूपवनेषु च ॥ २-६७-२६

अराजके	=	in a rulerless	जनपदे	=	land	नराः	=	persons
शास्त्र विशारदाः	=	skilled in sacred scripts	न अवतिष्ठन्ते	=	can not sit	वनेषु	=	in forests
उपवनेषु	=	and groves	सम्वदन्तः	=	speaking together."			

"In a rulerless land, persons skilled in sacred treatises cannot sit speaking together in forests and groves."

न अराजके जनपदे माल्यमोदकदक्षिणाः ।
देवताभ्यर्चनार्थय कल्प्यन्ते नियतैर्जनैः ॥ २-६७-२७

अराजके	=	in a rulerless	जनपदे	=	territory	माल्यमोदकदक्ष्हिम्माः		garlands sweetmeats and gifts
देवताभ्यर्चनार्थाय	=	for the purpose of worshipping deities	नकल्पयन्ते	=	are not arranged	नियतैः	=	by the appointed
जनैः	=	persons."						

"In a rulerless land, floral garlands, sweet-meats and gifts for the sake of offering to the deities, are not arranged by the appointed persons."

न अराजके जनपदे चन्दनागुरुरूषिताः ।
राजपुत्रा विराजन्ते वसन्त इव शाखिनः ॥ २-६७-२८

अराजके	=	in a rulerless	जनपदे	=	land	राजपुत्राः	=	royalprinces
चन्द नागुरु रूषिताह्	=	smeared with paste of sandal and aloe wood	न राजन्ते	=	do not look brilliantly	शखिरः इव	=	like trees
वसन्ते	=	in springtime."						

"In a rulerless land, royal princes smeared with paste of sandal and aloe-wood do not figure brilliantly like trees in a spring time."

यथा हि अनुदका नद्यो यथा वा अपि अतृणम् वनम् ।
अगोपाला यथा गावः तथा राष्ट्रम् अराजकम् ॥ २-६७-२९

अनूदाः	=	waterless	यथा	=	like	नद्यः	=	the rivers
यथा	=	like	अतृणम्	=	a lawnless	वनम्	=	garden
यथा वा	=	and like	अगोपालाः	=	cowherd less	यावह्	=	cows
यथातथा	=	in the same manner	अराजकम्	=	is a rulerless	राष्ट्रम्	=	country."

"A rulerless country is like the water less rivers, like the lawn less garden and like the cowherd less cows."

ध्वजो रथस्य प्रज्ञानम् धूमो ज्ञानम् विभावसोः ।
तेषाम् यो नो ध्वजो राज स देवत्वमितो गतः ॥ २-६७-३०

ध्वजः	=	A flag	प्रग्यानम्	=	is an identity	रथस्य	=	for a chariot
धूमः	=	smoke	ज्ञानम्	=	is an identity	विभावसोः	=	for fire
तेषाम्	=	for such	नः	=	of us	यः	=	who
ध्वजः	=	like a flag	सः राजा	=	that king	गतह्	=	obtained
देवत्वम्	=	godhead	इतः	=	from here."			

"A flag is an identity for a chariot. A smoke is an identity for a fire. King Dasaratha, like a flag, was an identity for us and he has left the world for a heavenly abode."

न अराजके जन पदे स्वकम् भवति कस्यचित् ।
मत्स्याइव नरा नित्यम् भक्षयन्ति परस्परम् ॥ २-६७-३१

अराजके	=	in a rulerless	जनपदे	=	land	न भवति	=	there is no
स्वकम्	=	one's own property	कस्यचित्	=	for any one	नराः	=	persons
नित्यम्	=	always	भक्ष्यन्ति	=	eat away	परस्परम्	=	each other
मत्स्याह् इव	=	like eating fishes						

"In a rulerless land, there is no one's own property for any one. Like fishes, persons always eat away each other."

येहि सम्भिन्न मर्यादा नास्तिकाः चिन्न संशयाः ।
ते अपि भावाय कल्पन्ते राज दण्ड निपीडिताः ॥ २-६७-३२

येहि	= which	नास्तिकाः	= atheists	सम्भिन्नमर्यादाह्	= who were separated from the right path
ते अपि	= they also	राजदण्डितपीडिताः	have been tormented with punishment by the king	छिन्न सम्शयः	= and now their fear being dispelled
कल्पन्ते	= are able to excersise	भावाय	= their temperament."		

"The atheists, who were separated from their right path and who had been tormented with punishment earlier by the king, are now without fear and are able to exercise their old temperament (due to anarchy)"

यथा दृष्टिः शरीरस्य नित्यमेवप्रवर्तते ।
तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥ २-६७-३३

यथा	= how	दृष्टिः	= the eye-sight (is helpful)	नित्यमेव	= regularly
प्रवर्तते	= for the proper setting in motion	शरीरस्य	= of the body	तथा	= in the same manner
नरेन्द्रः	= a king	प्रभवः	= is the cause of existence	सत्य धर्मयोः	= for truth and righteousness
राष्ट्रस्य	= of the country."				

"As the eye sight is helpful regularly for a proper setting -in-motion of the body, so also a king is the cause of existence for truth and righteousness of a country."

राजा सत्यम् च धर्मश्च राजा कुलवताम् कुलम् ।
राजा माता पिता चैव राजा हितकरो नृणाम् ॥ २-६७-३४

राजा	= the king	सत्यम्च	= is truthfulness	धर्मश्च	= and righteousness
कुलवताम्	= belonging to a noble family	कुलम्	= in a race	राजा	= the king
मात	= is a mother	पिताचैव	= and even a father	रज	= the king
हितकरः	= is a benefactor	नृणाम्	= to people."		

"The king is truthfulness and righteousness personified in him. In a race, he belongs to a noble family. The king is a mother and a father. The king is a benefactor to people."

यमो वैश्रवणः शक्रो वरुणश्च महाबलः ।
विशेष्यन्ते नरेन्द्रेण वृत्तेन महाता ततः ॥ २-६७-३५

ततः	= hence (the god of death)	अम	= (the god of riches)	शक्रः	= Indra(the ruler of celestials)

वरुणश्च	=	Varuna(the ruler of waters)	महाबलः	=	of great strength	विसेष्यन्ते	=	are out stretched
नरेन्द्रेण	=	by the king	महता	=	of the high	वृत्तेन	=	conduct."

"Hence, Yama (the god of Death) Kubera (the god of riches), Indra (the ruler of celestials) and the very mighty Varuna (the Lord of Waters) are outstretched by the a high and eminent conduct."

अहो तमैव इदम् स्यान् न प्रज्ञायेत किंचन ।
राजान भवेद्यति लोके विभजन् साध्व् असाधुनी ॥ २-६७-३६

अहो	=	Alas!	राजान भवेद्यति	=	If a king is not there	लोके	=	in the world
विभजन्	=	discriminating	साध्वसाधुनी	=	between good and evil	इदम्	=	this world
स्यात्	=	will be	तमः	=	dark	इव	=	as it were
न किम्चन	=	Nothing	न प्रजायत	=	will be clearly perceived."			

"Alas! If a king is not there in the world, with his power of discrimination between good and evil, this world will be dark and nothing will be clearly perceived."

जीवति अपि महा राजे तव एव वचनम् वयम् ।
न अतिक्रमामहे सर्वे वेलाम् प्राप्य इव सागरः ॥ २-६७-३७

महाराज्ये जीवत्यपि	=	even when the emperor was alive	वयम्	=	we	सर्वे	=	all of us
नातिक्रमामहे	=	did not transgress;	तव	=	your	वचनमेव	=	words
प्राप्येव	=	as with obtaining	वेलाम्	=	the coast	सागरः	=	by an ocean."

"Even when the emperor was alive, we all of us did not transgress your words, only any more than an ocean transgresses its coast."

स नः समीक्ष्य द्विज वर्य वृत्तम् ।
नृपम् विना राज्यम् अरण्य भूतम् ।
कुमारम् इक्ष्वाकु सुतम् वदान्यम् ।
त्वम् एव राजानम् इह अभिषिन्चय ॥ २-६७-३८

द्विजरर्य	=	O, the excellent Brahmana!	षः	=	such of you	समिक्ष्य	=	after reviewing
वृत्तम्	=	the circumstance	राज्यम्	=	the kingdom	नृपम् विना	=	without a king
अरण्यभूतम्	=	becoming a jungle	त्वमेन	=	you yourself	अभिषिण्च	=	anoint
कुमारम्	=	a youth	इक्ष्वाकु सुतम्	=	born in Ikshvaku dynasty	तथान्यम्	=	or any one else
इह	=	here	राजानम्	=	as king."			

"O, the excellent Brahmana! After renewing the circumstances here and seeing that the kingdom is becoming a jungle without a king, you yourself anoint a youth born in Ikshvaku race or anyone here as a king."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्तषष्टितमः सर्गः ॥

Thus completes 67th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

68 Sarga 68 - अष्टषष्टितमः सर्ग

Vasishta Instructs Messengers To Call Bharata And Satrughna

Introduction -

With the concurrence of Markandeya and other sages, Vasistha instructs messengers to call back Bharata and Satrughna from their maternal uncle's house. The messengers leave immediately for the capital of Kekaya, riding their fast horses. They cross Ganga River at Hastinapura, then Saranda River and reach Abhikala village. Then, they cross the holy river of Ikshumati and proceed through Bahlika kingdom in Sudama mountain range to Vishnupada and finally reach the city of Girivraja.

तेषाम् तत् वचनम् श्रुत्वा वसिष्ठः प्रत्युवाच ह ।
मित्र अमात्य गणान् सर्वान् ब्राह्मणांस् तान् इदम् वचः ॥ २-६८-१

श्रुत्वा	=	hearing	तेशाम्	=	their	वचनम्	=	words
वसिष्टः	=	Vasishta	प्रत्युवाचह	=	replied	इदम् वचः	=	by the words
तान्	=	to that	मित्र अमात्यगणाम्	=	group of friends and ministers	सर्वान् ब्रह्मणान्	=	and to all the Brahmans.

Hearing their words, Vasistha replied thus to that group of friends as well as ministers and to all the Brahmans (assembled there):

यद् असौ मातुल कुले पुरे राज गृहे सुखी ।
भरतः वसति भ्रात्रा शत्रुघ्नेन समन्वितः ॥ २-६८-२
तत् शीघ्रम् जवना दूता गच्चन्तु त्वरितैः हयैः ।
आनेतुम् भ्रातरौ वीरौ किम् समीक्षामहे वयम् ॥ २-६८-३

असो भरतः	=	that Bharata	दत्त राज्य	=	who was given kingdom (by Dasaratha)	समन्वितः	=	together
शत्रुघ्नेन	=	with Satrughna	यत्	=	for which reason	वसति	=	staying
परम्	=	as a very	सुखी	=	happy man	मातुलकुले	=	in his maternal uncle's house
तत्	=	for that reason	अनेतुम्	=	to bring back	वीरो	=	the heroic
भ्रातरो	=	brothers	दूतः	=	messengers	त्वरितैः	=	by fast running
हयैः	=	horses	गच्छन्तु	=	be gone	शीघ्रम्	=	quickly
किम्	=	what	वयम्	=	are we	समीक्ष्हामहे	=	to think of(in this matter)"

"Bharata, who was given kingdom (by Dasaratha) is staying very happily in his maternal uncle's home, along with Satrughna. Hence messengers in fast running horses are to be sent quickly to bring back those heroic brothers. What are we to think of further in this matter"

गच्चन्तु इति ततः सर्वे वसिष्ठम् वाक्यम् अब्रुवन् ।
तेषाम् तत् वचनम् श्रुत्वा वसिष्ठो वाक्यम् अब्रवीत् ॥ २-६८-४

ततः	= then	सर्वे	= all of them	अब्रुवन्	= uttered
वाक्यम्	= the words	वसिष्ठम्	= to Vasista	इति	= saying
गच्चन्तु	= "Let them be sent"	श्रुत्वा	= Hearing	तत्	= those
वचनम्	= words	तेषाम्	= of theirs	वसिष्ठः	= Vasishta
अब्रवीत्	= spoke	वाक्यम्	= these words		

Then all of them uttered words agreeing to send the messengers quickly. Hearing their words, Vasistha spoke as follows:

एहि सिद्धार्थ विजय जयन्त अशोक नन्दन ।
श्रूयताम् इतिकर्तव्यम् सर्वान् एव ब्रवीमि वः ॥ २-६८-५

सिद्धार्थ	= O Siddhartha!	विजय जयन्त	= O, Vijaya!	जयन्त	= O, Jayanta
अशोक	= O Ashoka	नन्दन	= O Nandana!	एहि	= please come
अहम्	= I	ब्रवीमि	= am telling	वः	= you
सर्वानेन	= all	श्रूयताम्	= Hear	इतिकर्तव्यम्	= that which is to be done."

"O, Siddhartha! O, Jay anta! O, Vijaya! O, Ashoka! O, Nandana! Please come. I am telling you all. Hear that which is to be done"

पुरम् राज गृहम् गत्वा शीघ्रम् शीघ्र जवैः हयैः ।
त्यक्त शोकैः इदम् वाच्यः शासनात् भरतः मम ॥ २-६८-६

गत्वा	= after hearing	शीघ्रम्	= quickly	इतः	= from here
शीघ्र जवैः	= by rapidly running	हयैः	= horses	पुरम्	= the city
राजगृहम्	= of Rajagriha	त्वक्त शोकैः	= by you whose grief is relieved	वाच्यः	= are to be told
भरतः	= to Bharata	इदम्	= those words	मम	= as my
शाशनात्	= orders."				

"After starting quickly from here by traveling in rapidly running horses, you reach the city of Rajagriha. After relieving yourself of the grief, you have to tell Bharata these words as my orders:"

पुरोहितः त्वाम् कुशलम् प्राह सर्वे च मन्त्रिणः ।
त्वरमाणः च निर्याहि कृत्यम् आत्ययिकम् त्वया ॥ २-६८-७

पुरोहितः	= the royal priests	सर्वे	= and all	मन्त्रिनश्च	= the ministers
प्राह	= are asking	कुशलम्	= about your welfare	निर्याहि	= come forth by starting
त्वरमाणःच	= quickly	अत्यायिकम्	= there is a very urgent	कृत्यम्	= work
त्वया	= with you."				

"The royal priest and other ministers are asking about your welfare. Come forth, by starting quickly. There is a very urgent work with you."

मा च अस्मै प्रोषितम् रामम् मा च अस्मै पितरम् मृतम् ।
भवन्तः शंसिषुर् गत्वा राघवाणाम् इमम् क्षयम् ॥ २-६८-८

गत्वा	=	after going	भवन्तः	=	you	मा शम्सिषुः	=	do not tell
अस्मै	=	him	रामम्	=	that Raama	प्रोषितम्	=	has gone to exile
पितरम्	=	that his father	मृतम्	=	is dead	इमम्	=	and this
क्ष्हयम्	=	calamity	राघवाणाम्	=	to the descendents Raghu dynasty"			

"After going there, do not tell him that Raama has gone to exile or that his father is dead or about this calamity occurred to the descendents of Raghu dynasty."

कौशेयानि च वस्त्राणि भूषणानि वराणि च ।
क्षिप्रम् आदाय राज्ञः च भरतस्य च गच्चत ॥ २-६८-९

गच्छत	=	go	क्ष्हिप्रम्	=	quickly	आदाय	=	taking
कौशेयानि वस्त्राणि	=	silk clothes	वराणि	=	and excellent	भूषणानि	=	ornaments
राज्णश्च	=	to the king	भरतस्य	=	and to Bharata."			

"Go quickly, taking silk clothes and excellent ornaments to the king and to Bharata "

दत्तपथ्यशना दूताजग्मुः स्वम् स्वम् निवेशनम् ।
केकयांस्ते गमिष्यन्तो हयानारुह्य सम्मतान् ॥ २-६८-१०

ते दूतः	=	those messengers	गमिष्यन्तः	=	who are going to leave for	केकयान्	=	the land of Kekayas
दत्त पथ्यशनाः	=	being given eatables required on their way	आरूह्य	=	mounting	सम्मतान्	=	admirable
हयान्	=	horses	जग्म्हुः	=	went	स्वम् स्वम्	=	to their respective
निवेशनम्	=	house.						

The messengers, who are going to leave for the land of Kekayas, took sufficient eatables required on their way and went to their respective houses, by riding on their admirable horses.

ततः प्रास्थानिकम् कृत्वा कार्यशेषमनन्तरम् ।
वसिष्ठेनाभ्यनुज्ञाता दूताः सम्त्वरिता ययुः ॥ २-६८-११

ततः	=	then	दूताः	=	the messengers	कृत्वा	=	having executed
कार्य सेषम्	=	remaining deeds	अनन्तरम्	=	to be done thereafter	प्रस्तानिकम्	=	for the journey
अभ्यानुग्याताः	=	and having been given permission	वसिष्ठेन	=	by Vasista	ययुः	=	proceeded

सम्त्वरिता	=	quickly.

Having completed all the remaining preparations for the journey and having been permitted by Vasistha, the messengers quickly proceeded (to the destination).

न्यन्तेनापरतालस्य प्रलम्बस्योत्तरम् प्रति ।
निषेवमाणास्ते जग्मुर्नदीम् मध्येन मालिनीम् ॥ २-६८-१२

ते	=	those messengers	जुग्मुः	=	went on	निषेवमाणाः	=	touching
मालिनीम् नदीम्	=	Malini River	मध्येन	=	(flowing)between	न्यन्तेन	=	the passing
अपरतालस्य	=	Aparatala Mountain	उत्तरम् प्रति	=	and the northern end	प्रलम्बस्य	=	of Pralamba Mountain.

Those messengers went on touching Malini River, flowing between the passing Aparatala Mountain and the northern end of Pralamba Mountain.

ते हस्तिनापुरे गङ्गाम् तीर्त्वा प्रत्यङ्मुखा ययुः ।
पाञ्चलदेशमासाद्य मध्येन कुरुजाङ्गलम् ॥ २-६८-१३ सरांसि च सुपूर्णानि नदीश्च विमलोदकाः । निरीक्षमाणास्ते जग्मुर्दूताः कार्यवशाद्द्रुतम् ॥ २-६८-१४

ते दूताः	=	these messengers	तीर्त्वा	=	having crossed	गण्गाम्	=	Ganga River
हस्तिनापुर	=	at Hastinapura	ययुः	=	proceeded	प्रत्यण्मुखाः	=	towards west
आसाद्य	=	reaching	पान्चाल देशम्	=	Panchala kingdom	मध्येनकुरुजाण्गलम्		passing through the middle of Kurujangala region
निरीक्ष्हमाणाः	=	and observing	सुपूर्णानि	=	well filled	सराम्सिच	=	lakes
नदीश्च	=	and rivers	विनलोदकाः	=	with clear water	जग्मुः	=	went
द्रुतम्	=	briskly	कार्यवशात्	=	due to pressing nature of their mission.			

Having crossed Ganga River at Hastinapura, they proceeded towards west and, reaching Panchala kingdom through Kuru Jangala and observing well filled lakes and rivers with clear water, the aforesaid messengers went briskly, due to the pressing nature of their mission.

ते प्रसन्नोदकाम् दिव्याम् नानाविहगसेविताम् ।
उपातिजग्मुर्वेगेन शरदण्डाम् जनाकुलाम् ॥ २-६८-१५

ते	=	they	वेगेन	=	speedily	उपातिजग्मुः	=	went crossing
दिव्याम् शरदण्डाम् नानाविहगसेविताम्	=	the beautiful Saradanada river frequented by various kinds of birds.	प्रसन्नोदकाम्	=	containing clear water	जलाकुलम्	=	but also full with water

They speedily moved on, crossing the beautiful Saradanda River, containing clear water frequented by various kinds of birds.

निकूलवृक्षमासाद्य दिव्यम् सत्योपयाचनम् ।
अभिगम्याभिवाद्यम् तम् कुलिङ्गाम् प्राविशन् पुरीम् ॥ २-६८-१६

आसाद्य	=	reaching	दिव्यम्	=	a holy	निकूल वृक्ष्हम्	=	coastal tree
सत्योपयाचनम्	=	called Satyopayaachanam (so called because prayers made to it become fulfilled)	अभिगम्य	=	and going round clockwise	तम्	=	it
ते	=	the messengers	प्रविशन्	=	entered	कुलिण्गाम्पुरीम्	=	the city of Kulinga.

Reaching a holy coastal tree called Satyopayaachana (so called because prayers made to it become fulfilled) which was worthy of salutation and going round it clockwise (as a mark of respect) the messengers entered the city of Kulinga

अभिकालम् ततः प्राप्यते बोधिभवनाच्च्युताम् ।
पितृपैतामहीम् पुण्याम् तेरुरिक्षुमतीम् नदीम् ॥ २-६८-१७

ततः	=	from there	प्राप्य	=	having reached	अभिकालम्	=	a village called Abhikala
ते	=	they	तेरुः	=	crossed	पुण्याम्	=	the holy
इक्ष्हुमतीम्	=	Ikshumati river	च्युताम्	=	which was falling down	बोधिभवनात्	=	from Bodhibhavana mountain which regios was
पितृपैतामहीम्	=	associated with the father and grandfather of Dasaratha.						

From there having reached a village named Abhikala, they crossed the holy Ikshumati River, which was flowing down from Bodhibhavana Mountain. This region was associated with the father and grandfather of Dasaratha.

अवेक्स्याञ्जलिपानांश्च ब्राह्मणान् वेदपारगान् ।
ययुर्मध्येन बाह्लीकान् सुदामानम् च पर्वतम् ॥ २-६८-१८

अवेक्ष्य	=	seeing	ब्राह्मणान्	=	Brahmans	वेदपारगाम्	=	skilled in Vedas
अण्जलिपानान्	=	who survived by only drinking water through hollows of their palms	ययुः	=	(they) proceeded	बाह्लिकान्मध्येन	=	through Bahlika kingdom
पर्वतमह	=	towards a mountain	सुदामानम्	=	called Sudaman.			

Seeing Brahmans skilled in Vedas who survived by only drinking water through hollows of their palms, they proceeded through Bahlika kingdom towards a mountain called Sudama.

विष्णोः पदम् प्रेक्षमाणा विपाशाम् चापि शाल्मालीम् ।
नदीर्वापीस्तटाकानि पल्वलानि सरांसि च ॥ २-६८-१९
पस्यन्तो विविधांश्चापि सिमहव्याग्रमृगद्विपान् ।
ययुः पथातिमहता शासनम् भर्तुरीप्सवः ॥ २-६८-२०

प्रेक्ष्हमाणाम्	=	perceiving	विश्नोःपदम्	=	a locality called Vishnupadam	विपाशाचापि	=	Vipasa river
शाल्मलीम्चापि	=	Salmali trees	नदीः	=	rivers	वापीः	=	ponds
तटाकानि	=	lakes	पल्वलानि	=	pools	सराम्सिच	=	and lakes
पश्यन्तः	=	and seeing	विविधान्	=	many kinds	सिम्ह व्याघ्र मृगद्विपान्	=	of lions tigers antelopes and elephants
ययुः	=	went	अतिमहता पथा	=	by that lofty high way	ईप्सनम्	=	to execute that command
भर्तुः	=	of their master.						

Perceiving a locality called Vishnu padam, Vipasa river, Salmali trees, rivers, ponds, tanks, pools and lakes, as well as seeing many kinds of lions, tigers, antelopes and elephants, they proceeded by that broad lofty high way desirous as they were to execute the command of their master.

ते श्रान्त वाहना दूता विकृष्टेन सता पथा ।
गिरि व्रजम् पुर वरम् शीघ्रम् आसेदुर् अन्जसा ॥ २-६८-२१

ते दूताः	=	those messengers	श्रान्त वाहनाः	=	having tired horses	विकृष्टेन	=	because of long
पथा	=	path	ततः	=	then	आसेदुः	=	reached
शीघ्रम्	=	quickly	अण्जुसा	=	and safely	पुरवेरम्	=	to the excellent city
गिरिव्रजम्	=	of Girivraja.						

Those messengers, though riding on tired horses on a long route, reached quickly and safely to the excellent city of Girivraja.

भर्तुः प्रिय अर्थम् कुल रक्षण अर्थम् ।
भर्तुः च वंशस्य परिग्रह अर्थम् ।
अहेडमानाः त्वरया स्म दूता ।
रात्र्याम् तु ते तत् पुरम् एव याताः ॥ २-६८-२२

प्रियार्थम्	=	for the sake of fulfilling beloved object	भर्तुः	=	of their master (Vasishta)	कुल रक्ष्हणार्थम्	=	for the sake of preserving the royal family
परिग्रहार्थम्	=	for the sake of keeping up prestige	वम्शस्य	=	of the race	भर्तुः	=	of the sovereign
ते दूताः	=	those messengers	याताः	=	quickly reached	तत्	=	that

पुरमेव	=	city	रात्रयाम्	=	in the night	अहेडमनाः	=	respectfully.

For the sake of fulfilling the beloved object of their master (Vasistha), for the sake of preserving the royal family and for keeping up the prestige of the sovereign race, those messengers quickly and respectfully reached that city in the night.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टषष्टितमः सर्गः ॥

Thus completes 68th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

69 Sarga 69 - एकोनसप्ततितमः सर्ग

Bharata Experiences A Bad Dream

Introduction -

Bharata experiences a bad dream on that very night in which the messengers entered the city of Girivraja. His friends in the palace arranged entertainment like recitation of stories, playing of musical instruments, stage plays and jokes to make him cheerful. Even then, his depression was not gone. Bharata explains in detail his unpleasant dream in its different forms to his friends.

याम् एव रात्रिम् ते दूताः प्रविशन्ति स्म ताम् पुरीम् ।
भरतेन अपि ताम् रात्रिम् स्वप्नो दृष्टः अयम् अप्रियः ॥ २-६९-१

यामेव रात्रिम्	=	on which very night	ते दूताः	=	those messengers	प्रविशन्तिस्म	=	entered
ताम् पुरीम्	=	that city	ताम् रात्रिम्	=	on that night	अयम्	=	this
अप्रियह्	=	unpleasant	स्वप्नेः	=	dream	दृष्टः	=	was viewed
भरतेन अपि	=	by Bharata also.						

On that very night those messengers entered the city Bharata also had experienced an unpleasant dream.

व्युष्टाम् एव तु ताम् रात्रिम् दृष्ट्वा तम् स्वप्नम् अप्रियम् ।
पुत्रः राज अधिराजस्य सुभृशम् पर्यतप्यत ॥ २-६९-२

पुत्रः	=	the son	राजाधिराजस्य	=	of Dasaratha the paramount sovereign	दृष्ट्वा	=	after seeing
तम्	=	that	अप्रियम्	=	unpleasant	स्वप्नम्	=	dream
व्युष्टाम् एव	=	just at the dawn	ताम् रात्रिम्	=	of that night	पर्यतप्यत	=	felt anguished
सुभृशम्	=	very much.						

Bharata, the son of Dasaratha the paramount sovereign, after seeing that unpleasant dream just at the dawn of that night, felt very much anguished.

तप्यमानम् समाज्ञाय वयस्याः प्रिय वादिनः ।
आयासम् हि विनेष्यन्तः सभायाम् चक्रिरे कथाः ॥ २-६९-३

समाज्ञाय	=	knowing	तप्यामानम्	=	to be in anguish	वयस्याः	=	his friends
प्रिय वादिनः	=	who speak kind words	चक्रिरे	=	arranged	कथाः	=	(recitation of) stories
सभायाम्	=	in the palace	विनेष्यन्तः हि	=	to indeed erase	आयासम्	=	his worry.

Knowing Bharata to have been in anguish, his graceful speaking friends arranged recitation of stories in the palace so as to erase his anguish.

वादयन्ति तथा शान्तिम् लासयन्ति अपि च अपरे ।
नाटकानि अपरे प्राहुर् हास्यानि विविधानि च ॥ २-६९-४

वादयन्ति	=	(some) played musical instruments	शान्तिम्	=	for his peacefulness	तथा	=	In the same manner
अपरे	=	some others	लासयन्त्यपि	=	arranged for playing	नाटकानि	=	of dramas
अपरे	=	and some others	प्राहुः	=	told	विविधानि	=	various types
हास्यानि	=	of jokes.						

Some played musical instruments for bringing about peacefulness. Likewise some others arranged for exhibition of dramas and some others told various types of jokes.

स तैः महात्मा भरतः सखिभिः प्रिय वादिभिः ।
गोष्ठी हास्यानि कुर्वद्भिर् न प्राहृष्यत राघवः ॥ २-६९-५

सः	=	that	महात्मा	=	high-soled	भरतः	=	Bharata
राघवः	=	born in Raghu dynasty	न प्राहृष्यत	=	could not be made cheerful	सखिभिः	=	by his friends
प्रिय वादिभिः	=	who speak gentle words	गोष्ठीहास्यानि	=	by stage plays or jokes.			

That high-soled Bharata born in Raghu Dynasty could not be made cheerful by his gently speaking friends by stage-plays or jokes.

तम् अब्रवीत् प्रिय सखो भरतम् सखिभिर् वृतम् ।
सुहृद्भिः पर्युपासीनः किम् सखे न अनुमोदसे ॥ २-६९-६

प्रियसखः	=	A close friend	अब्रवीत्	=	spoke	तम् भरतम्	=	to that Bharata
तम्	=	surrounded	सखिभिः	=	by his companions (as follows)	सखे	=	O, friend!
किम्	=	why	न अनुमोदसे	=	are you not rejoicing	पर्युपासीनः	=	even when entertained
सुहृद्भिः	=	by your friends"						

A close friend spoke to Bharata, who was surrounded by his companions, as follows, "O, friend! Why are you not rejoicing, even when entertained by your friends"

एवम् ब्रुवाणम् सुहृदम् भरतः प्रत्युवाच ह ।
श्रृणु त्वम् यन् निमित्तम्मे दैन्यम् एतत् उपागतम् ॥ २-६९-७

भरतः	=	Bharata	प्रत्युवाचः	=	replied	सुहृदम्	=	to the friend
ब्रूवणम्	=	who spoke	एवम्	=	thus	त्वम्	=	you
श्रुणु	=	hear	यन्निमित्तम्	=	for which reason	एतत्	=	this
दैन्यम्	=	depression	उपागतम्	=	came	मे	=	to me.

" Bharata replied to the friend who spoke thus, as follows "You listen to me the reason for which this depression came to me"

स्वप्ने पितरम् अद्राक्षम् मलिनम् मुक्त मूर्धजम् ।
पतन्तम् अद्रि शिखरात् कलुषे गोमये ह्रदे ॥ २-६९-८

अद्राक्ष्हम्	=	I have seen	स्वप्ने	=	a dream	पितरम्	=	(in which) my father
मलिनमे	=	with soiled body	मुक्त मूर्धजम्	=	with his hair disheveled	पतन्तम्	=	was falling
अद्रि शिखरात्	=	from the top of a mountain	कलुषे	=	into a polluted	गोमयह्रदे	=	pond defiled with cow dung."

"I have seen a dream in which my father with his soiled body and with his hair disheveled, was falling from the top of a mountain into a polluted pond defiled with cow dung.

प्लवमानः च मे दृष्टः स तस्मिन् गोमय ह्रदे ।
पिबन्न् अन्जलिना तैलम् हसन्न् इव मुहुर् मुहुः ॥ २-६९-९

सः	=	he	दृष्टः	=	was seen	मे	=	by me
अस् हे वस् प्लवमानः	=	floating	तस्मिन्	=	in that	गोमयह्रुदे	=	pond defiled with cow dung
पिबन्	=	drinking	तैलम्	=	an oil	अण्जलिना	=	through his hollowed palms
हसन्	=	and laughing	मुहुर्मुहुः	=	again and again."			

"He was seen by me, as he was floating in that pond defiled with cow dung, drinking an oil through his hollowed palms and laughing again and again"

ततः तिलोदनम् भुक्त्वा पुनः पुनर् अधः शिराः ।
तैलेन अभ्यक्त सर्व अन्गः तैलम् एव अवगाहत ॥ २-६९-१०

ततः	=	thereafter	भुक्त्वा	=	having eaten	तिलोदनम्	=	cooked rice mixed with gingelly seeds
पुनह् पुनह्	=	repeatedly	अधः शिराह्	=	with his head bent down	अभ्यक्त सर्राण्ग्अः	=	with his whole body smeared
तैलम्	=	with oil	अन्वगाहत	=	(he) plunged into	तैलमेव	=	the oil itself."

"Thereafter, having eaten cooked rice mixed with gingelly seeds repeatedly, with his head bent down and with his whole body smeared with oil, he plunged into the oil itself

स्वप्ने अपि सागरम् शुष्कम् चन्द्रम् च पतितम् भुवि ।
सहसा च अपि संशान्तम् ज्वलितम् जात वेदसम् ॥ २-६९-११
औपवाह्यस्य नागस्य विषाणम् शकलीकृतम् ।
सहसा चापि संशान्तम् ज्वलितम् जातवेदसम् ॥ २-६९-१२
अवदीर्णाम् च पृथिवीम् शुष्कामः च विविधान् द्रुमान् ।
अहम् पश्यामि विध्वस्तान् सधूमामः चैव पार्वतान् ॥ २-६९-१३

अहम्	= I	पश्यामि	= saw	स्वप्ने	= in the dream
सागरम्	= the ocean	शुष्कम्	= dry up	चन्द्रम्	= the moon
पतितम्	= fall	भुविम्	= on the ground	जगतीम्	= the earth
उपरुद्धाम्	= molested	समावृताम् इव	= as if covered	तमसा	= by darkness
विषाणम्	= a tusk	नागस्य	= of an elephant	ओपवाह्यस्य	= on which the monarch rode
शकलीकृतम्	= broken to pieces	ज्वलितम्	= a blazing	जातवेदनम्	= fire
सहसा	= suddenly	सम्शान्तम्	= extinguished	पृथिवीम्	= the earth
अवदीर्णाम्च	= riven;vividhaan	=	theद्रुमान् var-i-ous	=	trees
शुष्काम्च	= dry up	पर्वतान्	= the mountains	विध्वस्तान्	= whirl up
सधूमान्	= into a mist."				

"I saw in the dream, the ocean dry up, the moon fall on the ground, the earth molested as if covered by darkness, a tusk of an elephant (on which the monarch rode) broken to pieces, a blazing fire suddenly extinguished, the earth riven, the various trees dry up, and the mountains whirl up into a mist."

पीठे काष्णायसे च एनम् निषण्णम् कृष्ण वाससम् ।
प्रहसन्ति स्म राजानम् प्रमदाः कृष्ण पिन्गलाः ॥ २-६९-१४

एनम् राजानम्	= this king	कृष्ण वासनम्	= wearing black clothes	निषण्णम्	= sitting
पीठे	= on a stool	काष्णायसे	= made of iron	प्रमादाः	= and women
कृष्ण पिण्गलाः	= in black and reddish brown	प्रहसन्ति	= were laughing with mockery."		

"I saw my father in the dream, wearing black clothes, sitting on a stool made of iron and women with black and reddish brown complexion deriding the king."

त्वरमाणः च धर्म आत्मा रक्त माल्य अनुलेपनः ।
रथेन खर युक्तेन प्रयातः दक्षिणा मुखः ॥ २-६९-१५

धर्मात्मा	=	my father the virtuous man	रक्तमाल्यानुलेपन=		adorned with red garlands and his body besmeared with sandal paste	रथेन	=	seated in a chariot
खरयुक्तेन	=	drawn by asses	प्रयातः	=	proceeded	त्वरमाणश्च	=	towards south."

"My father, the virtuous man, adorned with red garlands and his body besmeared with sandal paste and seated in a chariot drawn by asses, proceeded hurriedly towards the south."

प्रहसन्तीव राजानम् प्रमदा रक्तवासिनी ।
प्रकर्षन्ती मया दृष्टा राक्षसी विकृतासना ॥ २-६९-१६

राक्ष्हसी प्रेमदा	=	a female demon	रक्तवासिनी	=	wearing red clothes	विकृतानना	=	with an ugly face
दृष्टा	=	was seen	मया	=	by me	प्रकर्षन्ति	=	dragging away
राजानम्	=	the king	प्रहसन्तीव	=	while laughing."			

"I saw an ugly faced female demon, wearing red colored clothes, laughingly dragging away the king.

एवम् एतन् मया दृष्टम् इमाम् रात्रिम् भयावहम् ।
अहम् रामः अथ वा राजा लक्ष्मणो वा मरिष्यति ॥ २-६९-१७

एतत्	=	this	भयावहम्	=	fearful (dream)	दृष्टम्	=	was seen
एवम्	=	thus	इमाम् रात्रिम्	=	in that night	अहम्	=	I
अथवा	=	or	राजा	=	the king	लक्ष्ह्मणोवा	=	or Lakshmana
मरिष्यति	=	may die."						

"This fearful dream was seen thus by me during that night. I myself or the king or Lakshmana may die."

नरः यानेन यः स्वप्ने खर युक्तेन याति हि ।
अचिरात् तस्य धूम अग्रम् चितायाम् सम्प्रदृश्यते ॥ २-६९-१८

यः	=	which	नरः	=	person	स्वप्ने	=	in a dream (sees)
याति	=	going	यानेन	=	in a vehicle	खरयुक्तेन	=	yoked with donkeys
धूम	=	the smoke	चितायाम्	=	on the funeral pyre	सम्प्प्दृश्यते	=	will be seen
अग्र	=	ascending	तस्य	=	of him	अचिरात्	=	within a short time."

"If in a dream, a person sees a man going in a chariot, yoked with donkeys, the smoke of a funeral pyre will soon be seen ascending him."

एतन् निमित्तम् दीनो अहम् तन् न वः प्रतिपूजये ।
शुष्यति इव च मे कण्ठो न स्वस्थम् इव मे मनः ॥ २-६९-१९

एतन्निमित्तम्	=	for this reason	अहम्	=	I	दीनः	=	am broken hearted
तत्	=	Hence	न प्रतिपूजये	=	I am not able to honor	वः	=	you
मे	=	My	कण्ठः	=	throat	शुष्यतीवच	=	drying up me = My
मनः	=	mind	न स्वस्थम्	=	is not at ease."			

"For this reason, I have become broken hearted. Hence, I am not able to treat you properly. My throat seems to be drying up. My mind is not at ease."

न पश्यामि भयस्थानम् भयम् चैवोपधारये ।
भ्रष्टश्च स्वरयोगो मे चाया चोपहता मम ॥ २-६९-२०
जुगुप्सन्न् इव च आत्मानम् न च पश्यामि कारणम् ।

न पश्यामि	=	I do not see	भयस्थानम्	=	the root cause of fear	उपधारये	=	(But) I am experiencing
भयम् चैव	=	a fear indeed	मे	=	My	स्वरयोगः	=	voice
भ्रष्टः	=	is choked	मम	=	My	छायाच	=	luster
उपहता	=	is effected	जुगुप्सन्निव	=	I abhor	आत्मानम् मे	=	myself
न पश्यामि	=	and do not see	कारणम्च	=	a reason."			

"I do not see the root cause of this fear. But I am experiencing a fear indeed. My voice is choked. My luster is affected. I abhor me myself and I do not see a reason for it."

इमाम् हि दुह्स्वप्न गतिम् निशाम्य ताम् ।
अनेक रूपाम् अवितर्कितम् पुरा ।
भयम् महत् तद् हृदयान् न याति मे ।
विचिन्त्य राजानम् अचिन्त्य दर्शनम् ॥ २-६९-२१

तत्	=	that	महत्	=	great	भयम्	=	fear
न याति	=	is not going	मे हृदयात्	=	from my heart	निषाम्य	=	by seeing
इमाम्	=	this	ताम्	=	such	दुःस्वप्नेगतिम्	=	a course of a bad dream
अनेक रूपाम्	=	in many forms	अतर्कितम्	=	not imagined	पुरा	=	earlier
विचिन्त्य	=	and thinking	राजानाम्	=	of the king	अचिन्त्यदर्शनम्	=	in an inconceivable sight."

"That great fear is not going away from my heart, having seen such a course of this bad dream in varied forms and which dream was not imagined by me earlier and also reflecting on that inconceivable sight of the king."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोनसप्ततितमः सर्गः ॥

Thus completes 69th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

70 Sarga 70 - सप्ततितमः सर्ग

The Messengers Enter The City Of Rajagriha

Introduction -

The messengers entered the city of Rajagriha and meet the king Kekeya and prince Yudhajit. They request Bharata to start for Ayodhya urgently. Bharata seeks permission from king Kekeya his maternal uncle. King Kekeya gives permission to Bharata to leave for Ayodhya and bestows him various gifts. Bharata and Satrughna along with men. elephants and horses start his journey for Ayodhya.

भरते ब्रुवति स्वप्नम् दूताः ते क्लान्त वाहनाः ।
प्रविश्य असह्य परिखम् रम्यम् राज गृहम् पुरम् ॥ २-७०-१
समागम्य तु राज्ञा च राज पुत्रेण च अर्चिताः ।
राज्ञः पादौ गृहीत्वा तु तम् ऊचुर् भरतम् वचः ॥ २-७०-२

भरते	=	(while)Bharata	ब्रुवति	=	was telling	स्वप्नम्	=	about the dream
ते दूतः	=	those messengers	क्लान्तवाहनाः	=	whose horses were tired	प्रविश्य	=	entered
रम्यम्	=	beautiful	पुरम्	=	city	राजगृहम्	=	called Rajagriha
असह्यपरिघम्	=	which has too big a palace-gate	समागम्य	=	met	राज्ञाच	=	the king Kekeya
राजपुत्रेण	=	and the prince Yudha-jit	अर्चिताः	=	were received by them hospitably	गृहीत्वा	=	grasped(in salutation)
पादो	=	the feet	राज्ञः	=	of the king Kekeya	ऊचुः	=	and spoke
तम् भरतम्	=	to that Bharata	वचः	=	(the following) words:-			

While Bharata was narrating his dream, the messengers whose horses were tired, entered the beautiful city called Rajagriha, which has too big a palace-gate and met the king Kekeya and the prince Yudhajit, who received them hospitably. They saluted the feet of the king Kekeya and spoke the following words to Bharata:

पुरोहितः त्वा कुशलम् प्राह सर्वे च मन्त्रिणः ।
त्वरमाणः च निर्याहि कृत्यम् आत्ययिकम् त्वया ॥ २-७०-३

पुरोहितः	=	the family priest	प्राह	=	was asking	त्वाम्	=	your
कुशलम्	=	welfare	सर्वे	=	All	मन्त्रिणश्च	=	the ministers also (were asking about your welfare)
निर्याहि	=	come forth indeed	त्वरमाणःच	=	quickly	आत्ययिकम्	=	There is an urgent
कृत्यम्	=	work	त्वया	=	with you."			

"Vasistha, the family-priest and all the ministers were asking about your welfare. Come forth indeed quickly. There is an urgent work with you."

इमानि च महार्हाणि वस्त्राण्याभरणानि च ।
प्रतिगृह्य विशालाक्ष मातुलस्य च दापय ॥ २-७०-४

4. विशालाक्ष	=	O , Bharata the wide-eyed man!	रतिगृह्य	=	Take	इमानि	=	these
महार्हाणि	=	very valuable	वस्त्राणि	=	clothes	आभरणानिच	=	and jewels
दापय	=	and arrange to give	मातुलस्य	=	to your maternal uncle."			

"O, Bharata the wide-eyed man! Take these very valuable clothes and jewels and give them to your maternal uncle"

अत्र विंशति कोट्यः तु नृपतेर् मातुलस्य ते ।
दश कोट्यः तु सम्पूर्णाः तथैव च नृप आत्मज ॥ २-७०-५

नृपात्मज	=	O Prince	आत्र	=	in these	विम्शतिकोट्यः	=	a hundred crores
नृपतः	=	are to be given to the king Kekeya	तथैवच	=	and like wise	सम्पूर्णाः	=	a full
दशकोट्यस्तु	=	ten crores	ते	=	your	मातुलस्य	=	maternal uncle."

"O, prince! In these jewels and clothes, a worth of hundred crores is to be given to the king Kekeya and likewise a worth of ten crores in full to your maternal uncle."

प्रतिगृह्य च तत् सर्वम् स्वनुरक्तः सुहृज् जने ।
दूतान् उवाच भरतः कामैः सम्प्रतिपूज्य तान् ॥ २-७०-६

भरतः	=	Bharata	स्वनुरक्तः	=	who had a great affection	सुहृज्जने	=	towards his kind hearted relatives
प्रतिगृह्य	=	took	तत् सर्वम्	=	all that	तान् दूतान् सम्प्रति पूज्य	=	honored those messengers greatly
कामैः	=	with gifts of their liking	उवाच	=	and spoke (as follows):			

Bharata, who had a great affection towards his kind hearted relatives, took all that, honored these messengers profusely with gifts of their liking and spoke(as follows) :

कच्चित् सुकुशली राजा पिता दशरथो मम ।
कच्चिच् च अरागता रामे लक्ष्मणे वा महात्मनि ॥ २-७०-७

कच्चित्	=	"I hope that	मम पिता	=	my father	राजा दशरथः	=	king Dasaratha
सुकुशली	=	is quite safe	आरोग्योता	=	there is health	रामे	=	in Raama
महात्मनि	=	and in the high soled	लक्ष्मणेच	=	Lakshmana."			

"I hope that king Dasaratha, my father is quite safe. I also hope that Raama and the high-soled Lakshmana are well."

आर्या च धर्म निरता धर्मज्ञा धर्म दर्शिनी ।
अरोगा च अपि कौसल्या माता रामस्य धीमतः ॥ २-७०-८

कौसल्य	=	(Is) Kausalya	आर्याच	=	the venerable lady	धर्मनिरता	=	who is intent on piety
धर्मज्ञ	=	who knows righteousness	धर्मदर्शिनी	=	who visualizes righteousness	माता	=	and mother
रामस्य	=	of Raama	धीमतः	=	the wise	अपि अरोगा	=	also healthy"

"Is Kausalya, the venerable lady, who is intent on virtue, who knows righteousness, who visualizes goodness and who is the mother of the wise Raama, also well "

कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या ।
शत्रुघ्नस्य च वीरस्य सारोगा च अपि मध्यमा ॥ २-७०-९

कच्चित्	=	I hope that	सा सुमित्रापि	=	that Sumitra	या	=	who
धर्मज्ञा	=	knows righteousness	जननी	=	who is the mother	लक्ष्मणस्य	=	of Lakshmana
शत्रुघ्नस्यच	=	and of Satrughna	वीरस्य	=	the valiant	मध्यमा	=	and our middle mother
अरोगा	=	is healthy."						

"I hope that Sumitra, who knows righteousness, who is the mother of Lakshmana as well as the heroic Satrughna and our middle mother, is well."

आत्म कामा सदा चण्डी क्रोधना प्राज्ञ मानिनी ।
अरोगा च अपि कैकेयी माता मे किम् उवाच ह ॥ २-७०-१०

कैकेयि	=	(Is) Kaikeyi	आत्मकामा	=	who loves herself	सदा	=	forever
चण्डी	=	fiery lady	क्रोधना	=	of wrathful nature	प्राज्ञमानिनी	=	priding herself to be highly intelligent
मे माता	=	and my mother	अपि अरोगा	=	also healthy	किम्	=	What
उवाचह	=	did she say"						

"As Kaikeyi, who loves herself, a forever fiery lady of wrathful nature, who prides herself to be highly intelligent and my mother, also well What did she say"

एवम् उक्ताः तु ते दूता भरतेन महात्मना ।
ऊचुः सम्प्रश्रितम् वाक्यम् इदम् तम् भरतम् तदा ॥ २-७०-११

उक्त्वाः	=	having been spoken	एवम्	=	thus	भरतेन	=	by Bharata
महात्मना	=	the high soled	ते दूताः	=	those messengers	तदा	=	then
ऊचुः	=	spoke	इदम् वचः	=	these words	सप्रश्रयम्	=	respectfully
तम् भरतम्	=	to that Bharata:						

On hearing the words of the high soled Bharata, those messengers then respectfully spoke to Bharata as follows:

कुशलाः ते नर व्याघ्र येषाम् कुशलम् इच्चसि ।
श्रीश्च त्वाम् वृणुते पद्मा युज्यताम् चापि ते रकः ॥ २-७०-१२

नरव्याघ्र	=	O Tiger among men	एषाम्	=	whose	कुशलम्	=	welfare
इच्छसि	=	do you desire	ते	=	they	कुशलाह्	=	are safe
श्रीः	=	the goddess of prosperity	पद्मा	=	holding a lotus in her hand	वृणुते	=	awaits
त्वाम्	=	you	ते	=	Let your	रथः	=	chariot
युज्यताम्चापि	=	be made ready."						

"O, tiger among men! Those, of whom you do enquire, are all well. The goddess of prosperity, holding a lotus in her hand, awaits you. Let your chariot be made ready."

भरतः च अपि तान् दूतान् एवम् उक्तः अभ्यभाषत ।
आपृच्चे अहम् महा राजम् दूताः सम्त्वरयन्ति माम् ॥ २-७०-१३

एवम्	=	thus	उक्तः	=	spoken (by the messengers)	भरतश्चापि	=	Bharata also
अभ्यभाषत	=	spoke	तान् दूतान्	=	to those messengers(as follows)	अहम्	=	I
अपृच्छे	=	will get permission	महाराजम्	=	from the monarch (saying)	दूताह्	=	the messengers
सम्त्वरयन्ति	=	are hastening	माम्	=	me.			

" Hearing the words Bharata spoke to the messengers as follows: "I will get permission from the monarch(to leave for Ayodhya) saying that the messengers are hastening me up."

एवम् उक्त्वा तु तान् दूतान् भरतः पार्थिव आत्मजः ।
दूतैः संचोदितः वाक्यम् मातामहम् उवाच ह ॥ २-७०-१४

भरतः	=	Bharata	पार्थिवात्मजः	=	the prince	सम्चोदितह्	=	being asked to move quickly
दूतैः	=	by the messengers	एवम्	=	thus	उक्त्वा	=	spoke
तान् दूतान्	=	to the messengers	उवाचह	=	and uttered	वाक्यम्	=	these words
मातामहम्	=	to his maternal uncle:						

Bharata the prince having been asked to move quickly (to Ayodhya) by the messengers, spoke as aforesaid to those messengers and uttered the following words to his maternal uncle:

राजन् पितुर् गमिष्यामि सकाशम् दूत चोदितः ।
पुनर् अपि अहम् एष्यामि यदा मे त्वम् स्मरिष्यसि ॥ २-७०-१५

राजन्	=	O King	दूतचोदिताह्	=	asked by the messengers to move quickly	गमिष्यामि	=	I am going
पितुः	=	to my father's	सकाशम्	=	presence	eshhyaami	=	I shall come
पुनरपि	=	again	यदा	=	whenever	त्वम्	=	you
स्मरिष्यसि	=	recall	मे	=	me."			

"O, king! Requested by the messengers to come to Ayodhya urgently, I am going to my father's presence. I shall again come, whenever you recall me."

भरतेन एवम् उक्तः तु नृपो मातामहः तदा ।
तम् उवाच शुभम् वाक्यम् शिरस्य् आघ्राय राघवम् ॥ २-७०-१६

तदा	=	then	नृपः	=	the king Kekeya	माता महः	=	the maternal uncle
उक्तः	=	having been spoken	भरतेन	=	by Bharata	एवम्	=	as aforesaid
आघ्राय	=	smelling	शिरसि	=	the head	ताम् राघवम्	=	of that Bharata
उवाच	=	spoke	शुभम्	=	these auspicious	वाक्याम्	=	words

Hearing the words of Bharata, the king Kekeya, his maternal uncle smelled (as a token of affection) the head of Bharata and spoke the following auspicious words:

गच्च तात अनुजाने त्वाम् कैकेयी सुप्रजाः त्वया ।
मातरम् कुशलम् ब्रूयाः पितरम् च परम् तप ॥ २-७०-१७

गच्छ	=	go	तात	=	my dear child!	अनुजाने	=	I am permitting
त्वाम्	=	you	त्वया	=	by you	कैकेयी	=	Kaikeyi
सुप्रजाः	=	has a good son	परम्तप	=	O ; the scourge of foes!	ब्रूयाः	=	Ask
कुशलम्	=	the welfare	मातरम्	=	of your mother	पितरच	=	and father."

"Go, my dear child! I am permitting you. Kaikeyi is fortunate to have a good son like you. Bear my greetings to your mother and father."

पुरोहितम् च कुशलम् ये च अन्ये द्विज सत्तमाः ।
तौ च तात महा इष्वासौ भ्रातरु राम लक्ष्मणौ ॥ २-७०-१८

तात	=	my dear child!	ब्रूहि	=	Ask for	कुशलम्	=	welfare
पुरोहितम्	=	of the family priest	ये	=	which	अन्ये	=	other
द्विजसत्तमाः	=	foremost of Brahmins	महेष्वासो	=	wielders of great bows	तो	=	those
भ्रातरो	=	brothers	राम लक्ष्मणो	=	Raama and Lakshmana."			

" My dear child! Pay obeisance to your family priest, the other illustrious Brahmins and your brothers Raama and Lakshmana the wielders of bows."

तस्मै हस्ति उत्तमामः चित्रान् कम्बलान् अजिनानि च ।
अभिसत्कृत्य कैकेयो भरताय धनम् ददौ ॥ २-७०-१९

कैकेयः	= the king Kekeya	अभिसत्कृत्य	= treating him hospitably	ददो	= gave
तस्मै	= that	भरताय	= Bharata	हस्त्युत्तमान्	= the best of elephants
चित्रान्	= variously colored	कम्बळान्	= woolen clothes	अजिनानि	= antelope skins
धनम्	= and riches (gold, silver vessels etc)				

The king Kekaya, treating him hospitably gave that Bharata the best of elephants, woolen clothes of varied colors, antelope skins and riches (gold and silver vessels etc).

रुक्म निष्क सहस्रे द्वे षोडश अश्व शतानि च ।
सत्कृत्य कैकेयी पुत्रम् केकयो धनम् आदिशत् ॥ २-७०-२०

केकेयः	= the king Kekeya	सत्कृत्य	= in honor of him	आदिशत्	= gave
धनम्	= as gifts	द्वे	= two	रुक्म निष्कसहस्रे	= thousand coins of gold
षोडश	= sixteen	अश्वशतानिच	= hundred horses.		

The king Kekeya generously gave as gifts to Bharata, two thousands coins of gold and sixteen hundred horses.

तथा अमात्यान् अभिप्रेतान् विश्वास्यामः च गुण अन्वितान् ।
ददाव् अश्व पतिः शीघ्रम् भरताय अनुयायिनः ॥ २-७०-२१

तथा	= likewise	अश्वपतिः	= aswapati	ददो	= gave
अनुयायिनः	= some attendants	अभिप्रेतान्	= who were dear	विश्वास्यान्	= reliable
गुणान्वितान्	= endowed with virtues	अमात्यान्	= and inmates of his palace	भरताय	= to Bharata.

Likewise, Aswapati sent some attendants, who were dear, reliable, endowed with virtues and inmates of his palace with Bharata (to accompany him on the return journey)

ऐरावतान् ऐन्द्र शिरान् नागान् वै प्रिय दर्शनान् ।
खरान् शीघ्रान् सुसम्युक्तान् मातुलो अस्मै धनम् ददौ ॥ २-७०-२२

मातुलः	= his maternal uncle	ददो	= gave	धनम्	= as presents
नागान्	= elephants	ऐरावतान्	= of Airavata race	ऐन्द्रशिरान्	= born in Indrasira mountain range
प्रिय दर्शनान्	= and which were charming to behold	खरान्	= and mules	शीघ्रान्	= which could walk quickly
सुसम्युक्तान्	= and were well trained.				

Yuddhajit, his maternal uncle gave him as gifts, elephants of Airavata race born in Indrasira mountain-range and which were charming to behold as well as mules which could walk quickly and were well trained

अन्तः पुरे अतिसम्वृद्धान् व्याघ्र वीर्य बल अन्वितान् ।
दम्ष्ट्र आयुधान् महा कायान् शुनः च उपायनम् ददौ ॥ २-७०-२३

ददो	=	(he) gave	उपायनम्	=	as a gift	शुनश्च	=	dogs also
अति सम्वृद्धान्	=	which were well nourished	अन्तःपुर	=	in the gynaecium	व्याघ्रे वीर्य बलान्वितान्	=	which had vitality and strength equal to tigers
महाकायान्	=	which were large bodied	दम्ष्ट्रा युधान्	=	and which used tusks as weapons.			

He gave as a gift, large bodied dogs, which were well nourished in the gynoecium, possessing strength and vitality of a tiger and which were using their tusks as weapons.

स मातामहम् आपृच्छ्य मातुलम् च युधा जितम् ।
रथम् आरुह्य भरतः शत्रुघ्न सहितः ययौ ॥ २-७०-२४

धनम्	=	the wealth of gifts	दत्तम्	=	bestowed by	केकयेन्द्र	=	the king Kekeya
नाभ्यनन्दत	=	did not rejoice	सः	=	that	भरतः	=	Kaikeyi's son
गमनत्वरया	=	who was in a hurry to go	तदा	=	then.			

The wealth of gifts bestowed by the king Kekeya did not rejoice Bharata, Kaikeyi's son, who was then in a hurry to go.

बभूव ह्यस्य हृदते चिन्ता सुमहती तदा ।
त्वरया चापि दूतानाम् स्वप्नस्यापि च दर्शनात् ॥ २-७०-२५

त्वरयाचापि	=	due to goading	दूतानाम्	=	of messengers	दर्शनाच्चापि	=	and visualization
स्वप्नस्य	=	of the dream	सुमहती	=	a very big	चिन्ता	=	worry
बभूव हि	=	was formed	अस्य हृदये	=	in his heart	तदा	=	then.

Due to goading of messengers and visualization of the dream, a very big worry was formed at that time in his heart.

स स्ववेश्माभ्यतिक्रम्य नरनागश्वसम्वृतम् ।
प्रपेदे सुमहच्छ्रीमान् राजमार्गमनुत्तमम् ॥ २-७०-२६

श्रीमान्	=	the glorious	सः	=	Bharata	अभ्यतिक्रम्य	=	crossed
स्ववेश्म	=	his palace	सुमहत्	=	which was very big	नर नागाश्व सवृतम्	=	augmented with men elephants and horses
प्रपेदे	=	and entered	अनुत्तमम्	=	the excellent	राजमार्गम्	=	royal high way.

The glorious Bharata crossed his very big palace, augmented with men elephants and horses and entered the excellent royal high way.

अभ्यतीत्य ततोऽपश्यदन्तः पुरमुदारधीः ।
ततस्तद्भरतः श्रीमानाविवेशानिवारितः ॥ २-७०-२७

उदारधीह्	=	the sagacious Bharata	अभ्यतीत्य	=	crossed the royal high-way	अपश्यत्	=	as saw
अन्तःपुरम्	=	the gynaecia	ततह्	=	thereafter	अनिवरितः	=	unhindered
श्रीमान्	=	the glorious	भरतः	=	Bharata	आविवेश	=	entered
तत्	=	that gynoecia.						

The sagacious Bharata crossed the royal high way and perceived the gynoecia. Then, the glorious Bharata entered those gynoecia.

स माता महमापृच्छ्य मातुलम् च युधाजितम् ।
रथमारुह्य भरतः शत्रुघ्नसहितो ययौ ॥ २-७०-२८

सः भरतः	=	that Bharata	आपृच्छ्य	=	took leave of	मातामहम्	=	his maternal grand father
मातुलम्	=	and his maternal uncle	युधाजित्	=	Yuddhajit	ययोन्	=	and set out
आरुह्य	=	mounted	रथम्	=	on chariot	षत्रुघ्न सहितह्	=	along with Satrughna.

Bharata took leave of his maternal grandfather and also Yudhajit, his maternal uncle and set out on a chariot (for Ayodhya) along with Satrughna.

रथान् मण्डल चक्रामः च योजयित्वा परः शतम् ।
उष्ट्र गो अश्व खरैः भृत्या भरतम् यान्तम् अन्वयुः ॥ २-७०-२९

परः शतान्	=	with more than hundred	रथान्	=	chariots	रत्न विचित्राम्श्च	=	variegated with jewels
योजयित्वा	=	yoked to	उष्ट्र गोश्व बलैह्	=	camels bullocks horses and mules	भृत्याः	=	servants
अन्वयुः	=	followed	भरतम्	=	Bharata	यान्तम्	=	as he departed.

With more than hundred chariots variegated with jewels yoked to camels, bullocks, horses and mules as also servants followed Bharata as he departed. Instead of "रथान् मण्दलचक्राम्श्च ", " रथान् रत्नविचित्राम्श्च" in the old version is taken -as the clause "chariots with round wheels " appears to be meaningless.

बलेन गुप्तः भरतः महात्मा ।
सह आर्यकस्य आत्म समैः अमात्यैः ।
आदाय शत्रुघ्नम् अपेत शत्रुर् ।
गृहात् ययौ सिद्धैव इन्द्र लोकात् ॥ २-७०-३०

गुप्तः	=	being protected	बलेन	=	by the army	महात्मा	=	the high soled
भरतह्	=	Bharata	अपेत शत्रुः	=	who was free from enemies	आदाय	=	and taking
शत्रुघ्नम्	=	shatrughna	अमात्यैः सह	=	along with companies	आत्मसमैह्	=	good enough to him
ययोन्	=	started	गृहात्	=	from the palace	आर्यकस्य	=	of his venerable maternal uncle
इन्द्रलोकादिव	=	as from the world of celestials	सिद्धह्	=	a Siddha(a semi divine being of great purity and perfection and said to possess supernatural faculties).			

Being protected by the army, the high soled Bharata, who was free from enemies, taking Shatrughna along with other companions good enough to him, started from the palace of his venerable maternal uncle, as a Siddha(a semi- divine being of great purity and perfection and said to possess supernatural faculties) would start from Indraloka(the world of celestials).

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्ततितमः सर्गः ॥

Thus completes 70th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

71 Sarga 71 - एकसप्ततितमः सर्ग

Bharata Reaches The City Of Ayodhya

Introduction -

Spending seven nights in his journey, crossing various streams and rivers and passing through many woods and territories, Bharata reaches the city of Ayodhya, from there ,he finds the city of Ayodhya in a forlorn mood and discusses this situation with the charioteer. With an apprehensive and gloomy mind, he enters his father's house.

स प्रान्मुखो राज गृहात् अभिनिर्याय वीर्यवान् ।
ततः सुदामाम् द्युतिमान् सम्तीर्वावेक्ष्य ताम् नदीम् ॥ २-७१-१
ह्लादिनीम् दूर पाराम् च प्रत्यक् स्रोतः तरन्गिणीम् ।
शतद्रूम् अतरत् श्रीमान् नदीम् इक्ष्वाकु नन्दनः ॥ २-७१-२

सः राघवः	=	that Bharata	द्युतिमान्	=	who was brilliant	श्रीनान्	=	glorious
इक्ष्ह्वाकु कुलनन्दनः	=	and a rejoice to Ikshvaku dynasty	अभिनिर्याय	=	marching in	प्रान्मुखो	=	easterly direction
राजगृहात्	=	from the city of Rajagriha	ततह्	=	thereafter	अवेक्ष्ह्य	=	observing
सम्तीर्य	=	and crossing	ताम्	=	that	सुदामाम् नदीम्	=	Sudama river
ह्लादिनीम्	=	and Hladini river	दूरापारम्	=	the wide one	अतरत्	=	and also crossed
शतद्रूम् नदीम्	=	shatadru river	प्रत्यक्स्रोतन्त -रण्गिणीम्	=	whose stream flowed towards the eastern direction.			

That brilliant and glorious Bharata, who was a rejoice to Ikshvaku dynasty marching in easterly direction from the city of Rajagriha, thereafter observing and crossing Sudama* river as well as the wide Hladini river, whose stream flowed towards eastern direction. The route Bharata drove was a different one from the route the messengers had taken from Ayodhya to Rajagriha. This is a longer route and it took a complete week for Bharata to reach Ayodhya

एल धाने नदीम् तीर्त्वा प्राप्य च अपर पर्पटान् ।
शिलाम् आकुर्वतीम् तीर्त्वाआग्नेयम् शल्य कर्तनम् ॥ २-७१-३
सत्य संधः शुचिः श्रीमान् प्रेक्षमाणः शिला वहाम् ।
अत्ययात् स महा शैलान् वनम् चैत्र रथम् प्रति ॥ २-७१-४

सः	=	that Bharata	सत्यसन्धः	=	who kept up his promise	शुचिः	=	the pure man in heart
श्रीमान्	=	the illustrious man	तीर्त्वा	=	crossing	नदीम्	=	shatadru river

एलाधाने	=	at Eladhana village	प्राप्याच	=	reaching	अपरपर्पतान्	=	the region of apara-parpata
तीर्त्वा	=	crossing	आकुर्वतीम्	=	Akurvati	शिलाम्	=	a rocky hill
प्रेक्ष्यमाणह्	=	seeing	आग्येयम्	=	the village of Agneyam	शल्यकर्तनम्	=	Salyakartana village
शिलावहाम्	=	and silavaha river	अत्ययात्	=	and crossed	महाशैलान्	=	huge mountains and traveled
चैत्रथवनम् प्रति	=	towards the woods of chaitraratha.						

The pure and illustrious Bharata, who kept up his promise, crossing shatradru river at Eladhana village, reaching the region of Apara parpata, crossing a rocky hill called akurvati, seeing the villages of Agneyam and salyakartana as well as Silavaha river, crossed huge mountains and traveled towards the woods of Chitraratha.

सरस्वतीम् च गङ्गाम् च उग्मेन प्रतिपद्य च ।
उत्तरम् वीरमत्स्यानाम् भारुण्डम् प्राविशद्वनम् ॥ २-७१-५

प्रतिपद्य	=	arriving at	युग्मेन	=	the confluence of	सरस्वतीम्च	=	saraswati river
गण्गाच	=	and Ganga river (Bharata)	प्रविशत्	=	entered	भारुङ्डम्वनम्	=	the woods of Bharunda
उत्तरम्	=	the north	वीरमत्स्यानाम्	=	of ViRaamatsya region.			

Arriving at the confluence of Saraswati and Ganga rivers, Bharata entered the woods of Bharmuda, the north of ViRaamatsaya region.

वेगिनीम् च कुलिन्ग आख्याम् ह्रादिनीम् पर्वत आवृताम् ।
यमुनाम् प्राप्य सम्तीर्णो बलम् आश्वासयत् तदा ॥ २-७१-६

प्राप्य	=	reaching	सम्तीर्ण	=	and crossing	कुलिण्गाख्याम्	=	a river named Kulinga
वेगिनीम्	=	which is swift	पर्वतावृताम्	=	surrounded by mountains	ह्रादिनि	=	and requesting
यमूनाम्	=	as well as Yamuna river	तदा	=	and there	बदम्	=	the army
आश्वासयत्	=	was made to rest.						

Reaching and crossing a refreshing river named Kulinga, which is swift and surrounded by mountains as well as Yamuna river, the army was then made to rest there.

शीतीकृत्य तु गात्राणि क्लान्तान् आश्वास्य वाजिनः ।
तत्र स्नात्वा च पीत्वा च प्रायात् आदाय च उदकम् ॥ २-७१-७

शीतीकृय	=	making cool	गात्राणि	=	the limbs	क्लान्तान्	=	of the tired

वाजिनः	=	horses by bathing them	आश्वास्य	=	and cheering them up	तत्र	=	there
स्नात्वा	=	taking bath(himself)	पीत्वा च	=	drinking	उदकम्	=	water
आदाय	=	and carrying it (future use)	प्रायात्	=	(Bharata) proceeded further.			

Making cool the limbs of the tired horses by bathing there and cheering up them, nay, taking a bath himself, drinking some water and carrying it for future use, Bharata proceeded further.

राज पुत्रः महारण्यम् अनभीक्ष्ण उपसेवितम् ।
भद्रः भद्रेण यानेन मारुतः खम् इव अत्ययात् ॥ २-७१-८

भद्रः	=	the blessed	राजपुत्रः	=	bharata	थे प्रिन्चेअत्ययात्	=	traversed
महा अरण्यम्	=	the huge forest	अनभीक्ष्णोपसेवितम्		which was rarely frequented	भद्रेण	=	by his excellent
यानेन	=	chariot	खमिव	=	as through the atmosphere	मारुतः	=	the wind.

The blessed prince Bharata traversed that rarely frequented huge forest by his excellent chariot as the wind glides through an atmosphere.

भागीरथीम् दुष्प्रतरामंशुधाने महानदीम् ।
उपायाद्राघवस्तूर्णम् प्राग्वटे विश्रुते पुरे ॥ २-७१-९

राघवः	=	Bharata	तूर्णम्	=	quickly	उपायत्	=	reached
महानदीम्	=	the great river	भगीरथीम्	=	Bhagirathi	दुष्प्रतराम्	=	which is difficult to be crossed
पुरे	=	at the city	प्राग्वटे	=	of pragvata	अम्शुधाने	=	in the region of Amsudhana.

Bharata soon reached the great river, Bharathi, which is difficult to be crossed, at the city of pragvata in the region of Amsudhana.

स गङ्गाम् प्राग्वटे तीर्त्वे समायात्कुटिकोष्ठिकाम् ।
सबलस्ताम् स तीर्त्वाथ समायाद्धर्मवर्धनम् ॥ २-७१-१०

तीर्वा	=	crossing	गण्गाम्	=	the river Ganga	प्राग्वटे	=	at the city of Pragvata
सह्	=	he	समायायात्	=	reached	कुटिकोष्ठिकाम्	=	the river Kutikoshthka
तीर्वा	=	traversed	ताम्	=	it	सबलः	=	along with his army
अथ	=	and then	समायात्	=	and arrived at	धर्मवर्धनम्	=	the river of Dharmavardhana.

Crossing the River Ganga at the city of Pragvata, he reached the river Kulikoshthika, traversed it along with his army and then arrived at the region of Dharmavardhana.

तोरणम् दक्षिण अर्धेन जम्बू प्रस्थम् उपागमत् ।
वरूथम् च ययौ रम्यम् ग्रामम् दशरथ आत्मजः ॥ २-७१-११

दशरथात्मजः	= Bharata	उपागमात्	= reached	जम्बूप्रस्थम्	= Jambuprastha village
दक्षिणार्धेन	= which is the southern part	तोरणम्	= of torana region	अन्द् फ्रोम् थेरेययो	= got
रम्यम्	= a beautiful	ग्रमम्च	= village too	वरूथम्	= called Varutha.

Bharata reached Jambuprasta village, which is located at the southern part of Torana region and from there he arrived at a beautiful village too, named Varutha.

तत्र रम्ये वने वासम् कृत्वा असौ प्रान् मुखो ययौ ।
उद्यानम् उज्जिहानायाः प्रियका यत्र पादपाः ॥ २-७१-१२

ऋत्वा	= making	वासम्	= a camp	रमि	= in that beautiful
वने	= forest	तत्र	= there	असो	= Bharata
प्राण्मुखह्	= turned towards the east	ययो	= and reached	उद्यानम्	= a garden
उज्जिहानायाः	= in the city of Ujjihana	यत्र	= in which there are	प्रियकाः पादपाः	= a number of Kadamba trees.

Making a camp in thatbeautiful forest there, Bharata traveled towards the east and reached a garden in the city of Ujjihana, in which there are a number of Kadamba trees.

सालांस् तु प्रियकान् प्राप्य शीघ्रान् आस्थाय वाजिनः ।
अनुज्ञाप्य अथ भरतः वाहिनीम् त्वरितः ययौ ॥ २-७१-१३

प्राप्य	= having reached	सालान्	= sala trees	प्रियाकान्	= kadamba trees
भरतह्	= Bharata	आस्थया	= yoked	शीघ्रम्	= swifter
वाजेनह्	= horses (his chariot)	अनुग्याप्ये	= allowed	वाहिनीम्	= his army
अथ	= to come after him	ययोन्	= and went ahead	त्वरितः	= quickly.

Having reached Sala and Kadamba trees, Bharata yoked swifter horses to his chariot, allowed his army to come after him and quickly went ahead.

वासम् कृत्वा सर्व तीर्थे तीर्त्वा च उत्तानकाम् नदीम् ।
अन्या नदीः च विविधाः पार्वतीयैअः तुरम् गमैः ॥ २-७१-१४
हस्तिपृष्ठकम् आसाद्य कुटिकाम् अत्यवर्तत ।
ततार च नर व्याघ्रः लौहित्ये स कपीवतीम् ॥ २-७१-१५

वासम् कृत्वा	= having halted	सर्वतीर्थे	= in sarvatirtha	तीर्त्वा	= and having crossed
उत्तानिकाम् नदीम्	= uttamika river	विविधाः	= and various	अन्याः	= other
नदीश्च	= rivers	पार्वतीयैः तुरण्गैः	= by mountain-ponies	आसाद्य	= and reaching

हस्तिपृष्ठकम्	=	the village of Hastipratakа (Bharata)	अत्यवर्तत	=	crossed	विटकाम्	=	river kutika
तरार	=	andtraversed	कपीवर्तीम्	=	the river kapivati	लोहित्यु	=	at Lohitya village.

Having halted min Sarvatirtha village and having crossed Uttamika river and various other rivers by mountain -ponies and reaching Hast prasthaka village, Bharata crossed Kutika river and traversed kapivati river at Lohitya village.

एक साले स्थाणुमतीम् विनते गोमतीम् नदीम् ।
कलिन्ग नगरे च अपि प्राप्य साल वनम् तदा ॥ २-७१-१६
भरतः क्षिप्रम् आगच्चत् सुपरिश्रान्त वाहनः ।

भरतः	=	Bharata (after crossing)	स्थाणुमतीम्	=	Sthanumati river	एकसाल	=	at Ekasala village
गोमतीम् नदीम्	=	and Gomati river	विनते	=	at Vinata village	सुप्ररिश्रान्त वाहनह्	=	as the horses were verymuch tired
प्राप्य	=	reached	तदा	=	then	सालवनम्	=	a grove of Sala trees
कलिण्गनगरछापि	=	at even kalinga city also	आगच्छत्	=	and proceeded	क्षिहप्रम्	=	quickly.

Bharata, after crossing Sthanumati river at Ekasala village and Gomati river at Vinata village, took rest at a grove of Sala trees at Kalinga city as the horses were very much tired and then proceeded quickly.

वनम् च समतीत्य आशु शर्वर्याम् अरुण उदये ॥ २-७१-१७
अयोध्याम् मनुना राज्ञा निर्मिताम् स ददर्श ह ।

समातीत्य	=	driving through	वनम्च	=	the grove	आस्तु	=	quickly
शरवर्याम्	=	in the night	अरुणोदय	=	at dawn	सन्दर्शह	=	saw
अयोध्याम्	=	the city of Ayodhya	निर्नीताम्	=	which was built	मनुनारग्या	=	by the king Manu.

Driving through grove quickly in the night, Bharata at the dawn saw the city of Ayodhya, which was earlier built by King Manu.

ताम् पुरीम् पुरुष व्याघ्रः सप्त रात्र उषिटः पथि ॥ २-७१-१८
अयोध्याम् अग्रतः दृष्ट्वा रथे सारथिम् अब्रवीत् ।

दृष्ट्वा	=	seeing	ताम्	=	that	अयोध्याम् पुरीम्	=	city of Ayodhya
अग्रतः	=	in front	सप्तरात्रोषितः	=	after spending seven nights	पथि	=	on his way
पुरुष्व्याघ्रः	=	that tiger among men	अब्रवीत्	=	spoke	वाक्यम्	=	these words
सारथिम्	=	to the charioteer.						

Seeing the city of Ayodhya in front, after spending seven nights on his way, Bharata the tiger among men, spoke the following words to his charioteer:

एषा न अतिप्रतीता मे पुण्य उद्याना यशस्विनी ॥ २-७१-१९
अयोध्या दृश्यते दूरात् सारथे पाण्डु मृत्तिका ।
यज्वभिर् गुण सम्पन्नैः ब्राह्मणैः वेद पारगैः ॥ २-७१-२०
भूयिष्ठम् ऋषैः आकीर्णा राज ऋषि वर पालिता ।

सारथे	=	O , Charioteer!	षा	=	this	यशस्विनी	=	famous
अयोध्या	=	city of Ayodhya	दृश्यते-	=	appears	मे	=	to me
नातिप्रतीता	=	not clearly distinguishable	दूरात्	=	from this distance	पाण्डु मृत्तिका	=	as a heap of white clay
पुण्य उद्याना	=	beautiful gardens	आकीर्णा	=	a place filled with	यज्वभि:	=	performers of sacrifies
गुणसम्पन्ने	=	endowed with good qualities	वेद पारगैः	=	Brahmins	भूयिष्ठम्	=	most abundant
ऋद्धैः	=	in riches	राजर्षिपरिपालिता	=	and ruled by a royal sage.			

"O, Charioteer! The famous city of Ayodhya comes into view vaguely to me from a distance, as a heap of white clay. It has beautiful gardens. It is filled with performers of sacrifices and with people endowed with good qualities as well as well versed in the Vedas and with Brahmins inmost abundant reaches , It is being ruled by a royal sage."

अयोध्यायाम् पुरा शब्दः श्रूयते तुमुलो महान् ॥ २-७१-२१
समन्तान् नर नारीणाम् तम् अद्य न शृणोम्य् अहम् ।

पुरा	=	Earlier	महान्	=	abig	तुमुलः	=	clattering
शब्दः	=	noise	नर नारीनाम्	=	of men and women	श्रूयते	=	used to be heard
समन्तात्	=	all round	अयोध्याम्	=	in Ayodhya	अद्य	=	Now
अहम्	=	I	न श्रृणोम्यहम्	=	am not hearing	तम्	=	that noice.

Earlier , a big clattering voice of men and women used to be heard all round in Ayodhya. Now, I am not hearing that voice."

उद्यानानि हि साय अह्ने क्रीडित्वा उपरतैः नरैः ॥ २-७१-२२
समन्तात् विप्रधावद्भिः प्रकाशन्ते मम अन्यदा ।

उद्यानानि	=	the parks	प्रकाशन्तेहि	=	which used to beam	नरैः	=	forth
समन्तात्	=	on all sides	सायाह्ने	=	in the evening	मम	=	to me
अन्यथा	=	otherwise.						

"The parks which used to beam with men streaming forth on all sides, having given up sporting in the morning after entering them in thee evening having spent the whole night in sport, now appear to me otherwise"

तानि अद्य अनुरुदन्ति इव परित्यक्तानि कामिभिः ॥ २-७१-२३
अरण्य भूता इव पुरी सारथे प्रतिभाति मे ।

तामि	=	these parks	परित्यक्तानि	=	deserted	कामिभिः	=	by the lovers
अद्य	=	now	अनुरुद्न्तीव	=	turn out to be miserable	सारथे	=	O, charioteer! to me
पुरी	=	the city	प्रतिभाति	=	appears	अरण्यभूतेव	=	to have changed into a forest.

"These parks deserted by the lovers now turn out to be dejected . O, charioteer! To me, the city appears to have changed into a forest."

न हि अत्र यानैः दृश्यन्ते न गजैः न च वाजिभिः ॥ २-७१-२४
निर्यान्तः वा अभियान्तः वा नर मुख्या यथा पुरम् ।

अत्र	=	here	यथापूर्वम्	=	as before	नरमुख्याः	=	important persons
नदृश्यन्ते हि	=	indeed are not seen	निर्यान्तोवा	=	going into the city	अभियान्तोवा	=	on coming out of it
यानैः	=	in carriages	न	=	nay	राजिथिः	=	on horses too.

"Here, as before, important persons indeed are not seen going into the city or coming out it in carriages or on horses or on elephants."

उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च ॥ २-७१-२५
जनानाम् रतिसम्योगेष्वत्यन्तगुणवन्ति च ।

पुरा	=	earlier	न्यानानि	=	parks	शान्ति	=	used to be conspicuously
मत्त प्रनुदितानिच	=	ezaited with joy and gaiety	अत्यन्तगुणवन्तिच		and were most excellent	रतिसम्योगेषु	=	for love contacts
जनानाम्	=	of men.						

"Earlier parks used to be conspicuously excited with joy and gaiety and were most congenial for love contacts of men."

तान्येतान्यद्य वश्यामि निरानन्दानि सर्वशः ॥ २-७१-२६
स्त्रस्तपर्णैरनुपथम् विक्रोशद्भिरिव द्रुमैः ।

पश्यामि	=	Iam seeing	तान्येन	=	those same parks	अद्य	=	today
निरानन्दामि	=	with lack of enjoyment	सर्वशः	=	on all sides	द्रुमैः	=	with trees
स्त्रस्तपर्णैह्	=	having their leaves fallen	अनुपथम्	=	along the road	विक्रोशद्भिरिव	=	looking a picture of dismay.

"I am seeing the same parks., today with lack of enjoyments on all sides and with trees having their leaves fallen along the road, looking like picture of dismay."

नाद्यापि श्रूयते शब्दो मत्तानाम् ॥ २-७१-२७
सम्रक्ताम् मधुराम् वाणीम् कलम् व्याहरताम् बहु ।

अद्यापि	=	even not at dawn	शब्दः	=	sounds	मत्तानाम् मृगपक्षिणाम्	=	of animals and birds in rut
सम्रक्ताम्	=	which an charming	मधुराम्	=	with sweet	वानीम्	=	tone
व्याहृतम्	=	uttering	बहु	=	with much	कलम्	=	melody
नश्रूयते	=	are not being heard.						

"Even now at dawn, charming sounds with sweet and much melodious tone of animals and birds intoxicated with happiness are not being heard."

चन्दनागुरुसम्पृक्तो धूपसम्मूर्चितोऽतुलः ॥ २-७१-२८
प्रवाति पवनः श्रीमान् किम् नु नाद्य यथापुरम् ।

किम्नु	=	why does	यथापुरम्	=	as before	श्रीमान्	=	pure and auspicious
चन्दनागरुसम्युक्तः		laden with aloes and sandal wood	पवनः	=	breeze	धुम्पसम्मूर्चितः	=	intensified with the pure of burnt incense
न प्रवाचि	=	not blow	अद्य	=	today			

"Why does, as before, pure and auspicious breeze laden with aloes and sandal wood intensified with the fume of burnt incense,not blow today."

भेरीमृदङ्गवीणानाम् कोणसम्घट्टितः पुनः ॥ २-७१-२९
किमद्य शब्दो विरतः सदाऽदीनगतिः पुरा ।

किम्	=	why	अद्य	=	today	शब्दः	=	have the sounds
भेरीमृदण्ग वीणानाम्	=	of kettle drums clay tomtoms and vinas	कोणसम्घट्टितः	=	played upon with drum sticks or plums or fingers	विरथ्	=	stopped
पुरा	=	which formerly	सदा अदीनगतिः	=	never ceased	पुनः	=	at any time.

"Why today have the sounds of kettledrums, clay tomtoms and Vinas played upon with drum-sticks or palms or fingers stopped which formerly never ceased at any time."

अनिष्टानि च पापानि पश्यामि विविधानि च ॥ २-७१-३०
निमित्तानि अमनोज्ञानि तेन सीदति ते मनः ।

पश्यामि	=	I perceive	विविधानि	=	various kinds	निमित्तानि	=	of omens
अनिष्टानि	=	which are undesirable	पापानि	=	sinful	अमनुज्ञानि	=	and silly

तेन	=	by this	मे	=	my	मनः	=	mind
सीदति	=	is dejected.						

"I perceive various kinds of evil sinful and silly omens and by this, my mind is dejected."

सर्वथा कुशलम् सूत दुर्लभम् मम बन्धुषु ॥ २-७१-३१
तथा ह्यसति सम्मोहे हृदयम् सीदतीव मे ।

सूत	=	O , charioteer!	डुर्लभम्	=	it is not possible	सर्वत्ता	=	that all
कुशलम्	=	should be well	मम बन्धुषु	=	with my kinsfolk	तथाहि	=	as indeed
असति	=	even without	सम्मोहे	=	any cause for a grievance	मे	=	my
हृदयम्	=	spirit	सीदतीव	=	is cast down.			

"O, charioteer! It is not possible that all sounds be well with my kinsfolk, as indeed, even without anycause for a grievance, my spirit is cast down"

विषण्णः शान्तहृदयस्त्रस्तः सुलुलितेन्द्रियः ॥ २-७१-३२
भरतः प्रविवेशाशु पुरीमिक्ष्वाकुपालिताम् ।

विषण्णः	=	despondent	श्रान्त	=	हृदयः	=	distressed in mind	
त्रस्तः	=	frightened	सुलुलितेन्द्रियः	=	and extremely	भरताः	=	Bharata
अशु	=	quickly	प्रविवेश	=	entered	पुरीम्	=	the city
इक्ष्ह्वाकुपालितम्	=	ruled by the descendents of Ikshvaku.						

Despondent, distressed in mind, frightened and extremely entered the city, which was ruled by the descendents of Ikshvaku.

द्वारेण वैजयन्तेन प्राविशत् श्रान्त वाहनः ॥ २-७१-३३
द्वाह्स्थैः उत्थाय विजयम् पृष्टः तैः सहितः ययौ ।

शान्त वाहनः	=	Bharata with tired horses	प्राविशत्	=	entered	द्वारेण	=	through the gate
वैजयेन्तेन	=	called Vaijayanta	उक्तः	=	greeted	विजयम्	=	with slogans of victory
उत्थाय	=	by the standing	द्वाःस्थैः	=	gate keepers	ययोन्	=	he went
सहितः	=	along with	तैः	=	them.			

Bharata, with his tiered horses entered the city through Vaijayanta gate. Greeted with slogans of victory by the standing gatekeepers, he went inside, along with others.

स तु अनेक अग्र हृदयो द्वाह्स्थम् प्रत्यर्च्य तम् जनम् ॥ २-७१-३४
सूतम् अश्व पतेः क्लान्तम् अब्रवीत् तत्र राघवः ।

सः	=	that	राघवश्तु	=	Bharata on his part	अनेकाग्र हृदयो	=	with distracted mind
प्रत्यर्च्य	=	responded to the salutations	तम्	=	of those	जनम्	=	men
द्वास्थम्	=	at the gate	तत्र	=	there	अब्रवीत्	=	and spoke
सूतम्	=	who wasbeloved	अश्वपतिह्	=	to Asvapati (as follows)			

Bharata, with a distracted mind, responded to the salutations of those porters at the gate and spoke to the charioteer who was beloved to Asvapati as follows:

हम् त्वरयानीतः कारणेन विनानघ ॥ २-७१-३५
अशुभाशङ्कि हृदयम् शीलम् च पततीव मे ।

अनघ	=	O faultless charioteer!	किम्	=	why was	अहम्	=	I
अनीतः	=	brought	त्वरया	=	so quickly	कारणेन विना	=	without any reason
हृदयम्	=	my mind	अशुभाशण्कि	=	is apprehending some evil	मे	=	My
शीलम्च	=	energy is also	पततीव	=	lost.			

"O, the faultless charioteer! Why was I brought so quickly without any reason My mind is apprehending some evil. I lost my all energy."

श्रुता नो यादृशाः पूर्वम् नृपतीनाम् विनाशने ॥ २-७१-३६
आकाराः तान् अहम् सर्वान् इह पश्यामि सारथे ।

सारथे	=	O, Charioteer!	आदृशाः	=	were heard	नः	=	by us
पूर्वम्	=	formerly	विनाशन	=	regarding ruin	नृपतीनाम्	=	of kings
अहम्	=	I	पश्यामि	=	am seeing	इह	=	here
सर्वाम्	=	all	ताम्	=	those	आकारान्	=	signs.

"Whatever things were heard by us formerly in the same case of ruin of kings, I am seeing here all those signs."

सम्मार्जनविहीनानि परुषाण्युपलक्षये ॥ २-७१-३७
असम्यतकवाटानि श्रीविहीनानि सर्वशः ।
बलिकर्मविहीनानि धूपसम्मेदनेन च ॥ २-७१-३८
अनाशितकुटुम्बानि प्रभाहीनजनानि च ।
अलक्स्मीकानि पश्यामि कुटुम्बिभवनान्यहम् ॥ २-७१-३९

अहम्	=	I	उपलक्ष्हये	=	am seeing	कुटुमिभवनानि	=	the family horses
परुषाणि	=	for which the dirt	सम्मार्जन विहीनानि	=	was upswept	असम्यत कवाटानि	=	with doors wide open
श्रीहिनानि	=	bereft of splendor	सर्वशः	=	on all sides	बलिकर्मविहीनानि	=	no offerings are being made

धूपसम्मेदनेन च	=	no incense was burned	अनाशितकुटुम्बानि		families are starving	प्रभाहीन जनानिच	=	and people with lack of beautiful appearance
अलक्ष्मीकानि	=	looking distressfully.						

"I am seeing the family horses in which dirt is not swept away, with their doors wide open, bereft of splendor on all sides without any offerings being made, and with no incense burned . Families are starving and people look miserably without any charming appearance."

अपेतमाल्यशोभानि असम्मृष्टाजिराणि च ।
देवागाराणि शून्यानि न चाभान्ति यथापुरम् ॥ २-७१-४०

देवागाराणि	=	the temples of gods	शून्यानि	=	are deserted	नाभान्तिच्ग	=	and have lost their radiance
अपेतमाल्य शोभानि	=	with their splendor of floral decoration lost	असम्मृष्टाजिराणिच्च		nor are any assembling to perform sacrifices	यथापुरम्	=	as before.

"The temples of gods are deserted and have lost their radiance, with their splendor of floral decorations lost, nor are there any assembling to perform sacrifices as before."

देवतार्चाः प्रविद्धाश्च यज्ञगोष्ठ्यस्तथाविधाः ।
माल्यापणेषु राजन्ते नाद्य पण्यानि वा तथा ॥ २-७१-४१

देवतार्चा:	=	worships of the deities	प्रविद्धाःच	=	were placed aside	यज्ङ गोष्ठ्यः	=	Assemblies of prayers
तथाविधाह्	=	are also in the same condition	तथा	=	and	पण्यानि	=	saleable garlands
रराजन्ते	=	are not adorning	माल्यापणेषु	=	the garland stands	अद्य	=	today.

"Worships of the deities were placed aside. Assemblies of prayers are also not adorned with saleable flowers and garlands today."

दृश्यन्ते वणिजोऽप्यद्य न यथापूर्वमत्रवै ।
ध्यानसम्विग्नहृदयाः नष्टव्यापारयन्त्रिताः ॥ २-७१-४२

वणिजो अपि	=	even traders	नष्टव्यापार यन्त्रिता	=	who lost interest in trading tie ups	ध्यान सम्विग्रहृदयाः	=	and with their minds agitated with thoughts
न दृश्यन्ते	=	are not being seen	अत्र	=	here	यथा पूर्वम्	=	as before
अद्य	=	today.						

"Even traders lost interest in trading tie-ups and their minds are tied up in thoughts. They are not being seen here today, as before."

देवायतनचैत्येषुदीनाः पक्षिगणास्तथा ॥ २-७१-४३
मलिनम् च अश्रुपूर्णाक्ष्हम् दीनम् ध्यान परम् कृशम् ।
सस्त्री पुंसम् च पश्यामि जनम् उत्कण्ठितम् पुरे ॥ २-७१-४४

तथा	=	and	पक्ष्हिगणाः	=	cluster of birds	दीनाः	=	look miserable
देवायतानचैत्येषु	=	in temples and large trees	पश्यामि	=	I see	जनम्	=	the population
सस्त्रीपुम्सम्	=	of men and women	पुरे	=	in the city	उत्कण्ठितम्	=	look anguished
मलिनम्	=	messy	दीनम्	=	miserable	अश्रुपूर्ण अक्षम्	=	with their eyes held in tears
ध्यानपरम्	=	thoughtful	कृशम्	=	and weak.			

"Clusters of birds in temples and large trees in the city are looking desolate. The population of men and women in the city look thoughtful anguished weak messy and despondent with their eyes held in tears."

इति एवम् उत्त्वा भरतः सूतम् तम् दीन मानसः ।
तानि अनिष्टानि अयोध्यायाम् प्रेक्ष्य राज गृहम् ययौ ॥ २-७१-४५

प्रेक्ष्य	=	after seeing	तानि	=	those	अनिष्टानि	=	evil omens
अयोध्यायाम्	=	in Ayodhya	भरतः	=	Bharata	दीन मानसः	=	being broken hearted
उत्त्वा	=	and having spoken	इत्येवम्	=	as afersaid	तम् सूतम्	=	to that charioteer
ययो	=	and went	राजगृहम्	=	to the rayol palace.			

After seeing those bad omens in Ayodhya, the broken hearted Bharata spoke to the charioteer as aforesaid and went to the royal palace.

ताम् शून्य श्रृन्ग अटक वेश्म रथ्याम् ।
रजो अरुण द्वार कपाट यन्त्राम् ।
दृष्ट्वा पुरीम् इन्द्र पुरी प्रकाशाम् ।
दुह्खेन सम्पूर्णतरः बभूव ॥ २-७१-४६

दृष्ट्वा	=	beholding	ताम् पुरीम्	=	that city of Ayodhya	इन्द्र पुर प्रकासम्	=	that formerly possessed the splendor of of the capital city of Indra
शून्य श्रृण्गाटकवेश्मरथ्याम्	=	highways deserted	रजो अरुणद्वार कवाटयन्त्राम्	=	the doors and hinges covered with rust	भरतः भभू	=	because
सम्पूर्णतरः	=	overcome	दुःखेन	=	with grief.			

Beholding the city of Ayodhya,that formerly possessed the splendor of the capital city of Indra, now with its squares houges and high ways deserted, the doors and hinges covered with rust , Bharata was overcome with grief.

बहूनि पश्यन् मनसो अप्रियाणि ।
यानि अन्यदा न अस्य पुरे बभूवुः ।
अवाक् शिरा दीन मना नहृष्टः ।
पितुर् महात्मा प्रविवेश वेश्म ॥ २-७१-४७

पश्यन्	= seeing	अप्रियाणि	= things disliked	मनसः	= by the mind
यानि	= which	नबभूवः	= did not occur	पुरे	= in the city
अन्यदा	= at the other times	महात्मा	= the high soled Bharata	अवाक्चिराः	= with his head bent down
दीनमनाः	= and with his mind miserable	प्रविवेश	= entered	पुतुः	= his father's
वेश्म	= house	नहृष्टः	= unhappily.		

Seeing many things disenchanted to mind which did not occur at any time before in the city, the high soled Bharata with his head bent down and with his mind miserable gloomily entered his father's house.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकसप्ततितमः सर्गः ॥

Thus completes 71th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

72 Sarga 72 - द्विसप्ततितमः सर्ग

Kaikeyi Informs Bharata About The Death Of Dasaratha

Introduction -

Bharata does not find his father in the royal palace and goes to meet his mother. He asks his mother about the whereabouts his father. Kaikeyi informs Bharata about the death of Dasaratha. When Bharata enquired about Raama, Kaikeyi also discloses Raama's exile to the forest along with Sita and Lakshmana. She also narrates about the two boons she asked the king Dasaratha as well as how the king accepted her boons and sent Raama to exile. She further advises Bharata to meet the chief of Brahmans like Vasista and others to get himself crowned for the kingdom.

अपश्यंस् तु ततः तत्र पितरम् पितुर् आलये ।
जगाम भरतः द्रष्टुम् मातरम् मातुर् आलये ॥ २-७२-१

ततः	=	thereafter	भरतः	=	Bharata	अपश्यन्	=	not seeing
पितरम्	=	his father	तत्र	=	there	पितुः	=	in his father's
आलये	=	palace	जगाम	=	went	मातुः	=	to his mother's
आलये	=	house	द्रष्टुम्	=	to see	मातरम्	=	his mother.

Not finding his father there in his father's palace, Bharata went to his mother's apartment to see his mother.

अनुप्राप्तम् तु तम् दृष्ट्वा कैकेयी प्रोषितम् सुतम् ।
उत्पपात तदा हृष्टा त्यक्त्वा सौवर्ण मानसम् ॥ २-७२-२

दृष्ट्वा	=	beholding	तम् सुतम्	=	her son	प्रोषितम्	=	who was absent from home
अनुप्राप्तम्	=	and returned	कैकेयी	=	Kaikeyi	हृष्टा	=	was delighted
तदा	=	and then	उत्पपात	=	sprang up	त्यक्त्वा	=	leaving
सोवर्नम्	=	her golden	आसनम्	=	seat.			

Beholding his son who was absent from home for long and returned, Kaikeyi was delighted and then sprang up, leaving her golden seat to receive him.

स प्रविश्य एव धर्म आत्मा स्व गृहम् श्री विवर्जितम् ।
भरतः प्रेक्ष्य जग्राह जनन्याः चरणौ शुभौ ॥ २-७२-३

सः भरतः	=	that Bharata	धर्मात्मा	=	the righteous man	प्रविश्यैव	=	soon after entering
स्वगृहम्	=	his house	श्रीविवर्जितम्	=	which was devoid of splendor	प्रतिजग्राह	=	grasped
जनन्याः	=	his mother's	शुभो	=	auspicious	चरणो	=	feet.

Soon after entering his house, which was devoid of any splendor, Bharata the righteous man, grasped the auspicious feet of his mother in obeisance.

सा तम् मूर्ध्नि समुपाघ्राय परिष्वज्य यशस्विनम् ।
अङ्के भरतम् आरोप्य प्रष्टुम् समुपचक्रमे ॥ २-७२-४

सा	=	She	उपघ्राय	=	smelled	मूर्धानि	=	on the head
तम् भरतम्	=	of that Bharata	यशस्विनम्	=	the illustrious man	परिष्वज्य	=	embraced him
आरोप्य	=	made him to ascend	अण्के	=	on her lap	उपचक्रम्	=	to ask questions.

Kaikeyi smelled (as mark of affection) the head of the illustrious Bharata, embraced him, made him to ascend on her lap and started questions.

अद्य ते कतिचित् रात्र्यः च्युतस्य आर्यक वेश्मनः ।
अपि न अध्व श्रमः शीघ्रम् रथेन आपततः तव ॥ २-७२-५

कतिचित्	=	how many	रात्र्यः	=	nights (have passed)	अद्य	=	till today
ते	=	to you	चुतस्य	=	since you have left	आर्यकवेश्मनः	=	your maternal grand father's house
अपि न	=	Is there no	अध्वश्रमः	=	travel fatigue	तव	=	to you
आपततः	=	who came	रथेन	=	in a chariot	शीग्न्हम्	=	speedily

"How many days passed since you have left your maternal grand father's house Is there no travel fatigue to you, who have come speedily in a chariot"

आर्यकः ते सुकुशलो युधा जिन् मातुलः ।
प्रवासाच् च सुखम् पुत्र सर्वम् मे वक्तुम् अर्हसि ॥ २-७२-६

पुत्र	=	O son!	ते	=	your	आर्यक:	=	grand father
सुकुशली	=	doing well	तव	=	your	मातुलः	=	maternal uncle
युधाजित्	=	Yudhhajit (doing well)	सुखम्	=	were you happy	प्रवासात्	=	in being absent from home
अर्हसि	=	be good enough	वक्तुम्	=	to tell	मे	=	me
सर्वम्	=	all.						

"O, Son! Is your grand father doing well Is Yudhajit, your maternal uncle doing well Were you happy in being absent from home Be good enough to tell me all"

एवम् पृष्टः तु कैकेय्या प्रियम् पार्थिव नन्दनः ।
आचष्ट भरतः सर्वम् मात्रे राजीव लोचनः ॥ २-७२-७

प्रियम्	=	affectionately	पृष्टः	=	asked	एवम्	=	thus
कैकेय्य	=	by Kaikeyi	राजिवालोचनः	=	the lotus eyed	पार्थिवा नन्दनः	=	prince

भरतः	=	Bharata	आचष्ट	=	told	सर्वम्	=	all
मात्रे	=	to his mother.						

Affectionately enquired thus by Kaikeyi, the lotus eyed bharata, the prince, narrated all to his mother.

अद्य मे सप्तमी रात्रिः च्युतस्य आर्यक वेश्मनः ।
अम्बायाः कुशली तातः युधाजिन् मातुलः च मे ॥ २-७२-८

सप्तमी	=	seventh	रात्रिः	=	night	मे	=	to me
अद्य	=	today	च्युतस्य	=	since I left	अर्यकवेशमनः	=	the grand father's house
अम्बायाः	=	The mother's	तातः	=	father	मे	=	and my
उधजित्	=	Yudhajit	कुशली	=	are well.			

"It is seventh day to me today since I left the grand father's house. Yudhajit, your father as well as my maternal uncle are doing well"

यन् मे धनम् च रत्नम् च ददौ राजा परम् तपः ।
परिश्रान्तम् पथि अभवत् ततः अहम् पूर्वम् आगतः ॥ २-७२-९

यत्	=	which	धनम्च	=	gifts	रत्नम्च	=	and jewels
ददो	=	were given	मे	=	to me	रजा	=	by the king
परम्तपः	=	who annihilates enemies	अभवत्	=	became	परिश्रान्तम्	=	tired
पथि	=	on the way	पूर्वम्	=	before	ततः	=	then
अहम्	=	I	आगतः	=	came.			

"Carrying the gifts and jewels, given to me by the king who annihilates enemies my followers became tired on the way and I arrived ahead of them"

राज वाल्य हरैः दूतैः त्वर्यमाणो अहम् आगतः ।
यद् अहम् प्रष्टुम् इच्चामि तत् अम्बा वक्तुम् अर्हसि ॥ २-७२-१०

अहम्	=	I	आगतः	=	came	त्वर्यमाणः	=	hurriedly
दूतै	=	because of messengers	राजवाक्य हरैः	=	who carried messeges of the king	अम्बा	=	let my mother
अर्हसि	=	be good enough	वक्तुम्	=	to tell	तत्	=	that
यत्	=	which	अहम्	=	I	इच्छामि	=	am wishing
प्रष्टुम्	=	to ask.						

"I came soon because of the horridness communicated by royal messengers. Let my mother be good enough to tell that which I desire to ask her."

शून्यो अयम् शयनीयः ते पर्यन्को हेम भूषितः ।
न च अयम् इक्ष्वाकु जनः प्रहृष्टः प्रतिभाति मे ॥ २-७२-११

अयम्	=	this	पर्यङ्कः	=	couch	ते	=	of yours
शयनीयः	=	which is fit for rest	हेमभूषितः	=	and decorated with gold	शून्यः	=	is empty
अयम्	=	these	इक्ष्वाकु जनः	=	men and women of Ikshvaku race	नप्रतिभाति	=	do not appear
मा	=	to me	प्रहृष्टः	=	to be cheerful.			

"This couch of yours, which is fit for rest and decorated with gold, is empty. These men and women of Ikshvaku race do not appear to me to be cheerful."

राजा भवति भूयिष्ठ्गम् इह अम्बाया निवेशने ।
तम् अहम् न अद्य पश्यामि द्रष्टुम् इच्चन्न् इह आगतः ॥ २-७२-१२

राजा	=	king Dasaratha	भूयिष्ठम्	=	mostly	इह	=	here
अम्बायाः	=	in the mother's	निवेशने	=	house	अद्य	=	now
अहम्	=	I	नपश्यामि	=	am not seeing	तम्	=	him
आगतह्	=	I came	इह	=	here	इच्छन्	=	wishing
द्रष्टुम्	=	to see (him)						

"King Dasaratha mostly used to here in your house. Now, I am not seeing him. I came here, desirous of seeing him."

पितुर् ग्रहीष्ये चरणौ तम् मम आख्याहि पृच्चतः ।
आहोस्विद् अम्ब ज्येष्ठायाः कौसल्याया निवेशने ॥ २-७२-१३

अम्ब	=	O, Mother	ग्रहीष्ये	=	I will grasp	पित्रुः	=	my fathers
चरणो	=	feet	आख्याहि	=	Tell	तम्	=	about him
मम	=	to me	पृच्छतः	=	questioning	अहोस्वित्	=	or
निवेशने	=	(is he) in the house	कौसल्याः	=	of Kausalya	ज्येष्ठायाः	=	the senior most of my mothers

"O, mother! I will grasp in obeisance my father's feet. Tell about him, as I ask you. Or is he in the house of Kausalya the senior most of my mothers"

तम् प्रत्युवाच कैकेयी प्रियवद् घोरम् अप्रियम् ।
अजानन्तम् प्रजानन्ती राज्य लोभेन मोहिता ॥ २-७२-१४

मोहिता	=	deluded	राज्यलोभेन	=	by the greed for kingdom	कैकेयी	=	Kaikeyi
प्रजानन्ती	=	who knew everything closely	प्रत्युवाच	=	told	तम्	=	that Bharata
अजानन्तम्	=	who did not know anything	घोरम्	=	that terribly	अप्रियम्	=	unpleasant thing
प्रियवत्	=	as though it was delightful.						

Deluded by the greed for kingdom, Kaikeyi who knew everything closely, told the terribly unpleasant news to Bharata, who did not know anything, as though the news was delightful.

या गतिः सर्व भूतानाम् ताम् गतिम् ते पिता गतः ।
राजा महात्मा तेजस्वी यायजूकः सताम् गतिः ॥ २-७२-१५

ते पिता	=	your father	राजा	=	king Dasaratha	महात्मा	=	having a noble nature
तेजस्वी	=	who was inspiring respect	यायजूकः	=	who was performing frequent sacrifices	गतिः	=	and who was a refuge
सताम्	=	to good men	गतः	=	followed	ताम् गतिम्	=	that path
या	=	which	सर्वभूतानाम्	=	all beings	गतिः	=	follow.

"King Dasaratha, your father who was having a noble nature, who was respect and performing frequent sacrifices as well as a refuge to good men followed that path which all beings follow."

तत् श्रुत्वा भरतः वाक्यम् धर्म अभिजनवान् शुचिः ।
पपात सहसा भूमौ पितृ शोक बल अर्दितः ॥ २-७२-१६

भरतः	=	Bharata	धर्माभिजानवान्	=	a righteous man with a noble descent	सुचिः	=	and an honest man
श्रुत्वा	=	hearing	तत्	=	those	वाक्यम्	=	words
सहसा	=	immediately	पपात	=	fell	भूमो	=	on the ground
पितृशोकबलार्दितः	=	being exceedingly tormented by the grief for his father.						

Bharata, a righteous man with a noble descent and an honest man, hearing that news , immediately fell down on the ground, being exceedingly tormented by the grief for his father.

हा हातोऽस्मीति कृपणाम् दीनाम् वाचमुदीरयन् ।
निपपात महाबाहुर्बाहु विक्षिप्य वीर्यवान् ॥ २-७२-१७

महाबाहुः	=	the mighty armed	वीर्यवान्	=	and the heroic Bharata	उदीरयान्	=	raising
कृपाणम्	=	his grievous	दीनम्	=	and depressed	वाचम्	=	voice
इति	=	thus saying	हा हतःअस्मि	=	"Alas I am undone'	विक्षिहप्य	=	and lifting up
बाहुम्	=	his arms	निपपात	=	fell down.			

The mighty armed and heroic Bharata, raising his grievous and depressed voice, cried, "Alas, I am undone' and lifting up his arms, fell down.

ततः शोकेन सम्वीतः पितुर् मरण दुह्खितः ।
विललाप महा तेजा भ्रान्त आकुलित चेतनः ॥ २-७२-१८

तदः	=	then	महातेजः	=	Bharata of great majesty	सम्वीतः	=	enveloped
शोकेन	=	in grief	भ्रान्ताकुलित चेतनः	=	whose mind was troubled by reeling	मरण दुःखितः	=	as aggrieved by the death
पितुः	=	of his father	विललाप	=	lamented profusely.			

Then, Bharata of great majesty, who was enveloped in grief and whose mind was troubled by reeling under the death of his father, lamented profusely.

एतत् सुरुचिरम् भाति पितुर् मे शयनम् पुरा ।
शशिनेवामलम् रात्रौ गगनम् तोयदात्यये ॥ २-७२-१९

एतत्	=	this	रुचिरम्	=	beautiful	शयनम्	=	couch
मे पितुः	=	of my father	पुरा	=	formerly	भातिस्म	=	used to enhancewith his splendor
शशिनेव	=	as the moon irradiates	अमलम्	=	the stainless	गगनम्	=	sky
रात्रो	=	in the night	तोयदात्यये	=	at the end of the rainy season.			

"These beautiful couch of my father earlier used to enhance its charm with his splendor, as the moon irradiates the stainless sky in the night at the end of a rainy season."

तत् इदम् न विभाति अद्य विहीनम् तेन धीमता ।
व्योमेव शिशना हीनमप्भुष्क इव सागरः ॥ २-७२-२०

विहीनम्	=	being unoccupied	धीमता तेन	=	by my virtuous father	तत् इदम्	=	the same couch
अद्य	=	now	नविभाति	=	is bereft of glory	व्योमेव	=	like the moon
सागराः इव	=	or like the sea	अप्च्छुष्कः	=	with water dried up.			

"Being unoccupied by my virtuous father, the same couch now is bereft of its glory, like the sky without the moon or like the sea with its water dried up."

बाष्पमुत्सृज्य कण्ठे स्वात्मना परिपीडितः ।
आच्चाद्य वदनम् श्रीमद्वस्त्रेण जयताम् वरः ॥ २-७२-२१

आच्छाद्य	=	covering	श्रीमत्	=	his lovely	वदनम्	=	face
वस्त्रेण	=	with a raiment	णरः	=	the first(Bharata)	जयताम्	=	of those who are victorious
उत्सृज्य	=	shed	बष्पम्	=	tears	कण्ठेन	=	by lamentation
परि पीडितः	=	with profound distress	स्वात्माना	=	in his mind.			

Covering his lovely face with a raiment, Bharata the first of those who are victorious, with a proffond distress in his mind shed tears in lamentation.

तम् आर्तम् देव सम्काशम् समीक्ष्य पतितम् भुवि ।
निकृत्तमिव सालस्य स्कन्धम् परशुना वने ॥ २-७२-२२
मत्तमातङ्गसम्काशम् चन्द्रार्कसदृशम् भुवः ।
उत्थापयित्वा शोक आर्तम् वचनम् च इदम् अब्रवीत् ॥ २-७२-२३

भूवह्	=	from the floor(Kaikeyi)	उत्थापयित्व	=	lifted up तम् Bharata	आर्तम्	=	who was pained
देवसम्काशम्	=	looking like a god	पतितम्	=	who fell	भुवि	=	on the ground
सालस्य स्कन्दमिव	=	like a sala tree	निकृत्तम्	=	cut off	परशूना	=	by an axe
मत्तमातङ्ग सम्काशम्	=	appearing like an elephant in rut	चन्द्रार्कसदृशम्	=	looking like the moon and sun	शोकार्तम्	=	and afflicted with grief
अब्रवित्	=	spoke	इदम्	=	these	वचनम्च	=	words.

Kaikeyi lifted up from the floor, her son Bharata, who was pained with sorrow, looking like a god, who fell on the ground like a sala tree, cut off by an axe, appearing like an elephant in rut, looking like the moon and sun,afflicted with grief as he was and spoke the following words:

उत्तिष्ठ उत्तिष्ठ किम् शेषे राज पुत्र महा यशः ।
त्वद् विधा न हि शोचन्ति सन्तः सदसि सम्मताः ॥ २-७२-२४

महायशः	=	O, the highly illustrious	राजपुत्र	=	prince!	उत्तिष्ठ उत्तिष्ठ	=	arise arise
किम्	=	why	शेषे	=	are you lying down	सन्तः	=	gentlemen
त्वद्विधाः	=	like you	सम्मता	=	honoured	सदसि	=	in the assembly of men
न शोचन्तिहि	=	do not indeed lament.						

"O, the highly illustrious prince! Arise, arise! Why are you lying down Gentlemen, like you, respected in the assembly of men, do not grieve indeed."

दानयज्ञाधिकारा हि शीलश्रुतिवचोनुगा ।
बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे ॥ २-७२-२५

बुद्धिसम् पन्नः	=	O Bharata endowed with understanding!	ते	=	Your	बुद्धिः	=	intellect
शीलश्रुति वचोनुगा	=	which follows good character and sacred scriptures	दानयज्णाधिकारा	=	has an authority to donate and to sacrifice (ever shining)	प्रभेव	=	like a splendor
मन्दिरे	=	in the abode	अर्कस्य	=	of the sun.			

"O, Bharata endowed with understanding! Your intellect, which follows good character as well as sacred scriptures, has an authority to donate and sacrifice, ever shining as such like a splendor in the abode of the sun.

स रुदत्या चिरम् कालम् भूमौ विपरिवृत्य च ।
जननीम् प्रत्युवाच इदम् शोकैः बहुभिर् आवृतः ॥ २-७२-२६

आवृतः	=	encircled	बहिभिः	=	by numerous	शोकैः	=	afflictions
सः	=	Bharata	रुदित्वा	=	weeping	चिरम्कालम्	=	for a long time
विपरिवृत्येच	=	rolled	भूमो	=	over the floor	प्रत्युवाच	=	and replied
इदम्	=	these words	जननीम्	=	to his mother.			

Encircled by numerous afflictions, Bharata weeping for a long time , rolled over the floor and replied to his mother as follows:

अभिषेक्ष्यति रामम् तु राजा यज्ञम् नु यक्ष्यति ।
इति अहम् कृत सम्कल्पो हृष्टः यात्राम् अयासिषम् ॥ २-७२-२७

कृत सम्कल्पः	=	forming a resolution	राजा	=	that the king	अभिषेक्ष्यति नु	=	was either anointing
रामम्	=	Raama	यक्ष्यतेनु	=	or performing	यज्ङम्	=	a sacrifice
आयासिषम्	=	I got into	यात्राम्	=	the journey	हृष्टः	=	cheerfully.

"Making up my mind that the king was either going to anoint Raama as a prince regent or to perform a sacrifice, I cheerfully got into the journey."

तत् इदम् हि अन्यथा भूतम् व्यवदीर्णम् मनो मम ।
पितरम् यो न पश्यामि नित्यम् प्रिय हिते रतम् ॥ २-७२-२८

तत् इदम्	=	all this	भूतम्	=	turned to be	अन्यथा	=	otherwise
न पश्यामि	=	by me not seeing	पितरम्	=	my father	नित्यम्	=	forever
रतम्	=	interested	प्रियहिते	=	in my wishes and welfare	मम	=	my
मनः	=	heart	व्यवदीर्णम्	=	is broken to pieces.			

"All this turned to be otherwise. By not beholding my father, who was forever interested in my wishes and welfare, my heart is broken to pieces"

अम्ब केन अत्यगात् राजा व्याधिना मय्य् अनागते ।
धन्या राम आदयः सर्वे यैः पिता संस्कृतः स्वयम् ॥ २-७२-२९

अम्ब	=	O, Mother	मय्य् अनागते	=	while I did not come	केन व्याधिना	=	On what ailment
राजा	=	the king	अत्यगात्	=	died	राम आदयः	=	Raama and others
यैः	=	who	स्वयम्	=	by themselves	सम्स्कृतः	=	performed purificatory rites
पिता	=	to our father	धन्याः	=	are fortunate.			

"O, mother! On what ailment did the king die, when I was not here Raama and others who performed purificatory rites by themselves for our father indeed fortunate."

न नूनम् माम् महा राजः प्राप्तम् जानाति कीर्तिमान् ।
उपजिघ्रेद् हि माम् मूर्ध्नि तातः सन्नम्य सत्वरम् ॥ २-७२-३०

नूनम्	=	It is sure	कीर्तिमान्	=	that the illustrious	मताराजः	=	monarch
नजनाति	=	does not know	माम्	=	me	प्राप्तम्	=	having arrived
तातः	=	my father	सत्वरम्	=	quickly	उपजिघ्रेथि	=	would have indeed smelled
सन्नम्य	=	by bending	मूर्ध्नि	=	my head (in affection).			

"It is sure that the illustrious monarch does not know the fact of my arrival. Otherwise, my father quickly would have indeed smelled my head, by bending me in affection."

क्व स पाणिः सुख स्पर्शः तातस्य अक्लिष्ट कर्मणः ।
येन माम् रजसा ध्वस्तम् अभीक्ष्णम् परिमार्जति ॥ २-७२-३१

क्व	=	where	तातस्य	=	is father's	सुख स्पर्शः	=	pleasantly caressing
सःपाणिः	=	that hand	येन	=	which	परिमार्जति	=	to wipe
माम्	=	me	ध्वस्तम्	=	covered	रजसा	=	with dust
अभीक्ष्णम्	=	again and again	अक्लिष्ट कर्मणह्	=	and which was unwearied in action			

"Where is the caressing hand of my dear father of unwearied action wipe away the dust with which I am covered"

यो मे भ्राता पिता बन्धुर् यस्य दासो अस्मि धीमतः ।
तस्य माम् शीघ्रम् आख्याहि रामस्य अक्लिष्ट कर्मणः ॥ २-७२-३२

आख्याहि	=	announce	शीघ्रम्	=	soon	माम्	=	about me
रामस्य	=	to Raama	अक्लिष्टकर्मणः	=	of immortal exploits	यः	=	he who
भ्रात्रा	=	is the brother	मे	=	to me	पिता	=	my father
बन्धुः	=	my friend	यस्य	=	and to whom	धीमतः	=	the wise
दासः अस्मि	=	I am a servant.						

"Announce soon about my arrival to Raama of immortal exploits, he who is a wise brother to me, my father, my friend and to whom Iam a servant."

पिता हि भवति ज्येष्ठो धर्मम् आर्यस्य जानतः ।
तस्य पादौ ग्रहीष्यामि स हि इदानीम् गतिर् मम ॥ २-७२-३३

ज्येष्ठः	=	an elder brother	भवतिहि	=	indeed becomes	पिता	=	a father
आर्यस्य	=	for a faithful man	जानतः	=	who is aware	धर्मम्	=	of righteousness

ग्रहिष्यामि	=	I will grasp	तस्य	=	his	पादो	=	feet
सः	=	he	गतिः हि	=	is indeed the refuge	मम	=	to me
इदानीम्	=	now.						

"An elder brother indeed becomes a father for a faithful man who knows righteousness. I will grasp his feet in obeisance. He is indeed the refuge for me now."

धर्मविद्धर्मनित्यश्च सत्यसन्धो दृढव्रतः ।
आर्ये किम् अब्रवीद् राजा पिता मे सत्य विक्रमः ॥ २-७२-३४

किम्	=	what	मे पिता	=	my father	राजा	=	the king
धर्मवित्	=	who knew virtue	धर्म नित्यश्च	=	who was forever pious	सत्यसन्धः	=	who was true to his promise
दृधव्रतः	=	who was strictly truthful	सत्य विक्रमः	=	who was truly valiant	आर्यः	=	and who was honorable
अब्रवीत्	=	did say						

"What did my father the king, who know virtue , who was forever pious, who was true to his promise, who was strictly truthful, who was truly valiant and who was honorable, say"

पश्चिमम् साधु संदेशम् इच्छमि श्रोतुम् आत्मनः ।
इति पृष्टा यथा तत्त्वम् कैकेयी वाक्यम् अब्रवीत् ॥ २-७२-३५

इच्छमि	=	I want	श्रोतुम्	=	to hear	साधु	=	well
पश्चिमम	=	the last	सन्देशम्	=	message (of my father	आत्मानः	=	to me
इति	=	Thus	पृष्टा	=	asked	कैकेयी	=	Kaikeyi
अब्रवीत्	=	spoke	वाक्यम्	=	these words	यथातत्त्वम्	=	in accordance with truth:

"I want to hear exactly the last message of my father to me." Thus requested by Bharata, Kaikeyi spoke the following words in accordance with truth.

राम इति राजा विलपन् हा सीते लक्ष्मण इति च ।
स महात्मा परम् लोकम् गतः गतिमताम् वरः ॥ २-७२-३६

सः	=	that	महात्मा	=	highsoled	राजा	=	king
वरः	=	who was excellent	गतिमताम्	=	in understanding universal spirit	गतः	=	departed
परम् लोकम्	=	for the other world	विलपम्	=	crying	रामेति	=	O Raama
हा सीते	=	O sita	लक्ष्मणेति	=	O Lakshmana!			

That high soled king, who was excellent in understanding the Universal spirit, departed to the world, crying O, Raama, O, Sita, O, Lakshmana!'

इमाम् तु पश्चिमाम् वाचम् व्याजहार पिता तव ।
काल धर्म परिक्षिप्तः पाशैः इव महा गजः ॥ २-७२-३७

तव	= your	पिता	= father	व्यजहार	= spoke
इमाम्	= these	पश्चिमाम्	= last	वाचनम्	= words
कालधर्मपरिक्षिप्तः	= when abandoned by the operation of time	पाशैरिव	= like into a trap	महागजः	= a huge elephant.

"Your father spoke the following last words also, when he was abandoned by the operation of time , like a huge elephant surrendered into a trap."

सिद्ध अर्थाः तु नरा रामम् आगतम् सीतया सह ।
लक्ष्मणम् च महा बाहुम् द्रक्ष्यन्ति पुनर् आगतम् ॥ २-७२-३८

ते नराः	= those men	द्रक्ष्यन्ति	= who are able to see	रामम्	= Raama
पुनः आगतम्	= returning	सीताय सह	= with Sita	लक्ष्मणम्च	= and Lakshmana
महाबाहुम्	= the mighty armed	सिद्धार्थाः	= are those who have fulfilled the object(of their coming).		

"Those men who are able to see Raama returning Sita and the mighty armed Lakshmana are those who are fortunate enough"

तत् श्रुत्वा विषसाद एव द्वितीया प्रिय शंसनात् ।
विषण्ण वदनो भूत्वा भूयः पप्रच्च मातरम् ॥ २-७२-३९

श्रुत्वा	= hearing	तत्	= that	द्वितीयाप्रियशम्सनात्	which disclosed a second unpleasant news
विषासादैव	= was dejected	भूत्वा	= becoming	विषण्णवदनः	= gloomy faced
पप्रच्छ	= asked	भूयः	= again	मातरम्	= to his mother as follows)

Hearing the aforesaid pronouncement, which disclosed second unpleasant news, Bharata was dejected. Becoming gloomy faced, he once again asked his mother as follows:

क्व च इदानीम् स धर्म आत्मा कौसल्य आनन्द वर्धनः ।
लक्ष्मणेन सह भ्रात्रा सीतया च समम् गतः ॥ २-७२-४०

क्व	= where	सः	= that	कौसल्य नन्दवर्धनः	= Raama who augments the joy of Kausalya
धर्मात्मा	= and the virtuous man went	लक्ष्मणेन सह	= along with Lakshmana	भ्रात्रा	= the brother
सीतयाच समम्	= and with Sita	इदानीम्	= now		

"Where did the virtuous Raama, who augments Kausalya's delight go now along with my brother Lakshmana and with Sita"

तथा पृष्टा यथा तत्त्वम् आख्यातुम् उपचक्रमे ।
माता अस्य युगपद् वाक्यम् विप्रियम् प्रिय शन्कया ॥ २-७२-४१

तथा	=	thus	पृष्टा	=	asked as (aforesaid)	अस्य माता	=	Bharata's mother
उपचक्रमे	=	started	आक्यातुम्	=	telling	सुमहत्	=	very great
विप्रियम्	=	unpleasant	वाक्यम्	=	words	यथा तत्त्वम्	=	exactly
प्रियशण्कया	=	with an apprehension that they are pleasant.						

Asked by Bharata in this manner, his mother started telling so greatly unpleasant words, exactly as it had happened, as though they were very pleasant words.

स हि राज सुतः पुत्र चीर वासा महा वनम् ।
दण्डकान् सह वैदेह्या लक्ष्मण अनुचरः गतः ॥ २-७२-४२

पुत्र	=	O Son	सः	=	he that	राजसुतः	=	prince Raama
चीरवासाः	=	wearing long narrow pieces of bark	गतः हि	=	indeed went	महावनम्	=	to the great forest
दण्डकान्	=	of Dandaka	लक्ष्मणानुचरः	=	followed by Lakshmana	वैदेह्यासह	=	and also Sita.

"O, son! He, that prince Raama, wearing long narrow pieces of bark, went indeed to the great forest of Dandaka, followed by Lakshmana and also sita."

तत् श्रुत्वा भरतः त्रस्तः भ्रातुः चारित्र शन्कया ।
स्वस्य वंशस्य माहात्म्यात् प्रष्टुम् समुपचक्रमे ॥ २-७२-४३

श्रुत्वा	=	hearing	तत्	=	those words	भरतः	=	Bharata
त्रस्तः	=	was frightened	चरित्रशण्क्यया	=	with a doubt about the behaviour	भ्रातुः	=	of his brother
माहात्म्यात्	=	and because of the glory	स्यस्य वम्शस्य	=	of his race	सम्पचक्रमे	=	started
प्रष्टुम्	=	to ask (his mother as follows):						

Hearing these words, Bharata being aware of the glory of his race, doubted and feared whether Raama was sent to exile because of his unrighteous conduct, if any and again asked his mother as follows:

कच्चिन् न ब्राह्मण वधम् हृतम् रामेण कस्यचित् ।
कच्चिन् न आढ्यो दरिद्रः वा तेन अपापो विहिंसितः ॥ २-७२-४४

कश्यचित्	= some	ब्राह्मण धनम्	= brahmana's wealth	नहृतम् कच्चित्	= indeed not stolen
रामण	= by Raama	आढ्यः	= a rich	दरिद्रोवा	= or a poor
अपापः	= virtuous man	न विहिम्सितः कच्चित्	= indeed not harmed	तेन	= by him

"Has not Raama indeed stolen the wealth of some Brahmana Has not he done any harm either to a rich or to a poor virtuous man"

कच्चिन् न पर दारान् वा राज पुत्रः अभिमन्यते ।
कस्मात् स दण्डक अरण्ये भ्रूणहा इव विवासितः ॥ २-७२-४५

राजपुत्रः	= has the prince	नाभिमान्यते वा कच्चित्	= indeed not desired any	परदारान्	= wife of another
कस्मात्	= why	सः	= was he	भ्रातारामो	= my brother Raama
विवासितः	= expelled	दण्डकारण्ये	= to the forest of Dandaka		

"Has the prince indeed not longed for the wife of another Why was my brother Raama expelled to the forest of Dandaka"

अथ अस्य चपला माता तत् स्व कर्म यथा तथम् ।
तेन एव स्त्री स्वभावेन व्याहर्तुम् उपचक्रमे ॥ २-७२-४६

अथ	= thereafter	अस्य माता	= his mother	चपला	= an unsteady woman
तेन	= on account of	स्त्रीस्वभावेनैव	= her feminine nature only	उपचक्रमे	= began
व्याहर्तुम्	= to tell	स्वकर्म	= her act	तत्	= that
यथातथम्	= which was the exact state of the case.				

Thereafter his mother, an unsteady woman, on account of her feminine nature began to narrate her act which was the exact state of the case.

एवमुक्ता तु कैकेयी भरतेन महात्मना ।
उवाच वचनम् हृष्टा मूढा पण्डितमानिनी ॥ २-७२-४७

कैकेयी	= Kaikeyi	मूढा	= a fool	पण्डित मानिनि	= thinking herself to be learned
उक्ता	= after being spoken	एवम्	= thus	भरतेन	= by Bharata
महात्मना	= the virtuous man	हृष्टा	= delightfully	उवाच	= spoke
वचनम्	= words				

Kaikeyi, a fool thing herself to be learned, after hearing the queries of the virtuous Bharata, delightfully spoke the following words:

न ब्राह्मण धनम् किंचिद् हृतम् रामेण कस्यचित् ।
कश्चिन् न आढ्यो दरिद्रः वा तेन अपापो विहिंसितः ॥ २-७२-४८
न रामः पर दारामः च चक्षुर्भ्याम् अपि पश्यति ।

न किम्चित्	=	not even a little	ब्रह्मण धनम्	=	of wealth belonging to a Brahmana	कश्यचित्	=	whosoever
हृतम्	=	was stolen	रामेण	=	by Raama	नविहिम्सितः	=	no harm was done
तेन	=	by him	आढ्यः	=	either to arich	दरिद्रोवा	=	or to a poor
अपापह्	=	virtuous man	रामः	=	Raama	न पश्य्ह्यत्यपि	=	does not even look
चक्ष्हुर्याम्	=	with his eyes	परदारान्	=	the wives of others.			

"Not even a little of belonging to a Brahman was stolen by Raama, No harm was done by him either to a rich or to a poor virtuous man. Raama does not even look with his eyes, the wives of others."

मया तु पुत्र श्रुत्वा एव रामस्य एव अभिषेचनम् ॥ २-७२-४९
याचितः ते पिता राज्यम् रामस्य च विवासनम् ।

पुत्र	=	O son!	श्रुत्वा एव	=	immediately on hearing	अभिषेचनम्	=	about the coronation ceremony
रामस्यैव	=	of Raama decidedly	मया तु	=	by me then	पिता	=	your father
यान्चितः	=	was asked	राज्यम्	=	for kingdom	ते	=	to you
विवासनम्च	=	and banishment	रामस्य	=	of Raama.			

"O, son! Immediately on hearing decidedly about the coronation ceremony of Raama by me then, I asked your father to bestow kingdom to you and for banishment of Raama to the forest"

स स्व वृत्तिम् समास्थाय पिता ते तत् तथा अकरोत् ॥ २-७२-५०
रामः च सह सौमित्रिः प्रेषितः सह सीतया ।

समास्थाय	=	submitting to	स्ववृत्तिम्	=	his own decree	सः	=	that king Dasaratha
ते पिता	=	your father	अकरोत्	=	has done	तत्	=	that
तथा	=	as requested by me	रामश्च	=	Raama	सहसोमित्रिः	=	along with Sita too
प्रेषितः	=	were sent into exile.						

"Submitting to his own decree, King Dasaratha, your father has done all that was requested by me. Raama along with Lakshmana and Sita too were sent into exile."

तम् अपश्यन् प्रियम् पुत्रम् मही पालो महा यशाः ॥ २-७२-५१
पुत्र शोक परिद्यूनः पन्चत्वम् उपपेदिवान् ।

तम्	=	that	प्रियम्पुत्रम्	=	belonged son	अपश्यन्	=	having not been seen
महायशाः	=	the very celebrated	महीपालः	=	monarch	उपपेदिवान्	=	obtained
पणचत्वम्	=	death	पुत्रशोक परिद्यनुनः	=	being made miserable by grief for his son.			

"That beloved son having not been seen, the very celebrated monarch was made miserable by the grief for his son and obtained death"

त्वया तु इदानीम् धर्मज्ञ राजत्वम् अवलम्ब्यताम् ॥ २-७२-५२
त्वत् कृते हि मया सर्वम् इदम् एवम् विधम् कृतम् ।

धर्मज्ङ	=	O Bharata knowing righteousness	राजत्वम्	=	the kingship	अवलम्ब्यताम्	=	may be taken charge
त्वया	=	by you	इदानीम्	=	now	इदम् सर्वम्	=	all this
कृतम् हि	=	was indeed done	त्वत्कृते	=	for you	मया	=	by me
एवम् विधम्	=	in this manner.						

"O, Bharata knowing righteousness! The king- ship may be taken charge by you now. All this was indeed done for your sake in this manner by me."

मा शोकम् मा च सम्तापम् धैर्यमाश्रय पुत्रक ॥ २-७२-५३
त्वदधीना हि नगरी राज्यम् चैतदनामयम् ।

पुत्रक	=	o Son	मा आश्रय	=	do not dwell	शोकम्	=	in grief
मा	=	do not dwell	सम्तापम्च	=	in anguish too	आश्रय	=	dwell
धैर्यम्	=	in courage	नगरी	=	this city	त्वदधीनाहि	=	is indeed subservient to you
तत्	=	this	राज्यम् च	=	kingdom also	अनामयम्	=	which is salubrious.

"O, son! Do not dwell in grief and anguish. Dwell in courage. This city along with the salubrious kingdom indeed is subservient to you."

तत् पुत्र शीघ्रम् विधिना विधिज्ञैः ।
वसिष्ठ मुख्यैः सहितः द्विजेन्द्रैः ।
सम्काल्य राजानम् अदीन सत्त्वम् ।
आत्मानम् उर्व्याम् अभिषेचयस्व ॥ २-७२-५४

तत्	=	hence	सहितः	=	meeting	द्विजेन्द्रैः	=	the chiefs of brahmanas
वसिष्ट मुख्यैः	=	like Vasista and others	विधिज्ङैः	=	who know rituals	सम्कल्य	=	performing purification rites
शीग्राम्	=	soon	राजानम्	=	to the city	अभिषेचयस्वम्	=	become anointed as a king
उर्व्याम्	=	to the earth	अदीनसत्त्वम्	=	yourself.			

"Hence, meet the chiefs of Brahmanas like Vasishta and others who know the rituals, perform soon the sacred rites to the king and become crowned as a king yourself to the earth, being not depressed in spirit.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्विसप्ततितमः सर्गः ॥

Thus completes 72nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

73 Sarga 73 - त्रिसप्ततितमः सर्ग

Bharata Reproaches Kaikeyi In Many Ways

Introduction -

Bharata reproached Kaikeyi in many ways. Pricking with his unpleasant remarks, Bharata tells her that he will bring back Raama from the forest, install him on the throne of Ayodhya and become his attendant.

श्रुत्वा तु पितरम् वृत्तम् भ्रातरु च विवासितौ ।
भरतः दुह्खसम्तप्तैदम् वचनम् अब्रवीत् ॥ २-७३-१

श्रुत्वातु	=	hearing	पितरम्	=	his father	वृत्तम्	=	to be dead
भ्रातरम्	=	and both his brothers	विवासितो	=	having been exiled	भरतः	=	Bharata
दुःखसम्तप्तः	=	was tormented with grief	अब्रवीत्	=	and spoke	इदम्	=	these
वचनम्	=	words.						

Hearing that his father was dead and both his brothers were exiled Bharata was tormented with grief and spoke the following words:

किम् नुण्कार्यम् हतस्य इह मम राज्येन शोचतः ।
विहीनस्य अथ पित्रा च भ्रात्रा पितृ समेन च ॥ २-७३-२

विहीनस्य	=	bereft of	पित्राच	=	of my father	अथ	=	and
भ्रात्राच	=	my brother	पितृसमेन	=	who is exactly like my father	किम्नुकार्यम्	=	what is the use
राज्येन	=	with a kingdom	इह	=	now	मम	=	to me
शोचतः	=	lamenting as I am	हतस्य	=	with despair			

Bereft of my father as well as my brother too, who is exactly like my father, what is the use of a kingdom now to me, lamenting as I am with despair"

दुह्खे मे दुह्खम् अकरोर् व्रणे क्षारम् इव आदधाः ।
राजानम् प्रेत भावस्थम् कृत्वा रामम् च तापसम् ॥ २-७३-३

कृत्वा	=	making	राजानम् प्रेत भावस्थम्	=	the king die	रामम्च	=	and Raama
तापसम्	=	to be an ascetic	अकरोः	=	you created	दुःखम्	=	a sorrow
दुःखे	=	in another sorrow	मे	=	to me	आदधाः इव	=	like placing
क्ष्हारम्	=	salt	व्रणे	=	on a wound.			

"Making Dasaratha to die and turning Raama to be an ascetic, you brought one calamity after another like sprinkling salt on a wound."

कुलस्य त्वम् अभावाय काल रात्रिर् इव आगता ।
अन्गारम् उपगूह्य स्म पिता मे न अवबुद्धवान् ॥ २-७३-४

त्वम्	= you	आगता	= came	अभावाय	= for destruction
कुलस्य	= of our race	कालरात्रीव	= like the night of destruction at the end of the world	मे पिता	= my father
न अवबुद्धरान्	= could not be aware	उपगुह्य	= of his embracing	अङ्गारम्	= a live charcoal.

"You came for destruction of our race, like the night of destruction coming at the end of the world. My father could not be aware of his embracing a live char-coal to his bosom."

मृत्युमापादितो राजा त्वया मे पापदर्शिनि ।
सुखम् परिहृतम् मोहात्कुलेऽस्मिन् कुलपांसनि ॥ २-७३-५

पापदर्शिनि	= O the malevolent woman!	मृत्युम्	= the death	मे पिता	= of my father
आपादितः	= was caused	त्वया	= by you	कुलपाम्सनि	= O the one who made our race unchaste!
आस्मिन् कुले	= In this race	सुखम्	= happiness	परिहृतम्	= is deserted
मोहात्	= by your ignorance.				

"O, the malevolent woman! You caused the death of my father. O, the one who made our race unchaste! In this race, happiness is deserted through your ignorance."

त्वाम् प्राप्य हि पिता मे.द्य सत्यसन्धो महायशाः ।
तीव्रदुःखाभिसम्तप्तो वृत्तो दशरथो नृपः ॥ २-७३-६

नृपः	= king	दसरथः	= Dasaratha	मे	= my
पिता	= father	सत्यसन्धः	= who was true to his promise	महायशाः	= and immensely famous
त्तः	= died	अद्य	= now	तीव्रदुःखाभिसम्तप्तः	tormented as he was withbitter grief
प्राप्य	= after acquiring	त्वाम्	= you.		

"My father, king Dasaratha, who was true to his promise and immensely famous, now died, tormented as he was with bitter grief, because of you."

विनाशितो महाराजः पिता मे धर्मवत्सलः ।
कस्मात्प्रव्राजितो रामः कस्मादेव वनम् गतः ॥ २-७३-७

कस्मात्	= why	मे पिता	= my father	महाराजः	= the monarch
धर्मवत्सलः	= fond of righteousness	विनाशितः	= was killed Kasmaat	=	why

रामः	=	Raama	गतः	=	went	प्रव्राजितः	=	on exile
वनम्	=	to the forest						

"Why did you kill my father the monarch, who was intent on righteousness Why did you send Raama on exile to the forest"

कौसल्या च सुमित्रा च पुत्र शोक अभिपीडिते ।
दुष्करम् यदि जीवेताम् प्राप्य त्वाम् जननीम् मम ॥ २-७३-८

दुष्करम्	=	it is impossible	कौसल्याच	=	Kausalya	सुमित्राच	=	and Sumitra
पुत्रशोकाभिपीडिते	=	who are afflicted with grief for their sons	जिवेताम् यदि	=	will live	प्राप्य	=	getting at
त्वाम्	=	you	जननीम्	=	my mother.			

"It is impossible that Kausalya and Sumitra, who are afflicted with grief for their sons, will live in fellowship with you, my mother."

ननु तु आर्यो अपि धर्म आत्मा त्वयि वृत्तिम् अनुत्तमाम् ।
वर्तते गुरु वृत्तिज्ञो यथा मातरि वर्तते ॥ २-७३-९

आर्यो अपि	=	even my elder brother	धर्मात्मा	=	the pious man	गुरुवृत्तिज्णः	=	who knows how to behave with elders
वर्तते ननु	=	was indeed acting	अनुत्तमाम्	=	with the best	वृत्तिम्	=	behavior
त्वयि	=	in your case	यथा	=	as how	वर्तते	=	he was behaving
मातरि	=	with his mother.						

"Even Raama my elder brother, a pious man who knows how to behave with elders, used to act with the best behavior in your case, exactly as how he was behaving with his own mother."

तथा ज्येष्ठा हि मे माता कौसल्या दीर्घ दर्शिनी ।
त्वयि धर्मम् समास्थाय भगिन्याम् इव वर्तते ॥ २-७३-१०

तथा	=	in the same manner	मे	=	my	ज्येष्ठा	=	elder
माता	=	mother	कौसल्या	=	Kausalya	दीर्घदर्शिनी	=	having far sightedness
समास्थाय	=	being established	धर्मम्	=	in piety	वर्तते हि	=	was indeed behaving
त्वयि	=	with you	भगिन्यामिव	=	as your sister.			

"In the same manner, Kausalya, my elder mother having far sightedness and established in piety, indeed used to behave with you as your sister."

तस्याः पुत्रम् कृत आत्मानम् चीर वल्कल वाससम् ।
प्रस्थाप्य वन वासाय कथम् पापे न शोचसि ॥ २-७३-११

कथम्	=	why	न शोचसि	=	are you not lamenting	प्रस्थाप्य	=	after sending

कृतात्मानम्	=	the disciplined	तस्याः	=	Kausalya's	पुत्रम्	=	son
चीरवल्कल वासनम्	=	clothed in a bark dress	वनवासाय	=	to live in a forest Paape	=		O sinful one!

"Why are you not lamenting, after sending Raama, the disciplined Kausalya 's son, clothed in a bark dress, to live in a forest O, sinful one!"

अपाप दर्शिनम् शूरम् कृत आत्मानम् यशस्विनम् ।
प्रव्राज्य चीर वसनम् किम् नु पश्यसि कारणम् ॥ २-७३-१२

प्रव्राज्य	=	having sent into exile	अपापदर्शनम्	=	having a virtuous disposition	शूरम्	=	a valiant man
कृतात्मानम्	=	a self-controlled	यशस्विनम्	=	and illustrious man	चीरवसनम्	=	clothed in bark dress
किम्नु	=	what	कारणम्	=	reason	पश्यसि	=	do you perceive

"You indeed sent into exile, clad in a bark dress, Raama having a virtuous disposition, a valiant man, a self controlled and illustrious man as he was. What reason do you gather for it"

लुब्धाया विदितः मन्ये न ते अहम् राघवम् प्रति ।
तथा हि अनर्थो राज्य अर्थम् त्वया नीतः महान् अयम् ॥ २-७३-१३

मन्ये	=	I think	न विदितः	=	it is not known	ते	=	to you
लुब्धायाः	=	the greedy woman	व्हत् अहम्	=	I	बेलिवे राघवम् प्रति	=	about Raama
तथा हि	=	It is exactly so	अयम्	=	this	महाम्	=	great
अनर्थः	=	calamity	आमीतः	=	has been brought in	त्वाया	=	by you
राज्यार्थम्	=	for the sake of kingdom.						

"I think it is not known to you, a greedy woman, about my devotion towards Raama. It is exactly so. You have brought in this great calamity for the sake of a kingdom."

अहम् हि पुरुष व्याघ्राव् अपश्यन् राम लक्ष्मणौ ।
केन शक्ति प्रभावेन राज्यम् रक्षितुम् उत्सहे ॥ २-७३-१४

केन	=	by which	शक्तिप्रभावेन	=	source of strength	अहम् उत्सहे	=	can be able
रक्षिहतुम्	=	to protect	राज्यम्	=	the kingdom	अपश्यम्	=	without seeing
राम लक्ष्मणो	=	Raama and Lakshmana	पुरुषव्याघ्र	=	the lions among men			

"By which source of strength can I be able to protect the kingdom, without those lions among men, Raama and Lakshmana in proximity to me"

तम् हि नित्यम् महा राजो बलवन्तम् महा बलः ।
उअपाश्रितः अभूद् धर्म आत्मा मेरुर् मेरु वनम् यथा ॥ २-७३-१५

महाराजः	= Dasaratha the monarch	महाबलः	= having great strength	धर्मात्मा	= and a pious mind
नित्यम्	= always	अभूतिहि	= indeed used to	उपाश्रितः	= take refuge
तम्	= that Raama	बलवन्तम्	= the strong man	मेरुवनम् यथा	= as a forest surrounding the mountain of Meru(taken refuge)
मेरुः	= by Meru mountain."				

"Dasaratha the monarch, having great strength and a pious mind always indeed used to take refuge in that strong man Raama as the Meru mountain takes refuge in a forest surrounding the mountain."

सो अहम् कथम् इमम् भारम् महा धुर्य समुद्यतम् ।
दम्यो धुरम् इव आसाद्य सहेयम् केन च ओजसा ॥ २-७३-१६

केन	= by what	ओजसा	= stamina	सः अहम्	= I as such
वहेयम्	= can carry	आसाद्य	= after obtaining	इमम् भारम्	= this burden (of kingship)
दम्यः इव	= like a young bullock that is yet to be tamed (to carry)	धुरम्	= the burden	महाधुर्य समुद्धृतम्	= being lifted up by a giant bullock.

"By what stamina, shall I sustain this burden of kingship any more than a young bullock that is yet to be tamed, would stand the strain on getting a load, lifted up with ease by a giant bullock."

अथ वा मे भवेत् शक्तिर् योगैः बुद्धि बलेन वा ।
सकामाम् न करिष्यामि त्वाम् अहम् पुत्र गर्धिनीम् ॥ २-७३-१७

अथवा	= or rather	शक्तिः	= a strength	भवेत्	= may come into existence
मे	= to me	योगैः	= by following proper methods	बुद्ध् इबलेनवा	= or by strength of intelligence
अहम्	= I	न करिष्यामि	= will not make	त्वाम्	= you
पुत्रगर्धिनीम्	= who are greedy (for getting the kingdom) for your son	सकामाम्	= fulfill your desire.		

"Or even if a strength can be brought into existence in me by following certain suitable methods or by strength of intelligence, I will not allow you, who are greedy in fetching of kingdom for your son, to fulfill your desire."

न मे विकाङ्क्षा जायेत त्यक्तुम् त्वाम् पापनिश्चयाम् ।
यदि रामस्य नावेक्षा त्वयि स्यान्मातृवत्सदा ॥ २-७३-१८

न विकाङ्क्ष्हा	=	no aversion	न जायेत	=	would have occurred	मे	=	to me
एवेन्त्वक्तुम्	=	to desert	त्वाम्	=	you	पापनिश्चयाम्	=	a woman of evil designs
यदि रामस्य	=	if Raama	नस्यात् अवेक्ष्हा	=	did not see	त्वयि	=	you
मातृवत्	=	like a mother	सदा	=	at all times.			

"No aversion would be felt by me even to desert you, a woman of evil designs, if Raama did not treat you like a mother at all times."

उत्पन्ना तु कथम् बुद्धिस्तवेयम् पापदर्शिनि ।
साधुचारित्रविभ्राष्टे पूर्वेषाम् नो विगर्हिता ॥ २-७३-१९

पाप दर्शिनि	=	O , malevolent woman	साधुचरित्र विभ्रष्टे	=	with your good conduct disappeared!	कथम्	=	How
इयम् बुद्धिः	=	this intension	विगर्हिता	=	forbidden by	नः	=	our
पूर्वेषाम्	=	ancestors	उत्पन्ना	=	has arisen	तव	=	to you

"O, malevolent woman with your good conduct disappeared! How this idea forbidden by our ancestors, has arisen in your mind at all"

अस्मिन् कुले हि सर्वेषाम् ज्येष्ठो राज्येऽभिषिच्यते ।
अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः ॥ २-७३-२०

ज्येष्ठः	=	the eldest	सर्वेषाम्	=	of all	अस्मिन् कुले	=	in this race
अभिषिच्यते हि	=	should be indeed inaugurated	राज्ये	=	in the kingdom	अपरे	=	the rest of
भ्रातरः	=	the brothers	प्रवर्तन्ते	=	behave	समाहिताः	=	reverently
तस्मिन्	=	towards the elder brother.						

"The eldest of all in this race should be indeed anointed as a king. The rest of his brothers are to behave reverently towards their elder brother."

न हि मन्ये नृशसे त्वम् राजधर्ममवेक्षसे ।
गतिम् वा न विजानासि राजवृत्तस्य शाश्वतीम् ॥ २-७३-२१

नृशम्से	=	O Cruel Woman	मन्ये	=	I think that	त्वम्	=	you
न अपेक्ष्हसे	=	are not seeing	राजधर्मम्	=	the rules relating to kings	वा	=	or
न विजानासि	=	you are not aware	शाश्वतीम्	=	of permanent	gatim	=	procedure
राज ऋत्तस्य	=	of administration in kings.						

"O, cruel woman! I feel that you are not catching even a glimpse of the rules relating to kings or not even aware of a permanent procedure prevailing in the administration of kings."

सततम् राजवृत्ते हि ज्येष्ठो राज्येऽभिषिच्यते ।
राज्ञामेतत्समम् तत्स्यादिक्ष्वाकूणाम् विशेषतः ॥ २-७३-२२

राजवृत्ते	=	according to the administration of kings	ज्येष्ठः	=	the eldest son	सततम्	=	always
हि	=	indeed	अभिषिच्यते	=	gets inaugurated	राज्ये	=	in kingdom
एतत्	=	this procedure	समम्	=	is similar	राज्णाम्	=	to all kings
तत्	=	that	स्यात्	=	occurs	विशेषतः	=	especially
इक्ष्ह्वाकूणाम्	=	in Ikshvaku kings.						

"According to the administration of kings the eldest son always indeed gets inaugurated in kingdom. This procedure is similar to all kings especially so in the case of Ikshvaku kings."

तेषाम् धर्मैकरक्षाणाम् कुलचारित्रयोगिनाम् ।
अत्र चारित्रशौण्डीर्यम् त्वाम् प्राप्य विनिवर्ततम् ॥ २-७३-२३

चारित्र शोङ्डीर्यम्	=	the pride of reputation	तेषाम्	=	of those belonging to Ikshvaku race	धर्मैक रक्ष्हाणाम्	=	who protect righteousness alone
कुलचारित्र योगिनाम्	=	and possessed of good racial conduct	विनिवर्तितम्	=	is turned away	प्राप्य	=	by obtaining
त्वाम्	=	you	अत्र	=	in this case.			

"The pride of reputation of those belonging to Ikshvaku race, who protect righteousness alone and who possessed good family conduct, is turned away by you today."

तवापि सुमहाभागा जनेन्द्राः कुलपूर्वगाः ।
बुद्धेर्मोहः कथमयम् सम्भूतस्त्वयि गर्हितः ॥ २-७३-२४

जनेन्द्राः अपि	=	even the kings	तवकुलपूर्वगाः	=	belonging to your ancestral race	सुमहा भागाः	=	were very great people
कथम्	=	how	अयम्	=	this	गर्हितः	=	contemptible
मोहः	=	stupidity	बुद्धेः	=	of minds	सम्भूतः	=	is born
त्वयि	=	in you						

"Even kings belonging to your ancestral race were great people. How has this contemptible stupidity of mind born in you"

न तु कामम् करिष्यामि तवाऽह्म् पापनिश्चये ।
त्वया व्यसनमारब्धम् जीवितान्तकरम् मम ॥ २-७३-२५

पापनिश्चये	= O , woman with evil designs!	अहम् तु	= I for one	नकरिष्यानि	= will not fulfill
तव	= your	कामम्	= desire	व्यसनम्	= a criminal act
मम जीवितान्तकरम्	= which will cause an end to my life	आरब्धम्	= has been undertaken	त्वया	= by you.

"O, woman with evil designs! I for one will not fulfill your desire. A criminal act, which will cause even an end to my life, has been undertaken by you."

एष त्विदानीमेवाहमप्रियार्थम् तवनघम् ।
निवर्तयिष्यामि वनात् भ्रातरम् स्वजन प्रियम् ॥ २-७३-२६

एषाः अहम् तु	= this I for one	इदामीम् एव	= now itself	तव अप्रियार्थम्	= at the cause of your dislike
निवर्तयिष्यामि	= will bring back	भ्रातरम्	= my brother	अनघम्	= faultless man
स्वजनप्रियम्	= a beloved man of his people	वनात्	= from the forest.		

"Now itself at the cause of your dislike, I for one will bring back from the forest, my brother, who is a faultless man and a beloved man of his people."

निवर्तयित्वा रामम् च तस्याहम् दीप्ततेजनः ।
दासभूतो भविष्यामि सुस्थिरेणान्तरात्मना ॥ २-७३-२७

निवर्तयित्वा	= bringing back	रामम्	= Raama	सुस्थिरेण	= with a very firm
अन्तरात्मना	= mind	भविष्यामि	= I will become	दासभूतः	= a servant
तस्य	= to him	दीप्त तेजसः	= who is radiant with glory.		

"Bringing back Raama with a very firm mind, I will become a servant to him, who is radiant with glory."

इति एवम् उक्त्वा भरतः महात्मा ।
प्रिय इतरैः वाक्य गणैअः तुदंस् ताम् ।
शोक आतुरः च अपि ननाद भूयः ।
सिम्हो यथा पर्वत गह्वरस्थः ॥ २-७३-२८

उक्त्वा	= speaking	इत्येवम्	= as aforesaid	महात्मा	= the high soled
भरतः	= Bharata	तुदन्	= pricking	ताम्	= her
वाक्य गणैः	= with a multitude of words	प्रियेतरैः	= which are unpleasant	ननाद	= roared
भूयश्चापि	= again	सिम्होयथा	= like a lion	पर्वतगह्वरस्थः	= stationed in a mountain cave.

Speaking as aforesaid, the high soled Bharata, pricking her with a multitude of unpleasant words, roared again like a lion stationed in a mountain cave.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रिसप्ततितमः सर्गः ॥

Thus completes 73nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

74 Sarga 74 - चतुःसप्ततितमः सर्ग

Bharata Then Promises That He Would Bring Rama Back

Introduction -

Bharata censures Kaikeyi saying that because of her, Dasaratha is dead and Raama is sent to exile. He abuses his mother of her greed for the kingdom and the misfortune thus brought to Kausalya, Sumitra and other mothers because of his father's death and brother's exile to the forest. He compares the grief of the Kausalya with the grief of Kamadhenu the mythical cow who was aggrieved of a pair of bullocks (her sons) being harassed by a plough -man. Bharata then promises that he would bring Raama back to Ayodhya and make him as a king.

ताम् तथा गर्हयित्वा तु मातरम् भरतः तदा ।
रोषेण महता आविष्टः पुनर् एव अब्रवीद् वचः ॥ २-७४-१

तदा	=	then	भरतः	=	Bharata	गर्हयित्वा	=	reproaching
ताम्	=	her	तथा	=	in that manner	पुनरेव	=	again
अब्रवीत्	=	spoke	वचः	=	these words	आविष्टः	=	wrapped as he was
महतारोषेण	=	in great anger.						

Reproaching Kaikeyi in that manner, Bharata again spoke the following words, wrapped as he was in great anger.

राज्यात् भ्रंशस्व कैकेयि नृशंसे दुष्ट चारिणि ।
परित्यक्ता च धर्मेण मा मृतम् रुदती भव ॥ २-७४-२

कैकेयि	=	O Kaikeyi	नृशंसे	=	the cruel	दुष्टचारिणि	=	and evil mannered woman!
भ्रंशस्व	=	Get lost	राज्यात्	=	from the kingdom	परित्यक्ता	=	you having abandoned
धर्मेण	=	righteousness	भव	=	remain	रुदती	=	lamenting
मा	=	about me	मृतम्	=	who will be dead.			

"O, Kaikeyi! The cruel and evil-mannered woman! Get lost from this kingdom. You having abandoned righteousness, remain lamenting about me, who will be dead soon."

किम् नु ते अदूषयद् राजा रामः वा भृश धार्मिकः ।
ययोः मृत्युर् विवासः च त्वत् कृते तुल्यम् आगतौ ॥ २-७४-३

किम्नु	=	what	अदूषयत्	=	discredit	ते	=	to you

राजा	=	either the king	रामोवा	=	or Raama	भृशधार्मिकः	=	the highly righteous man (have done)
ययोः	=	to whom	मृत्युः	=	death	विवासश्च	=	and exile
आगतो	=	have come	तुल्यम्	=	at once	त्वत्कृते	=	because of you.

"What harm king Dasaratha or the highly righteous Raama have done to you so harshly that Dasaratha's death and Raama's exile have occurred at one and the same time because of you"

भ्रूणहत्याम् असि प्राप्ता कुलस्य अस्य विनाशनात् ।
कैकेयि नरकम् गच्छ मा च भर्तुः सलोकताम् ॥ २-७४-४

कैकेयि	=	O Kaikeyi!	प्राप्ता प्राप्ता	=	You got	भ्रूण हत्याम्	=	the sin of killing an embryo
विनाशनात्	=	because of the destruction	अस्यकुलस्य	=	of this race	गच्छ	=	go
नरकम्	=	to hell	कैकेयि	=	O Kaikeyi!	मा च	=	Do not get
सलोकताम्	=	residence in the same heaven	भर्तुः	=	with your husband.			

"O, Kaikeyi! You got the sin of killing an embryo because of the destruction of this race. O, Kaikeyi! Go to hell .Do not get the residence in the same heaven as your husband."

यत्त्वया हीदृशम् पापम् कृतम् घोरेण कर्मणा ।
सर्वलोकप्रियम् हित्वा ममाप्यापादितम् भयम् ॥ २-७४-५

घोरेण कर्मणा	=	by which terrific act	यत्	=	wherefore	ईदृशम्	=	such
पापम्	=	a sin	कृतम्	=	was committed	त्वया	=	by you
हित्वा	=	by forsaking	सर्वलोकप्रियम्	=	the persons beloved by all	भयम्	=	an awe
आपदितन्	=	is created	ममापि	=	in me also.			

"You have done this terrific act and committed such a great sin. By forsaking the persons beloved by all, an alarm has been created in me also."

त्वत् कृते मे पिता वृत्तः रामः च अरण्यम् आश्रितः ।
अयशो जीव लोके च त्वया अहम् प्रतिपादितः ॥ २-७४-६

मे पिता	=	my father	वृत्तः	=	died	त्वत्कृते	=	because of you
रामश्च	=	Raama	आश्रितः	=	is dwelling	अरण्यम्	=	in a forest
अहम्	=	I	प्रतिपादितः	=	am caused to attain	अयशःच	=	ill fame
जीवलोके	=	in this world of beings	त्वया	=	by you.			

"My father died and Raama is dwelling in a forest, because of you. You got me ill fame in this world of beings."

मातृ रूपे मम अमित्रे नृशंसे राज्य कामुके ।
न ते अहम् अभिभाष्यो अस्मि दुर्वृत्ते पति घातिनि ॥ २-७४-७

अमित्रे	=	O belligerent woman	मम मेतृरूपे	=	in the form of my mother!	नृशंसे	=	O cruel woman
राज्यकामुके	=	O woman greedy of kingdom	दुर्वृत्ते	=	of evil conduct	पतिमातिनि	=	and who killed the husband!
अहम्	=	I	नास्मि	=	am never	अभिभाष्यः	=	to address
ते	=	you.						

"Though in appearance you are my mother, you are inimical to me. You are a cruel woman, greedy of kingdom. With evil conduct, you killed your husband. I should never speak to you."

कौशल्य च सुमित्रा च याः च अन्या मम मातरः ।
दुह्खेन महता आविष्टाः त्वाम् प्राप्य कुल दूषिणीम् ॥ २-७४-८

कौशल्य	=	Kausalya	सुमित्राच	=	Sumitra	मम	=	and my
अन्याः	=	other	मातरः	=	mothers	आविष्टाः	=	are engrossed
महता	=	in a great	दुःखेन	=	misfortune	याः	=	wherefore
प्राप्य	=	by falling victim	त्वाम्	=	to you	कुलदूषिणीम्	=	who brought disgrace to our family.

"Kausalya, Sumitra and my other mothers are engrossed in a great misfortune, by falling victim to you, who brought disgrace to our family."

न त्वम् अश्व पतेः कन्या धर्म राजस्य धीमतः ।
राक्षसी तत्र जाता असि कुल प्रध्वंसिनी पितुः ॥ २-७४-९
यत् त्वया धार्मिको रामः नित्यम् सत्य परायणः ।
वनम् प्रस्थापितः दुःखात् पिता च त्रिदिवम् गतः ॥ २-७४-१०

यत्	=	by what reason	रामह्	=	Raama	धार्मिकः	=	the righteous man
नित्यम् सत्यपरायणः	=	who is forever interested in truth	प्रस्थापितः	=	was sent	वनम्	=	to the forest
पिताच	=	and my father	गतः	=	went	त्रिदिवम्	=	to heaven
दुःखात्	=	because of grief For that reason	त्वाम्	=	you	न	=	are not
कन्या	=	the daughter	अश्वपतेः	=	of Asvapati	धर्म राजस्य	=	the pious king
धीमतः	=	and a sensible man	असि	=	you were	जाता	=	born
तत्र	=	there	राक्ष्हसी	=	as a demo ness	कुलप्रध्वम्सिनी	=	to destroy the house
पितुः	=	of my father						

"The righteous Raama, who is forever devoted to truth, was sent to the forest. Due to grief for his son, my father went to heaven. You do not seem to be the daughter of Asvapati, the pious and sensible king. You were born there as a demo ness, to destroy the house of my father."

यत् प्रधाना असि तत् पापम् मयि पित्रा विना कृते ।
भ्रातृभ्याम् च परित्यक्ते सर्व लोकस्य च अप्रिये ॥ २-७४-११

यत्प्रधानासि	=	by which sin you are mainly having	तत्	=	that	पापम्	=	sin
कृत	=	has made me	पित्राविना	=	father less	परित्यक्ते	=	abandoned
भ्रातृभ्याम्	=	by my brothers	मयि अप्रियेच	=	and I was disliked	सर्वलोकस्य	=	by all the people.

"The aforesaid sin you have committed has made me father less. Besides, I have been abandoned by my brothers and all the people dislike me now."

कौसल्याम् धर्म सम्युक्ताम् वियुक्ताम् पाप निश्चये ।
कृत्वा कम् प्राप्स्यसे तु अद्य लोकम् निरय गामिनी ॥ २-७४-१२

पापनिश्चये	=	O, woman having evil desires	निरय यगामिनि	=	moving towards hell!	कम् लोकम्	=	which world
प्राप्स्यसे	=	will you attain	अद्य	=	now	कृत्या	=	after making
कौसल्याम्	=	Kausalya	धर्म सम्युक्ताम्	=	endowed with righteousness	वियुक्ताम्	=	deprived of her son

"O, woman having evil desires, moving towards hell! Which world will you attain now, after making Kausalya endowed with righteousness, deprived of her son"

किम् न अवबुध्यसे क्रूरे नियतम् बन्धु संश्रयम् ।
ज्येष्ठम् पितृ समम् रामम् कौसल्याय आत्म सम्भवम् ॥ २-७४-१३

क्रूरे	=	O Cruel Woman	किम् न अवबुध्यसे	=	don't you know	रामम्	=	that Raama
आत्मसम्भवम्	=	the son	कौसल्यायाः	=	of Kausalya	नियतम्	=	as self subdued
बन्धु सम्श्रयम्	=	who is devoted to his relatives	ज्येष्ठम्	=	the eldest brother	पित्रृसमम्	=	and equal to the father

"O, cruel woman! Don't you know that Raama the son of Kausalya is a subdued man, who is devoted to his relatives and as an eldest brother, equal to a father"

अन्ग प्रत्यन्गजः पुत्रः हृदयाच् च अपि जायते ।
तस्मात् प्रियतरः मातुः प्रियत्वान् न तु बान्धवः ॥ २-७४-१४

पुत्रः	=	a son	अङ्ग प्रत्यङ्गजः	=	is born from primary limbs and secondary members of the body	जायते	=	and born
हृदयाच्चापि	=	from the heart too	तमात्	=	for that reason	हे इस् प्रियतमः	=	the most beloved
मातुः	=	to a mother	बान्धवाः	=	the other relatives	प्रिया एवतु	=	are only like friends.

"A son is the most beloved to his mother as he is born from the primary and secondary limbs of her body and also from her heart. The other relatives are only like friends."

अन्यदा किल धर्मज्ञा सुरभिः सुर सम्मता ।
वहमानौ ददर्श उर्व्याम् पुत्रौ विगत चेतसौ ॥ २-७४-१५

अन्यदा	=	once upon a time	सुरभिः	=	Kamadhenu the mythical cow of Vasista	धर्मज्ण	=	who knew righteousness
सुरसम्मता	=	and worshipped by celestials	ददर्शक	=	is said to have seen	पुत्रो	=	her sons
वहमानो	=	dreaming having burden	उर्वयाम्	=	on earth	विगतचेतसो	=	and became unconscious.

"Once upon a time, Kamadhenu the mythical cow of Vasista, who knew righteousness and was worshipped by celestials, is said to have seen her sons, drawing a heavy burden on earth and became unconscious."

ताव् अर्ध दिवसे श्रान्तौ दृष्ट्वा पुत्रौ मही तले ।
रुरोद पुत्र शोकेन बाष्प पर्याकुल ईक्षणा ॥ २-७४-१६

दृष्ट्वा	=	seeing	पुत्रो	=	the sons	श्रान्तो	=	fatigued with labor
अर्धदिवसम्	=	for a half part of their day	महीतले	=	on earth	रुरोद्	=	cried
बाष्प पर्याकुलेक्ष्हणा	=	with eyes full of tears	पुत्र शोकेन	=	in grief for the fate of her sons.			

"Seeing her sons (a pair of bullocks) fatigued, after toiling for half a part of their day on earth, Kamadhenu the mythical cow cried with her eyes full of tears in grief for the fate of her sons."

अधस्तात् व्रजतः तस्याः सुर राज्ञो महात्मनः ।
बिन्दवः पतिता गात्रे सूक्ष्माः सुरभि गन्धिनः ॥ २-७४-१७

तस्याः	=	that mythical cow's	सूक्ष्ह्माः	=	small	बिन्दवः	=	tear drops
सुरभि गन्धिनः	=	bearing good smell	पतितः	=	fell	गात्रे	=	on the limbs
महात्मनः	=	of the high soled	सुरराज्ङः	=	Indra the god of celestials	व्रजतः	=	who was traveling
अधस्तात्	=	in the lower region.						

"Small and sweet smelling tear drops of that mythical cow fell on the limbs of the high soled Indra the lord of celestials, who was traveling below in a lower region."

इन्द्रोऽप्यश्रुनिपातम् तम् स्वगात्रे पुण्यगन्धिनम् ।
सुरभिम् मन्यते दृष्ट्वा भूयसीम् ताम् सुरेश्वरः ॥ २-७४-१८

दृष्ट्वा	=	seeing	तम्	=	those	पुण्यगन्धिनम्	=	sweet scented
अश्रुपातम्	=	tears falling	स्वगात्रे	=	on his limbs	इन्द्रो अपि	=	Indra
सुरेश्वराः	=	the lord of celestials	मन्यते	=	thought	ताम्	=	her

भूम्यसीम्	= to be the great	सुरभिम्	= Kamadhenu the mythical cow.		

"Seeing those sweet- scented tears falling on his limbs, Indra the Lord of celestials identified the tears to be those of the great Kamadhenu the mythical cow."

निरीक्समाणः शक्रस्ताम् ददर्श सुरभिम् स्थिताम् ।
आकाशे विष्ठिताम् दीनाम् रुदतीम् भृशदुःखिताम् ॥ २-७४-१९

निरीक्ष्हमाणः	= looking	आकाशे	= into the sky	शक्रः	= Indra
ददर्श	= saw	ताम् सुरभिम्	= that Kamadhenu	स्थिताम्	= standing there
विष्ठिताम्	= with anguish	दीनाम्	= and pitiably	रुदतीम्	= crying
भृशदुःखिताम्	= with great sorrow.				

"Looking into the sky, Indra saw that Kamadhenu standing there with anguish and pitiably weeping with great grief."

ताम् दृष्ट्वा शोक सम्तप्ताम् वज्र पाणिर् यशस्विनीम् ।
इन्द्रः प्रान्जलिर् उद्विग्नः सुर राजो अब्रवीद् वचः ॥ २-७४-२०

सुरराजः	= the lord of celestials	इन्द्रः	= Indra	वज्रः पाणिः	= with a thunder bolt in his hand
दृष्ट्वा	= seeing	ताम्	= that Kamadhenu the mythical cow	यशश्विनीम्	= a beautiful one who was tormented with grief
अब्रवीत्	= spoke	प्राञ्जलिः	= with joined palms	उद्विग्नः	= anxious as he was
वाक्यम्	= the following words:				

"Indra the lord of celestials with a thunder bolt in his hand, seeing that beautiful Kamadhenu the mythical cow, tormented with grief, spoke eagerly with joined palms to her, as follows:

भयम् कच्चिन् न च अस्मासु कुतश्चित् विद्यते महत् ।
कुतः निमित्तः शोकः ते ब्रूहि सर्व हित एषिणि ॥ २-७४-२१

सर्वहितैषिणि	= O cow the well wisher of all	न विद्यते कच्चित्	= Is there not indeed	कुतश्चित्	= from any where
महत्	= a great	भयम्	= panic	अस्मासु	= to us
कुतः निमित्तः	= for what occasion	ते	= is your	शोकः	= sorrow

"O, cow the well wisher of all! I hope there is no great panic from any quarter to us. For what occasion is your sorrow"

एवम् उक्ता तु सुरभिः सुर राजेन धीमता ।
पत्युवाच ततः धीरा वाक्यम् वाक्य विशारदा ॥ २-७४-२२

एवम्	= thus	उक्ता	= spoken	धीमता	= by the intelligent
सुरराजेन	= Indra the god of celestials	धीरा	= the prudent	सुरभिः	= Kamadhenu
वाक्य विशारदम्	= who was skilled in expressing words	ततः	= then	प्रत्युवाच	= replied
वाक्यम्	= the following words:				

"Hearing the words of the intelligent Indra the god of celestials, the prudent Kamadhenu who was skilled in expressing words, replied as follows:

शान्तम् पातम् न वः किंचित् कुतश्चित् अमर अधिप ।
अहम् तु मग्नौ शोचामि स्व पुत्रौ विषमे स्थितौ ॥ २-७४-२३
एतौ दृष्ट्वा कृषौ दीनौ सूर्य रश्मि प्रतापिनौ ।
अर्ध्यमानौ बली वर्दौ कर्षकेण सुर अधिप ॥ २-७४-२४

पापम् शान्तम्	= Heaven forefend the evil!	अमराधिप	= O Indra the lord of celestials!	न	= there is no
कश्चित्	= danger whatsoever	वः	= to you	कितश्चित्	= from anywhere
दृष्ट्वा	= seeing	एतो	= these	बलिवर्दो	= pair of bullocks
स्वपुत्रम्	= my sons	स्थितो	= who are	विषमे	= in hardship
सूर्यरश्मि प्रतापितो	= who are being scorched by sun's rays	कृशो	= who became weak	अर्द्यमानो	= being trobled
कर्षकेण	= by the one who ploughs	मग्नो	= and immersed in grief	अहम्	= I
दीन	= am pitiably	शोचामि	= weeping	सुराधिप	= O Indra!

"Heaven forefend that evil! O, Indra the lord of celestials! There is no danger whatsoever to you from any quarter. Seeing these pair of bullocks, my sons, who are in hardship, being scorched by sun's rays, becoming weak, being troubled by the man who ploughs the land and being immersed in grief, I am pitiably weeping O, Indra!"

मम कायात् प्रसूतौ हि दुह्खितौ भार पीडितौ ।
यौ दृष्ट्वा परितप्ये अहम् न अस्ति पुत्र समः प्रियः ॥ २-७४-२५

ड्रइष्ट्वा	= by seeing	यो	= whom	भारपीडितो	= that are afflicted with burden
दुःखितो	= and aggrieved	अहम्	= I	परितप्ये	= am anguished
they प्रसूताः हि	= are indeed born	मम	= from my	कायात्	= body
नास्ति	= there is no	प्रियः	= dearest	पुत्रा समह्	= equal to a son.

"By seeing them who are afflicted with the burden and aggrieved, I am greatly anguished. They are indeed born of my body. There is no dearest one equal to a son indeed!"

यस्याः पुत्र सहस्त्रैस्तु कृत्स्नम् व्याप्तमिदम् जगत् ।
ताम् दृष्ट्वा रुदतीम् शक्रो न सुतान्मन्यते परम् ॥ २-७४-२६

दृष्ट्वा	=	seeing	ताम्	=	such a sacred cow	रुदतीम्	=	weeping
यस्याः	=	whose	पुत्रशतैः	=	hundreds of sons	व्याप्तम्	=	pervaded
इदम् जगत्	=	throughout this world	शक्रः	=	indra	न मन्यते	=	reckoned none
परम्	=	as more than	सुतात्	=	a son(to a mother).			

Seeing such a sacred cow weeping, whose hundreds of sons pervaded the entire world, Indra reckoned none whosoever as more than a son (to a mother) .

सदाऽप्रतिमवृत्ताया लोकधारणकाम्यया ।
श्रीमत्या गुणनित्यायाः स्वभावपरिचेष्टया ॥ २-७४-२७
यस्याः पुत्रसहस्त्राणि सापि शोचै कामधुक् ।
किम् पुनर् या विना रामम् कौसल्या वर्तयिष्यति ॥ २-७४-२८

सा	=	such	कामधुक् अपि	=	Kamadhenu even	लोक धारण काम्यया	=	who is desirous of maintaining the world
सदा	=	and always	अप्रतिमत्तायाः	=	having unequalled conduct	श्रीमत्याः	=	the venerable one
स्वभावपरिचेष्टया	=	by its nature functioning	गुण नित्यायाः	=	forever with good qualities	यस्याः	=	to whom
पुत्रसहस्त्राणि	=	there are thousands of sons	शोचति	=	is lamenting	किम्पुनः	=	how much more
या	=	indeed	कौसल्या	=	Kausalya	वर्तयिष्यति	=	will drag her existence
रामम् विना	=	without Raama						

"Such a Kamadhenu the sacred cow, which is desirous of maintaining the world always having unequalled behavior, the venerable one, by its very nature functioning forever with good qualities and to whom there are thousands of sons, is lamenting, how much more indeed Kausalya will drag her existence, without Raama"

एक पुत्रा च साध्वी च विवत्सा इयम् त्वया कृता ।
तस्मात् त्वम् सततम् दुह्खम् प्रेत्य च इह च लप्स्यसे ॥ २-७४-२९

इयम्	=	she	एकपुत्राच	=	who has only one son	साध्वीच	=	and who is a holy woman
कृता	=	has been made	विवित्सा	=	without a child	त्वया	=	by you
तस्मात्	=	therefore	त्वम्	=	you	लप्स्यसे	=	will obtain
दुःखम्	=	grief	सततम्	=	forever	प्रेत्यच	=	after death
इहच	=	and even on earth."						

"She, who has only one son and who is a holy woman, has been made without a child by you. Thereafter, you will obtain grief forever after your death or even here while living."

अहम् हि अपचितिम् भ्रातुः पितुः च सकलाम् इमाम् ।
वर्धनम् यशसः च अपि करिष्यामि न संशयः ॥ २-७४-३०

अहम्	=	I on my part	करिष्यामि	=	shall toil	इमाम्	=	for this
सम्पूर्णाम्	=	complete	अपचितम्	=	compensation	भ्रातुः	=	for my brother
पितुश्च	=	and my father	यशसः	=	and for their glory	वर्धनम्	=	and prosperity
न सम्शयः	=	there is no doubt.						

"I for my part, shall toil for the complete reinstatement of my brother and complete the obsequial rites due to my father as well as for their prosperity and glory. There is no doubt."

आनाययित्वा तनयम् कौसल्याया महा द्युतिम् ।
स्वयम् एव प्रवेक्ष्यामि वनम् मुनि निषेवितम् ॥ २-७४-३१

कौसल्याह् तनयम्	=	Raama the son of Kausalya	महाबलम्	=	of great prowess	आनाययित्वा	=	will be brought back
स्वयमेव	=	and I myself	प्रवेक्ष्यामि	=	will enter	वनम्	=	the forest
मुनिनिषेवितम्	=	frequented by the sages.						

"Raama the son of Kausalya, of great prowess will be brought back to Ayodhya and I, myself will go to the forest inhabited by the sages."

न ह्यहम् पापसम्कल्पे पापे पापम् त्वया कृतम् ।
शक्तो धारयितुम् पौरैरश्रुकण्ठै निरीक्षितः ॥ २-७४-३२

पापे	=	O; wretched one!	पापसम्कल्पे	=	O; the evil minded one!	पौरैः	=	the citizens
निरीक्षितः	=	being seen	अश्रुकङ्ठैः	=	with their throats filled with tears	नशक्तः हि	=	I am not indeed able
धारयितुम्	=	to endure	पापम्	=	the inequity	कृतम्	=	done
त्वया	=	by you.						

"O, wretched and evil minded woman! By seeing the sorrow stricken citizens, I am indeed not able to bear the inequity done by you."

सा त्वमग्निम् प्रविश वा स्वयम् वा दण्डकान्विश ।
रज्जुम् बधान वा कण्ठे न हि तेऽन्यत्परायणम् ॥ २-७४-३३

सा त्वम्	=	as for you	प्रविश	=	enter	अग्निम्वा	=	the fire or

विश	=	enter	स्वयम्	=	yourself	दण्दकारन्या	=	into the forest of Dandaka
वा	=	or	बधान	=	bind	रज्जुम्	=	a rope
कण्ठे	=	around your neck	नहि	=	There is indeed no	अन्यत्	=	other
परायणम्	=	way of recourse	ते	=	to you.			

"As for you, enter the fire or you yourself go to forest of Dandaka.or fasten a rope around your neck. There is no other recourse for you."

अहमप्यवनिम् प्राप्ते रामे सत्यपराक्रमे ।
कृतकृत्यो भविष्यामि विप्रवासितकल्मषः ॥ २-७४-३४

After रामे	=	Raama	सत्यपराक्रमे	=	the truly mighty man	प्राप्ते	=	obtains
अवनिम्	=	his native land	अहमपि	=	I even	भविष्यामि	=	will become
कृतकृत्यः	=	an accomplished man	विप्रवासित कल्मषः	=	with my sins duly washed away.			

"After Raama the truly mighty man, obtains his native land, I will even become an accomplished man, with my sins duly washed away."

इति नागैव अरण्ये तोमर अन्कुश चोदितः ।
पपात भुवि सम्क्रुद्धो निह्श्वसन्न् इव पन्नगः ॥ २-७४-३५

नागः इव	=	as an elephant	अरण्ये	=	in a forest	चोदितः	=	pricked with a javelin and a goad
पन्नः इव	=	and as a serpent	निःश्वसन्	=	hissing (Bharata)	सम्कृद्धः	=	was enraged
इति	=	after speaking in this manner	पपात	=	and fell	भुवि	=	on the ground.

As an elephant in a forest pricked with a javelin and a goad and as a hissing serpent, Bharata was enraged and fell on the ground.

सम्रक्त नेत्रः शिथिल अम्बरः तदा ।
विधूत सर्व आभरणः परम्तपः ।
बभूव भूमौ पतितः नृप आत्मजः ।
शची पतेः केतुर् इव उत्सव क्षये ॥ २-७४-३६

तदा	=	then	सम्रक्तनेत्रः	=	his eyes inflamed	शिथिलाम्बरः	=	his clothes in disarray
विधूतसर्वाभरणः	=	his all ornaments discarded	नृपात्मजः	=	Bharata the prince	परम्तपः	=	the tormentor of foes
पतितः	=	lay	भूमो	=	on the earth	बभूव	=	was
केतुरिव	=	like a banner	शचीपतेः	=	of Indra	उत्सवक्ष्हये	=	raised at the end of a ceremony.

His eyes inflamed, his clothes in disarray, and his all ornaments discarded, Bharata the prince and the tormentor of foes, lay on the earth, like a banner of Indra raised at the end of a ceremony**

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुःसप्ततितमः सर्गः ॥

Thus completes 74nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

75 Sarga 75 - पञ्चसप्ततितमः सर्गः

Bharata And Satrughna Go To Kausalya'S Palace

Introduction -

Bharata asserts that he does not know how the exile of Raama, Sita and Lakshmana has occurred. Bharata and Satrughna go to Kausalya's place. Kausalya speaks harsh words to Bharata, saying that Kaikeyi his mother procured for him the kingdom as desired by him the kingdom as desired by him. Bharata politely explains, on a number of oaths, his own innocence over the matter, Kausalya comes to know Bharata's heart, fondly takes him to her lap and weeps distressfully.

दीर्घकालात्समुत्थाय सम्ज्ञाम् लब्ध्वा च वीर्यवान् ।
नेत्राभ्यामश्रुपूर्णाभ्याम् दीनामुद्वीक्ष्य मातरम् ॥ २-७५-१
सोऽमात्यमध्येभरतो जननीमभ्यकुत्सयत् ।

सः भरतः	= that bharata	वीर्यवान्	= the valiant man	समुत्थाय	= rose up
दीर्घकालात्	= after a long time	लब्ध्वा	= obtained	सम्ज्णाम्	= consiousness
उद्विक्ष्ह्य	= saw	मातरम्	= his mother	नेत्राभ्याम्	= with her eyes
दीनाम् अश्रुपूणाभ्याम्	= filled with tear	अभ्यकुत्सयत्	= reproached	जननीम्	= his mother
अमात्यमध्ये	= in the midst of the ministers.				

That valiant Bharata, having come to himself a long time on obtaining consciousness, saw his mother whose eyes were filled pitiably with tears, reproached her mother in the midst of the ministers and said as follows:-

राज्यम् न कामये जातु मन्त्रये नापि मातरम् ॥ २-७५-२
अभिषेकम् न जानामि यो.भूद्रज्ज़्ना समीक्षितः ।
विप्रकृष्टे ह्यहम् देशे शत्रुघ्न सहितोऽवसम् ॥ २-७५-३

न जातु कामये	= I never desired	राज्यम्	= for the kingdom	न मन्त्रये	= nor consulted (about this matter)
मातराम् अपि	= with my mother even	नजानामि	= I did not know	अभिषेकम्	= about (my proposed) coronation
यः	= which	अभूत्	= has been	समीक्ष्हितह्	= contemplated
राज्णा	= by the king	अहम्	= I	अवसम्हि	= was indeed residing
विप्रकृष्टे	= in a distant	दशे	= land	शत्रुघ्नसहितः	= along with Shatrughna.

"I never desired for the kingdom nor consulted about this matter with even my mother. I was not aware of

the proposed coronation, which has of the been contemplated by king Dasaratha, since I was staying indeed in a distant land, along with Satrughna."

वनवासम् न जानामि रामस्यहम् महात्मनः ।
विवासनम् वा सौमित्रेः सीतायाश्च यथाभवत् ॥ २-७५-४

अहम्	=	I	नजानामि	=	was not aware	वनवासम्	=	of the banishment to forest
रामस्य	=	of Raama	महात्मनः	=	the high soled	नोर् अवरे यथा	=	of how
विवासनम्	=	the banishment	सोमित्रेः	=	of Lakshmana	सीतायाश्च	=	and of Sita
अभवत्	=	having occured.						

"I was neither aware of the banishment of Raama to the forest nor about how the exile of Lakshmana and Sita have occurred."

तथैव क्रोशतः तस्य भरतस्य महात्मनः ।
कौसल्या शब्दम् आज्ञाय सुमित्राम् इदम् अब्रवीत् ॥ २-७५-५

आज्णाय	=	recognizing	शब्दम्	=	the voice	भरतस्य	=	of Bharata
महात्मनः	=	the noble man	क्रोशतः	=	crying out	तथैव	=	in that manner
कौसल्य	=	Kausalya	अब्रवीत्	=	spoke	इदम्	=	thesewords
सुमित्राम्	=	to Sumitra.						

Recognising the voice of Bharata the noble man, crying out in that manner, Kausalya spoke the following words to Sumitra:

आगतः क्रूर कार्यायाः कैकेय्या भरतः सुतः ।
तम् अहम् द्रष्टुम् इच्चामि भरतम् दीर्घ दर्शिनम् ॥ २-७५-६

भरतः	=	bharata	सुतह्	=	the son	कैकेय्याः	=	of Kaikeyi
क्रूरकार्याः	=	performer of terrible deeds	आगतः	=	arrived	अहम्	=	I
इच्छामि	=	want	द्रष्टुम्	=	to see	तम् भरतम्	=	that Bharata
दीर्घदर्शनम्	=	the far sighted.						

"Bharata, the son of Kaikeyi, the doer terrific deeds arrived. I went to see that far-sighted Bharata."

एवम् उत्त्वा सुमित्राम् सा विवर्णा मलिन अम्बरा ।
प्रतस्थे भरतः यत्र वेपमाना विचेतना ॥ २-७५-७

सा	=	that Kausalya	विवर्णा	=	who became pale	मलिना	=	with her demeanour dirty
कृशा	=	emaciated	एवम्	=	thus	uktvaa	=	speaking
सुमित्राम्	=	to Sumitra	वेपमाना	=	became agitated	विचेतना	=	and absent minded

प्रतस्थे	=	and proceeded	यत्र	=	(to the place) where	भरतः	=	Bharata (was there).

That kausalya who became pale with her demeanor, dirty and emaciated, speaking to Sumitra as aforesaid, became agitated and absent minded and proceeded to Bharata's place.

स तु राम अनुजः च अपि शत्रुघ्न सहितः तदा ।
प्रतस्थे भरतः यत्र कौसल्याया निवेशनम् ॥ २-७५-८

तदा	=	then	सः भरतः	=	that Bharata	रामानुजः तु	=	the younger brother of Raama on his part
शत्रुघ्न सहितः	=	along with Shatrughna	प्रतस्थे	=	proceeded	यत्र	=	to where
कौसल्याः	=	Kausalya's	निवेशनम्	=	place was.			

Bharata, the younger brother of Raama on his part, along with Shatrughna started out to Kausalya's place.

ततः शत्रुघ्न भरतौ कौसल्याम् प्रेक्ष्य दुह्खितौ ।
पर्यष्वजेताम् दुह्ख आर्ताम् पतिताम् नष्ट चेतनाम् ॥ २-७५-९
रुदन्तौ रुदतीम् दुःखात्समेत्यार्याम् मनस्स्विनीम् ।

ततः	=	thereafter	प्रच्क्ष्य	=	seeing	कौसल्याम्	=	Kausalya
दुःखार्ताम्	=	who was afflicted with grief	नष्टचेतनाम्	=	fallen unconscious(on the way)	रुदतीम्	=	crying
आर्याम्	=	who was an honorable woman	मन्स्स्विनीम्	=	having noble mind	शत्रुघ्नभरतो	=	Shatrughna and Bharata
रुदन्तो	=	wept	दुःखितो	=	with grief	समेत्य	=	approached
दुःहात्	=	painfully	पर्यष्वजेताम्	=	and embraced her.			

Seeing Kausalya who was afflicted with grief, who fell unconscious (on the way) who was crying and who was an honorable woman with a noble mind. Shatrughna and Bharata wept in sorrow, approached her painfully and embraced her.

भरतम् प्रत्युवाच इदम् कौसल्या भृश दुह्खिता ॥ २-७५-१०
इदम् ते राज्य कामस्य राज्यम् प्राप्तम् अकण्टकम् ।
सम्प्राप्तम् बत कैकेय्या शीघ्रम् क्रूरेण कर्मणा ॥ २-७५-११

कौसल्या	=	Kausalya	भृशदुह्खिता	=	who was very much in sorrow	उवाच	=	spoke
इदम्	=	these words	भरतम् प्रति	=	to bharata	ते	=	To you
राज्य कामस्य	=	who have a desire for kingdom	इदम्	=	this	अकण्टकम्	=	invincible
राज्यम्	=	kingdom	प्राप्तम्	=	has been obtained	क्रुरेण कर्मणा	=	by this cruel deed
कैकेय्यः	=	of Kaikeyi	सम्प्राप्तम्	=	it was obtained	शीघ्रम्	=	soon
बत	=	Alas!						

Kausalya who was very much in sorrow , spoke the following words to Bharata: "you, who have a desire for kingdom, have got this invincible kingdom ."Alas! By the cruel deed of Kaikeyi, it was obtained by you soon!"

प्रस्थाप्य चीर वसनम् पुत्रम् मे वन वासिनम् ।
कैकेयी कम् गुणम् तत्र पश्यति क्रूर दर्शिनी ॥ २-७५-१२

कैकेयी	=	Kaikeyi	क्रूरदर्षिनी	=	the cruel minded	मे	=	my
पुत्त्रम्	=	son	चीरवसनम्	=	wear garments of bark	प्रस्थाप्य	=	and sent (him)
वनवासिनम्	=	to dwell in the forest	किम्	=	what	गुणम्	=	merit
पश्यति	=	she is perceiving	तत्र	=	in ding so?			

"The ruthless Kaikeyi condemned my son to wear garments of bark and sent him to dwell in the forest: What merit has she gained from this?"

क्षिप्रम् माम् अपि कैकेयी प्रस्थापयितुम् अर्हति ।
हिरण्य नाभो यत्र आस्ते सुतः मे सुमहा यशाः ॥ २-७५-१३

कैकेयी	=	Kaikeyi	अर्हति	=	is opt	प्रस्थापयितुम्	=	to send
मामपि	=	me too	क्षिहप्रम्	=	without delay(to the place)	यत्र	=	where
मे	=	my	सुमहायशाः	=	illustrious	सुतः	=	son
हिरण्य नाभः	=	with a golden navel (the distinguished mark of Vishnu the god of creation).						

"Kaikeyi ought to send me too without delay to the place where my illustrious son with a golden novel (the distinguished mark of Vishnu the god of creation) is there."

अथवा स्वयम् एव अहम् सुमित्र अनुचरा सुखम् ।
अग्नि होत्रम् पुरः कृत्य प्रस्थास्ये यत्र राघवः ॥ २-७५-१४

अथवा	=	otherwise	अहम्	=	I	स्वयमेव	=	for my own satisfaction
सुमित्राम्चरा	=	accompanied by Sumitra	पुरस्कृत्य	=	placing in front (carried by Brahmana)	अग्निहोत्रम्	=	the sacred fire**
sukham	=	will happily	प्रस्थास्ये	=	set out (to the place)	यत्र	=	where
राघवः	=	Raama(is there).						

"Otherwise, I for my own satisfaction accompanied by Sumitra, placing in front(carried by Brahmana) the sacred fire*** will happily set out to the place Raghava has gone."

कामम् वा स्वयम् एव अद्य तत्र माम् नेतुम् अर्हसि ।
यत्र असौ पुरुष व्याघ्रः तप्यते मे तपः सुतः ॥ २-७५-१५

वा	=	otherwise	स्वयमेव	=	you yourself	अर्हसि	=	are apt
रेतुर्म्	=	to conduct	माम्	=	me	अद्य	=	now
कामम्	=	if you so desire (to the place)	यत्र	=	where	मे पुत्रः	=	my son
असो	=	this Raama	पुरुषव्याघ्रः	=	the tiger among men	तप्यति	=	is performing
तपः	=	asceticism.						

"Otherwise, you yourself ought to conduct me now, if you so desire, to the place where my son, the tiger among men, is living as an ascetic."

इदम् हि तव विस्तीर्णम् धन धान्य समाचितम् ।
हस्ति अश्व रथ सम्पूर्णम् राज्यम् निर्यातितम् तया ॥ २-७५-१६

इदम् राज्यम्	=	this kingdom	हस्त्यश्वरथ सम्पूर्णम्	=	filled with elephants horses and chariots	धनधान्य समाचितम्	=	heaped together with grains and riches
विस्तीर्णम्हि	=	was indeed procured	तव	=	to you	तया	=	by her.

"This vast kingdom, endowed with elephants, horses and chariots and stock piled with grains and riches, has been made over to you by her."

इत्यादिबहुभिर्वाक्यैः क्रूरैः सम्भर्त्सितोऽनघः ।
विव्यथे भरतस्तीव्रम् व्रणे तुद्येव सूचिना ॥ २-७५-१७

सम्भर्त्सितह्	=	derided	इत्यादि	=	with these and other	बहुभिः	=	innumerable
क्रूरैः	=	harsh	वाक्यैः	=	words	अनघः	=	that he had not merited
भरतः	=	Bharata	विव्यथे तीव्रम्	=	was extremely perturbed	तुद्येव	=	as if thrust
सूचिना	=	by a needle	व्रणे	=	into an open wound.			

Derided with these and other harsh words that he had not merited, Bharata was extremely perturbed, as if a needle was thrust into an open wound.

पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः ।
विलप्य बहुधाऽसम्ज्ञो लब्धसम्ज्ञस्ततः स्थितः ॥ २-७५-१८

सम्भ्रान्तचेतनः	=	this mind being perplexed	असम्ज्ञः	=	having lost his consciousness	हरत स्थितः	=	stood
लब्धसम्ज्ञः	=	regaining his senses	विलप्य	=	wailed	बहुधा	=	in many ways
पपात	=	fell	चारणो	=	at the feet	तस्याः	=	of the queen.

His mind being perplexed and having lost his consciousness, Bharata then coming his senses, wailed in many ways and fell at the feet of the queen.

एवम् विलपमानाम् ताम् भरतः प्रान्जलिस् तदा ।
कौसल्याम् प्रत्युवाच इदम् शोकैः बहुभिर् आवृताम् ॥ २-७५-१९

तदा	= then	भरतः	= Bharata	प्रङ्गलिः	= with folded hands
प्रत्युवाच	= replied	इदम्	= these words	ताम् कौसल्याम्	= to that Kausalya
आवृताम्	= who was surrounded	शोकैः	= by afflictions	विलपनामाम्	= and weeping
एवम्	= as aforesaid	बहुभिः	= in many ways.		

Then, Bharata with folded hands, replied as follows to Kausalya who was encircled by afflictions and weeping as aforesaid in many ways:

आर्ये कस्मात् अजानन्तम् गर्हसे माम् अकिल्बिषम् ।
विपुलाम् च मम प्रीतिम् स्थिराम् जानासि राघवे ॥ २-७५-२०

आर्ये	= O Noble Woman	कस्मात्	= why	गर्हसि	= do you reproach
माम्	= me	अजानन्तम्	= who did not knowing anything	अकिल्बिषम्	= and who am sinless?
जानासि	= you are aware	मम	= of my	विपुलाम्	= exalted
स्थिराम्	= stable	प्रीतम्	= love	राघवे	= towards Raama.

"O, noble woman! Why do you reproach me, sinless as I am, for those things that I do not know anything? Nay, you know well of the greatest affection I have for Raama."

कृता शास्त्र अनुगा बुद्धिर् मा भूत् तस्य कदाचन ।
सत्य संधः सताम् श्रेष्ठो यस्य आर्यो अनुमते गतः ॥ २-७५-२१

बुद्धिः	= (may) the mind	तस्य	= of the one	यस्य	= who
कदाचन	= in any way whatsoever	अनुमते	= allowed	गतह्	= for the departure
आर्यह्	= of my elder brother	सताम् श्रेष्ठो	= the best of men who keeps us his promise	मा भूत्	= be never
कृता	= decided	शास्त्राम्ग	= according to the scriptures.		

"May the mind of the one who in any way whatsoever allowed for the departure of my elder brother the best of men who keeps up his promise, be closed to all the seriptures."

प्रैष्यम् पापीयसाम् यातु सूर्यम् च प्रति मेहतु ।
हन्तु पादेन गाम् सुप्ताम् यस्य आर्यो अनुमते गतः ॥ २-७५-२२

May he अनुमते	= who counseled	गतः	= the banishment	आर्यः	= of my noble brother
यातु	= become	प्रेष्यम्	= the slave	पापियसाम्	= of the vilest scoundrels

मेहतु	=	may he) answer the calls of nature	सूर्याम्चप्रति	=	in the face of the sun	हन्तु	=	and may he kick
पादेन	=	with his foot	सुप्ताम्	=	a sleeping	गाम्	=	cow.

"May he who counseled the banishment of my noble brother become the slave of the vilest scoundrels, may he answer the calls of nature in the face of the sun and may he kick with his foot, a sleeping cow."

कारयित्वा महत् कर्म भर्ता भृत्यम् अनर्थकम् ।
अधर्मः यो अस्य सो अस्याः तु यस्य आर्यो अनुमते गतः ॥ २-७५-२३

यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	went to exile	अस्य	=	to him	सः अस्तु	=	let that
अस्य	=	to him	सः अस्तु	=	let that sin incur	यः भरत	=	as to a master
कारयित्वा	=	who imposes	महत्	=	the heaviest	कर्म	=	labour
भृत्यम्	=	on his servant	अनर्थकम्	=	without remunerating him.			

"With whose counsel my elder brother went to exile, to him let that sin incur, as to a master who imposes the heaviest labour on his servant without remunerating him."

परिपालयमानस्य राज्ञो भूतानि पुत्रवत् ।
ततः तु द्रुह्यताम् पापम् यस्य आर्यो अनुमते गतः ॥ २-७५-२४

यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतह्	=	has gone to exile	तो हिम् तत्	=	let that	पापम्	=	sin incur
द्रुह्यताम्	=	as to those who seek to harm	राज्ङः	=	a king	परिपालयमानस्य	=	who protects
भूतानि	=	his people	पुत्रवत्	=	his own children.			

"with whose counsel my elder brother has gone to exile, to him let that sin incur as to those who seek to harm a king who protects his people as if they are his own children."

बलि षड् भागम् उद्धृत्य नृपस्य अरक्षतः प्रजाः ।
अधर्मः यो अस्य सो अस्य अस्तु यस्य आर्यो अनुमते गतः ॥ २-७५-२५

अधर्मः	=	guilt	नृपस्यफ़ अ किन्ग्यः	=	which	उद्धृत्य	=	who taking
बलिषड्भागम्	=	the sixth part of the revenue	प्रजाः	=	of his people	अरक्ष्हतः	=	fails to protect(them)
अस्य	=	theirs	सः	=	that	अस्तु	=	be
अस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	went to exile.						

"May the guilt of a king, who taking the sixth part of the revenue of his people fails to protect them, be fallen on them with whose counsel my elder brother went to exile."

संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञ दक्षिणाम् ।
ताम् विप्रलपताम् पापम् यस्य आर्यो अनुमते गतः ॥ २-७५-२६

पापम्	=	may the sin of those	सम्शुरुत्य	=	who having given the promise	यज्ण दक्षिनाम्	=	having given the promise
सत्रे	=	in a sacrifice	तपस्विभ्यः	=	to the priests	विप्रलपताम्	=	breaks
ताम्	=	that promise	बे हिस्यस्य	=	with whose	अनुमते	=	counsel
आर्यः	=	my elder brother	गतः	=	went to exile.			

"May the sin of those having given the promise for certain sacrificial fees to priests in a sacrifice, breaks that promise, to be his with whose counsel my elder brother went to exile."

हस्ति अश्व रथ सम्बाधे युद्धे शस्त्र समाकुले ।
मा स्म कार्षीत् सताम् धर्मम् यस्य आर्यो अनुमते गतः ॥ २-७५-२७

(May the sin of him) मास्मकार्षित्	=	who fails to observe	धर्मम्	=	the code of welfare	सताम्	=	followed by the virtuous
युद्धे	=	in a battle	हस्त्वश्वरथसम्बाधे	=	abundantly provided with elephants horses chariots and weapons	जनसमाकुले	=	and abounding in men (be his)
यस्य	=	with whose	अम्मते	=	counsel	आर्यः	=	my elder brother
गतः	=	went to exile.						

"May the sin of him, who fails to observe the code of warfare followed by the virtuous in a battle abundantly provided with elephants horses chariots weapons and men, be his with whose counsel my elder brother went to exile."

उपदिष्टम् सुसूक्ष्म अर्थम् शास्त्रम् यत्नेन धीमता ।
स नाशयतु दुष्ट आत्मा यस्य आर्यो अनुमते गतः ॥ २-७५-२८

सः	=	may that	दुष्टात्मा	=	perverse wretch	यस्य	=	with whose
अनुमते	=	counsel	आर्यः	=	my elder brother	गतः	=	has gone to exile
नाशयतु	=	forget	सुसूक्ष्मार्थम्	=	the subtle meanings	शास्त्रम्	=	of the scriptures
उपदिष्टम्	=	imparted	यत्नेन	=	with care	धीमता	=	by a wise teacher.

"May that perverse wretch, with whose counsel my elder brother has gone to exile, forget the subtle meanings of the scriptures taught with care by a wise teacher."

मा च तम् प्यूढबाह्वंसम् चन्द्रार्कसम्तेजनम् ।
द्राक्षीद्राज्यस्थमासीनम् यस्यार्योऽनुमते गतः ॥ २-७५-२९

मय् हे यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	माच द्राक्ष्हीत्	=	never behold	तम्	=	that Raama
व्यूढ बाह्वम्सम्	=	having large arms and broad shoulders	चन्द्रार्कसमतेजसम्		radiant as the sun and the moon	आसीनम्	=	seated
राज्यस्थम्	=	in a kingly office.						

"May he with whose counsel my elder brother has gone to exile, never behold that Raama having large arms and broad shoulders radiant as the sun and the moon and seated as he will be on a throne."

पायसम् कृसरम् चागम् वृथा सो अश्नातु निर्घृणः ।
गुरूमः च अपि अवजानातु यस्य आर्यो अनुमते गतः ॥ २-७५-३०

सः	=	may that	निर्घृणः	=	pitiless one	यस्य	=	with whose
अनुमते	=	counsel	आर्यः	=	my elder brother	गतः	=	has gone to exile incur the son
आश्नातु	=	of partaking	पायसम्	=	milk boiled with rice and sugar	कृसरम्	=	a cooked mixture of rice and peas with a few spices
छागम्	=	a goat	वृथा	=	in vain	अवजानातुच	=	and be lacking in reverence
गुरून्	=	towards teachers.						

"May that pitiless one with whose counsel my elder brother has gone to exile, incur the sin of partaking milk boiled with rice and sugar a cooked mixture of rice and peas with a few species and a goat flesh without offering them to the gods and be lacking in reverence towards teachers."

गाश्च स्पृशतु पादेन गुरून् परिवदेत्स्वयम् ।
मित्रे द्रुह्येत सोऽत्यन्तम् यस्यार्योऽनुमते गतः ॥ २-७५-३१

सः (may he) यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	स्पृशतु पादेन	=	incur the sin of kicking	गाः	=	cows
परिवदेत्	=	of abusing	गुरून्	=	the elders	स्वयम्	=	personally
अत्यन्त द्रुह्येत	=	of very much deceiving	मित्रे	=	a friend.			

"May he with whose counsel my elder brother has gone to exile, incur the sins of kicking the cows, of personally abusing the elders and of deceiving a friend too much."

विश्वासात्कथितम् किंचित्परिवादम् मिथः क्वचित् ।
विवृणोतु स दुष्टात्मा यस्यार्योओऽनुमते गतः ॥ २-७५-३२

सः दुष्टात्मा	=	may that perverse wretch	यस्य	=	with whose	अनुमते	=	counsel

आर्यः	=	my elder brother	गतः	=	has gone to exile	विवृणोतु	=	divulge
क्वचित्	=	the little	परिवादम्	=	abusing words	कठितम्	=	narrated
क्वचित्	=	occasionally	मित्तः	=	in secret	विश्वासात्	=	and in confidence.

"May that perverse wretch with whose counsel my elder brother has gone to exile incur the sin of divulging a little abusing words about others spoken occasionally in secret and in confidence, to him."

अकर्ता ह्यकृतज्ञश्च त्यक्तात्मा निरपत्रपः ।
लोके भवतु विद्वेष्यो यस्यार्योऽनुमते गतः ॥ २-७५-३३

मय् हे यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	भवतु	=	become	अकर्ता	=	a non doer
अकृतज्णः च	=	an ungrateful person	त्यक्तात्मा	=	a desperate man	निरपत्रपः	=	the one who has abandoned shame
विद्वेष्यः	=	and the one who is worthy of hate.						

"May he with whose counsel my elder brother has gone to exile, become a non doer, an ungrateful person a desperate man, the one who has abandoned shame and the one who is worthy of hate."

पुत्रैः दारैः च भृत्यैः च स्व गृहे परिवारितः ।
स एको मृष्टम् अश्नातु यस्य आर्यो अनुमते गतः ॥ २-७५-३४

सः	=	may he	यस्यः	=	with whose	अनुमते	=	counsel
आर्यः	=	my elder brother	गतः	=	has gone to exile incur the sin	अश्नातु	=	of eating
नृष्टम्	=	delicious food	एकः	=	for himself alone	परिवारितः	=	when he is surrounded
पुत्रदारैश्च	=	by his sons wife	भृत्यैश्च	=	and servants	स्वग्रऋहे	=	in his house.

"May he with whose counsel my elder brother has gone to exile, incur the sin of eating delicious food for himself alone when he is surrounded by his sons , wife and servants in his house."

अप्राप्य सदृशान् दाराननपत्यः प्रमीयताम् ।
अनवाप्य क्रियाम् धर्म्याम् यस्यार्योऽनुमते गतः ॥ २-७५-३५

यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has departed	प्रमीयताम्	=	die	अनपत्यः	=	issueless
अप्राप्य	=	failing to secure	दारान्	=	a wife	सदृशान्	=	suitablefor him
अनवाप्य	=	and thus not fulfilling	धर्म्याम्	=	his religious	क्रियाम्	=	duties.

"May he with whose counsel my elder brother has departed die issueless, failing to secure a wife suitable for him and thus not fulfilling his religious duties."

मात्मनः सम्ततिम् द्राक्षीत्स्वेषु दारेषु दुःखितः ।
आयुः समग्रमप्राप्य यस्यार्योऽनुमते गतः ॥ २-७५-३६

may he यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has departed	अप्राप्य	=	not get	समग्रम्	=	a full
आयौः	=	long life	दुःखितम्	=	distressed	आयुः	=	long life
माद्राक्षिहत्	=	in not seeing	आत्मनः	=	his	सम्त्मतिम्	=	child
स्वेषु	=	through his	दार्षु	=	wife.			

"May he with whose counsel my elder brother has departed, not see a child through his wife and in distress, may not get a full long life."

राज स्त्री बाल वृद्धानाम् वधे यत् पापम् उच्यते ।
भृत्य त्यागे च यत् पापम् तत् पापम् प्रतिपद्यताम् ॥ २-७५-३७

यत्	=	which	पापम्	=	sin	उच्यते	=	was proclaimed
वधे	=	in killing	रज स्त्रीबाल वृद्धानाम्	=	a king a woman a child or an aged person	यत्	=	which
पापम्	=	sin(was proclaimed)	भृत्यागच	=	in abandouning the dependents (let him with whose counsel my elder brother has gone to exile)	प्रतिपद्यताम्	=	obtain
तत्	=	the same	पापम्	=	sin.			

"That sin which was proclaimed in killing a king a woman, a child or an aged person or in abandoning one's dependents let him (with whose counsel my elder brother has gone to exile) obtain the same sin."

लाक्षया मधुमांसेन लोहेन च विषेण च ।
सदैव बिभृयाद्भृत्यान् यस्यार्योऽसुमते गतः ॥ २-७५-३८

May he यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile obtain sin	बिभृयात्	=	of nurturing	सदैव	=	always
भृत्यान्	=	one's wife children and other dependents through sale						
लाक्ष्हया	=	of lacquer	मधुमाम्सेन	=	liquor and flesh	लोहेन	=	iron
विषेण	=	and poison.						

"May he with whose counsel my elder brother has gone to exile, obtain, tat = the sin of nurturing his wife children and other dependents through sale of lacquer, liquor, flesh, iron or poison."

सम्ग्रामे समुपोढे स शत्रुपक्ष्भयम्करे ।
पलायामानो वध्येत यस्यार्योऽनुमे गतः ॥ २-७५-३९

सः	=	may he	यस्य	=	with whose	अनुमते	=	counsel
आर्यः	=	my elder brother	गतः	=	has gone to exile obtain the sin)	पलायमानः	=	of escaping
वध्येत	=	and getting killed	सम्ग्रामे	=	at a time where) a battle	सत्रुपक्ष्हभयम्करे	=	inspiring fear upon the enemy's side
समुपोढे	=	has commanded.						

"May he with whose counsel my elder brother has gone to exile, obtain the sin of being killed while fleeing, at a time when a battle inspiring fear upon enemy's side has commanded."

कपालपाणिः पृथिवीमटताम् चीरसम्वृतः ।
भिक्समाणो यथोन्मत्तो यस्यार्योऽनुमते गतह् ॥ २-७५-४०

सः	=	may he	यस्य	=	with whose	अनुमते	=	counsel
आर्यः	=	my elder brother	गतः	=	has gone to exile	अटताम्	=	wandar about
पृथिवीम्	=	the world	उन्मत्तोयथा	=	as a mad man	कपालपाणिः	=	with a wooden bowl in his hand
चीरसम्वृतः	=	dressed in rags	भिक्ष्हमाणः	=	and begging for alms.			

May he with whose counsel my elder brother has gone to exile, wander about the world, as a mad man with a wooden bowl in his hand, dressed in rags and begging for alms."

पाने प्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः ।
काम्क्रोधाभिभूतस्तु यस्यार्योऽनुमते गतः ॥ २-७५-४१

may he यस्य	=	with whose counsel	आर्यः	=	my elder brother	गतः	=	has departed
भवतु	=	be	कामक्रोधाभिभूतः	=	given over to the infatuation	=		and anger
नित्यशः	=	and constantly	प्रसक्तो	=	involved	पने	=	in intoxicvated drinks
स्न्तीषु	=	women	अक्ष्हेशुच	=	and dice.			

"May he with whose counsel my elder brother has departed, be given over to infatuation and anger and be constantly involved in wine women and dice."

यस्य धर्मे मनो भूयादधर्मम् स निषेवताम् ।
अपात्रवर्षी भवतु यस्यार्योऽनुमते गतः ॥ २-७५-४२

मनः	=	may the mind	अस्य	=	of the man	यस्य	=	with whose
अनुमते	=	counsel	आर्यः	=	my elder brother	गतः	=	has gone to exile
माभूयात्	=	never take delight	धर्म	=	in righteousness	सः	=	Let him

निषेवताम्	=	indulge	अधर्मम्	=	in un righteousness	भवतु	=	and become
अपात्रवर्षि	=	distributor of gifts to the undeserving.						

May the mind of man with whose counsel my elder brother has gone to exile, never take delight in righteousness? Let him indulge in un righteousness and become a distributor of gifts for the undeserving."

संचितान्यस्य वित्तानि विविधानि सहस्रशः ।
दस्युभिर्विप्रलुप्यन्ताम् यश्यार्योऽनुमते गतः ॥ २-७५-४३

यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	अस्य	=	let him	विविध्हानि	=	various
वित्तानि	=	riches	सम्चितानि	=	accumulated	सहस्रशः	=	in thousands
विप्रलुप्यन्ताम्	=	be snatched away	दश्युभिः	=	by robbers.			

"With whose counsel , my elder brother has gone to exile, let his various kinds of riches got accumulated in thousands , be snatched away by robbers."

उभे संध्ये शयानस्य यत् पापम् परिकल्प्यते ।
तच् च पापम् भवेत् तस्य यस्य आर्यो अनुमते गतः ॥ २-७५-४४

यत्	=	which	पापम्	=	sin	परिकल्प्यते	=	was proclaimed
तस्य	=	on him	शयनास्य	=	who sleeps	उभे सन्ध्ये	=	during both the twilights
तत्	=	let him	पापम्	=	sin	भवेत्	=	be obtained by him
यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile.						

"That sin which was proclaimed on him who sleeps during both the twilights, let that sin be obtained by him, with whose counsel my elder brother has gone to exile."

यद् अग्नि दायके पापम् यत् पापम् गुरु तल्पगे ।
मित्र द्रोहे च यत् पापम् तत् पापम् प्रतिपद्यताम् ॥ २-७५-४५

यत्	=	which	पापम्	=	sin	अग्निदायक	=	is in an arsonist
यत्	=	which	पापम्	=	sin	गुम्तल्पगे	=	is in a violator of his teacher's bed
यत्	=	which	पापम्	=	sin	मित्रद्रोहे	=	is in cheating a friend
तत्	=	let that	पापम्	=	sin	प्रतिपद्यताम्	=	be obtained (to him on whose counsel my elder brother has gone to exile?)

"Let him obtains that sin, which attaches to a man who practices arson, to a man who violets his teacher's bed and to a man who cheats his friend."

देवतानाम् पितृऋणाम् च माता पित्रोस् तथैव च ।
मा स्म कार्षीत् स शुश्रूषाम् यस्य आर्यो अनुमते गतः ॥ २-७५-४६

सः	=	may he	यस्य	=	with whose	अनुमते	=	counsel
आर्यः	=	my elder brother	गतः	=	has gone to exile (incure that sin)	मास्मकार्षीत्	=	of not doing
शुश्रूषाम्	=	service	देवतानाम्	=	to the gods	पितृणाम्	=	to the manes
तथैवाह	=	and like wise	मतापित्रोः	=	to his mother and father.			

"May he, with whose counsel my elder brother has gone to exile, incur that sin of not doing service to be god, to the manes and likewise to his mother and father."

सताम् लोकात् सताम् कीर्त्याः सज् जुष्टात् कर्मणः तथा ।
भ्रश्यतु क्षिप्रम् अद्य एव यस्य आर्यो अनुमते गतः ॥ २-७५-४७

May he यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	भ्रश्यतु	=	forfeit	क्षिहप्रम्	=	soon
अद्यैव	=	and now	कर्मणः	=	from the act	सज्जुष्टात्	=	of the righteous
लोकात्	=	from the region	सताम्	=	obtained by good man			
तथा	=	and	कीर्त्याः	=	from illustriousness.			

"May he with whose counsel my elder brother has gone to exile, forfeit soon and now from the region obtained by virtuous man, forfeit the illustriousness enjoyed by good men and the righteous actions."

अपास्य मातृशुश्रूषामनर्थे सोऽवतिष्ठताम् ।
दीर्घबाहुर्महावक्षा यस्यार्योऽसुमते गतः ॥ २-७५-४८

May he यस्य	=	with whose	अनुमते	=	counsel	दीर्घबाहुः	=	that long armed
महावक्ष्हा	=	and broad-chested	आर्यः	=	my elder brother	गतः	=	has gone to exile
अपास्य	=	fail to give	मातृशुश्रूषोकम्	=	due reverence to his mother	अवतिष्ठताम्	=	and be condemned
अनर्थे	=	to idleness.						

"May he with whose counsel, that long armed and broad chested elder brother has gone to exile, fail to give due reverence to his mother and be condemned to idleness."

बहुपुत्रो दरिद्रश्च ज्वररोगसमन्वितः ।
स भूयात्सततक्लेशी यस्यार्योऽनुमते गतः ॥ २-७५-४९

सः	=	may he	यस्य	=	with whose	अनुमते	=	counsel
आर्यः	=	my elder brother	गतः	=	has gone exile	बहुभृत्यः	=	possess many dependents

दरिद्रः	=	be without resources	ज्वररोग समन्वितः	=	and be	सततक्लेशी	=	forever in distress.

"May he with whose counsel my elder brother has gone to exile, possess many dependents be without resources, be undermined with fever and disease and be forever in distress."

आशामाशम् समानानाम् दीनानामूर्ध्वचक्षुषाम् ।
आर्थिनाम् वितथाम् कुर्याद्यस्यार्योऽनुमते गतः ॥ २-७५-५०

May he यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile incur the sin	कुर्यात्	=	of making	वितथाम्	=	the hope
अर्थिनाम्	=	of the destitute	दीनानाम्	=	the very miserable ones	ऊर्ध्व चक्ष्हुषाम्	=	having their eyes looking up
आशाम्समानानाम्	=	and seeking for alms.						

"May he with whose counsel my elder brother has gone to exile, incur the sin of falsifying the hopes of highly miserable destitute, who having their eyes looking up seek for alms."

मायया रमताम् नित्यम् परुषः पिशुनोऽशुचिः ।
राज्ञो भीत स्त्वधर्मात्मा यस्यार्योऽनुमते गतः ॥ २-७५-५१

May he यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile incur the sin	रमताम्	=	of staying	भीतः	=	in fear
राज्ञः	=	of the king	नित्यम्	=	forever	मायया	=	and in conceit
परुषः	=	cruel man	पिशुनः	=	a back biter	अशुचिः पिशुनः	=	dishonest man.

"May he with whose counsel my elder brother has gone to exile, incur the sin of staying in fear of the king forever as a cunning man, a cruel man, a back biter, a dishonest man and an unrighteous man."

ऋतुस्नाताम् सतीम् भार्यामृतुकालानुरोधिनीम् ।
अतिवर्तेत दुष्टात्मा यस्यार्योऽनुमते गतः ॥ २-७५-५२

दुष्टात्मा	=	may the evil minded man	यस्य	=	with whose anumate	=		counsel
आर्यः	=	my elder brother	गतः	=	has gone to exile (incur the sin)	अतिवर्तेत	=	of ignoring
सतीम्	=	his chaste	भार्याम्	=	wife	ऋतुस्नाताम्	=	who bathed after her course of menstruation(and so prepared for sexual intercourse)

ऋतुकाला -नुरोधिनीम्	=	having regard for the season favorable for procreation.

"May the evil minded man, with whose counsel my elder brother has gone to exile, incur the sin of ignoring his chaste wife, who having bathed after her course of menstruation. approaches him for union having regard for the season favorable for procreation."

धर्मदारान् परित्यज्य परदारान्नि षेवताम् ।
त्यक्तधर्मरतिर्मूढो यस्यार्योऽनुमते गतः ॥ २-७५-५३

मूढः	=	may that stupid	यस्य	=	with whose	अनुमते	=	counsel
आर्यः	=	my elder brother	गतः	=	has gone to exile	इन्चुर् थे सिन् निषेवताम्	=	of courting
परदारान्	=	the consort of another	परित्यज्य	=	disdaining	धर्म दारान्	=	his lawful wife
त्यक्तधर्मरतिः	=	and having left his love for piety.						

"May that stupid with whose counsel my elder brother has gone to exile, incur the sin of courting the consort of another disdaining his lawful wife and having forsaken his love for piety."

विप्रलु प्तप्रजातस्य दुष्कृतम् ब्राह्मणस्य यत् ।
तदेव प्रतिपद्येत यस्यार्योऽनुमते गतः ॥ २-७५-५४

May he यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	प्रतिपद्यताम्	=	obtain	तदेव	=	even that
दुष्कुतम्	=	sin	यत्	=	which (is obtained)	ब्राह्मनणस्य	=	by a Brahmin
विप्रलुप्तप्रजातस्य	=	who is issue less.						

"May he, with whose counsel my elder brother has gone to exile, incur that sin, which is obtained by a Brahmana who is issue less."

पानीयदूषके पापम् तथैव विषदायके ।
यत्तदेकः स लभताम् यस्यार्योऽनुमते गतः ॥ २-७५-५५

यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	लभते	=	incur	यत्	=	which
पापम्	=	sin	पानीयदुषके	=	of a person polluting the drinking water	एकः	=	himself alone
तथैव	=	and likewise	विषदायके	=	of a person who administers person.			

"May he with whose counsel my elder brother has gone to exile, incur the sin that is attached to a person

polluting the drinking water and likewise to a person who administers poison."

ब्राह्मणायोद्यताम् पूजाम् विहन्तु कलुषेन्द्रियः ।
बालवत्साम् च गाम् दोग्दु यस्यर्योऽनुमते गतः ॥ २-७५-५६

May he यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile incur the	सिन्विहन्तु	=	of disturbing	कलुषेन्द्रिः	=	with wicked senses
पूजाम्	=	a worship	उद्यताम्	=	undertaken	ब्राह्मणाय	=	to a Brahmana
दोग्धु	=	and a milking	गाम्	=	a cow	बालवत्साम्	=	having a young calf(of ages less than ten years).

"May he with whose counsel my elder brother has gone to exile, incur the sin attached to a person disturbing the worship going to be offered to a Brahmana (by another) and to milking a cow having a young calf. " (of age less than ten days)

तृष्णार्तम् सति पानीये विप्रलम्भेन योजयेत् ।
लभेत तस्य यत्पापम् यस्यार्योऽनुमते गतः ॥ २-७५-५७

तस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	यत्पापम्	=	let that sin	लभते	=	be obtained
योजयेत् विप्रलम्बेन	=	of disappointing	तृष्णार्तम्	=	a person oppressed with thirst	सति पानीये	=	when water was available.

"To him, with whose counsel my elder brother has gone to exile, let that sin be obtained of disappointing a person oppressed with thirst, even though water was available."

भक्त्या विवदमानेषु मार्गमाश्रित्य पश्यतः ।
तस्य पापेन युज्येत यस्यार्योऽनुमते गतः ॥ २-७५-५८

यस्य	=	with whose	अनुमते	=	counsel	आर्यः	=	my elder brother
गतः	=	has gone to exile	पापेन	=	let the sin	यज्येत	=	be accorded
तस्य	=	to him	व्हो आश्रित्य	=	standing	मार्गम्	=	on the road
पश्यतः	=	and merely witnessing	भक्त्या	=	between two divided groups (without trying to make peace between them.)			

"With whose counsel my elder brother has gone to exile, let the sin be accorded to him, who while standing on the road, merely witnesses a dispute between two divided groups without trying to make peace between them."

विहीनाम् पति पुत्राभ्याम् कौसल्याम् पार्थिव आत्मजः ।
एवम् आश्वसयन्न् एव दुह्खे आर्तः निपपात ह ॥ २-७५-५९

एवम्	=	whilein that manner	आश्वासयानेव	=	even consoling	कौसल्याम्	=	Kausalya
विहीनाम्	=	bereft of	पतिपुत्राभ्याम्	=	her husband and sin	पार्थिवात्मजः	=	the Prince Bharata
निपपात ह	=	fell down	दुःखार्तः	=	depressed with anguish.			

"While thus counseling Kausalya, who was bereft of her husband and son, the prince Bharata fell down, depressed as he was with anguish."

तथा तु शपथैः कष्टैः शपमानम् अचेतनम् ।
भरतम् शोक सम्तप्तम् कौसल्या वाक्यम् अब्रवीत् ॥ २-७५-६०

कौसल्य	=	Kausalya	अब्रवीत्	=	spoke	वाक्यम्	=	the following words
भरताम्	=	to Bharata	शोकसम्तप्तम्	=	who was tormented with grief	अचेतनम्	=	and was quite distraught
शपमानम्	=	who just uttered	कष्टैः	=	formidable	शपथैः	=	imprecations
तथातु	=	in that manner.						

Kausalya spoke the following words to Bharata who was tormented with grief, was quite distraught and who just uttered formidable imprecations in the aforesaid manner:

मम दुह्खम् इदम् पुत्र भूयः समुपजायते ।
शपथैः शपमानो हि प्राणान् उपरुणत्सि मे ॥ २-७५-६१

पुत्र	=	O Son	इदम् दुःखम्	=	this grief	समुपजायते	=	is added
भूयः	=	further	मम	=	to me	शपमानः	=	by uttering
शपथैः	=	the curses	उपरुणतिसिहि	=	you are indeed afflicting	मे	=	my
प्राणान्	=	spirits.						

"O, son! My grief is further enhanced. By uttering the curses, you are indeed racking my spirits."

दिष्ट्या न चलितः धर्मात् आत्मा ते सह लक्ष्मणः ।
वत्स सत्य प्रतिज्ञो मे सताम् लोकान् अवाप्स्यसि ॥ २-७५-६२

वत्स	=	O Son	दिष्ट्या	=	fortunately	ते	=	your
आत्मा	=	mind	सत्यप्रतिज्ञः	=	endowed as it is with nobility	नचलितः	=	has not moved
धर्मात्	=	from righteousness	अवाप्स्यसि	=	you will obtain	लोकम्	=	the world
सताम्	=	of the blessed	सह लक्ष्मणः	=	along with Lakshmana.			

"O , Son! Fortunately, your mind as it is endowed with nobility, has not swerved from righteous path. You will obtain the world of the blessed, along with Lakshmana."

इत्युक्त्वा चाङ्कमानीय भरतम् भ्रातृवत्सलम् ।
परिष्वज्य महाबाहुम् रुरोद भृशदुःखिता ॥ २-७५-६३

उक्त्वा	=	speaking	इति	=	thus	भरतम्	=	to Bharata
भ्रात्रु वत्सलम्	=	who was devoted to his brother Raama	आनीय	=	she has taken	महाबाहुम्	=	the long armed Bharata
अण्कम्	=	to her lap	परिष्वज्य	=	embraced him	रुरोद	=	and wept
भृशदुःखिता	=	very much	afflicted with grief.					

Thus speaking to Bharata who was devoted to his brother Raama, she took the valiant Bharata to her lap, embraced him and wept aloud , as she was very much afflicted with grief.

एवम् विलपमानस्य दुह्ख आर्तस्य महात्मनः ।
मोहाच् च शोक सम्रोधात् बभूव लुलितम् मनः ॥ २-७५-६४

विलपमानः	=	the great soled Bharata	दुःखार्तस्य	=	distraught on account of grief	बभूव	=	felt himself
मोहाच्च	=	about tp swoon	मनः	=	with his mind	लुलितम्	=	crushed
शोकसम्रोधात्	=	by the burden of grief.						

Lamenting thus, the great soled Bharata distraught on account of grief, felt himself about to swoon, with his mind crushed by the burden of grief.

लालप्यमानस्य विचेतनस्य ।
प्रनष्ट बुद्धेः पतितस्य भूमौ ।
मुहुर् मुहुर् निह्श्वसतः च दीर्घम् ।
सा तस्य शोकेन जगाम रात्रिः ॥ २-७५-६५

लालप्यमानस्य	=	lamenting thus	विचेतनस्य	=	being unconscious	प्रणष्टबुद्धेः	=	with a lost intellect
पतितस्य	=	lying fallen	भूमो	=	on the ground	निःश्वसतः	=	again and again
रात्रिः	=	that night	जगाम	=	passed	शोकेन	=	with grief
तस्य	=	to Bharata.						

To Bharata that night passed with grief in lamenting thus laying fallen unconscious on the ground, sighing warmly again and again with his power of discernment having been lost.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चसप्ततितमः सर्गः ॥

Thus completes 75nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

76 Sarga 76 - षड्सप्ततितमः सर्ग

Advice Of Vasishta To Bharata

Introduction - Valmiki Raamayana - Ayodhya Kanda - Sarga 76

Vasistha advises Bharata to stop lamenting and to perform the last rites of the king. Bharata then places the body of Dasaratha on a couch, taking it out from the vessel where it had been immersed in oil and proceeds with the funeral rites. The appointed priests, attendants, people of the city and the weeping royal women followed the funeral pile of the king to the banks of Sarayu River where the body was cremated. Bharata along with others return to the city after the completion of the cremation-ceremony.

तम् एवम् शोक सम्तप्तम् भरतम् केकयी सुतम् ।
उवाच वदताम् श्रेष्ठो वसिष्ठः श्रेष्ठ वाग् ऋषिः ॥ २-७६-१

वसिष्ठः ऋषिः	=	the sage Vasishta	श्रेष्ठः	=	the excellent	वदताम्	=	among the speakers
श्रेष्ठवाक्	=	having eloquence	उवाच	=	spoke	तम् भरतम्	=	to that Bharata
ख़ैकेयि सुतम्	=	the son of Kaikeyi	एवम्	=	who was thus	शोकतम्तप्तम्	=	tormented with grief.

The sage Vasishta, the excellent one among the speakers having eloquence, spoke to that Bharata, Kaikeyi's son who was thus tormented with grief.

अलम् शोकेन भद्रम् ते राज पुत्र महा यशः ।
प्राप्त कालम् नर पतेः कुरु सम्यानम् उत्तरम् ॥ २-७६-२

राजपुत्र	=	O the prince	महायशः	=	the greatly illustrious one!	भद्रम्	=	blessing
ते	=	to you!	अलम्	=	enough	शोकेन	=	of your sorrow
कुरु	=	perform	उत्तमम्	=	in an excellent	सम्यानम्	=	way
प्राप्तकालम्	=	the last rites	नरपतेः	=	of the king.			

"O, the greatly illustrious prince! My blessing to you. You have lamented long enough. Perform in an excellent way, the last rites of the king."

वसिष्ठस्य वचः श्रुत्वा भरतः धारणाम् गतः ।
प्रेत कार्याणि सर्वाणि कारयाम् आस धर्मवित् ॥ २-७६-३

श्रुत्वा	=	hearing	वचः	=	the words	वसिष्ठस्य	=	of Vasishta
भरतः	=	Bharata	धर्मवित्	=	conversant with his duty	गतः	=	fell

धरणीम्	=	prostate	कारयामास	=	and proceeded	सर्वाणि	=	with all
प्रेतकार्याणि	=	the arrangements for obsequies.						

Hearing the words of Vasishta, Bharata conversant with his duty fell prostate and proceeded with all the arrangements for the obsequies.

उद्धृतम् तैल सम्क्लेदात् स तु भूमौ निवेशितम् ।
आपीत वर्ण वदनम् प्रसुप्तम् इव भूमिपम् ॥ २-७६-४
सम्वेश्य शयने च अग्ज्ये नाना रत्न परिष्कृते ।
ततः दशरथम् पुत्रः विललाप सुदुह्खितः ॥ २-७६-५

उद्धरितम्	=	raising	भूमिपम्	=	the body of the king	दशरथम्	=	Dasaratha
भूमो	=	from the place	तैल सम्रोधात् निवेशितम्	=	where it had been immersed in oil	प्रसुप्तम् इव	=	seeming as it were asleep
आपीत वदनम्	=	with face in the color of gold	सः पुत्रः	=	that son	हरतसम्वेश्य	=	placed it
अग्ज्ये	=	in a magnificent	शयने	=	couch	नानारत्नपरिष्कृते	=	adorned with energy kind of precious stone
ततह्	=	and thereafter	सुदुःखितः	=	in a great grief	विललाप	=	lamented (as follows):

Raising the body of king Dasaratha, from the vessel where it had been immersed in oil, seeming as it were asleep with face in the color of gold, that son Bharata placed it in a magnificent couch, adorned with every kind of precious stone and in a great grief, lamented.(as follows):

किम् ते व्यवसितम् राजन् प्रोषिते मय्य् अनागते ।
विवास्य रामम् धर्मज्ञम् लक्ष्मणम् च महा बलम् ॥ २-७६-६

राजन्	=	O King	किम्	=	what	व्यवसितम्	=	was intended
ते	=	by you	मयि	=	while I	प्रोषिते	=	who was absent from home
अनागते	=	did not arrive	विवास्य	=	having sent into exile	धर्मज्ङम्	=	the virtuous
रामम्	=	Raama	लक्ष्ह्मणम्च	=	and Lakshmana	महाबलम्	=	possessed of great strength?

"O, king! Having sent into exile the virtuous Raama and Lakshmana who is possessed of great strength, while I was away from home and had not yet returned, what did you intend to do?"

क्व यास्यसि महा राज हित्वा इमम् दुह्खितम् जनम् ।
हीनम् पुरुष सिम्हेन रामेण अक्लिष्ट कर्मणा ॥ २-७६-७

क्व	=	where	यास्यसि	=	will you go	हित्वा	=	leaving
इमम् जनम्	=	this person	दुःखितम्	=	who is distressed	हीनम्	=	and bereft

रामेण	=	of Raama	अक्लिष्ट कर्मणा	=	who is unwearied in action	पुरुषसिम्हेन	=	and excellent among men?

"Where will you go, leaving this person (me) who was distressed and bereft of Raama the unwearied one in action and the excellent one among men?"

योग क्षेमम् तु ते राजन् को अस्मिन् कल्पयिता पुरे ।
त्वयि प्रयाते स्वः तात रामे च वनम् आश्रिते ॥ २-७६-८

तात	=	O Father	राजन्	=	O King	कः	=	who
कल्पयिता	=	is supposed to see	योगक्ष्हेमम्	=	the welfare and security	ते	=	of your
अस्मिन्	=	this	पुरे	=	city of Ayodhya	त्वयि	=	while you
प्रयाते	=	have gone	स्वः	=	to heaven	रामेच	=	and Raama
आश्रिते	=	taking refuge	वनम्	=	in a forest?			

"O, king! O, father! Who is supposed to see the welfare and security of your city of Ayodhya, while you have departed for heaven and while Raama has gone, taking refuge in a forest?"

विधवा पृथिवी राजंस् त्वया हीना न राजते ।
हीन चन्द्रा इव रजनी नगरी प्रतिभाति माम् ॥ २-७६-९

राजन्	=	O King	हीना	=	bereft	त्वया	=	of you
पृथिवी	=	this earth	विधवा	=	and deprived of its lord	न राजते	=	does not look charming
मा	=	to me	नगरी	=	this city	प्रतिभाति	=	is looking
रजनीव	=	like a night	हिनचन्द्रा	=	with out a moon.			

"O, King! Bereft of you and deprived of its lord, this earth does not look charming. To me, this city is looking like a night without a moon."

एवम् विलपमानम् तम् भरतम् दीन मानसम् ।
अब्रवीद् वचनम् भूयो वसिष्ठः तु महान् ऋषिः ॥ २-७६-१०

महामुनिः	=	the great sage	वसिष्ठः	=	Vasishta	भूयः	=	again
अब्रवीत्	=	spoke	वचनम्	=	these words	तम् भरतम्	=	to that bharata
दीनमानसम्	=	who was distressed in mind	एवम्	=	thus	विलपमानम्	=	lamenting.

The great sage Vasishta again spoke the following words to that Bharata who was distressed in mind and thus lamenting.

प्रेत कार्याणि यानि अस्य कर्तव्यानि विशाम्पतेः ।
तानि अव्यग्रम् महाबाहो क्रियताम् अविचारितम् ॥ २-७६-११

महाबाहो	=	O Mighty armed	आव्यग्रम्	=	without hesitation	अविचारितम्	=	or repinमिघ्त्यing
क्रियन्ताम्	=	carry out	तामि	=	those	प्रेतकार्याणि	=	funeral rites
अस्य विशाम्पते	=	to this king	यानि	=	which	कर्तव्यानि	=	should be done.

"O, mighty armed Bharata! Without hesitation or repining, carry out the funeral rites of the king that should be done."

तथा इति भरतः वाक्यम् वसिष्ठस्य अभिपूज्य तत् ।
ऋत्विक् पुरोहित आचार्यांस् त्वरयाम् आस सर्वशः ॥ २-७६-१२

तथेति	=	Be it so	भरतः	=	Bharata answered	अभिपूज्य	=	and obedient
तत् वसिष्टस्य	=	to that Vasishta's	वाक्यम्	=	command	त्वरयामास	=	he summoned speedily
ऋत्विक् पुरोहिताचार्यान्	=	the appointed priests knowing the rules of the funeral rites.						

"Be it so" answered Bharata and obedient to Vasishta's command, he summoned speedily the appointed priests who were knowing the rules of the funeral rites."

ये तु अग्रतः नर इन्द्रस्याग्नि अगारात् बहिष् कृताः ।
ऋत्विग्भिर् याजकैः चैव ते ह्रियन्ते यथा विधि ॥ २-७६-१३

ये	=	which	अग्नयः	=	fires	नरेन्द्रस्य	=	of that king
बहिष्कृताः	=	were prepared outside	अग्नयगारात्	=	the fire chamber	ते	=	those fires
अह्रियन्त	=	were kindled	ऋत्विग्भिः	=	by the appointed priests	याजकाश्चैव	=	and sacrificial attendants
यथाविधि	=	in accordance with the rituals.						

The fires of that king were prepared outside the chamber and kindled in accordance with the rituals by the priests and the sacrificial attendants.

शिबिलायाम् अथ आरोप्य राजानम् गत चेतनम् ।
बाष्प कण्ठा विमनसः तम् ऊहुः परिचारकाः ॥ २-७६-१४

अथ	=	thereafter	परिचारकाः	=	the attendants	बाष्पकण्ठाः	=	with tears in their throats
विमनसः	=	and dejected in mind	आरोप्य	=	made to mount	गतचेतसम्	=	the dead
राजानम्	=	king	शिबिकायाम्	=	on a small palanquin	ऊहुः	=	and carried
तम्	=	it(away).						

The attendants were choked with tears in their throats and disconsolate in their mind, made the dead king to

mount on a small palanquin and carried it away.

हिरण्यम् च सुवर्णम् च वासांसि विविधानि च ।
प्रकिरन्तः जना मार्गम् नृपतेर् अग्रतः ययुः ॥ २-७६-१५

जनः	=	the people	ययुः	=	went along	मार्गम्	=	the path
प्रकिरन्तः	=	scattering	हिरण्यम्	=	silver	सुवर्णम्च	=	gold
विविधानि	=	and many kinds	वासाम्सिच	=	of clothes	अग्रतः	=	in front
नृपते	=	of the king.						

The people went along the path, scattering silver, gold and various kinds of clothes in front of the king.

चन्दन अगुरु निर्यासान् सरलम् पद्मकम् तथा ।
देव दारूणि च आहृत्य चिताम् चक्रुस् तथा अपरे ॥ २-७६-१६
गन्धान् उच्च अवचामः च अन्यांस् तत्र दत्त्वा अथ भूमिपम् ।
ततः सम्वेशयाम् आसुः चिता मध्ये तम् ऋत्विजः ॥ २-७६-१७

तथा	=	in the same manner	अपरे	=	some others	आहृत्य	=	brought
चन्दनागुरु निर्यासान्	=	sandalwood sweet aloes different fragrant essences	सरळम्	=	with heaps of Sarala	पद्मक देवदारूणिच	=	devadaaru wood
अन्यान्	=	and other	उच्चवाचान्	=	many kinds	गन्धान्	=	of fragrant substances
गत्वा	=	went	तत्र	=	there	क्ष्हेपयन्ति	=	and threw them
अथ	=	thereafter	ऋत्विजः	=	the appointed priests	सम्वेशयामासुः	=	caused to lie down
भूमिपम्	=	the king	तत्र	=	there	चितामध्ये	=	in the midst of the funeral pile.

In the same manner, some others brought sandal wood, sweet aloes, different fragrant essences, with leaps of Sarala Padmaka and Devadaru woods and many other kinds of fragrant substances, went there and threw them into the funeral pile. Thereafter the appointed priests caused the king's body to lie down there in the midst of the funeral pyre.

तथा हुत अशनम् हुत्वा जेपुस् तस्य तदा ऋत्विजः ।
जगुः च ते यथा शास्त्रम् तत्र सामानि सामगाः ॥ २-७६-१८

तदा	=	then	तदृत्विजः	=	those appointed priests	तस्य	=	engaged for the bereft of the king
हुत्वा	=	poured oblations	हुताशनम्	=	into the fire	जेपुः	=	and recited sacred texts (relevant to the funeral rites)
ते सामगाः	=	those among the priests who could recite the hymns of Samaveda	जगुश्च	=	chanted	सामानि	=	the hymns of Samaveda
यथा शास्त्रम्	=	according to the rules.						

Then, those priests engaged for the benefit of the king poured oblations into the fire and recited sacred texts (relevant to the funeral rites). Those among the priests, who could recite the hymns of Samaveda, chanted them according to the rules.

शिबिकाभिः च यानैः च यथा अर्हम् तस्य योषितः ।
नगरान् निर्ययुस् तत्र वृद्धैः परिवृताः तदा ॥ २-७६-१९

तदा	=	then	तस्य	=	his	योषितः	=	ladies
परिवृताः	=	encircled	वृद्धैः	=	by elders	शिबिकाभिश्च	=	(mounted) palanquins
यानैश्च	=	or other vehicles	यथार्हम्	=	as deserving	निर्ययुः	=	departed
नागरात्	=	from the city	तत्र	=	to that place.			

Then, his ladies, encircled by elders mounted palanquins or other vehicles, as deserving and departed from the city to that place.

प्रसव्यम् च अपि तम् चक्रुर् ऋत्विजो अग्नि चितम् नृपम् ।
स्त्रियः च शोक सम्तप्ताः कौशल्य प्रमुखाः तदा ॥ २-७६-२०

तदा	=	then	ऋत्विजः	=	the appointed priests	कौशल्यप्रमुखाः	=	Kausalya and other
स्त्रियश्च	=	women	शोकसम्तप्ताः	=	tormented with grief	प्रसव्यम्चापि चक्रुः	=	circumambulated in anti-clockwise direction
तम् नृपम्	=	that king	अग्निचितम्	=	who was lying on a funeral pile.			

Then, the appointed priests as well as Kausalya and other women who were tormented with grief, circumambulated in anti clockwise direction that king who was lying on a funeral pile.

क्रौन्चीनाम् इव नारीणाम् निनादः तत्र शुश्रुवे ।
आर्तानाम् करुणम् काले क्रोशन्तीनाम् सहस्रशः ॥ २-७६-२१

तत्र कले	=	at that time	निनादः	=	the crying sounds	सहस्रशः	=	of thousands
नारीणाम्	=	of women	करुणम्	=	pitiably	क्रोशन्तीनाम्	=	weeping
आर्तानाम्	=	with agony	शुश्रुवे	=	were heard	क्रोञ्चीनमिव	=	like the sounds of female curlew birds.

At that time the crying sounds of thousands of women, pitiably weeping with agony, were heard like the sounds of female curlew birds.

ततः रुदन्त्यो विवशा विलप्य च पुनः पुनः ।
यानेभ्यः सरयू तीरम् अवतेरुर् वर अन्गनाः ॥ २-७६-२२

ततः	=	thereafter	रुदन्त्यः	=	the lamenting	वराण्गनाः	=	ladies

विवशाः	=	deprived of their grit	विलप्य	=	wept	पुनः पुनः	=	again and again
अवतेरुः	=	and descended	यानेभ्यः	=	from their vehicles	सरयू तीरम्	=	at the bank of Sarayu River.

Thereafter, the lamenting ladies deprived of their grit wept again and again and descended from their vehicles at the bank of Sarayu River.

कृत उदकम् ते भरतेन सार्धम् ।
नृप अन्गना मन्त्रि पुरोहिताः च ।
पुरम् प्रविश्य अश्रु परीत नेत्रा ।
भूमौ दश अहम् व्यनयन्त दुह्खम् ॥ २-७६-२३

भरतेन सार्धम्	=	along with Bharata	नृपाण्गनाः	=	the royal women	ते	=	and those
मन्त्रि पुरोहिताश्च	=	ministers and family priests	त्वा	=	offered	उदकम्	=	(oblations with) water
प्रविश्य	=	entered	पुरम्	=	the city	अश्रुपरीतनेत्राः	=	with their eyes filled in tears
व्यनयन्त	=	and spent	दुःखम्	=	with great difficulty	दशाहम्	=	the ten days
भूमो	=	sleeping on the floor.						

Along with Bharata, the royal women, the ministers and family priests offered their oblations with water and entered the city with their eyes filled in tears and spent ten days with great difficulty by sleeping on bare floor.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षड्सप्ततितमः सर्गः ॥

Thus completes 76th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

77 Sarga 77 - सप्तसप्ततितमः सर्ग

Bharata And Shatrughna Grieve On Cremation Ground

Introduction -

On the twelfth day of the death of Dasaratha, Bharata gives various presents to Brahmans. On the thirteenth day when Bharata and Shatrughna go to the cremation ground to collect the bones both of them are overwhelmed with grief and fall down on the ground. Vasista, the family priest and Sumantra raise them up and pacifying urge both of them to complete the remaining rites to be performed on the thirteenth day.

ततः दश अहे अतिगते कृत शौचो नृप आत्मजः ।
द्वादशे अहनि सम्प्राप्ते श्राद्ध कर्माणि अकारयत् ॥ २-७७-१

ततः	=	thereafter	अतिगते	=	having passed	दशाहे	=	the tenth day
कृत पात्मजः शोचः	=	Bharata who performed purification	अकारयत्	=	got done	श्राद्ध कर्माणि	=	Shraddha* rites
सम्प्राप्ते	=	on the arrival of	द्वादसे	=	twelfth	अहनि	=	day.

After having passed the tenth day of the death of Dasaratha, Bharata having himself purified, performed Shraddha* rites on the arrival of the twelfth day.

comment: Shraddha rites are in the honor and for the benefit of dead relatives observed with great strictness at various fixed periods and on the occasion of rejoicing as well as mourning by the surviving relatives. These are performed by the daily offering of water and on the stated occasion by the offering of Pindas or balls of rice and meal to three paternal forefathers i.e. Father, grandfather, and great grandfather. It is an act of reverential homage to a deceased person performed by relatives, most desirably by a son of the deceased.

ब्राह्मणेभ्यो ददौ रत्नम् धनम् अन्नम् च पुष्कलम् ।
वासांसि च महार्हाणि रत्नानि विविधानि च ॥ २-७७-२

हरत ददो	=	gave	रत्नम्	=	precious stones	धनम्	=	money
पुष्कलम्	=	a lot of	अन्नम्	=	cooked rice	महार्हाणि	=	very valuable
वासाम्सि	=	clothes	विविधानि	=	various kinds of	रत्नानि	=	presents
ब्राह्मणेभ्यः	=	to brahmans.						

On the occasion of Shraddha rites, Bharata gave precious stones, money, a lot of cooked rice, very valuable clothes and various other kinds of presents to Brahmans.

बास्तिकम् बहु शुक्लम् च गाः च अपि शतशः तथा ।
दासी दासम् च यानम् च वेश्मानि सुमहान्ति च ॥ २-७७-३
ब्राह्मणेभ्यो ददौ पुत्रः राज्ञः तस्य और्ध्वदैहिकम् ।

तस्य	=	in that	ओर्ध्वदेहिकम्	=	ceremony performed in honor of the dead	राज्ञः	=	king
पुत्रः	=	Bharata the son of Dasaratha	ददो	=	gave	बहु	=	many
शुक्लम्	=	white	बास्तिकम्	=	multitudes of goats	तथा	=	and
शतशः	=	hundreds of	गाश्चापि	=	cows	दासी दासम्च	=	servants and servant maids
यानाम्च	=	vehicles	सुमहान्ति	=	and very big	वेश्मानिच	=	houses
ब्राह्मणेभ्यः	=	to brahmans.						

In that ceremony performed in honor of the dead king, Bharata the son of Dasaratha gave multitudes of white goats, hundreds of cows, servants and servant maids, vehicles and very big houses to Brahmans.

ततः प्रभात समये दिवसे अथ त्रयोदशे ॥ २-७७-४
विललाप महा बाहुर् भरतः शोक मूर्चितः ।
शब्द अपिहित कण्ठः च शोधन अर्थम् उपागतः ॥ २-७७-५
चिता मूले पितुर् वाक्यम् इदम् आह सुदुह्खितः ।

ततः	=	then	प्रभात समये	=	at the time of dawn	त्रयोदशे	=	on the thirteenth
दिवसे	=	day	महाबाहुः	=	the mighty armed	भरतः	=	Bharata
उपागतः	=	who came	शोदनार्थम्	=	for clearing up bones and ashes	अथ	=	thereafter
विललाप	=	wept	शोकमूर्छितः	=	stunned by grief	शब्दापिहितकङ्ठः	=	his throat being choked
अह	=	spoke	इदम् वाक्यम्	=	these words	सुदुःखितह्	=	greatly distressed as he was
चितामूले	=	having reached the foot of his father's funeral pile (to collect the bones and ashes for their immersion in the holy Sarayu river.)						

Then, at the time of dawn on the thirteenth day, the mighty armed Bharata who came for clearing up bones and ashes, wept in grief, his throat being choked of sound (because of crying) and spoke in great distress the following words, having reached the foot of his father's funeral pile (to collect the bones and ashes for their immersion in Sarayu River).

तात यस्मिन् निषृष्टः अहम् त्वया भ्रातरि राघवे ॥ २-७७-६
तस्मिन् वनम् प्रव्रजिते शून्ये त्यक्तः अस्म्य् अहम् त्वया ।

तात	=	O Father	अस्मिन्	=	to which	भ्रातरि	=	brother
राघवे	=	Raama	अहम्	=	I	निसृष्टः	=	have been entrusted
त्वया	=	by you	तस्मिन्	=	that Raama	प्रव्रजिते	=	having gone to exile
वनम्	=	forest	अहम्	=	I	अस्मि	=	became
त्यक्तः	=	abandoned	शून्ये	=	wholly alone	त्वया	=	by you.

"O, father! My brother Raama to whose care I was entrusted by you, having gone on exile to the forest, I now become abandoned wholly alone, by you."

यथा गतिर् अनाथायाः पुत्रः प्रव्राजितः वनम् ॥ २-७७-७
ताम् अम्बाम् तात कौसल्याम् त्यक्त्वा त्वम् क्व गतः नृप ।

नृप	=	O king!	तात	=	O	फ़थेर् क्व	=	where
गतः	=	where you have gone	त्यक्त्वा	=	leaving	कौसल्याम्	=	Kausalya
ताम्	=	such	अम्बाम्	=	a mother	यस्याः	=	whose
पुत्रः	=	son	गतिः	=	the support	प्रव्राजितह्	=	has been sent away from home
वनम्	=	the forest?						

"O, king! O, father! Where have you gone, leaving Kausalya the mother whose son Raama, her support, has been sent away from home to the forest?"

दृष्ट्वा भस्म अरुणम् तच् च दग्ध अस्थि स्थान मण्डलम् ॥ २-७७-८
पितुः शरीर निर्वाणम् निष्टनन् विषसाद ह ।

दृष्ट्वा	=	seeing	तत्	=	that	स्थानमङ्डलम्	=	spot of collection
भस्मारुणम्	=	which became reddish brown in colour because of ashes	दग्धास्थि	=	with bones consumed by fire	पितुः	=	and his father's
शरीर निर्वाणम्	=	body extinguished	सः	=	Bharata	विषसाद्	=	was depressed
निष्टनन्	=	and began to cry loudly.						

Seeing that spot of collection (of bones), which became reddish brown in colour because of ashes, with bones consumed by fire and his father's body having extinguished, Bharata was depressed and began to cry loudly.

स तु दृष्ट्वा रुदन् दीनः पपात धरणी तले ॥ २-७७-९
उत्थाप्यमानः शक्रस्य यन्त्र ध्वजैव च्युतः ।

दीनः	=	miserable as he was	दृष्ट्वा	=	to see (the spot)	सः तु	=	that Bharata
पपात	=	fell	रुदन्	=	weeping	धरणीतले	=	on the ground
यन्त्रध्वजः इव	=	as a flagstaff fastened by any mechanical contrivance	च्युतः	=	would drop	उत्थाप्यमानः	=	while being raised

शक्रस्य	=	in honor of Indra the god of celestials.

Miserable as he was to see the spot, Bharata fell weeping on the ground, as a flag staff fastened by any mechanical contrivance would drop down while being raised in honor of Indra the god of celestials.

अभिपेतुस् ततः सर्वे तस्य अमात्याः शुचि व्रतम् ॥ २-७७-१०
अन्त काले निपतितम् ययातिम् ऋषयो यथा ।

ततः	=	then	सर्वे	=	all	तस्य अमात्याः	=	his ministers
अभिपेतुः	=	quickly approached Bharata	शुचिव्रतम्	=	virtuous in conduct	ऋषयो यथा	=	as sages
रुशेद् तो निपतितम्	=	the fallen	ययातिम्	=	Yayati	अन्तकाले	=	at the time of his death.

All his ministers hastily approached Bharata who was virtuous in conduct, as sages once rushed to the fallen Yayati at the time of his death.

शत्रुघ्नः च अपि भरतम् दृष्ट्वा शोक परिप्लुतम् ॥ २-७७-११
विसम्ज्ञो न्यपतत् भूमौ भूमि पालम् अनुस्मरन् ।

दृष्ट्वा	=	seeing	भरतम्	=	Bharata	शत्रुघ्नशोहापि	=	Shatrughna also
शोकपरिप्लुतः	=	was overwhelmed with grief	अनुस्मरन्	=	and while recollecting	भूमिपालम्	=	the king
न्यपतत्	=	fell	भूमो	=	on the ground	विसम्ज्णः	=	unconsciously.

Seeing Bharata, Shatrughna was also overwhelmed with grief and while recollecting the king, fell unconscious on the ground.

उन्मत्तैव निश्चेता विललाप सुदुह्खितः ॥ २-७७-१२
स्मृत्वा पितुर् गुण अन्गानि तनि तानि तदा तदा ।

स्मृत्या	=	Remembering of	तानि तानि	=	many	गुणाङ्गानि	=	acts resulting from good qualities
पितुः	=	of his father	तथा तथा	=	at different times	विललाप	=	he was lamenting wildly
अस् फ़ोल्लोव्स् उन्मत्तः	=	like one who has lost his wits	निश्चेताः	=	bewildered as he was	सुदुःखितः	=	and very much afflicted with grief.

Remembering the many gestures of his father resulting from his loving qualities made from time to time, Shatrughna was lamenting (as follows) like one who has lost his wits, bewildered as he was.

मन्थरा प्रभवः तीव्रः कैकेयी ग्राह सम्कुलः ॥ २-७७-१३
वर दानमयो अक्षोभ्यो अमज्जयत् शोक सागरः ।

We were अमज्जयत्	=	immersed	शोकसागरः	=	in an ocean of sorrow	तीव्र	=	which was violent
अक्ष्होभ्यः	=	and appalling	मन्थराप्रभवः	=	invoked by Manthara	कैकेयी ग्राहसम्कुलः	=	in which Kaikeyi in the form of a crocodile
वरदानमयः	=	swam in its current the boons (granted by my father in favor of Kaikeyi)						

"We are immersed in a violent and appalling ocean of sorrow invoked by Mandhara, in which Kaikeyi in the form of a crocodile swam in its current the irrevocable boons granted to her by my father."

सुकुमारम् च बालम् च सततम् लालितम् त्वया ॥ २-७७-१४
क्व तात भरतम् हित्वा विलपन्तम् गतः भवान् ।

तात	=	O Father	क्व	=	where	भवान् गतः	=	have you gone
हित्वा	=	leaving	भरतम्	=	Bharata	बालम्च	=	your boy
लालितम्	=	caressed	सततम्	=	always	त्वया	=	by you
विलपन्तम्	=	and lamenting.						

"O, father! Where have you gone leaving the lamenting Bharata, your boy always being caressed by you."

ननु भोज्येषु पानेषु वस्त्रेष्व् आभरणेषु च ॥ २-७७-१५
प्रवारयसि नः सर्वांस् तन् नः को अद्य करिष्यति ।

प्रवारयसि ननु	=	you used to fulfill the wishes	मः सवान्	=	of all of us	भोज्येषु	=	in the matter of eatables
पानेषु	=	drinks	वस्त्रेषु	=	clothes	आभरणेषु च	=	and jewels
कः	=	who	अन्यः	=	else	करिष्यति	=	will do
तत्	=	it	नः	=	for us?			

"You used to fulfill the wishes of all of us, in the matter of eatables, drinks, clothes, and jewels. Who else will do it (now) for us."

अवदारण काले तु पृथिवी न अवदीर्यते ॥ २-७७-१६
विहीना या त्वया राज्ञा धर्मज्ञेन महात्मना ।

पृथिवी	=	that earth	या	=	which	विहीना	=	is deprived
त्वया	=	of you	धर्मज्ङेन	=	who knew the righteousness	महात्मना	=	a high soled man
राज्ञा	=	and a king	नावदीर्यते	=	is not riven	अवदीरणकाले	=	even when it is time to be riven.

"That earth which is deprived of you, the high soled and righteous king, is not riven even when it is the time to be riven."

पितरि स्वर्गम् आपन्ने रामे च अरण्यम् आश्रिते ॥ २-७७-१७
किम् मे जीवित सामर्थ्यम् प्रवेक्ष्यामि हुत अशनम् ।

पितरि	=	the father	आपन्ने	=	having obtained	स्वर्गम्	=	heaven
रामेच	=	and Raama	आश्रिते	=	having taken refuge	अरण्यम्	=	in a forest
किम्	=	what is	जीवित सामर्थ्यम्	=	the significance of life	मे	=	for me?
प्रवेक्ष्यामि	=	I shall enter	हुताशनम्	=	a fire.			

"The father having obtained heaven and Raama having taken refuge in a forest, what is the significance of life for me? I shall enter a fire."

हीनो भ्रात्रा च पित्रा च शून्याम् इक्ष्वाकु पालिताम् ॥ २-७७-१८
अयोध्याम् न प्रवेक्ष्यामि प्रवेक्ष्यामि तपो वनम् ।

हीनः	=	bereft of	भ्रात्रा	=	my brother	पित्राच	=	and father
न प्रवेक्ष्यामि	=	I can not return to	शून्याम्	=	the deserted	अयोधाम्	=	Ayodhya
इक्ष्वाकुपालिताम्	=	where Ikshvaku used to reign	प्रवेक्ष्यामि	=	I shall retire to	तपोवनम्	=	a hermitage.

"Bereft of my brother and father, I can not return to the deserted city of Ayodhya, where Ikshvaku used to reign. I shall retire to a hermitage."

तयोः विलपितम् श्रुत्वा व्यसनम् च अन्ववेक्ष्य तत् ॥ २-७७-१९
भृशम् आर्ततरा भूयः सर्वएव अनुगामिनः ।

श्रुत्वा	=	hearing	विलपितम्	=	the lamentation	तयोः	=	of them both
अन्ववेक्ष्य	=	and beholding	तत्	=	that	व्यसनम्	=	misfortune
सर्वे	=	all	अनुगामिनः	=	their companions	भूयः	=	once again
आर्त तराः	=	were disturbed	भृशम्	=	very much.			

Hearing the lamentation of both of them and beholding their plight, all their companions were disturbed very much, once again.

ततः विषण्णौ श्रान्तौ च शत्रुघ्न भरताव् उभौ ॥ २-७७-२०
धरण्याम् सम्व्यचेष्टेताम् भग्न शृन्गाव् इव ऋषभौ ।

ततः	=	thereafter	उभौ	=	both	शत्रुघ्न भरतो	=	Shatrughna and Bharata
श्रान्तोच	=	were wearied	विषण्णो	=	with grief	सम्व्यवेश्टेताम्	=	and began to roll
धरड्याम्	=	on the ground	ऋषभौ इव	=	like two bulls	भग्नश्रृङ्गो	=	having their horns broken.

Both Shatrughna, and Bharata were wearied with grief and began to roll on the ground, like two bulls whose horns have been broken.

ततः प्रकृतिमान् वैद्यः पितुर् एषाम् पुरोहितः ॥ २-७७-२१
वसिष्ठो भरतम् वाक्यम् उत्थाप्य तम् उवाच ह ।

ततः	= then	वसिष्ठह्	= Vasista	प्रकृतिमान्	= a noble natured man
वैद्यः	= a family priest	एषाम्	= of their	पितुः	= father
उत्थाप्य	= after raising up	तम्	= that	भरतम्	= Bharata
उवाच ह	= spoke	वाक्यम्	= (the following) words.		

Then, Vasista, a noble man, a learned man and the family priest of their father, raised up that Bharata from the ground and spoke the following words:

त्रयोदशोऽयम् दिवसः पितुर्वृत्तस्य ते विभो ॥ २-७७-२२
सावशेषास्थिनिचये किमिह त्वम् विलम्बसे ।

विभो	= O Lord Bharata	आयम्	= this	त्रयोदशः	= is the thirteenth
दिवसः	= day	वृत्तस्य	= of the death	ते पितुः	= of your father
किम्	= why	त्वम्	= are you	विलम्बसे	= hanging down
इह	= here	साव शेष अस्थि निचये	= when the ceremony of collecting the bones is still remaining.		

"O, Lord Bharata! This is the thirteenth day of the death of your father. Why are you hanging down here, when the ceremony of collecting the bones is still unfinished?"

त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तानि अविशेषतः ॥ २-७७-२३
तेषु च अपरिहार्येषु न एवम् भवितुम् अर्हति ।

त्रीणि	= the three	द्वन्द्वानि	= pairs of opposites (namely hunger and thirst joy and sorrow birth and death)	प्रवृत्तानि	= occur
भूतेषु	= living beings	अविशेषतः	= without any distinction	तेषु	= they
अपरिहार्येषु	= being inevitable	नार्हसि	= you ought not	भवितुम्	= to behave
एवम्	= like this.				

"The three pairs of opposites (namely hunger and thirst, joy and sorrow birth and death) occur to all living beings without any distinction. They being inevitable, you ought not to behave like this."

सुमन्त्रः च अपि शत्रुघ्नम् उत्थाप्य अभिप्रसाद्य च ॥ २-७७-२४
श्रावयाम् आस तत्त्वज्ञः सर्व भूत भव अभवौ ।

सुमन्त्रश्चापि	=	even Sumantra	तत्त्वज्ञः	=	who knew the truth	उत्थाप्य	= raising up
शत्रुघ्नम्	=	Satrughna	अभिप्रसाद्यच	=	and pacifying him	श्रावयामास	= told him
सर्वभूत भवाभवम्	=	about the origin and dissolution of all beings.					

Even Sumantra, who knew the Truth, raising up Shatrughna and pacifying him, told him about the origin and dissolution of all beings.

उत्थितौ तौ नर व्याघ्रौ प्रकाशेते यशस्विनौ ॥ २-७७-२५
वर्ष आतप परिक्लिन्नौ पृथग् इन्द्र ध्वजाव् इव ।

यशस्विनो	=	the two illustrious	नरव्याघ्रो	=	tigers among men	उत्थितो	= who had got up
प्रकाशेते	=	appeared	पृथक् इन्द्रध्वजाविव	=	like two banners severally raised in honor of Indra	वर्षातप परिग्लानो	= soiled through rain and sun.

The two illustrious tigers among men (Bharata and Satrughna) who had got up, appeared like two banners severally raised in honor of Indra (the god of celestials) soiled through rain and the sun.

अश्रूणि परिमृद्नन्तौ रक्त अक्षौ दीन भाषिणौ ॥ २-७७-२६
अमात्याः त्वरयन्ति स्म तनयौ च अपराः क्रियाः ।

अमात्याः	=	the ministers	त्वरयन्तिस्म	=	hurried up	तन	= the princes
परिमृद्नन्तो	=	who were wiping	अश्रूणि	=	their tears	रक्ताक्ष्हो	= their eyes reddened
दीन भाषिणो	=	and who were talking pitiably	अपराः क्रियाः	=	to expedite the other rites pertaining to the thirteenth day.		

The ministers hurried up the princes, who were wiping their tears and who were talking pitiably with their eyes reddened (due to excessive weeping) to expedite the other rites pertaining to the thirteenth day.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्तसप्ततितमः सर्गः ॥

Thus completes 77th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

78 Sarga 78 - अष्टसप्ततितमः सर्ग

Shatrughna Seizes Manthara And Threatens To Punish Her

Introduction -

Shatrughna asks Bharata why even Lakshmana could not prevent Dasaratha from sending Raama to the forest. Meanwhile, when Manthara arrives at the scen, Shatrughna seizes her with his powerful hand, threatens to punish her and abuses Kaikeyi too. When Kaikeyi pleads for mercy with her son, Bharata intervenses and Shatrughna releases Manthara.

अत्र यात्राम् समीहन्तम् शत्रुघ्नः लक्ष्मण अनुजः ।
भरतम् शोक सम्तप्तम् इदम् वचनम् अब्रवीत् ॥ २-७८-१

अथ	=	thereafter	शत्रुघ्नः	=	Shatrughna	लक्ष्मणनुजः	=	the youger brother of Lakshmana
अब्रवीत्	=	spoke	इदम्	=	these	वचनम्	=	words
भरतम्	=	to Bharata	शोक सम्तप्तम्	=	who was tormented with giref	समीहन्तम्	=	and desired
यात्रम्	=	to undertake an expedition (to Raama)						

Thereafter, Shatrughna the younger brother of Lakshmana spoke the following words to Bharata, who was tormented with grief and who desired to undertake an expedition to Raama.

गतिर् यः सर्व भूतानाम् दुह्खे किम् पुनर् आत्मनः ।
स रामः सत्त्व सम्पन्नः स्त्रिया प्रव्राजितः वनम् ॥ २-७८-२

puurvameva किम् पुनः	=	how much more to tell	आत्मनः	=	about our grief	सः	=	when that
रामः	=	Raama	सत्त्वसम्पन्नः	=	the even-minded	यः	=	who
गतिः	=	is a refuge	सर्वभूतानाम्	=	for all beings	स्त्रिया	=	by a woman
प्रव्राजितः	=	he was sent away	वनम्	=	to the forest.			

"When that even-minded Raama is a refuge for all beings, how much more to tell about our seeking solace to him in our grief? He has been abandoned to the forest by a woman."

बलवान् वीर्य सम्पन्नो लक्ष्मणो नाम यो अपि असौ ।
किम् न मोचयते रामम् कृत्वा अपि पितृ निग्रहम् ॥ २-७८-३

यः	=	which	लक्ष्मनाम	=	so-called Lakshmana	बलवान्	=	the strong-man
वीर्य सम्पन्नः	=	possessed of power	किम्	=	why	असौ अपि	=	he even

न मोचयतेस्म	=	could not rescue	राम	=	Raama (from distress)	कृत्वा	=	by making
पितृ निग्रहम्	=	our father to restrain from doing it?						

"Why the so-called Lakshmana, the strong and powerful man, even could not rescue Raama from distress by making our father to restrain from doing it?"

पूर्वम् एव तु निग्राह्यः समवेक्ष्य नय अनयौ ।
उत्पथम् यः समारूढो नार्या राजा वशम् गतः ॥ २-७८-४

समवेक्ष्य	=	by perceving	नयानयो	=	prudence and imprudence	उत्पथम्	=	in that wrong course
समारूढः	=	adopted raajaa	=		by the king यः	=		who
गतः	=	has fallen	वशम्	=	to the control	नार्याः	=	of a woman (Lakshmana sould have)
निग्राह्य	=	restrained (Dasaratha)	पूर्वम् एव	=	even before itself.			

"By perceiving the prudence and imprudence in that wrong course adopted by the king, who has fallen into the clutches of a woman, Lakshmana should have restrained Dasaratha even at the beginning itself."

इति सम्भाषमाणे तु शत्रुघ्ने लक्ष्मण अनुजे ।
प्राग् द्वारे अभूत् तदा कुब्जा सर्व आभरण भूषिता ॥ २-७८-५

लक्ष्मण अनुजे	=	the younger brother of Lakshmana	सम्भाषमाणे	=	was talking	इति	=	thus
तदा	=	then	कुब्जा	=	Manthara the hump-backed	सर्वाभरण भूशिता	=	adorned with all types of ornaments
अभूत्	=	appeared	प्राग्द्वारे	=	at the eastern gate.			

While Shatrughna the younger brother of Lakshmana was talking thus, the hump-backed Manthara duly adorned with all types of ornaments, appeared at the eastern gate.

लिप्ता चन्दन सारेण राज वस्त्राणि बिभ्रती ।
विविधम् विविधैस्तैस्तैर्भूषणैश्च विभूषिता ॥ २-७८-६

लिप्ता	=	anointed	चन्दन सारेण	=	with a scent of sandal-word	बिभ्रती	=	wearing
राजवस्त्राणि	=	royal clothes	विभूषिता	=	she was adorned	तैस्तैः	=	by several
विविधैः	=	kinds	भूषणैश्च	=	of ornaments	विविधम्	=	in various ways.

Anointed with a scent of sandal-wood and wearing royal clothes, she was bedecked with several kinds of ornaments of every description in various ways.

मेखला दामभिः चित्रै रज्जु बद्धा इव वानरी ।
बभासे बहुभिर्बद्धा रज्जुबद्देव वानरी ॥ २-७८-७

बद्धा	=	Studded with	चित्रैः	=	bright coloured	मेखलादामभिः	=	girdle-bands
बहुभिः	=	and many	अन्यैः	=	other	शुभ भूषणैश्च	=	excellent ornaments (she)
बभासे	=	appeared	वानरीव	=	like a female monkey	रज्जुबद्धा	=	tied with ropes!

Studded with bright-coloured girdle-bands and many other excellent ornaments, Manthara appeared like a female-monkey tied with ropes!

ताम् समीक्ष्य तदा द्वाह्स्थो भृशम् पापस्य कारिणीम् ।
गृहीत्वा अकरुणम् कुब्जाम् शत्रुघ्नाय न्यवेदयत् ॥ २-७८-८

तदा	=	then	समीक्ष्य	=	beholding	ताम् कुब्जाम्	=	that hump-backed Manthara
सुभृशम्	=	the very much	पापकारिणीम्	=	sinful	अकरुणाम्	=	and insenstive one
द्वाःस्थाः	=	the door-keepers	गृहीत्वा	=	caught her	न्यवेदयन्	=	and delivered her
शत्रुघ्नाय	=	to Shatrughna	(as follows)					

Beholding that hump-backed Manthara, the very much sinful and insensitive woman, the door-keepers caught her and delivered her to Shatrughna (with the following words:)

यस्याः कृते वने रामः न्यस्त देहः च वः पिता ।
सा इयम् पापा नृशंसा च तस्याः कुरु यथा मति ॥ २-७८-९

इयम्	=	here	सा	=	is that	पापा	=	sinful
नृशम्सा	=	and cruel woman	यस्याः कृते	=	by whose act	रामः	=	Raama
वने	=	is in the forest	वः पिताः	=	and your father	न्यस्त देहश्च	=	has laid donw his body
कुरु	=	take action	यथामति	=	as fit you please	तस्याः	=	with her.

"Here is that sinful and cruel woman, by whose act Raama is in the forest and your father has laid down his body. Do with her, as you consider fitting."

शत्रुघ्नः च तत् आज्ञाय वचनम् भृश दुह्खितः ।
अन्तः पुर चरान् सर्वान् इति उवाच धृत व्रतः ॥ २-७८-१०

आज्ञाय	=	hearing	तत्	=	those	वचनम्	=	words
शत्रुघ्नः	=	Shatrughna	भृश दुःखितः	=	who was very much in gief	धृत व्न्तः	=	and firmly resolute
उवाच	=	spoke	इति	=	thus	सर्वान्	=	to all those
अन्तःपुरचरान्	=	who move in that gynaecium.						

Hearing those words, Shatrughna who was very much in grief and was firmly resolute, spoke to all those inmates of that gynaecium, as follows:

तीव्रम् उत्पादितम् दुह्खम् भ्रातृऋणाम् मे तथा पितुः ।
यया सा इयम् नृशंसस्य कर्मणः फलम् अश्नुताम् ॥ २-७८-११

सा इयम्	=	let this woman	यया	=	who	उत्पादितम्	=	has created
तीवरम्	=	a serious	दुःखम्	=	misfortune	भ्रातृणाम्	=	to my brothers
मे	=	amd my	पितुः	=	father	अश्नुताम्	=	receive
फलम्	=	the fruit	नृशम्सस्य	=	of her cruel	कर्मणः	=	act.

"Let this woman, who created serious misfortune to my brothers and my father, receive the fruit of her cruel act."

एवम् उक्ता च तेन आशु सखी जन समावृता ।
गृहीता बलवत् कुब्जा सा तत् गृहम् अनादयत् ॥ २-७८-१२

उक्त्वा	=	speaking	एवम्	=	thsu	सखीजन सम्वृता	=	in the mist of her companions
सा कुब्जा	=	that hunch-backed woman	गृहीता	=	was seized	बलवत्	=	powerfully
आशु	=	soon	तेन	=	by him (and she)	तत् गृहम्	=	made that mansion
अनादयत्	=	resound (with her shrieks).						

Speaking thus in the midst of her companions, he seized that hunch-backed woman with his powerful hand soon and she in turn made that mansion resound with her shrieks.

ततः सुभृश सम्तप्तः तस्याः सर्वः सखी जनः ।
क्रुद्धम् आज्ञाय शत्रुघ्नम् व्यपलायत सर्वशः ॥ २-७८-१३

ततः	=	then	सर्वः	=	all	तस्याः	=	her
सखीजनः	=	companions	आज्ञाय	=	understood	शत्रुघ्नम्	=	Shatrughna
क्रुद्धम्	=	to have been angry	सुभृश सम्तप्तः	=	and greatly agonised have been angry	विपलायत	=	(they) ran away
सर्वशः	=	in all directions.						

Then, her companion, having conceived Shatrughna's anger and extremely agonised as they were, ran away helter-shelter in all directions.

अमन्त्रयत कृत्स्नः च तस्याः सर्व सखी जनः ।
यथा अयम् समुपक्रान्तः निह्शेषम् नः करिष्यति ॥ २-७८-१४

सर्वः	=	all	आस्याः	=	her	सखीजनः	=	companions

अमन्त्रयत	=	surnised (as follows)	यथा	=	the way how	अयम्	=	he
समुपक्रान्तः	=	is coming up	करिष्यति	=	he will make	नः	=	us
निःशेषम्	=	finised.						

All the company of women there surmised as follows : "The way how he is coming up, he will surely slay us all"

सानुक्रोशाम् वदान्याम् च धर्मज्ञाम् च यशस्विनीम् ।
कौसल्याम् शरणम् यामः सा हि नो अस्तु ध्रुवा गतिः ॥ २-७८-१५

शरणम् याम	=	we shall take refuge	कौसल्याम्	=	with Kausalya	सानुक्रोशाम्	=	the compassionate
वदान्याम् च	=	and the magnanimous	धर्मज्ञाम्	=	the virtuous	यशस्विनीम्	=	and the illustrious woman
अस्तु	=	let	सा	=	her	ध्रुवा	=	be the sure
गतिः	=	asylum	नः	=	for us.			

"We shall take reguge with the compassionate, magnanimous, virtuous and illustrious Kausalya. Let her be the sure asylum for us."

स च रोषेण ताम्र अक्षः शत्रुघ्नः शत्रु तापनः ।
विचकर्ष तदा कुब्जाम् क्रोशन्तीम् पृथिवी तले ॥ २-७८-१६

सः शत्रुघ्नः	=	the Shatrughna	शत्रुतापनः	=	the tormentor of enemies	ताम्राक्षः	=	red eyes
तदा	=	then	विचकर्ष	=	violently dragged	क्रोशन्तीम्	=	the crying
कुब्जाम्	=	hum-back	धरणीतले	=	along the floor.			

That Shatrughna, the tormentor of enemies, with his raging red eyes then violently dragged the crying hump-back along the floor.

तस्या हि आकृष्यमाणाया मन्थरायाः ततः ततः ।
चित्रम् बहु विधम् भाण्डम् पृथिव्याम् तत् व्यशीर्यत ॥ २-७८-१७

तस्याः	=	that	मन्थरायाः	=	Manthara	आकृष्यमाणायाः	=	was violently dragged
बहुविधम्	=	the various kinds	तत्	=	of those	चित्रम्	=	colourful
भाण्डम्	=	ornaments	व्यशीर्यत	=	were scattered	ततस्ततः	=	here and there
पृथिव्याम्	=	on the floor.						

While that Manthara was violently dragged, here various colourful ornaments were scattered asunder here and there on the floor.

तेन भाण्डेन सम्कीर्णम् श्रीमद् राज निवेशनम् ।
अशोभत तदा भूयः शारदम् गगनम् यथा ॥ २-७८-१८

तदा	= then	श्रीमत्	= the splendid	राजनिवेशनम्	= royal mansion
विस्तीर्णम्	= scattered	तेन	= by those	भाण्डेन	= ornaments
अशोभत	= appeared	भूयः	= very much	गगनम् यथा	= as a sky
शारदम्	= in antumn (studded with innumerable stars).				

Thus, that splendid royal mansion scattered by those ornaments, appeared very much like an autumnal sky studded with innumerable stars.

स बली बलवत् क्रोधात् गृहीत्वा पुरुष ऋषभः ।
कैकेयीम् अभिनिर्भर्त्स्य बभाषे परुषम् वचः ॥ २-७८-१९

बली	= the strong	सः पुरुषर्षभः	= and that eminent man	गृहीत्वा	= seizing
बलवत्	= violently	क्रोधात्	= with rage	अभिनिर्भर्त्स्य	= and spoke
परुषम्	= harsha	वचः	= words.		

Shatrughna, the strong and the eminent man, thus violently seizing her with rage, sharply rebuked Kaikeyi and spoke harsh words to her.

तैः वाक्यैः परुषैः दुह्खैः कैकेयी भृश दुह्हिता ।
शत्रुघ्न भय सम्त्रस्ता पुत्रम् शरणम् आगता ॥ २-७८-२०

भृश दुःखिताः	= agoinsed very much	तैः	= by those	परुषैः	= harsha
दुःखैः	= and painful	वाक्यैः	= words	कैकेयी	= Kaikeyi
स्त्रुघ्न भय सम्तप्ता	= afflicted by the fear for Shatrughna	आगता	= come to	शरणम्	= the refuge
पुतम्	= of her son.				

Agonised very much by those harsh and painful words, Kiakeyi overwhelmed as she was with the fear of Shatrughna, took refuge with Bharata.

ताम् प्रेक्ष्य भरतः क्रुद्धम् शत्रुघ्नम् इदम् अब्रवीत् ।
अवध्याः सर्व भूतानाम् प्रमदाः क्षम्यताम् इति ॥ २-७८-२१

भरतः	= Bharata	इदम् अब्रवीत्	= Said these words	पेक्ष्य	= after seeing
तम्	= that	शत्रुघ्नम्	= Shatrughna	क्रुद्धन्	= who was enraged
इति	= thus	सर्वभूतानाम्	= among all beings	प्रमदाः	= women
अवध्याः	= are not to be killed	क्षम्यताम्	= (She is) to be pardoned.		

Seeing that enraged Shatrughna, Bharata said: "Among all beings women are not to be killed. Hence she is to

be pardoned."

हन्याम् अहम् इमाम् पापाम् कैकेयीम् दुष्ट चारिणीम् ।
यदि माम् धार्मिको रामः न असूयेन् मातृ घातकम् ॥ २-७८-२२

धार्मिकः	=	(If) the pious	रामः	=	Raama	न असूयेद्यदि	=	were not to express displeasure
माम्	=	with me	मातृघातुकम्	=	for killing the mother	अहम्	=	I
हन्याम्	=	would have killed	इमम् कैकेयीम्	=	this Kaikeyi	दुष्टचारिणीम्	=	the evil-doing
पापाम्	=	sinful woman.						

"If the pious Raama were not to express his displeasure with me for killing the mother, I would have killed this Kaikeyi, the ill-mannered and sinful woman."

इमाम् अपि हताम् कुब्जाम् यदि जानाति राघवः ।
त्वाम् च माम् चैव धर्म आत्मा न अभिभाषिष्यते ध्रुवम् ॥ २-७८-२३

यदि	=	If	राघवः	=	Raama	धर्मात्मा	=	the virtuous man
जानाति	=	gets to know	इमाम्	=	this	कुब्जाम् अपि	=	hunch-backed woman
हताम्	=	has been killed	ध्रुवम्	=	it is sure	नाभिभाषिष्यते	=	(that he will) not speak
त्वाम् च	=	to you	माम्चैव	=	or even to me.			

"If the virtuous Raama hears that the hunch-backed woman has been killed, it is sure that he will cease to talk to you or even to me."

भरतस्य वचः श्रुत्वा शत्रुघ्नः लक्ष्मण अनुजः ।
न्यवर्तत ततः रोषात् ताम् मुमोच च मन्थराम् ॥ २-७८-२४

श्रुत्वा	=	hearing	वचः	=	the words	भरतस्य	=	of Bharata
शत्रुघ्नः	=	Shatrughna	लक्ष्मणानुजः	=	the younger brother of Lakshman	ततः	=	then
न्यवर्तः	=	renouncing	रोशात्	=	his guilty design	मुम्चच	=	released
ताम्	=	that	मन्थराम्	=	Manthara.			

Hearing the words of Bharata, Shatrughna the younger brother of Lakshmana renouncing his guilty design forthwith released that Manthara.

सा पाद मूले कैकेय्या मन्थरा निपपात ह ।
निह्श्वसन्ती सुदुह्ख आर्ता कृपणम् विललाप च ॥ २-७८-२५

सा मन्थरा	=	that Manthara	निपपातह	=	fell	पादमूले	=	at the feet
कैकेयाः	=	of Kaikeyi	सुदुःखार्ता	=	being very much afflicted with grief	निःस्वसन्ती	=	and with a sigh
विललापच	=	weeping	कृपणम्	=	piteously.			

Manthara fell at the feet of Kaikeyi, breathless, weeping piteously.

शत्रुघ्न विक्षेप विमूढ सम्ज्ञाम् ।
समीक्ष्य कुब्जाम् भरतस्य माता ।
शनैः समाश्वासयद् आर्त रूपाम् ।
क्रौन्चीम् विलग्नाम् इव वीक्षमाणाम् ॥ २-७८-२६

समीक्ष्य	=	seeing	कुब्जाम्	=	the hunch-backed woman	शत्रुघ्न विक्षप विमुन्ढ सम्ज्णाम्	=	who was distraught on account of Shatrughna's vioulence
आर्तरूपाम्	=	and wearing a disturbed appearance	वीक्षमाणाम्	=	looked	क्रोन्चमिव	=	likea a krauncha bird
विलग्नाम्	=	that has been caught in a noose	भरतस्य	=	Bharata's	माता	=	mother
शनैः	=	slowly	समाश्वासयत्	=	consoled (her).			

Seeing the hunch-backed woman, who was distraught on account of shatrughna's violence, wearing a disturbed appearance and looking like a crane that has been caught in a noose, Bharata's mother slowly consoled her.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टसप्ततितमः सर्गः ॥

Thus completes 78th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

79 Sarga 79 - एकोनाशीतितमः सर्ग

The King-Makers Request Bharata To Take Over Ayodhya Kingdom

Introduction -

The king-makers request Bharata to take over Ayodhya kingdom. Bharata refuses to do so and promises to bring back Raama to Ayodhya and make him only as the king. Bharata further orders for construction of a path-way to reach the forest.

ततः प्रभात समये दिवसे अथ चतुर्दशे ।
समेत्य राज कर्तारः भरतम् वाक्यम् अब्रुवन् ॥ २-७९-१

ततः	=	thereafter	चतुर्दशे	=	on the fourteenth	दिवसे	=	day
अथ	=	then	प्रातः काले	=	early in the morning	राजकर्तारः	=	the king-makers
समेत्य	=	coming together	अब्रुवन्	=	spoke	वाक्यम्	=	(the following) words
भरतम्	=	to Bharata.						

Thereafter, early in the morning on the fourteenth day, the king-makers coming together, spoke to Bharata the following words.

गतः दशरथः स्वर्गम् यो नो गुरुतरः गुरुः ।
रामम् प्रव्राज्य वै ज्येष्ठम् लक्ष्मणम् च महा बलम् ॥ २-७९-२

दशरथः	=	Dasaratha	यः	=	who	गुरुतरः	=	was our very venerable
गुरुः	=	master	गतः	=	wnet	स्वर्गम्	=	to heaven
प्रवाज्य	=	after having sent away from home	जेष्ठम्	=	his elder son	रामम्	=	Raama
महाबलम्च	=	and the exceedingly strong	लक्ष्मणम्च	=	Lakshmana.			

"Dasaratha, who was our highly venerable master, went to heaven after sending his elder son Raama and the exceedingly strong Lakshmana to forest."

त्वम् अद्य भव नो राजा राज पुत्र महा यशः ।
सम्गत्या न अपराध्नोति राज्यम् एतत् अनायकम् ॥ २-७९-३

महायशः	=	O, the highly illustrious	राजपुत्र	=	prince!	त्वम्	=	you
भव	=	be	राजा	=	the king	नः	=	to us
अद्य	=	now	एतत्	=	this	राज्यम्	=	kingdom

नापराध्नोति	= has not yet missed the mark	अनायकम्	= even without a king.		

"O, the highly illustrious prince! From now on, do you be our king. Fortunately, this kingdom has not yet missed the mark, even without a king."

आभिषेचनिकम् सर्वम् इदम् आदाय राघव ।
प्रतीक्षते त्वाम् स्व जनः श्रेणयः च नृप आत्मज ॥ २-७९-४

नृपात्मज	= O, prince	राघव	= Bharata!	आदाय	= taking
सर्वम्	= all	इदम्	= the	अभिषेचनिकम्	= things needed for coronation
स्वजनम्	= your own people (the connsellers and the ministers)	श्रेणयश्च	= and the citizens	प्रतीक्षन्ते	= are amiting
त्वाम्	= for you.				

"O, prince Bharata! Taking all the things needed for coronation, your own people (the counsellers and the ministers) as well as the citizens are awaiting for you."

राज्यम् गृहाण भरत पितृ पैतामहम् महत् ।
अभिषेचय च आत्मानम् पाहि च अस्मान् नर ऋषभ ॥ २-७९-५

भरत	= O Bharata	नरर्षभ	= the excellent among men!	गृहाण	= take over
ध्रुवम्	= the stable	राज्यम्	= kingdom	पितृपैतामहम्	= which came in succession from your ancestors
अभिषेचय	= coronate	आत्मानम्	= yourself	पाहिच	= and rule
अस्मान्	= us.				

"O, Bharata the excellent among men! Take over the stable kingdom, which came in succession from your ancestors, coronate yourself and rule us."

आभिषेचनिकम् भाण्डम् कृत्वा सर्वम् प्रदक्षिणम् ।
भरतः तम् जनम् सर्वम् प्रत्युवाच धृत व्रतः ॥ २-७९-६

भरतः	= Bharata	धृतव्रतः	= who is firmly resolute	प्रदक्षिणम् कृत्वा	= performed circumambulation clockwise
सर्वम्	= around all	भाङ्डम्	= the things	अभिषेचनिकम्	= required for consecration
प्रत्युवाच	= and replied	सर्वम्	= to all	तम् जनम्	= those people (as follows):

The firmly resolute Bharata performed circumambulation clockwise around all the things kept ready for con-

secration and replied to all those people as follows:

ज्येष्ठस्य राजता नित्यम् उचिता हि कुलस्य नः ।
न एवम् भवन्तः माम् वक्तुम् अर्हन्ति कुशला जनाः ॥ २-७९-७

उचिताहि	=	It is indeed appropriate	राजता	=	(to bestow) kingship	नित्यम्	=	always
ज्येष्ठस्य	=	to the eldest	नः कुलस्य	=	of our clan	भवन्तः	=	you
कुशलाः	=	the conversant	जन्नः	=	people	न अर्हन्ति	=	ought not
वक्तुम्	=	to tell	एवम्	=	in this manner	माम्	=	to me.

"It is indeed appropriate to bestow kingship always to the eldest of our clan. You, being the conversant people, ought not to tell in this manner to me."

रामः पूर्वो हि नो भ्राता भविष्यति मही पतिः ।
अहम् तु अरण्ये वत्स्यामि वर्षाणि नव पन्च च ॥ २-७९-८

नः	=	our	पूर्वः	=	eldest	भ्राता	=	brother
रामः	=	Raama	भविष्यति	=	will become	महीपतिः	=	the king
अहम् तु	=	I then	वत्स्यामि	=	will reside	अरण्ये	=	in the forest
नव पञ्च	=	for fourteen	वर्षाणि	=	years.			

"Our eldest brother, Raama will become the king. I then will reside in the forest for fourteen years."

युज्यताम् महती सेना चतुर् अन्ग महा बला ।
आनयिष्याम्य् अहम् ज्येष्ठम् भ्रातरम् राघवम् वनात् ॥ २-७९-९

महती	=	(Let) a great	चतुरङ्गमहाबलाः	=	and exceptionally powerful army consisting of all the four limbs	युज्यताम्	=	be kept ready
अहम्	=	I	आनयिष्यामि	=	shall bring	राघवम्	=	Raama
ज्येष्ठम्	=	the elder	भ्रातरम्	=	brother	वनात्	=	from the forest.

"Let a great and exceptionally powerful army consisting of all the four limbs be kept ready. I shall bring Raama our elder brother from the forest."

आभिषेचनिकम् चैव सर्वम् एतत् उपस्कृतम् ।
पुरः कृत्य गमिष्यामि राम हेतोर् वनम् प्रति ॥ २-७९-१०

पुरस्कृत्य	=	keeping in front	सर्व	=	all	एतत्	=	this
उपस्कृतम्	=	assembled	अभिषेचनिकम्	=	requisite needed for consecration	गमिष्यामि	=	I shall proceed
वनम् प्रति	=	to the forest	राम हेतोः	=	for the sake of (bringing back) Raama.			

"Keeping in front, all the assembled requisites needed for consecration, I shall proceed to the forest for the sake of bringing back Raama."

तत्र एव तम् नर व्याघ्रम् अभिषिच्य पुरः कृतम् ।
आनेष्यामि तु वै रामम् हव्य वाहम् इव अध्वरात् ॥ २-७९-११

अभिषिच्य	=	consecrating	तम्	=	him	नरव्याघ्रम्	=	the tiger among men
तत्रैव	=	there itself	अनेष्यामि तु वै	=	I shall surely bring	रामम्	=	Raama
हव्गवाहमिव	=	as bringing the sacred fire	अध्वरात्	=	from a sacrificial rite.			

"Consecrating him, the tiger among men there itself, I shall surely bring Raama solemnized in front, as bringing home the sacred fire from a sacrificial rite, after performing it outside the city."

न सकामा करिष्यामि स्वम् इमाम् मातृ गन्धिनीम् ।
वने वत्स्याम्य् अहम् दुर्गे रामः राजा भविष्यति ॥ २-७९-१२

न करिष्यामि	=	I shall not make	इमम्	=	her	स्वाम्	=	my
मातृगन्धिनीम्	=	so-called mother	सकामाम्	=	fulfil her desire	अहम्	=	I
वत्स्यामि	=	will reside	वने	=	in the forest	दुर्गे	=	which is impassable
रामः	=	Raama	भविष्यति	=	will become	राजा	=	the king.

"I shall not make her, my so-called mother, fulfil her desire. I will reside in the impassable forest. Raama will become the king."

क्रियताम् शिल्पिभिः पन्थाः समानि विषमाणि च ।
रक्षिणः च अनुसम्यान्तु पथि दुर्ग विचारकाः ॥ २-७९-१३

मन्थाः	=	let a road	क्रियताम्	=	be made	शिल्पिभिः	=	by those skilled in that art
समानि	=	by leveling	विषमाणि	=	the uneven surfaces	रक्षिणश्च	=	let guards
दुर्गविचारकाः	=	who can move inaccessible forest	अनुसम्यान्ति	=	accompany us	पथि	=	in the path.

"Let a path-way be prepared by those skilled in that profession, by leveling the uneven surfaces. Let guards who can easily move in the inaccessible forests accompany us in the path."

एवम् सम्भाषमाणम् तम् राम हेतोर् नृप आत्मजम् ।
प्रत्युवाच जनः सर्वः श्रीमद् वाक्यम् अनुत्तमम् ॥ २-७९-१४

तम् नृपात्मजम्	=	to Bharata the prince	सम्भाषमाणम्	=	who was talking	एवम्	=	this
राम हेतोः	=	in Raama's cause	सर्वः	=	all	जनः	=	the people

प्रत्युवाच	=	replied	वाक्यम्	=	in these words	श्रीमत्	=	much were illustrious
अनुत्तमम्	=	and excellent.						

Hearing Prince Bharata, talking in consideration of Raama's cause, all the people replied in the following illustrious and excellent words:

एवम् ते भाषमाणस्य पद्मा श्रीर् उपतिष्ठताम् ।
यः त्वम् ज्येष्ठे नृप सुते पृथिवीम् दातुम् इच्छसि ॥ २-७९-१५

श्रीः	=	(let) the gracious	पद्मा	=	goddess of properity	उपतिष्ठताम्	=	abide
ते	=	with you	यः त्वम्	=	you that very person	भाषमाणस्य	=	who is speaking
एवम्	=	thus	इच्छसि	=	desiring	दतुम्	=	to give
पृथिवीम्	=	the kingdom	ज्येष्ठे	=	to the eldest	नृपसुते	=	son of the king.

"Let the gracious goddess of prosperity abide with you, who are speaking thus, desirous of giving kingdom to Raama the eldest son of the king."

अनुत्तमम् तत् वचनम् नृप आत्मज ।
प्रभाषितम् संश्रवणे निशम्य च ।
प्रहर्षजाः तम् प्रति बाष्प बिन्दवो ।
निपेतुर् आर्य आनन नेत्र सम्भवाः ॥ २-७९-१६

निशम्यच	=	hearing	तत्	=	those	वचनम्	=	words
अनुत्तमम्	=	which were excellent	तम् प्रति	=	of him	नृपात्मज प्रभाषितम्	=	spoken by the prince
सम्श्रवणे	=	close to their ears	बाष्पबिन्दवः	=	tears	प्रहर्षजाः	=	born of joy
निपेतुः	=	fell	आर्यनन नेत्रसम्भवाः	=	from the face and the eyes of those venerable men.			

Hearing those excellent words spoken by the prince close to their ears, tears born of joy fell from the face and eyes of those venerable men.

ऊचुस् ते वचनम् इदम् निशम्य हृष्टाः ।
सामात्याः सपरिषदो वियात शोकाः ।
पन्थानम् नर वर भक्तिमान् जनः च ।
व्यादिष्टः तव वचनाच् च शिल्पि वर्गः ॥ २-७९-१७

निशम्य	=	hearing	इदम्	=	these	वचनम्	=	words
ते	=	they	सपरिषदः	=	together with the council	सामात्याः	=	along with the ministers
वियात शोकाः	=	were relieved of their grief	हृष्टाः	=	and cheerful	ऊचुः	=	and spoke
इदम् वचनम्	=	these words	तव	=	as per your	वचनात्	=	words

भक्तिमान्	= devoted	जनश्च	= people	शिल्पिवर्गः	= and group of artisans
आदिष्टः	= have been instructed	पन्थानम्	= for making the path-way.		

Hearing these words, the people there along with council and the ministers felt cheerful, being relieved of their anxiety and spoke the following words : "As per your command, devoted men and a group of artisans have been instructed to make the path-way."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोनाशीतितमः सर्गः ॥

Thus completes 79th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

80 Sarga 80 - अशीति सर्ग

Construction Of A High-Way From Ayodhya To River Ganga

Introduction -

The engineers construct a comfortably high-way from Ayodhya to the River Ganga, by clearing off shrubs and stones on the way and excellent wells were dug. Beautiful tents were also built on the path.

अथ भूमि प्रदेशज्ञाः सूत्र कर्म विशारदाः ।
स्व कर्म अभिरताः शूराः खनका यन्त्रकाः तथा ॥ २-८०-१
कर्म अन्तिकाः स्थपतयः पुरुषा यन्त्र कोविदाः ।
तथा वर्धकयः चैव मार्गिणो वृक्ष तक्षकाः ॥ २-८०-२
कूप काराः सुधा कारा वंश कर्म कृतः तथा ।
समर्था ये च द्रष्टारः पुरतः ते प्रतस्थिरे ॥ २-८०-३

अथ	=	then	भूमिप्रदेशज्ञः	=	those able to advise on the nature of soils	सूत्रकर्मविशारदाः	=	those skilled in thread-holding for levelling purposes
शूराः	=	those who were energetic courageous	स्वकर्माभिरताः	=	interested in doing their own jobs	खनकाः	=	excavators
तथा	=	and	यन्त्रकाः yantrakaa	=	mechanics	कर्मान्तिकाः	=	labourers
स्थपतयः	=	engineers	पुरुषाः	=	men	यन्त्रकोविदाः	=	skilled in machines
तथा	=	and	वर्धकयः	=	carpenters	मर्गिणः	=	road- menders
वृक्षतक्षकाः	=	wood-cutters	कूपकाराः	=	hallow-makers	सुधाकाराः	=	men skilled in plastering and white washing
तथा	=	and	वंश कर्म कृतः	=	basket-makers and tanner	येत्	=	those who
समर्थाः	=	were skilled	द्रष्टारः	=	supervisors	प्रतस्थिरे	=	sallied forth
पुरतः	=	in advance.						

Then, those able to advise on the nature of soils, those skilled in thread-holding for leveling purposes, those who were energetic courageous and attentive in doing their jobs, excavators, mechanics, labourers, carpenters, road-menders, wood-cutters, hollow-makers, men skilled in plastering and white washing, basket makers, tanners and skilled supervisors of work sallied forth in advance.

स तु हर्षात् तम् उद्देशम् जन ओघो विपुलः प्रयान् ।
अशोभत महा वेगः सागरस्य इव पर्वणि ॥ २-८०-४

सः	=	that	विपुलः	=	mighty	जनौघः	=	assembly of men
हर्षात्	=	gladly	प्रयान्	=	setting out	तम् उद्देशम्	=	to that place

अशोभत	= was splendid	समुद्रः इव	= like an ocean	महावेगः	= with a giagantic commotion
पर्वणि	= on the day of the full moon.				

That mighty assembly of men gladly setting out to that forest was splendid like an ocean on the day of the full moon having a gigantic commotion.

ते स्व वारम् समास्थाय वर्त्म कर्माणि कोविदाः ।
करणैः विविध उपेतैः पुरस्तात् सम्प्रतस्थिरे ॥ २-८०-५

ते	= those	कोविदाः	= skilled	वर्त्मकर्मणि	= in making roads
करणैः	= (furnished) with tools	विविधोपेतैः	= of every kind	समास्थाय	= seeking the company
स्ववारम्	= of their own proper place	पुरस्तात्	= ahead.		

Men skilled in making roads, furnished with tools of every kin, seeking the company of men of their own proper place, marched ahead.

लता वल्लीः च गुल्मामः च स्थाणून् अश्मनएव च ।
जनाः ते चक्रिरे मार्गम् चिन्दन्तः विविधान् द्रुमान् ॥ २-८०-६

छिन्दतः	= clearing away	लतावल्लीः च	= rows of creepers	गुल्माम्श्च	= and shrubs
स्थाणून्	= timber	अश्मन एवच	= and big rocks	विविधान्	= and various kinds
द्रुमान्	= of trees.				

Clearing away rows of creepers and shrubs timber and big rocks as well as variours kinds of trees (which obstructed the way), they carved out a path.

अवृक्षेषु च देशेषु केचित् वृक्षान् अरोपयन् ।
केचित् कुठारैअः टन्कैः च दात्रैः चिन्दन् क्वचित् क्वचित् ॥ २-८०-७

केचित्	= some men	अरोपयन्	= planted	वृक्षान्	= trees
अवृक्षेषु	= in tree-less	देशेषु	= areas	केचित्	= some others
चीन्दन्	= chopped (the existing trees)	क्वचित् क्वचित्	= here and there	कुठारैः	= by means of axes
टङ्कैश्च	= hatchests	दात्रैः च	= and sickles.		

Some men planted trees in tree-less areas. Some others chopped the existing trees here and there by means of axes, hatchets and sickles.

अपरे वीरण स्तम्बान् बलिनो बलवत्तराः ।
विधमन्ति स्म दुर्गाणि स्थलानि च ततः ततः ॥ २-८०-८

अपरे	=	some others	बलवत्तराः	=	having better strength	विधमन्तिस्म	=	removed
बलिनः	=	sturdy	वीरण स्तम्भान्	=	tufts of Virana grass	स्थलामि	=	and leveled
दुर्गाणि	=	the uneven places	ततस्ततः	=	here and there.			

Some other strong men removed sturdy tufts of Virana grass and leveled the uneven places here and there.

अपरे अपूरयन् कूपान् पांसुभिः श्वभ्रम् आयतम् ।
निम्न भागांस् तथा केचित् समामः चक्रुः समन्ततः ॥ २-८०-९

अपरे	=	some others	अपूरयन्	=	filled up	कूपान्	=	wells
आयतम्	=	and extensive	श्वभ्रम्	=	pits	पाम्सुभिः	=	with earth
ततः	=	then	केचित्	=	some	समान् चक्रुः	=	leveled
निम्नभागान्	=	low-lying places	समन्ततः	=	all around.			

Some others filled up wells and extensive pits with earth. Some men leveled low-lying places all around.

बबन्धुर् बन्धनीयामः च क्षोद्यान् संचुक्षुदुस् तदा ।
बिभिदुर् भेदनीयामः च तांस् तान् देशान् नराः तदा ॥ २-८०-१०

तदा	=	then	नराः	=	some men	बबन्दुः	=	bridged
देशान्	=	the s	बन्धनीयान्	=	could be bridged	सम्चुक्षुदुः	=	pulverized (the rocks)
क्षोद्यान्	=	that could be pulverized	बिभिदुः	=	and smashed (the impediments)	भेदमीयान् च	=	that could be smashed.

Then, some men bridged the steams that could be bridged, pulverised the rocks that could be pulverised and smashed (the impediments that blocked the flow of water) those which could be smashed.

अचिरेण एव कालेन परिवाहान् बहु उदकान् ।
चक्रुर् बहु विध आकारान् सागर प्रतिमान् बहून् ॥ २-८०-११

अचिरेण कालेनैव	=	within a short time	बहून्	=	many	परीवाहान्	=	water-courses
बहुविधाकारान्	=	in various kinds of shape	बहूदकान्	=	with plenty of water	सागर प्रतिमान्	=	resembling a sea
चक्रुः	=	were built.						

Many ponds, in various sizes and shapes containing plenty of water resembling seas were built (by constructing dams on rivulets).

निर्जलेषु च देशेषु खानयामासुरुत्तमान् ।
उदपानान् बहुविधान् वेदिका परिमण्डितान् ॥ २-८०-१२

निर्जलेषु	=	In water-scarece	देशेषु	=	areas	उत्तमान्	=	excellent
उदपानान्	=	wells	खानयामासुः	=	were dug	बहुविधान्	=	in various shapes

वेदिकापरिमण्डिताम्	decorated all around with platforms.	

In water-scarce areas, excellent wells in various shapes were dug duly decorated all around with platforms (to rest).

ससुधा कुट्टिम तलः प्रपुष्पित मही रुहः ।
मत्त उद्धुष्ट द्विज गणः पताकाभिर् अलम्कृतः ॥ २-८०-१३
चन्दन उदक संसिक्तः नाना कुसुम भूषितः ।
बहु अशोभत सेनायाः पन्थाः स्वर्ग पथ उपमः ॥ २-८०-१४

सः पन्थाः	=	that track	सेनायाः	=	of the troops	सुधाकुट्टिमतलः	=	having its surface inlaid with cement
प्रपुष्पित महीरुहः	=	with flowering trees (on both sides)	मत्तोद्धुष्ट द्विजगणः	=	having birds in excitement making their sounds	अलण्कृतः	=	adorned
पताकाभिः	=	with flags (on either side)	चन्दनोदक सम्सिक्तः	=	sprinkled with sandal-wood flavoured water	नानाकुसुम भूषितः	=	decorated with various kinds of flowers
बहु अशोभत	=	looked very much splendid	सुर पथोपमः	=	resembling the path of celestials.			

That track of the troops, having its surface inlaid with cement, with flowering trees inlaid with cement, with flowering trees on both sides, inhabited with birds in excitement making their sounds, adorned with flags on its either side with its surface sprinkled with water of sandal-wood fragrance, and decorated with various kinds of flowers, looked very much splendid like the path of celestials.

आज्ञाप्य अथ यथा आज्ञप्ति युक्ताः ते अधिकृता नराः ।
रमणीयेषु देशेषु बहु स्वादु फलेषु च ॥ २-८०-१५
यो निवेशः तु अभिप्रेतः भरतस्य महात्मनः ।
भूयः तम् शोभयाम् आसुर् भूषाभिर् भूषण उपमम् ॥ २-८०-१६

ते नराः	=	those men	अधिकृताः	=	appointed for execution of the work	यथाज्णप्ति	=	as ordered by Bharata
युक्ताः	=	skillfully	आज्ञप्य	=	instructed their work-men	अथ	=	and thereafter (erected)
निवेशः	=	tent	यः	=	which was	अभिप्रेतः	=	intended
महात्मनः	=	for the great-souled	भरतस्य	=	Bharata	रमणीयेषु	=	in beautiful
देशेषु	=	places	बहुस्वादु फलेषु	=	abundant with tasty fruits they	शोभायमानुः	=	adorned
भूयः	=	profusely	भूषाभिः	=	with decorations	तम्	=	the tent
भूषणोपमम्	=	which resembled an ornament.						

Those officers appointed for execution of the work, as ordered by Bharata, skillfully instructed their work-men

and erected a tent which was intended for the great-souled Bharata, in a beautiful place abundant with tasty fruits. They further adorned profusely with decorations, the tent which itself resembled on ornament.

नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः ।
निवेशम् स्थापयाम् आसुर् भरतस्य महात्मनः ॥ २-८०-१७

तद्विदः	=	the connoisseurs	स्थापयामासुः	=	erected	निवेशान्	=	the tents
महात्मनः	=	of the high-souled	भरतस्य	=	Bharata	प्रशस्तेषु	=	in auspicious
नक्षत्रेषु	=	stars	मुहूर्तेषु	=	and moments.			

The connoisseurs erected the tents of the high-souled Bharata at auspicious hours in days when the stars were propitious.

बहु पांसु चयाः च अपि परिखा परिवारिताः ।
तन्त्र इन्द्र कील प्रतिमाः प्रतोली वर शोभिताः ॥ २-८०-१८
प्रासाद् माला सम्युक्ताः सौध प्राकार सम्वृताः ।
पताका शोभिताः सर्वे सुनिर्मित महा पथाः ॥ २-८०-१९
विसर्पत्भिर् इव आकाशे विटन्क अग्र विमानकैः ।
समुच्चित्रैः निवेशाः ते बभुः शक्र पुर उपमाः ॥ २-८०-२०

तत्र	=	there	ते	=	those	निवेशाः	=	camps
बहुपाम्सुचयाश्च अपि	=	with may moats surrounding them	प्रतोळीवर शोभिताः	=	and streets as resplendent	इन्द्रकीलप्रतिमाः	=	as sapphires
प्रासाद् मलावितताः	=	the crown of terrets	सोध प्राकार सम्वृताः	=	the ramparts covered with stucco to protect them	पताकाशोभिताः	=	the splendid banners
सुनिर्मित महापथाः	=	the skillfully laid out avenues	समुछ्रित्रैः	=	lofty	विटण्काग्र विमानकैः	=	mansions the tops of which were provided with dove-cots
सुर विसर्पर्धिर्व	=	which flew about	आकाशे	=	as it were in the air	बभुः	=	and in splendour
शक्रपुरोपमाः	=	resembled capitals of Indra.						

Those camps, with many breast works of sand, moats surrounding each of them, streets as resplendent as sapphires, their crowns of terrets, the ramparts covered with stucco to protect then, the splendid banners, the skillfully laidout avenues, lofty mansions the tops of which were provided with dove-cots, which flew about as it were in the air and in splendour, resembled the capitals of Indra.

जाह्नवीम् तु समासाद्य विविध द्रुम काननाम् ।
शीतल अमल पानीयाम् महा मीन समाकुलाम् ॥ २-८०-२१

समासाद्य	=	extended	जाह्नवीम्	=	upto the Ganga River	शितलमल पानीयाम्	=	whose pure and limpid waters
महामीनसमाकुलाम्		abounding in great fish	विविध द्रुमकाननाम्	=	(flowed) between woods and forests of every kind.			

The route thus prepared, extended upto the Ganga River, whose pure and limpid waters, abounding in great fish, flowed between woods and forests of every kind.

सचन्द्र तारा गण मण्डितम् यथा ।
नभः क्षपायाम् अमलम् विराजते ।
नर इन्द्र मार्गः स तथा व्यराजत ।
क्रमेण रम्यः शुभ शिल्पि निर्मितः ॥ २-८०-२२

सः	=	that	रम्यः	=	beautiful	नरेन्द्रमार्गः	=	royal high way
शुभ शिल्पिनिर्मितः	=	which was built gradually by excellent engineers	व्यराजत तथा	=	appeared as resplendent	यथा	=	as
क्षपायाम्	=	as a night	अमलम्	=	in a clear	नभः	=	sky
विराजते	=	illumined	सचन्द्र तरागणमण्डितम्	=	by the moon with its procession of stars.			

That beautiful royal high way, which was built gradually by efficient engineers, appeared as resplendent as a night in a clear sky, illumined by the moon with its procession of stars.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अशीति सर्गः ॥

Thus completes 80th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

81 Sarga 81 - एकाशीति सर्ग

Bharata With Shatrughna Enters The Assembly

Introduction -

When Bharata hear the sound of couches and drums early in the morning, he gets more depressed. He orders for stopping of those sounds and starts lamenting. Then, Vasishta the family-priest enters the assembly-hall and sends messengers, asking them to call Bharata urging him to be present in the court, and in response to his call, Bharata with Shatrughna, the ministers and others enter the assembly.

ततः नान्दी मुखीम् रात्रिम् भरतम् सूत मागधाः ।
तुष्टुवुर् वाग् विशेषज्ञाः स्तवैः मन्गल सम्हितैः ॥ २-८१-१

ततः	=	then	सूत मागधः	=	bards and panegyrists	वाग्विशेषज्ञाः	=	who know the importance of words
तुष्टुवुः	=	eulogized	भरतम्	=	Bharata	मङ्गल सहितैः	=	with auspicious
स्तवैः	=	hymns of praise	रात्रिम्	=	on the night	नान्दीमुखम्	=	preceding Naandimukha.

Then, bards and pangegyrists, who knew the importance of tidings, eulogized Bharata with auspicious hymns of praise on the night preceding Naandimukha.

Comment: Naandimukha: The name of a ceremony in honour and for the benefit of dead relatives observed on a festive occasion to secure their blessings.

सुवर्ण कोण अभिहतः प्राणदद् याम दुन्दुभिः ।
दध्मुः शन्खामः च शतशो वाद्यामः च उच्च अवच स्वरान् ॥ २-८१-२

याम दुन्दुभिः	=	a drum from which night-hours are identified	सुवर्णकोणाभिहतः	=	struck with a gold stick	प्राणदत्	=	gave its sound
शम्खाश्च	=	couches	नादाम्श्च	=	and loud-sounding instruments	उच्चवच स्वरान्	=	in various types of noises
शतशः	=	in hundreds	दध्मुः	=	were blown.			

A drum from the sound of which nigh-hours are identified, struck with a golden stick, gave its sound. Couches and loud-sounding instruments in hundreds producing various types of noises were blown.

स तूर्य घोषः सुमहान् दिवम् आपूरयन्न् इव ।
भरतम् शोक सम्तप्तम् भूयः शोकैः अरन्ध्रयत् ॥ २-८१-३

सः	=	that	सुमहान्	=	mammoth	तूर्यघोषः	=	sound of the musical instruments
आपूरयान्निव	=	as though filling up	दिवम्	=	the sky	अरन्दयत् भूयः	=	created further distress
शोकैः	=	and grief	भरतम्	=	to Bharata	शोक सम्तप्तम्	=	who was already tormented with grief.

That mammoth sound of the musical instruments, as if filling up the whole sky, created further distress and grief to Bharata who was already tormented with grief.

ततः प्रबुद्धो भरतः तम् घोषम् सन्निवर्त्य च ।
न अहम् राजा इति च अपि उक्त्वा शत्रुघ्नम् इदम् अब्रवीत् ॥ २-८१-४

ततः	=	then	प्रबुद्धः	=	the awaken	भरतः	=	Bharata
उक्त्वा	=	having spoken	इति	=	that	अहम्	=	I
न	=	am not	राजा	=	the king	सन्निवर्त्यच	=	caused to stop
तम्	=	that	घोषम्	=	sound	अब्रवीत्	=	and spoke
इदम्	=	the following words	शत्रुघ्नम्	=	to Shatrughna.			

Then, the awakened Bharata proclaiming that "I am not the king", caused to stop that sound and spoke the following words to shatrughna:

पश्य शत्रुघ्न कैकेय्या लोकस्य अपकृतम् महत् ।
विसृज्य मयि दुह्खानि राजा दशरथो गतः ॥ २-८१-५

पश्य	=	behold	शत्रुघ्न	=	O Shatrughna!	महत्	=	a great
अपकृतम्	=	harm was done	लोकस्य	=	to the world	कैकेय्या	=	by Kaikeyi
राजा	=	the king	दशरथः	=	Dasaratha	गतः	=	went away
विसृज्य	=	leaving	दुःखानि	=	the sorrows	मयि	=	in me.

"Behold, O, Shatrughna! How much harm was done to the world by Kaikeyi! The king Dasartha left us, leaving all sorrows to me."

तस्य एषा धर्म राजस्य धर्म मूला महात्मनः ।
परिभ्रमति राज श्रीर् नौर् इव अकर्णिका जले ॥ २-८१-६

एषः	=	this	राजश्रीः	=	prosperous kingdom	धर्ममूला	=	a foundation of law and religion
तस्य	=	of that	महात्मनः	=	high-souled	धमराजस्य	=	Dasaratha the righteous king
परिभ्रनति	=	is moving hitter and thither	नौ इव	=	like a boat	जले	=	in water
अकर्णिका	=	without a rudder.						

"This prosperous kingdom of Ayodhya, a foundation of law and religion of that high-souled Dasaratha the

righteous king is now like boat without a rudder moving hitter and thither in water.

यो हि नः सुमहान्नाथः सोऽपि प्रव्राजितो वनम् ।
अनया धर्ममुत्सृज्य मात्रा मे राघवः स्वयम् ॥ २-८१-७

अनया	=	by this	मे मात्रा	=	my mother	उत्सृज्य	=	who has abandoned
धर्मम्	=	righeousness	स्वयम्	=	herself	प्रव्राजितः	=	has sent away
सः राघवः अपि	=	even that Raama	यः	=	who	सुमहान्	=	was a great
नाथः	=	protector	नः	=	to us	वनम्	=	to the forest.

"Even that Raama, who was a great protector has been sent to the forest by this very mother of mine, abandoning her righteousness."

इति एवम् भरतम् प्रेक्ष्य विलपन्तम् विचेतनम् ।
कृपणम् रुरुदुः सर्वाः सस्वरम् योषितः तदा ॥ २-८१-८

प्रेक्ष्य	=	seeing	भरतम्	=	Bharata	विचेतनम्	=	who lost his consciousness
विलपन्तम्	=	by lamenting	इत्येवम्	=	in that manner	सर्वाः	=	all
योषितः	=	the women	तद्	=	then	कृपणम्	=	miserably
रुरुधुः	=	wept	स स्वरम्	=	with one voice.			

Seeing Bharata who lost his consciousness by lamenting in that way, all the women then miserably cried in one voice.

तथा तस्मिन् विलपति वसिष्ठो राज धर्मवित् ।
सभाम् इक्ष्वाकु नाथस्य प्रविवेश महा यशाः ॥ २-८१-९

तस्मिन्	=	(While) Bharata	विलपति	=	was lamenting	तथा	=	thus
वसिष्ठः	=	Vaishta	राजधर्मवित्	=	who knew the rules relating to kings	महायशाः	=	and was very famous
प्रविवेश	=	entered	सभाम्	=	the assembly-hall	इक्ष्वाकुनाथस्य	=	of Dasaratha the Lord of Ikshvaku dynasty.

While Bharata was lamenting thus, the great illustrious Vasishta who knew the rules relating to kings, entered the assembly-hall of Dasaratha the Lord of Ikshvaku dynasty.

शात कुम्भमयीम् रम्याम् मणि रत्न समाकुलाम् ।
सुधर्माम् इव धर्म आत्मा सगणः प्रत्यपद्यत ॥ २-८१-१०

धर्मात्म	=	the pious minded Vasishta	सगणः	=	along with his attendants	प्रत्यपद्यत	=	entered (that assembly-hall)
शातकुम्भमयीम्	=	made of gold	रम्याम्	=	lovely	मणिरत्न समाकुलाम्	=	extensively studded with gems and jewels

सुधर्ममिव	=	looking like Sudharma the celestial assembly-hall.

The pious minded Vasishta along with his attendants entered that lovely assembly-hall, made of gold and studded with gems and jewels, resembling Sudharma the celestial assembly-hall.

स कान्चनमयम् पीठम् पर अर्घ्य आस्तरण आवृतम् ।
अध्यास्त सर्व वेदज्ञो दूतान् अनुशशास च ॥ २-८१-११

सः	=	Vasistha	सर्ववेदज्ञः	=	who knew all the scriptures	अध्यास्थ	=	was seated
पीठम्	=	in a presidential chair	काण्चनमयम्	=	made of gold	सुखास्तरण सम्वृतम्	=	and wrapped up with a comfortable cushion
अनुशशास च	=	he ordered	दूतान्	=	the messengers (as follows)			

Vasista, who knew all the scriptures, then sat in a presidential chair made of gold and wrapped with a comfortable cushion. He ordered the messengers as follows:

ब्राह्मणान् क्षत्रियान् योधान् अमात्यान् गण बल्लभान् ।
क्षिप्रम् आनयत अव्यग्राः कृत्यम् आत्ययिकम् हि नः ॥ २-८१-१२

आनयत	=	bring	क्षिप्रम्	=	quickly	ब्राह्मणान्	=	Brahmanas
क्सत्रियान्	=	Kshatriyas	वैश्यान्	=	Vaisyas	अमात्यान्	=	ministers
गणवल्लभान्	=	troop-commanders	अव्यग्राः	=	coolly	नः	=	for us
अत्ययिकम्	=	there is an urgent	कृत्यम्हि	=	duty indeed to be done.			

"Quickly bring Brahmanas (a class of people having divine knowledge), Kshatriyas (people belonging to warrior-class), Vaisyas (agriculturists and traders), ministers and troop commanders coolly. There is an urgent duty indeed for us to be done.

सराजभृत्यम् शत्रुघ्नम् भरतम् च यशिस्वनम् ।
युधाजितम् सुमन्त्रम् च ये च तत्र हिता जनाः ॥ २-८१-१३

शत्रुघ्नम्	=	Shatrughna	सराजभृत्यम्	=	with his royal attendants	भरतम्	=	Bharata
यशस्विनम्	=	the illustrious man	युधजितम्	=	Yudhajit (maternal uncle of Bharata)	सुमन्त्रम् च	=	Sumantra the charioteer
ये जनाः	=	and those people who	हिताः	=	are royal well-wishers	तत्र	=	there.

"Bring Shatrughna with his royal attendants, the illustrious Bharata, Yudhaajit (Bharata's maternal uncle) Sumantra the charioteer and those people who are royal well-wishers there."

ततः हलहला शब्दो महान् समुदपद्यत ।
रथैः अश्वैः गजैः च अपि जनानाम् उपगच्चताम् ॥ २-८१-१४

ततः	= then	सुमहान्	= there was a huge	हलाहल शब्दः	= hallooing sound
समपद्यत	= generated from the people	उपगच्छताम्	= coming	रथैः	= on chariots
अश्वैः	= horses	गजैश्चापि	= and elephants.		

There was a huge hallooing sound generated while the people invited were coming on chariots, horses and elephants.

ततः भरतम् आयान्तम् शत क्रतुम् इव अमराः ।
प्रत्यनन्दन् प्रकृतयो यथा दशरथम् तथा ॥ २-८१-१५

ततः	= thereafter	प्रकृतयः	= people of high position like ministers and others	प्रत्यनन्दन्	= welcomed
आयान्तम्	= the approaching	भरतम्	= Bharata	यथा तथा	= in every way as (welcoming)
दशरथम्	= Dasaratha	शतक्रतुमिव	= and as Indra	अमराः	= by celestials.

People of high position like ministers and other welcomed the approaching Bharata in every way as they had welcomed Dasaratha and as Indra was welcomed by celestials.

ह्रदैव तिमि नाग सम्वृतः स्तिमित जलो मणि शन्ख शर्करः ।
दशरथ सुत शोभिता सभा सदशरथा इव बभौ यथा पुरा ॥ २-८१-१६

सभा	= (That) assembly	दशरथ सुत शोभिता	= made splendid by the son of Dasaratha	अभौ	= radiated
यथापुरा	= as before	सदशरथा इव	= as with Dasaratha	ह्रद इव	= like a lake
स्तिमितजलः	= of tranquil waters	मणि शङ्क शर्करः	= sown with pearls shells and sand		
तिमिनाग सम्वृतः	= and filled with great fish and serpents.				

That royal assembly, made splendid by Bharata the son of Dasartha, radiated as before as with the presence of Dasaratha, like a lake of tranquil waters sown with pearls shells and sand and filled with great fish and serpents.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकाशीति सर्गः ॥

Thus completes 81st Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

82 Sarga 82 - द्व्यशीति सर्ग

Bharata Refuses To Rob The Throne From Rama.

Introduction -

Vasishta requests Bharata to get himself anointed as a king. Bharata refuses to rob the throne from Raama. Who is really elighible for it as the eldest son of the family. He resolves to bring back Raama from the forest and orders Sumantra to arrange for vehicles and men for the journey. Thereupon, warriors merchants Shudras and Bhrahmanas harnessed their chariots and got ready for the journey to the forest along with Bharata.

ताम् आर्य गण सम्पूर्णाम् भरतः प्रग्रहाम् सभाम् ।
ददर्श बुद्धि सम्पन्नः पूर्ण चन्द्राम् निशाम् इव ॥ २-८२-१

भरतः	=	Bharata	बुद्धिसम्पन्नः	=	endowed with understanding	ददर्श	=	saw
ताम् सभाम्	=	that assembly	आर्यगण सम्पन्नाम्	=	enriched with the whole body of respectable men	निशामिव	=	looking like a night
पूर्ण चन्द्रः	=	in full moon	प्रग्रहाम्	=	with well-known planets.			

Bharata endowed with understanding, saw that assembly, enriched with the whole body of respectable men, looking like a night in full moon duly enriched with well-known planets.

आसनानि यथा न्यायम् आर्याणाम् विशताम् तदा ।
अदृश्यत घन अपाये पूर्ण चन्द्रा इव शर्वरी ॥ २-८२-२

तदा	=	then	सा	=	that	उत्तमा	=	excellent
सभा	=	assembly	द्योतिता	=	was glowed	वस्त्राङ्ग रग प्रभाया	=	by the brilliance of clothes and scented cosmetics
आर्यणाम्	=	of its respected members	विशताम्	=	occupying	यथान्यायम्	=	their appropriate
आसनानि	=	seats.						

That excellent assembly was aglow with the brilliance of clothes and scented cosmetics of its respected members occupying their appropriate seats.

सा विद्वज्जनसम्पूर्णा सभा सुरुचिरा तदा ।
अदृश्यत घनापाये पूर्णचन्द्रेव शर्वरी ॥ २-८२-३

तदा	=	then	स सभा	=	that assembly	सुरुचिरा	=	which was beautiful
विद्वज्जन सम्पूर्णा	=	filled with learned men	अदृश्यत	=	looked	शर्वरीव	=	like a night
पूर्ण चन्द्रा	=	in full moon	घनापाये	=	in autumn.			

That beautiful assembly filled with learned men looked like a night with autumn full moon.

राज्ञः तु प्रकृतीः सर्वाः समग्राः प्रेक्ष्य धर्मवित् ।
इदम् पुरोहितः वाक्यम् भरतम् मृदु च अब्रवीत् ॥ २-८२-४

प्रेक्ष्य	=	seeing	सर्वाः	=	all	समग्राः	=	the entire
प्रकृतीः	=	body of ministers	राज्ञाः	=	of the king	पुरोहितः	=	Vasishta
धर्मवित्	=	the knower of righteousness	अब्रवीत्	=	spoke	इदम्	=	these
मृदु	=	soft	वाक्यम्	=	words	भरतम्	=	to Bharata.

Beholding all the entire body of ministers of the king, Vaishta the knower of righteousness uttered to Bharata the following soft-spoken words:

तात राजा दशरथः स्वर् गतः धर्मम् आचरन् ।
धन धान्यवतीम् स्फीताम् प्रदाय पृथिवीम् तव ॥ २-८२-५

तात	=	O beloved Bharata!	राजा	=	the king	दशरथः	=	Dasaratha
आचरन्	=	practicing	धर्मम्	=	righteousness	प्रदाय	=	gave away
तव	=	to you	स्फीताम्	=	this wide	पृथिवीम्	=	earth
धन धान्यवतीम्	=	having riches and grains	स्वर्गतः	=	and went to heaven.			

"O, beloved Bharata! The king Dasaratha, practicing righteousness, gave away to you this wide earth endowed with grains and riches and went to heaven."

रामः तथा सत्य धृतिः सताम् धर्मम् अनुस्मरन् ।
न अजहात् पितुर् आदेशम् शशी ज्योत्स्नाम् इव उदितः ॥ २-८२-६

तथा	=	and	रामः	=	Raama	सत्यधृतिः	=	who was firmly established in truth
स्मरन्	=	remembering	धर्मम्	=	the righteousness	सताम्	=	of good men
नाजहात्	=	did not drop off	आदेशम्	=	the command	पितुः	=	of his father
उदितः शशी इव	=	like a raising moon (not dropping off)	ज्योत्स्नाम्	=	the moon	=		light.

"Raama, who was firmly established in truth, remembering the righteousness of good men, did not abandon the command of his father, as a raising moon does not abandon the moon-light."

पित्रा भ्रात्रा च ते दत्तम् राज्यम् निहत कण्टकम् ।
तत् भुन्क्ष्व मुदित अमात्यः क्षिप्रम् एव अभिषेचय ॥ २-८२-७

राज्यम्	=	the kingdom	निहतकङ्टकम्	=	having its enemies destroyed	दत्तम्	=	was given
ते	=	to you	पित्रा	=	by your father	भ्राताच	=	and brother
भुण्तेष्व	=	enjoy	तत्	=	it	मुदितामात्यः	=	with its joyful ministers
अभिषेचय	=	get anointed for the kingdom	क्षिप्रमेव	=	just soon.			

"The kingdom, having its enemies destroy was given to you by your father and brother. Enjoy it, with its delightful ministers. Get anointed for the kingdom just soon."

उदीच्याः च प्रतीच्याः च दाक्षिणात्याः च केवलाः ।
कोट्या अपर अन्ताः सामुद्रा रत्नानि अभिहरन्तु ते ॥ २-८२-८

उदीच्याः	=	(Let) those living in the north	प्रतीच्याश्च	=	the westerners	दाक्षिणात्याश्च	=	the Southerners
अपरान्ताः	=	the kings of the western borders near the Sahya mountains	केवलाः	=	who are without a throne	सामुद्राः	=	and sea faring traders
अभिहरन्तु	=	bring	कोट्या	=	crores	रत्नानि	=	of jewels
ते	=	to you (as gifts).						

"let those living in the north, the Westerners the southerners the kings of western borders near the Sahya mountains who are without a throne and the seafaring traders bring crores of jewels as gifts to you."

तत् श्रुत्वा भरतः वाक्यम् शोकेन अभिपरिप्लुतः ।
जगाम मनसा रामम् धर्मज्ञो धर्म कान्क्षया ॥ २-८२-९

श्रित्वा	=	hearing	तत्	=	those	वाक्यम्	=	words
धर्मज्ञः	=	the pious	भरतः	=	Bharata	अभिपरिप्लुतः	=	was filled
शोकेन	=	with distress	जगाम	=	got raamam	=		Raama
मनसा	=	to his mind	धर्मकाङ्क्षया	=	thirsting for justice.			

Hearing those words, the pious Bharata was filled with distress and thirsting for justice got his mind fixed on Raama.

स बाष्प कलया वाचा कल हंस स्वरः युवा ।
विललाप सभा मध्ये जगर्हे च पुरोहितम् ॥ २-८२-१०

युवा	=	the youthful Bharata	कलहम्स स्वरः	=	with a voice of Hmasa bird	सभामध्ये	=	in the midst of the assembly

विलाप	=	lamented	सबष्पकलया	=	in a tearful and appealing	वाचा	=	speech
जगर्हेच	=	and reproached	पुरोहितम्	=	his royal priest (as follows).			

The youthful Bharata, with a voice of a Hamsa bird, in the midst of the assembly, lamented in a tearful and appealing speech. He even reproached his royal priest as follows:

चरित ब्रह्मचर्यस्य विद्या स्नातस्य धीमतः ।
धर्मे प्रयतमानस्य को राज्यम् मद्विधो हरेत् ॥ २-८२-११

मद्विधः	=	such as I	कः	=	who	हरेत्	=	rob
राज्यम्	=	the kingdom (of a man like Raama)	चरित ब्रह्मचर्यस्य	=	who practices Brahmacharya (continence and chastity)	विद्या स्नातस्य	=	versed in the science of the Vedas (scared scriptures)
धीमतः	=	a wise man	प्रयतमानस्य	=	who is devoted to	धर्मम्	=	duty?

"How can a man such as I, rob the throne from one, who practices Brahmacharya (continence and chastity), versed in the science of the Vedas (sacred scriptures) and who is devoted to duty?"

कथम् दशरथाज् जातः भवेद् राज्य अपहारकः ।
राज्यम् च अहम् च रामस्य धर्मम् वक्तुम् इह अर्हसि ॥ २-८२-१२

कथम्	=	How	जातः	=	should one born	दशरात्	=	of Dasaratha
भवेत्	=	become	राज्यापहारकः	=	the unsurper of a crown?	राज्यम्च	=	the kingdom
अहम्च	=	and I myself	रामस्य	=	are of Raama	अर्हसि	=	(You) ought
वक्तुम्	=	to tell	धर्मम्	=	the law and justice	इह	=	in this matter.

"How should one born of Dasaratha become the usurper of a crown? Both the kingdom and I myself belong to Raama. You ought to tell the law and justice in this matter."

ज्येष्ठः श्रेष्ठः च धर्म आत्मा दिलीप नहुष उपमः ।
लब्धुम् अर्हति काकुत्स्थो राज्यम् दशरथो यथा ॥ २-८२-१३

काकुत्स्सः	=	Raama	ज्येष्टः	=	who is the eldest son	श्रेष्टहः च	=	an excellent man
धर्मात्मा	=	and a pious souled	दिलीपनहुषोपमः	=	who can be compared to Dilipipa* and Nahusha*	अर्हति	=	us eligible
लब्धुम्	=	to obtain	राज्यम्	=	the kingdom	दशरथोयथा	=	as with Dasaratha.

"Raama, the eldest son, an excellent man, a pious souled and who can be compared with Dilipa* and Nahusha*, is eligible to get the kingdom, as with Dasaratha."

Comment: Dilipa and Nahusha: Two most ancient and illustrious representatives of the solar and lunar

dynasty respectively.

अनार्य जुष्टम् अस्वर्ग्यम् कुर्याम् पापम् अहम् यदि ।
इक्ष्वाकूणाम् अहम् लोके भवेयम् कुल पांसनः ॥ २-८२-१४

यदि	= If	लोके	= in this world	कुर्याम् इक्ष्वाकूणाम् कुल पांसनः	= I dishonoured the name of Ikshvaku race
अहम्	= I	भवेयम्	= should be (doing)	पापम्	= a sin
अनार्य जुष्टम्	= practiced by dishounourable man	सस्वर्ग्यम्	= which does not lead to heaven.		

"If in this world, I dishonoured the name of Ikshavaku race, I should be guilty of a sinful act, practiced by disgraceful men, which does not lead to heaven."

यद् हि मात्रा कृतम् पापम् न अहम् तत् अभिरोचये ।
इहस्थो वन दुर्गस्थम् नमस्यामि कृत अन्जलिः ॥ २-८२-१५

अहम्	= I	नर्चये हि	= do not indeed like	ततपि	= even that
पापम्	= sinful act	कृतम्	= done	मात्रा	= by my mother
इहस्थः	= from here itself I	नमस्यामि	= offer my salutation	कृताञ्जलिः	= with my joined palms
वनदुर्गस्थम्	= to Raama who is staying in an impassable forest.				

"I do not indeed like that sinful act done even by my mother. From here itself, I offer my salutation with my joined palms to Raama who is residing in an impassable forest."

रामम् एव अनुगच्चामि स राजा द्विपदाम् वरः ।
त्रयाणाम् अपि लोकानाम् राघवो राज्यम् अर्हति ॥ २-८२-१६

अनुगच्छमि	= I will follow	रममेव	= Raama alone	सः	= He
द्विपदाम्वरः	= who is the excellent among men	राजा	= is the king	रघवः	= Raama
अर्हति	= is eligible	राज्यम्पि	= even for the kingdom	त्रयाणाम् लोकानाम्	= of the three worlds.

"I will follow Raama's steps. He, who is supreme among men, is the king. Raama is eligible even for the kingdom of the three worlds."

तत् वाक्यम् धर्म सम्युक्तम् श्रुत्वा सर्वे सभासदः ।
हर्षान् मुमुचुर् अश्रूणि रामे निहित चेतसः ॥ २-८२-१७

श्रुत्व् आ	= hearing	तद्वाक्यम्	= those words of Bharata	धर्मसम्युक्तम्	= filled with righteousness

सर्वे	=	all	सभासदः	=	the members of the assembly	मुमुचुः	=	shed
अश्रूणि	=	tears	हर्षात्	=	of joy	निहित चेतसः	=	having their minds fixed upon
रामे	=	Raama.						

Hearing those righteous words of Bharata, all the members of the assembly shed tears of joy, having their minds obsessed of Raama.

यदि तु आर्यम् न शक्ष्यामि विनिवर्तयितुम् वनात् ।
वने तत्र एव वत्स्यामि यथा आर्यो लक्ष्मणः तथा ॥ २-८२-१८

न शक्ष्यामि यदि	=	I am unable	विनिवर्तयितुम्	=	to bring back	आर्यम्	=	my elder brother
वनात्	=	from the forest	वत्स्यामि	=	I shall stay	तत्र	=	in that
वने एव	=	forest itself	यथा	=	as how	आर्यः	=	the venerable
लक्ष्मणः	=	Lakshmana (is staying).						

"If I am unable to bring back my elder brother from the forest, I shall stay back in that forest itself, as how the venerable Lakshmana is staying now."

सर्व उपायम् तु वर्तिष्ये विनिवर्तयितुम् बलात् ।
समक्षम् आर्य मिश्राणाम् साधूनाम् गुण वर्तिनाम् ॥ २-८२-१९

वर्तिष्ये	=	I shall use	सर्वोपायम्	=	every means	बलत	=	compulsorily
न्निवर्तयितुम्	=	to bring back (that hero)	समक्षम्	=	before	गुणवर्तिनाम्	=	you practicing good virtues
साधूनाम्	=	the honourable	आर्य मिश्राणाम्	=	and the distinguished men.			

"I shall use every means to bring back compulsorily, that hero before you, practicing virtues, the honourable and the distinguished men."

विष्टिकर्मान्तिकाः सर्वे मार्गशोधनरक्षकाः ।
प्रस्थापिता मया पूर्वम् यात्रापि मम रोचते ॥ २-८२-२०

सर्वे	=	all	मार्गशोधक रक्षकाः	=	those who are skilled in clearing paths	विष्टिकर्मान्तिकाः	=	working on and without wages
प्रस्थापिताः	=	have been sent	मया	=	by me	पूर्वम्	=	in advance
यत्रापि	=	and the journey	रोचते	=	pleases	ममे	=	me.

"All those who are skilled in clearing paths working on and without wages, have been sent by me in advance and the journey so planned, pleases me."

एवम् उक्त्वा तु धर्म आत्मा भरतः भ्रातृ वत्सलः ।
समीपस्थम् उवाच इदम् सुमन्त्रम् मन्त्र कोविदम् ॥ २-८२-२१

भरतः	= Bharata	धर्मात्मा	= the pious minded	भ्रात्रुवतालः	= who had an affection for his brother
उक्त्वा तु	= spoke	एवम्	= thus	उवाच	= and uttered
इदम्	= these words	सुमन्त्रम्	= to Sumantra	मन्त्र कोविदम्	= and who was sitting nearby.

The pious minded Bharata, who had an affection for his brother spoke as aforesaid and uttered the following words to Sumantra who was clever in giving counsel and who was sitting nearby.

तूर्णम् उत्थाय गच्च त्वम् सुमन्त्र मम शासनात् ।
यात्राम् आज्ञापय क्षिप्रम् बलम् चैव समानय ॥ २-८२-२२

सुमन्त्र	= O Sumantra!	उत्थाय	= rise	तूर्णम्	= quickly
गछ	= and go	मम	= as per my	शासनात्	= orders
आज़्ज्ञापय	= and arrange	यत्राम्	= for the journey	क्षिप्रम्	= immediately
समानये	= bring	बलम्चैव	= the army also.		

"O, Sumantra! Rise quickly and go. As per my orders, arrange for the jorney immediately. Bring the army also."

एवम् उक्तः सुमन्त्रः तु भरतेन महात्मना ।
हृष्टः सो अदिशत् सर्वम् यथा संदिष्टम् इष्टवत् ॥ २-८२-२३

उक्तः	= spoken	एवम्	= thus	भरतेन	= by Bharata
महात्मना	= the high-souled	सुमन्त्रः	= Sumantra	हृष्टः	= was delighted aadishat and arranged
सर्वम्	= all	तत्	= that	यथा सम्दिष्टम्	= in accord with orders
इष्टवत्	= and wishes.				

Hearing the words of the magnanimous Bharata, Sumantra joyfully arranged all that in accord with Bharata's orders and wishes.

ताः प्रहृष्टाः प्रकृतयो बल अध्यक्षा बलस्य च ।
श्रुत्वा यात्राम् समाज्ञप्ताम् राघवस्य निवर्तने ॥ २-८२-२४

श्रुत्वा	= hearing	यात्राम्	= about the expedition	बलस्य च	= of the army also
निवर्तने	= for the return	राघवस्य	= of Raama	ताः	= those
प्रकृतयः	= ministers	बलाध्यक्षा	= and army-commanders	रहृष्टाः	= were delighted.

Hearing about the expedition of the army too for arranging of return of Raama, the ministers and army-

commander there were delighted.

ततः योध अन्गनाः सर्वा भर्तृऋन् सर्वान् गृहे गृहे ।
यात्रा गमनम् आज्ञाय त्वरयन्ति स्म हर्षिताः ॥ २-८२-२५

ततः	=	thereafter	सर्वाः	=	all	योधाङ्गनाः	=	the wives of warriors
गृहे गृहे	=	in every house	आज्ञाय	=	knowing	यत्रागमनम्	=	about the ensuing expedition
हर्षिताः	=	were joyful	त्वरयन्तिस्म	=	and hurried up	स्व्वाम्	=	all (their respective)
भर्तृन्	=	husbands.						

All the wives of warriors in every house, knowing about the ensuing expedition, were jubiliant and hurried up all their respective husband to setoff for the journey.

ते हयैः गो रथैः शीघ्रैः स्यन्दनैः च मनो जवैः ।
सह योधैः बल अध्यक्षा बलम् सर्वम् अचोदयन् ॥ २-८२-२६

ते	=	those	बलाध्यक्षाः	=	commanders of the army	अचोदयम्	=	urged
सर्वम्	=	the entire	बलम्	=	army	तो मर्च् कुच्छ्य् शीघ्रैः	=	as also the fast-moving
हयैः	=	horses	गोरथैः	=	bullock-carts	महाजवैः	=	with great speed
स्यन्दनैश्च	=	the chariots	योधैश्च सह	=	along with the warriors.			

Those army-generals urged the entire army to march forward quickly, with the fast moving horses, bullock carts with a good speed and the chariots along with the warriors.

सज्जम् तु तत् बलम् दृष्ट्वा भरतः गुरु सन्निधौ ।
रथम् मे त्वरयस्व इति सुमन्त्रम् पार्श्वतः अब्रवीत् ॥ २-८२-२७

दृष्ट्वा	=	seeing	तत् बलम्	=	that army	सज्जम्	=	ready
भरतः	=	Bharata	गुरुसन्निधौ	=	in the presence of Vasishta	अब्रवीत्	=	spoke
सुमन्त्रम्	=	to Sumatra	पार्श्वतः	=	who was standing by his side	इति	=	thus
त्वरयस्य	=	get ready quickly	मे	=	my	रथम्	=	chariot."

Seeing that army ready, Bharata in the presence of Vasishta said as follows to Sumantra who was standing by his side: "Get ready my chariot quickly."

भरतस्य तु तस्य आज्ञाम् प्रतिगृह्य प्रहर्षितः ।
रथम् गृहीत्वा प्रययौ युक्तम् परम वाजिभिः ॥ २-८२-२८

प्रतिगृह्य	=	accepting	आज्ञाम्	=	the command	तस्य भरतस्य	=	of that Bharata
गृहीत्वा	=	and taking	रथम्	=	a chariot	युक्तम्	=	yoked
परमवाजिभिः	=	with excellent horses (Sumantra)	प्रययौ	=	approached him	हर्षितः	=	with delight.

Bowing to the command of Bharata and taking a chariot yoked with excellent horses, Sumantra on his part approached him with delight.

स राघवः सत्य धृतिः प्रतापवान् ।
ब्रुवन् सुयुक्तम् दृढ सत्य विक्रमः ।
गुरुम् महा अरण्य गतम् यशस्विनम् ।
प्रसादयिष्यन् भरतः अब्रवीत् तदा ॥ २-८२-२९

हरतः	=	Bharata	राघवः	=	born in Raghu dynasty	सत्यधृतिः	=	who was sincere in purpose
प्रतापवान्	=	a powerful man	दृढ सत्यविक्रमः	=	having strong and mighty prowess	ब्रुवन्	=	who talked
सुयुक्तम्	=	most appropriately	तदा	=	then	अब्रवीत्	=	spoke
प्रसादयिष्यन्	=	intending to obtain the grace	गुरुम्	=	of Raama his elder brother	यशस्विनम्	=	an illustrious man
महारण्यगतम्	=	staying in great woods.						

Bharata, born in Raghu dynasty who was sincere in his purpose a powerful man having strong and mighty prowess and whose talk was most appropriate, then spoke as follows: intending (to undertake a journey) to persuade his illustrious elder brother, staying in dreary woods, to return to Ayodhya.

तूण समुत्थाय सुमन्त्र गच्च ।
बलस्य योगाय बल प्रधानान् ।
आनेतुम् इच्चामि हि तम् वनस्थम् ।
प्रसाद्य रामम् जगतः हिताय ॥ २-८२-३०

षुमन्त्र	=	O , Sumantra!	समुत्थाय	=	rise up	गच्छ	=	and proceed
तूर्णम्	=	quickly	बल प्रधानान्	=	to tell the army- chiefs	योगाय	=	for arrangement
बलस्य	=	of the army	प्रसाद्य	=	after propitiation	तम्	=	that
रामम्	=	Raama	वनस्थम्	=	staying in the forest	इच्छमि	=	I want
अनेतुम्	=	to bring him back	हिताय	=	for the welfare	जगतः	=	of the world.

"O, Sumantra! Rise up and proceed quickly to inform the army-chief to arrange for the troops. After propitiating that Raama staying in the forest, I want to bring him back to Ayodhya for the welfare of the people."

स सूत पुत्रः भरतेन सम्यग् ।
आज्ञापितः सम्परिपूर्ण कामः ।
शशास सर्वान् प्रकृति प्रधानान् ।
बलस्य मुख्यामः च सुहृज् जनम् च ॥ २-८२-३१

(thus) आज्ञापितः	=	commanded	सम्यग्	=	well	भवतेन	=	by Bharata
सः	=	that	सुमन्त्रः	=	Sumantra	सम्परिपूर्ण कामः	=	his hopes being completely fulfilled
शसास	=	ordered	सर्वान्	=	all	प्रकृतिप्रधानान्	=	the ministers in chief
मुख्यान्श्च	=	the chiefs	बलस्य	=	of the army	सुहृज्जनम् च	=	and the fiendly persons.

Sumantra, having received that explicit command from Bharata, which fulfilled his highest hopes, called all the ministers-in-chief, the chiefs of the army and the friendly multitude.

ततः समुत्थाय कुले कुले ते ।
राजन्य वैश्या वृषलाः च विप्राः ।
अयूयुजन्न् उष्ट्र रथान् खरामः च।
नागान् हयामः चैव कुल प्रसूतान् ॥ २-८२-३२

ततः	=	thereupon	कुले कुले	=	from every house	ते	=	those
राजन्यव्यस्याः	=	the warriors and merchants	वृषलाश्च	=	Shudras	विप्राः	=	and Brahmanas
समुत्थाय	=	rose up	आयूयजन्	=	harnessed	रथाम्श्च	=	their chariots
उष्ट्रखरान्	=	to camels and mules	कुलप्रसूतान्	=	well-bred	नागान्	=	elephants
हयाम्श्चैव	=	and horses.						

Thereupon, from every house, warriors merchants, Shudras and Brahmanas rose up and harnessed their chariots to camels, mules, well-bred elephants and horses.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्व्यशीति सर्गः ॥

Thus completes 82nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

83 Sarga 83 - त्र्यशीतितमः सर्ग

Bharata Goes To See Rama

Introduction - Valmiki Raamayana - Ayodhya Kanda - Sarga 83

Leaving Ayodhya early next morning, accompanied by family-priests, ministers, archers, elephants, cavalry, artisans, army and citizens and covering a long distance, Bharata arrives at the bank of Ganga River at Sringaberapura ruled by guha and, encamping the army there, breaks journey for offering libations to his deceased father on the bank of the Ganaga and also to give rest to the retinue.

ततः समुत्थितः काल्यम् आस्थाय स्यन्दन उत्तमम् ।
प्रययौ भरतः शीघ्रम् राम दर्शन कान्क्षया ॥ २-८३-१

ततः	= thereafter	भरतः	= Bharata	समुत्थितः	= rose up
कालयम्	= at day-break	आस्थाय	= mounted	स्यन्दनोत्तमम्	= on an excellent chariot
प्रययौ	= and procedded	शीघ्र	= quickly	रामदर्शनकाण्क्षया	= with a desire to see Raama.

Bharata rose up at day-break, mounted on excellent chariot and went quickly with a desire to see Raama.

अग्रतः प्रययुस् तस्य सर्वे मन्त्रि पुरोधसः ।
अधिरुह्य हयैः युक्तान् रथान् सूर्य रथ उपमान् ॥ २-८३-२

सर्वे	= all	मन्त्र पुरोधसः	= the ministers and priests	अधिरूह्य	= ascended
रथान्	= chariots	युक्ताम्	= yoked	हयैः	= with horses
सूर्य रथोपमान्	= resembling those of the sun	प्रययुः	= and went	अग्रतः	= ahead
तस्य	= of him.				

All the ministers and priests ascended, chariots yoked with horses, resembling those of the sun, and went ahead of Bharata.

नव नाग सहस्राणि कल्पितानि यथा विधि ।
अन्वयुर् भरतम् यान्तम् इक्ष्वाकु कुल नन्दनम् ॥ २-८३-३

नव नागस्राणि	= nine thousand elephants	कल्पितानि	= well-arranged	यथाविधि	= suitably
अन्वयुः	= accompanied	यान्तम्	= the moving	भरतम्	= Bharata
इक्ष्वाकु कुलनन्दनम्	= the joy of Ikshvaku dynasty.				

Nine thousand elephants suitably duly arranged escorted Bharata the joy of the Ikshvaku dynasty, on his journey.

षष्ठी रथ सहस्राणि धन्विनो विविध आयुधाः ।
अन्वयुर् भरतम् यान्तम् राज पुत्रम् यशस्विनम् ॥ २-८३-४

षष्टिः	=	sixty	रथ सहस्राणि	=	thousand chariots	धन्विनः	=	men wielding bows
विविधायुधाः	=	and various kinds of weapon	अन्वयुः	=	followed	यशस्विनम्	=	the illustrious
राजपुत्रम्	=	prince	भरतम्	=	Bharata	यान्तम्	=	on his journey.

Sixty thousand chariots filled with archers, furnished with weapons of various kinds, followed the illustrious prince Bharata.

शतम् सहस्राणि अश्वानाम् समारूढानि राघवम् ।
अन्वयुर् भरतम् यान्तम् राज पुत्रम् यशस्विनम् ॥ २-८३-५

शतम्	=	a hundred	सहस्राणि	=	thousad	अश्वानाम् समारूढानि	=	cavalry
अन्वयुः	=	accompanied	यान्तम्	=	the moving	भरतम्	=	Bharata
राघवम्	=	born in Raghu dynasty	सत्यसन्धम्	=	who was true to his promise	जितेन्द्रियम्	=	and who subdued his senses.

A hundred thousand cavalry accompanied the moving Bharata, born in Raghu dynasty, who was true to his promise and who subdued his senses.

कैकेयी च सुमित्रा च कौसल्या च यशस्विनी ।
राम आनयन सम्हृष्टा ययुर् यानेन भास्वता ॥ २-८३-६

कैकेयी च	=	Kaikeyi	सुमित्राच	=	Sumitra	यशश्विनी	=	and the illustrious
कौसल्याच	=	Kausalya	ययुः	=	rode	भास्वता यानेन	=	in a resplendent chariot
रमानयन सम्हृष्टाः	=	delighted as they were at the thought of the return of Raama.						

Kaikeyi, Sumitra and the illustrious Kausalya rode in a resplendent chariot, delighted as they were at the thought of Raama's return.

प्रयाताः च आर्य सम्घाता रामम् द्रष्टुम् सलक्ष्मणम् ।
तस्य एव च कथाः चित्राः कुर्वाणा हृष्ट मानसाः ॥ २-८३-७

आर्य सम्घाताश्च	=	the whole body of noble men	हृष्टमानसाः	=	with jubiliant hearts	कुर्वाणाः	=	narrating

चित्राः	= marvelous	कथाः	= stories	तस्यैव	= of Raama himself
प्रयाताः	= wnt	द्रष्टुम्	= to behold	रामम्	= Raama
सलक्ष्मणः	= along with Lakshmana.				

The whole body of noble men with their jubiliant hearts followed Bharata to see Raama again as also Lakshmana, recounting the marvelous exploits of that hero to each other saying:

मेघ श्यामम् महा बाहुम् स्थिर सत्त्वम् दृढ व्रतम् ।
कदा द्रक्ष्यामहे रामम् जगतः शोक नाशनम् ॥ २-८३-८

कदा	= when	द्रक्ष्यामहे	= shall we see	महाबाहुम्	= the mighty armed prince
मघश्यामम्	= of the hue of a dark cloud	स्थिर सत्त्वम्	= whose courage is unshakable	दृढव्रतम्	= of inflexible purpose
रामम्	= Raama	शोकनाशनम्	= who banished sorrow	जगतः	= from the earth?

"When shall we see the mighty armed prince, of the hue of dark cloud, whose courage is unshakable, of inflexible purpose Raama, who banished sorrow from the earth?"

दृष्टएव हि नः शोकम् अपनेष्यति राघवः ।
तमः सर्वस्य लोकस्य समुद्यन्न् इव भास्करः ॥ २-८३-९

राघवः	= (As soon as) Raama	दृष्ट एव	= is seen	अपनेष्यतिहि	= he will indeed remove
नः	= our	शोकम्	= sorrow	तमः इव	= like darkness
सर्वस्य	= of the entire	लोकस्य	= world (is removed)	समुद्यन्	= at the rising
भास्करः	= sun.				

"Beholding Raama, our entire sorrow will indeed be dispelled, as darkness of the entire earth is dispelled at the rising of the sun."

इति एवम् कथयन्तः ते सम्प्रहृष्टाः कथाः शुभाः ।
परिष्वजानाः च अन्योन्यम् ययुर् नागरिकाः तदा ॥ २-८३-१०

ते	= those	नागरिकाः जनाः	= citizens	कथयन्तः	= recounting
शुभाः	= the auspicious	कथाः	= stories	इत्येवम्	= as aforesaid
परिष्वजानाश्च	= embracing	अन्योन्यम्	= each other	सम्प्रहृष्टाः	= joyfully
ययुः	= went along.				

Thus did the citizens of Ayodhya recount happily of Raama's glorious deeds, and they embraced each other as they went along.

ये च तत्र अपरे सर्वे सम्मता ये च नैगमाः ।
रामम् प्रति ययुर् हृष्टाः सर्वाः प्रकृतयः तदा ॥ २-८३-११

ये	=	which	अपरे	=	others	सम्मताः	= who were held in high esteem
तत्र	=	there	ये	=	which	नैगमाः	= merchants
तथा	=	and	सर्वाः	=	all	प्रकृतयः	= common people
ययुः	=	proceeded	हृष्टाः	=	merrily	रामम्	= to join Raama.

Those others who were held in high esteem, merchants and all common people proceeded merrily to join Raama.

मणि काराः च ये केचित् कुम्भ काराः च शोभनाः ।
सूत्र कर्म कृतः चैव ये च शस्त्र उपजीविनः ॥ २-८३-१२
मायूरकाः क्राकचिका रोचका वेधकाः तथा ।
दन्तकाराः सुधा काराः तथा गन्ध उपजीविनः ॥ २-८३-१३
सुवर्ण काराः प्रख्याताः तथा कम्बल धावकाः ।
स्नापक आच्चादका वैद्या धूपकाः शौण्डिकाः तथा ॥ २-८३-१४
रजकाः तुन्न वायाः च ग्राम घोष महत्तराः ।
शैलूषाः च सह स्त्रीभिर् यान्ति कैवर्तकाः तथा ॥ २-८३-१५

ये	=	which	केचित्	=	some	मणिकाराः	=	lapidaries
शोभनाः	=	good	कुम्भकाराश्च	=	potters	ये	=	which
शस्त्रोपजीवनः	=	those who lived by manufacture of arms	सूत्रकर्म कृतश्चैव	=	carpenters	मायूरकाः	=	those who made various articles from peacock-feathers
क्राकचिकाः	=	sawyers	रोचकाः	=	workers in artificial ornaments	वेधकाः	=	those who pierced gems pearls etc
तथा	=	and	दन्तकाराः	=	those who made articles of ivory	सुधाकराः	=	those who prepared lime
तथा	=	and	गन्धोपजीवनः	=	those who lived by perfumery	प्रख्याताः	=	highly reputed
सुवर्नकाराः	=	goldsmiths	तथा	=	and	कम्बलधावकाः	=	weavers of blankets and other wollen goods
स्नापकोष्णोदकाः	=	those who provided hot water baths for others	वैद्याः	=	physicians	शौड्डिकाः	=	distillers and venders of spirituous liquors
धूपकाः	=	fumigaters	रजकाः	=	washer-men	तुन्नवायाश्च	=	tailors
ग्रामघोषमहत्तराः	=	chiefs of villages and hamlets	शैलूषाः	=	dancers	स्त्रीभिः सह	=	with their women-folk
तथा	=	and	कैवर्तकाः	=	fisher men	ययुः	=	started on the journey.

Some lapidaries, skilled potters, those who lived by manufacture of arms, carpenters, those who made various articles from peacock-feather, sawyers, workers in artificial ornaments, those who pierced gems, pearls etc, those who made articles of ivory, those who lived by perfumery, highly reputed goldsmiths, weavers of blankets and other wollen goods, those who provided hot-water baths for other, physicians, distillers and

vendors of spirituous liquors, fumigators, washer-men, tailors, chiefs of villages and hamlets, dancers with their women-folk and fishermen started on the journey.

समाहिता वेदविदो ब्राह्मणा वृत्त सम्मताः ।
गो रथैः भरतम् यान्तम् अनुजग्मुः सहस्रशः ॥ २-८३-१६

सहस्रशः	=	thousands	ब्राह्मणाः	=	of Brahmanas	समाहिताः	=	well-composed
वृत्त सम्मताः	=	renowned for their virtuous conduct	वेद विदः	=	versed in sacred scriptures	यान्तम्	=	riding
गोरथैः	=	on bullock-carts	अनुजग्मुः	=	accompanied	भरतम्	=	Bharata.

Thousands of Brahmanas, well-composed, renowned for their virtuous conduct, versed in sacred scriptures and riding on bullock-carts, accompanied Bharata.

सुवेषाः शुद्ध वसनाः ताम्र मृष्ट अनुलेपनाः ।
सर्वे ते विविधैः यानैः शनैः भरतम् अन्वयुः ॥ २-८३-१७

ते सर्वे	=	all of them	सुवेषाः	=	attired in	शुद्धवसनाः	=	clean and fair raiment
ताम्र मृष्टानुलेपनाः	=	anointed with pure red sandal-paste	विविधैः	=	mounted on various kinds	यानैः	=	of vehicles
अन्वयुः	=	allowed	भरतम्	=	Bharata	शनैः	=	trangquilly.

All of them, attired in clean and fair raiment, anointed with pure red sandal-paste, mounted on various kinds of vehicles, followed Bharata tranquilly.

प्रहृष्ट मुदिता सेना सान्वयात् कैकयी सुतम् ।
भ्रातुरानयने यान्तम् भरतम् भ्रातृवत्सलम् ॥ २-८३-१८

प्रहृष्टमुदिताः	=	exceedingly pleased and cheerful	सा सेना	=	that army	अन्वयात्	=	escorted
कैकेयीसुतम्	=	the son of Kaikeyi (Bharata)	भ्रातृवत्सलम्	=	who had affection for his brother	यान्तम्	=	who had set out
सान्वयात्	=	along with hs family	आनयने	=	to bring	भ्रातुः	=	his brother.

Exceedingly pleased and cheerful, that army escorted the son of Kaikeyi- Bharta who was affectionate towards his brother and who had set out along with his family to bring his brother, Raama.

ते गत्वा दूरमध्वानम् रथम् यानाश्वकुञ्जरैः ।
समासेदुस्ततो गङ्गाम् शृङ्गिबेरपुरम् प्रति ॥ २-८३-१९
यत्र रामसखो वीरो गुहो ज्ञातिगणैर्वृतः ।
निवसत्यप्रमादेन देशम् तम् परिपालयन् ॥ २-८३-२०

ते	=	they	गत्वा	=	having gone	दूरम्	=	a long

अध्वानम्	=	course	रथ यानाश्वकुञ्जरैः	=	on chariots carts horses and elephants	समासेदुः	=	reached
गण्गाम्	=	the River Ganga	श्रृङ्गिवेरपुरम् प्रति	=	close to the city of Shrigaberapura	यत्र	=	where
वीरः	=	the valiant	गुहः	=	Guha	रामसखः	=	a bosom friend of Raama
वृतः	=	along with	ज्णातिगणैः	=	multitude of his relatives	परिपालयन्	=	was ruling
तम्	=	that	देशम्	=	region	अप्रमादेन	=	carefully.

Having gone for a considerable distance in their chariots, carts, horses and elephants, they reached the River Ganga close to the city of Shringaberapura, where the valiant Guha, a bosom friend of Raama along with multitude of relatives was ruling that region carefully.

उपेत्य तीरम् गङ्गायाश्चक्रमाकैरलङ्कृतम् ।
व्यवतिष्ठत सा सेना भरतस्य अनुयायिनी ॥ २-८३-२१

सा सेना	=	that army	भरस्य अनुयायिनी	=	which was accompanying Bharata	उपेत्य	=	arrived at
तीरम्	=	the bank	गङ्गायाः	=	of Ganga River	अलङ्कृतम्	=	beautified
चक्रवाकैः	=	with charka birds	व्यवातिष्ठत	=	and was stationed there.			

That army, which was accompanying Bharata, arrived at the bank of Ganga River, looking beautiful as it was with Charka* birds and stopped there.

Comment: Chakra bird: zoological name = Anas casarca.

निरीक्ष्य अनुगताम् सेनाम् ताम् च गन्गाम् शिव उदकाम् ।
भरतः सचिवान् सर्वान् अब्रवीद् वाक्य कोविदः ॥ २-८३-२२

निरीक्ष्य	=	seeing	सेनाम्	=	the army	अनुगताम्	=	which accompanied him
ताम् गङ्गाम् च	=	and that River Ganga	शिवोदकाम्	=	with propitious waters	भरतः	=	Bharata
वाक्य कोविदः	=	the master of words	अब्रवीत्	=	spoke	सर्वम्	=	to all
सचिवान्	=	the ministers (as follows):						

Seeing the army behind, which accompanied him and the River Ganga in front with its propitious waters, Bharata who was skillful in words, spoke to all his officers (as follows):

निवेशयत मे सैन्यम् अभिप्रायेण सर्वशः ।
विश्रान्तः प्रतरिष्यामः श्वैदानीम् महा नदीम् ॥ २-८३-२३

अभि प्रायेण	=	It is my will	मे सैन्यम्	=	that my army	निवेशयत	=	should take rest
सर्वतः	=	by all means	विश्रान्ताः	=	after taking rest	इदामिम्	=	now
प्रतरिष्यामः	=	we shall cross	नदीम्	=	the river	श्वः	=	tomorrow.

"It is my will that my army should take rest by all means. When they are refreshed we shall cross the river tomorrow."

दातुम् च तावद् इच्चामि स्वर् गतस्य मही पतेः ।
और्ध्वदेह निमित्त अर्थम् अवतीर्य उदकम् नदीम् ॥ २-८३-२४

अवतीर्य	=	descending into	नदीम्	=	the river	इच्छमि	=	I wish
दतुम् च	=	to make offering	उदकम्	=	of sacred water	ओर्ध्वदेहनिमित्तार्थम्		for the infinitive spirit relating to the state after death
महीपतेः	=	of the king	स्वर्गतस्य	=	who has gone to heaven.			

"Meanwhile, descending into the river, I desire to make offering of the sacred water as libation for the infinite spirit relating to the state after death, to the king Dasaratha who has gone to heaven."

तस्य एवम् ब्रुवतः अमात्याः तथा इति उत्त्वा समाहिताः ।
न्यवेशयंस् तामः चन्देन स्वेन स्वेन पृथक् पृथक् ॥ २-८३-२५

एवम्	=	thus	ब्रुवतः	=	spoken	तस्य	=	by him
अमात्याः	=	the officers	उत्त्वा	=	replied	समाहिताः	=	attentively
तथेति	=	"Be it so"	प्रइथक्	=	and each	न्यवेशयन्	=	encamped
स्वेन स्वेन	=	their respective	ताम्	=	forces	छन्देन	=	in accord with his pleasure.

Hearing these words from Bharata, the officers attentively answered, "Be it so" and each of them encamped their respective forces in accord with his pleasure.

निवेश्य गन्गाम् अनु ताम् महा नदीम् ।
चमूम् विधानैः परिबर्ह शोभिनीम् ।
उवास रामस्य तदा महात्मनो ।
विचिन्तयानो भरतः निवर्तनम् ॥ २-८३-२६

निवेश्य	=	having encaped	विधानैः	=	mentienlously	चमूवे	=	the army
परिबर्हशोभिनीम्	=	which looked lovely with its surrounding equipment (like tents furnishings etc)	गङ्गाम् अनु	=	along Ganga	ताम्	=	that
महानदीम्	=	great river	भरतः	=	Bharata	उवास	=	halted
तदा	=	then	विचिन्तयानः	=	reflecting	निवर्तनम्	=	how to bring back
महात्मनः	=	the magnanimous	रामस्य	=	Raama.			

Having meticulously arranged for encampment of the army which looked lovely along Ganga that great river with the surrounding equipment (like tunts, furnishings etc), Bharata halted then, reflecting as to how to bring back the magnanimous Raama.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्र्यशीतितमः सर्गः ॥

Thus completes 83rd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

84 Sarga 84 - चतुरशीतितमः सर्ग

Guha Welcomes Bharata With Drink Of Honey And Meat

Introduction -

Guha the king of Nishada tribe asks his relative to guard the river bank and get ready for a battle, if necessary, with Bharata. Then, Guha approaches Bharata with a welcome-drink of honey, meat and fish. He asks Bharata with his army to accept his hospitality.

ततः निविष्टाम् ध्वजिनीम् गन्गाम् अन्वाश्रिताम् नदीम् ।
निषाद् राजो दृष्ट्वा एव ज्ञातीन् सम्त्वरितः अब्रवीत् ॥ २-८४-१

ततः	= then	दृष्ट्वैव	= just on seeing	ध्वजिनीम्	= an army
निविष्टाम्	= encamped	अन्वाश्रिताम्	= and situated along	गङ्गाम् नदीम्	= the River Ganga
निषादराजः	= Guha the king of Nishadas	सम्त्वसितः	= hastily	अब्रवीत्	= spoke
ज्ञातीन्	= to his relatives (as follows):				

Just on seeing an army encamped and positioned along the River Ganga, Guha the king of Nishadas hastily spoke to his relatives as follows:

महती इयम् अतः सेना सागर आभा प्रदृश्यते ।
न अस्य अन्तम् अवगच्चामि मनसा अपि विचिन्तयन् ॥ २-८४-२

इतः	= on this side	इयम्	= this	महती	= huge
सेना	= army	प्रदृश्यति	= is seen	सागराभा	= as an ocean
नाधिगच्छमि	= I am not able to find	अन्तम्	= the extent	अस्याः	= of this army
विदिन्तयन्नपि	= even by my discerning	मनसा	= with the mind.		

"On this side, a huge army is seen like an ocean. I am not able to comprehend the extent of this army even by my discerning mind."

यथा तु खलु दुर्भद्धिर्भरतः स्वयमागतः ।
स एष हि महाकायः कोविदार ध्वजो रथे ॥ २-८४-३

एषः	= here (is seen)	रथे हि	= on the chariot	सः	= that
महाकायः	= towering	कोविदार ध्वजः	= banner bearing Kovidara tree	भरतः	= (and hence) Bharata
दुर्बुद्धिः	= with an evil intent	स्वयम्	= himself	यथातु आगतः	= seems to have come.

"Here is seen on that chariot, a towering banner bearing Kovidara tree and hence Bharata himself with an evil intent seems to have come." Kovidara tree: pomegranate tree.

बन्धयिष्यति वा दाशान् अथ वा अस्मान् वधिष्यति ।
अथ दाशरथिम् रामम् पित्रा राज्यात् विवासितम् ॥ २-८४-४
सम्पन्नाम् श्रियमन्विच्चंस्तस्य राज्ञः सुदुर्लभाम् ।
भरतः कैकेयी पुत्रः हन्तुम् समधिगच्चति ॥ २-८४-५

भरतः	=	(Will) Bharata	कैकेयीपुत्रः	=	the son of Kaikeyi	बधयिष्यति	=	bind with chains
दाशान्	=	our fishermen	अथवा	=	or	वधिष्यति	=	kill
अस्मान्	=	us?	अथ	=	or	समधिगच्छति	=	is he coming
हन्तुम्	=	to kill	रामम्	=	Raama	दाशर्थीम्	=	the son of Dasaratha
विवासितम्	=	who was exiled	राज्यात्	=	from the kingdom	पित्रा	=	by his father
अन्विच्छन्	=	and desiring	श्रियम्	=	the prosperous kingdom	सम्पन्नाम्	=	a luxury
सुदुर्लभम्	=	and that which is inaccessible to another.						

"Will Bharata the son of Kaikeyi bind us with chains or slay us? Or is he coming to kill Raama, the son of Dasaratha, who was exiled from the kingdom by his father, desirous as Bharata is to get the prosperous Ayodhya kingdom, a luxury and that which is inaccessible to another?"

भर्ता चैव सखा चैव रामः दाशरथिर् मम ।
तस्य अर्थ कामाः सन्नद्धा गन्गा अनूपे अत्र तिष्ठत ॥ २-८४-६

रामः	=	Raama	दाशरथिः	=	the son of Dasaratha	मम	=	is my
भर्ताचैव	=	Lord	सखा चैव	=	and my friend too (Hence)	प्रतिष्ठत	=	be stationed
सन्नद्धा	=	covered with armor	गङ्गानूपे	=	one this bank of Ganga River	अर्थ कामाः	=	desiring to advance the interest
तस्य	=	of that Raama.						

"Raama the son of Dasaratha is my Lord and my companion too. Hence you, covered with armor, be stationed on this bank of Ganga River, desiring to advance the interest of Raama."

तिष्ठन्तु सर्व दाशाः च गन्गाम् अन्वाश्रिता नदीम् ।
बल युक्ता नदी रक्षा मांस मूल फल अशनाः ॥ २-८४-७

सर्वे	=	(Let) all	दाशाश्च	=	our ferrymen	नदीरक्षाः	=	guarding the river
बलयुक्ताः	=	along with troops	माम्स मूल फलाशनाः	=	eating meet roota and fruits (in the boats)	तिष्ठन्तु	=	stay
अन्वाश्रिताः	=	positioned along	गङ्गाम् नदीम्	=	the River Ganga.			

"Let all our ferrymen guarding the river, along with the troops, eating meat roots and fruits (in their boats), stay positioned along the River Ganga."

नावाम् शतानाम् पन्चानाम् कैवर्तानाम् शतम् शतम् ।
सन्नद्धानाम् तथा यूनाम् तिष्ठन्तु अत्यभ्यचोदयत् ॥ २-८४-८

पञ्चानम्	=	(Let) five	शतानाम्	=	hundred	नावाम्	=	boats
शतम् शतम्	=	each manned by a hundred	यूनाम्	=	youthful	कैवर्तनाम्	=	ferrymen
तिष्ठन्तु	=	be stationed	तथा	=	and sannddhaam	=		made ready
इति	=	(Guha) thus	अभ्यचोदयत्	=	announced.			

"Let five hundred boats, each manner by a hundred youthful ferrymen, be stationed and made ready" -thus announced Guha.

यदा तुष्टः तु भरतः रामस्य इह भविष्यति ।
सा इयम् स्वस्तिमयी सेना गन्गाम् अद्य तरिष्यति ॥ २-८४-९

यदातु	=	when	भरतः	=	Bharata	भविष्यति	=	be
अदुष्टः	=	well-disposed	इह	=	here	रामस्य	=	towards Raama
सा इयम्	=	such of this	सेना	=	army	तरिष्यति	=	may cross
गङ्गाम्	=	the River Ganga	अद्य	=	today	स्वस्तिमती	=	in safety.

"If Bharata is favourably disposed now towards Raama, then only his army may (be allowed to) cross the River Ganga in safety."

इति उक्त्वा उपायनम् गृह्य मत्स्य मांस मधूनि च ।
अभिचक्राम भरतम् निषाद अधिपतिर् गुहः ॥ २-८४-१०

इति	=	thus	उक्त्वा	=	spoken	गुहः	=	Guha
निषादाधिपतिः	=	the Lord of Nishadas	गृह्य	=	took	मत्स्य माम्स मधूनि	=	fish meat and honey
उपायनम्	=	as an offering	अभिचक्राम	=	and approached	भरतम्	=	Bharata.

After uttering thus, Guha the king of Nishadas took fish, meat and honey as an offering and approached Bharata.

तम् आयान्तम् तु सम्प्रेक्ष्य सूत पुत्रः प्रतापवान् ।
भरताय आचचक्षे अथ विनयज्ञो विनीतवत् ॥ २-८४-११

अथ	=	thereafter	सूतपुत्रः	=	Sumantra the charioteer	प्रतापवान्	=	a majestic man
विनयज्ञः	=	who knows the rules of discipline	सम्प्रेक्ष्य	=	seeing	तम्	=	him

आयान्तम्	= approach	आचचक्ष	= told	भरताय	= Bharata
विनीतवत्	= humbly (as follows):				

Seeing him approach, Sumantra the charioteer, a majestic man who knows the rules of discipline, humbly told Bharata as follows:

एष ज्ञाति सहस्रेण स्थपतिः परिवारितः ।
कुशलो दण्डक अरण्ये वृद्धो भ्रातुः च ते सखा ॥ २-८४-१२

एषः	= this	स्थपतिः	= Lord	परिवारितः	= who is surrounded
ज्ञाति सहस्रेश	= by a thousand of his own people	कुशलः	= is fully acquainted	दङ्काराज्ये	= with the forest of Dandaka
वृद्धः	= and an old	सखाच	= friend	ते	= of your
भ्रातुः	= elder brother.				

"This Lord who is surrounded by a thousand of his own people, is fully acquainted with the forest of Dandaka and also an old friend of your elder brother."

तस्मात् पश्यतु काकुत्स्थ त्वाम् निषाद अधिपो गुहः ।
असंशयम् विजानीते यत्र तौ राम लक्ष्मणौ ॥ २-८४-१३

काकुत्थ्स	= O Bharata	तस्मात्	= for that reason	गुहः	= (let) Guha
निषादाधिफः	= the king of Nishadas	पश्यतु	= see	त्वाम्	= you
विजानीते	= (He) knows	असम्शयम्	= surely	यत्र	= where
तौ	= those	रामलक्ष्मणौ	= Raama and Lakshmana (are there).		

"O, Bharata! For that reason, let Guha the king of Nishadas see you. He knows surely where those two Raama and Lakshmana - are stationed."

एतत् तु वचनम् श्रुत्वा सुमन्त्रात् भरतः शुभम् ।
उवाच वचनम् शीघ्रम् गुहः पश्यतु माम् इति ॥ २-८४-१४

श्रुत्वा	= hearing	एतत्	= these	शुभम्	= auspicious
वचनम्	= words	सुमन्त्रेत्	= of Sumantra	भरतः	= Bharata
उवाच	= spoke	इति	= these	वचनम्	= words
गुहः	= (let) Guha	पश्यति	= see	माम्	= me
शीघ्रम्	= immediately.				

Hearing the auspicious words of Sumantra, Bharata answered, "Introduce Guha to me without delay."

लब्ध्वा अभ्यनुज्ञाम् सम्हृष्टः ज्ञातिभिः परिवारितः ।
आगम्य भरतम् प्रह्वो गुहो वचनम् अब्रवीइत् ॥ २-८४-१५

लब्ध्वा	= having obtained	अभ्यम्ज्ञाम्	= the permission	गुहः	= Guha

परिवारितः	= surrouned	ज्ञातिभिः	= by his own people	सम्हृष्टः	= joyfully
प्रह्वः	= and humbly	आगम्य	= approached	बरतम्	= Bharata
अब्रवीत्	= and spoke	वचनम्	= these words.		

Having obtained permission, Guha along with his own people, joyfully and humbly approached Bharata and spoke as follows:

निष्कुटः चैव देशो अयम् वन्चिताः च अपि ते वयम् ।
निवेदयामः ते सर्वे स्वके दाश कुले वस ॥ २-८४-१६

अयम्	= this	देशः	= place	निष्कुटः	= is like a pleasure-grove near your house
वयम्	= we	वञ्चिताश्चापि	= are your subjects	सर्वे	= all of us
निवेदयावः	= are reporting to you	ते	= as such	वस	= stay
दासकुले	= in this servant's house.				

"This place is like a pleasure-grove near your house. We are your subjects and are reporting to you as such. Stay in this servant's house."

अस्ति मूलम् फलम् चैव निषादैः समुपाहृतम् ।
आर्द्रम् च मांसम् शुष्कम् च वन्यम् च उच्च अवचम् महत् ॥ २-८४-१७

अस्ति	= here are	मूलम्	= the root	फलम् चैव	= fruit
समुदाहृतम्	= gathered	निषादैः	= by my tribe	माम्सम्च	= and the meat
महत्	= of great quality	उच्चावचम्	= and of various kinds	आर्द्रम्	= fresh
शुष्कम्च	= and dried	वन्यम्	= and all a produce of the forest.		

"Here are the roots and fruits gathered by my tribe as well as fresh and dried meat of great quality and of various kinds, and all a produce of the forest."

आशंसे स्वाशिता सेना वत्स्यति इमाम् विभावरीम् ।
अर्चितः विविधैः कामैः श्वः ससैन्यो गमिष्यसि ॥ २-८४-१८

आशम् से	= I hope	सेना	= the army	स्वाशिता	= after eating well
वत्स्यत्	= can halt	इमम्	= in this night	अर्चितः	= offered reverently
विविधैः	= various kinds	कामैः	= of all that you could desire	गमिष्यसि	= you can go
श्वः	= tomorrow	ससैन्यः	= along with your army.		

"I hope the army, after eating well, can halt for the night here. Furnished with all you could desire, you can continue your journey tomorrow along with your troops."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुरशीतितमः सर्गः ॥

Thus completes 84th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

85 Sarga 85 - पञ्चाशीतितमः सर्ग

Bharata Thanks Guha For His Hospitality

Introduction -

Bharata thanks Guha for having come forward to offer hospitality to him and his army. He enquires about the proper route to proceed to the hermitage of Bharadvaja. Guha assures Bharata that he along with some of his ferrymen will follow him as guides. When Guha enquires Bharata whether he has an evil intention towards Raama, Bharata clarifies him that he is proceeding to Raamas place to bring him back to Ayodhya. When night falls Bharata along with Shatrughna and his army take rest. However Guha consoles Bharata, who has been constantly bewailing, till the nightfall.

एवम् उक्तः तु भरतः निषादाधिपतिम् गुहम्।
प्रत्युवाच महा प्राज्ञो वाक्यम् हेतु अर्थ सम्हितम्॥ २-८५-१

भरतः	=	bharata	महाप्रज्णः	=	the highly intelligent	एवम्	=	thus
उक्तः	=	spoken	प्रत्युवाच	=	replied	वाक्यम्	=	in words
हेत्वर्थ सम्हितम्	=	composed of reason and meaning	गुहम्	=	to Guha	निषदाधिपतिम्	=	the lord of Nishadas.

Hearing those words, the highly intelligent Bharata replied toGuha, the lord of Nishadas, in words that were full of reason and meaning.

ऊर्जितः खलु ते कामः कृतःमम गुरोः सखे।
यो मे त्वम् ईदृशीम् सेनाम् एको अभ्यर्चितुम् इच्चसि॥ २-८५-२

सखे	=	O friend	मम	=	my	गुरोः	=	elder brother
यः त्वम्	=	you - that very person who	एकः	=	alone	इच्छसि	=	wants
अभ्यर्चितुम्	=	to offer hospitality	ईदृशम्	=	to such (a huge)	सेनाम्	=	army
ते कामः	=	such a wish of yours	कृतः	=	formed	ऊर्जितःखलु	=	is indeed mighty.

O, friend of my elder brother! Indeed, your desire to offer hospitality to my army of such a magnitude, is great.

इति उक्त्वा तु महा तेजा गुहम्वचनम् उत्तमम्।
अब्रवीद् भरतः श्रीमान् निषाद अधिपतिम् पुनः॥ २-८५-३

उक्त्वातु	=	having spoken	uttamam	=	these excellent	वचनम्	=	words

गुहम्	=	to Guha	श्रीमान्	=	thegreatly illustrious	भरतः	=	bharata
महातेजः	=	possessed of great-splendor	अब्रवीत्	=	said	पुनः	=	again
निषादाधिपतिम्	=	to Guha the king of Nishadas (as follows):						

Having spoken these excellent words to Guha the greatlyillustrious Bharata, possessed of great splendor, said again to Guha the king of Nishadas (as follows):

कतरेण गमिष्यामि भरद्वाजाश्रमम् गुह।
गहनो अयम् भृशम् देशो गङ्गा अनूपो दुरत्ययः॥ २-८५-४

गुह	=	O Guha!	कतरेण	=	by which of the two routes	गमिष्यामि	=	can I go
भरद्वाजाश्रमम्	=	to the hermitage of Bharadvaja	अयम्	=	this	देशः	=	region
गङ्गानूपः	=	engulfed inwaters of Ganga river	भृशम् गहनः	=	isnot very much easy to cross.			

O, Guha! By which of these two routes can I go to the hermitageof Bharadvaja This region engulfed in waters of Ganga River is not very much easy to negotiate and is difficult to cross.

तस्य तत् वचनम् श्रुत्वा राजपुत्रस्य धीमतः।
अब्रवीत् प्रान्जलिर् वाक्यम् गुहो गहन गोचरः॥ २-८५-५

श्रुत्वा	=	hearing	तत्वचनम्	=	those words	तस्य	=	of that
धीमत:	=	wise	राजपुत्रस्य	=	prince	गुह	=	Guha
गहनगोचरः	=	who roams about in woods	प्राञ्जलिः	=	with joinedpalms	अब्रवीत्	=	spoke
वाक्यम्	=	(these)words:						

Hearing the words of the wise prince Guha, who roams about inwoods, with joined palms answered as follows:

दाशाः तु अनुगमिष्यन्तिधन्विनः सुसमाहिताः।
अहम् च अनुगमिष्यामि राज पुत्र महा यशः॥ २-८५-६

महायशः	=	O highly illustrious	राजपुत्र	=	prince!	दाशाः	=	My ferrymen
धन्विनः	=	wielding their bows	अनुगमिष्यन्ति	=	will accompany	त्वम्	=	you
सुसमाहिताः	=	with great attention	अहम्	=	I too	अनुगमिष्यन्ति	=	will follow
त्वा	=	you(in person).						

O highly illustrious prince! My ferrymen wielding their bows,and very attentive, will certainly accompany you. I too will follow you (inperson).

कच्चिन् न दुष्टः व्रजसि रामस्याक्लिष्ट कर्मणः।
इयम् ते महती सेना शन्काम् जनयति इव मे॥ २-८५-७

न व्रजति कच्चित्	=	I hopeyou are not going	दुष्टः	=	in offensive	रामस्य	=	of Raama
अक्लिष्टकर्मणः	=	who is unwearied in action	इयम्	=	this	महति	=	great
ते सेना	=	of yours	जनयातीव	=	is begetting	शङ्काम्	=	a doubt
मे	=	in me.						

I hope you are not going to attack Raama, who is unwearied inaction. This great army of yours is begetting an apprehension in my mind.

तम् एवम् अभिभाषन्तमाकाशैव निर्मलः।
भरतः श्लक्ष्णया वाचा गुहम् वचनम् अब्रवीत्॥ २-८५-८

भरतः	=	bharata	निर्मलहिव	=	whose heart resembled a taintless	आकशः	=	sky
अब्रवीत्	=	spoke	vachanam	=	these words	श्लक्ष्हया	=	in smooth
वाचा	=	voice	तम् गुहम्	=	to that Guha	एवम्	=	who thus
अभिभाषन्तम्	=	talked(confessing his doubt).						

Bharata, whose heart resembled a taintless sky, spoke thefollowing words in smooth voice, to that Guha, who confessed his doubt asaforesaid.

मा भूत् स कालो यत् कष्टम् नमाम् शन्कितुम् अर्हसि।
राघवः स हि मे भ्राता ज्येष्ठः पितृ समः मम॥ २-८५-९

मा शूतम्	=	let there not be	स: कालम्	=	such a time	कष्टम्	=	of wretchedness
यत्	=	what so ever	न अर्हसि	=	you ought not	शङ्कितुम्	=	to suspect
माम्	=	me	सः राघवः	=	that Raama	मे	=	my
ज्येष्ठः	=	elder	भ्राता	=	brother	मतः हि	=	is indeedregarded
पित्रुसमः	=	as my father.						

Let not such an occasion of wretchedness come! You should neverhave suspected me. That Raama my elder brother is indeed regarded as my father.

तम् निवर्तयितुम् यामि काकुत्स्थम्वन वासिनम्।
बुद्धिर् अन्या न ते कार्या गुह सत्यम् ब्रवीमि ते॥ २-८५-१०

यामि	=	I am proceeding	निवर्तयितुम्	=	to get back	तम्	=	that
काकुत्थ्सम्	=	Raama	वनवासिनम्	=	who isliving in the forest	गुह	=	O Guha
न अन्या	=	No other	बुद्धिः	=	apprehension	कार्या	=	should be made

ते	=	by you	ब्रवीम्	=	I am telling	सत्यम्	=	the truth
te	=	to you.						

I am going to get back Raama who is now living in the forest. O,Guha! No other apprehension should be made by you. I am telling you the truth.

स तु सम्हृष्ट वदनः श्रुत्वाभरत भाषितम्।
पुनरेव अब्रवीद् वाक्यम् भरतम् प्रति हर्षितः॥ २-८५-११

श्रुत्वा	=	hearing	भरत भाषितम्	=	the words of Bharata	सः तु	=	that Guha on his part
सम्हृष्ट वदनः	=	with his face radiated	हर्षितः	=	with joy	अब्रवीत्	=	spoke
पुनरेव	=	again	भरतम् प्रति	=	to Bharata(as follows):			

Hearing the words of Bharata, Guha on his part, with his faceradiated with joy spoke again to Bharata as follows:

धन्यः त्वम् न त्वया तुल्यंपश्यामि जगती तले।
अयत्नात् आगतम् राज्यम् यः त्वम् त्यक्तुम् इह इच्छसि॥ २-८५-१२

त्वम्	=	you	धन्यः	=	be blessed	na pashyaami	=	I do not see
त्वया	=	your	तुल्यम्	=	equal	जगतीतले	=	on theearth
त्वम्	=	you	यः	=	who	इच्छसि	=	wish
त्यक्तुम्	=	to renounce	राज्यम्	=	theempire	आगतम्	=	you acquired
इह	=	now	अयत्नात्	=	without effort.			

You be blessed! I do not see your equal on this earth - you, whowish to renounce the empire you acquired now, even without effort.

शाश्वती खलु ते कीर्तिर्लोकान् अनुचरिष्यति।
यः त्वम् कृच्च्र गतम् रामम् प्रत्यानयितुम् इच्छसि॥ २-८५-१३

ते	=	you	कीरितिः	=	fame	खलु	=	assuredly
अनुचरिष्यति	=	will traverse	शाश्वती	=	permanently	लोकम्	=	in all provinces
YaH tvam	=	as you the very person who	इच्छसि	=	wishes	प्रत्यानयितुम्	=	to bring back
रामम्	=	Raama	कृच्छगतम्	=	from hisfearful plight.			

Assuredly your fame will traverse permanently in all provinces,as you are the very person who wishes to bring back Raama from his terribleplight.

एवम् सम्भाषमाणस्य गुहस्यभरतम् तदा।
बभौ नष्ट प्रभः सूर्यो रजनी च अभ्यवर्तत॥ २-८५-१४

गुहस्य	=	Guha(while)	एवम्	=	was thus	सम्भाषणस्य	=	talking
भरतम्	=	to Bharata	सूर्याः	=	the sun	तदा	=	then
बभो	=	glittered	नष्टप्रभः	=	with less light	रजनीच	=	and the night
अभ्यवर्तत	=	returned.						

While Guha was talking thus to Bharata, the sun diffused lesslight and the night fell.

सन्निवेश्य स ताम् सेनाम् गुहेनपरितोषितः।
शत्रुघ्नेन सह श्रीमान् शयनम् पुनर् आगमत्॥ २-८५-१५

श्रीमान्	=	the illustrious	स:	=	Bharata	सन्निवेश्य ताम् सेनाम्	=	lodging that army in camps
परितोषितः	=	and felt delighted	गुहेन	=	by Guhas service	समुपागमत्	=	returned to his camp
शयनम्	=	and took rest	शत्रुघ्नेन सह	=	withShatrughna.			

The illustrious Bharata, lodging that army in camps, feltdelighted by Guhas hospitality, returned to his camp and took rest along withShatrughna.

राम चिन्तामयः शोको भरतस्यमहात्मनः।
उपस्थितः हि अनर्हस्य धर्म प्रेक्षस्य तादृशः॥ २-८५-१६

भरतस्य	=	to Bharata	महात्मनः	=	the high soled	धर्मप्रेक्षहस्य	=	whose only aim is to fulfillhis duty
अनर्हस्य	=	and who is undeserving of sorrow	तादृशः हि	=	indeedfelt	शोकः	=	grief
राम चिन्तामय:	=	born of anguish for Raama.						

The high soled Bharata, whose only aim is to fulfill his duty andwho is undeserving of sorrow, indeed felt grief, born of anguish for Raama.

अन्तर् दाहेन दहनः सम्तापयतिराघवम्।
वन दाह अभिसम्तप्तम् गूढो अग्निर् इव पादपम्॥ २-८५-१७

अग्निरिव	=	as a fire	गूढ:	=	hidden	पादपम्	=	in a hollow tree
वन दाहाभि सम्तप्तः	=	while a forest onfire is burnt up	सो दिद्राघवम्	=	Bharatas	दहनः	=	fire
सन्तापयति	=	ofanguish	अन्तर्दाहेन	=	burn within his heart.			

As a fire is hidden in a hollow tree while a forest is on fire, sodid Bharatas fire of anguish burn with in his heart.

प्रस्रुतः सर्व गात्रेभ्यः स्वेदः शोकाग्निसम्भवम्।
यथा सूर्य अंशु सम्तप्तः हिमवान् प्रस्रुतः हिमम्॥ २-८५-१८

स्वेदम्	=	perspiration	शोकाग्निसम्भवम्	=	born of fieriness of grief	प्रसृतः	=	poured off
सर्वगात्रेभ्यः	=	from all his limbs	यथा	=	as	हिमम्	=	the snow
प्रसृतः	=	melts and flows	सूर्याम्शु सम्तप्तः	=	heated by solar rays	हिमवान्	=	fromHimavat mountain.

Perspiration born of fieriness of grief poured off from all hislimbs, as the snow heated by solar rays melts and flows from Himavat mountain.

ध्यान निर्दर शैलेनविनि:श्वसित धातुना।
दैन्य पादप सम्घेन शोक आयास अधिश्रृंगिणा॥ २-८५-१९
प्रमोह अनन्त सत्त्वेन सम्ताप ओषधि वेणुना।
आक्रान्तः दु:ख शैलेन महता कैकयी सुतः॥ २-८५-२०

कैकेयीसुतः	=	Bharata the son of Kaikeyi	आक्रान्तः	=	was pressed	महत दुःख सैलेन	=	by the weight of that colossal mountain of agony
ध्यान निर्धर शैलेन	=	consisting of rocky caverns in the shape of settled contemplations on Raama	विनिःश्वसितधातुना		minerals in the shape of groans and sighs	दैन्यपादप सम्घेन	=	acluster of trees in the shape of depressive thoughts
शोकायासाधिश्रृङ्गिणा		summits in the form of sufferings and fatigue	प्रमोहानन्त सत्त्वेन	=	countless wild beasts in the shape of swoons	सम्तापोषधि वेणुना	=	herbsand bamboos in the form of his exertions.

Bharata, the son of Kaikeyi was pressed by the weight of thatcolossal mountain of agony consisting of rocky caverns in the shape of settledcontemplations on Raama, minerals in the shape of groans and sighs, a cluster oftrees in the shape of depressive thoughts, summits in the form of sufferingsand fatigue, countless wild beasts in the shape of swoons, herbs and bamboos inthe form of his exertions.

विनिश्श्वसन्वैभृशदुर्मनास्ततः।
प्रमूढसम्ज्ञः परमापदम् गतः।
शमम् न लेभे हृदयज्वरार्दितो।
नरर्षभो यूथहतो यथार्षभः॥ २-८५-२१

ततः	=	thereafter	nararshhabhah		Bharata the excellent among men	विनिष्वसन्	=	sighing
भृशदुरमना	=	very much in melancholy	प्रमूढ सम्ज्ङः	=	his mind utterlyconfused in consequence.	गतः	=	having obtained
परम आपदम्	=	an exrtremedistress	हृदय ज्वरार्दितः	=	afflicted with burning fever in his breast	ऋषभः यथा	=	like a bull
यूथ हतः	=	strayed from its herd	लेखे	=	found	न शमम्	=	no peace.

Thereafter, Bharata the excellent among men sighing much inmelancholy, his mind utterly confused in con-

sequence, having obtained anextreme distress, afflicted as he was with burning fever in his breast and likea bull strayed from its herd, found no peace.

गुहेन सार्धम् भरतःसमागतः।
महानुभावः सजनः समाहितः।
सुदुर्मनाः तम् भरतम् तदा पुनर्।
गुहः समाश्वासयद् अग्रजम् प्रति॥ २-८५-२२

भरतः	=	bharata	महानुभावः	=	the noble minded	सजनः	=	with his escort
समागतः	=	met	guhesaartham	=	Guha too	समाहितः	=	in a composed mind
तदा	=	then	गुहः	=	Guha	सुदुर्मनाः	=	in very low spirits
आश्वासयट्	=	reassured	तम् भरतम्	=	that Bharata	पुनः	=	again
अग्रजम् प्रति	=	regarding his elder brother.						

The noble soled Bharata, with his escort, met Guha too in acomposed mind. Then Guha slowly reassured Bharata again as regards his elderbrother. इत्यार्षे श्रीमद्रामायणेदिकाव्ये अयोध्याकाम्डे पचाशीतितमः सर्गः

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चाशीतितमः सर्गः ॥

Thus completes 85th Chapter of Ayodhya Kanda of the gloriousRaamayana of Valmiki, the work of a sage and the oldest epic.

86 Sarga 86 - षडशीति सर्ग

Guha Narrates Bharata About Rama's Stay

Introduction -

Guha reports to Bharata, how Raama and his party broke their journey at Shringaverapura and narrate to him the dialogue that took place between Lakshmana and himself during that night. Guha further tells him how Raama and Lakshmana matted their hair into a thick mass crossed the holy river with Sita and left for the hermitage of Sage Bharadwaja.

आचचक्षे अथ सद्भावम् लक्ष्मणस्य महात्मनः ।
भरताय अप्रमेयाय गुहो गहन गोचरः ॥ २-८६-१

अथ	= thereafter	गुहः	= Guha	गहनगोचरः	= the foremost dweller
आचचक्ष्हे	= told	भरताय	= Bharata	अप्रमेयाय	= who was having incomprehensible qualities
सद्भावम्	= about the quality of goodness	लक्ष्मणस्य	= of Lakshmana	महात्मनः	= the high soled.

Then Guha the foremost dweller reported Bharata, who was having incomprehensible qualities, about the quality of goodness of Lakshmana(as follows):

तम् जाग्रतम् गुणैर् युक्तम् वर चाप इषु धारिणम् ।
भ्रातृ गुप्त्य् अर्थम् अत्यन्तम् अहम् लक्ष्मणम् अब्रवम् ॥ २-८६-२

अहम्	= I	अब्रवम्	= spoke	तम् लक्ष्मणम्	= to that Lakshmana
युक्तम्	= endowed with	गुणैः	= virtues	शर चापासिधारिणम्	= who wielded arrows bow and a sword
जाग्रतम्	= and was awake	अत्यन्तम्	= very much	भ्रातृ गुप्त्यर्थम्	= for the sake guard of his brother.

"I spoke as follows to that Lakshmana, who is endowed with virtues and wielding arrows bow and a sword and who was keeping a vigil for the safe guard of his brother."

इयम् तात सुखा शय्या त्वद् अर्थम् उपकल्पिता ।
प्रत्याश्वसिहि शेष्व अस्याम् सुखम् राघव नन्दन ॥ २-८६-३

तात	= O dear broter!	राघव नन्दन	= a delight to those born in Raghu dynasty!	इयम्	= Here is
सुखा	= a comfortable	शय्या	= bed	उपकल्पिता	= made ready

त्वदर्थम्	=	for you	प्रत्याश्वसिहि	=	be comfortable	शेष्व	=	rest
सुखम्	=	peacefully	अस्याम्	=	on this.			

"O, dear brother! Here is a comfortable bed made ready for you. Feel yourself at ease. Rest peacefully on this, O, delight of the Raghu race!"

उचितो अयम् जनः सर्वे दुःखानाम् त्वम् सुख उचितः ।
धर्म आत्ममः तस्य गुप्त्य् अर्थम् जागरिष्यामहे वयम् ॥ २-८६-४

धर्मात्मन्	=	O virtuous prince!	विर्तुस् प्रिन्चे सर्वः	=	all ayam these	जनः	=	people
उचितः	=	are habitual	दुःखानाम्	=	to hardships	त्वम्	=	you
सुखोचितः	=	are used to comfort	अयम्	=	we	जागरिष्यामहे	=	shall keep awake
गुप्यर्थम्	=	for the safe guard	तस्य	=	of Raama.			

"All my people are habituated for hardships, O virtuous prince! You are used to comfort. Hence ,we shall keep awake for the safe guard of Raama."

न हि रामात् प्रियतरो मम अस्ति भुवि कश्चन ।
मा उत्सुको भूर् ब्रवीम्य् एतद् अप्य् असत्यम् तव अग्रतः ॥ २-८६-५

कस्चन नास्तिहि	=	None is indeed	प्रियतरः	=	more dear	मम	=	to me
रामात्	=	than Raama	भुवि	=	on earth	अथ	=	moreover
मा भूः	=	do not become	उत्सुकः	=	restless	भवीमि	=	I am telling
एतत्	=	this	सत्यम्	=	truthful	वाक्यम्	=	sentence
अग्रतः	=	before	तव	=	you.			

"None is more dear to me than Raama on this earth. Moreover, do not become restless. I am telling this truth in your presence."

अस्य प्रसादाद् आशंसे लोके अस्मिन् सुमहद् यशः ।
धर्म अवाप्तिम् च विपुलाम् अर्थ अवाप्तिम् च केवलाम् ॥ २-८६-६

प्रसादात्	=	by the grace	अस्य	=	of that Raama	आशम्से	=	I wish to attain
सुमहत्	=	a very great	यशः	=	glory	अस्मिन् लोके	=	in this earth
विपुलाम्	=	an extensive	धर्माव्याप्तिम्च	=	acquisition of righteousness	केवलो	=	unalloyed
अर्थकामोच	=	wealth and enjoyment.						

"By the grace of Raama, I wish to attain a very great renown in this earth, an extensive acquisition of righteousness, an unalloyed wealth and enjoyment."

सो अहम् प्रिय सखम् रामम् शयानम् सह सीतया ।
रक्षिष्यामि धनुष् पाणिः सर्वैः स्वैर् ज्नातिभिः सह ॥ २-८६-७

अहम्	=	I	सः	=	as such	धनुष्पाणिः	=	with a bow in my hand
सह	=	along with	स्वैः	=	my	ज्ञातिभिः	=	relatives
रक्षिहस्यामि	=	will guard	प्रियसखम्	=	my dear friend	रामन्	=	Raama
शयानम्	=	who slept	सीतयासह	=	together with Sita.			

"I as such with a bow in my hand, along with my relatives will guard my dear friend Raama, who slept together with Sita."

न हि मे अविदितम् किंचिद् वने अस्मिमः चरतः सदा ।
चतुर् अन्गम् ह्य् अपि बलम् प्रसहेम वयम् युधि ॥ २-८६-८

मे	=	to me	सदा	=	who forever	चरतः	=	wander
अस्मिन् वने	=	in this forest	न किम्चित् हि	=	nothing is indeed	अविदितम्	=	unknown
वयम्	=	we	प्रसहेम हि	=	can defeat	चतुरण्गम् बलम् अपि	=	even an army consisting of all the four limbs
युधि	=	in battle.						

"Nothing is indeed unknown to me, who forever wander in this forest. We can defeat even an army consisting of all the four limbs in battle."

एवम् अस्माभिर् उक्तेन लक्ष्मणेन महात्मना ।
अनुनीता वयम् सर्वे धर्मम् एव अनुपश्यता ॥ २-८६-९

एवम्	=	thus	उक्तम्	=	spoken	अस्माभिः	=	by us
सर्वे	=	all	वयम्	=	of us	अनुनीताः	=	were politely replied
लक्ष्मणेन	=	by Lakshmana	महात्मना	=	the high soled	अनुपश्यता	=	who perceives
धर्ममेव	=	righteousness alone.						

"Thus spoken as aforesaid by us the high soled Lakshmana, who perceives righteousness alone,politely replied to all of us(as follows)

कथम् दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुम् जीवितम् वा सुखानि वा ॥ २-८६-१०

कथम्	=	how	शक्या	=	is it possible	लब्धुम्	=	to obtain
निद्रा	=	sleep	जीवितम्वा	=	or even life	सुखानिवा	=	or comforts
मया	=	by me	व्हिले दाशरथ	=	Raama	सीतयासह	=	along with Sita
शयने	=	is reposing	भूमो	=	on the floor?			

"How is it possible for me to get a sleep, or even life or comforts when Raama is reposing on the floor along with Sita?"

यो न देव असुरैः सर्वैः शक्यः प्रसहितुम् युधि ।
तम् पश्य गुह सम्विष्टम् तृणेषु सह सीतया ॥ २-८६-११

गुह	=	O Guha!	यः	=	which Raama	न शक्यः	=	cannot be
प्रसहितुम्	=	conquered	युधि	=	in battle	सर्वैः	=	by all
देवासुरैः	=	the celestials and demons	पश्य	=	see	तम्	=	that Raama
सीताया सह	=	along with Sita	सम्विष्टम्	=	who has reposed	तृणेषु	=	on blades of grass.

"O, Guha! Behold that Raama, who cannot be conquered in a battle even by all the celestials and demons, sleeping on the blades of grass along with Sita."

महता तपसा लब्धो विविधैः च परिश्रमैः ।
एको दशरथस्य एष पुत्रः सदृश लक्षणः ॥ २-८६-१२

एषः	=	this Raama	एकः	=	is an excellent	पुत्रः	=	son
सदृश लक्ष्हणः	=	having attributes equal to those	दसरथस्य	=	of Dasaratha	लब्धः	=	who obtained him
महता	=	by a great	तपसा	=	penance	विविधिः	=	and by facing various
परिश्रमैश्च	=	troubles.						

"This Raama is an excellent son, having qualities equal to those of Dasaratha. The king obtained Raama by performing a great penance and after facing various troubles."

अस्मिन् प्रव्राजिते राजा न चिरम् वर्तयिष्यति ।
विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यति ॥ २-८६-१३

अस्मिन्	=	when he	प्रव्रजिते	=	having been to exiled	राजा	=	the king Dasaratha
नवरत्न्यिष्यति	=	will not survive	चिरम्	=	for long	मेदिनी	=	this earth
भविष्यति	=	will be	नूनम्	=	surely	विधवा	=	without a husband
क्ष्हिप्रमेव	=	soon.						

"When Raama having seen exiled, the king Dasaratha will not survive for long.This earth will surely be without a husband soon."

विनद्य सुमहा नादम् श्रमेण उपरताः स्त्रियः ।
निर्घोष उपरतम् नूनम् अद्य राज निवेशनम् ॥ २-८६-१४

स्त्रियः	=	the women in the gynoecium's	विनद्य	=	having cried	सुमहानादम्	=	with agreat noise
उपरताः	=	would have ceased crying	श्रमेन	=	out of fatigue	अद्य	=	now

निर्घोषः	=	the noise	नूनम्	=	surely	वितः	=	would have stopped
राजनिवशने	=	in the royal palace.						

"The women in the gynoecium's, having cried with a great noise, would have ceased their crying out of fatigue. Now, the great noise would have stopped in the royal palace by now."

कौसल्या चैव राजा च तथा एव जननी मम ।
न आशंसे यदि ते सर्वे जीवेयुः शर्वरीम् इमाम् ॥ २-८६-१५

नाशम्से	=	I do not think	कौसल्यचैव	=	that Kausalya	राजाच	=	king Dasaratha
तथैव	=	and	ममजननी	=	my mother Sumitra	यदि	=	whether
तेसर्वे	=	all of them	जीवेयुः	=	will survive	इमाम्	=	in this
रजनीम्	=	night.						

"I do not expect whether all of them, like Kausalya Dasaratha and even my mother Sumitra will survive at all till this night."

जीवेद् अपि हि मे माता शत्रुघ्नस्य अन्ववेक्षया ।
दुःखिता या तु कौसल्या वीरसूर् विनशिष्यति ॥ २-८६-१६

अन्ववेक्षया	=	by beholding	शत्रुघ्नस्य	=	of Satrughna	मे माता	=	my mother
जीवेदपिच	=	may even survive	सातु	=	but she	या	=	that
कौसल्य	=	Kausalya	वीरसूः	=	who gave birth to the eminent Raama	विनशिष्यति	=	will die
दुःखिता	=	of sorrow.						

"By beholding Shatrughna, my mother perhaps may even survive. However, the afflicted Kausalya who gave birth to the eminent Raama will surely die."

अतिक्रान्तम् अतिक्रान्तम् अनवाप्य मनो रथम् ।
राज्ये रामम् अनिक्षिप्य पिता मे विनशिष्यति ॥ २-८६-१७

मे पिता	=	My father Dasaratha	अनवाप्य	=	having not obtained	मनोरथम्	=	his wish
अतिक्रान्तम् अतिक्रान्तन्	=	over steppingly and over stappingly	अनिक्षिप्य	=	and having not been able to install	रामम्	=	Raama
राज्ये	=	in the kingdom	विनशिष्यति	=	will die.			

Without realising his long-cherished wish and failing to install Raama in the kingdom of Aodhya, my father Dasaratha will expire."

सिद्ध अर्थाः पितरम् वृत्तम् तस्मिन् काले ह्य् उपस्थिते ।
प्रेत कार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ २-८६-१८

तस्मिन्काले	=	(when) that time	उपस्थिते	=	comes	सम्स्करिष्यन्ति	=	(those) who will perform
सर्वेषु	=	all	प्रेत कार्येषु	=	theobsequial rites pitaram of my father	भूमिपम्	=	the king Dasaratha
वृत्तम्	=	who expired	सिद्धार्थाः	=	are indeed they who accomplished their purpose.			

"Those who have accomplished their purpose (Shatrughna and others) will perform all the funeal honours to king Dasaratha, my father when the time comes for it."

रम्य चत्वर संस्थानाम् सुविभक्त महापथाम् ।
हर्म्य प्रासाद सम्पन्नाम् सर्व रत्न विभूषिताम् ॥ २-८६-१९
गज अश्व रथ सम्बाधाम् तूर्य नाद विनादिताम् ।
सर्व कल्याण सम्पूर्णाम् हृष्ट पुष्ट जन आकुलाम् ॥ २-८६-२०
आराम उद्यान सम्पूर्णाम् समाजोत्सव शालिनीम् ।
सुखिता विचरिष्यन्ति राज धानीम् पितुर् मम ॥ २-८६-२१

विचरिष्यन्ति	=	(They) will inhabit	सुखिता:	=	joyfully	मम पितुः	=	my father
राजधानीम्	=	capital city	रम्यचत्वर सम्स्थानाम्	=	with its pleasant cross roads and meeting places	सुविभक्त महापथाम्	=	with its main roads well laid-out
हर्म्य प्रासाद सम्पन्नाम्	=	sumptous with large houses and lofty mansions	सर्व रत्न विभूषिताम्	=	and all the gems with which they are encrusted	गजाश्व रथ सम्बाधाम्	=	with the elephants horses and chariots that abound there
तूर्यनाद विनादिताम्	=	the sound of trumpets with which it resonates	सर्व कल्यान सम्पूर्णाम्	=	the many diversions it contains	हृष्ट जनाकुलाम्	=	its prosperous and well-fed people
आरामोद्यान सम्पूर्णाम्	=	its luxurious gardens and parks	समाजोत्सव शालिनीम्	=	the assemblies and festivals that continuously take place in it.			

"They will joyfully inhabit my father capital City, with its pleasant cross roads and meeting places, with its main roads well laid out, sumptuous with large houses and lofty mansions, with all the gems they are encrusted, with elephants horses and chariots that abound there, the sound of trumpets with which the city resonates, the many diversions it contains, its properous and well-fed people, its luxurious gardens and parks as well as the assmeblies and festivals that continuously take place inti."

अपि सत्य प्रतिज्नेन सार्धम् कुशलिना वयम् ।
निवृत्ते समये ह्य् अस्मिन् सुखिताः प्रविशेमहि ॥ २-८६-२२

वयम् अपि प्रविशमहि	=	shall we indeed entere Ayodhya	सुखिताः	=	happily	कुशलिना सार्थम्	=	along with that virtuous Raama
सत्य प्रतिज्ञेन	=	who is true to his promise	निवृत्ते	=	when he completes	अस्मिन्	=	this
समये	=	term (of exile)?						

Shall we enter Ayodhya happily along with that virtuous Raama, who has truly redeemed his promise, when he completed his term of exile?

परिदेवयमानस्य तस्य एवम् सुमहात्मनः ।
तिष्ठतो राज पुत्रस्य शर्वरी सा अत्यवर्तत ॥ २-८६-२३

तस्य सुमहात्मनः	=	(While) that magnanimous	राजपुत्रस्य	=	Prince	परिदेवयमानस्य	=	was lamenting
एवम्	=	thus	तिष्टतः	=	stnading guard	सा शार्वरी	=	that night
अत्यवर्तत	=	passed.						

While that magnamimous prince was lamenting thus, standing guard, the night passed.

प्रभाते विमले सूर्ये कारयित्वा जटा उभौ ।
अस्मिन् भागीरथी तीरे सुखम् सम्तारितौ मया ॥ २-८६-२४

सूर्ये	=	(When) the sun	प्रभाते	=	rose	विमले	=	brightly
उभौ	=	the two of them	गोत् कारयित्वा जटाः	=	got their locks of hair matted	अस्मिन्	=	at the banks of River Ganga
सम्तारितौ	=	and were ferried	सुखम्	=	safely	मया	=	by me.

"When the sun rose brightly in the next morning Raama and Lakshmana got their locks of hair matted into a thick mass at the banks of River Ganga and they were safely ferried by me."

जटा धरौ तौ द्रुम चीर वाससौ ।
महा बलौ कुन्जर यूथप उपमौ ।
वर इषु चाप असि धरौ परम् तपौ ।
व्यवेक्षमाणौ सह सीतया गतौ ॥२-८६-२५

तौ	=	those	परम्तपौ	=	Raama and Lakshamana	महाबलौ	=	possessing great strength
जटाधरौ	=	wearing matted locks of hair	द्रुमचीरवाससौ	=	and clothes made of bark	कुञ्जर यूथ पोपमौ	=	like unto the leaders of a herd of elephants
वरेषु चापासिधरौ	=	wielding excellent bow arrows and sword	व्यपेक्षमाणौ	=	looking back at me	गतम्	=	went away
सीताया सह	=	with Sita.						

"Raama and Lakshmana, who were capable of tormenting their enemies, possessing great strength, wearing matted locks of hari and clothes made of bark, like unto the leaders of herd of elephants, wielding excellent bow, arrows and sword, looking back at me, went away with Sita.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षडशीति सर्गः ॥

Thus completes 86th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

87 Sarga 87 - सप्ताशीतितमः सर्ग

Guha Reports Further Details Of Rama

Introduction - Valmiki Raamayana - Ayodhya Kanda - Sarga 87

Hearing Guha's words about Raama, Bharata fell unconscious. Bharata eases himself thereafter and asks Guha to report further details about Raama. Guha informs that eventhough he offered various kinds of food to Raama, the latter refused it. He adds that Raama Sita and Lakshmana observed fasting for that night. Guha also informs Bharata that Lakshmana laid a bed of grass for Raama as well as Sita to sleep theron and Lakshmana stood guarding Raama during the night, along with Guha and his kinsmen.

गुहस्य वचनम् श्रुत्वा भरतो भृशम् अप्रियम् ।
ध्यानम् जगाम तत्र एव यत्र तत् श्रुतम् अप्रियम् ॥ २-८७-१

श्रुत्वा	=	hearing	भृशम्	=	the most	अप्रियम्	=	disagreeable
वचनम्	=	words	गहस्य	=	of guha	भरतः	=	Bharata
जगाम	=	got	ध्यानम्	=	into contemplation	तत्रैव	=	directing his mind on Raama
यत्र	=	of whom	तम्	=	those	अप्रियम्	=	unpleasant words
श्रुतम्	=	were heard.						

Hearing those most disagreeable words from Guha, Bharata began to think deeply, directing his mind on Raama, of whom those unpleasant words were heard.

सुकुमारो महासत्त्वः सिम्हस्कन्धो महाभुजः ।
पुण्डरीक विशालाक्ष्हः तरुणः प्रियदर्शनः ॥ २-८७-२
प्रत्याश्वस्य मुहूर्तम् तु कालम् परमदुर्मनाः ।
पपात सहसा तोत्रैर् हृदि विद्ध इव द्विपः ॥ २-८७-३

सुकुमारः	=	that gentle	महासत्त्वः	=	extremely courageous	महाभुजः	=	and the mighty armed
तरुणः	=	young prince	सिम्हस्कन्धः	=	whose shoulders resembled a lion's	पुण्डरीक विशालाक्ष्हः	=	his large eyes opening like a lotus in flowering
प्रियदर्शनः	=	having pleasing appearance	मुहूर्तकालम् तु	=	mometarily	प्रत्याश्वस्य	=	sighed
परमदुर्मनाः	=	and in his extreme anguish	पपात	=	sank to the ground	सहसा	=	suddenly
द्विपः इव	=	like an elephant	अतिविद्धः	=	that has been wounded in the heart	तोत्रैः	=	with goads.

That gentle, extremely courageous and the mighty armed young prince, whose shoulders resembled a lion's his large eyes opening like a flowering lotus and having pleasing appearance, momentarily sighed and in his extreme anguish, sank to the ground suddenly like an elephant that has been wounded in the heart with goads.

भरतम् मुर्च्छितम् द्रुष्ट्वा विवर्णवदनो गुहः ।
बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः ॥ २-८७-४

दृष्ट्वा	=	seeing	भरतम्	=	Bharata	मूर्छितम्	=	unconscious
गुहः	=	Guha	विवर्णवदनः	=	growing pale	बभूव	=	became
व्यथितः	=	shaken	तत्र	=	there	यथा द्रुमः	=	like a tree
भूमिकम्पे	=	during an earth-quake.						

Seeing Bharata unconscious, Guha growing pale, shook like a tree during an earthquake.

तद् अवस्थम् तु भरतम् शत्रुघ्नो अनन्तर स्थितः ।
परिष्वज्य रुरोद उच्चैर् विसम्ज्नः शोक कर्शितः ॥ २-८७-५

शत्रुघ्नः	=	Shatrughna	अनन्तर स्थितः	=	who stood near	परिष्वज्य	=	taking in his arms
भरतम्	=	Bharata	तदवस्थम्	=	who was in that stae	विसम्ज्ञः	=	becoming non-pulsed
रुरोद	=	cried	उच्चैः	=	loudly	शोककर्शितः	=	overcome with grief."

Shatrughna, who stood near, taking Bharata, who was in that unconscious state in his arms, becoming non-pulsed, cried loudly, overcome as he was with grief.

ततः सर्वाः समापेतु: मातरो भरतस्य ताः ।
उपवास कृशा दीना भर्तृ व्यसन कर्शिताः ॥ २-८७-६

ततः	=	then	सर्वाः	=	all	ताः	=	those
भरतस्य	=	Bharata's	मातर:	=	mothers	उपराशकृशाः	=	emaciated through fasting
दिन्नाः	=	extremely wretched	भर्तृव्यसेन कर्शिताः	=	being unable to find consolation for the sad end of their lord	समापेतः	=	rushed (towards Bharata).

Then, all the queens, emaciated through fasting, extremely miserable, being unable to find consolation for the sad end of their lord, rushed towards Bharata.

ताः च तम् पतितम् भूमौ रुदन्त्यः पर्यवारयन् ।
कौसल्या तु अनुसृत्य एनम् दुर्मनाः परिषस्वजे ॥ २-८७-७

ताश्च	=	all of them	रुदत्यः	=	sobbing	पर्यवारयन्	=	surrounded
तम्	=	Bharata	पतितम्	=	who fell	भूमौ	=	on the ground
कौसल्याः तु	=	Kausalya on her part	दुर्मनाः	=	torn with grief	अनुसृत्य	=	ebnding over
एनम्	=	him	परिषस्वजे	=	embraced him.			

All of them, sobbing, surrounded Bharata who fell on the ground. Kausalya on her part, torn with grief and bending over him, embraced him.

वत्सला स्वम् यथा वत्सम् उपगूह्य तपस्विनी ।
परिपप्रग्च्छ भरतम् रुदन्ती शोक लालसा ॥ २-८७-८

वत्सला	=	the affectionate Kausalya	शोक लालसा	=	agitated with grief	तपस्विनी	=	and looking miserable
उपगूह्य	=	pressing him to her bossom	वत्सम् यथा	=	as to a calf	स्वम्	=	by its own mother-cow
परिपप्रच्छ	=	questioned	भरतम्	=	Bharata (in the following words)			

That affectionate Kausalya, agitated as she was with grief and looking miserable, pressing him to her bosom as a cow its own calf, questioned Bharata (in the following words)

पुत्र व्याधिर् न ते कःच्चित् शरीरम् परिबाधते ।
अद्य राज कुलस्य अस्य त्वद् अधीनम् हि जीवितम् ॥ २-८७-९

पुत्र	=	O son!	कःच्चित् व्याधि न परिबाधते	=	I hope that no ailment afflicts	ते शरीरम्	=	your body
अद्य	=	now	जीवितम्	=	the life	अस्य	=	of this
राजक्लस्य	=	royal race	त्वदधीनम् हि	=	is indeed dependent on you.			

"O, son! I hope that no ailment afflicts your body. Now, the life of this royal race is indeed dependent on you."

त्वाम् दृष्ट्वा पुत्र जीवामि रामे सभ्रातृके गते ।
वृत्ते दशरथे राज्नि नाथ एकः त्वम् अद्य नः ॥ २-८७-१०

पुत्र	=	O son!	रामे	=	Raama	स भ्रातृके	=	along with his brother Lakshmana
गते	=	hoas gone (to the forest)	राज्ञि	=	the king	दशरथे	=	Dasaratha
वृष्ट्वा	=	looking on you	त्वम्	=	you	एकः	=	alone
नाथः	=	are the protector	नः	=	for us	अद्य	=	now.

"O, son! Raama along with Lakshman has gone to the forest. The king Dasaratha is dead. I survive, looking on you. Now, you alone are the protector for us."

कच्चिन् न लक्ष्मणे पुत्र श्रुतम् ते किंचिद् अप्रियम् ।
पुत्र वा ह्य् एकपुत्रायाः सह भार्ये वनम् गते ॥ २-८७-११

पुत्र	=	O son!	कच्चित् न श्रुतम्	=	I hope it is not heard	ते	=	by you
किम्चित्	=	any	अप्रियम्	=	unpleasnt news	लक्ष्मणे	=	about Lakshman
पुत्रे वा	=	or about Raama my son	एक पुत्रायाः	=	my only son	गते	=	who left
वनम्	=	for the forest	सहभार्ये	=	along with his wife.			

"I hope you have not heard any unpleasant news about Lakshmana or about Raama my one and the only son who left for the forest along with his wife."

स मुहूर्तम् समाश्वस्य रुदन्न् एव महा यशाः ।
कौसल्याम् परिसान्त्व्य इदम् गुहम् वचनम् अब्रवीत् ॥ २-८७-१२

सः	=	that Bharata	महा यशाः	=	of great renown	समाश्वस्य	=	easing himself well
मुहूर्तम्	=	within a moment	परिसान्त्व्य	=	consoled	कौसल्याम्	=	kausalya
रुदन्नेव	=	and while still weaping	अब्रवीत्	=	spoke	इदम्	=	these
वचनम्	=	words	गुहम्	=	to Guha.			

Bharata of great renown, easing himself well within a moment, consoled Kausalya and while still weeping, spoke to Guha (as follows)

भ्राता मे क्व अवसद् रात्रिम् क्व सीता क्व च लक्ष्मणः ।
अस्वपत् शयने कस्मिन् किम् भुक्त्वा गुह शंस मे ॥ २-८७-१३

गुह	=	O Guha!	क्व	=	where	मे भ्राता	=	did my brother
अवसत्	=	halt	रात्रौ	=	in the night?	क्व	=	where
सीता	=	did Sita (half in the night)?	क्व	=	where	लक्ष्मणः च	=	did Lakshmana (halt in the night)?
भुक्त्वा	=	eating	किम्	=	what	कस्मिन्	=	and on which
शयने	=	couch	अस्वपत्	=	did he repose?	शमस	=	tell
मे	=	me.						

"O, guha! Tell me where did Raama my brother as also Sita and Lakshmana halt in the night? On what couch and eating what, did he repose?

सो अब्रवीद् भरतम् पृष्टो निषाद अधिपतिर् गुहः ।
यद् विधम् प्रतिपेदे च रामे प्रिय हिते अतिथौ ॥ २-८७-१४

सः गुहः	=	that Guha	निषादाधिपतिः	=	the Lord of Nishadas	हृष्टः	=	thrilling with rapture
अब्रवीत्	=	spoke	भरतम्	=	to Bharata	यद्विधम्	=	about the manner in which

प्रतिपदे	= he arranged for (feeding and reposing) priya	हिते	= his beloved and kind	अतिथौ	= guest
रामे	= Raama.				

Guha, the Lord of Nishadas, thrilling with rapture, spoke to Bharata about the manner in which he made arrangements for (feeding and reposing) his beloved and kind guest, Raama.

अन्नम् उच्च अवचम् भक्ष्याः फलानि विविधानि च ।
रामाय अभ्यवहार अर्थम् बहु च उपहृतम् मया ॥ २-८७-१५

अन्नम्	= food	उच्चावचम्	= of various kinds	भक्ष्हाः	= drinks
विविधानि	= and different variets	फलानि च	= of fruits	उपहृतम्	= were brought
बहु	= repeatedly	मया	= by me	रामाय	= to the presence of Raama
अभ्यवहारार्थम्	= for the purpose of his consumption.				

"Various kinds of food and drink and different varieties of fruits were brought repeatedly by me to the presence of Raama for the purpose of his consumption."

तत् सर्वम् प्रत्यनुज्नासीद् रामः सत्य पराक्रमः ।
न हि तत् प्रत्यगृह्णात् स क्षत्र धर्मम् अनुस्मरन् ॥ २-८७-१६

रामः	= Raama	सत्य पराक्रमः	= the truely courageous man	प्रत्यन्ज्ञासीत्	= refused
तत्सर्वम्	= all of them	अनुस्मरन्	= and remembering	क्षत्रधर्मम्	= his warrior's duty
सः	= he	न तु प्रत्यगृह्णात्	= could not accept	तत्	= it.

Raama, the truly courageous man, refused all of them. Reminding himself of his warrior's statute, he could not accept it.

न ह्य् अस्माभिः प्रतिग्राह्यम् सखे देयम् तु सर्वदा ।
इति तेन वयम् राजन्न् अनुनीता महात्मना ॥ २-८७-१७

राजन्	= O Bharata!	वयम्	= we	अनुनीताः	= were pacified
तेन	= by that	महात्मना	= high-souled Raama	इति	= saying thus
सखे	= O friend!	न प्रतिग्राह्यम्	= nothing should be received	देयम्	= but be given
सरदा	= always	अस्माभिः	= by us.		

"O, Bharata! We were pacified by that high-souled Raama by saying thus: ' O, friend! We are not allowed to receive anything we must always be givers."

लक्ष्मणेन समानीतम् पीत्वा वारि महा यशाः ।
औपवास्यम् तदा अकार्षीद् राघवः सह सीतया ॥ २-८७-१८

राघवः	=	Raama	महायशः	=	of great glory	तदा	=	then
सीतयासह	=	along with Sita	पीत्वा	=	drank	वारि	=	the water
समानीतम्	=	brought	लक्ष्मणेन	=	by Lakshmana	अकार्षित्	=	and pulled himself
ओपवास्यम्	=	to fasting.						

"Raama, of great glory, then along with Sita drank the water brought by Lakshman as observed fasting."

ततः तु जल शेषेण लक्ष्मणो अप्य् अकरोत् तदा ।
वाग् यताः ते त्रयः संध्याम् उपासत समाहिताः ॥ २-८७-१९

ततः	=	thereafter	तदा	=	at that time	लक्ष्मणोऽपि	=	Lakshmana also
अकरोत्	=	drank	जलशेषेण	=	the remainder of water	ते त्रयः	=	and those three
समुपासत	=	practised	वाग्यताः	=	silence	सम्हिता	=	together
सन्ध्याम्	=	in that evening-twillight						

"Thereafter Lakshmana also drank the left-over water and those three practised silence together in that evening-twilight.

सौमित्रिः तु ततः पश्चाद् अकरोत् स्वास्तरम् शुभम् ।
स्वयम् आनीय बर्हीम्षि क्षिप्रम् राघव कारणात् ॥ २-८७-२०

ततः पश्चात्	=	thereafter	सौमित्रिस्तु	=	Lakshmana	स्वयम्	=	personally
आनीय	=	brought	बर्हीम्शि	=	a layer of Kusa grass	अकरोत्	=	and arranged
शुभम्	=	a suitably	स्वास्तरम्	=	good bed raaghava	कारणात्	=	for Raama
क्षिप्रम्	=	immediately.						

"Lakshmana then personally brought a layer of Kusa grass and arranged a fittingly nice bed with it for Raama immediately."

तस्मिन् समाविशद् रामः स्वास्तरे सह सीतया ।
प्रक्षाल्य च तयोः पादाउ अपचक्राम लक्ष्मणः ॥ २-८७-२१

रामः	=	Raama	सीतया सह	=	along with Sita	समाविशत्	=	settled dwon on
तस्मिन्	=	that	स्वास्तरे	=	bed	प्रक्षालय	=	after washing
तयोः	=	their	पादौ	=	feet	लक्ष्मणः	=	Lakshmana
अपचक्राम	=	wnet away to a distance.						

"Raama, along with Sita, settled down on that bed. After washing their feet, Lakshmana went away to a distance."

एतत् तद् इन्गुदी मूलम् इदम् एव च तत् तृणम् ।
यस्मिन् रामः च सीता च रात्रिम् ताम् शयिताउ उभौ ॥ २-८७-२२

एतत्	= here	तत्	= at that	इन्गुदी मूलम्	= foot of Ingudi Tree
इदमेव	= on just this	तृणम्च	= grass	यस्मिन्	= on which
उभौ	= both	रामश्च	= Raama and	सीता	= Sita
शयितौ	= slept	ताम् रात्रिम्	= that night.		

"Here at this fort of Ingndi Tree, on just this grass, on which both Raama and Sita slept that night."

नियम्य पृष्ठे तु तल अन्गुलित्रवान् ।
शरैः सुपूर्णाउ इषुधी परम् तपः ।
महद् धनुः सज्यम् उपोह्य लक्ष्मणो ।
निशाम् अतिष्ठत् परितो अस्य केवलम् ॥ २-८७-२३

लक्ष्मणः	= Lakshman	परम्तपः	= who torments his enemy	तलान्गुलीत्रवान्	= wearing a glove of Goha skin
नियम्य	= strapping	पृष्ठे	= on his back	इषुधी	= quivers
सुपूर्णौ	= full of	शरैः	= arrows	उपोह्य	= and wielding
महत्	= a great	धनुः	= bow	सज्यम्	= with string
अतिष्ठत् केवलम्	= remained walking alone	परितः	= round	अस्य	= Raama
निशाम्	= during the night.				

"Lakshmana, the scourge of his foe, wearing a glove of goha skin, strapping two quivers full of arrows on either side of his back and wielding a great stringed bow, remained on his part walking round Raama during that night."

ततः तु अहम् च उत्तम बाण चापधृक् ।
स्थितो अभवम् तत्र स यत्र लक्ष्मणः ।
अतन्द्रिभिर् ज्नातिभिर् आत्त कार्मुकैः।
महेन्द्र कल्पम् परिपालयमः तदा ॥ २-८७-२४

ततः	= thereafter	अहम्तु	= I on my part	तदा	= at that time
उत्तम बाण चाप धृत्	= wearing excellent arrows and a bow	ज्ङातिभिः	= along with my kinsment	अतन्द्रिभिः	= who were free from lassitude
आत्त कार्मुकैः	= and carrying bows	अभवम्	= becoming	स्थितः	= remained
तत्र	= there	यत्र	= where	लक्ष्मनः	= Lakshama
परिपालयन्	= was guarding	महेन्द्र कल्पम्	= Raama who vied with Indra.		

"Wearing excellent arrows and a bow along with my vigilant kinsmen carrying their bows, I on my part remained near Lakshman, who was guarding Raama who vied with Indra the Lord of celestials."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्ताशीतितमः सर्गः ॥

Thus completes 87th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

88 Sarga 88 - अष्टाशीति सर्ग

Bharata Approaches The Foot Of Angudi Tree

Introduction - Valmiki Raamayana - Ayodhya Kanda - Sarga 88

Bharata and his minister approach the foot of Angudi tree, where Raama has slept on a grass-bed on the ground. Bharata feels bad that on his account, Raama and Sita were to sleep on such a grass-bed. He thinks that the city of Ayodhya is plunged in desolation, because of the death of Dasaratha and the exile of Raama to the forest. Bharata further takes an owe that like Raama, he will also henceforth sleep on grass with his locks matted, wearing robes of bark and living only on roots and fruits. He says that if Raama refuses his appeal to occupy the throne of Ayodhya, he also will stay back in the forest along with Raama.

तत् श्रुत्वा निपुणम् सर्वम् भरतः सह मन्त्रिभिः ।
इन्गुदी मूलम् आगम्य राम शय्याम् अवेक्ष्य ताम् ॥ २-८८-१
अब्रवीद् जननीः सर्वा इह तेन महात्मना ।
शर्वरी शयिता भूमाउ इदम् अस्य विमर्दितम् ॥ २-८८-२

श्रुत्वा	=	Having heard	तत् सर्वम्	=	all that	निपुणम्	=	perfectly
भरतः	=	Bharata	आगम्य	=	approached	इङ्गुदीमूलम्	=	the foot of Ingudi Tree
मन्त्रिभिः सह	=	along with his ministers	अवक्ष्य	=	gazed at	ताम्	=	that
रामशयाम्	=	couch on which Raama had lain	अब्रवीत्	=	and said	सर्वाः	=	all
जननीः	=	his mothers (as follows)	इदम् इह	=	It is here	तेन	=	that
महात्मना	=	magnanimous hero	शयिता	=	laid himself down	शर्वरी	=	for that night
अस्य	=	his (limbs)	विमर्दिदम्	=	pressing	भूमौ	=	the earth.

Having heard all that perfectly, Bharata approached the foot of Ingudi Tree along with his ministers and gazed on that grass-bed on which Raama had slept. Thereafter, he said to all his mothers as follows: "It is here that the magnanimous hero laid himself for that night, his limbs pressing the earth."

महा भाग कुलीनेन महा भागेन धीमता ।
जातो दशरथेन ऊर्व्याम् न रामः स्वप्तुम् अर्हति ॥ २-८८-३

महाभगेन	=	of the great	धीमता	=	and segacious	दशरथेन	=	Dasaratha
महाबाग कुलीनेन	=	in an illustrious family	रामः	=	Raama	न अर्हति	=	does not deserve
स्वप्तुम्	=	to sleep	उर्व्याम्	=	on the bare earth!			

"Born of the great and segacious Dasaratha in an illustrious family, Raama verily does not desrve to sleep on this bare earth!"

अजिन उत्तर संस्तीर्णे वर आस्तरण संचये ।
शयित्वा पुरुष व्याघ्रः कथम् शेते मही तले ॥ २-८८-४

कथम्	=	how could	पुरुषव्यघ्रः	=	Raama the tiger among men	शयित्वा	=	who used to sleep
वरास्तरण समेहये	=	on a couch horded with rich cushions	अजिनोत्तर सम्स्तीर्णे	=	covered with superior hairy skins of antelopes	शेते	=	sleep
महीतले	=	on abre floor?						

"How could Raama the tiger among men, who used to sleep on a couch horded with rich cushions covered with superior hairy skins of antelopes, sleep on a bare floor?"

प्रासाद अग्र विमानेषु वलभीषु च सर्वदा ।
हैम राजत भौमेषु वर आस्त्ररण शालिषु ॥ २-८८-५
पुष्प संचय चित्रेषु चन्दन अगरु गन्धिषु ।
पाण्डुर अभ्र प्रकाशेषु शुक सम्घ रुतेषु च ॥ २-८८-६
प्रासादवरवर्येषु शीतवत्सु सुगन्धिषु ।
उषित्वा मेरुकल्पेषु कृतकांचनभित्तिषु ॥ २-८८-७
गीत वादित्र निर्घोषैः वर आभरण निःस्वनैः ।
मृदन्ग वर शब्दैः च सततम् प्रतिबोधितः ॥ २-८८-८
बन्दिभिर् वन्दितः काले बहुभिः सूत मागधैः ।
गाथाभिर् अनुरूपाभिः स्तुतिभिः च परम्तपः ॥ २-८८-९

इषित्वा	=	having dwelt	सर्वदा	=	ever	प्रासादाग्र विमानेषु	=	in palaces the upper apartments resembling the chariots of the gods
वलभीषुच	=	and in turrets	वरास्तरण शालिषु	=	furnished with excellent carpets	पुष्पसम्चय चित्रेषु	=	decked with heaps of flowers
चन्दनागरु गन्धिषु	=	and perfumed with sandal and aloes	पाण्डराभ्र प्रकाशेषु	=	like unto a bright and towering cloud	शुकसम्घरुतेषुच	=	re-echoing to the cries of parrots
प्रासाद वरवर्येषु	=	surpassing the finest of palaces	शीत वत्सु	=	which were cool	सुगन्धिषु	=	fragrant with perfumes
कृत काण्चन भिथिषु	=	with its golden walls	मेरुकल्पेषु	=	resembling unto Mount Meru	तत्र	=	where
प्रतिबोधितः	=	he was	काले	=	at the fitting time awakened	तत्र	=	there
गीत वादित्र निर्घोषैः	=	by the tinkling of ornametns	मृदण्गवर शब्दैश्च	=	by the excellent sound of clay tomtoms	सः	=	Raama
परम्तपः	=	the tornmentor of his enemy	वन्दितः	=	glorified	बहुभिः	=	and minstrels
अनुरूपाभिः	=	through appropriate	गथाभिः	=	ballads	स्तुतिभिश्च	=	and songs of praise.

"Having ever dwelt in palaces, the upper apartments resembling the chariots of the gods and in turrets, furnished with excellent carpets decked with heaps of flowers, perfumed with sandal and aloes, like unto a bright and towering cloud, re-echoing to the cries of parrots, suprassing the finest of palaces, which wre cool and fragrant with perfules, as unto Mount Meru with its golden walls, where in that palace he was awakened at the fitting time by sogns and music from various instruments, tinkling of ornaments and the excellent sounds of clay tomtoms, glorified by many panegyrists, bards and ministrels throught appropriate ballads and songs of praise."

अश्रद्धेयम् इदम् लोके न सत्यम् प्रतिभाति मा ।
मुह्यते खलु मे भावः स्वप्नो अयम् इति मे मतिः ॥ २-८८-१०

इदम्	=	this	अश्रद्धेयम्	=	is unbelievable	लोके	=	in the world
न प्रतिभाति	=	and does not appear	सत्यम्	=	true	मा	=	to me
मे	=	my	भावः	=	state of mind	मुह्यति खलु	=	is indded bewildered
मे	=	My	मतिः	=	wish	अयम्	=	this
स्वप्नः इति	=	were a dream.						

"This (such a prince becoming like this) is unbelievable in the world and does not appear true to me. My mind is indeed bewildered. I wish that it were a dream."

न नूनम् दैवतम् किंचित् कालेन बलवत्तरम् ।
यत्र दाशरथी रामो भूमाउ एवम् शयीत सः ॥ २-८८-११

नूनम्	=	surely	दैवतम्	=	a deity	न किन्चित्	=	is not even a little
बलवत्तरम्	=	more powerful	कालेन	=	than Time (the will of god)	यत्र	=	since
सः	=	that	रामः	=	Raama	दाशरथिः	=	the son of Dasaratha
शयीत	=	has to sleep	भूमावेव	=	on the bare ground!			

"Surely even a deity is not a little more powerful than Time (the will of god), since that Raama, the son of Dasaratha has to sleep on the bare ground!"

विदेह राजस्य सुता सीता च प्रिय दर्शना ।
दयिता शयिता भूमौ स्नुषा दशरथस्य च ॥ २-८८-१२

सीताच	=	and Sita	सुता	=	the daughter	विदेह राजस्य	=	of the king of Videha
प्रियदर्शना	=	lovely to look upon	दयिता	=	the charished	स्नुषाच	=	daughter-in-law
दशरथस्य	=	of Dsaaratha	शयिता	=	has to sleep	भूमौ	=	on the floor.

"Even Sita the daughter of the king of videha, lovely to look upon and the cherished daughter-in-law of Dasaratha has to sleep on the floor!"

इयम् शय्या मम भ्रातुर् इदम् हि परिवर्तितम् ।
स्थण्डिले कठिने सर्वम् गात्रैर् विमृदितम् तृणम् ॥ २-८८-१३

इयम्	=	this	शय्या	=	is indeed the bed	मम भ्रातुः	=	of my elder brother
इदम्	=	here are	परिवर्तितम्हि	=	indeed the blessed marks of his changing sides	सर्वम् तृणम्	=	in the form of all the blades of in the form of all the blades of Kusa grass
मृदितम्	=	trampled	गात्रैः	=	by his limbs	कठिने	=	on the hard
स्थण्डिले	=	ground.						

"This is the bed of my elder brother. Here are indeed the blessed marks of his changing sides, in the form of all the blades of Kusa grass, trampled by his limbs on the hard ground."

मन्ये साभरणा सुप्ता सीता अस्मिन् शयने तदा ।
तत्र तत्र हि दृश्यन्ते सक्ताः कनक बिन्दवः ॥ २-८८-१४

मन्ये	=	I think	उत्तमे	=	the blessed	सीता	=	Sita
सुप्ता	=	has slept	अस्मिन्	=	on this	शयना	=	bed
साभरणा	=	along with her jewels	तत्र तत्र	=	(for) here and there	कनकबिम्दवः	=	some particles of gold
दृश्यन्ते हि	=	indeed appear	सक्ताः	=	to be stuck up.			

"I think the blessed Sita has slept on this bed along with her jewels for, some particles of gold appear to be stuck up, here and there."

उत्तरीयम् इह आसक्तम् सुव्यक्तम् सीतया तदा ।
तथा ह्य् एते प्रकाशन्ते सक्ताः कौशेय तन्तवः ॥ २-८८-१५

सुव्यक्तम्	=	It is very clear	उत्तरीयम्	=	that the upper garment	सीतया	=	of Sita
आसक्तम्	=	was entangled	इह	=	(with these blades) here	तदा	=	at that time
तथाहि	=	that is why	एते	=	these	कन्शेयतन्तवः	=	silk threads
प्रकाशन्ते	=	appear	सक्ताः	=	stuck (to them).			

"It is very clear that the upper garment of Sita got entangled with these blades here at that time. That is why, these silk-threads appear stuck to them."

मन्ये भर्तुः सुखा शय्या येन बाला तपस्विनी ।
सुकुमारी सती दुःखम् न विजानाति मैथिली ॥ २-८८-१६

मन्ये	=	i think	शय्या	=	the bed	भर्तुः	=	of her lord
सुखा	=	is sweet	सती	=	to a woman	मैथिली	=	and thought Sita
बला	=	is young	तपस्विनी	=	and unfortunate	येन	=	yet however
सुकुमरी	=	delicate she be	जानाति	=	she would experience	न हि दुःखम्	=	no suffereing indeed.

"I think the bed of her husband is sweet to a woman and thought Sita is young and unfortunate, yet however delicate she be, she would experience no suffering."

हा हन्तास्मि नृशंसोऽहम् यत्सभार्यः कृतेमम ।
ईदृशीं राघवः शय्यामधिशेते ह्यानाथवत् ॥ २-८८-१७

हा हन्त	=	Alas!	अहम्	=	I	अस्मि	=	am
नृशम्सः	=	cruel	यत्	=	because	ममकृते	=	on my account
अनाथवत्	=	like an orphan	राघवः	=	Raama	सभार्यः	=	along with his wife
अधिशेत	=	slept on	ईदृशीम्	=	such	शय्याम्	=	a bed.

"Alas! I am a cruel man because on my account, Raama, like an orphan, along with his wife slept on such a bed."

सार्वभौम कुले जातः सर्व लोक सुख आवहः ।
सर्व लोक प्रियः त्यक्त्वा राज्यम् प्रियम् अनुत्तमम् ॥ २-८८-१८
कथम् इन्दीवर श्यामो रक्त अक्षः प्रिय दर्शनः ।
सुख भागी च दुःख अर्हः शयितो भुवि राघवः ॥ २-८८-१९

कथम्	=	How can	राघवः	=	Raama	जातः	=	born
सार्वभौमकुले	=	in the race of monarches	सम्मतः	=	hightly honoured	सर्व लोकस्य	=	by the entire world
इन्दीवर श्यामः	=	having a dark complexion as that of a blue lotus	रक्ताक्षः	=	having red eyes	प्रियदर्शन	=	lovely to look at
सुखभागी	=	who is entitiled for comfort	न दुःहार्हः	=	and who is not worthy of suffereing	शयितः	=	sleep
भुवि	=	on the ground	त्यक्ता	=	abandoning	अनुत्तमम्	=	excellent
राज्यम्	=	kingdom and sukham	=		comfort?			

"How can Raama, born in the race of monarchs, highly honoured by the entire world, beloved of all the people, having a dark complexion as that of a blue-lotus, having red eyes, lovely to look at who is entittled for comfort and who is not worthy of suffering, sleep on the gound, abandoning excellent kingdom and comfort?"

धन्यः खलु महाभागो लक्ष्मणः शुभलक्षमणः ।
भ्रातरम् विषमे काले यो राममनुवर्तते ॥ २-८८-२०

लक्ष्मणः	=	Lakshmana	शुभलक्षणः	=	and an exceedingly lucky man	यः	=	who
अनुवर्तते	=	accompanied	भ्रातरम्	=	his elder brother	रामम्	=	Raama
विषमे	=	in an difficult	काले	=	time	धन्यः खलु	=	is indeed a fortunate man.

"Lakshmana, having auspicious marks on his body and an exceedingly lucky man, who accompanied his elder

brother Raama in times of adversity in indeed a fortunate man."

सिद्ध अर्था खलु वैदेही पतिम् या अनुगता वनम् ।
वयम् संशयिताः सर्वे हीनाः तेन महात्मना ॥ २-८८-२१

वैदेही	=	Sita	या	=	who	अनुगता	=	went together with
पतिम्	=	her husband	वनम्	=	to the forest	सिद्धार्था खलु	=	is indeed an accomplished woman
सर्वे	=	All	वयम्	=	of us	हीनाः	=	who are bereft
महात्मना	=	of the highly virtuous	तेन	=	Raama	सन्शयिताः	=	are unsettled.

"Sita, who went together with her husband to the forest, is indeed an accomplished woman. All of us, deprived of the highly virtuous Raama, are an unsettled lot."

अकर्ण धारा पृथिवी शून्या इव प्रतिभाति मा ।
गते दशरथे स्वर्गे रामे च अरण्यम् आश्रिते ॥ २-८८-२२

दशरथे	=	Dasaratha	गते	=	went	स्वर्गम्	=	to heaven
रामेच	=	Raama	आश्रिते	=	is dwelling in	अरण्यम्	=	the forest
पृथिवी	=	this earth	प्रतिभाति	=	is appearing	मा	=	to me
नौरिव	=	as a boat	अकर्णधारा	=	without a helmsman.			

"Dasaratha went to heaven. Raama is dwelling in the forest. this kingdom appears to me as a boat without ahelmsman."

न च प्रार्थयते कश्चिन् मनसा अपि वसुंधराम् ।
वने अपि वसतः तस्य बाहु वीर्य अभिरक्षिताम् ॥ २-८८-२३

वसतः अपि	=	even if staying	वने	=	in the forest	वसुम्धराम्	=	this earth
बाहुवीर्याभिरक्षिताम्		is being protected by the power of arms	तस्य	=	of that Raama	प्रार्थयते	=	cannot be desired
मनसापि	=	even in one's mind	कश्चित्	=	by any one.			

"Even if staying in the forest, Raama protects this earth with the power of his arms. Hence, nobdy can think even in his mind, to invade this kingdom."

शून्य सम्वरणा रक्षाम् अयन्त्रित हय द्विपाम् ।
अपावृत पुर द्वाराम् राज धानीम् अरक्षिताम् ॥ २-८८-२४
अप्रहृष्ट बलाम् न्यूनाम् विषमस्थाम् अनावृताम् ।
शत्रवो न अभिमन्यन्ते भक्ष्यान् विष कृतान् इव ॥ २-८८-२५

शत्रुवः	=	enemies	नाभिमन्यते	=	do not long for	राजधानीम्	=	that royal capital of Ayodhya

शून्य सम्वरणा रक्षाम्	=	without guards to watch over its ram-parts	अयन्त्रित हय द्विपाम्	=	with its unrestrained horses and elephants	अपावृत पुर द्वाराम्	=	with its city-gates laid open
अरक्षिताम्	=	without any defenders	अप्रहृष्ट बलाम्	=	denuded of its happy army	शून्याम्	=	plunged in desolation
विषमस्थाम्	=	abiding in difficulties	अनावृताम्	=	and exposed	विषकृतान् भक्षामिव	=	like poisoned food.

"Without guards to watch over its ramparts, with its unrestrained horses and elephants, with its city-gates laid open, without any defenders, denuded of its happy army, plunged in desolation in difficulties and exposed, that royal capital of Ayodhya will be shunned like poisoned food even by the enemies."

अद्य प्रभृति भूमौ तु शयिष्ये अहम् तृणेषु वा ।
फल मूल अशनो नित्यम् जटा चीराणि धारयन् ॥ २-८८-२६

अद्य प्रभृति	=	from today	अहम्	=	I	शयिष्ये	=	shall sleep
शयिष्ये	=	shall sleep	भूमौतु	=	on the earth	तृणेषुवा	=	or on the grass
धारयन्	=	wearing	जटाचीराणि	=	my locks matted and with robes of bark	नित्यम्	=	by all means
फलमुलाशनः	=	living on fruits and roots.						

"From today onwards, I shall sleep on the earth or on the grass, with my locks matted, wearing robes of bark and by all means living on fruits and roots."

तस्य अर्थम् उत्तरम् कालम् निवत्स्यामि सुखम् वने ।
तम् प्रतिश्रवम् आमुच्य न अस्य मिथ्या भविष्यति ॥ २-८८-२७

उत्तरम् कालम्	=	for the rest of his exile	तस्य अर्थम्	=	on behalf of Raama	निवत्स्यामि	=	I shall dwell
सुखम्	=	cheerfully	वने	=	in the forest	आमुच्य	=	discharging
तम्	=	that	प्रतिश्रवम्	=	promise (so that)	अस्य	=	the voews of Raama
नभविष्यति	=	shall not have been made	मिथ्या	=	in vain.			

"For the rest of his exile, on behalf of Raama, I shall dwell cheerfully in the forest, thereby discharging that promise so that the vows of Raama shall not have been made in vain."

वसन्तम् भ्रातुर् अर्थाय शत्रुघ्नो मा अनुवत्स्यति ।
लक्ष्मणेन सह तु आर्यो अयोध्याम् पालयिष्यति ॥ २-८८-२८

शत्रुघ्नः	=	Shatrughna	अनुवत्स्यति	=	will bear company	मा	=	with me
वसन्तम्	=	residing (in the forest)	भ्रातुः अर्थाये	=	on behalf of Raama	आर्यः	=	Raama my elder brother

लक्ष्मणेन सह	=	along with Lakshamana	पालयिष्यति हि	=	will protect	अयोध्याम्	=	Ayodhya.

"Shatrughna will bear company with me, residing in the forest on behalf of Raama. My elder brother, Raama along with Lakshmana will protect Ayodhya."

अभिषेक्ष्यन्ति काकुत्स्थम् अयोध्यायाम् द्विजातयः ।
अपि मे देवताः कुर्युर् इमम् सत्यम् मनो रथम् ।
प्रसाद्यमानः शिरसा मया स्वयम् ।
बहु प्रकारम् यदि न प्रपत्स्यते ॥ २-८८-२९

द्विजातयः	=	by brahmanas the twice-born	काकुत्थ्सम्	=	Raama	अभिशेक्ष्यन्ति	=	will eb enthroned
अयोध्यायाम्	=	in Ayodhya	देवताः	=	May the gods	अपिकुर्युः	=	grant
इमम्	=	that	मे	=	my	मनोरथम्	=	desire
सत्यम्	=	(be made) a reality.						

"Raama will be enthroned in ayodhya, by Brahmanas the Twice-born! May the gods grant that my desire be made a reality."

ततोन्नुवत्सयामि चिराय राघवम् ।
वनेचरम् नह्रुति माम्नुपेक्षित्नुम् ॥ २-८८-३०

न प्रपत्स्यते यदि	=	should Raama not accept	प्रसाद्यमानः	=	the appeals	शिरसा	=	respectfully (bowing my head)
बहुप्रकारम्	=	(made) in many ways	मया	=	by me	अनुवत्स्यामि	=	I shall follow
राघव	=	Raama	चिराय	=	for any length of tiem	वने चरम्	=	he roams about in the forest
ततः	=	thereafter	नार्हति	=	He ought not	उपक्षितुम्	=	to disregard
माम्	=	me.						

"Should Raama not accept the respectful appeals made in many a way by me, I shall follow the foot steps of Raama for any length of time he roams about in the forest thereafter. He ought not to refuse this grace to me."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टाशीतितमः सर्गः ॥

Thus completes 88th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

89 Sarga 89 - एकोननवतितमः सर्ग

Bharata Asks Guha, To Ferry Them Across The River By Boats.

Introduction -

Having passed the night on the banks of Ganga, Bharata asks Guha to make arrangements for their troops to cross the river by boats. Accordngly, Guha has kept ready five hundred boat with their ferry-men for the purpose. All of them reach the opposite shore of ther river. Encamping the army at the shore in the magnificient woods of Prayaga, Bharata along with the priests and king's counsellors, approach the hermitage of Bharadwaja.

व्युष्य रात्रिम् तु तत्र एव गन्गा कूले स राघवः ।
भरतः काल्यम् उत्थाय शत्रुघ्नम् इदम् अब्रवीत् ॥ २-८९-१

सः भरतः	=	that Bharata	राघवः	=	born in Raghu race	उष्य	=	having stayed
रात्रिम्	=	(that) night	तत्र	=	at that	गन्गा कूले एव	=	bank of Ganga only
उत्थाय	=	woke up	काल्यम्	=	in the early hours	अब्रवीत्	=	and spoke
इदम्	=	these words	शत्रुघ्नम्	=	to shatrughna.			

Bharata, born in Raghu race, having passed the night in that place on the banks of Ganga, rising at dawn, said to shatrughna as follows:

शत्रुघ उत्तिष्ठ किम् शेषे निषाद अधिपतिम् गुहम् ।
शीघ्रम् आनय भद्रम् ते तारयिष्यति वाहिनीम् ॥ २-८९-२

शत्रुघ्न	=	O Shatrughna	उत्तिष्ठ	=	wake up!	किम्	=	why
शेषे	=	sleep (longer)?	अनय	=	Bring	गुहम्	=	Guha
निषाधिपतिम्	=	the king of Nishadhas	शीघ्रम्	=	quickly	भद्रम्	=	happiness
ते	=	to you	वाहिनीम् तारयिष्यति	=	he will convey the army across the river.			

"O, Shatrughna! wake up! Why sleep longer/ Bring guha the king of Nishadhas quickly and be happy. Let him convey the army across the river."

जागर्मि न अहम् स्वपिमि तथैव आर्यम् विचिन्तयन् ।
इत्य् एवम् अब्रवीद् भ्रात्रा शत्रुघ्नो अपि प्रचोदितः ॥ २-८९-३

शत्रुघ्नोऽपि	=	even Shatrughna	भ्राता	=	the brother	प्रचोदितः	=	(thus) urged (by Bharata)
अब्रवीत्	=	spoke	इत्येवम्	=	as follows	अहम् न स्वपिनी	=	I am not sleeping

विचिन्तयन्	=	thinking of	तम्	=	that	आर्यम् एव	=	Raama alone
जागर्मि	=	I am wakeful.						

Thus urged by Bhrata, his brother Shatrughna said, "I am not sleeping. Thinking of that Raama alone, I have been wakeful."

इति सम्वदतोर् एवम् अन्योन्यम् नर सिम्हयोः ।
आगम्य प्रान्जलिः काले गुहो भरतम् अब्रवीत् ॥ २-८९-४

नरसिम्हयोः	=	(While) those two lions among men	सम्पदतोः	=	were talking themsleves	अन्योन्यम्	=	with each other
इत्येवम्	=	in this manner	गुहः	=	Guha	आगम्य	=	having come
काले	=	in time	अब्रवीत्	=	spoke	प्राञ्जलिः	=	with joined palms
भरतम्	=	to Bharata (as follows)						

While those two lions among men were talking themselves with each other thus, Guha came in time and with joined palms, addressed Bharata saying:

कच्चित् सुखम् नदी तीरे अवात्सीः काकुत्स्थ शर्वरीम् ।
कच्चिच् च सह सैन्यस्य तावत् सर्वम् अनामयम् ॥ २-८९-५

काकुत्थ्स	=	O Bharata	कच्चित् वात्सीः	=	did you pass	शर्वरीम्	=	the night
सुखम्	=	happily	नदीतीरे	=	on the banks of the river? (I hope)	सर्वम्	=	all
अनामयम् तावत् कच्चित्	=	is well indeed	ते	=	to you			
			सह सैन्यस्य	=	along with your army.			

"O, Bhrata! Did you pass the night happily on the banks of the river? I hope all is well with your army."

गुहस्य तत् तु वचनम् श्रुत्वा स्नेहाद् उदीरितम् ।
रामस्य अनुवशो वाक्यम् भरतो अपि इदम् अब्रवीत् ॥ २-८९-६

श्रुत्वा	=	hearing	तत्	=	those	वचनम्	=	words
गुहस्य	=	of Guha	उदीरितम्	=	spoken	स्नेहात्	=	in affection
भरतोऽपि	=	Bharata also	अनुवशः	=	in his devotion	रामस्य	=	to Raama
अब्रवीत्	=	spoke	इदम् वाक्यम्	=	these words.			

Hearing those words of Guha spoken with affection, Bharata also in his devotion to Raama, replied as follows:

सुखा नः शर्वरी राजन् पूजिताः च अपि ते वयम् ।
गन्गाम् तु नौभिर् बह्वीभिर् दाशाः सम्तारयन्तु नः ॥ २-८९-७

राजन्	=	O King!	शर्वरी	=	the night	सुखा	=	passed pleasantly
नः	=	for us were treated hospitably	ते	=	by you	दशाः	=	(Let) your fisher man
नः सम्तारयन्तु	=	ferry us across	गङ्गाम्	=	GangaRiver	बह्वीभिः	=	countless
नौभिः	=	boats						

"O, king! The night passed leasantly fo r us. We were treated hospitably by you. Let your fisher-men ferry us across Ganga River on your courtless boats."

ततो गुहः सम्त्वरितः श्रुत्वा भरत शासनम् ।
प्रतिप्रविश्य नगरम् तम् ज्नाति जनम् अब्रवीत् ॥ २-८९-८

श्रुत्वा	=	hearing	भरत शासनम्	=	Bharata's command	गुहः	=	Guha
ततः	=	then	प्रतिप्रविश्य	=	returned	नगरम्	=	to the city
सम्त्वरितम्	=	in all haste	अब्रवीत्	=	and spoke	तम्	=	to those
ज्ञातिजनम्	=	multitude of his people (as follows):						

Hearing Bharata's command, Guha returned to the city in all haste and spoke to those multitude of his people (as follows):

उत्तिष्ठत प्रबुध्यध्वम् भद्रम् अस्तु हि वः सदा ।
नावः समनुकर्षध्वम् तारयिष्याम वाहिनीम् ॥ २-८९-९

उत्तिष्ठत	=	rise	प्रबुध्यध्वम्	=	awake	भद्रम्	=	and may prosperity
सदा	=	ever	अस्तु	=	attend	वः	=	you
समनुकर्षध्वम्	=	duly haul	नावः	=	the boats (to the bank)	तारयिष्याम	=	let us carry across
वाहिनीम्	=	the army.						

"Rise, awake and may prosperity ever attend you! Duly haul the boats to the bank. Let us carry the army across the river."

ते तथा उक्ताः समुत्थाय त्वरिताः राज शासनात् ।
पन्च नावाम् शतान्य् एव समानिन्युः समन्ततः ॥ २-८९-१०

लथा	=	thus	उक्ताः	=	spoken	त्वरिताः	=	(rising) immediatley
राजशासनात्	=	on the command of their king	ते	=	they	समानिन्युः	=	brought together
आशु	=	quickly	पन्च शतानि	=	five hundred	नावामि	=	boat
समन्ततः	=	from very quarter.						

Rising immediately on hearing the command of their king, they quickly brought together five hundred boats from every quarter.

अन्याः स्वस्तिक विज्नेया महा घण्डा धरा वराः ।
शोभमानाः पताकिन्यो युक्त वाताः सुसम्हताः ॥ २-८९-११

अन्याः	=	some	वराः	=	excellent boats	महाघन्टाधराः	=	possessing large bells
स्वस्तिकविज्ञायाः	=	were marked with Swastika	सुसम्हताह्	=	well-kept together	युक्त वाताः	=	with appropriate sails
शोभमानाः	=	and adorned	पताकाभिः	=	with flags.			

Some excellent boats, possessing large bells were marked with Sawstika, well-kept together with appropriate sails and adorned with flags.

ततः स्वस्तिक विज्नेयाम् पाण्डु कम्बल सम्वृताम् ।
सनन्दि घोषाम् कल्याणीम् गुहो नावम् उपाहरत् ॥ २-८९-१२

ततः	=	then	गुहः	=	Guha	उपाहरत्	=	brought
नावम्	=	one boat	स्वस्तिक विज़्ज़्नेयाम्	=	also adorned with Swastika	पाङ्डुकम्बळ सम्वृताम्	=	covered with white canvas
सनन्दिघोस्षाम्	=	covered with white canvas	सनन्दिघोषाम्	=	re-ecohing with acclamations	कल्याणाम्	=	and beautiful.

Then, Guha brought there one boat also adorned with Swastika, was covered with white canvas, re-echoing with acclamations and which was beautiful.

ताम् आरुरोह भरतः शत्रुघ्नः च महा बलः ।
कौसल्या च सुमित्रा च याः च अन्या राज योषितः ॥ २-८९-१३
पुरोहितः च तत् पूर्वम् गुरवे ब्राह्मणाः च ये ।
अनन्तरम् राज दाराः तथैव शकट आपणाः ॥ २-८९-१४

भरतः	=	Bharata	आरुरोह	=	ascended	ताम्	=	it
शत्रुघ्नः	=	Shatrughna	महाबलः	=	the exceedingly strong man	कौसल्याच	=	Kausalya
सुमित्राच	=	Sumitra	याः	=	and whatever	अन्याः	=	other
राज योषितः	=	royal women (mounted the boats)	तत्पूर्वम्	=	Prior to them	पुरोहितश्च	=	Vasisha the royal priest
ये	=	and whatever	गुरवः	=	elderly	ब्राह्मणाश्च	=	Brahmanas
अनन्तरम्	=	thereafter	रा दाराः	=	the king's wives	तथैव	=	and
शकटावणाः	=	the bullock-carts and the provisions.						

Vasishta, the royal priest and whatever elderly Brahmanas were present there ascended the boats, even before Bharata, Shatrughna, Kausalya, Sumitra. Whatever royal women were present also took theri seats. Thereafter followed the king's wives a well as bullock- carts and provisions.

आवासम् आदीपयताम् तीर्थम् च अप्य् अवगाहताम् ।
भाण्डानि च आददानानाम् घोषः त्रिदिवम् अस्पृशत् ॥ २-८९-१५

घोषः	=	the sound	आदीपयताम्	=	of men setting fire	आवासम्	=	to the huts
अवगाहताम्	=	and of those who were desecending	तीर्थम्चा अपि	=	the stone-steps (leading to the boat)	आददानाम्	=	and those who were transporting
भाङ्डानि	=	their effects who were transporting	भाङ्डानि	=	their effects	अस्पृशत्	=	touched
त्रिद्वम्	=	the sky.						

The sound of men setting fire to the huts, of those who were descending the steps leading to the boat and those who were transporting their effects touched the sky.

Comment:t has been a convention among Indian troops in the past to burn whatever is removing their essential things and tents while leaving a halting place in the course of their march to a destination. The idea is not to leave any trace of their whereabouts for the enemy. The practise was also believed to bring triumph to the troops who resorted to it.

पताकिन्यः तु ता नावः स्वयम् दाशैर् अधिष्ठिताः ।
वहन्त्यो जनम् आरूढम् तदा सम्पेतुर् आशुगाः ॥ २-८९-१६

ताम् नावः	=	those boats	पताकिन्यः	=	possessing flags	अधिष्ठिताः	=	administered
दाशैः	=	by the fisher-men	स्वयम्	=	themselves	तदा	=	then
सम्पेतुः	=	ran	आशुगाः	=	speedily	रहन्त्यः	=	carrying
आरूढम्जनम्	=	the passengers.						

Thos boats, adorned with flags, steered by fisher-men themselves ran speedily, duly carrying those passengers.

नारीणाम् अभिपूर्णाः तु काश्चित् काश्चित् तु वाजिनाम् ।
कश्चित् तत्र वहन्ति स्म यान युग्यम् महा धनम् ॥ २-८९-१७

काश्चित्	=	some	अधिपूर्णाः	=	were filled	नारीणाम्	=	with women
अत्र	=	there	काश्चित्	=	and some	वेरे लोदेद्व वाजिनाम्	=	with horses
काश्चित्	=	some	वहन्तिस्म	=	ferried animals of draught	महाधनम्	=	of great value.

Some were filled with women. Some were loaded with horses and some of them ferried animals of draught of great value.

ताः स्म गत्वा परम् तीरम् अवरोप्य च तम् जनम् ।
निवृत्ताः काण्ड चित्राणि क्रियन्ते दाश बन्धुभिः ॥ २-८९-१८

गत्वा	=	having reached	परम् तीरम्	=	the opposite shore	ताः	=	those boats
अवरोप्य	=	cleared	तम् जनम्	=	those people	निवृत्ताःस्म	=	and returened
क्रियन्तेस्म	=	(the boats) were plied	कान्डचित्राणि	=	as toy-boats made of bamboo	दाशबन्दुभिः	=	by the kinsfolk of guha.

Having reached the opposite shore, thsoe boats cleared those people and on the return journey, the kinsfolk of guha plied them as easily as toy- boats made of bamboo.

सवैजयन्ताः तु गजा गज आरोहैः प्रचोदिताः ।
तरन्तः स्म प्रकाशन्ते सध्वजा इव पर्वताः ॥ २-८९-१९

गजारोह प्रचोदिताः	=	goaded on by their mahots	गजाः	=	elephants	सवैजयन्ताः	=	adorned with flags
तरन्तः	=	swimming across the river	प्रकाशन्तेस्म इव	=	looked like	सध्वजाः	=	winged
पर्वताः	=	mountains.						

Goaded on by their mahouts, elephants adorned with their flags, swimming across the river, looked life winged mountains.

नावः च आरुरुहुः तु अन्ये प्लवैः तेरुः तथा अपरे ।
अन्ये कुम्भ घटैः तेरुर् अन्ये तेरुः च बाहुभिः ॥ २-८९-२०

अन्ये	=	some	आरुरुहूश्च	=	ascended	नावः	=	boats
अपरे	=	some others	तेरुः	=	crossed	प्लवैः	=	by rafts
तथा	=	in the same manner	अन्ये	=	some others	तेरुः	=	swam across
कुम्भ घटैः	=	with the help of big and small earthen vessels	अन्ये	=	some other	तेरुश्च	=	swam
बाहिभिः	=	with arms.						

Some ascended boats. Some others crossed the river by rafts in the same manner. Some others swam across with the help of big and small earthen vessels. The rest swam with arms.

सा पुण्या ध्वजिनी गन्गाम् दाशैः सम्तारिता स्वयम् ।
मैत्रे मुहूर्ते प्रययौ प्रयाग वनम् उत्तमम् ॥ २-८९-२१

सम्तारिता	=	having been made to cross	गण्गाम्	=	River Ganga	दाशैः	=	by the fishermen
स्वयम्	=	themselves	सा पुण्या	=	that holy	ध्वजिनी	=	army
प्रययौ	=	that holy	ध्वजिनी	=	army	प्रययौ	=	reached
उत्तमम्	=	the magnificient	प्रयागवनम्	=	woods of Prayaga	मैत्रे मुहूर्ते	=	at the hour of maitra.

Having made to cross River Ganga by the fisher-men themselves, that holy army reached the magnificient woods of Prayaga at the hour of Maitra. The hour of early hours. A Muhurta, loosely translated as an hour, really consist of 48 minutes. There are fifteen such Muhurtas in a day. They are named in order by Brihaspati as Randra, Sarpa, maitra, Paitra, Vasava, Apya, Vaisva, Brahma, Praja, Isha, Sindra, Aindragna, Nairta, Varunaryamana and Bhagi.

आश्वासयित्वा च चमूम् महात्मा ।
निवेशयित्वा च यथा उपजोषम् ।
द्रष्टुम् भरद्वाजम् ऋषि प्रवर्यम् ।
ऋत्विग् वृतः सन् भरतः प्रतस्थे ॥ २-८९-२२

महात्मा	=	the high souled	भरतः	=	Bharata	आश्वासयित्वा चम्नुम्	=	made the army to rest
निवेशयित्वा	=	by encamping it	यथोपजोषम्	=	according to its inclination	प्रतस्थे	=	and set out
ऋत्विग्वृतस्सन्	=	along with the priests and the king's counsellors	द्रष्टुम्	=	to see	भरद्वाजम्	=	Bharadwaja
ऋषिवर्यम्	=	the foremost of sages.						

The high-souled Bharata made the army to rest, by encamping it according to its inclination and set out along with the priests and king's counsellors to meet Bharadwaja, the foremost of sages.

स ब्राह्मणस्याश्रममभ्युपेत्य ।
महात्मनो देवपुरोहितस्य ।
ददर्श रम्योटजवृक्षषण्डं ।
महद्वनं विप्रवरस्य रम्यम् ॥ २-८९-२३

अभ्युपेत्य	=	approaching	आश्रमम्	=	the hermitage	ब्राह्मणस्य	=	of that Brahmana
महात्मनः	=	the hight-souled	देव पुरोहितस्य	=	and the family- priest of gods	सः	=	Bharata
ददर्श	=	saw	महत् वनम्	=	and extensive grove	विप्रवरस्य	=	of the chief of ascities
रम्यम्	=	which was enchanting	रम्योटज वृक्षषण्डम्	=	with its leafy huts and treees.			

Approaching the hermitage of that high-souled Brahmana and the family priest of gods, Bharata saw an extensive and enchanting grove with its leafy huts and tress the chief of ascatics.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोननवतितमः सर्गः ॥

Thus completes 89th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

90 Sarga 90 - नवति सर्ग

Bharata Proceeds To See Bharadwaja

Introduction -

Bharata along with Vasishta proceed to see Bharadwaja. Bharadwaja welcomes both of them hospitable. After exchanging pleasantries Bharadwaja asks Bharata whether he is coming to the forest to do any harm to Raama and Lakshmana. Bharata replies that he is coming to the forest for the purpose of taking back Raama to Ayodhya. When enquired by Bharata about the whereabouts of Raama, Bharadwaja informs that Raama along with Sita and Lakshmana are staying on the chitrakuta mountain. Thereafter, at the request of Bharadwaja, Bharata along with his routine decides to make a night halt on that day at that hermitage and to proceed to Chitrakuta on the following morning.

ऋरद्वाज आश्रमम् दृष्ट्वा क्रोशाद् एव नर ऋषभः ।
बलम् सर्वम् अवस्थाप्य जगाम सह मन्त्रिभिः ॥ २-९०-१
पद्याम् एव हि धर्मज्नो न्यस्त शस्त्र परिग्च्छदः ।
वसानो वाससी क्षौमे पुरोधाय पुरोहितम् ॥ २-९०-२

दृष्ट्वा	=	having seen	भरद्वाजाश्रमम्	=	Bharadwaja's hermitage	क्रोशादेव	=	at a couple of miles away
नरर्शाभः	=	that excellent man	धर्मज्ञः	=	knowing what is right	अवस्थाप्य	=	leaving
सर्वम्	=	all	बलम्	=	his army	न्यस्त शस्त्र परिच्छदः	=	discarding his weapons and ornaments
वसानः	=	wearing	क्ष्हौमे वाससी	=	simple silken garment	जगाम	=	went forwards
पद्याम् एव	=	by foot	पुरोधाय	=	proceeded by	पुरोधनम्	=	Vasishta his spiritual preceptor.

Having seen Bharadwaja's hermitage at a couple of miles away, that excellent man Bharata, knowing what is right, leaving all his army behind, discarding his weapons and ornaments, and wearing simple silken garment, went forwards by foot, proceeded by Vasishta, his spiritual preceptor.

ततः संदर्शने तस्य भरद्वाजस्य राघवः ।
मन्त्रिणः तान् अवस्थाप्य जगाम अनु पुरोहितम् ॥ २-९०-३

अवस्थाप्य	=	leaving behind	ताम् मन्त्रिणः	=	those ministers	सम्दर्शन	=	at a visible distance to Bharadwaja
राघवः	=	Bharata	ततः	=	then	जगाम	=	went
अनुपुरोहितम्	=	along with Vasista his spiritual preceptor						

Leaving his ministers behind at a visible distance to Bharadwaja, Bharata then went along with Vasishta, his spiritual preceptor.

वसिष्ठम् अथ दृष्ट्वा एव भरद्वाजो महा तपाः ।
संचचाल आसनात् तूर्णम् शिष्यान् अर्घ्यम् इति ब्रुवन् ॥ २-९०-४

अथ	=	then	दृष्ट्वैव	=	on seeing	वसिष्ठम्	=	Vasishta
भरद्वाजः	=	Bharadwaja	महातपाः	=	the great ascetic	सम्चचाल	=	rose
तूर्णम्	=	quickly	आसमात्	=	from his seat	ब्रुवन्	=	asking
शिष्यान्	=	his disciples	अर्घ्यम् इति	=	to fetch water to wash the hands (of the distinguished guests) with.			

On seeing Vasishta, Bharadwaja the great ascetic rose quickly from his seat, asking his disciples to fetch water to wash the hand (of the distinguished guests) with.

समागम्य वसिष्ठेन भरतेन अभिवादितः ।
अबुध्यत महा तेजाः सुतम् दशरथस्य तम् ॥ २-९०-५

महातेजाः	=	Bharadwaja of great splendour	समागम्य	=	having met	वसिष्ठेन	=	Vasishta
अभिवादितः	=	and hvaing been offered salutation	भरतेन	=	by Bharata	अबुध्यत	=	recognized
तम्	=	him	दशरथस्य	=	as Dasaratha's sutam	=		son.

Having met Vasishta and greeted by Bharata, Bharadwaja of great splendour recognized him to be a son of Dasaratha.

ताभ्याम् अर्घ्यम् च पाद्यम् च दत्त्वा पश्चात् फलानि च ।
आनुपूर्व्याच् च धर्मज्नः पप्रग्च्छ कुशलम् कुले ॥ २-९०-६

धर्मज्ञः	=	Bharadwaja who knows what is right	दत्त्वा	=	offering	ताभ्याम्	=	them both
अनुपूर्व्यात्	=	in order of seniority	अर्घ्यम्च पाद्यम्च	=	water to wash theri hands and feet with	पश्चात्	=	and thereafter
फलामिच	=	fruits as well	पप्रच्छ	=	enquired	कुशलन्	=	about the welfare
कुले	=	of their family.						

Bharadwaja, knowing what is right, offering them both, in order of seniority, water to wash theri hands and feet with and fruits afterwards, made enquiries concerning the welfare of their family.

अयोध्यायाम् बले कोशे मित्रेषु अपि च मन्त्रिषु ।
जानन् दशरथम् वृत्तम् न राजानम् उदाहरत् ॥ २-९०-७

अयोध्याम्	=	in ayodhya	बले	=	with the army	कोशे	=	with the treasury
मित्रेष्वग्रिच	=	friends and	मन्त्रिषु	=	counsellors	जानन्	=	but knowing
दशरथम्	=	Dasaratha	वृत्तम्	=	to be dead	नोदहरात्	=	he did not speak
राजानाम्	=	of the king						

Subsequently, Bharadwaja made enquires with both of them as to whether all were well in the city of Ayodhya, with the army, with the treasury, friends and counsellors. But knowing Dasaratha friends and counsellors. But knowing Dasaratha to be dead, he did not speak of the king.

वसिष्ठो भरतः च एनम् पप्रग्च्छतुर् अनामयम् ।
शरीरे अग्निषु वृक्षेषु शिष्येषु मृग पक्षिषु ॥ २-९०-८

वसिष्टः	=	Vasishta	भरतश्च	=	and Bharata	पप्रपच्छतुः	=	made enquiries
एनम्	=	with Bharadwaja	अनामयम्	=	(if all were well)	शरीरे	=	with his body
अग्निषु	=	his sacred fires	वृक्षेषु	=	the trees	शिष्येषु	=	with his disciples
मृग पक्षिषु	=	with the deer and birds						

Vasishta and Bharata in return made enquires with Bharadwaja, if all were well with his body his sacred fires, his disciples, the trees, the deer and birds in the hermitage.

तथा इति च प्रतिज्नाय भरद्वाजो महा तपाः ।
भरतम् प्रत्युवाच इदम् राघव स्नेह बन्धनात् ॥ २-९०-९

महातपाः	=	the great ascetic	भरद्वाजः	=	Bharadwaja	प्रतिज्ञाय	=	replied
तत तथेति	=	"All is well"	उवाच	=	and spoke	इदम्	=	these words
भरतम् प्रति	=	to Bharata	राघव स्नेह बन्धानात्	=	bound as he was with affection to Raama.			

The great ascetic Bharadwaja replied, "All is well" and spoke the following words to Bharata, bound as he was with affection to Raama.

किम् इह आगमने कार्यम् तव राज्यम् प्रशासतः ।
एतद् आचक्ष्व मे सर्वम् न हि मे शुध्यते मनः ॥ २-९०-१०

किम्	=	for what	कार्यम्	=	reason	तव	=	have you
प्रशासतः	=	who are ruling	राज्यम्	=	the kingdom	आगमने	=	come
इह	=	here	आचकष्व	=	tell me	=		me
सर्वम्	=	all	एतत्	=	this	मे	=	My
मनः	=	mind	न हिशुद्यते	=	is not indeed not getting cleared (of all doubts)			

"For what reason have you, who are ruling the kingdom, come here? Tell me all this, for my mind is not getting cleared of doubts."

सुषुवे यम मित्रघ्नम् कौसल्य आनन्द वर्धनम् ।
भ्रात्रा सह सभार्यो यः चिरम् प्रव्राजितो वनम् ॥ २-९०-११
नियुक्तः स्त्री नियुक्तेन पित्रा यो असौ महा यशाः ।
वन वासी भव इति इह समाः किल चतुर्दश ॥ २-९०-१२
कच्चिन् न तस्य अपापस्य पापम् कर्तुम् इह इग्च्छसि ।
अकण्टकम् भोक्तु मना राज्यम् तस्य अनुजस्य च ॥ २-९०-१३

अमित्रघ्नम्	=	that annihilator of enemies	सुषुवो	=	born of	कौसल्या	=	Kausalya
आनन्द अर्धनम्	=	for the increase of her happiness	यः	=	he who	भ्रात्रा सह	=	with his brother
सभार्याः	=	and his wife	प्रव्राजितः	=	have been exiled	वनम्	=	to the forest
चिरम्	=	for a long period	यः असौ	=	that Raama	महायशाः	=	who is full of glory
स्त्रीनियुक्तेन	=	throught the intrigues of a woman	नियुक्तः	=	was condemned	इति	=	thus
भव	=	to be	वनवासी	=	living in the forest	चतुर्दश	=	for fourteen
समाः	=	years	पित्रा	=	by his father	न इच्छसि	=	I hope you do not intend
कर्तुम्	=	to do	पापम्	=	any harm	इह	=	now
तस्य	=	to that	अपापस्य	=	irreproachable prince	अनुजस्यच	=	and his younger brother
भोक्तुमनाः	=	in order to enjoy	राज्यम्	=	the kingdom	अकङ्टकम्	=	without any hindrance.

"That annihilator of enemies, born of Kausalya for the increase of her happiness, he who with his brother and his wife have been exiled to the forest for a long period, that Raama who is full of glory, through the intrigues of a woman was condemned to dwell in the forest for fourteen years by his father. I hope you do not intend to do any harm to that irreproachable prince and his younger brother in order to enjoy the throne without hindrance."

एवम् उक्तो भरद्वाजम् भरतः प्रत्युवाच ह ।
पर्यश्रु नयनो दुह्खाद् वाचा संसज्जमानया ॥ २-९०-१४

एवम्	=	thus	उक्तः	=	spoken	भरतः	=	Bharata
पर्यश्रुनयनः	=	with his eyes filled with tears	दुःखात्	=	due to grief	सम्सज्जमानया	=	in a faltering
वाचा	=	tone	प्रत्युवाच	=	replied	भरद्वाजम्	=	to Bharadwaja (as follows).

"Thus spoken to as aforesaid, Bharata with his eyes filled with tears in grief and in a faltering tone, replied to Bharadwaja as follows:

हतो अस्मि यदि माम् एवम् भगवान् अपि मन्यते ।
मत्तो न दोषम् आशन्केर् न एवम् माम् अनुशाधि हि ॥ २-९०-१५

भगवानपि मन्यते यदि	=	if you the blessed one regard	माम्	=	me	एवम्	=	like this
हतः अस्मि	=	I am lost	न अशण्खे	=	I cannot conceive	दोषम्	=	of any harm
मत्तः	=	having proceeded from me	न अनुशास्तुहि	=	Do not charge	माम्	=	me
एवम्	=	thus.						

"If you the Blessed One, regard me like this, I am lost indeed! I cannot conceive of any harm towards Raama having proceeded from me do not charge me thus."

न च एतद् इष्टम् माता मे यद् अवोचन् मद् अन्तरे ।
नाहम् एतेन तुष्टः च न तद् वचनम् आददे ॥ २-९०-१६

यत्	=	what	मे माता	=	my mother	अवोचत्	=	talked
मदन्तरे	=	when I was away from home	एतत्	=	that	न च	=	is not
इष्टम्	=	liking to me	अहम्	=	I	न	=	am not
तुष्टच	=	pleased	एतेन	=	by it	न आददे	=	I do not accept
तद्वचनम्	=	her words.						

" I do not approve of what my mother has done when I was away from home. I am not pleased with her nor do I accept her word in this matter."

अहम् तु तम् नर व्याघ्रम् उपयातः प्रसादकः ।
प्रतिनेतुम् अयोध्याम् च पादौ तस्य अभिवन्दितुम् ॥ २-९०-१७

अहम् तु	=	I on my part	उपयातः	=	came	अभिनन्दितुम् च	=	to offer salutation
तस्य पादौ	=	to his fat	प्रतिनेतुम्	=	and to take back	तम्	=	him
नरव्याघ्रम्	=	the tiger among men	अयोध्याम्	=	to Ayodhya	प्रसादकः	=	after propitiating him.

"I, on my part, came to take back that tiger among men to Ayodhya, after prostrating myself at his feet and having propitiated him."

त्वम् माम् एवम् गतम् मत्वा प्रसादम् कर्तुम् अर्हसि ।
शंस मे भगवन् रामः क्व सम्प्रति मही पतिः ॥ २-९०-१८

भागवन्	=	O Venerable one	मत्वा	=	believing	माम्	= me
एवम् गतम्	=	to have come (for the aforesaid purpose)	त्वम्	=	you	अर्हसि	= ought
कर्तुम्	=	to do	प्रसादम्	=	a favour	शम्स	= tell
मे	=	me	क्व	=	where	रामः	= Raama
महीपतिः	=	the lord of the world is to be found	सम्प्रति	=	now?		

"O, venerable one! Believing me to have come for the aforesaid purpose, you ought to do a favour for me. Tell me where Raama the Lord of the world is to be found now?"

वशिष्ठादिभि ऋत्विग्भि र्याचितो भगवांस्ततः ।
उवाच तम् भरद्वाजः प्रसादाद् भरतम् वचः ॥ २-९०-१९

ततः	=	then	याचितः	=	requested	वशिष्ठादिभिः	= by Vasishta and others
ऋत्विग्भिः	=	Priests	भगवान्	=	the blessed	भरद्वाजः	= Bharadwaja
प्रसादात्	=	in affectionate	वचः	=	words (as follows):		

Requested by Vasishta and other priests likewise, Bharadwaja answered Bharata in affectionate words as follows:

त्वय्य् एतत् पुरुष व्याघ्रम् युक्तम् राघव वंशजे ।
गुरु वृत्तिर् दमः चैव साधूनाम् च अनुयायिता ॥ २-९०-२०

पुरुषव्याघ्र	=	O Bharata the tiger among men!	त्व्यै	=	In you	राघव वम्शजे	= who are born in the Raghu dynasty
गुरुवृत्तिः	=	good manners towards teachers	दमश्चैव	=	self-control	अनुयायिता	= and following
साधूनाम्	=	virtuous men	अरे अह्ल् युक्तम्	=	worthy of you.		

"O, Bharata the tiger among men! Good manners towards teachers as well as self control and walking in the footsteps of virtuous men-these qualities are worthy of you, born as you are in the Raghu dynasty."

जाने च एतन् मनह्स्थम् ते दृढी करणम् अस्तु इति ।
अपृग्च्छम् त्वाम् तव अत्यर्थम् कीर्तिम् समभिवर्धयन् ॥ २-९०-२१

जाने च	=	I was aware	एतत्	=	this (of your purpose) te manasstham	=	in your mind (so that)
अप्रइच्छम्	=	I asked	त्वाम्	=	you	इति	= in this manner
अस्तु	=	there must be	दृढीकरणम्	=	confirmation strenghen	समभिवर्धयन्	= and to strengthen
कीर्तिम्	=	your fame	अत्यर्थम्	=	immeasurably.		

" I was aware of your purpose in your mind. But, I desired to confirm it and it is on this account that I asked you, in order to strengthen you fame immeasurably."

जाने च रामं धर्मज्ञं ससीतं सहलक्ष्मणम् ।
असौ वसति ते भ्राता चित्र कूटे महा गिरौ ॥ २-९०-२२

जाने च	=	I know (where)	धर्मज्ञम्	=	the virtuous	रामम्	=	Raama
ससीतम्	=	along with Sita	सलक्ष्मणम्	=	with lakshmana (are to be found)	असौ	=	this
ते भ्राता	=	your elder brother	वसति	=	is staying	महागिरौ	=	on the great mountain
चित्रकूटे	=	called Chitrakuta.						

"I know where the virtuous Raama along with Sita and LakSmana are to be found. Your elder brother is staying on the great mountain called Chitrakuta."

श्वः तु गन्ता असि तम् देशम् वस अद्य सह मन्त्रिभिः ।
एतम् मे कुरु सुप्राज्न कामम् काम अर्थ कोविद् ॥ २-९०-२३

गन्तासि	=	you may go	श्वः	=	tomorrow	तम् देशम्	=	to that place
वस	=	stay here	अद्य	=	today	मन्त्रिभिसह	=	along with your ministers
सुप्राज्ञ	=	O man of great wisdom	कमार्थकोविद्	=	who understands legitimate interest and desire!	कुरु	=	grant
मे	=	me	एतत्	=	this	कामम्	=	desire.

"You may proceed to that place tomorrow. Stay here today along with your ministers. O, man of great wisdom, who understands legitimate interest and desire! Grant me this desire."

ततः तथा इत्य् एवम् उदार दर्शनः ।
प्रतीत रूपो भरतो अब्रवीद् वचः ।
चकार बुद्धिम् च तदा महा आश्रमे ।
निशा निवासाय नर अधिप आत्मजः ॥ २-९०-२४

भरतः	=	Bharata	उदार दर्शनः	=	of a broad out look	प्रतीतरूपः	=	and whose reality (as an admirer of Raama) had now come to be known
ततः	=	thereafter	अब्रवीत्	=	answered	इत्येवम्	=	be these
वचः	=	words	तथा	=	"so it be"	तदा	=	then
नराधिपात्मजः	=	the prince	चकार	=	made up	बुद्दिम्	=	his mind
निशानिवासाय	=	to stay for the night	तदाश्रमे	=	in this hermitage.			

Bharata of a broad outlook and whose reality (as an admirer of Raama) had now come to be known, answered thus: "So be it". Then, the prince made up his mind to stay for that night in the hermitage."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे नवति सर्गः ॥

Thus completes 90th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

91 Sarga 91 - एकनवति सर्ग

Bharadwaja Arranges A Befitting Hospitality To Bharata.

Introduction -

Having been instructed by Bharadwaja to bring the army to his place, Bharata allowed his army also to come to the hermitage. Then, Bharadwaja invokes Visvakarma, the divine architect and requests him to arrange for a befitting hopsitality to Bharata,

कृत बुद्धिम् निवासाय तथैव स मुनिः तदा ।
भरतम् कैकयी पुत्रम् आतिथ्येन न्यमन्त्रयत् ॥ २-९१-१

कृत बुद्धिम्	=	(Seeing that he) had resolved	निवासाय	=	to halt	तत्रैव	=	at that place
सः	=	that	मुनिः	=	sage	तदा	=	then
न्यमन्त्रयत्	=	prepared to offer	भरतम्	=	Bharata	कैकेयीपुत्रम्	=	the son of Kaikeyi
आतिथ्येन	=	the full honours due to a guest.						

Seeing he had resolved to halt at that place for the night, the sage Bharadwaja prepared to offer Bharata the son of Kaikeyi the full honours due to a guest

अब्रवीद् भरतः तु एनम् ननु इदम् भवता कृतम् ।
पाद्यम् अर्घ्यम् तथा आतिथ्यम् वने यद् ऊपपद्यते ॥ २-९१-२

भरतस्तु	=	Bharata on his part	अब्रवीत्	=	said	एनम्	=	to Bharadwaja
पाद्यम्	=	water to wash my feet	अर्घ्यम्	=	and hands	कृतम् नमे	=	have indeed been presented
भवता	=	by you	तथा	=	and	इदम् आतिथ्यम्	=	this hositality fitting for a guest
यत्	=	which	उपपद्यते	=	is available	वने	=	in a forest (was made available to me).

Then, Bharata said to Bharadwaja as follows: "Have you not presented me with water to wash my hands and feet and offered me this hospitality fitting for a guest in this forest?"

अथ उवाच भरद्वाजो भरतम् प्रहसन्न् इव ।
जाने त्वाम् प्रीति सम्युक्तम् तुष्येः त्वम् येन केनचित् ॥ २-९१-३

अथ	=	thereafter	भरद्वाजः	=	Bharadwaja	प्रहसन्निव	=	smilingly
उवाच	=	spoke	भरतम्	=	to Bharata (as follows)	जाने	=	I know
त्वाम्	=	you	प्रीतिसम्युक्तम्	=	are of a friendly disposition	त्वम्	=	you

तुष्येः	= are please	येन केन चित्	= with whatever is offered to you.		

Then, Bharadwaja smilingly replied to Bharata as follows: "I know you possess a friendly disposition and you are pleased with whatever is offered to you."

सेनायाः तु तव एतस्याः कर्तुम् इच्छामि भोजनम् ।
मम प्रितिर् यथा रूपा त्वम् अर्हो मनुज ऋषभ ॥ २-९१-४

मनुजर्षभ	= O the excellent among men!	इच्छामि	= I wish	कर्तुम्	= to offer
भोजनम्	= food	तव	= to your	एतस्याः	= this
सेनायाः	= army	अर्हः	= you ought to (fulfil)	मम	= my
प्रीतिः	= satisfaction	यथारूपातथा	= in every suitable way.		

"O, Bharata the excellent among men! I wish to offer food to your army. You ought to fulfil my satisfaction in every suitable way."

किम् अर्थम् च अपि निक्षिप्य दूरे बलम् इह आगतः ।
कस्मान् न इह उपयातो असि सबलः पुरुष ऋषभ ॥ २-९१-५

पुरुषर्षभ	= O warrior!	किमर्थम्	= why	आगतः	= did you come
इह	= here	निक्षिप्य	= keeping	बलम्	= your army
दूरे	= at a distance?	कस्मात्	= why	न उपयातः असि	= did you not come
सबलः	= with your army	इह	= here?		

"O, warrior! Why did you come here, leaving your army at a distance? Why did you not come to my place with your army?"

भरतः प्रत्युवाच इदम् प्रान्जलिः तम् तपो धनम् ।
ससैन्यो न उपयातो अस्मि भगवन् भगवद् भयात् ॥ २-९१-६

भरतः	= Bharata	प्राण्जलिः	= with joined palms	प्रत्युवाच	= replied
तम्	= to that Bharadwaja	तपोधनम्	= enriched with austerity	इदम्	= these words
भगवन्	= O venerable one!	नोपतोऽस्मि	= I have not come	ससैन्यः	= with the army
भगवद्भयात्	= for fear (of displeasing) you.				

Bharata, with joined palms, replied to Bharadwaja who was rich with austerity in the following words: "O, venerable one! I have not come here with my army for the fear of displeasing you."

राज्ञा च भगवन्नित्यं राजपुत्रेण वा सदा ।
यत्नतः परिहर्तव्या विषयेषु तपस्विनः ॥ २-९१-७

भगवन्	=	O venerable one!	राज्ञाच	=	either by the king	राज पुत्रेण	=	or by the prince
तपस्विनः	=	ascetics	परिहर्तव्यः	=	are to be kept away at a distance	यत्नतः	=	deliberately
सदा	=	ever	विषयेषु	=	in their own lands.			

"O, Venerable One! Either the king or the prince should always keep away from the places occupied by ascetics"

वाजि मुख्या मनुष्याः च मत्ताः च वर वारणाः ।
प्रग्च्छाद्य महतीम् भूमिम् भगवन्न् अनुयान्ति माम् ॥ २-९१-८

भगवन्	=	O Holy one!	वाजि मुख्याः	=	spirited horses	मनुष्याश्च	=	men
वर वारणाश्च	=	rare elephants	मत्ताः	=	in rut	प्रच्छाद्य	=	covering
महतीम्	=	an immense	भूमिम्	=	area	अनुयान्ति	=	are accompanying
माम्	=	me						

"O, Holy one! Spirited horses, men and rare elephants in rut covering an immense area are accompanying me."

ते वृक्षान् उदकम् भूमिम् आश्रमेषु उटजामः तथा ।
न हिंस्युर् इति तेन अहम् एक एव आगतः ततः ॥ २-९१-९

न हिम्स्युः	=	let them not damage	वृक्षान्	=	the trees	उटजान्	=	huts
भूमिम्	=	and ground	तथा	=	and (defile)	उदकम्	=	the waters
आश्रमेषु	=	of hermitages	इति ते	=	in this thought	अहम्	=	I
समागतः	=	came	एक एव	=	alone.			

"Let them not damage the trees, huts and ground and defile the waters of hermitages' - in this thought, I came alone."

आनीयताम् इतः सेना इत्य् आज्नप्तः परम ऋषिणा ।
तथा तु चक्रे भरतः सेनायाः समुपागमम् ॥ २-९१-१०

ततस्तु	=	thereafter	भरतः	=	Bharata	आज्णप्तः	=	having been commanded
परमर्षिणा	=	by that great sage	इति	=	thus	सेना अनीयातम्	=	'Let the army be brought
इतः	=	here'	चक्रे	=	allowed	सेनयाः	=	the army's
समुपागमम्	=	arrival.						

Thereafter Bharata, having been commanded by that great sage to bring the army there, allowed the army's arrival to the hermitage.

अग्नि शालाम् प्रविश्य अथ पीत्वा अपः परिमृज्य च ।
आतिथ्यस्य क्रिया हेतोर् विश्व कर्माणम् आह्वयत् ॥ २-९१-११

अथ	=	thereafter	प्रविश्य	=	entering	अग्निशालाम्	=	the fire-sanctuary (the place where the sacrificial fire is kept)
पीत्वा	=	sipping	आपः	=	water	परिमृज्यच	=	and wiping the lips
क्रियाहतोः	=	and in order to fulfil his duties	आतिथ्यस्य	=	towards the guests	आह्वयत्	=	(he) invoked
विश्व कर्माणम्	=	visva Karma (the architect of gods)						

Meanwhile, entering the fire-sanctuary (the place where the sacrificial fire is kept), sipping water and wiping the lips, Bharadwaja invoked Visvakarma (the architect of gods) in order to fulfil his duties towards the guests (as follows)

आह्वये विश्व कर्माणम् अहम् त्वष्टारम् एव च ।
आतिथ्यम् कर्तुम् इग्च्छामि तत्र मे सम्विधीयताम् ॥ २-९१-१२

अहम्	=	I	इच्छामि	=	wish	कर्तुम्	=	to offer
आतिथ्यम्	=	hospitality to the guests	आह्वये	=	I summon	विश्वकर्माणम्	=	vishvakarma
त्वष्टारम् एव च	=	who is also the divine carpenter	सम्विधीयताम्	=	let arrangements be made	तत्र	=	in that connection
मे	=	for me.						

"I wish to offer hospitality to the guest I summon vishvakarma who is also the divine carpenter. Let arrangements be made in that connection for me."

अह्वये लोकपालां स्त्रीन् देवान् शक्रमुखांस्तथा ।
आतिथ्यं कर्तुमिच्चामि तत्र मे संविधीयताम् ॥ २-९१-१३

तथा	=	and	आह्वये	=	I invoke	त्रीन् देवान्	=	the three gods
लोकपालान्	=	the guardians of the worlds	शक्रमुखान्	=	with Indra as their king	इच्छामि	=	I wish
कर्तुम्	=	to offer	आतिथ्यम्	=	hospitality to the guests	सम्विधीयताम्	=	let arrangements be made
तत्र	=	in this connection	मे	=	for me.			

"I further invoke the three gods (Yama, Varuna and Kubera) the guardians of the worlds with Indra as their king. I wish to offer hospitality to the guests. Let arrangements be made in this connection for me."

प्राक् स्त्रोतसः च या नद्यः प्रत्यक् स्त्रोतस एव च ।
पृथिव्याम् अन्तरिक्षे च समायान्तु अद्य सर्वशः ॥ २-९१-१४

याः नद्यः	=	Let the rivers	प्राक् स्त्रोतसश्च	=	which flow towards the east	प्रत्यक् स्त्रोतस एवच	=	and those which flow towards the west

पृथिव्याम्	=	across the earth	अन्तरिक्षेच	=	and in the aerial region	अद्य	=	now
सह आयास्तु	=	come together here	सर्वशः	=	from all quarters			

"Let the rivers which flow towards the east and those which flow towards the west, across the earth and in the aerial region now come together here from all quarters."

अन्याः स्रवन्तु मैरेयम् सुराम् अन्याः सुनिष्ठिताम् ।
अपराः च उदकम् शीतम् इक्षु काण्ड रस उपमम् ॥ २-९१-१५

अन्याः	=	(Let) some rivers	स्रवन्तु	=	flow with	मैरेयम्	=	Maireya (a kind of wine made from date palms etc)
अन्याः	=	and some others (flow with)	सुनिष्ठिताम्	=	highly	अपराश्च	=	and some others
स्रवन्तु	=	flow with	शीतम्	=	cool	उदकम्	=	water
इक्षुकाण्डरसोपमम्	=	with a taste of sugar cane.						

"Let some rivers flow with Maireya (a kind of wine made from date palms etc) some others flow with highly refined spirituous liquor and some others flow with cool water with a taste of sugarcane."

आह्वये देव गन्धर्वान् विश्वा वसु हहा हुहून् ।
तथैव अप्सरसो देवीर् गन्धर्वीः च अपि सर्वशः ॥ २-९१-१६

आह्वये	=	I invoke	देवगन्धर्वान्	=	the celestials celstial musicians	विश्वावसु हाहा हुहून्	=	Vishvavasu Haha and Huhu
तथैव	=	and	अप्सरसः	=	the nymphs	देवीः	=	belonging to celestial race
गन्धर्वीश्चापि	=	and also belonging to celestial musicians race	सर्वशः	=	from all regions.			

"I invoke the celestials and celestial musicians Vishvavasu, Haha and Huhu as also Apsaras (nymphs) belonging to the celestial and celestial musicians' race from all regions.

घृताचीम् अथ विश्वाचीम् मिश्र केशीम् अलम्बुसाम् ।
नागदन्तां च हेमां च हिमामद्रिकृतस्थलाम् ॥ २-९१-१७

अथ	=	And (I invoke)	घृताचीम्	=	the celstial nymphs called Ghritachi	विश्वाचीम्	=	Vishvachi
मिश्र केसीम्	=	Mishra Kesi	अलम्बुसाम्	=	Alambusa	नागदन्ताम्च	=	Nagadanta
हेमाम्च	=	and Hema	हिमाम्	=	and Hima	अद्रिकृत स्थदाम्	=	who has an abode made in mountains.

"I invoke the celestial nymphs called ghritachi, Vishvachi, Mishra Kesi, Alambusa, Nagadanta and Hema as also Hima who has an abode made in mountains."

शक्रम् याः च उपतिष्ठन्ति ब्रह्माणम् याः च भामिनीः ।
सर्वाः तुम्बुरुणा सार्धम् आह्वये सपरिग्च्छदाः ॥ २-९१-१८

आह्वये	=	I invoke	योषितः	=	the fair women	याश्च	=	who
उपतिष्ठन्ति	=	are attending on	शक्रम्	=	Indra the Lord of celestials	याश्च	=	and those who are (are attending on)
ब्रह्माणम्	=	Brahma the Lord of creation	सर्वाः	=	all of them	सपरिच्छदाः	=	with their external appendages (like musical instruments)
तुम्बुरुणासार्थम्	=	along with (their teacher) Tumburu.						

"I invoke the fair women who are attending on Brahma the Lord of creation - all of them with their external appendages (like musical instruments) along with (their teacher) Tumburu."

वनम् कुरुषु यद् दिव्यम् वासो भूषण पत्रवत् ।
दिव्य नारी फलम् शश्वत् तत् कौबेरम् इह एव तु ॥ २-९१-१९

तत्	=	(Let) that	दिव्यम् वनम्	=	beautiful garden	कुरुषु	=	in the region of northern Kuru
कौबेरम्	=	presided over by Kubera	शश्वत्	=	always	वासोभूषण पत्रवत्	=	with its leaves which
सर्वे	=	as raiment and ornaments	दिव्य नारीफलम्	=	with its fruits in the form of heavenly damsels	एतु	=	appear
इह	=	in this place.						

"Let that beautiful garden in the region of northern Kuru, presided over by Kubera (the god of riches) always with its leaves which serve as raiment and ornaments, with its fruits in the form of heavenly damsels appear in this place."

इह मे भगवान् सोमो विधत्ताम् अन्नम् उत्तमम् ।
भक्ष्यम् भोज्यम् च चोष्यम् च लेह्यम् च विविधम् बहु ॥ २-९१-२०

(May) भगवान्	=	the blessed	सोमः	=	moon god(the deity presiding over annual plants)	विधत्ताम्	=	furnish
मे	=	me	इह	=	at this place	उत्तमम्	=	excellent
अन्नम्	=	food	बहु	=	f many	विविधम्	=	Varieties
भक्ष्यम्	=	confections	भोजयम्	=	sweets	चोष्यम्	=	sances
ल्च्यम्च	=	and syrups						

"Many the blessed moon-god (the duty presiding over annual plants) furnish me at this place, excellent food of every variety, confections, sweets, sauces and syrups."

विचित्राणि च माल्यानि पादप प्रच्युतानि च ।
सुरा आदीनि च पेयानि मांसानि विविधानि च ॥ २-९१-२१

विचित्राणि	=	many-coloured	माल्यानिच	=	flowers	पादप प्रच्युतानि	=	which have just fallen from trees
पेयानि	=	drinks	सुरादीनि	=	like wine and others	विविधानि	=	and various kinds
माम्सानि च	=	of meat.						

"May the blessed moon-god furnish me many-coloured flowers which have just fallen from the flower-plants or trees, the drinks like wine and others as also various kinds of meat."

एवम् समाधिना युक्तः तेजसा अप्रतिमेन च ।
शिक्षा स्वर समायुक्तम् तपसा च अब्रवीन् मुनिः ॥ २-९१-२२

मुनिः	=	that sage Bharadwaja	समाधिना	=	with his intense meditation	अप्रतिमेन	=	having unequal
तेजसाच	=	splendour	युक्तः	=	and with	तपसाच	=	austerity
अब्रवीत्	=	uttered	एवम्	=	thus	शीक्ष स्वर समायुक्तम्	=	in tones according to the science which deals with proper articulation and pronunciation of Vedic texts.

That sage Bharadwaja, with his intense meditation, possessing unequal splendour and with austerity, spoke as follows, in tones befitting proper articulation and pronunciation of the scriptural texts:

मनसा ध्यायतः तस्य प्रान् मुखस्य कृत अन्जलेः ।
आजग्मुः तानि सर्वाणि दैवतानि पृथक् पृथक् ॥ २-९१-२३

तस्य	=	(While) that sage Bharadwaja	कृताङ्गले	=	with joined palms	ध्यातः	=	was meditating
मनसा	=	with intelligence	प्राण्मुखस्य	=	turning his face towards the east	सर्वाणि	=	all
तानि दैवतानि	=	those celestials	आजग्मुः	=	arrived	पृथक् पृथक्	=	one by one.

While that sage Bharadwaja, with joined palms, was meditating with absorption in the east, all those celestials came one by one.

मलयम् दुर्दुरम् चैव ततः स्वेद नुदो अनिलः ।
उपस्पृश्य ववौ युक्त्या सुप्रिय आत्मा सुखः शिवः ॥ २-९१-२४

ततः	=	then	अनिलः	=	a breeze	उपस्पृश्य	=	passing over
मलयम्	=	the mountain of Malaya	दर्दुरम्चैव	=	and Dardura	ववौ	=	bean to blow
स्वेदनुदः	=	removing sweat	युत्तवा	=	by its influence	सुप्रियात्मा	=	which was pleasant in nature
सुखः	=	comfortable	शिवः	=	and gracious			

Then, a pleasant comfortable and gracious breeze, passing over the mountains of Malaya and Dardura, began to blw, removing sweat by its influence.

ततो अभ्यवर्तन्त घना दिव्याः कुसुम वृष्टयः ।
देव दुन्दुभि घोषः च दिक्षु सर्वासु शुश्रुवे ॥ २-९१-२५

ततः	=	thereafter	दिव्याः	=	wonderful	घनाः	=	clouds
अभ्यवर्षन्तः	=	let loose	कुसुम वृष्टयः	=	a rain of flowers	दिव्य दुन्दुभि घोषश्च	=	while the sound of divine gongs
शुश्रवे	=	could be heard	सर्वासु	=	in every	दिक्षु	=	quarter

Thereafter wonderful clouds let loose a rain of flowers, while the sound of divine gongs could be heard on every side.

प्रववुः च उत्तमा वाता ननृतुः च अप्सरो गणाः ।
प्रजगुर् देव गन्धर्वा वीणा प्रमुमुचुः स्वरान् ॥ २-९१-२६

उत्तमाः	=	(to the) Melodious	प्रसवुः	=	rustling	वाताश्च	=	of the wind
अप्सरोगणाः	=	troops of Apsaras(divine nymphs)	ननृतुश्च	=	danced	देवगन्धराः	=	the celestials and celestial musicians
जगुश्च	=	sang	वीणाः	=	vina's stringed musical instruments	प्रमुमुचुः	=	sent forth
स्वरान्	=	their tones.						

Troops of Apsaras (divine nymphs) danced to the melodious rustling of the wind. The clestials and the celestial musicians sang. Vinas, stringed musical instruments transmitted their tunes.

स शब्दो द्याम् च भूमिम् च प्राणिनाम् श्रवणानि च ।
विवेश उच्चारितः श्लक्ष्णः समो लय गुण अन्वितः ॥ २-९१-२७

षक्ष्णः	=	sweet	लयसमन्वितः	=	and harmonious	सः शब्दः	=	sounds
उच्चरितः	=	emitted	समः	=	smoothly	विवेश	=	entered
द्याम्च	=	the sky	भूमिम्च	=	earth	श्रवणानिच	=	and the ears
प्राणिनाम्	=	of beings.						

Sweat and harmonious sounds emitted smoothly, entered the sky earth and the ears of beings.

तस्मिन्न् उपरते शब्दे दिव्ये श्रोत्र सुखे नृणाम् ।
ददर्श भारतम् सैन्यम् विधानम् विश्व कर्मणः ॥ २-९१-२८

(when) तस्मिन्न्	=	those	दिव्ये शब्दे	=	celestial melodies	उपरते	=	ceased
श्रोत्रसुखे	=	so pleasingly heard	नृणाम्	=	by human beings	भारतम्	=	Bharata's
सैन्यम्	=	army	ददर्श	=	saw	विधानम्	=	the wonderful creations
विश्वकर्मणः	=	of Visvakarma.						

When those celestial melodies ceased so pleasingly heard by the human ears, Bharata's army saw the wonderful creations of Visvakarma.

बभूव हि समा भूमिः समन्तात् पन्च योजनम् ।
शाद्वलैर् बहुभिः चन्ना नील वैदूर्य सन्निभैः ॥ २-९१-२९

समा	=	A levelled	भूमिः	=	land	पञ्च योजना	=	of approximately twenty miles
समन्तात्	=	around	बभूव हि	=	became	छन्न	=	covered
बहुभिः शाद्वलैः	=	by many carpets of grass	नील वैढूर्य सन्निभैः	=	dark as emerald.			

A levelled land of approximately twenty miles on all sides, became covered by many carpets of grass, dark as emerald.

तस्मिन् बिल्वाः कपित्थाः च पनसा बीज पूरकाः ।
आमलक्यो बभूवुः च चूताः च फल भूषणाः ॥ २-९१-३०

तस्मिन्	=	At that place	बिल्वाः	=	Bilva	कपित्थश्च	=	Kapitha
पनसाः	=	Panasa	बीज पूरकः	=	Citron	अमलक्यः	=	amalaki
चूताश्च	=	and mango trees	फल भूषणाः	=	laden with fruit	बभूवूः	=	were there.

At that place, Bilva, Kapittha, Panasa, Citron Amalaki and Mango Trees laden with fruit appeared.

उत्तरेभ्यः कुरुभ्यः च वनम् दिव्य उपभोगवत् ।
आजगाम नदी दिव्या तीरजैर् बहुभिर् वृता ॥ २-९१-३१

वनम्	=	A forest	दिव्योपभोगात्	=	of divine enjoyments	उत्तरेभ्यः कुरुभ्यः	=	from the tearitory of northern Kuru's
दिव्या	=	and a divine	नदी	=	river	कृता	=	shaped
बहुभिः	=	with various	तीरजैः	=	trees on its bank	आजगाम	=	appeared (there)

A forest of divine enjoyments from the territory of northern Kuru's along with a river shaped with various trees on its bank appeared there.

चतुः शालानि शुभ्राणि शालाः च गज वाजिनाम् ।
हर्म्य प्रासाद सम्घाताः तोरणानि शुभानि च ॥ २-९१-३२

शुभ्राणि	= Splendid	चतुश्शालानि	= square mansions	शालाश्च	= with stables
गज वाजिनाम्	= for elephants and horses (as well as)	शुभानि	= resplendent	हर्म्य प्रासाद सम्युक्त तोरणानि	= gates with watch-towers flanked by turrets (could be seen).

Splendid square mansions with stables for elephants and horses as well as resplendent gates with watch-towers flanked by turrets were seen.

सित मेघ निभम् च अपि राज वेश्म सुतोरणम् ।
शुक्ल माल्य कृत आकारम् दिव्य गन्ध समुक्षितम् ॥ २-९१-३३
चतुर् अस्त्रम् असम्बाधम् शयन आसन यानवत् ।
दिव्यैः सर्व रसैर् युक्तम् दिव्य भोजन वस्त्रवत् ॥ २-९१-३४
उपकल्पित सर्व अन्नम् धौत निर्मल भाजनम् ।
क्लृप्त सर्व आसनम् श्रीमत् स्वास्तीर्ण शयन उत्तमम् ॥ २-९१-३५

राज वेश्म चापि	= even a royal palace (emerged)	सित मेघ निभम्	= dazzling as a cloud	सुतोरणम्	= pierced by splendid arches
शुक्ल माल्य कृताकारम्	= hung with white garlands	दिव्य गन्ध समुक्षितम्	= filled with fragrance of celestial perfumes	चतुरश्रम्	= forming a perfect quadrangle
असम्बाधम्	= spacious	शयनासन यानवत्	= and furnished with couches seats and palanquins	दिव्यैः	= (supplied with) ambrosial
सर्व रसैः	= drinks of every kind	दिव्य भोजन वस्त्रवत्	= magnificent attire and food of every variety	उपकल्पित सर्वान्नम्	= well-prepared eatables of every description
धौत निर्मल भाजनम्	= in cleaned vessels free from dirt	क्लृप्त सर्वासनम्	= all kinds of seats arranged in order	स्वास्तीर्ण शयनोत्तमम्	= with superb couches duly covered with rich carpets
श्रीमत्	= looked charming.				

A royal palace emerged, dazzling as a cloud, pierced by splendid arches, hung with white garlands, filled with fragrance of celestial perfumes, forming a perfect quadrangle, spacious, furnished with couches seats and palanquins, supplied with ambrosial drinks of every kind as well as magnificent attire and food of every variety, well-prepared eatables of every description in cleaned vessels free from dirt and all kinds of seats arranged in order looked charming with superb couches duly covered with rich carpets.

प्रविवेश महा बाहुर् अनुज्नातो महर्षिणा ।
वेश्म तद् रत्न सम्पूर्णम् भरतः कैकयी सुतः ॥ २-९१-३६

महाबाहुः	=	the mighty armed	भरतः	=	Bharata	कैकेयीसुतः	=	the son of Kaikeyi
अन्ङातः	=	on the invitation	महर्षिणा	=	of the great sage	प्रविवेश	=	entered
तत् वेश्म	=	that palace	रत्न सम्पूर्णम्	=	filled with precious gems.			

The mighty armed Bharata the son of Kaikeyi on invitation by the great sage, entered that palace filled with precious gems.

अनुजग्मुः च तम् सर्वे मन्त्रिणः सपुरोहिताः ।
बभूवुः च मुदा युक्ता तम् दृष्ट्वा वेश्म सम्विधिम् ॥ २-९१-३७

सर्वे	=	all	मन्त्रिणः	=	the ministers	सपुरोहिताः	=	together with priests
अनुजग्मुश्च	=	accompanied	तम्	=	Bharata	दृष्ट्वा	=	and on seeing
तम्	=	that	वेश्म सम्विधिम्	=	excellent get-up of the palace	बभूवुश्च	=	they became
युक्ताः	=	filled	मुदा	=	with delight.			

All the ministers together with priests accompanied Bharata and on entering that excellent get-up of the house, were filled with delight

तत्र राज आसनम् दिव्यम् व्यजनम् चत्रम् एव च ।
भरतो मन्त्रिभिः सार्धम् अभ्यवर्तत राजवत् ॥ २-९१-३८

भरतः	=	Bharata	मन्त्रिभिः सार्थम्	=	along with his ministers	अभ्यवर्तत	=	went clockwise round
दिव्यम्	=	the excellent	राजासनम्	=	royal throne	व्यजनम्	=	whisk
छत्रम् एव च	=	and the royal umbrella	(kept there)	राजवत्		as if they were utilized by a king.		

Bharata along with his ministers went clock-wise round the excellent royal throne, whisk and the royal umbrella kept there, as if they were utilized by a king.

आसनम् पूजयाम् आस रामाय अभिप्रणम्य च ।
वाल व्यजनम् आदाय न्यषीदत् सचिव आसने ॥ २-९१-३९

पूजमायास	=	(they) paid reverence	आसनम्	=	to the royal seat	अभिप्रणम्य च	=	bowing before it
रामाय	=	as if Raama sat thereon (and thereafter Bharata)	आदाय	=	taking hold of	वाल व्याजनम्	=	the whisk
न्यषिदत्	=	sat down	स्चिवासने	=	on the seat meant for the chief minister.			

They paid reverence to the royal seat, bowing before it, as if Raama sat thereon and thereafter Bharata, taking hold of the whisk, sat down on the seat meant for the chief minister.

आनुपूर्व्यान् निषेदुः च सर्वे मन्त्र पुरोहिताः ।
ततः सेना पतिः पश्चात् प्रशास्ता च निषेदतुः ॥ २-९१-४०

सर्वे	=	all	मन्त्रि पुरोहिताः	=	the ministers and priests	निषेदुः	=	sat down
आनुपूर्व्यान्	=	in order of precedence	ततः	=	thereafter	सेनापतिः	=	the chief of the army
पश्चात्	=	and at last	प्रशास्ताच	=	the officer-in-charge of the encampment.			

All the ministers and priests sat down in order of precedence. Thereafter, the chief of the army and at last the officer-in-charge of the encampment occupied their seats.

ततः तत्र मुहूर्तेन नद्यः पायस कर्दमाः ।
उपातिष्ठन्त भरतम् भरद्वाजस्य शासनत् ॥ २-९१-४१

ततः	=	thereafter	मुहुर्तेन	=	on an instant	शासनात्	=	by the orders
भरद्वाजस्य	=	of Bharadwaja	नद्यः	=	streams	पायस कर्दमाः	=	having milk thickened with rice in the plce of mud
उपतिष्ठन्त	=	flowed	भरतम्	=	towards Bharata	तत्र	=	there.

Then, on an instant, by the orders of Bharadwaja, streams having milk thickened with rice in the place of mud, flowed towards Bharata.

तासाम् उभयतः कूलम् पाण्डु मृत्तिक लेपनाः ।
रम्याः च आवसथा दिव्या ब्रह्मणः तु प्रसादजाः ॥ २-९१-४२

उभयतः कूलम्	=	On both the banks	तासाम्	=	of those streams	रम्याः	=	enchanting
दिव्याः	=	and celestial	आवसधाश्च	=	houses	पाण्डु मृत्तिक लेपनाः	=	plastered with white clay
प्रसादजाः	=	born of the grace	ब्रह्मणः	=	of Brahma the Lord of creation (appeared there).			

On both the banks of those streams, enchanting and celestial houses plastered with white clay born out of the grace of Brahma the Lord of creation, appeared.

तेन एव च मुहूर्तेन दिव्य आभरण भूषिताः ।
आगुर् विंशति साहस्राः ब्राह्मणा प्रहिताः स्त्रियः ॥ २-९१-४३

तेन	=	at that	मुहूर्तेन	=	moment itself	विम्शति साहास्राः	=	twenty thousand
स्त्रियः	=	women	दिव्याभरण भूषिताः	=	adorned with beautiful ornaments	प्रहिताः	=	sent
ब्रह्मणा	=	by Brahma	आगुः	=	arrived.			

At that moment itself, twenty thousand women adorned with beautiful ornaments, sent by Brahma, arrived.

सुवर्ण मणि मुक्तेन प्रवालेन च शोभिताः ।
आगुर् विंशति साहस्राः कुबेर प्रहिताः स्त्रियः ॥ २-९१-४४

विम्शतिसाहस्राः	=	twenty thousand more	स्त्रियः	=	women	शोभिताः	=	who were radiant
सुवर्ण मणि मुक्तेन	=	and adorned with gold gems perals	प्रवाळेन	=	and corals	आगुः	=	came
कुबेर प्रहिताः	=	from the region of Kubera.						

Twenty thousand more women, who were radiant and adorned with gold, gems, pearls and corals came from the region of Kubera.

याभिर् गृहीतः पुरुषः स उन्माद इव लक्ष्यते ।
आगुर् विंशति साहस्रा नन्दनाद् अप्सरो गणाः ॥ २-९१-४५

अप्सरो गणाः	=	a particular company of Apsaras	ग्रहीतः	=	embraced	याभिः	=	by whom
पुरुषः	=	a man	लक्ष्यते	=	looked	सोन्माद इव	=	as though seized with insanity
आगुः	=	came	नन्दनात्	=	from Nandana grove.			

A particular company of Apsaras, embraced by whom, a man looked as though seized with insanity, came from Nandana grove.

नारदः तुम्बुरुर् गोपः पर्वतः सूर्य वर्चसः ।
एते गन्धर्व राजानो भरतस्य अग्रतो जगुः ॥ २-९१-४६

एते	=	these	प्रवराः	=	most excellent	गन्धर्व राजानः	=	kings among celestial musicians
नारदः	=	Narada	तुम्बुरुः	=	Tumburu	गोपः	=	and Gopa
सुम्ब्यवर्चसः	=	whose radiance is like that of the sun	जगुः	=	began to sing	अग्रतः	=	in front
भरतस्य	=	of Bharata.						

Those most excellent kings among celestial musicians - Narada, Tumbura and Gopa whose radiance is like that of the sun, began to sing in front of Bharata.

अलम्बुसा मिश्र केशी पुण्डरीका अथ वामना ।
उपानृत्यमः तु भरतम् भरद्वाजस्य शासनात् ॥ २-९१-४७

अथ	= then	शासनात्	= on the command	भरद्वाजस्य	= of Bharadwaja
अलम्बुसा	= Alambusa	मिश्र केशि	= Misra Kesi	पुण्डरीका	= Pundarika
वामना	= and Vamana	उपानृत्यन्तु	= started dancing in the presence	भरतम्	= of Bharata.

Then, on the command of Bharadwaja, Alambusa, MishraKesi and Vamana started dancing in the presence of Bharata.

यानि माल्यानि देवेषु यानि चैत्ररथे वने ।
प्रयागे तान्य् अदृश्यन्त भरद्वाजस्य शासनात् ॥ २-९१-४८

शासनात्	= by the command	भरद्वजस्य	= of Bharadwaja	माल्यानि	= wreaths of flowers
यानि	= which were	देवेषु	= (beloved) of the gods	तानि	= or those
यानि	= which	वने	= grow in the woods	चैत्ररथे	= of Chaitraratha
आदृश्यन्त	= were seen	प्रयागे	= at Prayaga.		

By the command of Bharadwaja, wreaths of flowers which were beloved of the gods or those which grow in the woods of chaitra ratha were seen at Prayaga.

बिल्वा मार्दन्गिका आसन् शम्या ग्राहा बिभीतकाः ।
अश्वत्था नर्तकाः च आसन् भरद्वाजस्य तेजसा ॥ २-९१-४९

शासनात्	= By the command	भरद्वाजस्य	= of Bharadwaja	बिल्वाः	= Bel trees
आसन्	= assumed	मार्दङ्गिकाः	= (the form) of drummers	विभीतकाः	= Vibhitaka trees
शम्याग्राहाः	= of cymbalists	अश्वथाः	= Peepul trees	आसन्	= assumed
नर्तकाश्च	= the form of dancers.				

By the command of Bharadwaja, Bel trees assumed the form of drummers, Vibhitaka trees assumed the form of cymbalists and Peepul trees assumed the form of dancers.

ततः सरल तालाः च तिलका नक्त मालकाः ।
प्रहृष्टाः तत्र सम्पेतुः कुब्जा भूता अथ वामनाः ॥ २-९१-५०

ततः	= then	सरळताळाश्च	= deoders palmyras	तिलकाः	= and Tilaka trees
भूत्वा	= transformed into	कुब्जाः	= hunchbacks	अथ	= and
वामनाः	= dwarfs	प्रहृष्टाः	= joyfully	सम्पेतुः	= arrived
तत्र	= there.				

Then, dcodars palmyras and Tilaka trees along with Tamala trees transformed into hunch backs and dwarfs and joyfully arrived there.

शिंशपा आमलकी जम्बूर् याः च अन्याः कानने लताः ।
मालती मल्लिका जातिर्याश्चान्याः कानने लताः ॥ २-९१-५१
प्रमदा विग्रहम् कृत्वा भरद्वाज आश्रमे अवसन् ।

शिम्शुपममलकीजम्बू	=	Shimsapas (Ashoka trees) Amalakis(Emblic myrobalan) Jambus(rose apple trees)	मालति	=	Malati	मल्लिका	=	Mallika
जातिः	=	and Jati	अन्याः	=	and other	यः लताः	=	creepers
कानने	=	in the forest	कृत्वा	=	had been changed	प्रमदाविग्रहम्	=	into the form of dancing girls
भरद्वाजास्रमे	=	in the hermitage of Bharadwaja	अन्द् थेय् अवदन्	=	spoke (as follows).			

Shimshapas (Ashoka trees), Amalakis (Emblic myrobalan), Jambus (rose-apple trees), Malati, Mallika Jati and other creepers in the forest had been changed into dancing girls in the hermitage of Bharadwaja and they spoke as follows:

सुराम् सुरापाः पिबत पायसम् च बुभुक्षिताः ॥ २-९१-५२
मांसनि च सुमेध्यानि भक्ष्यन्ताम् यावद् इग्च्छथ ॥ २-९१-५३

सुरापाः	=	O, wine-bibbers!	पिबत	=	drink	यावत्	=	however much
सुराः	=	wine	इच्छथ	=	you desire!	बुभुक्षिताः	=	O troops stricken with hunger! (Let)
पायसम् च	=	milk thickened with rice	माम्सानिच	=	and meats	सुमेध्यानि	=	which are very much fresh
भक्ष्यन्ताम्	=	be eaten.						

"O, wine-bibbers! Drink the wine, however much you desire! O troops stricken with hunger! Let milk thickened with rice and the meats which are very much fresh, be eaten (as you will)"

उत्साद्य स्नापयन्ति स्म नदी तीरेषु वल्गुषु ।
अप्य् एकम् एकम् पुरुषम् प्रमदाः सत्प च अष्ट च ॥ २-९१-५४

सत्प च	=	seven or	अष्ट च	=	eight	प्रमदाः	=	young women
स्नानयन्तिस्म अपि	=	bathed	एकम् एकम्	=	every single	पुरुषम्	=	man
अभि वल्गुषु	=	on the beautiful	नदीतीरेषु	=	on the beautiful	नदीतीरेषु	=	river-banks
उच्छाद्य	=	after massaging their body with oil.						

Seven or eight young women bathed every single man on the beautiful river-banks, after massaging their body with oil.

सम्वहन्त्यः समापेतुर् नार्यो रुचिर लोचनाः ।
परिमृज्य तथा न्यायम् पाययन्ति वर अन्गनाः ॥ २-९१-५५

नार्यः	= women	रुचिर लोचनाः	= with charming eyes	समापेतुः	= came running
सम्वाहन्त्य	= and shampooed their limbs	वराण्गनाः	= lovely women	तथा	= like wise
परिमृज्य	= wiped off the moisture (on their body)	पाययन्ति	= and gave them beverages to drink	अन्यौयम्	= mutually sharing them among each other.

Women with charming eyes came running and shampooed their limbs. Lovely women likewise wiped off the moisture on their body with towels and gave them beverages to drink, mutually sharing them among each other.

हयान् गजान् खरान् उष्ट्रामः तथैव सुरभेः सुतान् ।
अभोजयन् वाहनपास्तेषां भोज्यं यथाविधि ॥ २-९१-५६

वाहनपाः	= the keepers of animals	अभोजयन्	= fed	हयान्	= the horses
गजान् एलेफन्त्स्ल् खरान्	= donkeys	उष्ट्रान्	= camels	तथैव	= and likewise
सुतान्	= the offspring	सुरभेः	= of Surabhi the divine cow	तेषाम्	= with their
भोज्यम्	= feed	यथाविधि	= suitably.		

The keepers of animals fed horses, elephants, donkeys, camels and bullocks (the offspring of Surabhi the divine cow) with their suitable feed.

इक्षूमः च मधु जालामः च भोजयन्ति स्म वाहनान् ।
इक्ष्वाकु वर योधानाम् चोदयन्तो महा बलाः ॥ २-९१-५७

वाहनान्	= the animals	इक्ष्वाकु वरयोधानाम्	= belonging to the illustrious warriors the descendents of Ikshvakus	महा बलाः	= the exceedingly strong men
भोजन्तिस्म	= were fed	इक्षूम्श्च	= with sugarcane	मधुलजाम्श्च	= and roasted grain mixed in honey
चोदयन्तः	= duly cajoling them to eat.				

The animals, belonging to the exceedingly strong and illustrious warriors, the descendents of Ikshvaku, were fed with pieces of sugarcane and roasted grain soaked in honey, duly cajoling them to eat.

न अश्व बन्धो अश्वम् आजानान् न गजम् कुन्जर ग्रहः ।
मत्त प्रमत्त मुदिता चमूः सा तत्र सम्बभौ ॥ २-९१-५८

अश्वबन्धः	= the groom	न अजानात्	= did not recognize	अश्रम्	= his horse
कुङ्गर ग्रहः	= the elephant-keeper	न	= did not recognise	गजम्	= his elephant
सा	= that	चमूः	= army	तत्र	= there
सम्बभौ	= appeared	मत्तप्रमत्त मुदिता	= intoxicated maddened and enraptured on that spot.		

The groom did not recognise his horse. The elephant-keeper did not recognise his elephant. That army there appeared intoxicated, maddened and enraptured on that spot.

तर्पिता सर्व कामैः ते रक्त चन्दन रूषिताः ।
अप्सरो गण सम्युक्ताः सैन्या वाचम् उदैरयन् ॥ २-९१-५९

सर्व कामैः	= with all their desires	तर्पितः	= gratified	रक्त चन्दन रूषिताः	= and their bodies anointed with red-sandal paste
अप्सरोगण सम्युक्ताः	= surrounded by a company of Apsaras	ते सैन्याः	= those soldiers	अदैरयन्	= uttered
वाचम्	= these words.				

With all their desires gratified, their bodies anointed with red-sandal paste, and surrounded by a company of Apsaras, those soldiers uttered the following words.

न एव अयोध्याम् गमिष्यामो न गमिष्याम दण्डकान् ।
कुशलम् भरतस्य अस्तु रामस्य अस्तु तथा सुखम् ॥ २-९१-६०

नैव गमिष्यामः	= we shall not go	अयोध्याम्	= either to Ayodhya	दङ्डकान्	= or to Dandaka forest
भरतस्य	= Let Bharata	अस्तु	= be	कुशलम्	= well!
तथा	= likewise	रामस्य	= let Raama	अस्तु	= be
सुखम्	= at ease!				

"We shall not go either to Ayodhya or to Dandaka forest. Let Bharata be well! Likewise, let Raama too be at ease!"

इति पादात योधाः च हस्त्य् अश्व आरोह बन्धकाः ।
अनाथाः तम् विधिम् लब्ध्वा वाचम् एताम् उदैरयन् ॥ २-९१-६१

लब्ध्वा	= having obtained	तम्	= that	विधिम्	= hospitality
पादातयोधाश्च	= infantry	हस्त्यश्वारोह बन्धकाः	= and cavalry as well as those mounted on elephants and their keepers too	अनाथाः	= no longer acknowledging their leaders

उदैरयन्	=	spoke	एताम्	=	these	वादम्	=	words
इति	=	thus.						

Having obtained that hospitality, the infantry, the cavalry as well as those mounted on elephants and their keepers too, no longer acknowledging their leaders, spoke the following words:

सम्प्रहृष्टा विनेदुः ते नराः तत्र सहस्रशः ।
भरतस्य अनुयातारः स्वर्गे अयम् इति च अब्रुवन् ॥ २-९१-६२

सम्प्रहृष्टाः	=	in the height of joy	ते नराः	=	those men	सहस्रशः	=	in thosands
तत्र	=	there	अनुयातारः	=	the retinue	भरतस्य	=	of Bharata
विनेदुः	=	cried out	अब्रुवन्	=	and spoke too	इति	=	thus
अयम्	=	"Verily this is	स्वगः	=	heaven!"			

In the height of joy, those men in thousands there, the retinue of Bharata cried out, "This is verily of heaven!"

नृत्यन्ति स्म हसन्तिस्म गायन्ति स्म च सैनिकाः ।
समन्तात् परिधावन्ति माल्यो पेताः सहस्रशः ॥ २-९१-६३

सैनिकाः	=	the soldiers	सहस्रशः	=	in thousands	माल्यपेताः	=	wreathed in flowers
नृत्यन्तिस्म	=	danced	हसन्तिस्म	=	laughed	गायन्तिस्म	=	and sang
परिधावन्ति	=	and ran	समन्तात्	=	hither and thither.			

The soldiers in thousands, wreathed in flowers danced, laughed, sang and ran hither and thither.

ततो भुक्तवताम् तेषाम् तद् अन्नम् अमृत उपमम् ।
दिव्यान् उद्वीक्ष्य भक्ष्यामः तान् अभवद् भक्षणे मतिः ॥ २-९१-६४

ततः	=	thereafter	तेषाम्	=	to those soldiers	भुक्तवताम्	=	who had partaken
तत् अन्नम्	=	that food	अमृतोपमम्	=	which was as sweet as ambrosia	उद्वीक्ष्य	=	when they saw
तान्	=	those	दिव्यान्	=	fresh	भक्ष्यान्	=	dishes
अभवत्	=	there arose	मतिः	=	a desire	भक्षणे	=	to eat (them again).

To those soldiers who had partaken that food which was as sweet as ambrosia, when they saw again those fresh dishes, there arose in them a desire to eat them again.

प्रेष्याः चेट्यः च वध्वः च बलस्थाः च अपि सर्वशः ।
बभूवुः ते भृशम् तृप्ताः सर्वे च आहत वाससः ॥ २-९१-६५

सहस्रशः	=	thousands of	प्रेष्याः	=	servants	चेट्यश्च	=	slaves
वध्वश्च	=	youthful women	ते	=	and those	बलस्थाः	=	in the army
सर्वच	=	on every side	आहत रासस:	=	clad in new raiment	बभूवः	=	became
भृशम्	=	very much	तृप्ताः	=	contented.			

Thousands of servants, slaves, youthful women and those in the army on every side, clad in new raiment, became very much contented.

कुन्जराः च खर उष्ट्रः च गो अश्वाः च मृग पक्षिणः ।
बभूवुः सुभृताः तत्र न अन्यो ह्य् अन्यम् अकल्पयत् ॥ २-९१-६६

कुण्जरासह्च	=	Elephants	खरोष्ट्राश्च	=	donkeys camels	गोऽश्वाश्च	=	bullocks horses
मृग पक्षिणः	=	animals and birds	तत्र	=	there	बभूवः	=	were suitably
सुभृताः	=	fed well	अन्यः	=	one	नाकल्पयत् हि	=	did not afflict
अन्यम्	=	the other.						

Elephants, donkeys, camels, bullocks, horses, animals and birds there were suitably well-fed. Hence, one did not afflict the other.

न अशुक्ल वासाः तत्र आसीत् क्षुधितो मलिनो अपि वा ।
रजसा ध्वस्त केशो वा नरः कश्चिद् अदृश्यत ॥ २-९१-६७

तत्र	=	there	न आसीत्	=	was no one	ना दृश्यत	=	nor any one seen
अशुक्लवासा	=	in soiled attire	क्षुधितः	=	or hungry	मलिनोऽपि	=	or unkept
कश्चित् नरः	=	or any man	ध्वस्त केशोवा	=	with his hair spoiled	रजसा	=	by powdered dust.

There was no one seen in soiled attire or hungry or unkept or with hair powdered with dust.

आजैः च अपि च वाराहैर् निष्टान वर संचयैः ।
फल निर्यूह संसिद्धैः सूपैः गन्ध रस अन्वितैः ॥ २-९१-६८
पुष्प ध्वजवतीः पूर्णाः शुक्लस्य अन्नस्य च अभितः ।
ददृशुर् विस्मिताः तत्र नरा लौहीः सहस्रशः ॥ २-९१-६९

आजैश्चापि	=	dishes of goat	वारहैश्च	=	and boar	निष्टान वर सम्चयैः	=	with delicious sauces
तत्र	=	were there	सूपैः	=	flavoury soups	गन्ध रसान्वितैः	=	that were spicy fragrant and succulent
फल निर्यूह सम्सिद्धैः	=	cooked in fruit juices	पूर्णाः	=	filled	लोहीः	=	in vessels of rare metals
सहस्रशः	=	in thousands	पुष्प ध्वजवतीः	=	decorated with flowers	शुक्लस्य च अन्नस्य	=	of white rice
नराः	=	those soldiers	ददृशुः	=	saw (them)	तत्र	=	there
विस्मिताः	=	with wonder	अभितः	=	on all sides .			

Dishes of goat and boar with delicious sauces were there and condiments that were spicy, fragrant and succulent, cooked in fruit juices vessels of rare metals filled with rice, decorated with flowers, were offered in thousands to those soldiers there. The soldiers saw them with wonder on all sides.

बभूवुर् वन पार्श्वेषु कूपाः पायस कर्दमाः ।
ताः च कामदुघा गावो द्रुमाः च आसन् मधुश्च्युतः ॥ २-९१-७०

कूपाः	=	the wells	वन पार्श्वेषु	=	in various sides of the	कर्दमाः	=	have their mud transformed into milk in which rice has been cooked with sugar
ताः	=	those	गावः	=	cows	आसन्	=	were transformed
कामदुघाः	=	into cows of plenty	द्रुमाश्च	=	and the trees	मधुश्च्युतः	=	dripped honey.

The wells in various sides of the forest (surrounding Bharadwaja's hermitage) have their mud transformed into milk in which rice was cooked. The cows in the region were transformed into cows of plenty and the trees dripped honey.

वाप्यो मैरेय पूर्णाः च मृष्ट मांस चयैर् वृताः ।
प्रतप्त पिठरैः च अपि मार्ग मायूर कौक्कुटैः ॥ २-९१-७१

वाप्यः	=	(some) ponds	वृताः	=	were endowed with	मैरेय पूर्णाश्च	=	full of wine (and some ponds with)
मृष्टैः	=	pertaining to deer peacocks and wild cocks	व्रतप्त पिटरैः	=	cooked in hot pans.			

Some ponds there were endowed with full of wine and some were filled with assortment of various dressed meats pertaining to deer, peacocks and wild cocks cooked in hot pans.

पात्रीणाम् च सहस्राणि शात कुम्भमयानि च ।
स्थाल्यः कुम्भ्यः करम्भ्यः च दधि पूर्णाः सुसंस्कृताः ॥ २-९१-७२
यौवनस्थस्य गौरस्य कपित्थस्य सुगन्धिनः ।

(There were) सहस्राणि	=	thousands	पात्रीणाम्	=	of portable furnances	नियुतानि	=	lacs
स्थलीनाम्	=	of culinary utensils	न्यर्बुदानिच	=	ten crores	शात कुम्भ मयानि	=	of golden
पात्राणि	=	vessels	सुसम्स्कृताः	=	well-cleaned	स्थाल्यः	=	bowls
दधिपूर्णाः	=	filled with curd	कुम्भ्यः	=	small water-jars	करम्भ्यश्च	=	and wide-mouthed dishes.

There were thousands of portable furnaces, lacs of culinary utensils ten crores of golden vessels, well-cleaned bowls filled with curds, small water-jars and wide-mouthed dishes.

ह्रदाः पूर्णा रसालस्य दध्नः श्वेतस्य च अपरे ।
बभूवुः पायसस्य अन्ते शर्करायाः च संचयाः ॥ २-९१-७३
कल्कामः चूर्ण कषायामः च स्नानानि विविधानि च ।
ददृशुर् भाजनस्थानि तीर्थेषु सरिताम् नराः ॥ २-९१-७४

ह्रदाः	=	lakes	पूर्णाः	=	full	यौवनस्थस्य	=	of fresh (curds)
gaurasya	=	shining	sugandhinaH	=	fragrant			
कपित्थस्य	=	and also in the colour of a wood-apple	रसालस्य	=	curds mixed with sugar and spices	अपरे च	=	some other lakes
श्वेतस्य	=	of white	दध्नः	=	curds	अन्ये	=	and some other lakes
पायसस्य	=	of milk soaked in rice and sugar	शर्करायावसम्चयाः	=	and of heaps of mixture of barley-flour and sugar	बभूवः	=	were formed.

Lakes full of fresh curds, shining fragrant and in the colour of a wood-apple, curds mixed with sugar and spices, some other lakes filled with shite curds, some others filled with milk soaked in rice as well as sugar and some other lakes with a mixture of barley and sugar were formed.

कल्कान् चूर्णकषायांश्च स्नानानि विविधानि च ।
ददृशुर्भाजनस्थानि तीर्थेषु सरितां नराः ॥ २-९१-७५

नराः	=	those soldiers	ददृशुः	=	saw	कल्कान्	=	jellies
चूर्ण कषायाम्श्च	=	powders and syrups (made of fruits)	विविधानि	=	and various kinds	स्नानानिच	=	of accessories used in bathing
भाजन स्थानि	=	kept stored in vessels	तीर्थेषु	=	on the banks	सरिताम्	=	of rivers.

Those soldiers saw jellies, powders and syrups made of fruits and various kinds of accessories used in bathing, kept stored in vessels, on the banks of rivers.

शुक्लान् अंशुमतः च अपि दन्त धावन संचयान् ।
शुक्लामः चन्दन कल्कामः च समुद्रेषु अवतिष्ठतः ॥ २-९१-७६
दर्पणान् परिमृष्टामः च वाससाम् च अपि संचयान् ।
पादुक उपानहाम् चैव युग्मान् यत्र सहस्रशः ॥२-९१-७७
आन्जनीः कन्कतान् कूर्चामः चत्राणि च धनूम्षि च ।
मर्म त्राणानि चित्राणि शयनान्य् आसनानि च ॥ २-९१-७८
प्रतिपान ह्रदान् पूर्णान् खर उष्ट्र गज वाजिनाम् ।
अवगाह्य सुतीर्थामः च ह्रदान् स उत्पल पुष्करान् ॥ २-९१-७९
नील वैदूर्य वर्णामः च मृदून् यवस संचयान् ।
निर्वाप अर्थम् पशूनाम् ते ददृशुः तत्र सर्वशः ॥ २-९१-८०

त	=	those soldiers	ददृशः	=	saw	तत्र	=	there
सर्वशः	=	all around	दन धावन सम्चयान्	=	heaps of twigs used for cleaning the teeth	शुक्लाम्	=	with white

म्शुमतश्चापि	=	brushes	शुक्लान्	=	white	चन्दन कल्काम्श्च	=	sandal pastes
अवतिष्ठतः	=	stored	समुद्गेषु	=	in caskets	परिमृष्टाम्	=	polished
दर्पणान्च	=	mirrors	सम्चयान् चापि	=	piles	वाससाम्	=	of clothes
सहस्रशः	=	thousands	युग्मानिच	=	of pairs	पादुकोपानहाम्	=	of shoes and sandals
आण्जनीः	=	caskets containing collyrium for the eyes	कम्कतान्	=	combs	कूर्चान्	=	brushes
वस्त्राणि च	=	raiments	धनूम्षिच	=	bows	मर्मत्रानानि	=	protectors of vitals
चित्राणि	=	strange	शयनानि	=	couches	आसनानि	=	and seats
प्रतिपा ह्दान्	=	drinking ponds	खरोष्ट्रगज वाजिनाम्	=	for donkeys camels elephants and horses	ह्दान्	=	lakes
अवगाह्य सुतीर्थान्	=	with good stairs for descent	सोतपलपुष्करन्	=	with water lilies and lotuses	आकाशवर्णप्रतिमान्		with sky-blue colour
स्वच्छतोयान्	=	with clear water	sukhaplavaan	=	offering a comfortable bath	मृदून्	=	and soft
यवस समोहयान्	=	grasses	निर्वापार्थान्	=	useful for feeding	पशूनाम्	=	the animal
नीप वैढुर्य वर्णाम्श्च	=	having colour of Nipa trees and of cat's eye gems.						

Those soldiers saw there heaps of twings used for cleaning the teeth with white brushes at their tips, white sandal pastes stored in caskets, polished mirrors, piles of clothes, thousands of pairs of shoes and sandals, caskets containing collyrium for the eyes combs, brushed, raiments bows, protectors of vitals, strange couches and seats, drinking ponds for donkeys camels elephants and horses, lakes with good stairs for descent having water-lilies and lotuses with sky-blue colour, with clear water offering a comfortable bath and soft grasses having a colour of Nipa tree and of cat's eye gems useful for feeding animals.

व्यस्मयन्त मनुष्यस्ते स्वप्नकल्फं तदद्भुतं ।
दृष्ट्वाऽतिथ्यं कृतं तादृग्भरतस्य महार्षिणा २-९१-८१

दृष्ट्वा	=	seeing	तत्	=	that	अद्भुतम्	=	wonderful
तादृक्	=	and such	स्वप्नकल्पम्	=	a dream-like	आतिथ्यम्	=	hospitality
कृतम्	=	offered	महर्षिणा	=	by the great sage Bharadwaja	ते मनुष्याः	=	those men
व्यस्मयन्त	=	were surprised.						

Seeing such a wonderful and dreamlike hospitality offered by the great sage Bharadwaja, all those men were surprised.

इत्य् एवम् रममाणानाम् देवानाम् इव नन्दने ।
भरद्वाज आश्रमे रम्ये सा रात्रिर् व्यत्यवर्तत ॥ २-९१-८२

रम माणानाम्	=	while they were enjoying	इत्येवम्	=	thus	रम्ये	=	in that charming
भरद्वाजाश्रमे	=	hermitage of Bharadwaja	देवानामिव	=	like celestials (enjoying)	ननदने	=	in the garden of nandana
सा रात्रिः	=	that night	व्यत्यवर्तत	=	had elapsed.			

While they were enjoying thus in that charming hermitage of Bharadwaja, in the same manner as celestials enjoy the garden of Nandna, that night had elapsed.

प्रतिजग्मुः च ता नद्यो गन्धर्वाः च यथा आगतम् ।
भरद्वाजम् अनुज्नाप्य ताः च सर्वा वर अन्गनाः ॥ २-९१-८३

अनुज्ञाप्य	=	having been permitted	भरद्वाजम्	=	by Bharadwaja	ताः नद्यः	=	those rivers
गन्धर्वाश्च	=	the celestial musicians	सर्वाः	=	(and) all	ताः	=	those
वराण्गनाश्च	=	beautiful women	प्रतिजग्मुश्च	=	went back	यथागतम्	=	by the same way they came.

Having been permitted by Bharadwaja, those rivers, the celestial musicians and all those beautiful women went back by the same way they came.

तथैव मत्ता मदिर उत्कटा नराः ।
तथैव दिव्य अगुरु चन्दन उक्षिताः ।
तथैव दिव्याः विविधाः स्रग् उत्तमाः ।
पृथक् प्रकीर्णा मनुजैः प्रमर्दिताः ॥ २-९१-८४

नराः	=	the soldiers	मदिरोत्कटाः	=	intoxicated with spirituous liquor	तथैव मत्ताः	=	were likewise excited with joy
तथैव	=	Like wise	दिव्यागरु चन्दनोक्षिताः	=	they were drenched in charming aloes and sandal paste	प्रमर्दिताः	=	crushed
प्रकीर्णाः	=	and scattered	पृथक्	=	at a distance	विविधाः	=	various kinds
दिव्याः	=	of beautiful	स्रगुत्तमाः	=	and excellent garlands	तथैव	=	were there likewise.

The soldiers, intoxicated with spirituous liquor, were likewise excited with joy. Likewise, the men were drenched in charming aloes and sandal paste. Various kinds of excellent and charming garlands were there, crushed and garlands were there, crushed and scattered at distances, likewise

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकनवतितमः सर्गः ॥

Thus completes 91st Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

92 Sarga 92 - द्वानवति सर्ग

Bharata Approaches Bharadwaja

Introduction -

Bharata approaches the sage Bharadwaja and seeks his permission to leave. Bharata asks Bhardwaja the exact route by which he can reach the abode of Raama. Bharadwaja gives the details of the path towards the banks of river Mandakini, situated at the north of Chitrakuta mountain, where Raama is stationed along with Sita and Lakshmana. Hearing of the journey, Dasaratha's wives approach Bharadwaja and offer their salutations to him. Bharata introduces his mothers one by one to Bharadwaja. While introducing his mother, Kaikeyi to Bharadwaja, Bharata describes Kaikeyi as the root-cause of their family's misfortune. But, the sage Bharadwaja consoles him, saying that the exile of Raama would ultimately result in happiness the sages, celestials and even the demons. Bharata finally bids farewell to the sage and proceeds to Chitrakuta, along with his retinue.

ततः ताम् रजनीम् उष्य भरतः सपरिग्च्छदः ।
कृत आतिथ्यो भरद्वाजम् कामाद् अभिजगाम ह ॥ २-९२-१

ततः	=	thereafter	भरतः	=	Bharata	सपरिच्छदः	=	along with his routine
कृतातिथ्यः	=	who were hospitably treated (by Bharadwaja)	व्युष्य	=	spent	ताम् रजनीम्	=	that night(there)
अभिजगाम	=	and approached	भरद्वाजम्	=	Bharadwaja			

who had offered oblations in sacred fire spoke to Bharata the tiger among men who had come there with joined palms saying.Thereafter, Bharata along with his routine, who were treated hospitably, spent that night there and sought out Bharadwaja with fondness.

तम् ऋषिः पुरुष व्याघ्रम् प्रेक्ष्य प्रान्जलिम् आगतम् ।
हुत अग्नि होत्रो भरतम् भरद्वाजो अभ्यभाषत ॥ २-९२-२

भरद्वाजः ऋषि	=	the sage Bharadwaja	हुताग्नि होत्रः	=	who had offered oblations in sacred fire	प्रेक्ष्य	=	after seeing
भरतम्	=	Bharata	पुरुषव्याघ्रम्	=	the tiger among men	आगतम्	=	who came
प्रङ्जलिम्	=	with joined palms	अभ्यभाषत	=	spoke (as follows).			

The sage Bharadwaja, who had offered oblations in sacred fire, spoke to Bharata the tiger among men, who had come there with joined palms, saying.

कच्चिद् अत्र सुखा रात्रिः तव अस्मद् विषये गता ।
समग्रः ते जनः कच्चिद् आतिथ्ये शंस मे अनघ ॥ २-९२-३

हे अनघः	=	O Sinless Bharata!	रात्रिः	=	(Is this) night	गताकच्चित्	=	passed
सुखम्	=	comfortably	तव	=	by you	अस्मद्विषये	=	in our region?
ते जनः	=	Is your retinue	समग्रः कच्चित्	=	fully satisfied	आतिथ्ये	=	with my hospitality?
शंस	=	tell	मे	=	me.			

"O, Sinless Bharata! Have you passed this night at out place comfortably? Is your retinue fully satisfied with my hospitality? Tell me."

तम् उवाच अन्जलिम् कृत्वा भरतो अभिप्रणम्य च ।
आश्रमाद् अभिनिष्क्रन्तम् ऋषिम् उत्तम तेजसाम् ॥ २-९२-४

अण्जलिम् कृत्वा	=	after joining his palms	अभिप्रणम्यच	=	salutation	भरतः	=	Bharata
उवाच	=	replied	तम् ऋषिम्	=	to that sage Bharad-waja	उत्तम तेजसाम्	=	with great splendour
अभिनिष्क्रान्तम्	=	who came out	आश्रमात्	=	from his hermitage.			

After joining his palms in salutation, Bharata replied to the very glorious sage Bharawaja, who came out from his hermitage (as follows):

सुख उषितो अस्मि भगवन् समग्र बल वाहनः ।
तर्पितः सर्व कामैः च सामात्यो बलवत् त्वया ॥ २-९२-५

भगवन्	=	O venerable sage!	सर्वकामैः	=	with all the enjoy-ments	बलवत्	=	in plenty
त्वया	=	(given by) you	सुखोषितः अस्मि	=	I felt comfortable	तर्पितः	=	and satisfied
सामात्यः	=	along with my minis-ters	समग्रबल वाहनः	=	my entire army and the animals used in riding.			

"O, venerable sage! With all the enjoyments in plenty provided by you, I felt comfortable and satisfied, along with very ministers my entire army and our animals too used in riding.

अपेत क्लम सम्तापाः सुभक्ष्याः सुप्रतिश्रयाः ।
अपि प्रेष्यान् उपादाय सर्वे स्म सुसुख उषिताः ॥ २-९२-६

सर्वे	=	all of us	उपादाय	=	together with	प्रेष्यान् अपि	=	our servants too
स्मः	=	have become	सुसुखोषिताः	=	very much comfort-able	अपेतक्लमसम्तापाः	=	with our fatigue and pains removed
सुभक्षाः	=	having eaten a good food	सुप्रतिश्रयाः	=	and having been pro-vided with a good ac-commodation.			

"All of us including our servants have become very much satisfied with our fatigue and pains removed, having eaten a good food and having been provided an excellent accommodation."

आमन्त्रये अहम् भगवन् कामम् त्वाम् ऋषि सत्तम ।
समीपम् प्रस्थितम् भ्रातुर् मैरेण ईक्षस्व चक्षुषा ॥ २-९२-७

भगवन्	=	O Blessed one!	ऋषिसत्तम	=	the excellent sage!	aham	=	I
कामम्	=	an very much	आमन्त्रये	=	taking leave	त्वाम्	=	of you
ईक्षस्व	=	see me off	मैत्रेण	=	with a friendly	चक्षुषा	=	eye
प्रस्थितम्	=	me who is setting out	समीपम्	=	towards the vicinity of	भ्रातुः	=	my brother.

"O, Blessed one! O, excellent sage I am taking leave of you. Look on me with favour as I find myself in my brother's vicinity."

आश्रमम् तस्य धर्मज्य धार्मिकस्य महात्मनः ।
आचक्ष्व कतमो मार्गः कियान् इति च शंस मे ॥ २-९२-८

धर्मज्य	=	O Knower of piety!	आचक्ष्व	=	tell	मे	=	me
आश्रमम्	=	about the hermitage	तस्य महात्मनः	=	of that high-souled	धार्मिकस्य	=	and pious man
शम्स	=	tell	मे	=	me	कतमः	=	as to which
मार्गः	=	way	कियान्	=	how much distance	इति च	=	and so forth.

"O, knower of piety! Tell me about the abode of that high-souled and pious man, Raama. Tell me as to which way I have to go, how much distance it is from here and so forth."

इति पृष्टः तु भरतम् भ्रातृ दर्शन लालसम् ।
प्रत्युवाच महा तेजा भरद्वाजो महा तपाः ॥ २-९२-९

भरद्वाजः	=	Bharadwaja	महातेजाः	=	the highly glorious	महातपाह्	=	and having excellent austerity
इति	=	thus	पृष्टः	=	asked	प्रत्युवाच	=	replied
भरतम्	=	to Bharata	भ्रातृदर्शन लालसम्	=	who is intensely desirous to see his brother.			

The highly glorious Bharadwaaja, of rigid asceticism, thus questioned by Bharata (who intensely desired to see his brother again), answered him as follows:

भरत अर्ध तृतीयेषु योजनेषु अजने वने ।
चित्र कूटो गिरिः तत्र रम्य निर्दर काननः ॥ २-९२-१०

भरत	=	O Bharata!	तत्र	=	there	अर्धतृतीयेषु योजनेषु	=	at a distance of three and half Yojanas (ie about twenty eight miles)
गिरिः	=	(is a) mountain	चित्र कूटः	=	called Chitrakuta	अजने	=	which is an un-inhabited region
वने	=	in the forest	रम्य निर्झर काननः	=	with its beautiful cascades and groves.			

"O, Bharata! About twenty eight miles from here, there is a mountain called Chitrakuta, in the middle of a lonely forest with its charming Cascades and groves."

उत्तरम् पार्श्वम् आसाद्य तस्य मन्दाकिनी नदी ।
पुष्पित द्रुम संचन्ना रम्य पुष्पित कानना ॥ २-९२-११

आसाद्य	=	going towards	तस्य	=	its	उत्तरम् पार्श्वम्	=	norther side
मन्दाकिनी नदी	=	(you find) River Mandakini	पुष्पितद्रुम सम्छन्ना	=	which is entirely enveloped iwth flowering trees	रम्य पुष्पित कानना	=	and having forests flourished with charming blooms.

"Going towards its northern side, you will find River Mandakini, which is entirely enveloped with flowering trees and having forests flourished with charming blossoms."

अनन्तरम् तत् सरितः चित्र कूटः च पर्वतः ।
ततो पर्ण कुटी तात तत्र तौ वसतो ध्रुवम् ॥ २-९२-१२

तात	=	O beloved Bharata!	अनन्तरम्	=	Beyond	तत्सरितः	=	that river
पर्वतश्च	=	there is a mountain	चित्र कूटः	=	callled Chitrakuta	तयोः	=	and (on it) their
पर्णकुटी	=	hut made of leafy twigs	तौ	=	both of them	वसतः	=	are residing
तत्र	=	there	ध्रुवम्	=	It is certain.			

"O, beloved Bharata! Beyond that river, there is a mountain called Chitrakuta and on it, their hut made of leafy twigs. Both of them are residing there. It is sure."

दक्षिणेन एव मार्गेण सव्य दक्षिणम् एव च ।
गज वाजि रथ आकीर्णाम् वाहिनीम् वाहिनी पते ॥ २-९२-१३
वाहयस्व महा भाग ततो द्रक्ष्यसि राघवम् ।

महाभाग	=	O illustrious	वाहिनीपते	=	chief of army!	वाहयस्व	=	direct
राहिनीम्	=	the army	गजवगिरथाकीर्णाम्		filled with elephants horses and chariots	दक्षिणानैव	=	either towards the southern
मार्गेण	=	route	सव्यदक्षिणमेववा	=	or to the left proceeding southward	द्रक्ष्यसि	=	you can see

राघवम्	= Raama	ततः	= then.		

"O, the illustrious chief of army! Direct the forces filled with elephants horses and chariots either towards the southern route or to the left proceeding southward. You can see Raama then."

प्रयाणम् इति च श्रुत्वा राज राजस्य योषितः ।
हित्वा यानानि यान अर्हा ब्राह्मणम् पर्यवारयन् ॥ २-९२-१४

श्रुत्वा	= hearing about	तत्	= that	प्रयाणम्	= journey
इति	= in the aforesaid manner	राजराजस्य	= Dasaratha's	योषितः	= wives
यानार्हाः	= eligible of sitting in palanquins	हित्वा	= having left	यानानि	= their palanquins
पर्यवारयन्	= stood encircling	ब्राह्मणम्	= Bharadwaja.		

Hearing him speak of the journey, Dasaratha's wives eligible of sitting in palanquins, descended from their palanquins and stood encircling Bharadwaja.

वेपमाना कृशा दीना सह देव्या सुमन्त्रिया ।
कौसल्या तत्र जग्राह कराभ्याम् चरणौ मुनेः ॥ २-९२-१५

तत्र	= among them	वेपमाना	= the trembling	कौसल्य	= Kaulasya
कृशा	= the emaciated	दीना	= and the miserable woman	सुमित्रयादेव्यासह	= along with the Queen Sumitra
जग्राह	= clasped	चरणौ	= the feet	मुनेः	= of the sage Bharadawaja
कराभ्याम्	= with their hands.				

Kaikeyi with her unfulfilled desire and despised by the whole world, clasped the sage's feet with bashfulness.

असमृद्धेन कामेन सर्व लोकस्य गर्हिता ।
कैकेयी तस्य जग्राह चरणौ सव्यपत्रपा ॥ २-९२-१६

कैकेयी	= Kaikeyi	अस्मऋद्धेन	= with her unfulfilled	कामेन	= desire
गर्हिता	= and despised	सर्व लोकस्य	= by the whole world	जग्राह	= clasped
तस्य	= his	चरणौ	= feet	सव्य पत्रपा	= with bashfulness.

Kaikeyi with her unfulfilled desire and despised by the whole world, clasped the sage's feet with bashfullness.

तम् प्रदक्षिणम् आगम्य भगवन्तम् महा मुनिम् ।
अदूराद् भरतस्य एव तस्थौ दीन मनाः तदा ॥ २-९२-१७

तदा	=	then	प्रदक्षिणम् आगम्य भगवन्तम् तम् महामुनिम्	=	having gone round that venerable and eminent sage clock-wise	तस्थौ	=	she stood
अदूरादेव	=	close	भरतस्य	=	to Bharata himself	दीन मनाः	=	distressed at heart.

Then, having gone around that venerable and eminent sage clock-wise, she stood close to Bharata himself, distressed as she was at heart.

ततः पप्रग्च्छ भरतम् भरद्वाजो दृढ व्रतः ।
विशेषम् ज्नातुम् इग्च्छामि मातृऋणाम् तव राघव ॥ २-९२-१८

ततः	=	then	भरद्वाजः	=	Bharadwaja	दृढ व्रतः	=	firm in austerity
पप्रछ	=	enquired	भरतम्	=	Bharata (as follows)	राघव	=	O Bharata!
इच्छामि	=	I wish	ज्ञातुम्	=	to know	विशेषम्	=	the distinctions
तव	=	of your	मातृणाम्	=	mothers.			

Then, Bharadwaja, firm in austerity, enquired Bharata as follows: "O, Bharata! I wish to know the distinctions of your mothers."

एवम् उक्तः तु भरतो भरद्वाजेन धार्मिकः ।
उवाच प्रान्जलिर् भूत्वा वाक्यम् वचन कोविदः ॥ २-९२-१९

उक्तः	=	spoken	एवम्	=	thus	भरद्वाजेन	=	by Bharadwaja
धीमता	=	the learned man	भरतः	=	Bharata	वचन कोविदः	=	skilled in expression
भूत्वा प्राञ्जलिः	=	with joined palms	उवाच	=	spoke	वाक्यम्	=	(the following) words.

Hearing the words of the learned sage, Bharadwaja, Bharata who was skilled in expression, with joined palms, spoke the following words.

याम् इमाम् भगवन् दीनाम् शोकान् अशन कर्शिताम् ।
पितुर् हि महिषीम् देवीम् देवताम् इव पश्यसि ॥ २-९२-२०
एषा तम् पुरुष व्याघ्रम् सिम्ह विक्रान्त गामिनम् ।
कौसल्या सुषुवे रामम् धातारम् अदितिर् यथा ॥ २-९२-२१

भगवन्	=	O venrable sage!	इमाम्	=	this	दीनाम्	=	miserable
देवीम्	=	queen	शोकानशनकर्शिताम्	=	emaciated by grief and fasting	महिषीम्	=	is the royal consort
पितुः	=	of my father	याम्	=	whom	पश्यसि	=	you see
देवतामिव	=	resembling a goddess	एषा	=	it is she	कौसल्या	=	Kausalya

अदितिः यथा	=	(who) as Aditi	धतारम्	=	gave birth to Upendra (Lord Vamoma so-called because he is a younger brother to Indra)	सुषुवे	=	begot
पुरुष व्याघ्रम्	=	that Tiger among heroes	सिम्ह विक्रान्तगामिनम्	=	with the gait and pride of a lion	तम् रामम्	=	that Raama.

"O, venerable sage! This miserable queen emaciated by grief and fasting, is the royal consort of my father, who you see resembling a goddess - it is she, Kausalya who, as Aditi gave birth to Upendra, begot that Tiger among the heroes, with the great gait and pride of a lion that Raama."

अस्या वाम भुजम् श्लिष्टा या एषा तिष्ठति दुर्मनाः ।
कर्णिकारस्य शाखा इव शीर्ण पुष्पा वन अन्तरे ॥ २-९२-२२
एतस्याः तौ सुतौ देव्याः कुमारौ देव वर्णिनौ ।
उभौ लक्ष्मण शत्रुघ्नौ वीरौ सत्य पराक्रमौ ॥ २-९२-२३

एषा	=	she	या	=	who	तिष्ठति	=	stands
श्लिष्टा	=	clinging to	वाम भुजम्	=	the left shoulder	अस्याः	=	of Kuasalya
दुर्मनाः	=	plunged in grief (is Sumitra)	शखेव	=	looking like a branch	कर्णिकारस्य	=	of Karnikara tree
शीर्ण पुष्पा	=	with withered flowers	वनानन्तरे	=	standing in the interior of the gorve	उभौ	=	Both
लक्ष्मण शत्रुघ्नौ	=	Lakshmana and Shatrughna	वीरौ	=	the heroic	कुमारौ	=	princes
देव वर्णिनौ	=	of god-like appearance	सत्य पराक्रमौ	=	and unfailing prowess	सुतौ	=	are the sons
एतस्याः	=	of this	देव्याः	=	godly woman.			

She, who stands clinging to the left shoulder of Kausalya, plunged in grief is the unfortunate Sumitra, looking like a branch of Karnikara tree with withered flowers standing in the interior of the grove. Both Lakshmana and Shatrughna, the two heroic princes of god-like appearance and unfailing prowess are the sons of this godly woman, Sumitra.

यस्याः कृते नर याघ्रौ जीव नाशम् इतो गतौ ।
राजा पुत्र विहीनः च स्वर्गम् दशरथो गतः ॥ २-९२-२४
क्रोधनामकृतप्रज्ञां दृप्तां सुभगमानिनीम् ।
ऐश्वर्य कामाम् कैकेयीम् अनार्याम् आर्य रूपिणीम् ॥ २-९२-२५
मम एताम् मातरम् विद्धि नृशंसाम् पाप निश्चयाम् ।
यतो मूलम् हि पश्यामि व्यसनम् महद् आत्मनः ॥ २-९२-२६

यस्याः कृते	=	she through whose fault	नरव्याघ्रौ	=	those two tigers among men	गतौ	=	have to obtain

जीवनाशम्	=	a miserable existence	इतः	=	from here	राजा दशरथः	=	and king Dasaratha
पुत्र विहीनश्च	=	deprived of his son	गतः	=	has gone	स्वरगम्	=	to heaven
एताम्	=	(this woman)	क्न्धनाम्	=	who is irate	अकृतप्रज्ञाम्	=	imprudent
दृप्तम्	=	arrogant	सुभग मानिनीम्	=	who esteems herself to be good-looking	ऐश्वर्य कामाम्	=	who is covetous of power
अनार्याम्	=	unworthy	आर्य रूपिणीम्	=	though			

"She, through whose fault, those two tigers among men have to obtain a miserable existence and King Dasaratha deprived of his son, has gone to heaven this woman, who is irate, imprudent, arrogant, who esteems herself to be good-looking, who is covetous of power, unworthy though noble to all appearance, know her to be Kaikeyi, my mother of wicked and sinful resolve, in whom I see the root cause of my great misfortune."

इत्य् उत्त्वा नर शार्दूलो बाष्प गद्गदया गिरा ।
स निशश्वास ताम्र अक्षो क्रुद्धो नाग इव असकृत् ॥ २-९२-२७

सः	=	Bharata	नरशार्दूलः	=	the tiger among men	ताम्राक्षः	=	with his red eyes
उत्त्वा	=	having spoken	इति	=	thus	गिरा	=	in a voice
बाष्प गद्गदया	=	stammered with tears	निशश्वास	=	breathed	कृद्धः इव	=	like an enraged
श्वसन्	=	and hissing	नागः	=	snake.			

Bharata, the tiger among men, with his red eyes spoke thus in a voice broken by sobs and breathing as he like an enraged and hissing snake.

भरद्वाजो महर्षिः तम् ब्रुवन्तम् भरतम् तदा ।
प्रत्युवाच महा बुद्धिर् इदम् वचनम् अर्थवत् ॥ २-९२-२८

ब्रुवन्तम्	=	spoken	तथा	=	thus	तम् भरतम्	=	by that Bharata
महर्षिः	=	the sage	भरद्वाजः	=	Bharadwaja	महाबुद्धिः	=	of great intellect
प्रत्युवाच	=	replied	इदम्	=	in these	अर्थवत्	=	meaningful
वचनम्	=	words.						

Hearing the aforesaid words spoken by Bharata, Bharadwaja the great intellectual sage replied in the following meaningful words.

न दोषेण अवगन्तव्या कैकेयी भरत त्वया ।
राम प्रव्राजनम् ह्य् एतत् सुख उदर्कम् भविष्यति ॥ २-९२-२९

भरत	=	O Bharata!	कैकेयी	=	Kaikeyi	न अवगन्तव्या	=	is not intended to be understood
त्वया	=	by you	दोषेण	=	by her lapse	एतत्	=	this
राम प्रव्राजनम्	=	exile of Raama	भविष्यति हि	=	will indeed become	सुखोदर्कम्	=	a cause for happiness.

"O, Bharata! Kaikeyi is not intended to be understood by you accusatively. The exile of Raama with indeed become ultimately a cause for happiness!"

देवानाम् दानवानाम् च ऋषीणाम् भावितात्मनाम् ।
हितमेव भविष्यद्धि रामप्रव्राजनादिह ॥ २-९२-३०

इह	=	now	राम प्रव्रजनात्	=	due to Raama's exile	भविष्यद्धि	=	there will indeed be
हितमेव	=	a benefit only	देवानाम्	=	to the celestials	दानवाम्च	=	demons
ऋषिणाम् च	=	and the sages	भावितात्मनाम्	=	whose souls are purified by meditating on the Universal spirit.			

"Now, due to Raama's exile, there will indeed be a benefit to the celestials the demons and the sages whose souls are purified by meditating on the Universal Spirit."

अभिवाद्य तु संसिद्धः कृत्वा च एनम् प्रदक्षिणम् ।
आमन्त्र्य भरतः सैन्यम् युज्यताम् इत्य् अचोदयत् ॥ २-९२-३१

भरतः	=	Bharata	सम्सिद्धः	=	satisfied	अभिवाद्य	=	paid obeisance to him
प्रदक्षिणम् च कृत्वा	=	and circumbulated him	आमन्त्र्य	=	bidding farewell	अचोदयत्	=	and directed
सैन्यम्	=	the army	इति	=	thus	युज्यताम्	=	"Let us carry on."

Bharata satisfied, paid obeisance to him and circumambulated him in bidding a farewell, directing the army to get prepared to leave.

ततो वाजि रथान् युक्त्वा दिव्यान् हेम परिष्क्रितान् ।
अध्यारोहत् प्रयाण अर्थी बहून् बहु विधो जनः ॥ २-९२-३२

ततः	=	then	प्रयाणार्थी	=	setting out for their destination	बहुविधः	=	many kinds
जनः	=	of people	अध्यारोहत्	=	ascended	बहून्	=	many
दिव्यान्	=	excellent	रथन्	=	chariots	हेम परिष्क्रितान्	=	decorated with gold
वाजि युक्तान्	=	harnessed to horses.						

Then, setting out for their destination, countless people ascended many excellent chariots, decorated with gold, duly harnessed to horses.

गज कन्या गजाः चैव हेमकक्ष्याः पताकिनः ।
जीमूता इव घर्म अन्ते सघोषाः सम्प्रतस्थिरे ॥ २-९२-३३

गज कन्या	=	female elephants	गजाश्चैव	=	and male elephants	हेमकक्ष्याः पताकिनः	=	wearing golden chains and flags
सघोषाः	=	distinguished by the sound of bells	जीमूताः इव	=	like (thundering) clouds	घर्मान्ते	=	at the end of a summer
सम्प्रतस्थिर	=	marched in form.						

Female and male elephants, wearing golden chains and flags, distinguished by the sound of bells, like thundering clouds at the end of a summer marched in a form.

विविधान्य् अपि यानानि महानि च लघूनि च ।
प्रययुः सुमहा अर्हाणि पादैर् एव पदातयः ॥ २-९२-३४

विविधानि	=	various	सुमहार्हाणि	=	precious	यानानि	=	conveyances
महान्ति च	=	(both) big	लघूनिच	=	and small	प्रययुः	=	marched forward
पदातयः	=	Pedestrians	पादारैव	=	went by foot.			

Various precious conveyances, both big and small, marched forward. Pedestrians marched forward by foot.

अथ यान प्रवेकैः तु कौसल्या प्रमुखाः स्त्रियः ।
राम दर्शन कान्क्षिण्यः प्रययुर् मुदिताः तदा ॥ २-९२-३५

राम दर्शन कान्क्षिण्यः	=	desirous of seeing Raama	मुदिताः	=	and delighted	कौसल्याप्रमुखाः स्त्रियः	=	Kausalya and other honourable women
अथ	=	thereafter	प्रययुः	=	advanced	यान प्रवेकैः	=	on excellent conveyances
तदा	=	then.						

Desirous of seeing Raama and delighted, Kausalya and other honourable women thereafter advanced on their excellent conveyances.

चंद्र्क तरुण आभासाम् नियुक्ताम् शिबिकाम् शुभाम् ।
आस्थाय प्रययौ श्रीमान् भरतः सपरिग्च्छदः ॥ २-९२-३६

श्रीमान्	=	the illustrious	भरतः	=	Bharata	आस्थाय	=	mounted
शुभाम्	=	an auspicious	शिबिकाम्	=	palanquin	चन्द्रार्क तरुणा भासाम्	=	with a shine resembling that of rising moon and sun
निर्युक्ताम्	=	which was kept ready	प्राययौ	=	and proceeded	सपरिग्च्छदः	=	along with his escort.

The illustrious Bharata mounted a readily kept palanquin which was auspiciously shining like rising moon and sun and proceeded along with his escort.

सा प्रयाता महा सेना गज वाजि रथ आकुला ।
दक्षिणाम् दिशम् आवृत्य महा मेघ इव उत्थितः ॥ २-९२-३७
वनानि तु व्यतिक्रम्य जुष्टानि मृग पक्षिभिः ।
गङ्गायाः परवेलायां गिरिष्वपि नदीषु च २-९२-३८

सा महा सेना	=	that vast army	गज वाजिरथाकुला	=	with its countless elephants horses and chariots	प्रयाता	=	proceeded
आवृत्य	=	covering	दक्षिणाम् दिशम्	=	the southern direction	महा मेघ इव	=	like a great cloud
उत्थितः	=	that has risen (in the sky)	परवेलायाम्	=	on the other bank	गङ्गायाः	=	of the Ganges
गिरिष्वपि	=	by mountains	नदीषु च	=	and streams	व्यतिक्रम्य	=	crossing
वनानि	=	the woods	जुष्टानि	=	inhabited	मृगपक्षिभिः	=	by deer and birds.

That vast army with its countless elephants horses and chariots proceeded, covering the southern direction, like a great cloud that has risen in the sky and on the other bank of the Ganges, by mountains and streams, crossing the woods inhabited by deer and birds.

सा सम्प्रहृष्ट द्विप वाजि योधा ।
वित्रासयन्ती मृग पक्षि सम्घान् ।
महद् वनम् तत् प्रविगाहमाना ।
रराज सेना भरतस्य तत्र ॥ २-९२-३९

सा सेना	=	that army	भरतस्य	=	of Bharata	सम्प्रहृष्टद्विप राजियोधा	=	with its squadrous of rejoicing elephants horses and warrior
प्रतिगाह माना	=	penetrating	तत्	=	into that	महत्	=	vast
वनम्	=	forest	वित्रासयन्ती	=	frightening	मृग पक्षि सङ्घान्	=	innumerable beats and birds
रराज	=	appeared resplendent	तत्र	=	there.			

That army of Bharata, with its squadrons of rejoicing elephants horses and warriors, penetrating into the vast forest, frightening innumerable beasts and birds, appeared resplendent there.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्वानवति सर्गः ॥

Thus completes 92nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

93 Sarga 93 - त्रिनवति सर्ग

Bharata And His Army Reach Chitrakuta Mountain

Introduction -

Travelling for a long time, Bharata and his army reach Chitrakuta mountain. Bharata Chitrakuta mountain. Bharata appreciates the beauty of that place and identifies it as an abode of ascetics. He instructs his soldiers to explore the woods and find out where Raama and Lakshmana are living. Valiant men penetrate into the forest and pursuing their search, they observe a plume of smoke rising at some distance and concluding the site to be the hermitage of Raama. Bharata commands his army to halt and decides to walk with Sumantra and Dhriti his spiritual preceptor to Raama's hermitage.

तया महत्या यायिन्या ध्वजिन्या वन वासिनः ।
अर्दिता यूथपा मत्ताः सयूथाः सम्प्रदुद्रुवुः ॥ २-९३-१

तया महत्या ध्वजिन्या	=	By that large army	यायिन्या	=	on the march	मत्ताः	=	the intoxicated
यूथपाः	=	leaders of the herds of beasts	वनवासिनः	=	the denizens of the woods	अर्धिताः	=	were frightened
सम्प्रदुद्रुवुः	=	and ran away together	सयूथाः	=	with their troops.			

Seeing that large army on the march, the herds of beasts with their leaders, the denizens of the woods were frightened and ran away together.

ऋक्षाः पृषत सम्घाः च रुरवः च समन्ततः ।
दृश्यन्ते वन राजीषु गिरिषु अपि नदीषु च ॥ २-९३-२

ऋक्षाः	=	bears	पृषतसङ्घाश्च	=	dappled deer	रुरवश्च	=	and antelopes
दृश्यन्ते	=	could be seen	समन्ततः	=	everywhere	वन राजीषु	=	on the tracks of the forest
गिरिष्वपि	=	on the hills	नदीषु	=	and by the rivers.			

Bears, dappled deer and antelopes could be seen every where, on the tracks of the forest, on the hills and by the rivers.

स सम्प्रतस्थे धर्म आत्मा प्रीतो दशरथ आत्मजः । वृतो महत्या नादिन्या सेनया चतुर् अन्गया ॥ २-९३-३

सः	=	that	धर्मात्मा	=	pious minded	दशरथात्मजः	=	Bharata
प्रीतः	=	greacefully	सम्प्रतस्थ	=	marched ahead	वृतः	=	surrounded
नादिन्या	=	by the clamorous	महत्या	=	large	सेनया	=	army
छतुरङ्गया	=	of four divisions.						

That pious minded Bharata gracefully marched ahead, surrounded by that clamorous army of four divisions.

सागर ओघ निभा सेना भरतस्य महात्मनः ।
महीम् संचादयाम् आस प्रावृषि द्याम् इव अम्बुदः ॥ २-९३-४

सेना	=	the army	महात्मनः	=	of the magnanimous	भरतस्य	=	Bharata
साग्रौघनिभ	=	which resembled the high tide of an ocean	सम्छादयामास	=	covered	महीम्	=	the earth
अम्बुदः इव	=	as clouds	द्याम्	=	the sky	प्रावृषि	=	in a rainy season.

The army, of the magnanimous Bharata, which resembled the high tide of an ocean, covered the earth as clouds cover the sky in a rainy season.

तुरम्ग ओघैर् अवतता वारणैः च महा जवैः ।
अनालक्ष्या चिरम् कालम् तस्मिन् काले बभूव भूः ॥ २-९३-५

अवतता	=	Submerged	तुरण्गोघैः	=	by the waves of horses	वारणैश्च	=	and elephants
महाजवैः	=	of great speed	तस्मिन्काले	=	at that time	भूः	=	the earth
बभूव	=	became	अनालक्ष्या	=	invisible	छिरकालम्	=	for a long time.

Submerged by the waves of horses and elephants of great speed at that time, the earth became invisible for a long time.

स यात्वा दूरम् अध्वानम् सुपरिश्रान्त वाहनः ।
उवाच भरतः श्रीमान् वसिष्ठम् मन्त्रिणाम् वरम् ॥ २-९३-६

यात्वा	=	Having travelled	दूरम्	=	for a long adhvaanam	=		distance
सः	=	that	श्रीमान्	=	glorious	भारतः	=	Bharata
सुपरिश्रान्त वाहनः	=	whose animals were fully exhausted	उवाच	=	said	वसिष्ठम्	=	to Vasishta
वरम्	=	the most segacious	मन्त्रिणाम्	=	of his counsellors.			

Having travelled for a long distance, that glorious Bharata, whose animals were now fully exhausted, said to Vasishta, the most segaceios of his counsellors (as follows)

यादृशम् लक्ष्यते रूपम् यथा चैव श्रुतम् मया ।
व्यक्तम् प्राप्ताः स्म तम् देशम् भरद्वाजो यम् अब्रवीत् ॥ २-९३-७

यादृशम्	=	Whatever	रूपम्	=	feature	लक्ष्यते	=	is observed
यथा	=	and from what	श्रुतम्चैव	=	has been heard	मया	=	by me
यम्	=	about which area	भरद्वाजः	=	Bharadwaja	अब्रवीत्	=	spoke
व्यक्तम्	=	it is clear	प्राप्ताः स्म	=	we reached	देशम्	=	that area.

"Looking at the features of the pace and from what has been heard by me, it is clear that we reached that area of which Bharadwaja spoke."

अयम् गिरिः चित्र कूटः तथा मन्दाकिनी नदी ।
एतत् प्रकाशते दूरान् नील मेघ निभम् वनम् ॥ २-९३-८

अयम्	=	this	गिरिः	=	mountain	चित्रकूटः	=	is Chitrakuta
इयम् नदी	=	this river	मन्दाकिनी	=	is Mandakini	एतत्	=	this
वनम्	=	forest	प्रकाशते	=	is appearing	नील मेघनिभम्	=	like a blue cloud
दूरात्	=	from a distance.						

"This mountain is Chitrakuta. This river is Mandakini. This forest is appearing like a blue cloud from a distance."

गिरेः सानूनि रम्याणि चित्र कूटस्य सम्प्रति ।
वारणैर् अवमृद्यन्ते मामकैः पर्वत उपमैः ॥ २-९३-९

सम्प्रति	=	Now	मामकैः वारणैः	=	by my elephants	पर्वतोपमैः	=	appearing like mountains
रम्याणि	=	the lovely	सानूनि	=	peaks	गिरेः	=	of the moutain
चित्रकूटस्य	=	Chitrakuta	अवमृद्यन्ते	=	are being trampled.			

"By my elephants appearing themselves like mountains, the lovely peaks of Chitrakuta mountain are being trampled."

मुन्चन्ति कुसुमान्य् एते नगाः पर्वत सानुषु ।
नीला इव आतप अपाये तोयम् तोय धरा घनाः ॥ २-९३-१०

एते	=	these	नगाः	=	trees	पर्वत सानुषु	=	on the peaks of the mountain
मुञ्चन्ति	=	are showering	कुसुमानि	=	flowers	इव	=	like
नीला	=	black	घनाः	=	and intense	तोयधराः	=	clouds
तोयम् इव	=	(Pour) water	आतपापाये	=	in a rainy season.			

"These trees on the peaks of the mountain are shedding flowers, as black and intense clouds shower water in a rainy season."

किन्नर आचरित उद्देशम् पश्य शत्रुघ्न पर्वतम् ।
हयैः समन्ताद् आकीर्णम् मकरैर् इव सागरम् ॥ २-९३-११

पश्य	=	Behold	शत्रघ्न	=	O Shatraghna!	पर्वतम्	=	(this) mountain
किन्नराचरितम्	=	frequented by Kinnaras	आकीर्णम्	=	teaming with	हयैः	=	horses

समन्तात्	=	on every side	सागरम् इव	=	as a sea (is infested)	मकरैः	=	by allegators.

"Behold, O Shatrughna, this mountain, (hitherto) frequented by Kinnaras, now teaming with horses on every side, as a sea is infested by allegators."

एते मृग गणा भान्ति शीघ्र वेगाः प्रचोदिताः ।
वायु प्रविद्धाः शरदि मेघ राज्य इव अम्बरे ॥ २-९३-१२

एते	=	these	मृगगणाः	=	herds of antelopes	शीघ्रवेगाः	=	having a rapid speed
प्रचोदिताः	=	as incited(by the troops)	भान्ति	=	appear	मेघराजिरिव	=	like a mass of clouds
वायुप्रविद्धा	=	driven before the wind	अम्बरे	=	in the sky	शरदि	=	in autumn.

"These herds of antelopes, having a rapid speed, as urged forward (by the troops) appear like a mass of clouds driven by the wind in the sky in antumn."

कुर्वन्ति कुसुम आपीडान् शिरह्सु सुरभीन् अमी ।
मेघ प्रकाशैः फलकैर् दाक्षिणात्या यथा नराः ॥ २-९३-१३

अमी	=	these trees	फलकैः	=	with their leaves	मेघ प्रकाशैः	=	in multitude dazzling
शिरस्सु	=	crowned	सुरभीन्	=	with fragrant	कुसुम पीडान्	=	Chaplets of flowers
नराः यथा	=	resemble the people	दाक्षिनात्याः	=	of the south.			

"Those tree, with their leaves in multitude dazzling, crowned with fragrant chaplets of flowers, resemble the people of the south."

निष्कूजम् इव भूत्वा इदम् वनम् घोर प्रदर्शनम् ।
अयोध्या इव जन आकीर्णा सम्प्रति प्रतिभाति मा ॥ २-९३-१४

इदम् वनम्	=	this forest	भूत्वा	=	which was निष्कूजम् इव	=		silent
घोर प्रदर्शनम्	=	and wore a terrifying look (till now)	सम्प्रति	=	now	प्रतिभाति	=	appears
मे	=	to me	अयोध्येव	=	like Ayodhya	जनाकीर्णा	=	swarming with people.

"This forest, which was silent and wore a terrifying look till now, appears to me like Ayodhya, swarning with people."

खुरैर् उदीरितो रेणुर् दिवम् प्रग्च्छाद्य तिष्ठति ।
तम् वहत्य् अनिलः शीघ्रम् कुर्वन्न् इव मम प्रियम् ॥ २-९३-१५

रेणुः	=	the dust	उदीरितः	=	raised	खुरैः	=	from the hooves of the horses

प्रच्छाद्य तिष्ठति	=	blots out	दिवम्	=	the heavens	अनिलह्	=	but the winds
तम् वहति	=	carries it away	शीघ्रम्	=	immediately	कुर्वम् इव	=	as if to give
मम	=	me	प्रियम्	=	pleasure.			

"The dust raised from the hooves of the horses blots out the heavens, but the wind carries it away immediately as if to give me pleasure."

स्यन्दनामः तुरग उपेतान् सूत मुख्यैर् अधिष्ठितान् ।
एतान् सम्पततः शीघ्रम् पश्य शत्रुघ्न कानने ॥ २-९३-१६

पश्य	=	Behold	शत्रुघ्न	=	O Shatrughna!	एतान्	=	these
स्यन्दनान्	=	chariots	तुरगोपेतान्	=	yoked with horses	अधिष्ठितान्	=	and mounted
सूतमुख्यैः	=	by the chief charioteers	सम्पततः	=	are rushing together	शीघ्रम्	=	rapidly
कानने	=	in the forest.						

"Behold, O Shatrughna, these chariots yoked with horses and mounted by the chief charioteers are rushing together rapidly in the forest."

एतान् वित्रासितान् पश्य बर्हिणः प्रिय दर्शनान् ।
एतम् आविशतः शैलम् अधिवासम् पतत्रिणाम् ॥ २-९३-१७

पश्य	=	behold	एतान्	=	these	बर्हिणः	=	peacocks
पतत्रिणः	=	and birds	प्रिय दर्शनान्	=	which are pleasant to the sight	वित्रासितान्	=	are frightedned
आविशतः	=	and are entering	एतम्	=	these	अधिवासम्	=	dwelling places
शीघ्रम्	=	hastily.						

"Behold these peacocks and birds, which are pleasant to the sight, are frightened and are entering their dwelling places hastily."

अतिमात्रम् अयम् देशो मनोज्नः प्रतिभाति मा ।
तापसानाम् निवासो अयम् व्यक्तम् स्वर्ग पथो यथा ॥ २-९३-१८

अयम् देशः	=	this place	प्रतिभाति	=	is appearing	अतिमात्रम्	=	very much
मनोज्नः	=	beautiful	मे	=	to me	स्वर्ग पथोयथा	=	Resembling in every way like a threshold of heaven
अयम्	=	it	व्यक्तम्	=	is clearly	निरासः	=	an abode
तापसानाम्	=	of asceics.						

"This place to me is appearing very much lovely. Resembling in every way like a threshold of heaven, it is clearly an abode of ascetics."

मृगा मृगीभिः सहिता बहवः पृषता वने ।
मनोज्न रूपा लक्ष्यन्ते कुसुमैर् इव चित्रितः ॥ २-९३-१९

वने	= In this forest	बहवः	= many	वृषताः	= dappled
मृगाः	= deer	सहिताः	= with	मृगीभिः	= their hinds
मनोज्ञरूपाः	= endowed with enchanting forms	लक्ष्यन्ते	= are seen	चित्रिता इव	= as if studded
कुसुमैः	= with flowers.				

"In this forest, many dappled deer with their hinds, endowed with enchanting forms, are seen as if studded with flowers."

साधु सैन्याः प्रतिष्ठन्ताम् विचिन्वन्तु च काननम् ।
यथा तौ पुरुष व्याघ्रौ दृश्येते राम लक्ष्मणौ ॥ २-९३-२०

सैन्याः	= (Let) the soldiers	प्रतिष्ठन्ताम्	= proceed	साधु	= well
यथा	= as	विचिन्वन्तु च	= to explore	कानने	= the woods
दृश्यते	= to find	तौ पुरुष व्याघ्रौ	= those tigers among men	रामलक्ष्मणौ	= Raama and Lakshmana.

"Let the soldiers proceed quickly to explore the woods to find those tigers among men, Raama and Lakshamana."

भरतस्य वचः श्रुत्वा पुरुषाः शस्त्र पाणयः ।
विविशुः तद् वनम् शूरा धूमम् च ददृशुः ततः ॥ २-९३-२१

श्रुत्वा	= hearing	वचः	= the words	भरतस्य	= of Bharata
शूराः	= valiant	पुरुषाः	= men	शस्त्र पाणयः	= wearing weapons in their hands
विविशुः	= entered	तत्	= that	वनम्	= forest
ततः	= and then	ददृशुश्च	= also saw	धूमम्	= and smoke.

Hearing the words of Bharata, valiant men wearing weapons in their hands, penetrated into the forest suddenly they observed a plume of smoke rising.

ते समालोक्य धूम अग्रम् ऊचुर् भरतम् आगताः ।
न अमनुष्ये भवत्य् अग्निर् व्यक्तम् अत्र एव राघवौ ॥ २-९३-२२

समालोक्य	= seeing	धूमाग्रम्	= that spiral of smoke	ते	= they
आगताः	= returned	भरतम्	= to Bharata	ऊचुः	= and said
न भवति	= there can be no	अग्निः	= fire	अमनुष्ये	= in a deserted place
व्यक्तम्	= Assuredly	राघवौ	= Raama and Lakshmana	अत्रैव	= are there.

Seeing that spiral of smoke, they returned to bharata and said "There can be no fire in a deserted place. Assuredly, Raama and Lakshmana are there."

अथ न अत्र नर व्याघ्रौ राज पुत्रौ परम् तपौ ।
अन्ये राम उपमाः सन्ति व्यक्तम् अत्र तपस्विनः ॥ २-९३-२३

अथ	=	If it be	न	=	not	नरव्याघ्रौ	=	those two tigers among men
राजपुत्रौ	=	the two princes	परम्तपौ	=	the scourges of their foes	अत्र	=	here
व्यक्तम्	=	obviously	सम्ति	=	there are	अन्ये	=	other
तपस्विनः	=	ascetics	रामोपमाः	=	like Raama	अत्र	=	here.

"If it be not those two tigers among men, the two princes, the scourger of their foes here, obviously there are other ascetics like Raama here."

तत् श्रुत्वा भरतः तेषाम् वचनम् साधु सम्मतम् ।
सैन्यान् उवाच सर्वामः तान् अमित्र बल मर्दनः ॥ २-९३-२४

श्रुत्वा	=	hearing	तत् वचनम्	=	those words	साधु सम्मतम्	=	concurred even by pious men
भरतः	=	Bharata	अमित्र बल मर्दनः	=	the destroyer of enemy's forces	उवाच	=	spoke
तान् सर्वान् सैन्यान्	=	to that entire army (as follows)						

Hearing those words concurred even by pious men, Bharata the destroyer of enemy's forces, spoke to the entire army (as follows)

यत् ता भवन्तः तिष्ठन्तु न इतो गन्तव्यम् अग्रतः ।
अहम् एव गमिष्यामि सुमन्त्रो गुरुर् एव च ॥ २-९३-२५

तिष्ठन्तु	=	stay(here)	भवन्तः	=	you	यथाः	=	vigilantly
न गन्तव्यम्	=	do no proceed	अग्रतः	=	any further	इतः	=	from here
अहर्नेव	=	I alone	गमिष्यामि	=	will go	सुमन्त्रः	=	(along with) Sumantra
धृत्रिरेव च	=	and also my spiritual preceptor Driti.						

"You stay here vigilantly. Do no proceed any further. I alone will go along with Sumantra and also Dhriti, my spiritual preceptor."

एवम् उक्ताः ततः सर्वे तत्र तस्थुः समन्ततः ।
भरतो यत्र धूम अग्रम् तत्र दृष्टिम् समादधत् ॥ २-९३-२६

उक्ताः	=	spoken	एवम्	=	thus	सर्वे	=	all of them
तस्थुः	=	stayed	तत्र	=	there	ततः	=	then (and)
भरतः	=	Bharata	दृष्टिम्	=	his gaze	समादधात्	=	fixed
तत्र	=	there	यत्र	=	where	धूमाग्रम्	=	there is column of smoke.

On this command, all the troops halted there and Bharat with his gaze fixed on the column of smoke, went forward.

व्यवस्थिता या भरतेन सा चमूर् ।
निरीक्षमाणा अपि च धूमम् अग्रतः ।
बभूव हृष्टा नचिरेण जानती ।
प्रियस्य रामस्य समागमम् तदा ॥ २-९३-२७

चामुः	=	the army	या	=	which	व्यावस्थिता	=	was ordered to remain(there)
भरतेन	=	by Bharata	निरीक्ष माणापि	=	even though perceiving bhuumi	=	the place	
अग्रतः	=	before them	बभूव	=	felt	तदा	=	then
हृष्टा	=	rejoiced	जानती	=	in the thought	समागमम्	=	of return
प्रियस्य रामस्य	=	of their beloved Raama	नचिरेण	=	soon.			

The army, which was held up there by Bharata, eventhough perceiving the place ahead, felt rejoiced in the thought of meeting their beloved Raama soon.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रिनवति सर्गः ॥

Thus completes 93rd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

94 Sarga 84 - चतुर्नवति सर्ग

Rama Shows The Captivating Scenery Of Chitrakuta To Seetha

Introduction -

Raama describes the beauty of Chitrakuta mountain to Sita. He delightfully shows her the various colourful minerals, several kinds of birds and animals, several type of trees with flowers and fruit, as also the enchanting springs and Cascades in the mountain. Thus, he also diverts his own mind in seeing that captivating scenery.

दीर्घ काल उषितः तस्मिन् गिरौ गिरि वन प्रियः ।
विदेह्याः प्रियमाकान्क्षन् स्वम् च चित्तम् विलोभयन् ॥ २-९४-१
अथ दाशरथिः चित्रम् चित्र कूटम् अदर्शयत् ।
भार्याम् अमर सम्काशः शचीम् इव पुरम् दरः ॥ २-९४-२

ततः	=	thereafter	दाशरथिः	=	Raama	अमर सम्काशः	=	who resembled a God
गिरिवन प्रियः	=	who liked mountains and groves	दीर्घ कालोसितः	=	having dwelt for sometime	तस्मिन्	=	on that
गिरौ	=	mountain	आकाङ्क्षन्	=	who desired	वैदेह्याः	=	Sita's
प्रियम्	=	happiness	विलोभयन्	=	delightful	स्वम्	=	to his own
चित्तम्	=	mind	अदर्शयत्	=	began to point out	चित्र कूटम्	=	of Citrakuta
भार्याम्	=	to his consort	पुरम्दरः इव	=	as Indra the god of celestials (converses)	शचीमिव	=	with Shachi the wife of Indra (saying:)

Having dwelt for some time in that mountain, Raama, who resembled God, who liked mountains and groves, who desired Sita's happiness and himself delightful in his mind, began to point out the beauty of Chitrakuta to his consort, as Indra the god of celestials converses with Shachi the wife of Indra, saying:

न राज्याद् भ्रंशनम् भद्रे न सुहृद्भिर् विना भवः ।
मनो मे बाधते दृष्ट्वा रमणीयम् इमम् गिरिम् ॥ २-९४-३

ओह् भद्रे	=	O my good lady!	दृष्ट्वा	=	by seeing	इमम्	=	this
रमणीयम्	=	beautiful	गिरिम्	=	mountain	न	=	neither
भ्रम्शनम्	=	the loss	राज्यात्	=	of the kingdom	न	=	nor
सुहृद्भिर्विनेभवः	=	the non-existence of friends	बाधते	=	distresses	मेमनः	=	my mind.

"O, my good lady! By seeing this beautiful mountain, neither the loss of kingdom nor the non-existence of friends distresses my mind."

पश्य इमम् अचलम् भद्रे नाना द्विज गण आयुतम् ।
शिखरैः खम् इव उद्विद्धैर् धातुमद्भिर् विभूषितम् ॥ २-९४-४

भद्रे	=	O my good lady!	पश्य	=	Behold	इमम् अचलम्	=	this mountain
नाना द्विजगणायुतम्	=	abounding with flocks of birds of every kind	धातुमद्भिः	=	where minerals lie	विभूषितम्	=	crowned
शिखरैः	=	with peaks	उद्विद्धैरिव	=	that seem to project upwards	खम्	=	to the sky.

"O, my good lady! Behold this mountain, abounding with flocks of birds of every kind where minerals lie and crowned with peaks that seem to project upwards to the sky."

केचिद् रजत सम्काशाः केचित् क्षतज सन्निभाः ।
पीत माञ्जिस्थ वर्नाः च केचिन् मनि वर प्रभाः ॥ २-९४-५
पुष्य अर्क केतुक आभाः च केचिज् ज्योती रस प्रभाः ।
विराजन्ते अचल इन्द्रस्य देशा धातु विभूषिताः ॥ २-९४-६

केचित्	=	some	देशाः	=	areas	अचलेन्द्रस्य	=	of the mountain
धातु विभूषिताः	=	are crowned with minerals	रजत सम्काशाः	=	having appearance of silver	केचित्	=	some
क्षत सन्निभाः	=	resembling blood	पीतमाण्जिष्ट वर्णाश्च	=	some yellowish some red as madder in colour	केचित्	=	some
मणिवर प्रभाः	=	sparkle like precious stones	पुष्पार्क केतकाभाश्च	=	some possessing the luster of topaz and crystal and the hue of Ketaka flower	केचित् विराजन्ते	=	and some sparkle
ज्योतिरसप्रभाः	=	with the splendour of a kind of gem called Jyotirasa.						

"Some areas of the mountain are encrusted with minerals, having appearance of silver, some resembling blood, some yellowish, some red as madder, some sparkle like precious stones, some possessing, the luster of topaz and crystal and a hue of Ketaka flower and some sparkle with the splendour of a kind of gem called Jyotirasa."

नना मृग गण द्वीपि तरक्षु ऋक्ष गणैर् वृतः ।
अदुष्टैर् भात्य् अयम् शैलो बहु पक्षि समाकुलः ॥ २-९४-७

अयम् शैलः	=	this mountain	वृतः	=	is filled with	अदुष्टैः	=	tame
नान मृगगण	=	beasts of every kind	द्वीपितरक्ष्वृक्षगणैः	=	tigers & panthers and bears	भाति	=	and is enlivened
बहु पक्षि समायुतः	=	by a flock of many birds.						

"The mountain is filled with tame beasts of every kind, tigers, panthers and bears, and is enlivened by a flock of many birds."

आम्र जम्बु असनैर् लोध्रैः प्रियालैः पनसैर् धवैः ।
अन्कोलैर् भव्य तिनिशैर् ब्लिव तिन्दुक वेणुभिः ॥ २-९४-८
काश्मर्य् अरिष्ट वरणैर् मधूकैः तिलकैः तथा ।
बदर्य् आमलकैर् नीपैर् वेत्र धन्वन बीजकैः ॥ २-९४-९
पुष्पवद्भिः फल उपेतैः चायावद्भिर् मनोरमैः ।
एवम् आदिभिर् आकीर्णः श्रियम् पुष्यत्य् अयम् गिरिः ॥ २-९४-१०

अयम् गिरिः	=	this mountain	आकिर्णः	=	abounds with	एवम् आदिभिः	=	such type of trees as
आम्र जम्ब्वसनैः	=	laden with flowers	फलोपेतैः	=	and fruits	चायावद्भिः	=	affording magnificent shade
मनोरमैः	=	and pleasing to the mind	लोध्रैः	=	Lodhras	प्रियालैः	=	Priyalas (commonly called Payals)
पनसैः	=	bread-fruit trees	धवैः	=	Dhavas	अन्कोलैः	=	Ankolas
भव्यतिनिशैः	=	Bhavyas and Tinisas	बिल्व तिन्दुक वेणुबिः	=	Bilvas (Bel trees) Tindukas and bamboos	काश्मर्यारिष्ट वरुणैः	=	Kasmaris margosas and Varanas
तथा	=	and	मधूकैः	=	Madhukas	तिलकैः	=	Tilakas
बदर्यामलकैः	=	Jujube trees embolic myrobalans	नीपैः	=	Kadambas	वेत्र धन्वन बीजकैः	=	cane Dhanvanas and pomegranates
पुष्णाति	=	enhancing	श्रियम्	=	its beauty.			

"This mountain abounds with such type of trees as mangoes, rose-apples and Asanas laden with flowers and fruits, affording magnificient shade, and pleasing to the mind, Lodhras, Priyalas (commonly called Payals), bread-fruit trees, Dhavas, Ankolas, Bhavyas and Tinisas, Bilvas (Bel trees), Tindukas and bamboos, Kashmaris, margosas and Varaas, Madhukas Tilaks, jujube trees, emblic myrobalans, Kadamoos, came, Dhanvanas and pomegranates, enhancing its beauty."

शैल प्रस्थेषु रम्येषु पश्य इमान् काम हर्षणान् ।
किन्नरान् द्वंद्वशो भद्रे रममाणान् मनस्विनः ॥ २-९४-११

भद्रे	=	O my good lady!	पश्य	=	see	इमाम्	=	these
किन्नरान्	=	Kinnaras	रोमहर्षणान्	=	thrilling to be looked at	मनस्विनः	=	in high spirits
रममाणान्	=	who are wandering	द्वन्द्वशः	=	in comples	रम्येषु	=	in lovely
शैल प्रस्थेषु	=	mountain-plains.						

"O, my good lady! See these Kinnaras, thrilling to be looked at, in their high spirits, wandering in couples in these lovely mountain-plains."

शाखा अवसक्तान् खङ्गामः च प्रवराण्य् अम्बराणि च ।
पश्य विद्याधर स्त्रीणाम् क्रीडेद् देशान् मनो रमान् ॥ २-९४-१२

पश्य	=	behold	खड्गाम्श्च	=	their swords	शाखावसक्तान्	=	hanging on the trees
प्रवराणि	=	their excellent	अम्बराणिच	=	clothes	मनोहरान्	=	and the charming
क्रीडोद्देशान्	=	retreats.						

"Behold their swords hanging on the trees, their excellent swords and the charming retreats, where vidyad-haras and their women sport."

जल प्रपातैर् उद्भेदैर् निष्यन्दैः च क्वचित् क्वचित् ।
स्रवद्भिर् भात्य् अयम् शैलः स्रवन् मद इव द्विपः ॥ २-९४-१३

अयम्	=	this	शैलः	=	mountain	भाति	=	shines
द्विवः इव	=	like an elephant	स्रवन्मदः	=	with ichors flowing from its forehead	उद्भेदैः	=	as from its crevices
निष्पन्दैश्च	=	springs	जलप्रवाहैः	=	and cascades	स्रविद्भिः	=	flow
क्वचित् क्वचित्	=	here and there.						

"This mountain resembles an elephant with ichors flowing from its forehead, as from its crevices, springs and cascades flow here and there."

गुहा समीरणो गन्धान् नाना पुष्प भवान् वहन् ।
घ्राण तर्पणम् अभ्येत्य कम् नरम् न प्रहर्षयेत् ॥ २-९४-१४

कम् नरम्	=	what sort of man	न प्रहर्षयेत्	=	would not be filled with delight	गुहासमि करणः	=	by these glades
गन्धान्	=	(from which) fragrance	नाना पुष्प भवान्	=	of many flowers	वहन्	=	issues
घ्राणतर्पणम्	=	pleasing to the senses?						

"Who would not be filled with delight, by these glades from which fragrance of various flowers issues, pleasing to the senses?"

यदि इह शरदो अनेकाः त्वया सार्धम् अनिन्दिते ।
लक्ष्मणेन च वत्स्यामि न माम् शोकः प्रधक्ष्यति ॥ २-९४-१५

अनिन्दिते	=	O irreproachable lady!	वत्स्यानि यदि	=	If I am to live	त्वया सार्धम्	=	with you
लक्ष्मणेच	=	and Lakshmana	अनकाः	=	for many	शरदः	=	autumns
इह	=	here	शोकः	=	grief	न प्रधक्ष्यति	=	will not get the upper hand over
माम्	=	me.						

"O, irreproachable lay! If I am live with you and Lakshmana for many autumns here, grief will not overpower me."

बहु पुष्प फले रम्ये नाना द्विज गण आयुते ।
विचित्र शिखरे ह्य् अस्मिन् रतवान् अस्मि भामिनि ॥ २-९४-१६

भामिनि	=	O Sita!	अस्मिन्	=	this mountain	बहु पुष्प फले	=	laden with many flowers and fruit
रम्ये	=	the enchanting	नाना द्विजगणायुते	=	resort of flocks of birds	विचित्र शिखरे	=	with its ravishing peaks
अस्मिन् हि	=	I am indeed	रतवान्	=	captivated.			

"O, Sita! Seeing this mountain laden with many flowers and fruit, the enchanting resort of flocks of birds as also the ravishing peaks of the mountain, I am really captivated."

अनेन वन वासेन मया प्राप्तम् फल द्वयम् ।
पितुः च अनृणता धर्मे भरतस्य प्रियम् तथा ॥ २-९४-१७

अनेन वन वासेन	=	by residing in the forest	फल द्वयम्	=	a two-fold advantage	प्राप्तम्	=	is secured
मया	=	by me	अनृणता	=	freedom from debt	पितुः	=	with my father
धर्मे	=	in regards my duty	तथा	=	and	भरतस्य	=	Bharata's
प्रियम्	=	happiness.						

"By residing in the forest, a two-fold advantage is secured by me freedom from debt to my father in regards my duty and Bharata's happiness."

वैदेहि रमसे कच्चिच् चित्र कूटे मया सह ।
पश्यन्ती विविधान् भावान् मनो वाक् काय सम्यतान् ॥ २-९४-१८

हे वैदेहि	=	O Sita!	रमसे कच्चित्	=	are you happy	मया सह	=	with me
चित्रकूटे	=	on this Chitrakuta mountain	पश्यन्ती	=	seeing	विविधान्	=	various
भावान्	=	objects	मनो वाक्काय सम्मतान्	=	agreeable to your thought word and temperament?			

"O, Sita! Are you happy with me on this Chitrakuta mountain, seeing various objects agreeable to your thought word and temperament?"

इदम् एव अमृतम् प्राहू राज्नाम् राज ऋषयः परे ।
वन वासम् भव अर्थाय प्रेत्य मे प्रपितामहाः ॥ २-९४-१९

परे	=	the ancient	राजर्षयः	=	royal sages	मे	=	my
प्रपितामहाः	=	paternal great grandfathers	प्राहुः	=	say (that)	राज्णि	=	for a king
भवार्थाय	=	to obtain liberation	प्रेत्य	=	after death	इदम्	=	this

वनवासमेव	= residence as such in the forest	अमृतम्	= is nectar-like.		

"My paternal great grand fathers the ancient royal sages have said that for a king to obtain liberation after death, such a residence in the forest is nectar like."

शिलाः शैलस्य शोभन्ते विशालाः शतशो अभितः ।
बहुला बहुलैर् वर्णैर् नील पीत सित अरुणैः ॥ २-९४-२०

शतशः	= hundreds	शिलाः	= of rocks	बहुलाह्	= in multitude
विशालाः शैलस्य	= of this extensive mountain	शोभन्ते	= are shining	अभितः	= around
बहुलैः	= in many	वर्णैः	= colours	मिल पीत सितारुणैः	= like blue yellow white and red.

"Hundreds and multitude of rocks of this extensive mountain are shining around in multifarious colours like blue, yellow, white and red."

निशि भान्त्य् अचल इन्द्रस्य हुत अशन शिखा इव ।
ओषध्यः स्वप्रभा लक्ष्म्या भ्राजमानाः सहस्रशः ॥ २-९४-२१

सहस्रशः	= thousands of	औषध्यः	= herbs	अचलेन्द्रस्य	= of this Chitrakuta mountain
भ्राजमानाः	= glittering	स्वप्रभा लक्ष्म्या	= with their lovely light	भान्ति	= are sparkiling
हुताशन शिखा इव	= like points of fire.				

"Thousands of herbs of this Chitrakuta mountain, glittering with their lovely light, are sparkling like points of fire."

केचित् क्षय निभा देशाः केचिद् उद्यान सन्निभाः ।
केचिद् एक शिला भान्ति पर्वतस्य अस्य भामिनि ॥ २-९४-२२

भमिनि	= O Seeta!	केचित्	= Some	देशाः	= parts
अस्य	= of this	पर्वतस्य	= mountain	क्षय निभाः	= resemble mansions
केचित्	= some	उद्यान सन्निभाह्	= look like parks	केचित्	= and some
भान्ति	= appear	एकशिलाः	= like a single pile.		

"O, Sita! Some parts of this mountain resemble mansions, some look like parks and some others appear like a single pile."

भित्त्वा इव वसुधाम् भाति चित्र कूटः समुत्थितः ।
चित्र कूटस्य कूटो असौ दृश्यते सर्वतः शुभः ॥ २-९४-२३

चित्रकूटः	=	chitrakuta	समुत्थितः इव	=	(appears) as though emerged	भित्त्वा	=	having split
वसुधाम्	=	earth	असौ	=	this	कूटः	=	summit
चित्रकूटस्य	=	of Chitrakuta	दृश्यते	=	appears	शुभः	=	charming
सर्वतः	=	on all sides.						

"Chitrakuta appears as though emerged, having split the earth. This summit of Chitrakuta appears charming on all sides."

कुष्ठ पुन्नाग तगर भूर्ज पत्र उत्तरच् चदान् ।
कामिनाम् स्वास्तरान् पश्य कुशेशय दल आयुतान् ॥ २-९४-२४

पश्य	=	see	कुष्ठ स्थगर पुन्नाग भूर्ज पत्रोत्तरच्छदान्	=	how the leaves of lilies sthagara trees Punnaga trees and Bhurja trees	कुशेशय दलायुतान्	=	heaped with flowers of water-lilies
स्वास्तरान्	=	form the cozy beds	कामिनाम्	=	of voluptuaries.			

"See the leaves of lilies, Sthagara trees, Punnaga trees and Bhurja trees heaped with flowers of water-lilies form the cozy beds of voluptuaries."

मृदिताः च अपविद्धाः च दृश्यन्ते कमल स्रजः ।
कामिभिर् वनिते पश्य फलानि विविधानि च ॥ २-९४-२५

वनिते	=	O Sita!	पश्य	=	look at	कमल स्रजः	=	the garlands of lotus-flowers
मृदि ताश्च	=	Crushed	अपविद्धाश्च	=	and thrown aside	कामिभिः	=	by voluptuaries
फलानिच	=	and (also) fruits	विविधानि	=	of every kind	दृश्यन्ते	=	being seen.

"O, Sita! Look at the garlands of lotus-flowers crushed and thrown aside by voluptuaries as also fruits of every kind that have been tasted."

वस्वौक साराम् नलिनीम् अत्येति इव उत्तरान् कुरून् ।
पर्वतः चित्र कूटो असौ बहु मूल फल उदकः ॥ २-९४-२६

असौ	=	this	चित्र कूटः पर्वतः	=	mountain of Chitrakuta	बहुमूल फलोदकः	=	with its abundance of roots fruits and water
अत्येतीव	=	is more beautiful	वस्वौकसाराम्	=	Kubera's capital(Alaka) then Vasvaukasara	नलिनीम्	=	Nalini the capital of Indra better known as Amaravati
उत्तरान् कुरून्	=	and uttara kuru the country of Eternal Beatitude.						

"This mountain f Chitrakuta with its abundance of roots fruits and water is more beautiful than Vasvankasara better known as Alaka the capital of Kubera the Lord of Riches, Nalini the capital of Indra (the God of celestials) better known as Amaravati and Uttarakuru the country of Eternal Beatitude."

इमम् तु कालम् वनिते विजह्विवामः ।
त्वया च सीते सह लक्ष्मणेन च ।
रतिम् प्रपत्स्ये कुल धर्म वर्धिनीम् ।
सताम् पथि स्वैर् नियमैः परैः स्थितः ॥ २-९४-२७

वनिते	=	O beloed	सीते	=	Sita	विजह्विवान्	=	Strolling
त्वया सह	=	with you	लक्ष्मणेनच	=	and Lakshman	इमम् कालम्	=	during this period
स्थितः	=	established	पथि	=	in the path sataam- of the pious	परैः	=	in highest
नियमैः	=	salutary practices	प्रपत्स्ये	=	I shall obtain	रतिम्	=	joy
कुल धर्म वर्धिनीम्	=	enhancing the piety of my race.						

"O, Sita! Strolling with you and Lakshmana during this period of exile, on my part established in the path of the pious, following the highest salutary practices, I shall obtain joy, enhancing the piety of my race.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुर्नवतितमः सर्गः ॥

Thus completes 94th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

95 Sarga 95 - पञ्चनवति सर्ग

Rama And Seetha Spend Some Time At Mandakini River

Introduction -

Raama describes to Sita the beauty of Mandakini River with its multi-coloured beaches, swans, geese, deer and flowery trees on its banks. He shows some sages taking dip in the river and herds of elephants and monkeys coming for a drink there. Thus Raama and Sita spend some of their time in enjoying the charms of Chitrakuta mountain.

अथ शैलाद् विनिष्क्रम्य मैथिलीम् कोसल ईश्वरः ।
अदर्शयत् शुभ जलाम् रम्याम् मन्दाकिनीम् नदीम् ॥ २-९५-१

अथ	=	thereafter	विनिष्क्रम्य	=	turning away	शैलात्	=	from the mountain
कोसलेश्वरः	=	Raama the prospective ruler of Kosala	अदर्शयत्	=	showed	मैथिलीम्	=	to Sita the daughter of the King of Mithila
रम्याम्	=	the beautiful	मन्दाकिनीम् नदीम्	=	river of Mandakini	शुभजलाम्	=	with its splendid waters.

Then, turning away from the mountain, Raama (The prospective ruler of Kosala) showed Sita (the daughter of the King of Mithila) the beautiful river of Mandakini carrying splendid waters.

अब्रवीच् च वर आरोहाम् चारु चन्द्र निभ आननाम् ।
विदेह राजस्य सुताम् रामो राजीव लोचनः ॥ २-९५-२

रामः	=	Raama	राजीव लोचनः	=	having lotus-eyes	अब्रवीत्	=	spoke
सुताम्	=	to the daughter	विदेहराजस्य	=	of the king of Videha (Janaka)	वरारोहाम्	=	having elegant waist
चारुचन्द्र निभाननाम्	=	whose face resembled the moon.						

The lotus-eyed Raama spoke to Sita, (the daughter of Janaka) who was having an elegant waist and whose face resembled the moon:

विचित्र पुलिनाम् रम्याम् हंस सारस सेविताम् ।
कुसुमैर् उपसम्पन्नाम् पश्य मन्दाकिनीम् नदीम् ॥ २-९५-३

पश्य	=	behold	रम्याम्	=	this charming	मन्दाकिनीम् नदीम्	=	river of Mandakini
विचित्र पुलिनाम्	=	with its multi-coloured sandy beaches	हम्स सारसा सेविताम्	=	frequented by swans and geese	उपसम्पन्नाम्	=	and laden

कुसुमैः	=	with flowers.

"Behold this charming river of Mandakini, with its multi-coloured sandy beaches, frequented by swans and geese and laden with flowers."

नाना विधैः तीर रुहैर् वृताम् पुष्प फल द्रुमैः ।
राजन्तीम् राज राजस्य नलिनीम् इव सर्वतः ॥ २-९५-४

(Behold this river) वृताम्	=	hedged	सर्वतः	=	on all sides	नानाविधैः	=	with various kinds
पुष्प फलद्रुमैः	=	of flowers and fruits	तीररुहैः	=	growing on its banks	राजन्तीम्	=	and enhance its loveliness
अलिनीम् इव	=	like the lake (sangandhika)	राजराजस्य	=	of Kubera (the ruler of Yakshas).			

"Behold this river, hedged on all sides with various kinds of flowers and fruits, growing on its banks and enhance its loveliness like the lake (Sangadhika) of Kubera (the ruler of Yakshas)"

मृग यूथ निपीतानि कलुष अम्भांसि साम्प्रतम् ।
तीर्थानि रमणीयानि रतिम् सम्जनयन्ति मे ॥ २-९५-५

साम्प्रतम्	=	at this moment	रमणीयानि	=	its pleasant	तीर्थानि	=	fords
मृगयूथनिपीतानि	=	where herds of deer drink	कलुषाम्बासि	=	and make the waters turbid	सङ्जनयन्ति	=	create
रतिम्	=	ecstasy	मे	=	in me.			

"At this moment, its pleasant fords, where herds of deer drink and make the waters turbid, create ecstasy in me."

जटा अजिन धराः काले वल्कल उत्तर वाससः ।
ऋषयः तु अवगाहन्ते नदीम् मन्दाकिनीम् प्रिये ॥ २-९५-६

प्रिये	=	O beloved Sita!	ऋषयः	=	sages	जटाजिनधराः	=	with matted locks and wearing antelope-skings
वल्कलोत्तर वाससः	=	and having bark of trees for their upper garment	अवगाहन्ते	=	take a dip	मन्दाकिनीम् नदीम्	=	in the River Mandakini
काले	=	at the appointed hour.						

"O, beloved Sita! Sages with matted locks and wearing antelope-skins and having bark of trees for their upper garment, take a dip in the River Mandakini, at the appointed hour."

आदित्यम् उपतिष्ठन्ते नियमाद् ऊर्ध्व बाहवः ।
एते अपरे विशाल अक्षि मुनयः संशित व्रताः ॥ २-९५-७

विशलाक्षि	=	O Lady of wide eyes!	एते	=	here	परे	=	some other
मुनायः	=	sages	सम्शित व्रताः	=	of austere vows	नियमात्	=	according to the scriptual injunctions
उपतेष्ठन्ते	=	worship	आदित्यम्	=	the sun	ऊर्ध्व बाहवः	=	with uplifted arms.

"O, Lady of wide eyes! Here are some other sages of austere vows, worshipping the sun with uplifted arms as per the scriptural injunctions."

मारुत उद्धूत शिखरैः प्रनृत्त इव पर्वतः ।
पादपैः पत्र पुष्पाणि सृजद्भिर् अभितो नदीम् ॥ २-९५-८

पादपैः	=	the trees	मारुतोद्धूत शिखरैः	=	their crowns agitated by the breeze	सृजद्भिः	=	that shower down
पत्र पुष्पाणि	=	leaves and flowers	नदीम् अभितः	=	on both sides of the river	पर्वतः	=	(cause) the mountain
प्रनृत्त इव	=	to appear as though it were dancing.						

"The trees, their crowns agitated by the breeze, that shower down leaves and flowers on both sides of the river cause the mountain to appear as though it were dancing!"

कच्चिन् मणि निकाश उदाम् कच्चित् पुलिन शालिनीम् ।
कच्चित् सिद्ध जन आकीर्णाम् पश्य मन्दाकिनीम् नदीम् ॥ २-९५-९

पश्य	=	see	मन्दाकिनी नदीम्	=	this River Mandakinii	मणिनिकाशोदाम्	=	with its crystal-like clear water
क्वचित्	=	at some places	पुलिन शालिनिम्	=	with its shining sand-dunes	क्वचित्	=	at some places
सिद्ध जनाकीर्णाम्	=	filled with Siddhas (who are bathing)	क्वचित्	=	at some places.			

"See this River Mandakini with its crystal-like clear water at some places, with its shining sand-dunes at some places and crowded with Siddhas who are bathing at some other places."

Comment:iddha: A class of semi-divine beings endowed with mystic powers.

निर्धूतान् वायुना पश्य विततान् पुष्प संचयान् ।
पोप्लूयमानान् अपरान् पश्य त्वम् जल मध्यगान् ॥ २-९५-१०

पश्य	=	behold	त्वम्	=	you	पुष्प सञ्चयान्	=	heaps of flowers
निर्धूतान्	=	shaken down	वायुना	=	by the wind	विततान्	=	and scattered

पश्य	=	(and) see	अपरान्	=	some other heaps of flowers	पोप्लूयमानान्	=	floating
तनु मध्यमे	=	O lady iwth slender waist.						

"Behold you, heaps of flowers shaken down by the wind and shattered. See some other heaps of flowers floating, O lady with slender waist!"

तामः च अतिवल्गु वचसो रथ अन्ग आह्वयना द्विजाः ।
अधिरोहन्ति कल्याणि निष्कूजन्तः शुभाः गिरः ॥ २-९५-११

कल्याणि	=	O Kalyani! (Behold)	वल्गुवचनः	=	the sweet-voiced	रथाङ्गह्वयनाः द्विजाः	=	the ruddy geese
अधिरोहन्ति	=	ascending	तान्	=	the banks	विकूजन्तः	=	utteing
शुभाः	=	harmonious	गिरः	=	tones.			

"O, Kalyani! Behold the sweet-voiced ruddy geese, ascending the banks uttering harmonious tones."

दर्शनम् चित्र कूटस्य मन्दाकिन्याः च शोभने ।
अधिकम् पुर वासाच् च मन्ये च तव दर्शनात् ॥ २-९५-१२

मन्ये	=	I consider	दर्शनम्	=	this sight	मन्दाकिन्याश्च	=	of Mandakini River
कूटस्य	=	and of Chitratua	तव	=	particularly at your	दर्शनात्	=	sight
अधिकम्	=	to be more delightful	पुरवासाश्च	=	than dwelling in the city of Ayodhya	शोभने	=	O lovely woman!.

"I consider this sight of Mandakini River and of Chitrakuta, particularly at your sight, to be more delightful than dwelling in the City of Ayodhya, O, lovely woman!"

विधूत कलुषैः सिद्धैः तपो दम शम अन्वितैः ।
नित्य विक्षोभित जलाम् विहाहस्व मया सह ॥ २-९५-१३

(Here) सिद्धैः	=	Siddhas	विधूत कलुषैः	=	free from taints	तपोदम शमान्वितैः	=	rich in asceticism and control of senses and the mind
नित्य विक्षोभित जलाम्	=	perpetually stir the waters	विगाहस्व	=	you too should enter	मया सह	=	with me

Here are Siddhas (semi-divine beings endowed with mystic powers), free from impurities and rich in asceticism, with their senses and mind under control, who perpetually stir the waters. You too should take a dip in the river along with me."

सखीवच् च विगाहस्व सीते मन्दकिनीम् इमाम् ।
कमलान्य् अवमज्जन्ती पुष्कराणि च भामिनि ॥ २-९५-१४

विगाहस्व	=	enter	मन्दाकिनीम् नदीम्	=	the river Mandakini	शखीवत्	=	as a friend
अवमज्जन्ती	=	submerging	कमलानि	=	the red	पुष्कराणि	=	and white lotuses
भामिनि सीते	=	O Lovely Sita!.						

"Enter the Mandakini River, as on the breast of a friend, submerging the red and white lotuses in it. O, Lovely Sita!"

त्वम् पौर जनवद् व्यालान् अयोध्याम् इव पर्वतम् ।
मन्यस्व वनिते नित्यम् सरयूवद् इमाम् नदीम् ॥ २-९५-१५

वनिते	=	My darling!	त्वम्	=	you	नित्यम्	=	always
मन्यस्व	=	think	व्यालान्	=	of the wild beasts	पौर जनवत्	=	as inhabitants of the city
पर्वतम्	=	the mountain of Chitrakuta	अयोध्यामिव	=	as the city of Ayodhya	इमाम्	=	and this
नदीम्	=	river	सरयूवत्	=	as the Sarayu.			

"My darling! Think of the wild beasts as inhabitants of the city of Ayodhya, this mountain of Chitrakuta as the city of Ayodhya and this river as the Sarayu from now on!"

लक्ष्मणः चैव धर्म आत्मा मन् निदेशे व्यवस्थितः ।
त्वम् च अनुकूला वैदेहि प्रीतिम् जनयथो मम ॥ २-९५-१६

वैदेहि	=	O Sita!	धर्मात्मा	=	the virtuous	लक्ष्मणश्चापि	=	Lakshmana
व्यवस्थितः	=	is obeying	मन्निदेशे	=	my commands	त्वम् च	=	you too
अनुकूला	=	are well-disposed	जनयथः	=	causing	प्रीतिम्	=	delight
मम	=	to me.						

"O, Sita! The virtuous Lakshmana is obeying my commands and you too are well-disposed, causing delight to me."

उपस्पृशमः त्रि षवणम् मधु मूल फल अशनः ।
न अयोध्यायै न राज्याय स्पृहये अद्य त्वया सह ॥ २-९५-१७

उपस्पृशन्	=	bathing	त्रिष वणम्	=	three times a day (in the river)	मधुमूल फलाशनः	=	living on honey roots and fruits
त्वया सह	=	along with you	न	=	I do not desire	राज्याय	=	the kingdom
न स्पृहये	=	nor do I long	अयोध्यायै	=	for Ayodhya	अद्य	=	now.

"Bathing three times a day in the river and living on honey, roots and fruits in your company, I do not desire for the kingdom nor do I long for Ayodhya now."

इमाम् हि रम्याम् गज यूथ लोलिताम् ।
निपीत तोयाम् गज सिम्ह वानरैः ।
सुपुष्पितैः पुष्प धरैर् अलम्कृताम् ।
न सो अस्ति यः स्यान् न गत क्रमः सुखी ॥ २-९५-१८

नास्ति सः	=	there is non in the world	यः न स्यात्	=	who would not be	गत क्लमः	=	relieved of his fatigue
सुखी	=	and feel refreshed	इमाम्	=	on the banks of this river	रम्याम्	=	enchanting
गज यूथ लो डिताम्	=	frequented by herds of elephants	गज सिम्ह वानरैः	=	who with lions and monkeys	निपीत तोयाम्	=	come here to drink
अलम्कृताम्	=	and which is adorned	पुष्पभरैः	=	with innumerable flowers	सुपुष्पिताम्	=	in full bloom.

"There is none in the world, who would not be relieved of his fatigue and feel refreshed on the banks of this enchanting river, frequented by herds of elephants, who with lions and monkeys, come here to drink and which is adorned with innumerable flowers in full bloom."

इति इव रामो बहु सम्गतम् वचः ।
प्रिया सहायः सरितम् प्रति ब्रुवन् ।
चचार रम्यम् नयन अन्जन प्रभम् ।
स चित्र कूटम् रघु वंश वर्धनः ॥ २-९५-१९

ब्रुवन्	=	speaking	बहु	=	many	सम्गतम्	=	suitable
वचः	=	words	इतीव	=	thus	सरितम्प्रति	=	about Mandakini River
सः रामः	=	that Raama	रघुवम्श वर्धनः	=	who bestows delight to Raghu dynasty	चचर	=	strolled
रम्यम्	=	in the beautiful	चित्रकूटम्	=	mountian of Chi-trakuta	नयनान्जन प्रभम्	=	with the radiance of a piece of collieries.

Describing the varied beauties of the Mandakini River, Raama the bestower of delight to Raghu dynasty with his beloved consort as a companion, strolled in the lovely mountain of Chitrakuta which was shining like a piece of collieries."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चनवति सर्गः ॥

Thus completes 95th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

96 Sarga 96 - षण्णवति सर्ग

Rama Hears A Gigantic Clamour Of An Army

Introduction -

Raama hears a gigantic clamour of an army nearby and asks Lakshmana to find out what it is. Lakshmana ascends a tree and informs Raama that Bharata's army is approaching towards their hermitage. Lakshmana expresses his apprehension to Raama, saying that Bharata's army may be coming there in order to kill both of them. An enraged Lakshmana says that he will kill both Bharata and Kaikeyi together with the army.

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् ।
निषसाद गिरिप्रस्थे सीतां मांसेन चन्दयन् ॥ २-९६-१

तथा	=	thus	दर्शयित्वा	=	having shown	गिरिनिम्नगाम्	=	the mountaneous river Mandakini
ताम् सीताम्	=	to that Sita	मैथिलीम्	=	the daughter of the king of Mithila	निषसाद	=	sat
गिरिप्रश्थे	=	on the hill side	छन्दयन्	=	in order to gratify her appetite	माम्सेन	=	with flesh.

Having shown Mandakini River in that manner to Sita, the daughter of Mithila, Raama set on the hill-side in order to gratify her appetite with a piece of flesh.

इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ।
एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २-९६-२

सः राघवः	=	that Raama	धर्मात्मा	=	of righteousness	आस्ते	=	stayed
सीतया श	=	with Sita	एवम्	=	thus speaking	इदम्	=	this meat
मध्यम्	=	is fresh	इदम्	=	this	निष्टप्तम्	=	was roasted
अग्निना	=	in the fire.						

Raama, whose mind was devoted to righteousness stayed there with Sita, saying "This meat is fresh, this is savoury and roasted in the fire."

तथा तत्र आसतः तस्य भरतस्य उपयायिनः ।
सैन्य रेणुः च शब्दः च प्रादुर् आस्ताम् नभः स्पृशौ ॥ २-९६-३

तस्य	=	(While) that Raama	आसतः	=	was sitting	तत्र	=	there
तथा	=	in that way	रेणुश्च	=	the dust	शब्दश्च	=	and clamour
भरतस्य सैन्यम्	=	Bharata's army	उपयायिनः	=	which was approaching	प्रादुरास्ताम्	=	ascended
नभस्पृशौ	=	touching the sky.						

While Raama was thus sitting there the dust and clamour of Bharata's army, which was approaching, ascended into the sky.

एतस्मिन्न् अन्तरे त्रस्ताः शब्देन महता ततः ।
अर्दिता यूथपा मत्ताः सयूथा दुद्रुवुर् दिशः ॥ २-९६-४

एतस्मिन् अन्तरे	=	meanwhile	त्रस्ताः	=	frightened	महता शब्देन	=	by the great clamour
यूथपाः	=	leaders of animal troops	मत्ताः	=	in rut	अर्दिता	=	were tormented
दुद्रुवुः	=	fled	दिशः	=	(in different) directions	ततः	=	from there.

Meanwhile, frightened by that gigantic clamour, the leaders of elephants and other animal - troops, in rut, were tormented and fled in different directions from there.

स तम् सैन्य समुद्भूतम् शब्दम् शुश्रव राघवः ।
तामः च विप्रद्रुतान् सर्वान् यूथपान् अन्ववैक्षत ॥ २-९६-५

सः राघवः	=	Raama	शुश्रूव	=	heard	तम् शब्दम्	=	that sound
सैन्य समुद्भूतम्	=	generated from the army	अन्ववैक्षते	=	and saw	सर्वान्	=	all
तान्	=	those	यूथपान् च	=	leaders of the animal flock	विप्रद्रुतान्	=	running away.

Raama heard that sound generated from the army and also saw all those leaders of the animal-flock, running away from there.

तामः च विद्रवतो दृष्ट्वा तम् च श्रुत्वा स निह्स्वनम् ।
उवाच रामः सौमित्रिम् लक्ष्मणम् दीप्त तेजसम् ॥ २-९६-६

दृष्ट्वा	=	seeing	तान्	=	those animals	विद्रवतः	=	running away
श्रुत्वा	=	and hearing	तम्	=	that	निस्वनम् च	=	sound
रामः	=	Raama	उवाच	=	spoke	लक्ष्मणम्	=	to Lakshman
सौमित्रिम्	=	the son of Sumitra	दीप्त तेजसम्	=	of burning courage.			

Seeing those animals running away and hearing that clamour, Raama spoke to Lakshmana (son of Sumitra) of burning courage as follows:

हन्त लक्ष्मण पश्य इह सुमित्रा सुप्रजाः त्वया ।
भीम स्तनित गम्भिरः तुमुलः श्रूयते स्वनः ॥ २-९६-७

हन्त	=	Alas!	लक्ष्मण	=	O Lakshmana	सुमित्रा	=	sumitra

सुप्रजाः	=	is blessed with a noble son	त्वया	=	in you	इह	=	here
श्रूयते	=	is heard	तुमुलः	=	a tumultuous	स्वनः	=	sound
भीमस्तनितगम्भीरः		as terrific as that of a roaring cloud	पश्य	=	see (what it is).			

"Alas! O, Lakshmana! Sumitra is blessed with a noble son in you. Here is heard a tumultuous sound as terrific as that of a roaring cloud. See what it is."

गजयूथानि वारण्ये महिषा वा महावने ।
वित्रासिता मृगाह् सिंहैः सहसा प्रद्रुता दिशः २-९६-८

गजयूथानि	=	The lordly elephants	अरण्ये	=	in the forest	महिषाःवा	=	the buffaloes
महावने	=	in the great woods	मृगाः	=	and the wild beasts	वित्रासिताः	=	frightened
सिम्हैः	=	by lions	सहसा	=	are suddenly	प्रद्रुताः	=	running away
दिशः	=	in various directions.						

"The lordly elephants in the forest, the buffaloes in the great woods and the wild beasts frightened by lions are suddenly running away in various directions."

राजा वा राज मात्रो वा मृगयाम् अटते वने ।
अन्यद् वा श्वा पदम् किंचित् सौमित्रे ज्नातुम् अर्हसि ॥ २-९६-९

सौमित्रे	=	O Lakshmana!	अर्हसि	=	you ought to	ज्णातुम्	=	know (whether)
राजा वा	=	a king	राज पुत्रोवा	=	or a prince	मृगयाम् अटते	=	in roaming for a hunt
वा	=	or	अन्यत्	=	any other	किण्चित्	=	somewhat
श्वापदम्	=	savage beast.						

"O, Lakshmana! You ought to find out whether it is a king or a prince roaming for a hunt or some other savage beast."

सुदुश्चरो गिरिश्चायं पक्षिणामपि लक्ष्मण ।
सर्वम् एतद् यथा तत्त्वम् अचिराज् ज्नातुम् अर्हसि ॥ २-९६-१०

लक्ष्मण	=	O Lakshmana!	गिरिः	=	mountain	अयम्	=	this
सुदुश्चरः	=	is difficult of access	पक्षिणामपि	=	even to birds	अर्हसि	=	you ought
ज़्णातुम्	=	to find out	अचिरात्	=	soon	एतत् सर्वम्	=	all this
यथा तत्त्वम्	=	accurately.						

"O, Lakshmana! This mountain is difficult of access even to birds. You ought to find out soon, all this in an accurate manner."

स लक्ष्मणः सम्त्वरितः सालम् आरुह्य पुष्पितम् ।
प्रेक्षमाणो दिशः सर्वाः पूर्वाम् दिशम् अवैक्षत ॥ २-९६-११

सः लक्ष्मणः	=	that Lakshmana	सम्त्वरितः	=	quickly	आरुह्य	=	ascended
सालम्	=	a Sala tree	पुष्पितम्	=	in flowering	प्रेक्षमाणः	=	and looking
सर्वाः	=	in all	दिशः	=	directions	उदैक्षत	=	saw
पूर्वाम् दिशम्	=	towards eastern side.						

Lakshmana quickly ascended a Sala tree in flowering and looking towards all directions, saw towards eastern side.

उदन् मुखः प्रेक्षमाणो ददर्श महतीम् चमूम् ।
रथ अश्व गज सम्बाधाम् यत्तैर् युक्ताम् पदातिभिः ॥ २-९६-१२

प्रेक्षमाणः	=	looking	उदङ्मुखः	=	towards norhern direction	ददर्श	=	(Lakshmana) saw
महतीम्	=	a huge	चमूम्	=	army	रथाश्व गज सम्बाधाम्	=	full of chariots steeds and elephants
युक्ताम्	=	accompanied by	यतैः	=	smart	पदातिभिः	=	foot-soldiers.

Looking in northern direction, Lakshmana saw a huge army, full of chariots, steeds and elephants accompanied by smart foot-soldiers.

ताम् अश्व गज सम्पूर्णाम् रथ ध्वज विभूषिताम् ।
शशंस सेनाम् रामाय वचनम् च इदम् अब्रवीत् ॥ २-९६-१३

शशम्स	=	(Lakshmana) informed	रामाय	=	Raama	ताम् सेनाम्	=	about that army
अश्वगज सम्पूर्णाम्	=	full of horses elephants	रथ ध्वज विभूषिताम्	=	and chariots decorated with flags	अब्रवीत्	=	and spoke
इदम्	=	these	वचनम्च	=	words also.			

Lakshmana informed Raama about that army which was full of horses, elephants and chariots decorated with flags and spoke the following words also.

अग्निम् संशमयतु आर्यः सीता च भजताम् गुहाम् ।
सज्यम् कुरुष्व चापम् च शरामः च कवचम् तथा ॥ २-९६-१४

आर्यः	=	O honourable brother!	सम्शमयतु	=	extinguish	अग्निम्	=	the fire
सीताच	=	let Sita also	भजताम्	=	occupy	गुहाम्	=	a hiding place
कुरुष्व	=	Make	चापम्	=	your bow	सज्यम्	=	ready with a bow-string
तथा	=	and	शराम्श्च	=	arrows	कवचम्	=	(wear) an armour.

"O, honourable brother! Extinguish the fire. Let Sita occupy a hiding place. Make your bow ready with a bow-string and arrows. Wear an armour."

तम् रामः पुरुष व्याघ्रो लक्ष्मणम् प्रत्युवाच ह ।
अन्ग अवेक्षस्व सौमित्रे कस्य एताम् मन्यसे चमूम् ॥ २-९६-१५

रामः	=	Raama	पुरुषव्याघ्रः	=	the tiger among men	प्रत्युवाच ळ	=	replied
तम् लक्ष्मणम्	=	to that Lakshmana	अन्ग सौमित्रे	=	O Lakshmana!	अवेक्षस्य	=	see
कस्य	=	whose	चमूम्	=	army	मन्यसे	=	your think
इमाम्	=	is this?.						

Raama the tiger among men replied to Lakshmana, saying: "O, Lakshmana! See, whose army do you think is this?"

एवम् उक्तः तु रामेण लक्ष्माणो वाक्यम् अब्रवीत् ।
दिधक्षन्न् इव ताम् सेनाम् रुषितः पावको यथा ॥ २-९६-१६

एवम्	=	thus	उक्तः	=	spoken	रामेण	=	by Raama
लक्ष्मणः	=	Lakshmana	रुषितः	=	was irritated paavako yathaa	=		like a fire
अब्रवीत्	=	and spoke	वाक्यम्	=	the following words	दिधक्षन्निव	=	as though wishing to scorch
ताम् सेनाम्	=	that army.						

Hearing Raama's words, Lakshmana was irritated like a fire and spoke the following words, as though he was wishing to scorch the army.

सम्पन्नम् राज्यम् इग्च्छमः तु व्यक्तम् प्राप्य अभिषेचनम् ।
आवाम् हन्तुम् समभ्येति कैकेय्या भरतः सुतः ॥ २-९६-१७

भरतः	=	Bharata	कैकेय्याः	=	Kaikeyi's	सुतः	=	son
प्राप्य	=	having obtained	अभिषेचनम्	=	coronation	इछन्	=	and desirous
राज्यम्	=	(of making) the kingdom	सम्पन्नम्	=	a perfect one	समभ्यति	=	is coming
हन्तुम्	=	to kill	आवाम्	=	both of us	व्यक्तम्	=	It is clear.

"Bharata, Kaikeyi's son, having obtained coronation and desirous of making the kingdom free of enemies, is coming here to kill both of us. It is clear."

एष वै सुमहान् श्रीमान् विटपी सम्प्रकाशते ।
विराजत्य् उद्गत स्कन्धः कोविदार ध्वजो रथे ॥ २-९६-१८

एषः	=	this	सुमहानि	=	very big	श्रीमान्	=	and glorious
उज्वल स्कन्धः	=	with superb branches	सम्प्रकाशते	=	is shining	कोविदार ध्वजः	=	the ensign bearing the device of a Kovidara (pomegranate) tree

विराजति	=	is shining	रथे	=	on that chariot.

"The gigantic and glorious tree with superb branches is shining over there prominently. The ensign bearing the device of a kovidara (pomegranate) tree is shining on that chariot."

भजन्त्य् एते यथा कामम् अश्वान् आरुह्य शीघ्रगान् ।
एते भ्राजन्ति सम्हृष्टा जगान् आरुह्य सादिनः ॥ २-९६-१९

एते	=	they	भजन्ति	=	are cavorting	आरुह्य	=	mounted
यथाकामम्	=	comfortably	शीघ्रगान्	=	on their swift	अश्वान्	=	horses
एते	=	these	सादिनः	=	seated on elephants	भ्राजन्ति	=	are bearing
सम्हृष्टाः	=	delightedly	आरुह्य	=	mounted	गजान्	=	on their elephants.

Among the cavalry, some are cavorting merrily on their swift horses, while others are beaming with delight, mounted on their elephants.

गृहीत धनुषौ च आवाम् गिरिम् वीर श्रयावहे ।
अथवेहैव तिष्ठावः सन्नद्धावुद्यतायुधौ २-९६-२०

वीरः	=	O warrior!	आवाम्	=	let us	गृहीत धनुषौ	=	take up our bows
श्रयावहै	=	and take refuge	गिरिम्	=	in the mountain	अथवा	=	or
तिष्ठावः	=	let us stay	इहैव	=	here itself	सन्नद्धौ	=	fully prepared
उद्यतायुधौ	=	with our weapons in our hands.						

"O, warrior! Let us take up our bows and ascend the mountain or let us stay here itself, fully prepared with our weapons in our hands."

अपि नौ वशम् आगग्च्छेत् कोविदार ध्वजो रणे ।
अपि द्रक्ष्यामि भरतम् यत् कृते व्यसनम् महत् ॥ २-९६-२१ त्वया राघव सम्प्राप्तम् सीतया च मया तथा ।

राघवः	=	O Raama!	कोविदारध्वजः	=	will this flag with the insignia of a Kovidara tree	अप्यागच्छेत्	=	come into our
वशम्	=	subjugation?	अपिद्रक्ष्यामि	=	Can we see	भरतम्	=	Bharata
यत्कृते	=	because of whom	महत् व्यसनम्	=	a great misfortune	सम्प्राप्तम्	=	is obtained
त्वया	=	by you	सीतया	=	by Sita	तथा	=	and
मया च	=	by me.						

"O, Raama! Will that flag with the insignia of a Kovidara tree come into our subjugation? Can we see Bharata, because of whom a great misfortune has occurred to you, to Sita and to me?"

यन् निमित्तम् भवान् राज्याच् च्युतो राघव शाश्वतीम् ।
सम्प्राप्तो अयम् अरिर् वीर भरतो वध्य एव मे ॥ २-९६-२२

हे वीरः	=	O Warrior!	राघव	=	O Raama!	यन्निमित्तम्	=	by the reason of whom
भवान्	=	you	च्युतः	=	were deprived	शाश्वतात्	=	of an eternal
राज्यात्	=	kingdom	अयम्	=	such	अरिः	=	an enemy
भरतः	=	Bharata	सम्प्रापतः	=	who came here	वध्य एव	=	is to be slain
मे	=	by me.						

"O, Raama the warrior! By the reason of whom you were deprived of an eternal kingdom, such Bharata as a foe who is coming here, deserves to be slain by me."

भरतस्य वधे दोषम् न अहम् पश्यामि राघव ।
पूर्व अपकारिणम् हत्वा न ह्यधर्मेण युज्यते ॥ २-९६-२३

राघव	=	O Raama!	अहम्	=	I	नपश्यामि	=	do not see
दोषम्	=	a mistake	वधे	=	in the slaying	भरतस्य	=	of Bharata
हत्वा	=	by killing	पूर्वापिकारिणम्	=	the one who has hurt another before	न युज्यते	=	non is charged
अधर्मण	=	with unlawfulness.						

"O, Raama! I see no sin in slaying Bharata. None is charged with unlawfulness, if one strikes down an aggressor."

पूर्वापकारी भरतस्य्तक्तधर्मश्च राघव ।
एतस्मिन्न् निहते कृत्स्नाम् अनुशाधि वसुंधराम् ॥ २-९६-२४

राघव	=	O Raama!	भरतः	=	Bharate	पूर्वापकारी	=	has hurt you before
त्यक्तधर्मश्च	=	and his death is legitimate	एतस्मिन्	=	(while) he	निहते	=	is slain
अनुशाधि	=	rule	कृत्स्नाम्	=	the entire	वसुन्धराम्	=	earth.

"Bharata is the assailant and his death is legitimate. He being dead, you will rule the entire earth."

अद्य पुत्रम् हतम् सम्ख्ये कैकेयी राज्य कामुका ।
मया पश्येत् सुदुह्ख आर्ता हस्ति भग्नम् इव द्रुमम् ॥ २-९६-२५

कैकेयी	=	(Let) Kaikeyi	राज्य काकुका	=	who is craving for the kingdom	पशेत्	=	see
सुदुःखार्ता	=	with great sorrow	अद्य	=	today	पुत्रम्	=	her son
हतम्	=	slain	मया	=	by me	सम्ख्ये	=	in battle
द्रुमम् इव	=	as a tree	हस्ति भग्नम्	=	is crushed down by an elephant.			

"Let Kaikeyi, who is craving for the kingdom see, with great sorrow, her son slain by me today in battle, as a tree is crushed down by an elephant."

कैकेयीम् च वधिष्यामि सानुबन्धाम् सबान्धवाम् ।
कलुषेण अद्य महता मेदिनी परिमुच्यताम् ॥ २-९६-२६

वधिष्यामि	=	I shall kill	कैकेयीम् च	=	Kaikeyi too	सबान्धवान्	=	along with her friend the hunch-back
सानुबन्धाम्	=	and other accomplices	मेदिनी	=	Le the earth	अद्य	=	today
परिमुच्यताम्	=	be relieved	महता	=	of a great	कलुषेण	=	sinner.

"I shall kill Kaikeyi too along with her friend the hunch-back and other accomplices. Let the earth today be relieved of a great sinner."

अद्य इमम् सम्यतम् क्रोधम् असत्कारम् च मानद ।
मोक्ष्यामि शत्रु सैन्येषु कक्षेषु इव हुत अशनम् ॥ २-९६-२७

मानद	=	O warrior bestowing an honour!	अद्य	=	today	सम्यतम्	=	in the concentrated
क्रोधम्	=	fury	इमम्	=	this	असत्कारम् च	=	injustice (has kindled)
मोक्ष्यामि	=	I shall scatter	शत्रु सैन्येषु	=	the enemy- battalions	हुताशनम् इव	=	as a fire (consumes)
कक्षेषु	=	the dry wood.						

"O, warrior bestowing an honour! Today in the concentrated fury that injustice has kindled I shall scatter the enemy - battalions as a fire consumes the dry wood."

अद्य एतच् चित्र कूटस्य काननम् निशितैः शरैः ।
चिन्दन् शत्रु शरीराणि करिष्ये शोणित उक्षितम् ॥ २-९६-२८

अद्य	=	today	निशितैः	=	with my sharpeed	शरैः	=	arrows
छिन्दम्	=	I shall slay	शत्रु शरीराणि	=	the bodies of my foes	करिष्ये	=	and make
एतत् काननम्	=	this forest	चित्र कूटस्य	=	of Chitrakuta	शोणितोक्षितम्	=	overflow with blood.

"Today, with my sharpened arrows, I shall slay the bodies of my foes and make this forest of Chitrakuta overflow with blood."

शरैर् निर्भिन्न हृदयान् कुन्जरामः तुरगामः तथा ।
श्वापदाः परिकर्षन्तु नराः च निहतान् मया ॥ २-९६-२९

कुण्जरान्	=	the elephants	तथा	=	and turagaan	=		the horses
निर्भिन्न हृदयान्	=	whose breasts were laid open	शरैः	=	with my darts	नराम्श्च	=	and the men
निहतान्	=	struck down	मया	=	by me	परिकर्षन्तु	=	be dragged about

श्वापदाः	=	by savage beasts.

"The elephants and horses whose breasts were laid open with my darts and the men too struck down by me, be dragged about by savage beasts."

शराणाम् धनुषः च अहम् अनृणो अस्मि महा वने ।
ससैन्यम् भरतम् हत्वा भविष्यामि न संशयः ॥ २-९६-३०

हत्वा	=	by killing	भरतम्	=	Bharata	स सैन्यम्	=	together with his army
अस्मिन्	=	in this	महावने	=	great forest	भविष्यामि	=	I shall
अनृणः	=	discharge my debt	शराणाम्	=	to my arows	धनुषश्च	=	and my bow.

"By killing Bharata together with his army in this great forest, I shall discharge my debt to my bow and arrows."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टमः सर्गः ॥

Thus completes 96th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

97 Sarga 97 - सप्तनवति सर्ग

Rama Pacifies Lakshmana, Who Is Angry With Bharata

Introduction -

Raama pacifies Lakshmana, saying that Bharata, due to his affection towards his brothers and due to the distress that troubles his mind after hearing of the news of their exile, he came to the forest and not with any other motive. Ashamed of himself to hear the opinion of Raama about Bharata, and descending the tree, Lakshmana hides his abashment by changing the topic. Commanded by Bharata that no disturbance should be caused to the hermitage occupied by Raama, the army encamps around the edge of the mountain, chitrakuta.

सुसम्ब्रध्यम् तु सौमित्रिम् लक्ष्मणम् क्रोध मूर्चितम् ।
रामः तु परिसान्त्व्य अथ वचनम् च इदम् अब्रवीत् ॥ २-९७-१

अथ	=	then	राम्स्तु	=	Raama on the other hand	परिसान्त्व्य	=	pacifying
लक्ष्मणम्	=	Lakshmana	सौमित्रिम्	=	son of sumitra	सुसुम्ब्रध्यम्	=	who was very much agitated
क्रोधमूर्छितम्	=	and infatuated with anger	अब्रवीत्	=	and spoke	इदम्	=	these
वचनम् च	=	words.						

Raama on the other hand, pacifying Lakshmana (son of Sumitra), who was very much agitated and infatuated with anger, spoke the following words:

किम् अत्र धनुषा कार्यम् असिना वा सचर्मणा ।
महा इष्वासे महा प्राज्ने भरते स्वयम् आगते ॥ २-९७-२

महेस्वासे	=	wielding a great bow	महाप्राज्णे	=	and highly wise man	स्वयम्	=	himself
आगते	=	is coming	अत्र	=	here	किम् कार्यम्	=	what is the use
धनुषर	=	or a sword	सचर्मणा	=	with a shield?			

"While Bharata, wieldin a bow and highly wise-man himself is coming here, what is the use of a bow or sword with a shield?"

पितुस्सत्यं प्रतिश्रुत्य हत्वा भरतमागतम् ।
किम् करिष्यामि राज्येन सापवादेन लक्ष्मण ॥ २-९७-३

किम् करिष्यामि	=	what shall I do	राज्येन	=	with the kingdom	सापवादेन	=	by acquiring ill-fame
हत्वा	=	killing	भरतुम्	=	Bharata	आगतम्	=	who came (to see me)

प्रतिश्रुत्य	=	having promised to make	पितुः	=	our father's word	सत्यम्	=	a reality
लक्ष्मण	=	O , Lakshmana!						

"O, Lakshmana! Having promised to make our father's wish a reality. What shall I do with the kingdom by acquiring an ill-fame in killing Bharata who came here to see me?"

यद्द्रव्यं बान्दवानां वा मित्राणां वाक्षये भवत् ।
नाहं तप्त्प्रतिगृह्णीयां भक्षान्विषकृतानिव २-९७-४

यत् द्रव्यम्	=	which wealth	भवत्	=	will come into existence	क्षये	=	in destroying
बान्धवानाम् वा	=	the relatives	मित्राणाम् वा	=	or companions	अहम्	=	I
न प्रतिगृह्णीयाम्	=	will not partake	तत्	=	it	विषकृतान् इव	=	like poisoned
भक्षान्	=	food.						

"I should not enjoy the spoils obtained by slaying a relative or friend, like the partaking of a poisoned food."

धर्ममर्थं च कामं च पृथिवीं चापि लक्षण ।
इच्छामि भवतामर्थे एतत् प्रतिश्रृणोमि ते ॥ २-९७-५

लक्ष्मण	=	O Lakshmana!	भवताम् अर्थे arthe	=	It is for your sake			
इच्छामि	=	I desire	धर्मम्	=	virue	अर्थम् च	=	(legitimately acquired) wealth
कामम् च	=	and pleasure	पृथिवीम्चापि	=	or even earth itself	प्रतिश्रृणोमि	=	I promise
एतत्	=	this	ते	=	to you.			

"O, Lakshmana! It is for your sake I desire virtue, legitimately acquired wealth and pleasure or even the earth itself. I promise this to you."

भ्रातृइणां संग्रहार्थं च सुखार्थं चापि लक्ष्मण ।
राज्यमप्यहमिच्छामि सत्येनायुधमालभे ॥ २-९७-६

लक्ष्मण	=	O Lashmana!	अहम्	=	I	इच्छामि	=	desire
राज्यमपि	=	the throne only	सम्ग्रहार्थम्	=	for the protection	सुखार्थम् चापि	=	and happiness
भ्रातृणाम्	=	of my brothers	आलभे	=	I touch	सत्य्म	=	in vow
आयुधम्	=	my weapon.						

"O, Lakshmana! I desire the throne only for the protection and happiness of my brothers. I touch my weapon and swear this fact."

नेयं मम मही सौम्य दुर्लभा सागराम्बरा ।
न हीच्छेयमधर्मेण शक्रत्वमपि लक्ष्मण ॥ २-९७-७

इयम्	=	this earth	सागराम्बरा	=	bounded by the sea	न	=	is not
मम	=	to me	दुर्लभा	=	hard to obtain	लक्ष्मण	=	O Lakshmana
सौम्य	=	the excellent man!	न इच्छेयम् हि	=	I do not indeed desire	शक्रत्वमपि	=	even the position of Indra
अधर्मेण	=	by unrighteousness.						

"This earth, bounded by the sea is not hard to obtain for me, O the excellent man! I do not indeed wish even the position of Indra by unrighteousness."

यद्विना भरतं त्वां च शत्रुघ्नं चापि मानद ।
भवेन्मम सुखं किंचिद्भस्म तत्कुरुतां शिखी ॥ २-९७-८

यत् तत्	=	If there be	किम्चित् सुखम्	=	and happiness	मम भवेत्	=	that I could obtain
विना भरतम्	=	without Bharata	त्वाम् च	=	or you	शत्रुघ्नम् चापि	=	or without Shatrughna
तत् कुरुताम्	=	may it be made	भस्म	=	to ashes	शिखी	=	by fire
मानद	=	O Lakshamana the honour-giver!						

"If there be happiness that I could enjoy without Bharata or you or without Shatrughna, may it be without Shatrughna, may it be burnt to ashes by fire, O the honour-giver!"

मन्येऽहमागतोऽयेध्यां भरतो भ्रातृवत्सलः ।
मम प्राणात्प्रियतरः कुलधर्ममनुस्मरन् ॥ २-९७-९
श्रुत्वा प्रव्राजितं मां हि जटावल्कलधारिणम् ।
जानक्यासहितं वीर त्वया च पुरुषर्षभ ॥ २-९७-१०
स्नेहेनाक्रान्तहृदयः शिकेनाकुलितेन्द्रियः ।
द्रष्टुमभ्यागतो ह्येष भरतो नान्यथऽऽगतः ॥ २-९७-११

अहम्	=	I	मन्ये	=	think	भरतः	=	Bharata
आगतः	=	returned	अयोध्याम्	=	to Ayodhya	भ्रतृवत्सलः	=	full of affection for his brothers
प्रियतरः	=	he is dearer	मम	=	to me	प्राणात्	=	than my life
अनुस्मरम्	=	he who is mindful	कुलधर्मम्	=	of the duties of his race	श्रुत्वा	=	hearing
प्रव्राजितम्	=	of my exile	जटावल्कल धारिणम्	=	and that I was weraing matted locks and the antelope skin	सहितम्	=	accompanied
जानक्या	=	by Janaki	त्वयाच	=	and you	वीर	=	O valiant
पुरुषर्षभ	=	the most excellent among men!	स्नेहेन	=	in his companionship towards me	शोकेन	=	and by the distress

आक्रान्त हृदयः	= that troubles his mind	अकुलितेन्द्रियः	= and with perplexed senses	एषः	= his
भरतः	= Bharata	अभ्यागतः	= has come	द्रष्टुम्	= to see (me)
न आगतः	= he has not come	अन्यथा	= for any other purpose.		

"I think Bharata was back to Ayodhya, with full of affection for his brothers. He is dearer to me than my life- he who is mindful of the duties of his race. Hearing of my exile and that I was wearing matted locks and the antelope skin, accompanied by Sita and you, O most valiant of warriors, in his devotion towards me and due to the distress that troubles his mind, Bharata has come to see me. He has not come with any other motive."

अम्बाअं च कैकयीं रुष्य परुषं चाप्रियं वदन् ।
प्रसाद्य पितरं स्त्रीमान् राज्यं मे दातुमागतः ॥ २-९७-१२

श्रीमान्	= the glorious Bharata	रुष्य	= enraged	अम्बाम्	= with his mother
कैकेयाम्	= Kaikeyi	वदन्	= speaking paruSam	=	harshly
अप्रियम्च	= and unkindly	प्रसाद्य	= got cleared	पितरम्	= by our father
आगतः	= and came	दातुम्	= to bestow	राज्यम्	= kingdom
मे	= to me.				

"Getting angry with Kaikeyi his mother and speaking unkind and harsh words to her, the glorious Bharata after getting permission from our further, came here to bestow kingdom to me."

प्राप्त कालम् यद् एषो अस्मान् भरतो द्रष्टुम् इच्छति ।
अस्मासु मनसा अप्य् एष न अहितम् किंचिद् आचरेत् ॥ २-९७-१३

प्राप्त कालम्	= this is the proper time	एषः भरतः	= for this Bharata	यत् द्रष्टुम् इच्छति	= to wish to see
अस्मान्	= us	नाचरेत्	= he does not behave	मनसेन अपि	= or even think
किम्चित्	= even a little	अप्रियम्	= unkindly	अस्मासु	= towards us.

"This is the proper time for Bharata to come here and see us. He does not behave or even think unkindly towards us."

विप्रियम् कृत पूर्वम् ते भरतेन कदा न किम् ।
ईदृशम् वा भयम् ते अद्य भरतम् यो अत्र शन्कसे ॥ २-९७-१४

किम्	= whether	विप्रियम्	= (any) harm or	ईदृशम्	= such
भयम् वा	= a frightful thing	कृत पूर्वम्	= was done previously	भरतेन	= by Bharata
कदा	= at any time	ते यः	= that you	शण्कसे	= are apprehending
भातम्	= about Bharata	अद्य	= now	अत्र	= here.

"Has Bharata at any time done any harm to you previously? What so the reason for you to be so apprehensive of Bharata now?"

न हि ते निष्ठुरम् वाच्यो भरतो न अप्रियम् वचः ।
अहम् ह्य् अप्रियम् उक्तः स्याम् भरतस्य अप्रिये कृते ॥ २-९७-१५

ते	=	for you	भरतः	=	Bharata	न वाच्य	=	is not to be spoken of
निष्ठुरम्	=	harshly	न	=	nor	अप्रियम्	=	a disagreeble
वचः	=	word	कृते अप्रियम्	=	If an affront is offered	भरतस्य	=	to bharata
अहम्	=	I (myself)	स्याम् हि	=	will become	उक्तः	=	spoken
अप्रियुम्	=	of unpleasantness.						

"Indeed, Bharata must not hear harsh or disagreeable word from your lips. If an affront is offered to him, it is offered to me!"

कथम् नु पुत्राः पितरम् हन्युः कस्यांचिद् आपदि ।
भ्राता वा भ्रातरम् हन्यात् सौमित्रे प्राणम् आत्मनः ॥ २-९७-१६

सौमित्र	=	O Lakshma!	कथम् नु	=	How should	पुत्राः	=	sons
हम्युः	=	strike	पितरम्	=	their father	कस्याम् चित् आपदि	=	(even) in anydistress
भ्रातारा	=	or a brother	हन्यात्	=	strike	भ्रातरम्	=	a brother
आत्मनः प्राणम्	=	who is as dear to him as his life?						

"O, Lakshmana! How should a son strike his father, even in a distress or a brother strike a brother who is as dear to him as his life?"

यदि राज्यस्य हेतोः त्वम् इमाम् वाचम् प्रभाषसे ।
वक्ष्यामि भरतम् दृष्ट्वा राज्यम् अस्मै प्रदीयताम् ॥ २-९७-१७

त्वम् प्रभासे यदि	=	If you are speaking	इमाम् वाचम्	=	these words	राज्यस्य हेतो	=	for the sake of the kingdom
दृष्ट्वा	=	after seeing	भरतम्	=	Bharata	वक्ष्यामि	=	I shall tell
असै	=	him	प्रदीयताम्	=	to give	राज्यम्	=	the kingdom.

"If you are uttering these words for the sake of the kingdom, I shall tell Bharata to give the kingdom to you, when I see him."

उच्यमानो हि भरतो मया लक्ष्मण तत्त्वतः ।
राज्यम् अस्मै प्रयच्छ इति बाढम् इत्य् एव वक्ष्यति ॥ २-९७-१८

लक्ष्मण	=	O Lakshmana!	उच्यमानः	=	after being told	इति	=	that
प्रयच्छ	=	to give	राज्यम्	=	the kingdom	अस्मै	=	to him
तत्त्वतः	=	really	वक्ष्यति	=	he will say	बाढम् इत्येव	=	"So be it".

"O, Lakshmana! When Bharata receives this command from me, "Cede the empire to him", he will answer, So, be it."

तथा उक्तो धर्म शीलेन भ्रात्रा तस्य हिते रतः ।
लक्ष्मणः प्रविवेश इव स्वानि गात्राणि लज्जया ॥ २-९७-१९

तथा	=	thus	उक्तः	=	spoken	धर्म शीलेन	=	by his honourable
भ्रात्रा	=	brother	तस्य	=	to whom	हिते रताः	=	he was devoted
लक्ष्मण	=	Lakshmana	लज्जया	=	abashed	प्रविवेशेव	=	as though sinking
स्वाम्	=	into his	गात्राणि	=	limbs.			

At these words spoken by his honourable brother, to whom he was devoted, abashed, shrank into himself.

तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीशितः प्रत्युवाच ह ।
त्व मन्ये द्रष्टुमायातः पिता दशरथः स्वयम् ॥ २-९७-२०

श्रुत्वा	=	listening	तद्वाक्यम्	=	to these words	लक्ष्मणः	=	Lakshman
व्रीळितः	=	ashamed	प्रत्युवाच ह	=	answered	मन्ये	=	i think
पिता	=	that our father	दशरथः	=	Dasaratha	आयतः	=	came
द्रष्टुम्	=	to see	त्वा	=	you	स्वयम्	=	himself.

Listening to these words ashamed, answered: "I think that our father Dasaratha came here to see you himself."

व्रीडितम् लक्ष्मणम् दृष्ट्वा राघवः प्रत्युवाच ह ।
एष मन्ये महा बाहुर् इह अस्मान् द्रष्टुम् आगतः ॥ २-९७-२१

दृष्ट्वा	=	observing	व्रीडितम्	=	the emberassed	लक्ष्मणम्	=	lakshman
राघवः	=	Raama	प्रत्युवाच ह	=	replied	मन्ये	=	I think
महाबाहुः	=	the mighty armed	एषः	=	Dasaratha	आगतः	=	came
इहम्	=	here	द्रष्टुम्	=	to see	अस्मान्	=	us.

Observing the emberassed , Raama said, "I think the mighty armed Dasaratha came here to see us."

अथवा नौ ध्रुवं मन्ये मन्यमानः सुखोचितौ ।
वन वासम् अनुध्याय गृहाय प्रतिनेष्यति ॥ २-९७-२२

अथवा	=	or rather	मन्ये ध्रुम्	=	i think surely	मन्यमानः	=	as he knows
नौ	=	that we	सुखोचितौ	=	have been accustomed to comfort	अनुध्याय	=	reflecting
वनवासम्	=	that we are dwelling in the forest	प्रतिनेष्यति	=	he wishes to bring us	गृहाय	=	home.

"Or rather, to my mind, as he knows that we have been accustomed to comfort, reflecting that we are dwelling in the forest, he wishes to take us home."

इमाम् वा अप्य् एश वैदेहीम् अत्यन्त सुख सेविनीम् ।
एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनो रमौ ॥ २-९७-२३

श्रीमान्	=	the glorious	एषः राघवः	=	Dasaratha	मे पिता	=	my father
यास्यति	=	will go	आदाय	=	taking back	इमाम्	=	this
वैदेहीम् वा	=	Sita possibly	वनात्	=	from the forest	अत्यन्त सुख सेविनीम्	=	she who has ever lived in the heart of prosperity.

"The glorious Dasaratha, my father possibly will take back Sita from the forest, she who has ever lived in the heart of prosperity."

एतौ तौ संप्रकाशेते गोत्रवन्तौ मनोरमौ ।
वायु वेग समौ वीर जवनौ तुरग उत्तमौ ॥ २-९७-२४

वीर	=	O warrior!	तौ	=	those two	एतौ	=	this
तुरगोथमौ	=	excellent horses	गोत्रवन्तौ	=	of noble breed	मनोरमौ	=	attractively
वायुवेग सम्सु	=	vying with the wind	जननौ	=	in swiftness.			

"O, warrior! See those two excellent horses of noble breed, shining attractively and vying with the wind in swiftness."

स एष सुमहा कायः कम्पते वाहिनी मुखे ।
नागः शत्रुम्जयो नाम वृद्धः तातस्य धीमतः ॥ २-९७-२५

एषः	=	here is	सः	=	that	महाकायः	=	colossal
नागः	=	elephant	कम्पते	=	who is moving	वाहिनीमुखे	=	at the head of the army
शत्रुण्जयो नाम	=	called Shatrumjaya	वृद्धः	=	the aged (companion)	धीमतः	=	of our sagacious
तातस्य	=	father.						

"Here is that colossal elephant who is moving at the head of the army called Shatrunjaya, the aged companion of our sagacious father."

न तु पश्यामि तच्छत्रं पाण्डरं लोकसत्कृअम् ।
पितुर्दिव्यं महाबाहो संशयो भवतीह मे २-९७-२६

महा बाहो	=	O the mighty armed !	न पश्यामि	=	I do not see	तत् छत्रम्तु paaN-Daram	=	that white canopy
दिव्यम्	=	the heavenly one	लोक सत्कृतम्	=	well-known in the world	मे	=	to me
सम्शयः	=	an apprehension	इह	=	on this point	भवति	=	is created.

"O, the mighty armed! But I do not see that white heavenly canopy of our father, well known insignia in the world. An apprehension on this point is created in my mind."

वृक्षाग्रादवरोह त्वं कुरु लक्ष्म्मण मद्वचः ।
इतीव रामो धर्मात्मा सौमित्रिं तमुवाच ह ॥ २-९७-२७

लक्ष्मण	=	O Lakshmana !	त्वम्	=	you	अवरोह	=	get down
वृक्षाग्रात्	=	from the top of the tree	कुरु	=	act	मद्वचः	=	on my word
इतीव	=	thus	उवाच ह	=	spoke	धर्मात्मा	=	the virtuous
रामः	=	Raama	तम् सौमित्रैम्	=	to that.			

"O, Lakshmana! You get down from the top of the tree. Act on my word." Thus spoke the virtuous Raama to that Lakshmana.

अवतीर्य तु साल अग्रात् तस्मात् स समितिम् जयः ।
लक्ष्मणः प्रान्जलिर् भूत्वा तस्थौ रामस्य पार्श्वतः ॥ २-९७-२८

अवतीर्य	=	desending	तस्मात्	=	fromt hat	सालाग्रात्	=	top of Sala tree
सः लक्ष्मनः	=	that	समितिन्जयः	=	the victorious in battle	भूत्वा	=	becoming
प्राण्जलिः	=	one with joined palms	तस्थौ	=	stood	पार्श्वतः	=	by the side
रामस्य	=	of Raama.						

Descending from the top of that Sala tree, Lakshmana the victorious in battle, with joined palms, stood by the side of Raama.

भरतेन अथ संदिष्टा सम्मर्दो न भवेद् इति ।
समन्तात् तस्य शैलस्य सेना वासम् अकल्पयत् ॥ २-९७-२९

सम्दिष्टा	=	commanded	भरतेनापि	=	by Bharata	इति	=	that
न सम्मर्दः	=	no trampling	भवेत्	=	should be made (in the hermitage of Raama)	सेना	=	by the army
अकल्पयत् आवासम्	=	which encamped	समन्तात्	=	round	तस्य शैलस्य	=	that mountain.

Commanded by Bharata that no trampling of army should be made in the hermitage of Raama, the army was encamped round the mountain.

अध्यर्धम् इष्काकु चमूर् योजनम् पर्वतस्य सा ।
पार्श्वे न्यविशद् आवृत्य गज वाजि रथ आकुला ॥ २-९७-३०

सा	=	that	इक्ष्वाकुचमूः	=	royal army of Iksh-vaku race	गज वाजि रथाकुला	=	crowded iwth ele-phants horses and chariots

न्यविशत्	=	was encamped	आवृत्य	=	around	पार्श्वे	=	the edge
पर्वतस्य	=	of the mountain	अध्यर्धम् योजनम्	=	occupying an area of one Yojana and a half.			

That royal army of Ikshvaku race, crowded with elephants horses and chariots was encamped around the edge of the mountain occupying an area of one Yojana and a half.

सा चित्र कूटे भरतेन सेना ।
धर्मम् पुरः कृत्य विधूय दर्पम् ।
प्रसादन अर्थम् रघु नन्दनस्य ।
विरोचते नीतिमता प्रणीता ॥ २-९७-३१

सा सेना	=	that army	प्रणीता	=	brought	भरतेन	=	by Bharata
नीतिमतेन	=	the virtuous	विधूय	=	having laid aside	दर्पम्	=	his arrogance
पुरस्कृत्य	=	placing in forefront	धर्मम्	=	the righteousness	प्रसनार्थम्	=	in order to propitiate
रघुनन्दनस्य	=	Raama	विराजिते	=	showed itself to be disciplined	चित्रकूटे	=	in the vicinity of Chitrakuta.

Brought by the virtuous Bharata, who laid aside his arrogance, placing the righteousness in forefront in order to propitiate Raama, that army showed itself to be disciplined in the vicinity of Chitrakuta.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टमः सर्गः ॥

Thus completes 97th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

98 Sarga 98 - अष्टानवति सर्ग

Bharata Continues His Search For Raama's Hermitage

Introduction -

Bharata instructs Shatrughna and Guha along with some troops each to search for Raama and Lakshmana in the forest. Bharata, personally, along with his ministers citizens and priests, proceed on foot to some other side of the forest for the search. He goes through the forest for some time. Climbing up a sala tree, Bharata observes a plume of smoke at a distance and conjectures that place as Raama's hermitage. Bharata quickly proceeds with quick steps, along with Guha, to see Raama.

निवेश्य सेनाम् तु विभुः पद्भ्याम् पादवताम् वरः ।
अभिगन्तुम् स काकुत्स्थम् इयेष गुरु वर्तकम् ॥ २-९८-१

सः	=	that Bharata	विभुः	=	the mighty	वरः	=	and the excellent
पादवताम्	=	among men (those having feet)	निवेश्य	=	(after) encamping	सेनाम्	=	the army
इयेष	=	sought	अभिगन्तुम्	=	to approach	काकुत्थसम्	=	Raama
गुरुवर्तकम्	=	who was abiding his	पद्भ्याम्	=	by foot.			

After encamping the army, the mighty Bharata the excellent among men, sought to approach on foot, Raama who was complying with the words of his father.

निविष्ट मात्रे सैन्ये तु यथा उद्देशम् विनीतवत् ।
भरतो भ्रातरम् वाक्यम् शत्रुघ्नम् इदम् अब्रवीत् ॥ २-९८-२

निविष्ट मात्रे	=	Soon after encamping	सैन्ये	=	the army	विनीतवत्	=	in a well-behaved manner
यथोद्देशम्	=	according to the guidelines	भरतः	=	Bharata	अब्रवीत्	=	spoke
इदम्	=	these words	शत्रुघ्नम्	=	to Shatrughna.			

Soon after encamping the army in a well-behaved manner per the guidelines, Bharata spoke the following words to Shatrughna:

क्षिप्रम् वनम् इदम् सौम्य नर सम्घैः समन्ततः ।
लुब्धैः च सहितैर् एभिः त्वम् अन्वेषितुम् अर्हसि ॥ २-९८-३

सौम्यः	=	O Gentle brother!	त्वम्	=	you	नरसङ्घैः	=	along with a troop of men

लुब्धैश्च सहितैः	=	and along with trackers	अर्हसि	=	ought	अन्वेषितुम्	=	to search
समन्ततः	=	on all sides	इदम् अनम्	=	of this forest.			

"O, gentle brother! You, along with a troop of men and trackers, ought to search on all sides of this forest."

गुहो ज्ञातिसहस्रेण शरचापासिधारिणा ।
समन्वेषतु काकुत्थ्समस्मिन् परिवृतः स्वयम् ॥ २-९८-४

गुहः	=	(Let) Guha	स्वयम्	=	himself	समन्वेषुतु	=	search
काकुत्थ्सौ	=	for Raama and Lakshmana	अस्मिन्	=	in this forest	परिवृतः	=	accompanied
ज्णाति सहस्रेण	=	by his multitude of kinsmen	शर चापासि धारिणा	=	wielding arrows bows and swords.			

"Let Guha search for Raama and Lakshmana in this forest, himself accompanied by a multitude of his kinsmen, duly wielding their bows, arrows and swords."

अमात्यैः सह पौरैश्च गुरुभिश्च द्विजातिभिः ।
वनं सर्वं चरिष्यामि पद्भ्यां परिवृतः स्वयम् ॥ २-९८-५

स्वयम्	=	I too	परिवृतः	=	encircled	अमात्यैः सह	=	along with ministers
पर्वैश्च	=	citizens	गुरुभिश्च	=	priests	द्विजातिभिः	=	and Brahmanas
चरिष्यामि	=	shall move	पद्भ्याम्	=	by foot	सर्वम्	=	in the entire
वनम्	=	forest.						

"I too, surrounded by the ministers, citizens, priests and Brahmanas shall personally go round the entire forest on foot.

यावन् न रामम् द्रक्ष्यामि लक्ष्मणम् वा महा बलम् ।
वैदेहीम् वा महा भागाम् न मे शान्तिर् भविष्यति ॥ २-९८-६

शान्तिः	=	peace	न भविष्यति	=	will not come	मे	=	to me
यावत्	=	until which time	न द्रक्ष्यामि	=	I do not see	रामम्	=	Raama
महाबलम्	=	the immensely strong	लक्ष्मणम् वा	=	Lakshmana or	महाभागम्	=	the illustrious
वैदेहीम् वा	=	Sita.						

"Peace will not be with me until I do not see Raama or the very mighty Lakshmana or the illustrious Sita."

यावन् न चन्द्र सम्काशम् द्रक्ष्यामि शुभम् आननम् ।
भ्रातुः पद्म पलाश अक्षम् न मे शान्तिर् भविष्यति ॥ २-९८-७

शान्तिः	=	peace	न भविष्यति	=	will not be	मे	=	with me
यावत्	=	until which time	न द्रक्ष्यामि	=	I do not see	शुभम्	=	the auspicious
आननम्	=	face	भ्रातुः	=	of my elder brother	चन्द्र सम्काशम्	=	resembling the moon

पद्म पलाशक्षम्	=	having eyes like lotus leaves.

"Peace will not be with me until I do not see the auspicious face of my elder brother, resembling the moon and having eyes bearing resemblance to lotus-leaves.

यावन् न चरणौ भ्रातुः पार्थिव व्यन्जन अन्वितौ ।
शिरसा धारयिष्यामि न मे शान्तिर्भविष्यति ॥ २-९८-८

शान्तिः	=	peace	न भविष्यति	=	will not be	मे	=	with me
यावत्	=	until which time	न धारयिष्यामि	=	I do not hold	शिरसा	=	on my head
चरणौ	=	the soles	भ्रातुः	=	of my elder brother	पार्थिव व्यङ्गनान्वितौ	=	bearing royal insignia

"Peace will not be with me until I do not hold firmly on my head, the soles of my elder brother, bearing royal insignia.

यावन् राज्ये राज्य अर्हः पितृ पैतामहे स्थितः ।
अभिषेक जल क्लिन्नो न मे शान्तिर् भविष्यति ॥ २-९८-९

शान्तिः	=	peace	न भविष्यति	=	will not be	मे	=	with me
यावत्	=	until which time	राज्यार्हः	=	my elder brother eligible for the crown	न स्थितः	=	is not installed
राज्य	=	in the kingdom	पितृपैतामहे	=	which was derived from father and grandfather	अभिषेक जलक्लिन्नः	=	and consecrated by sprinkling water (on his head).

"Peace will not come to me until my elder brother, who is eligible for the crown, is not installed in the kingdom of Ayodhya, which was derived from our father and grand father and consecrated by sprinkling water on his head (as a symbol of crowing the kingdom)."

सिद्धार्थः खलु सौमित्रिर्यश्चन्द्रविमलोवमम् ।
मुखं पश्यति रामस्य राजीवाक्षं महाद्युति ॥ २-९८-१०

सौमित्रिः	=	Lakshmana	यः	=	who	पश्यति	=	is seeing
मुखम्	=	the face	रामस्य	=	of Raama	महा द्युति	=	having a great luminance
चन्द्र विमलोपमम्	=	resembling the bright moon	राजीवक्षम्	=	and having lotus	=		eyes
सिद्धार्थः खलु	=	is indeed an accomplished man.						

"Lakshmana, who is seeing regularly the face of Raama having a great luminance resembling the bright moon

and having lotus eyes, is indeed an accomplished man."

कृत कृत्या महा भागा वैदेही जनक आत्मजा ।
भर्तारम् सागर अन्तायाः पृथिव्या या अनुगग्च्छति ॥ २-९८-११

महाभागा	= the illustrious	वैदेही	= Sita	जनकात्मजा	= the daughter of Janaka
या	= who	अनुगच्छति	= is following (Raama)	भर्तारम्	= the Lord
पृथिव्याः	= of the earth	सागरान्तयाः	= extending to the sea	कृत कृत्या	= has fulfilled her object.

"Sita, the illustrious daughter of Janaka, who is following the steps of Raama the Lord of the earth extending to the sea, has fulfilled her object."

सुभगः चित्र कूटो असौ गिरि राज उपमो गिरिः ।
यस्मिन् वसति काकुत्स्थः कुबेर इव नन्दने ॥ २-९८-१२

असौ	= that	सुभगः	= enchanting	चित्रकूटः गिरिः	= mountain of Chitrakuta
गिरिराजोपमः	= resembles the King of mountains	यस्मिन्	= on which	काकुत्थ्सः	= Raama
वसति	= is residing	कुबेरः इव	= as Kubera the Lord of riches	ननदने	= is living in the garden of nandana."

"That enchanting mountain of Chitrakuta resembles the King of Mountains on which Raama is residing, as Kubera the Lord of riches is living in the garden of Nandana."

कृत कार्यम् इदम् दुर्गम् वनम् व्याल निषेवितम् ।
यद् अध्यास्ते महा तेजा रामः शस्त्रभृताम् वरः ॥ २-९८-१३

कृतकार्यम्	= Blessed	इदम्	= is this	दुर्गम्	= dense
वनम्	= forest	व्याल निषेवितम्	= inhabited by wild animals	यत्	= where
महातेजाः	= the great warrior	वरः	= the excellent	शस्त्रभृताम्	= among the wielders of
रामः	= Raama	अध्यास्ते	= dwells		

"Blessed is this dense forest, inhabited by wild animals, where Raama, the great warrior and the excellent man among the wielders of weapons, dwells."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टानवति सर्गः ॥

Thus completes 98th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

99 Sarga 99 - एकोनशत सर्ग

Bharata Beholds Rama's Hermitage And Approaches It

Introduction -

Bharata observes various signs, proving Raama's hermitage in the vicinity of his place of search. After proceeding for a distance, Bharata beholds Raama's hermitage and Raama too seated in the hut, wearing matted locks. Bharata laments on Raama's misfortune of living as an ascetic Bharata and Shatrughna throw themselves on Raama's feet in salutation. Raama embraces them both.

निविष्टायाम् तु सेनायाम् उत्सुको भरतः तदा ।
जगाम भ्रातरम् द्रष्टुम् शत्रुघ्नम् अनुदर्शयन् ॥ २-९९-१

तदा	=	then	निविष्टायाम्	=	having stationed	सेनायाम्	=	his forces
भरतः	=	Bharata	जगाम	=	set out	उत्सुकः	=	eagerly
द्रष्टुम्	=	to see	भ्रातरम्	=	his brother	अनुदर्शयन्	=	pointing out (the sign of Raama's habitation)
शत्रुघ्नम्	=	to Shatrughna.						

Having stationed his forces, Bharata set out eagerly to see his brother, pointing out the sign of Raama's habitation to Shatrughna.

ऋषिम् वसिष्ठम् संदिश्य मातृऋर् मे शीघ्रम् आनय ।
इति तरितम् अग्रे स जागम गुरु वत्सलः ॥ २-९९-२

सः	=	Bharata	गुरुवत्सलः	=	who was affectionate towards the elders	सम्दिश्य	=	informed
ऋषिम्	=	the sage	वसिष्टम्	=	Vasishta	इति	=	thus
आनय	=	bring	मे	=	my	मातृः	=	mothers
शीघ्रम्	=	soon	जगाम	=	(and) went	अग्रे	=	ahead
त्वरितम्	=	quickly.						

Bharata, who was affectionate towards the elders, asked the sage Vasishta to bring his mothers soon thereafter and went ahead quickly.

सुमन्त्रः तु अपि शतुघ्नम् अदूराद् अन्वपद्यत ।
राम दार्शनजः तर्षो भरतस्य इव तस्य च ॥ २-९९-३

सुमन्त्रस्त्वपि	=	Sumantra also	अन्वपद्यत	=	followed	अदूरात्	=	at a little distance
शत्रुघ्नम्	=	after Shatrughna	तर्षः	=	an eager desire	राम दर्शनजः	=	connected with seeing of Raama
भरतस्येव	=	like in Bharata	तस्य च	=	was there in him also.			

Sumantra also, equally desirous of seeing Raama followed Shatrughna at a little distance.

गच्छन्न् एव अथ भरतः तापस आलय संस्थिताम् ।
भ्रातुः पर्ण कुटीम् श्रीमान् उटजम् च ददर्श ह ॥ २-९९-४

अथ	= threafter	श्रीमान्	= (While) the illustrious	भरतः	= Bharata
गच्छन्नेव	= passed on	ददर्श ह	= (he) observed	पर्णकुटीम्	= a leafy hut
भ्रातुः	= of his brother	उटजम् च	= and a (small) hut made of leaves nearby	तापसालय सम्स्थितान्	= situated in that wood of ascestics.

While the illustrious Bharata passed on, he observed in that wood of ascetics, a leafy hut of his brother together with a small hut made of leaves, nearby.

शालायाः तु अग्रतः तस्या ददर्श भरतः तदा ।
काष्टानि च अवभग्नानि पुष्पाण्य् अवचितानि च ॥ २-९९-५

तदा	= then	भरतः	= Bharata	ददर्श	= beheld
काष्टामि	= wood	अवभग्नामि	= that had been broken up	पुष्पाणिच	= and flowers
अपचितानि	= gathered	अग्रतः	= in front	तस्याः शालायाः	= of that hermitage.

Bharata then beheld wood that had been broken up and heaps of flowers gathered in front of that hermitage.

स लक्ष्मणस्य रामस्य ददर्शाश्रममीयुषः ।
कृतं वृक्षेष्वभिज्ञानं कुशचीरैः क्वचित् क्वचित् ॥ २-९९-६

अभिणानम्	= as signs serving as a proper direction to their hermitage	कृतम्	= were tied	वृक्षेषु	= to the trees
कुश चीरैः	= tufts of Kusha grass and strips of bark	क्वचित् क्वचित्	= here and there	रामस्य लक्ष्मणस्य	= by Raama and Lakshmana
सः	= (which) Bharata	ददर्श	= saw	ईयुषः	= while coming
आश्रमम्	= to the hermitage.				

While coming to the hermitage, Bharata saw some signs here and there serving as a proper direction to that hermitage, tufts of Kusha grass and strips of bark tied to the trees by Raama and Lakshmana.

स ददर्श वने तस्मिन् महतः संचयान् कृतान् ।
मृगाणाम् महिषाणाम् च करीषैः शीत कारणात् ॥ २-९९-७

सः	= He	ददर्श	= (also) saw	महतः	= great
सम्चयान्	= heaps	करीषैः	= of deers	महिषाणाम्च	= and buffaloes
तस्मिन् वने	= in that abode	कृतान्	= made ready	शीतकारणात्	= for protection against cold.

Bharata also saw in the vicinity great heaps of dried dung of deers and buffaloes, kept ready for protection against cold.

गग्च्छन् एव महा बाहुर् द्युतिमान् भरतः तदा ।
शत्रुघ्नम् च अब्रवीद् हृष्टः तान् अमात्यामः च सर्वशः ॥ २-९९-८

तदा	=	then	गच्छन्नेव	=	proceeding further	द्युतिमान्	=	the valiant
महाबाहुः	=	and the mighty armed	भरतः	=	Bharata	अब्रवीत्	=	spoke
शत्रुघ्नम् च	=	to Shatrughna	हृष्टः	=	in joy	तान्	=	and those
अमात्याम्श्च	=	ministers	सर्वशः	=	(who surrounded him) on every side.			

Then, proceeding further, the valiant and the mighty armed Bharata spoke to Shatrughna in joy, as also those ministers who surrounded him.

मन्ये प्राप्ताः स्म तम् देशम् भरद्वाजो यम् अब्रवीत् ।
न अतिदूरे हि मन्ये अहम् नदीम् मन्दाकिनीम् इतः ॥ २-९९-९

मन्ये	=	I think	प्राप्ताः स्म	=	we have reached	तम् देशम्	=	that place
यम्	=	about which	भरद्वाजः	=	Bharadwaja	अब्रवीत्	=	told (us)
अहम्	=	I	मन्ये	=	believe	मन्दाकिनीम् नदीम्	=	Mandakini River
नाति दूरे	=	is not so far	इतः	=	from here.			

"I think we have reached the place about which Bharadwaja directed us. I believe Mandakini River is not far from here."

उच्चैर् बद्धानि चीराणि लक्ष्मणेन भवेद् अयम् ।
अभिज्नान कृतः पन्था विकाले गन्तुम् इग्च्छता ॥ २-९९-१०

चीराणि	=	these pieces of bark	बद्धामि	=	have been tied up	उच्चैः	=	from above
अयम्	=	this	भवेत्	=	may be	पन्थाः	=	the path
अभिज्णान कृतः	=	provided as signs	लक्ष्मणेन	=	by Lakshmana	इच्छता	=	desiring
गन्तुम्	=	to find his way back	अकाले	=	in odd hours (of darkness).			

"These pieces of bark have been tied up from above. This may be the path provided as signs by Lakshmana in order to find his way back in odd hours of darkness."

इदम् च उदात्त दन्तानाम् कुन्जराणाम् तरस्विनाम् ।
शैल पार्श्वे परिक्रान्तम् अन्योन्यम् अभिगर्जताम् ॥ २-९९-११

शैलपार्श्वे	=	at the side of the mountain	इदम्	=	this	परिक्रान्तम्	=	is a roaming place
कुञ्जराणाम्	=	of elephants	उदात्त दन्तानाम्	=	having huge teeth	तरस्विनाम्	=	violent
अभिगर्जताम्	=	ferociously roaring at	अन्यौयम्	=	each other.			

"At the side of the mountain, this is a roaming place of elephants, having huge teeth, violent as they are and ferociously roaring at each other."

यम् एव आधातुम् इग्च्छन्ति तापसाः सततम् वने ।
तस्य असौ दृश्यते धूमः सम्कुलः कृष्ट वर्त्मनः ॥ २-९९-१२

असौ	=	this	सम्कुलः	=	is an intense	धूमः	=	smoke
दृश्यते	=	being seen	तस्य क्रिश्ण वर्त्मनः	=	from that fire	यमेव	=	which
तापसाः	=	the sages	वने	=	in the forest	सततम्	=	always
इच्छन्ति	=	desire	आधातुम्	=	to keep.			

"See this intense smoke coming from that fire which the sages in the forest always desire to keep in their hermitages."

अत्र अहम् पुरुष व्याघ्रम् गुरु सत्कार कारिणम् ।
आर्यम् द्रक्ष्यामि सम्हृष्टो महर्षिम् इव राघवम् ॥ २-९९-१३

अत्र	=	here	अहम्	=	I	द्रक्ष्यामि	=	can see
सम्हृश्टः	=	joyfully	राघवम्	=	Raama	पुरुषव्याघ्रम्	=	the tiger among men
गुरुसत्कारकारिणम्		who gives respect to elders	आर्यम्	=	as venerable a man	महर्षिमिव	=	as a sage.

"Here, I can see joyfully Raama, the tiger among men, who gives respect to elders and is as venerable as a sage."

अथ गत्वा मुहूर्तम् तु चित्र कूटम् स राघवः ।
मन्दाकिनीम् अनुप्राप्तः तम् जनम् च इदम् अब्रवीत् ॥ २-९९-१४

अथ	=	thereafter	गत्वा	=	proceeding	मुहूर्तम्	=	for a while
चित्रकूटम्	=	on Chitrakuta mountain	अनुप्राप्तः	=	and reaching mandaakiniim	=		the River Mandakini
सह् राघवः	=	that Bharata	अब्रवीत्	=	spoke	इदम्	=	these words
तम् जनम्	=	to those people (his ministers and others).						

Proceeding for a while on Chitrakuta mountain and reaching the River Mandakini, that Bharata said to his ministers and others as follows:

जगत्याम् पुरुष व्याघ्र आस्ते वीर आसने रतः ।
जन इन्द्रो निर्जनम् प्राप्य धिन् मे जन्म सजीवितम् ॥ २-९९-१५

पुरुष व्याघ्रः	=	the foremost of men	जनेन्द्रः	=	and the Lord of the people	प्राप्य	=	having sought
निर्जनम्	=	seclusion	आस्ते	=	sat	जगत्याम्	=	on the floor
रतः	=	delighted	वीरासने	=	in the posture of a hero (with his left foot placed on his right knee)	धिक्	=	O fie
मे	=	unto my	जन्म	=	birth	सजीवितम्	=	and life!.

"The foremost of men and the Lord of the people, having sought seclusion, sat on the floor, delighted as he was in the posture of a hero (with his left foot placed on his right knee). O Fie unto my birth and life!"

मत् कृते व्यसनम् प्राप्तो लोक नाथो महा द्युतिः ।
सर्वान् कामान् परित्यज्य वने वसति राघवः ॥ २-९९-१६

राघवः	=	Raama	लोकनाथः	=	the Lord of Men	महाद्युतिः	=	with great lustre
प्राप्तः	=	has been overtaken	व्यसनम्	=	by this msfortune	मत्कृते	=	because of me
परित्यज्य	=	and leaving	सर्वान्	=	all	कामान्	=	enjoyments
वसति	=	is residing	वने	=	in the forest.			

"Raama the Lord of Men with great luster, has been overtaken by this misfortune because of me and leaving all enjoyments, is living in the forest."

इति लोक समाक्रुष्टः पादेषु अद्य प्रसादयन् ।
रामस्य निपतिष्यामि सीतायाः च पुनः पुनः ॥ २-९९-१७

इति	=	thus	लोकसमाक्रुष्टः	=	abhored by the world (I will)	अद्य	=	today
निपतिष्यामि	=	fall	पादेषु	=	on the feet	रामस्य	=	of Raama
सीतायाः	=	Sita	लक्ष्मणस्य च	=	and Lakshmana	प्रसादयम्	=	and seek to regain (Raama's) grace.

"Thus abhhored by the world, I will fall on the feet of Raama, Sita and Lakshmana and seek to regain Raama's grace."

एवम् स विलपमः तस्मिन् वने दशरथ आत्मजः ।
ददर्श महतीम् पुण्याम् पर्ण शालाम् मनो रमाम् ॥ २-९९-१८
साल ताल अश्व कर्णानाम् पर्णैर् बहुभिर् आवृताम् ।
विशालाम् मृदुभिः तीर्णाम् कुशैर् वेदिम् इव अध्वरे ॥ २-९९-१९
शक्र आयुध निकाशैः च कार्मुकैर् भार साधनैः ।
रुक्म पृष्ठैर् महा सारैः शोभिताम् शत्रु बाधकैः ॥ २-९९-२०
अर्क रश्मि प्रतीकाशैर् घोरैः तूणी गतैः शरैः ।
शोभिताम् दीप्त वदनैः सर्पैर् भोगवतीम् इव ॥ २-९९-२१
महा रजत वासोभ्याम् असिभ्याम् च विराजिताम् ।
रुक्म बिन्दु विचित्राभ्याम् चर्मभ्याम् च अपि शोभिताम् ॥ २-९९-२२
गोधा अन्गुलित्रैर् आसाक्तैः चित्रैः कान्चन भूषितैः ।
अरि सम्घैर् अनाधृष्याम् मृगैः सिम्ह गुहाम् इव ॥ २-९९-२३

दशरथात्मजः	=	(As) Bharata	सम्विलपम्	=	was lamenting	एवम्	=	thus
ददर्श	=	(he) beheld	तस्मिन् वने	=	in that forest	पर्णशालाम्	=	a leafy hut
महतीम्	=	splendid	पुण्यम्	=	sacred	मनोरमाम्	=	and charming
आवृतम्	=	which was covered	बहुभिः	=	with many	मृदुभिः	=	soft
पर्णैः	=	leaves	साल तालाश्वकर्णानाम्	=	of Sala Tala and Ashvakarna trees	तीर्णाम्	=	and overspread
कुशैः	=	with blades of Kusa grass	अध्वरे	=	in a sacrificial performance	विशालम् वेदिमिव	=	appearing like an extensive altar
शोभिताम्	=	and it was adorned	कार्मुकैः	=	with bows	रुक्मपृष्ठैः	=	plated with gold
शक्रायुधनिकाशैः	=	like unto the weapons of Indra the Lord of celestials	भार साधनैः	=	constructed for heroic exploits	महा सारैः	=	having great power
शत्रु बाधकैः	=	the torments of their foes	शोभिताम्	=	graced	घोरैः	=	with fearful
शरैः	=	arrows	तूणीगतैः	=	in their quivers	अर्करश्मि प्रतीकाशैः	=	like unto the rays of the sun (bright)
सर्पैः	=	as serpants	दीप्त वदनैः	=	with shining hoods	भोगवतीम् इव	=	in the same way of Bhogavati (the realm of Nagas)
विराजिताम्	=	decked	असिभ्याम्	=	with a couple of swords	महा रजतवासोभ्याम्	=	encased in sheaths of gold
शोभिताम्	=	and adorned	चर्मभ्याम्	=	with two shields	रुक्मबिन्दु विचित्राभ्याम्	=	decorated with flowers of gold
गोधाङ्गुलित्रैः	=	finger-guards	काण्चन भूषितैः	=	embroidered with gold	चित्रैः	=	in different colours
आसक्तैः	=	suspened on walls	अनाधृष्याम्	=	which hut was unassailable	अरिसम्घैः	=	by hordes of enemies
सिम्हाग्न्हमिव	=	as is a lion's cave	मृगैः	=	to deer.			

As Bharata was lamenting thus, he beheld in that forest, a splendid and sacred leafy hut, which was covered with many soft leaves of Sala, Tala and Asvakarna trees, overspread with blades of Kusa grass in a sacrificial performance, appearing like an extensive altar and it was adorned with bows plated with gold, like unto the

weapons of Indra the Lord of celestials, constructed for heroic exploits, having great power, the torments of their foes, graced with fearful arrows in their quivers, like unto the rays of the sun, bright as serpents with shining hoods, in the same way of Bhagavati (the realm of Nagas), decked with a couple of swords encased in sheaths of gold, adorned with two shields decorated with flowers of gold, finger-guards embroidered with gold and in different colours suspended on walls and which hut was unassailable by hordes of enemies as is a lion's cave to deer.

प्राग् उदक् स्रवणाम् वेदिम् विशालाम् दीप्त पावकाम् ।
ददर्श भरतः तत्र पुण्याम् राम निवेशने ॥ २-९९-२४

भरतः	=	Bharata	ददर्श	=	saw	तत्र	=	there
वेदिम्	=	a sacrificial altar	प्रागुदक्प्रवणाम्	=	in the north-east corner having a steep descent	विशालाम्	=	extensive
दीप्त पावकाम्	=	and having a burned fire	पुण्याम्	=	and sacred	रामनिवेशने	=	in the hermitage of Raama.

Bharata saw a sacrificial altar in the north-east corner having a steep descent, extensive in area and having a sacred fire burned in the hermitage of Raama.

निरीक्ष्य स मुहूर्तम् तु ददर्श भरतो गुरुम् ।
उटजे रामम् आसीनाम् जटामण्डल धारिणम् ॥ २-९९-२५

निरीक्ष्य	=	looking around	मुहूर्तम्	=	for a moment	सः भरतः	=	that Bharata
ददर्श	=	beheld	गुर्म्	=	his elder brother	रामम्	=	Raama
आसीनम्	=	seated	उटजे	=	in the hut	जटामण्डल धारिणम्	=	wearing matted locks.

Looking around for a moment, Bharata beheld his elder brother, Raama himself seated in the hut, wearing matted locks.

तम् तु कृष्ण अजिन धरम् चीर वल्कल वाससम् ।
ददर्श रामम् आसीनम् अभितः पावक उपमम् ॥ २-९९-२६
सिम्ह स्कन्धम् महा बाहुम् पुण्डरीक निभ ईक्षणम् ।
पृथिव्याः सगर अन्ताया भर्तारम् धर्म चारिणम् ॥ २-९९-२७
उपविष्टम् महा बाहुम् ब्रह्माणम् इव शाश्वतम् ।
स्थण्डिले दर्भ सस्म्तीर्णे सीतया लक्ष्मणेन च ॥ २-९९-२८

ददर्श	=	(Bharata) saw	तम् रामम्	=	that Raama	कृष्नाजिनधरम्	=	clad in an antelope-skin
चीर वल्कल वासनम्	=	and robes of bark	आसीनम्	=	seated closely	पावकोपमम्	=	resembling a fire (in brilliance)

सिम्ह स्कन्धम्	=	with the neck and shoulders of a lion	महा बाहुम्	=	mighty arms	पुङ्डरीकनिभेक्षणम्		and eyes resembling the lotus
धर्मचारिणम्	=	the very virtuous	भर्तारम्	=	lord	पृथिव्याः	=	of the Earth
सागरान्तायाः	=	extending upto the ocean	शाश्वतम्	=	the eternal	ब्रह्माणमिव	=	Brahma
उपविष्टम्	=	and seated	स्थण्णिले	=	on the ground	दर्भसम्स्तीर्णे	=	spread with Darbha grass
सीतया लक्ष्मणेन च	=	with Sita and Lakshman.						

Bharata saw that Raama clad in an antelope-skin and robes of bark, seated close by, resembling a fire (in brilliance), with the neck and shoulders of a lion, mighty arms and eyes resembling the lotus, the very virtuous Lord of the Earth extending upto the ocean, the Eternal Brahma, and seated on the ground spread with Darbha grass, with Sita and Lakshmana.

तम् दृष्ट्वा भरतः श्रीमान् दुह्ख मोह परिप्लुतः ।
अभ्यधावत धर्म आत्मा भरतः कैकयी सुतः ॥ २-९९-२९

दृष्ट्वा	=	beholding	तम्	=	him	श्रीमान्	=	the illustrious
धर्मात्मा	=	and the high-souled	भरतः	=	Bharata	कैकयीसुतः	=	the son of Kaikeyi
दुःख शोक परिप्लुतः	=	distraught by the grief that passessed him	अभ्यधावत	=	rushed towards Raama.			

Beholding him, the illustrious and the high-souled Bharata the son of Kaikeyim distraught by the grief that possessed him, rushed towards Raama.

दृष्ट्वा च विललाप आर्तो बाष्प संदिग्धया गिरा ।
अशक्नुवन् धारयितुम् धैर्याद् वचनम् अब्रवीत् ॥ २-९९-३०

दृष्ट्वैव	=	on seeing (his brother)	हरत विललाप अर्तो	=	broke into lamentations	गिरा	=	and in a voice
बाष्प सम्दिग्धया	=	strangled with sobs	अशक्नुन्	=	unable	धारयितुम्	=	to restrain his agony
धैर्यात्	=	with firmness	अब्रवीत्	=	spoke	वचनम्	=	(those) words.

"My elder brother who is fit to be honoured in an assembly by a body of ministers around him, is now being served by a body of wild beasts around him in this jungle."

यः संसदि प्रकृतिभिर् भवेद् युक्त उपासितुम् ।
वन्यैर् मृगैर् उपासीनः सो अयम् आस्ते मम अग्रजः ॥ २-९९-३१

अयम् अग्रजः	=	my elder brother	यः	=	who	भवेत्	=	becomes

युक्तः	=	eligible	उपासितुम्	=	to be honoured	सम्सदि	=	in an assembly
प्रकृतिभिः	=	by the body of ministers	अयम्	=	this	सः	=	he as such
आस्ते	=	is	उपासिनः	=	being served	मृगैः	=	by wild beasts
वन्यैः	=	in the jungle.						

"My elder brother who is fit to be honoured in an assembly by a body of ministers around him, is now being served by a body of wild beasts around him in this jungle."

वासोभिर् बहु साहस्रैर् यो महात्मा पुर उचितः ।
मृग अजिने सो अयम् इह प्रवस्ते धर्मम् आचरन् ॥ २-९९-३२

सः	=	that	महात्मा	=	magnanimous hero	अयम्	=	this one
यः	=	who	पुरा	=	formerly	आचरन्	=	used
उचितः	=	to have fit	बहुसहरैः	=	and countless	वासोभिः	=	articles of apparel
आचरन्	=	and following	धर्मम्	=	pravaste	=		is wearing (now)
मृगाजिने	=	two antelope skins.						

"That magnanimous hero, who formerly used to possess countless articles of apparel is now wearing two antelope-skins, following ascetic righteousness.

अधारयद् यो विविधाः चित्राः सुमनसः तदा ।
सो अयम् जटा भारम् इमम् सहते राघवः कथम् ॥ २-९९-३३

कथम्	=	how	अयम् राघवः	=	this Raama	यः	=	who
तदा	=	then	आधारयत्	=	donned	विविधाः	=	various kinds
चित्राः	=	of colourful	सुमनसः	=	flowers	सः	=	he
सहते	=	bears	इमम् जटाभारम्	=	this burden of matted locks?			

"How this Raama, who used to wear various kinds of colourful flowers, is bearing this burden of matted locks now?"

यस्य यज्नैर् यथा आदिष्टैर् युक्तो धर्मस्य संचयः ।
शरीर क्लेश सम्भूतम् स धर्मम् परिमार्गते ॥ २-९९-३४

यस्य	=	for whom	युक्तः	=	is appropriate	सम्चयः	=	an affluence
धर्मस्य	=	of righteousness	यज्णैः	=	obtained by sacrificial rites	यथादिष्टैः	=	performed according to the prescribed injunctions
सः	=	that Raama	परिमार्गते	=	is striving after	धर्मम्	=	a righteousness

शरीरक्लेशसम्भूतम्	=	obtained from bodily suffering.

"He who acquired merit through countless sacrifices performed according to the prescribed injunctions, now follows the path of righteousness through asceticism!"

चन्दनेन महा अर्हेण यस्य अन्गम् उपसेवितम् ।
मलेन तस्य अन्गम् इदम् कथम् आर्यस्य सेव्यते ॥ २-९९-३५

यस्य तस्य	=	He whose	अङ्गम्	=	body (was formerly)	उपसेवितम्	=	rendered fragrant
चन्दनेन	=	by sandal paste	महार्हम्	=	the white one	कथम्	=	how
इदम् अण्गम्	=	this body	आर्यस्य	=	of the venerable elder brother	सेव्यते	=	is smeared
मलेन	=	with dust?						

"He whose body was formerly rendered fragrant by white sandal paste, has only dust with which to smear the limbs of this venerable elder brother!"

मन् निमित्तम् इदम् दुह्खम् प्राप्तो रामः सुख उचितः ।
धिग् जीवितम् नृशंसस्य मम लोक विगर्हितम् ॥ २-९९-३६

रामः	=	Raama	सुखोचितः	=	who used to have comfort	प्राप्तः	=	has got
इदम् दुःखम्	=	this unpleasantness	मन्निमित्तम्	=	because of me	धिक्	=	cursed be
मम	=	my	नृशम्सम्	=	reprehensible	जीवितम्	=	existence
लोकविगर्हितम्	=	that the whole world condemns!						

"Raama who used to have happiness, has fallen into this misfortune, because of me cursed be my reprehensive existence that the whole world condemns!"

इत्य् एवम् विलपन् दीनः प्रस्विन्न मुख पन्कजः ।
पादाउ अप्राप्य रामस्य पपात भरतो रुदन् ॥ २-९९-३७

इत्येवम्	=	thus (did)	दीनः	=	the pitiable	भरतः	=	Bharata
विलपन्	=	lament	प्रस्विन्नमुख पण्कजः	=	perspiration be-dewing his lotus-like countenance	अप्राप्य	=	and without touching
रामस्य	=	Raama's	पादौ	=	feet	पपात	=	fell down
रुदम्	=	groaming.						

Thus did that pitiable Bharata lament, perspiration be-dewing his lotus-like countenance and, without touching Raama's feet, fell down grooming.

दुह्ख अभितप्तो भरतो राज पुत्रो महा बलः ।
उत्त्वा आर्य इति सकृद् दीनम् पुनर् न उवाच किंचन ॥ २-९९-३८

दुःखाभितप्तः	=	overcome with grief	महाबलः	=	the highly valiant	राजपुत्रः	=	prince
भरतः	=	Bharata	उत्त्वा	=	cried out	आर्य इति	=	O Noble one"
सकृत्	=	once	दीनम्	=	and in his distress	नोवाच	=	was unable to speak
किम्चन	=	a little	पुनः	=	further.			

Overcome with grief, the highly valiant prince Bharata cried out "O, Noble One!" once and in his distress, was unable to speak anything further.

बाष्प अपिहित कण्ठः च प्रेक्ष्य रामम् यशस्विनम् ।
आर्य इत्य् एव अभिसम्क्रुश्य व्याहर्तुम् न अशकत् ततः ॥ २-९९-३९

सम्क्रुश्य	=	crying at the top of his voice	आर्येत्येव	=	"O Noble One" only	प्रेक्ष्य	=	on seeing
यशस्विनम्	=	the illustrious	रामम्	=	Raama	नाशकत्	=	he was unable
व्याहर्तुम्	=	to speak	तदा	=	then	अथ	=	further
बाष्पाभिहत कण्ठश्च	=	his throat choked with tears.						

Crying at the top of his voice, "O, Noble One" only, on seeing the illustrious Raama, he was unable to speak further, his throat choked with tears.

शत्रुघ्नः च अपि रामस्य ववन्दे चरणौ रुदन् ।
ताउ उभौ स समालिन्ग्य रामो अप्य् अश्रूण्य् अवर्तयत् ॥ २-९९-४०

शत्रुघ्नश्चापि	=	Shatrughna too	रुदन्	=	weaping	ववन्दे	=	throw himself
रामस्य	=	at Raama's	चरणौ	=	feet	सः रामश्च	=	and that Raama too
समालिङ्ग्य	=	embracing	तौ उभौ	=	them both	अवर्तयत्	=	could not restrain
अश्रूणि	=	his tears.						

Shatrughna too, weeping, threw himself at Raama's feet and Raama too, embracing them both, allowed his tears to fall.

ततः सुमन्त्रेण गुहेन चैव ।
समीयतू राज सुताउ अरण्ये ।
दिवा करः चैव निशा करः च ।
यथा अम्बरे शुक्र बृहस्पतिभ्याम् ॥ २-९९-४१

ततः	=	then	अरण्ये	=	in that forest	राजसुतौ	=	the princes Raama and Lakshmana
समीयतः	=	were seen	सुमन्त्रेण	=	by Sumantra	गुहेन चैव	=	and Guha
यथा	=	as	अम्बरे	=	in the sky	दिवाकरश्चैव	=	the sun

निशाकरश्च	= and the moon (are seen in conjunction)	शुक्र बृहस्पतिभ्याम्	= with Venus and Jupiter.		

Then, in that forest, the princes Raama and Lakshmana were seen by Sumantra and Guha, as in the sky, the sun and the moon are seen in conjunction with Venus and Jupiter.

तान् पार्थिवान् वारण यूथप आभान् ।
समागतामः तत्र महत्य् अरण्ये ।
वन ओकसः ते अपि समीक्ष्य सर्वे अप्य् ।
अश्रूण्य् अमुन्चन् प्रविहाय हर्षम् ॥ २-९९-४२

सर्वे	= all	ते	= those	वनौकसः	= dwellers in the woods
समीक्ष्य	= seeing	तान् पार्थिवान्	= those princes	वारणयूथपाभान्	= resembling the leaders of elephant-herbs
समागतान्	= meeting together	तत्र	= there	महति	= in that great
अरण्ये	= forest	प्रविहाय	= losing	हर्षम्	= their cheerfulness
आस्मुणहन्	= shed	अश्रूणि	= tears.		

All those dwellers in the woods, seeing those princes resembling leaders of elephant-herbs meeting together there in that great forest, losing their cheerfulness, began to shed tears.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोनशत सर्गः ॥

Thus completes 99th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

100 Sarga 100 - शत सर्ग

Rama Enquires His Father'S Welfare With Bharata

Introduction - Valmiki Raamayana - Ayodhya Kanda - Sarga 100

Raama gives instruction to Bharata as regards the duties of a king and the polity under an ideal monarchy under the pretext of enquiring about the welfare of his father and others.

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि । ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा ॥ २-१००-१

रामः	= Raama	ददर्श	= saw (Bharata)	जटिलम्	= with matted locks
चीरवसनम्	= wearing bark-robes	प्राञ्जलिम्	= and with joined palms	पतितम्	= lying
भुवि	= on the ground	दुर्दर्शम्	= incapable of being seen	भास्करम् यथा	= as the sun
युगान्ते	= at the end of the world-period.				

Raama saw Bharata, with matted locks, wearing bark-robes and, with joined palms, lying on the ground, incapable of being seen as the sun at the time of the dissolution of the world.

कथं चिदभिविज्ञाय विवर्णवदनं कृशम् ।
भ्रातरं भरतं रामः परिजग्राह बाहुना ॥ २-१००-२

रामः	= Raama	कथम् चित्	= with some difficulty	अभिज्ञाय	= recognized
भरतम्	= Bharata	विवर्ण वदनम्	= whose face became pale	कृशम्	= who was emaciated
परिजग्राह	= and took	भ्रातरम्	= his brother	बाहुना	= by the arm.

Raama recognized with some difficulty his brother Bharata, whose face became pale and who was emaciated, and took him by the arm.

आघ्राय रामः तम् मूर्ध्नि परिष्वज्य च राघवः ।
अन्के भरतम् आरोप्य पर्यपृग्च्छत् समाहितः ॥ २-१००-३

आघ्राय	= smelling	मूर्ध्नि	= the crown of his head	आरोप्य	= placing him
अन्के	= on his lap	रामः	= Raama	राघवः	= born in Raghu dynasty
परिष्वज्य च	= embraced	तम् भरतम्	= that Bharata	पर्यपृच्छत्	= and enquired (as follows)
समाहितः	= with an absorbent mind.				

Smelling the crown of his head, placing him on his lap, Raama who was born in Raghu dynasty embraced Bharata and with an absorbent mind, enquired of him as follows:

क्व नु ते अभूत् पिता तात यद् अरण्यम् त्वम् आगतः ।
न हि त्वम् जीवतः तस्य वनम् आगन्तुम् अर्हसि ॥ २-१००-४

तात	=	my darling!	क्वम्	=	where	अभूत्	=	is
ते पिता	=	your father	यत् त्वम्	=	(that) you	आगतः	=	have come
अरण्यम्	=	to the forest?	तस्य	=	He	जीवितः	=	being alive
त्वम्	=	you	न अर्हसि हि	=	ought not have	आगतुम्	=	to come
वनम्	=	to the forest.						

"My darling! Where is our father, that you have come to the forest? He, being alive, you ought not have to come to the forest."

चिरस्य बत पश्यामि दूराद् भरतम् आगतम् ।
दुष्प्रतीकम् अरण्ये अस्मिन् किम् तात वनम् आगतः ॥ २-१००-५

पश्यामि	=	I see	भरतम्	=	Bharata	चिरस्य	=	after a long time
आगतम्	=	who comes	दूरात्	=	from a far-off distance	दुष्प्रतीकम्	=	wearing a mournful face
अस्मिन् अरण्ये	=	into this forest	बत	=	Alas!	तात	=	My darling!
किम्	=	why	आगतः	=	have you come	वनम्	=	to the forest?.

"I see you after a long time, coming from a far-off distance, wearing a mournful face into this forest Alas! Why have you come to the forest, my darling?"

कच्चिद्धारयए् तात राजा यत्त्वमिहागतः ।
कच्चिन्न दीनः सहसा राजा लोकान्तरं गतः ॥ २-१००-६

तात	=	my dear brother!	कच्चिद्धारयते राजा	=	Is the king alive?	yat tvam	=	(that) you
आगतः	=	have come	इह	=	here?	दीनः राजा	=	(I hope) the miserable king
न गतः कच्चित्	=	has not indeed departed	लोकान्तरम्	=	to the other world	सहसा	=	all of a sudden.

"My dear brother! Is the king alive, that you have come here? I hope the miserable king has not indeed departed to the other world, all of a sudden."

कच्चित्सौम्य नते राज्यं भ्रष्टं बालस्य शाश्वतम् ।
कच्चिच्छुश्रूषसे तात पितरं सत्यविक्रमम् ॥ २-१००-७

सौम्य	=	O gentle brother! (I hope)	शाश्वतम्	=	the permanent	राज्यम्	=	kingdom
न भ्रष्टम् कच्चित्	=	has in no way suffered	ते	=	from your	बालस्य	=	youthful inexperience
तात	=	My darling!	शुश्रूषते कच्चित्	=	Are you rendering service	पितरम्	=	to our father
सत्यविक्रमम्	=	who is truly valiant?						

"O, gentle brother! I hope the eternal kingdom has in a no way suffered from your youthful experience. My darling! Are you rendering service to our father, who is truly valiant?"

कच्चिद् दशरथो राजा कुशली सत्य सम्गरः ।
राज सूय अश्व मेधानाम् आहर्ता धर्म निश्चयः ॥ २-१००-८

कच्चित्	=	I hope that	राजा दशरथः	=	the king Dasaratha	कुशली	=	is well
सत्यसन्गरः	=	he who is true to his promise	आहर्ता राज सूयाश्व मेधानाम्	=	he who performs Rajasuya and Ashvamedha sacrifices	धर्म निश्चयः	=	and he who has a righteous resolve.

"I hope that the King Dasaratha is well, he who is true to his promise, he who performs Rajasuya and Ashvamedha Sacrifices and he who has a righteous resolve."

स कच्चिद् ब्राह्मणो विद्वान् धर्म नित्यो महा द्युतिः ।
इक्ष्वाकूणाम् उपाध्यायो यथावत् तात पूज्यते ॥ २-१००-९

तात	=	My darling!	पूज्यते कच्चिद्	=	are you treating respectfully	यथावत्	=	as before
सः	=	that	उपाध्यायः	=	preceptor	इक्ष्वाकूणाम्	=	of the Ikshvakus
ब्राह्मणः	=	the one who knows the sacred scriptures	विद्वान्	=	the learned	धमनित्यः	=	who constantly keeps up the virtues
महाद्युतिः	=	and who has a great splendour.						

"My darling! Are you treating respectfully as before that preceptor of the Ikshvakus, the one who knows the sacred scriptures, the one who knows the sacred scriptures, the learned who constantly keep up the virtues and he who has a great splendour?"

सा तात कच्चिच् च कौसल्या सुमित्रा च प्रजावती ।
सुखिनी कच्चिद् आर्या च देवी नन्दति कैकयी ॥ २-१००-१०

तात	=	My darling!	कच्चित्	=	I hope	सा कौसल्या	=	that Kausalya
सुमित्राच	=	and Sumitra	प्रजारती	=	having good offspring	सुखिनी	=	are happy
कच्चित्	=	I hope	आर्या	=	the venerable	देवी	=	queen
कैकेयी	=	Kaikeyi	नन्दति	=	is rejoicing.			

"My darling! I hope that Kausalya and Sumitra having good offspring are happy. I hope the venerable queen Kaikeyi is rejoicing."

कच्चिद् विनय सम्पन्नः कुल पुत्रो बहु श्रुतः ।
अनसूयुर् अनुद्रष्टा सत्कृतः ते पुरोहितः ॥ २-१००-११

कच्चित्	=	I hope that	पुरोहितः	=	the preceptor	विनयसम्पन्नः	=	who is rich in humility
कुलपुत्रः	=	a son of a noble family	बहुश्रुतः	=	who has a knowledge of many scriptures	अनसूयुः	=	an unenvious person
अनुद्रष्टा	=	and full of insight	सत्कृतः	=	is duly honoured	ते	=	by you.

"I hope that the preceptor (Suyajgna the son of Vasishta) who is rich in humility, a son of a noble family, who has a knowledge of many scriptures an unenvious person and who is full of insight, is duly honoured by you."

कच्चिद् अग्निषु ते युक्तो विधिज्नो मतिमान् ऋजुः ।
हुतम् च होष्यमाणम् च काले वेदयते सदा ॥ २-१००-१२

कच्चित्	=	I hope that	विधिज्ङः	=	a brahmin who is versed in the traditions	मतिमान्	=	who is intelligent
ऋयुः	=	and just	युक्तः	=	employed	ते	=	in your
अग्निषु	=	sacred fires	सदा	=	always	वेदयते	=	informs you
काले	=	in time	हुतम्च	=	and about a sacred fire having been	होष्यमाणम्च	=	or going to be fed with oblations.

"I hope that a brahmin who is versed in the traditions, who is intelligent and just, employed in your sacred fires, always informs you in time, about a sacrificial fire having been or going to be fed with oblations."

कच्चिद्देवान् पितृन् भृत्वान्गुरून् पितृसमानपि ।
वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे ॥ २-१००-१३

तात	=	My darling!	कच्चित्	=	I hope that	अभिमन्यसे	=	you are holding in high esteem
देवान्	=	the gods	पितृन्	=	your ancestors	भृत्यान्	=	dependents
गुरून्	=	and teachers	वृद्धम्श्च	=	who are aged	पितृसमान् अपि	=	as your father too
वैद्याम्श्च	=	the doctors	ब्राह्मनाम्श्च	=	and the brahmins.			

"My darling! I hope that you are holding in high esteem the gods, your ancestors, dependents and teachers of your father's age the doctors and the brahmins."

इषु अस्त्र वर सम्पन्नम् अर्थ शास्त्र विशारदम् ।
सुधन्वानम् उपाध्यायम् कच्चित् त्वम् तात मन्यसे ॥ २-१००-१४

तात	=	O my darling!	कच्चित्	=	I hope that	त्वम्	=	you
मन्यसे	=	treat with due respect (in archery)	उपाध्यायम्	=	your teacher	सुधन्वानम्	=	Sudhanva
इष्वस्त्र वर सम्पन्नम्	=	who is furnished with the most excellent arrows and darts	अर्थ शास्त्र विशारदम्	=	well-versed in political economy.			

"O, my darling! I hope that you treat with due respect Sudhanva, your teacher in archery, who is furnished with the most excellent arrows and darts and well-versed in political economy."

कच्चिद् आत्म समाः शूराः श्रुतवन्तो जित इन्द्रियाः ।
कुलीनाः च इन्गितज्नाः च कृताः ते तात मन्त्रिणः ॥ २-१००-१५

कच्चित्	=	I hope that	मन्त्रिणः	=	ministers	शूराः	=	who are valiant
आत्म समाः	=	like you	श्रुतवन्तः	=	learned	जितेन्द्रियाः	=	masters of their senses
कुलीनाश्च	=	of noble birth	इङ्गितज्णाश्च	=	and and skilled in interpreting internal sentiments by external gesture	कृताः	=	are assigned
ते	=	to you.						

"I hope that ministers who are valiant like you, learned, masters of their senses of noble birth and skilled interpreting internal sentiments by external gesture, are assigned to you."

मन्त्रो विजय मूलम् हि राज्नाम् भवति राघव ।
सुसम्वृतो मन्त्र धरैर् अमात्यैः शास्त्र कोविदैः ॥ २-१००-१६

विजय मूलन्	=	the source of victory	राज्णाम्	=	for kings	भवतिहिहि	=	in deed coures
सम्वृतः	=	from a concealed	मन्त्रः	=	counsel	अमात्यैः	=	by ministers
शास्त्र कोविदैः	=	well-versed in political sciences	मन्त्रधरैः	=	and who can conceal their thoughts within themselves	राघव	=	O Bharata!.

"The source of victory for kings indeed comes from a concealed counsel by ministers, who are well-versed in political sciences and who can hide their thoughts within themselves."

कच्चिन् निद्रा वशम् न एषि कच्चित् काले विबुध्यसे ।
कच्चिन् च अपर रात्रिषु चिन्तयस्य् अर्थ नैपुणम् ॥ २-१००-१७

नैषी कश्चित्	=	I hope you do not	निद्रा वशम्	=	fall a prey to excess of sleep	प्रभुध्यसे कच्चित्	=	and wake-up
काले	=	at appropriate time	चिन्तयति कच्चित्	=	i hope you contemplate			
अपर रात्रेषु	=	during the later half of the night	अर्थनैपुणम्	=	adroitness of an action.			

"I hope you do not fall a prey to excess of sleep and do wake up at appropriate time. I hope you contemplate during the later half of the night, about the adroitness of an action."

कच्चिन् मन्त्रयसे न एकः कच्चिन् न बहुभिः सह ।
कच्चित् ते मन्त्रितो मन्त्रो राष्ट्रम् न परिधावति ॥ २-१००-१८

कच्चित्	=	I hope that	न मन्त्रयसे	=	you do not deliberate	एकः	=	alone
न कच्चित्	=	nor indeed	बहुभिस्सह	=	together with	=		numerous men
कच्चित्	=	I hope	ते मन्त्रः	=	your decision	मन्त्रितः	=	arrived at by you through deliberation
न परिधावति	=	does not flow	राष्ट्रम्	=	to the public.			

"I hope that you do not deliberate alone nor indeed with numerous men. I hope your decision arrived at by you through such deliberation does not flow to the public (even before it is carried out)".

कच्चिद् अर्थम् विनिश्चित्य लघु मूलम् महा उदयम् ।
क्षिप्रम् आरभसे कर्तुम् न दीर्घयसि राघव ॥ २-१००-१९

राघव	=	O Bharata!	कच्चित्	=	I hope that	आरभसे	=	you launch
कर्तम्	=	to excente	क्षिप्रम्	=	soon	विनिश्चित्य	=	considering your interest
अर्थम्	=	an undertaking	महोदयम्	=	which has great benefit	लघुमूलम्	=	with least cost
न दीर्घयसि	=	and do not delay it.						

"O, Bharata! I hope considering your interest fully, you lanuch an undertaking, which has maximum benefit with minimum coast and indeed do not delay it further."

कच्चित् तु सुकृतान्य् एव कृत रूपाणि वा पुनः ।
विदुः ते सर्व कार्याणि न कर्तव्यानि पार्थिवाः ॥ २-१००-२०

कछित्	=	I hope that	पार्थिवा	=	other kings	विदुः	=	know
ते	=	your	सर्व कार्याणि	=	entire undertaking	सुकृतान्येव	=	only after they have been successfully completed
पुनः	=	and	कृत रूपानि वा	=	which have taken shape	न	=	and do not get to know
कर्तव्यानि	=	your proposed undertakings.						

"I hope the other kings know your entire undertakings only after they have been successfully completed as well as those which have taken a shape, but not your proposed undertakings."

कच्चिन् न तर्कैर् युक्त्वा वा ये च अप्य् अपरिकीर्तिताः ।
त्वया वा तव वा अमात्यैर् बुध्यते तात मन्त्रितम् ॥ २-१००-२१

तातः	=	My darling!	कच्चित्	=	I hope that	न बुध्यते	=	it is not known (by others)
अन्त्रितम्	=	the discussion	युक्त्यावा	=	by a strategem	तर्कैः	=	or by enquiry
ये चापि	=	or by any other strategies	अपरिकीर्तिता	=	no mentioned	त्वया रा	=	by you
तव अमात्यैर्वा	=	or by your ministers.						

"My darling! I hope that others are not knowing, by their enquiries or strategies or by any other approaches not mentioned, the details of discussions you make with your ministers."

कच्चित् सहस्रान् मूर्खाणाम् एकम् इग्च्छसि पण्डितम् ।
पण्डितो ह्य् अर्थ कृग्च्छ्रेषु कुर्यान् निह्श्रेयसम् महत् ॥ २-१००-२२

कच्चित्	=	I hope	इछसि	=	you solicit for	एकम्	=	one
पड्ण्डितम्	=	wise man	सहस्रात्	=	rather than for a thousand	मूर्खानाम्	=	stupids (for)
पड्ण्डितः	=	a wise man	कुर्यात्	=	can do	महत्	=	a great
निश्रेयसम्	=	advantageous thing	अर्थ कृच्छ्रेषु	=	in difficult matters.			

"I hope you solicit for one wise man rather than for a thousand stupids for, a wise man can be of a great help to you in difficult matters."

सहस्राण्य् अपि मूर्खाणाम् यद्य् उपास्ते मही पतिः ।
अथ वा अप्य् अयुतान्य् एव न अस्ति तेषु सहायता ॥ २-१००-२३

यद्यपि	=	even if	महीपतिः	=	a king	उपास्ते	=	employs
सहस्राणि	=	thousands	अथवा	=	or	आयुतान्येव	=	tens of thousands
मूर्खाणाम्	=	of fools	न अस्ति	=	there is no	सहायता	=	helpfulness
तेषु	=	in them.						

"Even if a king employs thousands or tens of thousands of fools, they will not be helpful to him."

एको अप्य् अमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानम् राज मात्रम् वा प्रापयेन् महतीम् श्रियम् ॥ २-१००-२४

एकः अमात्यो। अपि	=	even one minister	मेधावी	=	who is wise	शूरः	=	valiant
दक्षः	=	efficient	विचक्षणः	=	and sagacious	प्रापयेत्	=	causes to secure
महतीम्	=	a great	श्रियम्	=	prosperity	राजानम्	=	to the king
राजमात्रम् वा	=	or to one who enjoys royal authority.						

"Even one wise, valiant sagacious and efficient minister alone can cause to secure a great prosperity to the king or to one who enjoys royal authority."

कच्चिन् मुख्या महत्सु एव मध्यमेषु च मध्यमाः ।
जघन्याः च जघन्येषु भृत्याः कर्मसु योजिताः ॥ २-१००-२५

कच्चित्	=	I hope that	मुख्याः	=	superior	भृत्याः	=	servants
योजिताः	=	are assigned	महत्सु	=	superior	कर्मसु एव	=	works only
मध्यमाः	=	mediocre servants	मध्यमेषु च	=	in mediocre works	जघन्याः तु	=	and inferior servants
जघन्येषु	=	in inferior works.						

"I hope that superior servants are assigned superior works only, mediocre servants in mediocre works and inferior servants in inferior works."

अमात्यान् उपधा अतीतान् पितृ पैतामहान् शुचीन् ।
श्रेष्ठान् श्रेष्ठेषु कच्चित् त्वम् नियोजयसि कर्मसु ॥ २-१००-२६

अच्चित्	=	i hope	त्वम्	=	you	नियोजयसि	=	are appointing
अमात्यान्	=	(those) ministers	उपधातीतान्	=	who are incorruptible	पितृपैतामहान्	=	born of the fathers and forbears of good family
शुचीन्	=	who are full of integrity	श्रेष्ठान्	=	and eminent ones	कर्मसु	=	in matters
श्रेष्ठेसु	=	of great importance.						

"I hope you are appointing those ministers, who are eminent incorruptible, born of the fathers and for bears of good family and who are full of integrity in matters of great importance."

कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजितप्रजम् ।
राज्यं तवानुजानन्ति मन्त्रिणः कैकयीसुत ॥ २-१००-२७

कैकेयी सुत	=	O, Bharata!	कछित्	=	I hope	तव	=	your
मन्त्रिणः	=	ministers	नानुजानन्ति	=	do not watch as mere witnesses	बृशम् उद्वेजित प्रजम्	=	(while) your subjects tremble with great fear
राज्यम्	=	(in your) kingdom	उग्रे ण दङ्डेन	=	by your stern scepter.			

"O, Bharata! I hope your ministers do not watch as mere witnesses, while your subjects in the kingdom wielding tremble with great fear, under your inflexible wielding of the scepter."

कच्चित् त्वाम् न अवजानन्ति याजकाः पतितम् यथा ।
उग्र प्रतिग्रहीतारम् कामयानम् इव स्त्रियः ॥ २-१००-२८

कच्चित्	=	I hope	याजकाह्	=	those who perform the sacrifice	नावजानन्ति	=	do not hold you in contempt
उग्र प्रतिग्रहीतारम्	=	as one who accepts terrible gifts	पतितम् यथा	=	as one who is fallen	स्त्रीयः इव	=	as women (hold)
कामयानम्	=	of those lustful men.						

"I hope those who perform the sacrifice do not hold you in contempt, as one who accepts terrible gifts as one who is fallen, as women hold in contempt of those highly lustful men."

उपाय कुशलम् वैद्यम् भृत्य संदूषणे रतम् ।
शूरम् ऐश्वर्य कामम् च यो न हन्ति स वध्यते ॥ २-१००-२९

यः	=	he who	न हन्ति	=	does not slay	वैद्यम्	=	a physician
उपाय कुशलम्	=	skilled in ways and means of aggravating a disease	भृत्यु सम्दूषणे रतम्	=	a servant intent on bringing disgrace	शूरम्	=	and a valiant warrior
ऐश्वर्य कामम् च	=	seeking kingly power	सः	=	he (himself)	हन्यते	=	is slain.

"He, who does not slay a physician skilled in ways and means of aggravating a disease, a servant intent on bringing disgrace and a valiant warrior seeking kingly power, is *himself) slain by them."

कच्चिद् हृष्टः च शूरः च धृतिमान् मतिमान् शुचिः ।
कुलीनः च अनुरक्तः च दक्षः सेना पतिः कृतः ॥ २-१००-३०

कच्चित्	=	I hope	सेनापतिः	=	an army-chief	हृष्टश्च	=	who is happy man
शूरश्च	=	a valiant man	मतिमान्	=	a wise man	धृतिमान्	=	a courageous man
शुचिः	=	of good conduct	कुलीनश्च	=	one who is born in a good family	अनुरक्तश्च	=	who is beloved by his subordinates
दक्षः	=	and one who is efficient	कृतः	=	is selected.			

"I hope an army-chief, who is cheerful, wise, courageous, valiant, well-behaved, born in a good family, who is beloved by his subordinates and efficient, is selected by you."

बलवन्तः च कच्चित् ते मुख्या युद्ध विशारदाः ।
दृष्ट अपदाना विक्रान्ताः त्वया सत्कृत्य मानिताः ॥ २-१००-३१

कच्चित्	=	I hope	ते	=	those	मुख्याः	=	important warriors
बेलवेन्तः	=	who are exceedingly strong	युद्धविशारदाः	=	skilled in war-fare	दृष्टापदाना	=	whose excellent actions were seen before
विक्रान्ताः	=	and the most courageous men honoured	मानिताः	=	and respected	त्वया	=	by you.

"I hope those warriors, who are excellent strong, skilled in war-face, whose excellent actions were seen before

and the most courageous ones are duly honoured and respected by you."

कचिद् बलस्य भक्तम् च वेतनम् च यथा उचितम् ।
सम्प्राप्त कालम् दातव्यम् ददासि न विलम्बसे ॥ २-१००-३२

कचित्	=	I hope	सम्प्राप्त कालम्	=	at the proper time	ददासि	=	you are giving
बलस्य	=	your army	भक्तम् च	=	the daily provisions	दातव्यम्	=	to be given
यथोचितम्	=	and suitable	वेतनम्च	=	salary	न विलम्बसे	=	without any delay.

"I hope you are regularly giving your army, the daily provisions and the suitable salary to them, without any delay."

काल अतिक्रमणे ह्य् एव भक्त वेतनयोर् भृताः ।
भर्तुः कुप्यन्ति दुष्यन्ति सो अनर्थः सुमहान् स्मृतः ॥ २-१००-३३

कालातिक्रमणात्	=	(when) there is delay	भक्तवेतनयोः	=	in giving bread and wages	भृताः	=	the servants
कुप्यन्ति	=	become incensed	भर्तुः	=	against their master	दुष्यन्ति	=	and become corrupt
सः	=	(and) that	स्मृताः	=	is said to be	सुमहान्	=	a great
अनर्थः	=	unfortunate occurrence.						

"When there is delay in giving bread and wages, the servants become incensed against their master and become corrupt and that is said to be a great unfortunate occurrence."

कच्चित् सर्वे अनुरक्ताः त्वाम् कुल पुत्राः प्रधानतः ।
कच्चित् प्राणामः तव अर्थेषु सम्त्यजन्ति समाहिताः ॥ २-१००-३४

कच्चित्	=	I hope	सर्वे	=	all	प्रधानतः	=	the foremost
कुलपुत्राः	=	descendents of your race (kshatriyas)	अनुरक्ताः	=	are devoted	त्वाम्	=	to you
कच्चित् सन्त्यजन्ति	=	(and) do they lay down	प्राणान्	=	their lives	तव अर्थेषु	=	for your sake
समाहिताः	=	steadfastly?						

"I hope all the foremost descendents of your race (kshatriyas) are devoted to you and do they lay down their lives steadfastly for your sake?"

कच्चिज् जानपदो विद्वान् दक्षिणः प्रतिभानवान् ।
यथा उक्त वादी दूतः ते कृतो भरत पण्डितः ॥ २-१००-३५

भरत	=	O Bharata!	कच्चित्	=	I hope that	पङ्डितः	=	a knowledgeable man
जानपदः	=	living in the country	विद्वान्	=	a wise man	दक्षिणः	=	a skilled person

प्रतिभानवान्	=	endowed with presence of mind	यथोक्तवादी	=	the one who knows how to speak to the point	कृतः	=	is selected
दूतः	=	ad an ambassador	ते	=	by you.			

"I hope that a knowledgeable man, living in your own country, a wise man a skilled person endowed with presence of mind and the one who knows how to speak to the point, is selected as an ambassador by you."

कच्चिद् अष्टादशान्य् एषु स्व पक्षे दश पन्च च ।
त्रिभिः त्रिभिर् अविज्नातैर् वेत्सि तीर्थानि चारकैः ॥ २-१००-३६

वेत्सि कत्सित्	=	do you get to know	त्रिभिः त्रिभिः	=	through three	चारकैः	=	spies
अविज्णातैः	=	each unacquainted with each other	अष्टादश	=	the eighteen*	तीर्थानि	=	functionaries
अन्येषु	=	of the enemies	दश पञ्च च	=	and the fifteen functionaries	स्वपक्षे	=	of your own side?

"Do you get to know throught three spies, each unacquainted with each other, about the eighteen* functionaries of the enemies and the fifteen functionaries of your own side?" They are:

1. The chief minister
2. The king's family priest
3. The crown prince
4. The leader of The army
5. The chief warder
6. The chamberlain (अन्तःपुराः अध्यक्ष)
7. The superintendent of gails (कारागार अध्यक्ष)
8. The chancellor of The exchequer
9. The herald
10. The government advocate
11. The judge
12. The assessor
13. The officer disbursing salaries to army men
14. The officer drawing money from The state exchequer to disburse The workmen's wages
15. The superintended of public works
16. The protector of The borders of a kingdom, who also performed The duties of a forester
17. The magistrate
18. The officer entrusted with conservation of waters hills, forests and tracts difficult of access.

The fifteen functionaries of one's own side are the last fifteen of this very list, omitting the first three viz the chief ministers, the family priest and the crown prince.

कच्चिद् व्यपास्तान् अहितान् प्रतियातामः च सर्वदा ।
दुर्बलान् अनवज्नाय वर्तसे रिपु सूदन ॥ २-१००-३७

रिपुसूदद	=	O slayer of your Foes!	कच्चित्	=	I hope	वर्तसे	=	you stay
सर्वदा	=	forever	अनवज्णाय	=	not thinking lightly	अहितान्	=	of your foes

दुर्बलान्	=	who are weak	व्यपास्तान्	=	and having been expelled	प्रतियाताम्श्च	=	return again to revenge.

"O, slayer of your Foes! I hope you do not forever think lightly of your foes, who are weak and having been expelled, return again."

कच्चिन् न लोकायतिकान् ब्राह्मणामः तात सेवसे ।
अनर्थ कुशला ह्य् एते बालाः पण्डित मानिनः ॥ २-१००-३८

कच्चित्	=	I hope	नो सेवस	=	you are not honouring	लोकायतिकान्	=	the materialistic
ब्राह्मणान्	=	brahmins	तात	=	my darling!	एते	=	these men
अनर्थकुशलाः हि	=	are skilled in perverting the mind	बालाः	=	ignorant	पङ्ण्डित मानिनः	=	and thinking themselves to be learned.

I hope are not honouring the materialistic brahmins, My dear brother! These men are skilled in perverting the mind, ignorant as they are and thinking themselves to be learned."

धर्म शास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः ।
बुद्धिमान् वीक्षिकीम् प्राप्य निरर्थम् प्रवदन्ति ते ॥ २-१००-३९

प्राप्य	=	reaching to	अन्वीक्षकीम्	=	their logical	बुद्धिम्	=	aeumen
दुर्बुधाः	=	these men of perverted intellect	प्रवदन्ति	=	speak	निरर्थम्	=	bereft of meaning
विद्यमानेषु	=	in the presence of	मुख्येषु	=	eminent	धर्म शास्त्रेषु	=	books on righteousness.

"Reaching to their logical acumen, these men of perverted intellect preach meaninglessly, in the presence of eminent books on righteousness."

वीरैर् अध्युषिताम् पूर्वम् अस्माकम् तात पूर्वकैः ।
सत्य नामाम् दृढ द्वाराम् हस्त्य् अश्व रथ सम्कुलाम् ॥ २-१००-४०
ब्राह्मणैः क्षत्रियैर् वैश्यैः स्व कर्म निरतैः सदा ।
जित इन्द्रियैर् महा उत्साहैर् वृत अमात्यैः सहस्त्रशः ॥ २-१००-४१
प्रासादैर् विविध आकारैर् वृताम् वैद्य जन आकुलाम् ।
कच्चित् समुदिताम् स्फीताम् अयोध्याम् परिरक्षसि ॥ २-१००-४२

कच्चित्	=	I hope	परिरक्षसि	=	you preserve	अयोध्याम्	=	the City of Ayodhya
समुदिताम्	=	furnished with everything	स्फीताम्	=	and flourishing	पूर्वम्	=	that was formerly
अध्युषिताम्	=	inhabited	अस्माकम्	=	by our	वीरैः	=	heroic
पूर्वकैः	=	ancestors	तात	=	O my dear brother	सत्यनानाम्	=	that is worthy of its name
दृढ द्वाराम्	=	with its fortified gates	हस्त्वश्व रथ सन्कुलाम्	=	its elephats horses and chariots that fill it	वृताम्	=	endowed with

ब्राह्मणैः	=	its brahmins	क्षत्रियैः	=	warriors	वैश्यैः	=	and merchants
सहस्रशः	=	in thousands	सदा	=	ever	स्वकर्म निरतैः	=	engaged in their repec-tive duties
आर्यैः	=	with engaged in thier respective duties	आर्यैः	=	with its noble citizens	जितेन्द्रियैः	=	self- controlled
महोत्साहैः	=	full of energy	वृताम्	=	endowed iwth	प्रासादैः	=	its palaces
विविधाकारैः	=	in various shapes	वैद्यजनाकुलाम्	=	and the learned who abound there.			

"I hope you preserve the City of Ayodhya, furnished with everything and flourishing, that was formerly inhabited by our heroic ancestors, O my dear brother, that is worthy of its name, with its fortified gates, its elephant horses and chariots that fill it, with its brahmins, warriors and merchants in thousands, ever engaged in their respective duties, with its noble citizens self-controlled and full of energy, with its palaces in various shapes and the learned who abound there."

कच्चिच् चैत्य शतैर् जुष्टः सुनिविष्ट जन आकुलः ।
देव स्थानैः प्रपाभिः च तडागैः च उपशोभितः ॥ २-१००-४३
प्रहृष्ट नर नारीकः समाज उत्सव शोभितः ।
सुकृष्ट सीमा पशुमान् हिंसाभिर् अभिवर्जितः ॥ २-१००-४४
अदेव मातृको रम्यः श्वा पदैः परिवर्जितः ।
परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः २-१००-४५
विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः ।
कच्चिज् जन पदः स्फीतः सुखम् वसति राघव ॥ २-१००-४६

कच्चित्	=	I hope that	जनपदः	=	the kingdom	जुष्टः	=	adorned
चैत्य शतैः	=	with hundreds of al-tars	सुनिविष्ट जनाकुलः	=	and abundantly filled with peaceful people	उपशोभितः	=	rich
देवस्थानैः	=	in temples	प्रपाभिश्च	=	with sheds where water is stocked for free distribution to passers-by and tanks	तटाकैश्चप्रहृष्ट नर नारीकः	=	with happy men and women
समाजोत्सवशोभित्तः		graced by social festiv-ities	सुकृष्ट सीमा	=	with land well-tilled	पशुमान्	=	abiding in cattle
परिवर्जितः	=	which are totally free	हिम्साभिः	=	from cruelties	अदेव मातृकः	=	(agricultural land) not exclusively fed by rain
रम्यः	=	which is beautiful	परिवर्जितः	=	and is purged	श्वापदैः	=	of beasts of prey
परित्यक्तः	=	which is rid	भयैह्	=	of fears	सर्वैः	=	completely
उपशोभितः	=	and is studded	खम्भिशेह	=	with mines	विवर्जितः	=	which is a destitute
पापैः	=	of sinful	नरैः	=	men	सुरक्षितः	=	and well protected
पुर्वैः	=	by our forefathers	स्फीतः	=	is prosperous	वसति	=	and an abode
सुखम्	=	of happiness.						

I hope that the kingdom, adorned with peaceful places rich in temples and sheds where water stored for distribution to passers-by in tanks, with happy men and women, graced by social festivities, with land well-

tilled, abiding in cattle which are totally free from cruelties, the agricultural land not exclusively fed by rains, which is beautiful and is purged of beasts of prey, which is completely rid of fears, studded with mines, a destitute of sinful men, and well-protected by our fore-fathers, is prosperous and an abode of happiness.

कच्चित् ते दयिताः सर्वे कृषि गो रक्ष जीविनः ।
वार्तायाम् संश्रितः तात लोको हि सुखम् एधते ॥ २-१००-४७

ते दयिताः कच्चित्	= are you cherishing	सर्वे	= all	कृषिगोरक्ष जीविनः	= those who live by agriculture and cattle-rearing
तात	= O dear brother!	लोकः	= the people	सम्श्रितः	= living
वार्तायाम्	= on agriculture and cattle-rearing	एधते हि	= indeed prosper	सुखम्	= well.

"Are you cherishing all those who live by agriculture and cattle-rearing, O, dear borhter! The people living on agriculture and cattle-rearing indeed prosper well."

तेषाम् गुप्ति परीहारैः कच्चित् ते भरणम् कृतम् ।
रक्ष्या हि राज्ना धर्मेण सर्वे विषय वासिनः ॥ २-१००-४८

कच्चित्	= I hope	तेषाम्	= their	भरणम्	= maintenance
कृतम्	= is being looked after	ते	= by you	भुक्ति परीहारैः	= by providing what they need and eschewing what they fear
सर्वे	= All	विषय रासिनः	= the citizens	रक्ष्याः हि	= are indeed to be protected
धर्मेण	= through righteousness	राज्णा	= by a king.		

"I hope their maintenance is being looked after by you, in providing what they need and eschewing what they fear. All the citizens are indeed to be protected by a king through his righteousness."

कच्चित् स्त्रियः सान्त्वयसि कच्चित् ताः च सुरक्षिताः ।
कच्चिन् न श्रद्दधास्य आसाम् कच्चिद् गुह्यम् न भाषसे ॥ २-१००-४९

कच्चित्	= I hope	सान्त्वयसि	= you are receiving well	स्त्रियः	= the women
ते सुरक्षिताः कच्चित्	= are they protected te	=	by कच्चित् you?	=	I hope
न श्रद्धधासि	= you are not believing	आसाम्	= the words of these women	न भाषसे कच्चित्	= and not telling
गुह्यम्	= secrets.				

"I hope you are pacifying the women well. Are they protected by you? I hope you are not believing the words of these women and not telling them the secrets."

कच्चिन्नागवनं गुप्तं कच्चित्ते सन्ति धेनुकाः ।
कचिन्न गणिकाश्वानां कुञ्जराणां च तृप्यसि ॥ २-१००-५०

गुप्तम् कच्चित्	= are you supervising	नाग वनम्	= the woods inhabited by elephatns? kach-chit	=	I hope
धेनुकाः	= female elephants	सन्ति	= are there	ते	= to you
कच्चित्	= I hope	न तृप्यसि	= you are not simply satisfied	गणिकाश्वानां	= with (the existing number) of female elephants & horses
कुण्जराणाम् च	= and male-elephants.				

"Are you supervising the woods inhabited by elephants? I hope female elephants are there to you in good number. I hope you are not simply satisfied with the existing population of female elephants, horses and male-elephants."

कच्चिद् दर्शयसे नित्यम् मनुष्याणाम् विभूषितम् ।
उत्थाय उत्थाय पूर्व अह्ने राज पुत्रो महा पथे ॥ २-१००-५१

राजपुत्र	= O prince!	कचित्	= I hope you	विभूषितम्	= regally adorned
दर्शयते	= appear	मनुषाणाम्	= before the people	उत्थायोत्थाय	= on rising
नित्यम्	= everyday	पूर्वाह्ने	= in the forenoon	महापथे	= on the great high way.

"O, Prince! Do you, regally adorned, appear before the people on rising each morning, on the great high way?"

कच्चिन्न सर्वे कर्मान्ताः प्रत्यक्षास्तेऽविशङ्कया ।
सर्वे वा पुनरुत्सृष्टा मध्यमे वात्र कारणम् २-१००-५२

कच्चित्	= I hope	सर्वे	= all	कर्मन्ताः	= your servants
ते प्रत्यक्षाः	= in your presence	न अविशण्कया	= do not adopt a disrespectful attitude	वा पुनः	= or on the other hand
सर्वे	= do all of them	उत्सृष्टाः	= hasten away (on seeing you)? (of course)	मध्यमेव	= a middle course only
कारणम्	= the principle	अत्र	= in this matter.		

"I hope that all your servants, in your presence, do not adopt a disrespectful attitude or on the other hand all of them do not hasten away on seeing you. Ofcourse, a middle course only in the principle to be followed in this matter."

कच्चित् सर्वाणि दुर्गाणि धन धान्य आयुध उदकैः ।
यन्त्रैः च परिपूर्णानि तथा शिल्पि धनुर् धरैः ॥ २-१००-५३

कचिचित्	=	I hope	सर्वाणि	=	the entire	दुर्गाणि	=	citadels
परिपूर्णानि	=	are quite full	धन धान्यायुधोदकैः	=	of money grain weapon water	यन्त्रैश्च	=	and mechanical contrivances
तथा	=	as well as	शिल्पि धनुर्धरैः	=	artisans and archers.			

"I hope all your citadels are quite full of money, grain, weapons, water and mechanical contrivances as well as artisans and archers."

आयः ते विपुलः कच्चित् कच्चिद् अल्पतरो व्ययः ।
अपात्रेषु न ते कच्चित् कोशो गग्च्छति राघव ॥ २-१००-५४

राघव	=	O Raama	कच्चित्	=	I hope	ते	=	your
आयः	=	income	विपुलः	=	is abundant	कच्चित्	=	I hope
व्ययः	=	expenditure	अल्पतरः	=	is minimum	कच्चित्	=	I hope
ते	=	your	कोशः	=	treasure	नगच्छति	=	does not reach
अपात्रेषु	=	undeserving people	राघव	=	O Bharata!			

"I hope your income is abundant and expenditure, minimum. I hope your treasure does not reach undeserving people, O, Bharata!"

देवता अर्थे च पित्र् अर्थे ब्राह्मण अभ्यागतेषु च ।
योधेषु मित्र वर्गेषु कच्चिद् गग्च्छति ते व्ययः ॥ २-१००-५५

कच्चित्	=	I hope that	ते	=	your	व्ययः	=	expenditure
गच्छति	=	goes	देवतार्थ च	=	for the cause of divinity	पित्रर्थे	=	for manes
ब्रह्मण अभ्यागतेषु च	=	for brahmins and unexpected visitors	योधेषु	=	soldiers	मित्र वर्गेषु	=	and hosts of friends.

"I hope that your expenditure goes for the cause of divinity, manes, brahmins, unexpected visitors, soldiers and hosts of friends."

कच्चिद् आर्यो विशुद्ध आत्मा क्षारितः चोर कर्मणा ।
अपृष्टः शास्त्र कुशलैर् न लोभाद् बध्यते शुचिः ॥ २-१००-५६

विशुद्धात्मा	=	despite his honesty	शुचिः	=	and integrity	क्षारितः	=	is falsely accused
अपकर्मणा	=	of some offence	अचित्	=	I hope	न वध्यते	=	he is not is killed
लोभाद्	=	impatiently	अपृष्टह्	=	without enquiry	शास्त्र कुशलैः	=	by those well-versed in law-books.

"If one of noble work, despite his honesty and integrity, is falsely accused of some offence, I hope he is not killed impatiently, without enquiry by those well-versed in law-books."

गृहीतः चैव पृष्टः च काले दृष्टः सकारणः ।
कच्चिन् न मुच्यते चोरो धन लोभान् नर ऋषभ ॥ २-१००-५७

नरर्षभ	=	O foremost of men!	चोरः	=	(If) a thief	दृष्टः	=	is seen
गृहीतश्चैव	=	and even caught	काले	=	at the time of his act	सकारणः	=	on sufficient ground
पृष्टश्च	=	and interrogated	न मुच्यते कच्चित्	=	I hope he is not released	धन लोभात्	=	from greed o wealth.

"O, foremost of men! If a thief is seen and even caught at the time of his act on sufficient ground and interrogated- I hope, he is not released from greed of wealth."

व्यसने कच्चिद् आढ्यस्य दुगतस्य च राघव ।
अर्थम् विरागाः पश्यन्ति तव अमात्या बहु श्रुताः ॥ २-१००-५८

राघव	=	O Bharata!	कचिचित्	=	I hope that	तव	=	you
बहुश्रुताः	=	well-educated	अमात्याः	=	ministers	पश्यन्ति	=	examine
अर्थम्	=	a case	विरागाः	=	dispassionately	व्यसने	=	in a contention (occurs)
आढ्यस्य	=	between a rich man	दुर्गतस्य च	=	and a poor man			

"O, Bharata! I hope that your well-educated ministers examine a case dispassionately when a contention occurs between a rich man and a poor man, after studying the situation carefully."

यानि मिथ्या अभिशस्तानाम् पतन्त्य् अस्त्राणि राघव ।
तानि पुत्र पशून् घ्नन्ति प्रीत्य् अर्थम् अनुशासतः ॥ २-१००-५९

अश्रूणि	=	the tears	पतन्ति	=	fallen	यानि	=	from those who
मिथ्याभिशस्तानाम्		are the victims of false accusations	राघ	=	O Bharata	तानि	=	they
घ्नन्ति	=	destroy	पुत्र पशून्	=	their sons and herds	अनुशासतः	=	of those who are indifferent to justice
प्रीत्यर्थम्	=	merely for the sake of pleasure.						

"The tears fallen from those who are the victims of false accusations, O Bharata, destroy their sons and herds of those who are indifferent to justice, merely for the sake of pleasure."

कच्चिद् वृधामः च बालामः च वैद्य मुख्यामः च राघव ।
दानेन मनसा वाचा त्रिभिर् एतैर् बुभूषसे ॥ २-१००-६०

कच्चित्	=	I hope that	बुभूषते	=	you seek to conciliate	एतैः	=	by the following
त्रिभिः	=	three means	दानेन	=	by gifts	मनसा	=	a (loving) mind
वाचा	=	and (polite) words	वृद्धाम्श्च	=	teh aged	बालम्श्च	=	the children
वैद्य मुख्याम्श्च	=	and the foremost physicians.						

"I hope that you seek to conciliate by the following three means, viz. gifts, a loving mind and polite words- the aged, the children and the foremost physicians."

कच्चिद् गुरूमः च वृद्धामः च तापसान् देवता अतिथीन् ।
चैत्यामः च सर्वान् सिद्ध अर्थान् ब्राह्मणामः च नमस्यसि ॥ २-१००-६१

कच्चित्	=	I hope	ममस्यसि	=	you greet	गुरूश्च	=	your teachers
वृद्धाम्श्च	=	the elderly	तापसान्	=	the ascetics	देवतातिथीन्	=	the deities and unexpected visitors
चैत्याम्श्च	=	as well as the trees standing at cross roads	सर्वान्	=	and all	ब्राह्मणाम्श्च	=	the brahmins
सिद्धार्थान्	=	of auspicious life and conduct.						

"I hope you greet your teachers, the elderly, the ascetics, the deities the unexpected visitors, the trees standing at cross roads and all the brahmins of auspicious life and conduct."

कच्चिद् अर्थेन वा धर्मम् धर्मम् धर्मेण वा पुनः ।
उभौ वा प्रीति लोभेन कामेन न विबाधसे ॥ २-१००-६२

कच्चित्	=	i hope	न बाधसे	=	you do not abrogate	धर्मम् वा	=	virtue
अर्थे	=	(by your excessive devotion) to wealth	अर्थम्वा पुनः	=	or your earthly interests	धर्मेण	=	by (your over emphasis on) religion
उभौ	=	or both your religious and secular interests	प्रीति लोभेन	=	by your self-indulgence in pleasure greed	कामेन	=	and gratification of the senses.

"I hope you do not abrogate virtue by your excessive devotion to wealth or your excessive devotion to wealth or your earthly interests by your over-emphasis on religion or both your religious and secular interests by your self-indulgence in pleasure, greed and gratification of the senses."

कच्चिद् अर्थम् च धर्मम् च कामम् च जयताम् वर ।
विभज्य काले कालज्न सर्वान् भरत सेवसे ॥ २-१००-६३

कच्चित्	=	I hope	सेवस	=	you pursue	अर्थम् च	=	wealth
धर्मम् च	=	religion	कामम्च	=	and the delights of the sense	सर्वे	=	all
विभज्य	=	dividing them	काले	=	according to time	वर	=	O Jewel
जयताम्	=	among the victorious!	कालज्ण	=	O the one who is conversant with the proper time	वरद्	=	and O the bestower of boons!.

"I hope your pursue wealth, religion and the delights of the sense dividing them all according to time, O Jewel among the victorious, the one who is conversant with the proper time and O, the bestower of boons!"

कच्चित् ते ब्राह्मणाः शर्म सर्व शास्त्र अर्थ कोविदः ।
आशंसन्ते महाप्राज्ञा पौर जानपदैः सह ॥ २-१००-६४

महाप्राज्ञा	=	O , the one who is endowed with great wisdom!	ब्राह्मणाः कच्चित्	=	I hope that brahmins	सर्व शास्त्रार्थ कोविदाः	=	versed in the tradition of all the scriptures
पौर जान पदैस्सह	=	and the inhabitants of town and country	आशन्सन्ते	=	pray	ते	=	for your
शर्म	=	happiness.						

"O I hope that brahmins versed in the knowledge of the scriptures, the inhabitants of town and the country pray for your happiness."

नास्तिक्यम् अनृतम् क्रोधम् प्रमादम् दीर्घ सूत्रताम् ।
अदर्शनम् ज्नानवताम् आलस्यम् पन्च वृत्तिताम् ॥ २-१००-६५
एक चिन्तनम् अर्थानाम् अनर्थज्नैः च मन्त्रणम् ।
निश्चितानाम् अनारम्भम् मन्त्रस्य अपरिलक्षणम् ॥ २-१००-६६
मन्गलस्य अप्रयोगम् च प्रत्युत्थानम् च सर्वशः ।
कच्चित् त्वम् वर्जयस्य् एतान् राज दोषामः चतुर् दश ॥ २-१००-६७

त्वम् वर्जयसि कच्चित्	=	do you eschew	एतान्	=	the following	चतुर्दश	=	fourteen
राज दोषान्	=	failings of kings	नास्तिक्यम्	=	viz. atheism	अनृतम्	=	falsehood
क्रोधम्	=	anger	प्रमादम्	=	carelessness	दीर्घ सूत्रतम्	=	procrastination
अदर्शनम्	=	disregarrd	ज्नानवताम्	=	of the wise	आलश्य	=	sloth
पण्च वृत्तिताम्	=	bondage to the five senses	एक चिन्तनम्	=	devoting thought alone	अर्थानाम्	=	to the affairs of the state (without consulting the ministers)
मन्त्रणम्	=	taking counsel	अनर्थज्नैः	=	with those of perverted insight	अनारम्भम्	=	failure to launch
निस्चितानाम्	=	the projects already decided	अपरिरक्षणम्	=	failure to keep	मन्त्रस्य	=	secrets
अप्रयोगम्च	=	failure to utter	मण्गालस्य	=	auspicious words	प्रत्युत्थानम्च	=	an rising from one's seat (in discriminately)
सर्वतः	=	(to receive) all						

Do you eschew the following fourteen for of kings -viz. atheism, falsehood, anger carelessness, procrastination, disregard of the wise, sloth, bondage to the five senses, himself alone devoting thought to the affairs of the state (without consulting the ministers) taking counsel with those of perverted insight failure to undertake the projects already decided, failure to keep secrets, failure to utter auspicious words (at the beginning of an undertaking) and rising from one's seat (indiscriminately) to receive all.

दशपंचचतुर्वर्गान् सप्तवर्गं च तत्त्वतः ।
अष्टवर्गम् त्रिवर्गं च विद्यास्तिस्रश्च राघव २-१००-६८
इन्द्रियाणां जयं बुद्धं षाड्गुण्यं दैवमानुषम् ।
कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलं ॥ २-१००-६९
यात्रादण्डविधानं च द्वियोनी संधिविग्रहौ ।
कच्छिदेतान् महाप्राज्ञ यथावदनुमन्यसे २-१००-७०

महाप्राज्ञः	=	O the very wise	राघवः	=	Bharata!	बुद्धा कच्चित्	=	Have you understood
एतान्	=	the following	अनुमन्यसि	=	and do you deal them	यथावत्	=	properly
दश	=	the ten evils	पन्च	=	the five kinds of fortifications four expedients	सप्त वर्गम्च	=	the seven limbs of state
अष्टवर्गम्	=	the eight evils	त्रिवर्गम्च	=	the three objects of human pursuit	त्रिस्रः	=	the three
विद्याः च	=	branches of learning	जयम्	=	subjugation	इन्द्रीयाणाम्	=	of the senses
षाड्गुण्यम्	=	the six strategic expedients	कृत्यम्	=	adversity brought about	दैव	=	by divine agencies
मानुषम्	=	and by human agencies	विम्शति वर्गम्चा	=	the twenty types of monarchs	तथा	=	and
प्रकृति मण्डलम्	=	the entire population of kingdom	यात्रादण्डविधानम्च		setting forth on an expedition drawing up an army in battle array	द्वियोनी	=	the two bases
सन्धिविग्रहौ	=	peace and war.						

"O, the very wise Bharata! I hope you understand the following and deal them properly the ten evils

1. the five kinds of fortifications
2. the four expedients
3. the seven limbs of state
4. the eight evils (born of anger) the three objects of human pursuit
5. the three branches of learning
6. subjugation of the senses, the six strategic expedients
7. adversity brought about by divine agencies
8. and by human agencies
9. the twenty types of monarches
10. and the entire population of the kingdom, setting about an an expedition, drawing up an army in a battle-array and the two bases viz, peace and war.

Comment:Ten evils attendant on royalty to be eschew

1. Hunting, gambling, sleeping during the day, lustfulness, inebriation, pride, calumny, lounging about idly or aimlessly, diversions such as singing and dancing

2. Five kinds of fortifications: By moat, high bank, trees thickly planted, a space destitute of grain or provisions, the turning of waters
3. Four expedients:- Making peace, liberality, sowing dissension, chastisement
4. Seven limbs of state king, ministers, friends, treasure, territory, forts and an army
5. Three objects of human pursuit: Religious merit, material wealth and sensuous enjoyment or the three kinds of power viz energy, power of dominion, power of counsel
6. Three branches of learning: the three Vedas, the knowledge relating to agriculture, commerce and other vocational pursuits and political science
7. Six strategic expedients: Coming to terms with the enemy, waging war against him, marching against him, biding one's time to seek a favourable opportunity, causing dissension in the enemy's ranks, seeking protection of a powerful ally
8. Adversity brought about by divine agencies: Fire, water in the shape of excessive rains or floods, epidemic or endemic diseases, famine and pestulence, earthquakes and Tsunamis
9. Adversity brought about by human agencies: officials, thieves, enemies, king's favourites and king himself, when acutated by greed
10. Twenty types of monarchs who are not worth-negotiating with

1. a king who is yet a child
2. Aged
3. Who has been ailing for a long time
4. who has been ostracised by his own kith and kin
5. Who is characterized by a cowardly attitude
6. who is surrounded by cowards
7. who is greedy
8. has greedy associated
9. who has estranged his ministers and others
10. who confers with fickle-minded persons
11. who speaks ill of divine begins and brahmins
12. who is extremely indulged in sensuous pleasures and luxuries
13. who is ill-fated
14. a fatalist (who believes that all things are predetermined or subject to fate)
15. who is afflicted by famine and
16. by military reverses
17. who (mostly) remains away from home
18. who has numerous enemies
19. who is in the clutches of adverse times and
20. who is not devoted to truth and piety

मन्त्रिभिस्त्वं यथोद्दिष्टैश्चतुर्भिस्त्रिभिरेव वा ।
कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे मिथः ॥ २-१००-७१

कच्चित्	=	I hope that	त्वम्	=	you	मन्त्रयते	=	consult with
चतुर्भिः	=	four	त्रिभिरेव वा	=	or three	मन्त्रिभिः	=	ministers
मन्त्रम्	=	a proposal	यथोद्दिष्टैः	=	as mentioned in scriptures	समस्तैः	=	collectively
व्यस्तैश्च	=	and singly	मिथः	=	in secret			

"I hope that you consult with three or four ministers as mentioned in scriptures any proposal collectively and singly with each of them in secret."

कच्चित्ते सफला वेदाः कच्चित्ते सफलाः क्रियाः ।
कच्चित्ते सफला दाराः कच्चित्ते सफलं श्रुतम् ॥ २-१००-७२

सफलाः कच्चित्	=	do you find advantages	ते	=	in you	वेदाः	=	study of Vedas?
कच्चित् ते क्रियाः	=	are your acts	सफलाः	=	productive of fair results?	सफलाः कच्चित्	=	do you benefit
दाराः	=	from the company of your consorts?'	ते श्रुतम् कच्चित्	=	Has your learning	सफलम्	=	been fruitful?

"Do you find advantages in your study of Vedas? Are your acts, production of fair results? Do you benefit from the company of your consorts? Has your learning been fruitful?"

कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राघा ।
आयुष्या च यशस्या च धर्मकामार्थसंहिता ॥ २-१००-७३

राघव	=	O Bharata!	कच्चित्	=	I hope that	ते बुद्धिः	=	your conviction
एषैव	=	is the same	यथा उक्ता	=	as mentioned (in the foregoing verses) mama	=		by me
सम्हिता	=	which is conducive	आयुष्या	=	to long life	यशस्याच	=	fame
धर्म कामार्थ	=	religious merit	enjoyment and wealth.					

"O, Bharata! I hope that your conviction, is the same as mentioned by me in the foregoing verses, which is conducive to long life, fame, religious merit, enjoyment and wealth."

यां वृत्तिं वर्तते रातो यां चनः प्रपितामहाः ।
तां वृत्तिं वर्तसे कच्चिद्याच सत्पथगा शुभा २-१००-७४

वर्तसे कच्चित्	=	Do you follow	ताम्	=	that	वृत्तम्	=	common practice
याम्	=	which	तातः	=	our fore father	वर्तते	=	follows
याम्	=	and which	नः	=	our	प्रपितामहाः	=	forefathers observed
याच	=	and which	सत्पथगा	=	is in accord with the path of the virtuous	शुभा	=	and which is distinguished (in itself).

"Do you follow the common practice, which our fore fathers observed and which is in accord with the path of the virtuous and which is distinguished in itself."

कच्चित् स्वादु कृतं भोज्यमेको नाश्नासि राघव ।
कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि २-१००-७५

राघव	=	O Bharata!	कच्चित्	=	I hope that	एकः नाश्नापि कस्चित्	=	you alone do not eat
स्वादुकृतम्	=	nicely made	भोज्यम्	=	eatable	सम्प्रयच्चसि	=	and do you give (it)
मित्रेभ्यः	=	to your friends	आशम् समानेभ्यः	=	who wish to receive the same.			

"I hope you do not eat by yourself nicely made eatable and do you share it with your friends, who seek it?"

अवाप्य कृत्स्नां वसुधां यथाव ।
दितश्छ्युतः स्वर्गमुपैति विद्वान् ॥ २-१००-७६

राजातु	=	A king	महा मतिः	=	who is very wise	विद्वान्	=	and learned
अवाप्य	=	having obtained	कृत्स्नाम्	=	the entire	वसुधाम्	=	earth
दङ्डधरः	=	a administering justice	प्रजानाम्	=	to the people	पालयित्वा	=	and having ruled
धर्मेण	=	by righteousness	यथावत्	=	properly	च्युतः	=	when detached
इतः	=	from this mortal body	उपैतिहि	=	and indeed obtains	स्वर्गम्	=	heaven.

"A wise and learned king, having obtained and ruled the entire earth, properly by righteousness and by administering justice to the people, indeed ascends to heaven when detached from the mortal body."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे शत सर्गः ॥

Thus completes 100th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

101 Sarga 101 - एकोत्तरशत सर्ग

Bharata Informs Rama About Dasaratha's Death

Introduction -

Raama asks Bharata why he has come to the forest, wearing robes of bark and antelope skin, abandoning Ayodhya kingdom. Bharata informs Raama about Dasaratha's death and requests Raama to take over the kingdom, endowed to him as per succession. Raama says that since king Dasaratha allotted two different duties to the two of them one enjoining the exile of his elder brother being binding on him and the other bequeathing the kingdom to Bharata, they must be implicitly obeyed by both of them.

तम् तु रामः समाश्वास्य भ्रातरम् गुरु वत्सलम् ।
लक्ष्मणेन सह भ्रात्रा प्रष्टुम् समुपचक्रमे ॥ २-१०१-१

रामः	=	Raama	लक्ष्मणे सह	=	along with Lakshman	भ्रात्रा	=	his younger brother
समुपचक्रमे	=	began	प्रष्टुम्	=	to question	तम्	=	that Bharata
भ्रातरम्	=	his brother	गुरुवत्सलम्	=	who was devoted to his elders.			

Raama along with Lakshmana, his younger brother, began to question Bharata, his brother who was devoted to elders (as follows):

किम् एतद् इग्च्छेयम् अहम् श्रोतुम् प्रव्याहृतम् त्वया ।
यस्मात् त्वम् आगतो देशम् इमम् चीर जटा अजिनी ॥ २-१०१-२

अहम्	=	I	इच्छयम्	=	desire	श्रोतुम्	=	to hear
प्रव्याहृतम्	=	as said	त्वया	=	by you	यस्मात्	=	why
किम्	=	and what	एतत्	=	in this manner	त्वम्	=	you
आगतः	=	have come	इमम् देशम्	=	to this place	चीर जटा जिनः	=	in robes of bark and an antelope-skin.

"I desire to hear from you, why you have come tot his place in robes of bark and an antelope-skin."

किम् निमित्तम् इमम् देशम् कृष्ण अजिन जटा धरः ।
हित्वा राज्यम् प्रविष्टः त्वम् तत् सर्वम् वक्तुम् अर्हसि ॥ २-१०१-३

अर्हसि	=	you ought	वक्तुम्	=	to tell	सर्वम्	=	all
तत्	=	that	किन्निमित्तम्	=	for what purpose	त्वम्	=	you
प्रविष्टः	=	entered	इमम् देशम्	=	this place	कृष्णाजिनजटाधरः	=	clad in deer-skin and matted hair
हित्वा	=	leaving	राज्यम्	=	the kingdom.			

"You ought to tell me all about the purpose for which you entered this place, clad in deer-skin and matted hair, relinquishing the kingdom."

इत्य् उक्तः केकयी पुत्रः काकुत्स्थेन महात्मना ।
प्रगृह्य बलवद् भूयः प्रान्जलिर् वाक्यम् अब्रवीत् ॥ २-१०१-४

इति	=	this	उक्तः	=	spoken	काकुत्थसेन	=	by Raama
महात्मना	=	the high souled	भूयः	=	again	बलवत्	=	closely
प्रगृह्य	=	embracing him	कैकेयीपुत्रः	=	Bharata	प्राण्जलिः	=	with joined palms
अब्रवीत्	=	spoke	वाक्यम्	=	(the following) words:			

Thus questioned by the high souled Raama, by closely embracing him again, Bharata with joined palms answered as follows:

आर्यम् तातः परित्यज्य कृत्वा कर्म सुदुष्करम् ।
गतः स्वर्गम् महा बाहुः पुत्र शोक अभिपीडितः ॥ २-१०१-५

आर्यम्	=	my noble brother!	तातः	=	our father	महाबाहुः	=	the mighty armed
कृत्वा	=	after performing	कर्म	=	a deed	सुदुष्करम्	=	most difficult to perform
परित्यज्य	=	and having abandoned (us)	गतः	=	has gone	स्वरगम्	=	to divine region
पुत्र शोकाभिपीडितः	=	with grief caused by separation from him son.						

"O, noble brother! Our father the mighty armed, after performing a deed must difficult to perform, and having abandoned us has gone the divine region he died of grief on account of separation from his son."

स्त्रिया नियुक्तः कैकेय्या मम मात्रा परम्तप ।
चकार सुमहत् पापम् इदम् आत्म यशो हरम् ॥ २-१०१-६

परम्तप	=	O tormentor of foes!	नियुक्तः	=	as urged	स्त्रिया	=	by his wife
मनि	=	and my	मात्वा	=	mother	कैकेय्या	=	Kaikeyi
चकार	=	he made	इदम्	=	this	सुमहत्	=	great
पापम्	=	sin	आत्म यशोकरम्	=	that has taken away his own reputation.			

"O, tormentor of foes! As urged by his wife and my mother Kaikeyi , our father committed this great sin that has taken away his own reputation."

सा राज्य फलम् अप्राप्य विधवा शोक कर्शिता ।
पतिष्यति महा घोरे निरये जननी मम ॥ २-१०१-७

अप्राप्य	=	having not got	राज्यफलम्	=	the fruit of the kingdom	विधवा	=	(but only) having become a widow
शिक कशिता	=	and emaciated by grief	मम	=	my	जननी	=	mother
सा	=	that kaikeyi	पतिष्यति	=	will fall	महाघोरे	=	in a highly terrible
नेरये	=	hell.						

"Without having plucked the fruit of kingdom, widowed and emaciated with grief my mother will fall into the most terrific hell."

तस्य मे दास भूतस्य प्रसादम् कर्तुम् अर्हसि ।
अभिषिन्चस्व च अद्य एव राज्येन मघवान् इव ॥ २-१०१-८

अर्हसि	=	you ought	कर्तुम्	=	to show	प्रसादम्	=	kindness
मे	=	to me	दास भूतस्य	=	a true servant	तस्य	=	as such
अभिषिङ्स्व	=	and get anointed	राज्येन	=	in the kingdom	अद्यैव	=	this very day
मघनानिव	=	like Devendra the Lord of celestials.						

"Grant me, who am your true servant, a favour! This very day, as Indra the Lord of celestials himself, receive the royal anointing!"

इमाः प्रकृतयः सर्वा विधवा मातुरः च याः ।
त्वत् सकाशम् अनुप्राप्ताः प्रसादम् कर्तुम् अर्हसि ॥ २-१०१-९

सर्वाः	=	all	इमाः	=	these	प्रकृतयः	=	people
विधवाः	=	the widowed	मातरश्च	=	mothers	अनुप्राप्ताः	=	have reached
त्वत् सकाशम्	=	your proximity	अर्हसि	=	you ought	कर्तुम्	=	to show
प्रसादम्	=	your kindness.						

"Grant all these people and these widowed Queens, who have come here to see you, this felicity!"

तदा आनुपूर्व्या युक्तम् च युक्तम् च आत्मनि मानद ।
राज्यम् प्राप्नुहि धर्मेण सकामान् सुहृदः कुरु ॥ २-१०१-१०

मानद	=	O proud Prince!	तत्	=	for that reason	प्राप्रिहि	=	accept indeed
राज्यम्	=	the kingdom	युक्तम्	=	that is befitting	आत्मनि	=	you
युक्तम्	=	and endowed to you	अनुपूर्व्या	=	as per succession	धर्मेण	=	and as per your right
कुरु	=	and fulfill	सकामान्	=	the desires	सुहृदः	=	of your friends.

"O, Prince! For that reason, accept the throne that is befitting endowed to you as per succession and that is yours by right fulfill, as your should, the desires of your friends."

भवतु अविधवा भूमिः समग्रा पतिना त्वया ।
शशिना विमलेन इव शारदी रजनी यथा ॥ २-१०१-११

समग्रा	=	(Let) the entire	भूमिः	=	world	भवौ	=	become
अविधवा	=	bereft of widowhood	त्वया	=	by you	पतिना	=	the Lord
विमलेन इव	=	as the immaculate	शशिना	=	moon	शारदी	=	to the autumn
रजनी यथा	=	night.						

"Bring the widowhood of the entire world to an end by becoming her Lord, as does the immaculate moon to the autumn-night."

एभिः च सचिवैः सार्धम् शिरसा याचितो मया ।
भ्रातुः शिष्यस्य दासस्य प्रसादम् कर्तुम् अर्हसि ॥ २-१०१-१२

अर्हसि	=	you ought	कर्तुम्	=	to grant	प्रसादम्	=	this grace
भ्रातुः	=	to your brother	याचितः शिवसा	=	who prostratas at your feet	एभिः सचिवैः सार्थम्	=	with your ministers
मया	=	by me	शिष्यस्य	=	who is a discipline	दासस्य	=	and a slave.

"Grant this grace to your brother, who prostrates at your feet along with your ministers is both your discipline and your slave."

तद् इदम् शाश्वतम् पित्र्यम् सर्वम् सचिव मण्डलम् ।
पूजितम् पुरुष व्याघ्र न अतिक्रमितुम् उत्सहे ॥ २-१०१-१३

पुरुष व्याघ्रः	=	O Tiger among men!	नार्हसि	=	you cannot	अतिक्रमितुम्	=	disregard
इदम्	=	this	प्रकृतिमङ्डलम्	=	unbroken kingdom	शाश्वतम्	=	which is eternal
पित्र्यम्	=	ancestral	पूजितम्	=	and honoured.			

"O, Tiger among men! You cannot disregard this unbroken kingdom, which is eternal, ancestral and honoured."

एवम् उत्त्वा महा बाहुः सबाष्पः केकयी सुतः ।
रामस्य शिरसा पादौ जग्राह भरतः पुनः ॥ २-१०१-१४

एवम्	=	Thus	उत्त्वा	=	speaking	महा बाहुः	=	the mighty armed
कैकेयीसुतः	=	Bharata	स बाष्पः	=	with tears	पुनः	=	again
जग्रह	=	seized raamasya	=		Raama's paadau	feet		
शिरसा	=	in great honour	विधिवत्	=	as per precept.			

Thus speaking, the mighty armed Bharata, with tears, once again seized Raama's feet in great honour, as per precept.

तम् मत्तम् इव मातन्गम् निह्श्वसन्तम् पुनः पुनः ।
भ्रातरम् भरतम् रामः परिष्वज्य इदम् अब्रवीत् ॥ २-१०१-१५

रामः	=	Raama	परिष्व्ज्य	=	embraced	भ्रातरम्	=	his brother
तम्	=	bharata that Bharata	निः श्वसन्तम्	=	who sighed	पुनः पुनः	=	again and again
मातङ्गम् इव	=	like an elephant	मत्तम्	=	in rut	अब्रवीत्	=	and spoke
इदम्	=	these words.						

Raama embraced his brother Bharata, who sighed again and again like an elephant in rut, and spoke as follows:-

कुलीनः सत्त्व सम्पन्नः तेजस्वी चरित व्रतः ।
राज्य हेतोः कथम् पापम् आचरेत् त्वद् विधो जनः ॥ २-१०१-१६

कथम्	=	how	जनः	=	should a man	मद्विधः	=	like myself
कुलीनः	=	of noble birth	सत्त्व सम्पन्नः	=	rich in Sattva (goodness)	तेजस्वी	=	dignified
चरित व्रतः	=	and who has observed sacred vows	आचरेत्	=	commit	पापम्	=	sin
राज्य हेतोः	=	for the sake of a mere kingdom?						

"How should a man of noble birth, rich in Sattva (goodness), dignified and who has observed sacred vows like myself, commit sin for the sake of a mere kingdom?"

न दोषम् त्वयि पश्यामि सूक्ष्मम् अप्य् अरि सूदन ।
न च अपि जननीम् बाल्यात् त्वम् विगर्हितुम् अर्हसि ॥ २-१०१-१७

अरिसूदनः	=	O Bharata the annihilator of enemies!	न पश्यामि	=	I do not see	सूक्ष्ममपि	=	even a little
दोषम्	=	of fault	त्वयि	=	in you	नार्हसि चापि	=	you ought not even
विगर्हितुम्	=	to abuse	जननीम्	=	your mother	बाल्यात्	=	for a childish action.

"O, Bharata the annihilator of enemies! I do not see the slightest fault in you and you should not reproach your mother for a childish action."

कामकरो महाप्राअज्ञ गुरूणां सर्वदानघ ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते ॥ २-१०१-१८

महाप्राज्ण	=	O Bharata the highly intelligent!	अनघ	=	and the faultless man!	विधीयते	=	It is incumbent
सर्वदा	=	always	गुरूणाम्	=	on the part of the elders	कामकारः	=	to act freely
उपपन्नेषु	=	with reference to their esteemed	दारेषु	=	wife	पुत्रेषु अह	=	and progeny.

"O, Bharata the highly intelligent and the faultless man! It is incumbent always on the part of the elders to act

freely with reference to their wives and progeny."

वयमस्य यथा लोके संख्याताः सुअम्य साधुभिः ।
भार्याः पुत्राश्च शिष्याश्छ त्वमनुज्ञातुमर्हसि ॥ २-१०१-१९

सौम्य	= O gentle brother!	यथा	= In what manner	सम्ख्याताः	= it was said
साधुभिः	= by virtuous men	लोके	= in this world (in the same manner)	त्वम्	= you
अर्हसि	= ought	अन्ज्णातुम्	= to know (that)	वयम्	= we
भार्याः	= the women	पुत्राश्च	= children	शिष्याश्च	= and disciples (obey)
अस्य	= our Lord.				

"O, gentle brother! Since it was said thus by virtuous men in this world, we should all, women children and disciples, obey our Lord this must be known to you."

वने वा चीरवसनं सौम्यकृष्णाजिनाम्बरम् ।
राज्ये वापि महाराजो मां वासयितुमीश्वरः ॥ २-१०१-२०

महाराजः	= The great king	ईश्वरः	= is the master	वासये तुम् मामम्	= who may either make me reside
वने वा	= in the forest	चीरवसनम्	= wearing bark robes	कृष्णाजिनाम्बरम्	= and a black antelope skin
राज्ये वापि	= or to sit on the throne	सौम्य	= O gentle brother!.		

"The great king is the master, who has a discretion either to make me reside in the forest, wearing bark robes and a black antelope skin or to sit on the throne, O gentle brother!"

यावत् पितरि धर्मज्न गौरवम् लोक सत्कृते ।
तावद् धर्मभृताम् श्रेष्ठ जनन्याम् अपि गौरवम् ॥ २-१०१-२१

श्रेष्ठ	= O excellent	धर्म भृताम्	= among the supporters of law!	द्जर्अक्णे	= and the virtuous!
तावत्	= the same degree	गोरवम्	= of respect	जनन्यामपि	= is due to our mother
यावत्	= as is due	पितरि	= to our fathrs	लोकसत्कृतम्	= who was honoured by the world.

"O, excellent among the supporters of law and the virtuous! The same degree of respect is to be paid to our mother, as is due to our father, who is honoured by all."

एताभ्याम् धर्म शीलाभ्याम् वनम् गग्च्छ इति राघव ।
माता पितृभ्याम् उक्तो अहम् कथम् अन्यत् समाचरे ॥ २-१०१-२२

कथम्	= how	अहम् समाचरे	= can I do	अन्यत्	= otherwise

उक्तः	=	while i was spoken	एताभ्याम् माता पितृभ्याम्	=	by both my mother and father	धर्मशीलाभ्याम्	=	of virtuous nature
वनम् गच्छ इति	=	to go to the forest.						

"How can I do otherwise, while both my parents of virtuous nature ask me to go to the forest?"

त्वया राज्यम् अयोध्यायाम् प्राप्तव्यम् लोक सत्कृतम् ।
वस्तव्यम् दण्डक अरण्ये मया वल्कल वाससा ॥ २-१०१-२३

राज्यम्	=	The throne	अयोध्याम्	=	in Ayodhya	लोक सत्कृतम्	=	that the world reveres
प्राप्तव्यम्	=	is to be occupied	त्वया	=	by you	दङ्डकारण्ये	=	and in the Dandaka forest
वस्तव्यम्	=	is to be occupied	मया	=	by me	वल्कलवाससा	=	wearing bark robes.

"It is for you to occupy the throne in Ayodhya that the world reveres and it is for me to occupy this Dandaka forest, wearing bark robes."

एवम् कृत्वा महा राजो विभागम् लोक सन्निधौ ।
व्यादिश्य च महा तेजा दिवम् दशरथो गतः ॥ २-१०१-२४

व्यादिश्यच	=	having commanded thus	महाराजः	=	the great king	महातेजाः	=	with a great splendour
दशरथः	=	Dasaratha	कृत्वा	=	made	विभागम्	=	the division of duties
एवम्	=	in this manner	लोक सन्निधौ	=	in the presence of the people	गतः	=	and scended
दिवम्	=	to heaven.						

"Having commanded thus, the emperor Dasaratha with a great splendour, made the division of duties in this manner (for us two) in the presence of the people and then ascended to heaven."

स च प्रमाणम् धर्म आत्मा राजा लोक गुरुः तव ।
पित्रा दत्तम् यथा भागम् उपभोक्तुम् त्वम् अर्हसि ॥ २-१०१-२५

सः राजा	=	that king	धर्मात्मा	=	the pious souled	लोकगुरुः	=	and the preceptor of the world
प्रमाणम्	=	is the standard authority	तव	=	for you	त्वम्	=	you
अर्हसि	=	ought	उपभोक्तुम्	=	to enjoy	यथाब्लागम्	=	according to the share
दत्तम्	=	given	पित्रा	=	by our father.			

"That pious souled king, the preceptor of the world is the standard authority for you and you have to enjoy the share given by our father accordingly."

चतुर्दश समाः सौम्य दण्डकारण्यम् आश्रितः ।
उपभोक्ष्ये तु अहम् दत्तम् भागम् पित्रा महात्मना ॥ २-१०१-२६

अहम् तु	=	I for my part	उपभोक्ष्ये	=	souled	पित्रा	=	father
चतुर्दश	=	for fourteen	समाः	=	years	आश्रितः	=	taking my abode
दण्डकारण्यम्	=	in Dandaka forest	सौम्य	=	O gentle brother.			

"I, for my part, shall enjoy the share given to me by our high-souled father for fourteen years, taking my abode in Dandaka forest, O gentle brother!"

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोत्तरशत सर्गः ॥

Thus completes 101st Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

102 Sarga 102 - द्युत्तरशत सर्ग

Bharata Requests Rama To Come To Ayodhya

Introduction -

Bharata replies that it is an established practice for the eldest son to become a king and requests Raama to come to Ayodhya and get crowned in the kingdom for the welfare of Ikshvaku race. Bharata requests Raama to offer traditional libations of water to their deceased father, who died wtih the thought of Raama alone, absorbed in his mind.

रामस्य वचनम् श्रुत्वा भरतः प्रत्युवाच ह ।
किम् मे धर्माद्विहीनस्य राजधर्मः करिष्यति ॥ २-१०२-१

श्रुत्वा	=	Hearing	रामस्य	=	Raama's	वचनम्	=	words
भरतः	=	Bharata	प्रत्युवाच ह	=	replied (as follows)	किम् करिष्यति राजधर्म	=	"What will the discharge of royal duties amount
मे	=	to me	विहीनस्य	=	who is bereft	धर्मात्	=	of that code.

Hearing Raama's words, Bharata replied as follows: "What will the discharge of royal duties amount to me, who is outside of that code?"

शाश्वतोऽयं सदा ध्रमः स्थितोऽस्मासु नरर्षभ ।
जेष्ठपुत्रे स्थते राजन् न कनीयान् नृपो भवेत् ॥ २-१०२-२

नरर्षभ	=	O the foremost of men!	अयम्	=	this one	स्थितः	=	is established
सदा	=	forever	अस्मासु	=	in us	शाश्वतः	=	as an eternal
धर्मः	=	law	ज्येष्ठ पुत्रे स्थिते	=	when the elder son is there	कनीयान्	=	the younger son
न भवेत्	=	cannot become	नृपः	=	a king	राजन्	=	O Majesty!

"O, the foremost of men! O, Majesty! It has been ever the established tradition in us that while the elder son is there, the younger one cannot become a king."

स समृद्धां मया सार्धमयोध्यां गच्छ राघव ।
अभिषेचय चात्मानं कुलस्यास्य भवाय नः ॥२-१०२-३

राघवः	=	O Raama!	सः	=	you as such	गच्छ	=	come
अयोध्याम्	=	to Ayodhya	समृद्धाम्	=	of great prosperity	सार्धम्	=	along with me
अभिषेचय	=	and get anointed in kingdom	आत्मानम्	=	yourself	भवाय	=	for the welfare
अस्य कुलस्य	=	of this race	नः	=	of ours.			

"O, Raama! Therefore, come to the prosperous Ayodhya along with me and get anointed in kingdom for the welfare of our race."

राजानं मानुषं प्राहुर्देवत्वे सम्मतो मम ।
यस्य धर्मार्थसहितं वृत्तमाहुरमानुषम् ॥ २-१०२-४

राजानम्	=	the king	यस्य	=	whom	प्राहुः	=	people speak of
मान्वषम्	=	as a human being	वृत्तम्	=	and whose conduct	धर्मार्थसहितम्	=	is in conformity with righteaousness and worldly prosperity
आहुः	=	they declare	अमानुषम्	=	as super-human	सम्मतः	=	is conceded
मम	=	by me	देवत्वे	=	as a godhead.			

"The king, whom people speak of as a human being and whose conduct is in conformity with righteousness and worldly prosperity, they declare as super- human, is conceded by me as a god-head."

केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते ।
दिवमार्यो गतो राजा यायजूकः सतां मतः ॥ २-१०२-५

मयि केकयस्थे	=	while I was there in Kekaya kingdom	त्वयि च	=	and you	अरण्यम्	=	to the forest
राजा	=	the king Dasaratha	आर्यः	=	the revered one	यायजूकः	=	who was given to the performance of sacrifices
मतः	=	and was honoured	सताम्	=	by the virtuous	गतः	=	has gone
दिवम्	=	to heaven.						

"While I was there in Kekaya kingdom and you had proceeded tot he forest, the king Dasaratha, the revered one who was given to the performance of sacrifices and was honoured by the virtuous, has gone to heaven."

निष्क्रान्तमात्रे भवति सहसीते सलक्ष्मणे ।
दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात् ॥ २-१०२-६

भवति निष्क्रान्त मात्रे	=	hardly were you gone	सह सीते	=	with Sita	स लक्ष्मन	=	along with Lakshmana
राजा	=	than the king	दुःख शोकाभिभूतः	=	succumbed to misfortune and grief	अभ्यगात्	=	and ascended
त्रिदिवम्	=	to the most sacred heaven."						

"Hardly were you gone with Sita and Lakshmana, than the king succumbed to misfortune and grief and ascended to the most sacred heaven."

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः ।
अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ ॥ २-१०२-७

उत्तिष्ठ	=	arise	पुरुष व्याघ्रः	=	O the tiger among men!	उदकम् क्रियताम्	=	let the traditonal libations of water be offered
पितुः	=	to our father	अहम्	=	I and	अयम्	=	this
शत्रुघ्नश्च	=	Shatrughna	पूर्वम् एव	=	have previously	कृतोदकौ	=	offered the tradiotnal libations of water.

"Arise, O the Tiger among men! Let the traditional libations of water be offered to our father. Shatrughna and I have previously done it."

प्रियेण खलु दत्तं हि पितृलोकेषु राघव ।
अक्षय्यं भवतीत्याहुर्भवांश्चैव पितुः प्रियः ॥ २-१०२-८

राघवः	=	O Raama!	आहुः खलु	=	people indeed tell	इति	=	that
दत्तम्	=	the one given	प्रियेण	=	by an affectionate son	भवति	=	becomes
अक्षय्यम्	=	measureless	भवाम्श्चैव	=	you alone	प्रियः	=	are beloved
पितुः	=	to our father.						

"O, Raama! It is said that the one given by an affectionate son becomes measureless and you undoubtedly are beloved to our father."

त्वामेव शोचंस्तव दर्शनेप्सुः ।
त्वयेव सक्तामनिवर्त्य बुद्धिम् ।
त्वया विहीनस्तव शोकमग्न ।
स्त्वाम् संस्मरन्नस्तमितः पिता ते ॥ २-१०२-९

विहीनः	=	Entirely abandoned	त्वया	=	by you	श्चन्	=	lamenting
त्वामेव	=	about you	तव दर्शनेप्सु	=	desirous of beholding you	अनिवर्त्य	=	not capable of turning away
बुद्धिम्	=	his mind	सक्ताम्	=	appended	त्वय्येव	=	in you alone
शोकमग्नः	=	and immersed in grief	तव	=	of you	ते	=	your
पिता	=	father	अस्तमितः	=	died	सम्स्मरन्	=	recollecting
त्वाम्	=	you.						

"Entirely abandoned by you, lamenting about you, desirous of beholding you, being not able to turn away his mind absorbed in you alone, immersed in grief of you and recollecting you, your father died."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्युत्तरशत सर्गः ॥

Thus completes 102nd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

103 Sarga 103 - त्र्युत्तरशत सर्ग

Rama Fainted Away, After Hearing The News Of His Father'S Death

Introduction -

Raama fainted away, after hearing the news of his father's death and is brought back to consciousness by Bharata and others who sprinkle water on him. Raama laments in various ways. Bharata consoles him. Raama in turn consoles Sita who is weeping. Raama painfully reaches the River Mandakini, offers water and balls of food to the spirit of his departed father and returns to the hut. The crying sounds of those brothers mourning for their dad father with Sita created and echo in the mountain. Hearing their cry of distress, the troops approach Raama, who receives them all with affection.

ताम् श्रुत्वा करुणां वाचं पितुर्मरणसंहिताम् ।
राघवो भरतेनोक्तां बभूव गतचेतनः ॥ २-१०३-१

श्रुत्वा	=	hearing	ताम् वाचम्	=	those words	करुणाम्	=	which were mournful
मरण सम्हिताम्	=	and relating to death	पितुः	=	of his father	उक्ताम्	=	spoken
भरतम्	=	by Bharata	राघवः	=	Raama	बभूव	=	became
गत चेतनः	=	deprived of consciousness.						

Hearing those mournful words relating to the death of his father, spoken by Bharata, Raama fainted away.

तं तु वज्रमिवोत्सृष्टमाहवे दानवारिणा ।
वाग्वज्रं भरतेनोक्तममनोज्ञं परम्तपः ॥ २-१०३-२
प्रगृह्य रामो बाहूवै पुषिताग्रो यथा द्रुमः ।
वने परशुना कृत्तस्तथा भुवि पपात ह ॥ २-१०३-३

अमनोज्णम्	=	unpleasant	वाग्वज्रम्	=	thunder bolt of word	उक्तम्	=	spoken
भरतेन	=	by Bharata	व्ज्रमिव	=	like a thunderbolt	उत्कृष्टम्	=	released
दान वारिणा	=	by Indra the Lord of celestials	आहवे	=	in a battle	रामः	=	Raama
परम्तपः	=	the tormentator of his enemies	प्रगृह्य	=	stretched forth	बाहू	=	his hands
पपात ह	=	and fell	भुवि	=	on the ground	यथ तथा	=	in the same manner as
द्रुमुः	=	a tree	पुष्पिताग्रः	=	covered at extremities with blossoms	कृत्तः	=	cut off
परशुना	=	by an axe	वने	=	in the forest.			

Hearing that unpleasant thunder bolt of words spoken by Bharata, like a thunderbolt released by Indra the

Lord of celestials in a battle, Raama the tormentator of his enemies, stretched forth his hands and fell on the ground, in the same manner as a tree covered at extremities with blossoms was cut off by an axe in the forest.

तथा निपतितं रामं जगत्यां जगतीपतिम् ।
कूलघातपरिश्रान्तं पसुप्तमिव कुञ्जरम् ॥ २-१०३-४
भ्रातरस्ते महेष्वासं सर्वतः शोककर्शितम् ।
रुदन्तः सह वैदेह्या सिषिभुः सलिलेन वै ॥ २-१०३-५

ते	=	those	भ्रातरः	=	brother	वैदेह्या सह	=	along with Sita
सर्वतः	=	reached from all sides	रुदन्तः	=	and weepingly	निषिचुः वै	=	sprinkled
सलिलेन	=	with water	रामम्	=	on Raama	निपतितम्	=	who fell
जगत्याम्	=	on the ground	तथा	=	thus	जयतीपतिम्	=	and who was the Lord of the world
कुण्जरम् इव	=	like an elephant	कूलघात परिश्रान्तम्	=	crushed by a landslide on a bank	प्रसुप्तम्	=	where he was sleeping
महेश्वासम्	=	that great archer	शोक कर्शितम्	=	who was stricken by grief.			

Seeing Raama lying on the earth, has the lord of the earth, like an elephant crushed by a land slide on a bank where he was sleeping, those brother along with Sita approached him from all sides and weepingly sprinkled water on him.

स तु संज्ञां पुनर्लब्ध्वा नेत्राभ्यामस्त्रमुत्सृजन् ।
उपाक्रामत काकुत्थ्सः कृपणं बहु भाषितुम् ॥ २-१०३-६

लब्ध्वा	=	gaining	सम्ज्णाम्	=	consciousness	पुनः	=	again
सः काकुत्थ्सः	=	that Raama	उत्सृजन्	=	having poured out	अस्त्रम्	=	tears
उपाक्रामत	=	began	भाषितुम्	=	to speak	बहु	=	much
कृपणम्	=	plaintively.						

Coming to his senses again and tears falling from his eyes, Raama began to speak much plaintively.

स रामः स्वर्गतं श्रुत्वा पितरम् पृथिवीपतिम् ।
उवाच भरतं वाक्यं धर्मात्मा धर्मसंहितम् ॥ २-१०३-७

श्रुत्वा	=	hearing	पृथिवीपतिम्	=	that the king	पितरम्	=	and his father
स्वर्गतम्	=	had ascended to heaven	सः रमः	=	that Raama	धर्मात्मा	=	the virtuous man
उवाच	=	spoke	धर्म सहितम्	=	consistent with righteousness	भरत	=	to Bharata.

Hearing that the King and his father had ascended to heaven, the virtuous. Raama spoke the following words, consistent with righteousness to Bharata.

किं करिष्याम्ययोध्यायां ताते दिष्टां गतिम् गते ।
कस्ताम् राजवराद्धीनामयोध्याम् पालयिष्यति ॥ २-१०३-८

किम् करिष्यामि	=	what should I do	अयोध्यायाम्	=	with Ayodhya	ताते	=	that my father
गते	=	reached	दिष्टाम् गतिम्	=	the end of his life?	कः	=	who
पालयिष्यति	=	will rule	ताम् अयोध्याम्	=	that Ayodhya	हीनाम्	=	bereft
राजवरात्	=	of that excellent king?						

"What should I do with Ayodhya, now that my father reached the end of his life? Who will rule that Ayodhya, which is bereft of that excellent king?

किम् नु तस्य मया कार्यं दुर्जातेन महात्मनः ।
यो मृतो मम शोकेन मया चापि न संस्कृतः ॥ २-१०३-९

दुर्जातेन	=	In my misfortune	मया किम्नुकार्यम्	=	what can I do	तस्य	=	for that
महात्मनः	=	high souled one	यः	=	who	मृतः	=	died
मम शोकेन	=	of grief on my account	न सम्स्कृतश्चापि	=	and not even last rites were performed	मया	=	by me.

"In my misfortune, what can I do for that high-souled one? He died of grief on my account and I did not perform the last rites for him!"

अहोः भरत! सिद्धार्थो येन राजा त्वयानुघ!।
शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु सत्कृतः ॥ २-१०३-१०

भरत	=	O Bharata	अनघ	=	the faultless one!	अहो	=	Alas!
सिद्धार्थः	=	happy	त्वया	=	are you	येन	=	by whom
शत्रुघ्नेच	=	as well as by Shatrughna	राजा	=	the king	सत्कृतः	=	was honoured
सर्वेषु	=	by all	प्रेत्य कृत्येषु	=	obsequies rites!			

"O, Bharata the faultless one! Alas! Happy are you, by whom as well as by Shatrughna the king was honoured by all obsequial rites!"

निष्प्रधाना मनेकाग्रां नरेन्द्रेण विना कृताम् ।
निवृत्तवनवासोऽपि नायोध्यां गन्तुमुत्सहे ॥ २-१०३-११

नित्त वनवसोऽपि	=	even after the end of my exile	न उत्सहे	=	I do not wish	गन्तुम्	=	to go
अयोध्याम्	=	to Ayodhya	अनेकाग्रानि	=	which is in a disarranged state	निष्प्रधानाम्	=	deprived of a chief

विनाकृताम्	= and bereft	नरेन्द्रेण	= of a king.		

'Even after the end of my exile, I do not want to return to Ayodhya which is i a disarranged state, deprived of a chief and made bereft of a king."

समाप्तवनवासं मामयोध्यायाम् परम्तप ।
कोऽनु शासिष्यति पुनस्तते लोकान्तरं गते ॥ २-१०३-१२

परम्तप	= O Bharata the tormentator of enemies!	ताते	= (while) our father	गते	= has gone
लोकान्तरम्	= to the other world	कः	= who	पुनः अनुषासिष्यति	= will again advise
माम्	= me	समाप्त वनवासम्	= when my exile in the forest is over?		

"O, Bharata the tormentator of foes While our father has gone to the other world, who will counsel me when my exile in the forest is over?"

पुरा प्रेक्ष्य सुवृत्तं माम् पिता यान्याह सान्त्वयन् ।
वाक्यानि तानि श्रोष्यामि कुतः श्रोतसुखान्यहम् ॥ २-१०३-१३

प्रेक्ष्य	= seeing	सुवृत्तम्	= my good conduct	पुरा	= formerly
पिता	= our father	आह	= used to speak	यानि वाक्यानि	= which words
सान्त्वयन्	= of appeasement	कुतः	= from whom	श्रोष्यामि	= can I hear
तानि	= those words	श्रोत्र सुखानि	= which are delightful to the ears?		

"Formerly, seeing my good conduct, our father used to address me in words of praise from whom now shall I hear those words delightful to the ears?"

एवमुक्त्वा स भरतं भार्यामभ्येत्य राघवः ।
उवाच शोकसम्तप्तः पूर्णचन्द्रनिभाननाम् ॥ २-१०३-१४

उक्त्वा	= having spoken	एवम्	= thus	भरतम्	= to Bharata
सः रामः	= that Raama	अभ्येत्य	= approached	भार्याम्	= his wife
पूर्ण चन्द्र निभाननाम्	= whose face was like a full moon	सोक सम्तप्तः	= and stricken with grief	उवाच	= spoke (as follows)

Having spoken thus to Bharata, Raama went to seek out his consort, whose face resembled the full moon, and overwhelmed with grief, spoke to her as follows:-

सीते मृतस्ते श्वशुरः पित्रा हीनोऽसि लक्ष्मण ।
भरतो कुःखमाचष्टे स्वर्गतं पृथिवीपतिम् ॥ २-१०३-१५

सीते	=	O Sita!	ते शशुरः	=	Your father-in-law	मृतः	=	is dead
लक्ष्मण	=	O Lakshman!	असि	=	you have become	हीनः	=	bereft
पित्रा	=	of your father	भरतः	=	Bharata	आचष्टे	=	is telling
दुःखम्	=	a sorrowful news	पृथिवीपतिम्	=	of the emperor	स्वर्गतम्	=	being dead.

"O, Sita! your father-in-law is dead. O, Lakshmana! You have become bereft of your father. Bharata is informing a sorrowful news of the emperor being dead.

ततो बहुगुणम् तेषां बाष्पो नेत्रेष्वजायत ।
तथा ब्रुवति काकुत्थ्स कुमाराणां यशस्विनाम् ॥ २-१०३-१६

काकुत्थ्से	=	(while) Raama	ब्रुवति	=	was speaking	तथा	=	thus
बहुगुणम्	=	copious	बाष्पः	=	tears	अजायत	=	caused to flow
ततः	=	then	तेषाम् कुमाराणाम् यशशिन्नाम् नेत्रेषु	=	from the eyes of those illustrious sons of Dasaratha.			

While Raama was uttering those words, copious tears caused to flow then from the eyes of those sons of Dasaratha.

ततस्ते भ्रातरस्सर्वे भृशमाश्वास्य राघवम् ।
अब्रुवन् जगतीभर्तुः क्रियतामुदकं पितुः ॥ २-१०३-१७

ततः	=	then	ते सर्वे	=	all those	भ्रातरः	=	brothers
आश्वास्य	=	consoled	राघवम्	=	Raama	भृशम्	=	very much
अब्रुवन्	=	and said to him	क्रियताम्	=	let us offer libations	उदकम्	=	of water
पितुः	=	for our father	जगतीभर्तुः	=	the Lord of the earth.			

Then, all those brothers consoled Raama very much and said to him, "Let us offer libations of water for our father, the Lord of the earth."

सा सीता श्वशुरं श्रुत्वा स्वर्गलोकगतम् नृपम् ।
नेत्राभ्यामश्रुपूर्णाभ्यामशकन्नेक्षितुं पतिम् ॥ २-१०३-१८

श्रुत्वा	=	Hearing	नृपम्	=	the king	श्वशुरम्	=	her father-in-law
स्वर्गगतम्	=	to have ascended to heaven	सा सीता	=	that Sita	नाशकत	=	was not able
ईक्षितुम्	=	to see	पतिम्	=	her husband	नेत्राभ्याम्	=	with eyes
अश्रुपूर्णाभ्याम्	=	filled with tears.						

Hearing that her father-in-law, that great monarch had ascended to heaven, Sita was unable to see her husband through eyes filled with tears.

सान्त्वयित्वा तु तां रामो रुदतीं जनकात्मजाम् ।
उवाच लक्ष्मणम् तत्र दुःखितो दुःखितम् वचः ॥ २-१०३-१९

रामः	=	Raama	सान्त्वयित्वा	=	consoled	ताम् जनकातुमजाम्	=	that Sita
रुदतीम्	=	who was weeping	दुःखितः	=	and himself in grief	उवाच	=	spoke
वचः	=	those words	लक्ष्मणम्	=	to Lakshmana	तत्र	=	there
दुःखितम्	=	who was lamenting.						

Raama consoled that Sita who was weeping and himself stricken with grief, spoke to the lamenting Lakshmana as follows:

आनयेङ्गुदिपिण्याकं चीरमाहर चोत्तरम् ।
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः ॥ २-१०३-२०

आनय	=	bring	इण्गिम्द पिण्याकम्	=	the crushed pulp of Ingudi Tree	आहर	=	and bring
चीरम्च	=	a piece of bark for being wrapped about my loins	उत्तरम्	=	and another for being used as an upper garment	गमिष्यामि	=	I shall go
जलक्रियार्थम्	=	to offer libatiouns of water	तातस्य	=	for our father	महात्मनः	=	the great souled.

"Bring the crushed pulp of Ingudi Tree and bring a piece of bark for being wrapped about my loins and another for being used as my loins and another for being used as an upper garment, so that we may proceed to offer libations of water for our magnanimous father."

सीता पुरस्ताद्व्रजतु त्वमेनामभितो व्रज ।
अहं पश्चाद्गमिष्यामि गति र्ह्येषा सुदारुणा ॥ २-१०३-२१

सीता	=	(Let) Sita	व्रजतु	=	walk	पुरस्तात्	=	in the front
त्वम्	=	you	व्रज	=	walk	एनाम् अभितः	=	after her nearby
अहम्	=	I	गमिष्यामि	=	shall go	पश्चात्	=	behind (you)
एषा	=	this	सुदारुणाहि	=	is indeed the most terrible	गतिः	=	procession.

"Let Sita walk in the front and you follow after her nearby. I shall follow in the rear. This indeed is the most terrible procession.

ततो नित्यानुगस्तेषां विदितात्मा महामतिः ।
मृदुर्दान्तस्च शान्तश्च रामे च दृढभक्तिमान् ॥ २-१०३-२२
सुमन्त्रस्तैर्नृपसुतैः सार्धमाश्वास्य राघवम् ।
आवातारयदालम्ब्य नदीम् मन्दाकिनीम् शिवाम् ॥ २-१०३-२३

ततः	=	then	तेषाम्	=	their	नित्यानुगः	=	faithful companion
सुमन्त्रः	=	Sumantra	विदितात्मा	=	versed in the spiritual science	महामतिः	=	endowed with great intelligence
मृदुः	=	king	दान्तश्च	=	self-controlled	कान्तश्च	=	glorious
दृढ भक्तिमान्	=	and deeply devoted	रामेच	=	to Raama	आश्वास्य	=	consoling
राघवम्	=	Raama	तैः नृपसुतैः सार्थम्	=	and those princes	आलम्ब्य	=	took Raama by the hand
अवातारयत्	=	helped him descend	शिवम्	=	to the auspicious	मन्दाकिनीम् नादीम्	=	Mandakini River.

Then, their faithful companion Sumantra versed in the spiritual science, endowed with great intelligence, kind, self-controlled and glorious, and deeply devoted to Raama, consoling him and his brothers, took Raama by the hand and helped him descend to the auspicious River Mandakini.

ते सुतीर्थाम् ततः कृच्छ्रादुपागम्य यशस्विनः ।
मन्दाकिनीम् रम्याम् सदा पुष्पितकाननाम् ॥ २-१०३-२४
शीघ्रश्रोतसमासाद्य तीर्थम् शिममकर्दमम् ।
सिषिचुस्तुदकं राज्ञे तातैतत्ते भवत्विति ॥ २-१०३-२५

ततः	=	then	ते	=	they	यशस्विनः	=	the illustrious
उपागम्य	=	reached	कृच्छात्	=	painfully	मन्दाकिनी नदीम्	=	the River Mandakini
सुतीर्थाम्	=	that stream of sacred fords	रम्याम्	=	the enchanting one	सदा पुष्पिताकाननाम्	=	always covered with flowers
आसाद्य	=	coming	शिवम् तीर्थम्	=	a blessed	तीर्थन्	=	to ford
अकर्दमम्	=	free from mud	निषिचुः	=	offered	उदकम्	=	(the lustral) water
राज्णे	=	to the king	इति	=	(seeing) thus	तात	=	father
एतत्	=	May this	भवतु	=	prove agreeable	ते	=	to you.

The illustrious Raama and others painfully reached the River Mandakini, that stream of sacred fords, the enchanting one always covered with flowers, coming to a blessed ford, free from mud and offered the lustrual water to the king, saying "Father! May this prove agreeable to you."

प्रगृह्य च महीपालो जलपूरितमञ्जलिम् ।
दिशम् याम्यामभिमुखो रुदन्वचनम्ब्रवीत् ॥ २-१०३-२६

प्रगृय	=	holding together	अञ्जलिम्	=	in the form of a hollow his palms	जलपूरितम्	=	full of water
अभिमुखः	=	and turning his face turned towards	याम्याम्	=	disham	=		the south-ern quar-ter

रुदम्	=	weeping	महीपतः	=	the great prince	अब्रवीत्	=	pronounced
वचनम्	=	the traditional words saying:						

Holding together in the form of a hollow his palms full of water and turning his face turned towards the southern quarter and weeping the great prince pronounced the traditional words saying:

एतत्ते राजशार्दूल विमलं तोयमक्षयम् ।
पितृलोकगतस्याद्य मद्दत्तमुपतिष्ठतु ॥ २-१०३-२७

राज शार्दूल	=	O Tiger among men!	एतत् तोयम्	=	(May) this water	विमलम्	=	without taint
अक्षयम्	=	and incorruptible	अद्य	=	at the moment	मद्दत्तम्	=	that I offer it
ते	=	to you	उपतिष्ठतु	=	reach you	पितृलोकगतस्य	=	in the region of your ancestors where you are.

O, Tiger among men! May this water without taint and incorruptible at the moment that I offer it to you, reach you in the region of your ancestors where you are."

ततो मन्दाकिनीतीरात्प्रत्युत्तीर्य स राघवः ।
पितुश्चकार तेजस्वी निवापं ब्रातृभिः सह ॥ २-१०३-२८

ततः	=	thereafter	तेजस्वी	=	the glorious	राघवः	=	Raama
प्रत्युत्तीर्य	=	resending	मन्दाकिनी तीरात्	=	the bank of Mandakini River	भ्रातृभिः सह	=	along with his brothers
चकार	=	offered	निवापम्	=	balls of food	पितुः	=	to his father.

Thereafter, the glorious Raama, resending the bank of Mandakini River along with his brothers, offered balls of food to his father.

ऐङ्गुदम् बदरीमिश्रम् पिण्याकम् दर्भसंस्तरे ।
न्यस्य रामस्स दुःखार्तो रुदन्वचनमब्रवीत् ॥ २-१०३-२९

सः रामः	=	that Raama	न्यस्य	=	placed	पिञ्याकम् ऐन्गुदम्	=	the pulp of the Ingudi tree
बदरी मिश्रम्	=	mixed with (the pulp of) plums	दर्भ सम्स्तरे	=	on a mat of kusa grass	दुःखार्तः	=	and overcome with sadness
रुदन्	=	weeping	अब्रवीत्	=	spoke	वचनम्	=	these words.

Raama placed the pulp of the Ingudi tree mixed with the pulp of plums on a mat of Kusa grass and overcome with sadness, weeping, spoke the following words:

इदम्भुङ्क्ष्व महाराज प्रीतो यदशना वयम् ।
यदन्नः पुरुषो भवति तदन्ना स्तस्य देवताः ॥ २-१०३-३०

महाराज	=	O Great King!	प्रीतः	=	be pleased	भुङ्ज्व	=	to partake
इदम्	=	of this	वयम् यदश्वनाः	=	which we eat	यदन्नः पुरुषः	=	for that which man eats
तदन्नाह्	=	is also consumed	तस्य	=	by his	देवताः	=	gods.

"O, Great King! Be pleased to partake of this, which we eat for, that which man eats, is also consumed by his gods."

ततस्तेनैव मार्गेण प्रत्युत्तीर्य नदीतटात् ।
आरुरोह नरव्याघ्रो रम्यसानुं महिधरम् ॥ २-१०३-३१

ततः	=	then	नरव्याघ्रः	=	Raama the tiger among men	प्रत्युत्तीर्य	=	re-ascending
तेन मार्गेणैव	=	by the same path	नदी तटात्	=	on the banks of the river	आरुरोह	=	rose up
रम्यसानुम्	=	the charming summit	महीधरम्	=	of (Chirakuta) mountain.			

Raama the tiger among men then re-ascending by the same path on the banks of the river reached the charming summit of Chitrakuta mountain.

ततः पर्णकुटीद्वारमासाद्य जगतीपतिः ।
परिजग्राह बाहुभ्यामुभौ भरतलक्ष्मणौ ॥ २-१०३-३२

जगतीपतिः	=	Raama the Lord of the earth	ततः	=	then	आसाद्य	=	gaining
पर्णकुटीर द्वारम्	=	the door of his leafy hut	परिजग्राह	=	embraced	उभौ	=	both
भरत लक्ष्मनौ	=	Bharata and Lakshmana	बाहुभ्याम्	=	with his arms.			

Gaining the door of his leafy hut, Raama the Lord of the earth then embraced Bharata and Lakshmana with his arms.

तेषां तु रुदतां शब्दात्प्रतिश्रुत्कोऽभवद्गिरौ ।
भ्रातृणाम् सह वैदेह्या सिंहानामिव नर्धताम् ॥ २-१०३-३३

शब्दात्	=	from the sound	रुदताम्	=	of the cry	तेषाम् भ्रातृणाम्	=	of those brothers
वैदेह्या सह	=	with Sita	शब्दात्	=	which sounded	नर्दताम् सिम्हानामिव	=	like the roaring of lions
अभवत्	=	created	प्रतिश्रुत्कः	=	and echo	गिरोन्	=	in the mountain.

From the sound of the cry of those brothers with Sita, which resembled like the roaring of lions rose an echo in the mountain.

महाबलानाम् रुदताअं कुर्वतामुदकं पितुः ।
विज्ञाय तुमुलं शब्दम् त्रस्ता भरतसैनिकाः ॥ २-१०३-३४

विज़्णाय	= hearing	तुमुलम्	= the tumultuous	शब्दम्	= clamour
महाबलानाम्	= by those mighty heroes	रुदताम्	= as weeping	कुर्वताम्	= they completed
उदकम्	= the libations of water	पुतुः	= for their father	भरत सैनिकाः	= Bharata's army
त्रस्ताः	= got alarmed.				

Hearing the tumultuous clamour by those mighty heroes as, weeping they completed the libations of water to their father, Bharata's army got alarmed.

आब्रुवंश्चापि रामेण भरतस्संगतो ध्रुवम् ।
तेषामेव महाशब्दः शोचतां पितरं मृतम् ॥ २-१०३-३५

अब्रुवन्च अपि	= (hose troops of Bharata) also said	ध्रुवम्	= Assuredly	भरतः	= Bharata
सम्गतः	= has joined	रामेण	= with Raama	महान्	= (this is) a great
शब्दः	= sound	तेषामेव	= only of their	शोचताम्	= wailing
मृतम्	= for their dead	पितरम्	= father.		

Those troops of Bharata also said, "Assuredly, Bharata has joined Raama and this is a great sound only of their wailing, as they mourn for their dead father."

अथ वासान्परित्यज्य तं सर्वेऽभिमुखाः स्वनम् ।
अ प्येकमनसो जग्मुर्यथास्थानम् प्रधाविताः ॥ २-१०३-३६

अथ	= then	परित्यज्य	= leaving	वासान्	= their tents
सर्वे	= all of them	एक मनसः अपि	= having but one thought	जग्मुः	= went
प्रधाविताः	= running	अभिमुखाह्	= in the direction of	तम् स्वनम्	= that sound
यथास्थानम्	= instantly.				

Leaving their tents all of them having but one thought, went running in the direction of that sound instantly.

हयैरन्ये गजैरन्ये रथैरन्ये स्वलम्कृतैः ।
सुकुमारास्तथैवान्ये पद्भिरेव नरा ययः ॥ २-१०३-३७

अन्ये	= some	हयैः	= on their horses	अन्ये	= some others
गजैः	= on their elephants	अन्ये	= some	रथैः	= in their chariots
स्वलन्कृतैः	= covered with ornaments	सुकुमाराः	= (while) the youthful	नराः	= people
ययुः	= went	पद्भिदेव	= on foot.		

Some went on their horses, some others on their elephants, some in their chariots covered with ornaments while the youthful people went on foot.

अचिरप्रोषितम् रामम् चिरविप्रोषितं यथा ।
द्रष्टुकामो जनस्सर्वो जगाम सहसाश्रमम् ॥ २-१०३-३८

द्रष्टुकामः	=	In their longing to see	रामाम्	=	Raama	अचिर प्रोषितम्	=	whose absence though recent
चिर प्रोषितम्	=	seemed so long for them	सर्वः	=	the whole	जनः	=	people
सहसा जगाम	=	ran	आश्रमम्	=	towards the hermitage.			

In their longing to see Raama, whose absence though recent, seemed so long a period for them, the whole people ran towards the hermitage.

भ्रात्रूणां त्वरितास्तत्र द्रष्टुकामास्समागमम् ।
युयुर्बहुविधैर्यानैः खरनेविस्वनाकुलैः ॥ २-१०३-३९

द्रष्टुकामाः	=	eager to see	भ्रातृणाम्	=	those brothers	समागमम्	=	re united
तत्र	=	there	ययुः	=	they went	त्वरिताः	=	hastily
भुविधैः	=	by various means	यानैः	=	of transport	खुर नमिस्वनाकुलैः	=	like hoofed animals and wheeled vehicles.

Eager to see those brothers re-united there, they went hastily by various means of transport, either by hoofed animals or by wheeled vehicles.

सा भूमिर्बहुभिर्यानै खरनेमिसम्रहता ।
मुमोच तुमुलं शब्दं द्यौरिवाभ्रसमागमे ॥ २-१०३-४०

समाहता	=	trodden	बहुभिः	=	by many	यानैः	=	vehicles
खुरनेमि	=	beasts and chariots	सा भूमिः	=	that land	मुमोच	=	emitted
तुमुलम्	=	a tumultuous	शब्दम्	=	noise	द्योरिव	=	as sky
अभ्र समागमे	=	during the conjunction of clouds.						

Trodden by many vehicles, beasts and chariots, that land emitted a tumultuous noise, as a sky during the conjunction of clouds.

तेन वित्रासिता नागाः करेणुपरिवारिताः ।
आवासयन्तो गन्धेन जग्मुरन्यद्वनम् ततः ॥ २-१०३-४१

वित्रासिताः	=	frightened	एन	=	by that noise	नागाः	=	the wild elephants

करेणु परिवारिताः	=	surrounded by female elephants	आवासयन्तः	=	perfuming the quarters	गन्धेन	=	with the scent of their ichor
जग्मुः	=	went	अन्यद्वनम्	=	to another wood	ततः	=	from there.

Frightened by that noise, the wild elephants, surrounded by female elephants, perfuming the quarters with teh scent of their ichor, went to another wood from there.

वराहवृकसम्घाश्च सिंहाश्च महिषाः सर्पवानराः ।
व्याघ्रगोकर्णगवयाः वित्रेसुः पृषतैस्सह ॥ २-१०३-४२

वराह वृक सिम्हाश्च	=	Boars wolves and lions	महिषाः	=	buffaloes	सर्प वानराः	=	snakes monkeys
व्याघ्र गोकर्ण गवयाः	=	tigers Gokarnas and Gavayas (two distinctive species of deer)	वृषतैः सह	=	along with spotted deer	वित्रेसुः	=	felt frightened.

Boars, wolves and lions, buffaloes, snakes, monkeys, tigers, Gokarnas and Gavayas (two distinctive species of deer) along with spotted deer felt frightened.

रथाङ्गसाह्वा नत्यूह हंसाः कारण्डवाः प्लवाः ।
तथा पुंस्कोकोलाः क्रौञ्च विसम्ज्ञा भेजिरे दिशः ॥ २-१०३-४३

रथाङ्गसाह्वाः	=	the ruddy gooses	नत्यूहाः	=	water-fowls	हम्साः	=	swans
काङ्र्डवाः	=	karandavas (a sort of ducks)	प्लवाः	=	herons	तथा	=	and
पुम्स्कोकिलाह्	=	male cuckoos	क्रोञ्चाह्	=	and cranes	भेजिरे	=	made it
दिशः	=	to various	directions		विसङ्ज्ञाः	utterly confused.		

The ruddy gooses, water-fowls, swans, Karandavas (a sort of ducks), herons, male cuckoos and cranes, utterly confused made it to various directions.

तेन शब्देन वित्रस्तैराकासं पक्षिभिर्वऋतम् ।
मनुष्यैरावृता भूमिरुभयम् प्रबभौ त दा ॥ २-१०३-४४

आकाशम्	=	the sky	वृतम्	=	filled	पक्षिभिः	=	with birds
वित्रस्तैः	=	that had been frightened	तेन शब्देन	=	by that noise	भूमिः	=	and the earth
आवृताः	=	covered	मनुषैः	=	with men	उभयम्	=	both
तदा	=	then	प्रबभौ	=	looked beautiful.			

The sky filled with birds that had been frightened by that noise and the earth covered with men, both looked beautiful at that moment.

तत्तस्तं पुरुषव्याघ्रम् यशस्विन मकीलम्षम् ।
आसीनं स्थण्डिले रामम् ददर्श सहसा जनः ॥ २-१०३-४५

सहसा	=	suddenly	जनः	=	the people	ततः	=	then
ददर्श	=	beheld	यशस्विनम्	=	the illustrious	रामम् अकलम्षम् akalam-Sam	=	and the sinless
रामम्	=	Raama	आसीनम्	=	sitting	स्थङ्डिले	=	on the bare earth.

Suddenly then, the people beheld the illustrious and the sinless Raama, sitting on the bare earth.

विगर्हमाणः कैकेयीं मन्थरासहितामपि ।
अभिगम्य जनो रामम् बाष्पपूर्णमुखोऽभवत् ॥ २-१०३-४६

विगर्हमाणः	=	Abusing	कैकेयीम्	=	Kaikeyi	मन्थरा सहितम् अपि	=	along with even Man-thara
जनः	=	those people	अभवेत्	=	turned up	बाष्प पूर्ण मुखः	=	with their faces bathed in tears
अभिगम्य	=	(while) approaching	रामम्	=	Raama.			

Abusing Kaikeyi and Manthara, those people turned up with their faces bathed in tears. while approaching Raama.

तान्नरान् बाष्पपूर्णाक्षान् समीक्ष्यथ सुदुःखितान् ।
पर्यष्वजत धर्मज्ञः पितृवन्मातृवच्च नः ॥ २-१०३-४७

सः	=	that Raama	धर्मज्ङः	=	knowing what was right	अथ	=	then
समीक्ष्य	=	seeing	तान् मरान्	=	those people	सुदुःखितान्	=	thus deeply afflicted
बाष्प पूर्नाक्षान्	=	their eyes suffused with tears	परिष्वजत	=	embraced them	पितृवत्	=	like their father
मातृवच्च	=	and mother.						

Seeing those people thus deeply afflicted their eyes suffused with tears, Raama knowing what was right, embraced them like their father and mother.

स तत्र कांश्चित् परिषन्वजे नरान् ।
नराश्च केचित्तु तमभ्यवादयन् ।
चकार सर्वान् सवयस्यबान्धवान् ।
यथार्ह मासाद्य तदा नृपात्मजः ॥ २-१०३-४८

सः	=	that Raama	परिष्वजे	=	embraced	काम्श्चित्	=	some
मरान्	=	men	तत्र	=	there	केचित् त	=	while some other

नराश्च	= men	अभ्यवादन्	= offered salutations	तम्	= to him
यथार्हम्	= and as each merited it	सह्	= that नृपात्मजः	=	king's son
तदा	= then	चकार	= received	सर्वान्	= all of them
वयस्य बान्धवान्	= including his friends and companions	आसाद्य	= duly approaching them.		

Raama embraced some men there, while some others offered salutations to him. Approaching them on that occasion, the king's son received them all including his friends and companions.

स तत्र तेषाम् रुदतां महात्मनां ।
भुवम् ब खम् चाशुनिनादयन् स्वनः ।
गुह गिरीणाम् च दिशश्च सन्ततं ।
मृदङ्गघोषप्रतिमः प्रशुश्रुवे ॥ २-१०३-४९

सः	= that	स्वनः	= tumult	तेषाम् महात्मनाम्	= of those magnanimous persons
रुदताम्	= lamenting	तत्र	= there	अनुनिनादयन्	= resounded
भुवम्च	= over the earth	कम्च	= and in the sky	गिरीणाम् गुहाश्च	= (reverberating) through the mountain caves
दिशश्च	= and in all quarters	प्रश्रुश्रुवे	= heard	सन्ततम् प्रतिमः	= like the continuous
मृदङ्ग घोष	= beating of drums.				

The tumult of those magnanimous persons lamenting, resounded over the earth and in the sky, reverberating through the mountain caves and in all quarters like the continuous beating of drums.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्र्युत्तरशत सर्गः ॥

Thus completes 103rd Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

104 Sarga 104 - चतुरुत्तरशत सर्ग

Vasishta Advances To The Hermitage Of Rama.

Introduction -

Preceded by Dasaratha's wives and others, Vasishta advances to the hermitage of Raama. Kausalya, on the way, shows to her co-wives the balls of Ingudi fruit-pulp offered to the spirits of Dasaratha by Raama on blades of Dabha grass, the raised spikes of which pointed towards the south along the bank of Mandakini River. Kausalya was stricken with anguish for her deceased husband. Reaching the hermitage, both Raama and Lakshmana hold the feet of the Queens in salutation. Kausalya feels sad at the fate of Sita in the forest, when the latter touches her feet. Raama holds the feet of his preceptor and takes his seat. Accompanied by his ministers, Bharata also sits nearby.

वसिष्ठः पुरतः कृत्वा दारान् दशरथस्य च ।
अभिचक्राम तं देशं रामदर्शनतर्षितः ॥ २-१०४-१

रामदर्शन तर्षितः	= eagerly desirous of seeing Raama	वसिष्ठः	= Vasishta	अभिचक्राम	= walked over
तम् देशम्	= to that place	कृत्वा	= protecting	दशरथस्य	= Dasaratha's
दार्वान्	= wives	पुरतः	= in front.		

Eager to see Raama again, Vasishta approached that place, preceded by Dasaratha's wives.

राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीम् प्रति ।
ददृशुस्तत्र तत्तीर्थं रामलक्ष्मणसेवितम् ॥ २-१०४-२

राज पत्न्यश्च	= the king's wives	गच्छरित्यः	= while moving	मन्दम्	= slowly
मन्दाकिनीम् प्रति	= towards River mandakini	ददृशुः	= saw	तत् तीर्थम्	= that ford
तत्र	= there	राम लक्ष्मण सेवितम्	= being frequented by Raama and Lakshmana.		

The king's wives, while moving slowly towards River Mandakini, saw the ford there, being frequented by Raama and Lakshmana.

कौसल्या बाष्पपूर्णेन मुखेन परिशुष्यता ।
सुमित्रामब्रवीद्दीना याश्चान्या राजयोषितः ॥ २-१०४-३

मुखेन	=	with a face	परिशुष्यता	=	emaciated	दीना	=	sad
बाष्प पूर्णेन	=	and filled with tears	कौसल्या	=	Kausalya	अब्रवीत्	=	spoke
सुमित्राम्	=	to Sumitra	याः	=	and whoever	अन्याः	=	other
राजयोषितः	=	royal women (were there).						

With a gloomy and emaciated face, filled with tears, Kausalya spoke to Sumitra and other royal women (as follows):

इदम् तेषामनाथानाम् क्लिष्टमक्लिष्टकर्मणाम् ।
वने प्राक्कलनम्तीर्थम् ये ते निर्विषयीकृताः ॥ २-१०४-४

इदम्	=	this	तीर्थम्	=	is the ford	प्राक्कालनम्	=	located in the eastern quarter
वने	=	in the forest	ये ते	=	(frequented) by them	निर्विषयी कृताः	=	banished from the kingdom
तेषाम्	=	those	क्लिष्टम्	=	unfortunate persons	अक्लिष्ट कर्मणाम्	=	of illustrious exploits
अनाथानाम्	=	who have no country.						

"This is the ford, located in the eastern region of the forest, frequented by Sita, Raama and Lakshmana, banished from the kingdom those unfortunate persons of illustrious exploits who have no country."

इतस्सुमित्रे पुत्रस्ते सदा जलमतन्द्रितः ।
स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात् ॥ २-१०४-५

सुमित्रे	=	O Sumitra!	सौमित्रिः	=	Lakshman	ते पुत्रः	=	your son
हरति	=	draws	जलम्	=	water	स्वयम्	=	himself
सदा	=	forever	अतन्द्रितः	=	unwearyingly	इतः	=	from here
कारणात्	=	for the sake	मम पुत्रस्य	=	of my son.			

"O, Sumitra! Lakshmana, your son always draws water himself from here unwearyingly for the sake of my son."

जघन्यमपि ते पुत्रः कृतवान्न तु गर्हितः ।
भ्रातुर्यदर्थसहितं सर्वं तद्विहितम् गुणैः ॥ २-१०४-६

कृतवान् अपि	=	though a doer	जघन्यम्	=	of an inferior act	ते पुत्रः	=	your son
न	=	is not	गर्हितः तु	=	to be censured	यत्	=	that which
अर्थसहितम्	=	is useful	भ्रातुः	=	to his brother	तत् सर्वम्	=	all that
विशितम्	=	is enjoined	गुणैः	=	with virtues.			

"Through engaged in an inferior act (of carrying water), your son is not to be censured because all that service

rendered to his brother is enjoined with virtues."

अद्यायमपि ते पुत्रः क्लेशानामतथोचितः ।
नीचानर्थसमाचारं सज्जं कर्म प्रमुञ्चतु ॥ २-१०४-७

अयम्	=	this	ते पुत्रः अपि	=	your son too	अतथोचितः	=	who is not deserved of such
क्लेशानाम्	=	pains	अद्य	=	now	प्रमुण्चतु	=	will indeed be relieved
सज्जम्	=	of this laborious	कर्म	=	act	नीचानर्थसमाचारम्		which is mean and wretched.

"Your son too, who is not accustomed to such pains, will indeed be relived now of this mean, wretched and laborious task."

दक्षिणाग्रेषु दर्भेषु सा ददर्श महीतले ।
पितुरिङ्गुदिपिण्याकम् व्यस्तमायतलोचना ॥ २-१०४-८

आयत लोचनाः	=	the large-eyed saa kausalya	ददर्श	=	observed	इण्गुदि पिण्याकम्	=	a ball make of Indugi pulp
न्यस्तम्	=	which was placed (by Raama)	पितुः	=	(in honour of his) father	महीतले	=	on the ground
दर्भेषु	=	on a heap of Darbha grass	दक्षिणाग्रेषु	=	the raised spiked of which pointed towards the south.			

The large-eyed Kausalya observed a ball made of Ingudi pulp, which was placed by Raama in honour of his father on the ground, on aheap of Darbha grass, the raised spikes of which pointed towards the south.

तं भूमौ पितुरार्तेन न्यस्तं रामेण वीक्ष्यसा ।
उवाच देवीइ कौसल्या सर्वा दशरथस्त्रियः ॥ २-१०४-९

वीक्ष्य	=	seeing	तम्	=	that ball	न्यस्तम्	=	placed
भूमौ	=	on the gorund	आर्तेन रामेण	=	by the unfortunate Raama	पितुः	=	for his father
सा कौसल्या	=	that Kausalya	देवी	=	the Queen	उवाच	=	spoke
सर्वाः	=	to all	दशरथ स्त्रियः	=	the wives of Dasaratha (as follows):			

Seeing that ball of food placed on the ground by the unfortunate Raama for his father, the Queen Kausalya spoke to all those wives of Dasaratha (as follows):

इदमिक्ष्वाकुनाथस्य राघवस्य महाअत्मनः ।
राघवेण पितुर्दत्तम् पश्यतै तद्यथाविधि ॥ २-१०४-१०

पश्यत	=	see	इदम्	=	this ball of food	दत्तम्	=	offered
यथाविधि	=	as per tradition	राघवेण	=	by Raama	राघवस्य	=	for Dasaratha
इक्ष्वाकु नाथेस्य	=	the Lord of Ikshvaku race	महात्मनः	=	high-souled	पितुः	=	father.

"See this ball of food offered traditionally by Raama in honour of his father, the high-souled Dasaratha the Lord of Ikshvaku race."

तस्य देवसमानस्य पार्थिवस्य महात्मनः ।
नैतदौपयिकम् मन्ये भुक्तभोगस्य भोजनम् ॥ २-१०४-११

न मन्ये	=	I do not consider	एतत्	=	this	भोजनम्	=	food
ओपयिकम्	=	as befitting	तस्य पार्थिवस्य	=	for that king	देव समान् अस्य	=	like unto a God
भुक्त भोगस्य	=	who lived amidst every pleasure	महात्मनः	=	and a great souled.			

"I do not consider this offering as befitting for that great-souled king, who was like unto a God and who lived amidst every pleasure."

चतुर्न्ताम् महीम् भुक्त्वा महेन्द्रसदृशो विभुः ।
कथमिङ्गुदिपिण्याकम् स भुङ्क्ते वसुधादिपः ॥ २-१०४-१२

कथम्	=	how	सः वसुधाधिपः	=	can that Lord of the earth	महेन्द्र सदृशः	=	resembling the Lord of celestials
विभुः	=	and the mighty man	भुक्त्वा	=	having enjoyed	महीम्	=	the earth
चतुरन्ताम्	=	with four ends	भुङ्क्ते	=	eat	इङ्गुदिपिण्याकं	=	a cake of Ingudi pulp?

"How can that Lord of the earth, Dasartha, equal to the Lord of celestials and a mighty man, having enjoyed the earth with its four quarters, the boundaries of which are the oceans, eat a cake of Ingudi pulp?"

अतो दुःखतरम् लोके न किंञ्चित्प्रतिभाति मा ।
यत्र रामः पितुर्दद्यादिङ्गुदिक्षोदमृद्धिमान् ॥ २-१०४-१३

मा न प्रतिपाति	=	I do not consider	किञ्चित्	=	anything	दुःखतरम्	=	more painful
लोके	=	on eart	अतः	=	then	यत्र	=	when
रामः	=	Raama	ऋद्धिमान्	=	the man of fortuen	दद्यात्	=	offered
पुतुः	=	to his father	इङ्गुदि क्षोदम्	=	a cake of Ingudi pulp.			

"I do not consider any thing painful to me on earth than when Raama the man of fortune offering a cake of Ingudi pulp to his father."

रामेणेङ्गुदिपिण्याकं पित्तुर्दत्तं समीक्ष्य मे ।
कथं दुःखेन हृदयम् न स्पोटति सहस्रधा ॥ २-१०४-१४

समीक्ष्य	=	seeing	दत्तम्	=	this offering	इङ्गुदिपिण्याकम्	=	a cake of Ingudi pulp
रामेण	=	by Raama	पितुः	=	to his father	कथम्	=	why
मे हृदयम् न स्फोटति	=	does my heart not break	सहस्रधा	=	into a thousand pieces	दुह्खेन	=	with anguish?

"Seeing this offering, a cake of Ingudi pulp, of Raama to his father, why does my heart not break into a thousand pieces with anguish?"

श्रुतिस्तु खल्वियं सत्य लौकिकी प्रतिभाति मा ।
यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥ २-१०४-१५

प्रतिभाति खलु	=	It indeed occurs	मा	=	to me	इयम्	=	(that) this
श्रुतिस्तु	=	saying	लौकिकी	=	among men	यदन्नः	=	that the food (eaten by)
पुरुषः	=	man	भवति	=	becomes	तदन्नाः	=	the same food (eaten by)
तस्य	=	his	देवताः	=	Gods	सत्या	=	is true.

"It indeed occurs to me that the saying among men that the food eaten by man is also consumed by his Gods is true."

एवमार्तां सपत्न्यस्ता जग्मुराश्वास्य तां तदा ।
ददृशुश्चश्रमे रामं स्वर्गच्युतमिवामरम् ॥ २-१०४-१६

आश्वास्य	=	consoling	ताम्	=	Kausalya	एवम्	=	thus
आर्ताम्	=	afflicted with grief	ताः सपत्न्यः	=	Kausalya's companions	तदा	=	then
जग्मुः	=	proceeded	ददृशुश्च	=	and saw	रामम्	=	Raama
आश्रमे	=	in the hermitage	अमरमिव	=	who resembled an Immortal	स्वर्गच्युतम्	=	driven out of Paradise.

Consoling Kausalya thus afflicted by grief, Kausalya's companions then proceeded further and saw Raama in his hermitage, who resembled an Immortal driven out of Paradise.

सर्वभोगैः परित्यक्तं रामं सम्प्रेक्ष्य मातरः ।
आर्त मुमुचुरश्रुणि सस्वरं शोककर्शताः ॥ २-१०४-१७

सम्प्रेक्ष्य	=	Beholding	रामम्	=	Raama	परित्यक्तम्	=	bereft
सर्व भोगैः	=	of all enjoyments	मातरः	=	his mothers	शोककर्शिताः	=	agnised with grief
आर्ताः	=	and in deep distress	मुमुचुः	=	emitted	अश्रूणि	=	tears
सस्वरम्	=	with cries.						

Beholding Raama bereft of all enjoyments, his mothers agonized as they were with grief, emitted cries and allowed tears to flow.

तासां रामः समुत्थाय जग्रह चरणान् शुभान् ।
मातृइणां मनुजव्याघ्रः सर्वासां सत्यसंगरः ॥ २-१०४-१८

रामः	=	Raama	मनुजव्याघ्रः	=	the tiger among men	सत्य सन्गरः	=	true to his promise
समुत्थाय	=	raised up	जग्राह	=	and took hold	शुभान् चरणान्	=	of the auspicious feet
सर्वा साम्	=	of all	तासाम् मातृणाम्	=	those mothers.			

Raama, the tiger among men, true to his promise raised up and took hold of the auspicious feet of all his mothers.

ताः पाणिभिः सुखस्सर्शैर्द्वङ्गुलितलैश्शुभैः ।
प्रममार्जू रजः पृष्ठाद्रामस्यायतलोचनाः ॥ २-१०४-१९

ताः	=	those	आयत लोचनाः	=	large-eyed Queens	सुख स्परशैः	=	by means of their pleasant touching
मृद्वङ्गुलितलैः	=	and soft fingers and palms	शुभैः	=	and charming	पाणिभिः	=	hands
प्रममार्जुः	=	wiped	रजः	=	the dust	रामस्य	=	from Raama's
पृष्ठात्	=	back.						

Those large-eyed Queens, by means of their pleasantly touching soft fingers and palms as well as charming hands, wiped the dust from Raama's back.

सौमित्रिरपि ताः सर्वा मातृईः सम्प्रेक्ष्य दुःखितः ।
आभ्यावादयदासक्तं शनैरामादनन्तरम् ॥ २-१०४-२०

सम्प्रेक्ष्य	=	seeing	सर्वाः	=	all	ताः मातृः	=	those mothers
सौमित्रिरपि	=	lakSmana too	दुःखितः	=	being sorrowful	शनैः	=	slowly
अभ्यवादयत्	=	paid obeisance	आसक्तम्	=	devotedly	रामात् अनन्तरम्	=	immediately offer Raama.

Seeing all those mothers, the wailing Lakshmana too slowly paid obeisance devotedly to them all by bowing to each in turn, immediately after Raama.

यथा रामे तथा तस्मिन् सर्वा ववृतिरे स्त्रियः ।
वृत्तिम् दशरथाज्जाते लक्ष्मणे शुभलक्षणे ॥ २-१०४-२१

सर्वाः	=	all	स्त्रियः	=	Dasaratha's wives	तस्मिन् लक्ष्मणे	=	in the case of Lakshmana

जाते	=	born	दशरथात्	=	of Dasaratha	शुभ लक्षणे	=	and exceedingly handsome
ववृतिरे	=	showed	वृत्तिम्	=	affection	तथा	=	in the same way
रामे यथा	=	as towards Raama.						

All Dasaratha's wives manifested the same affection towards Lakshmana, who was born of Dasaratha and exceedingly handsome, as they did to Raama.

सीतापि चरणांस्तसामुपसम्गृह्य दुः खिता ।
श्वश्रूणामश्रुपूर्णाक्षि सा बभूवाग्रतः स्थिता ॥ २-१०४-२२

सा सीतापि	=	even that Sita	दुःखिता	=	with distress	उपसम्गृह्य	=	took hold
चरणां	=	of the feet	श्वश्रूणाम्	=	of her mothers-in-law	बभूव	=	and became
स्थिता	=	standing	अग्रतः	=	in their front	अश्रुपूर्णाक्षी	=	with her eyes filled with tears.

Then, the grief-stricken Sita, her eyes filed with tears, also touched the feet of her mothers-in-laws and stood before them.

तां परिष्वज्य दुःखार्तां माता दुहितरम् यथा ।
वनवासकृशां दीनां कौसल्या वाक्यमब्रवीत् ॥ २-१०४-२३

मातायथा	=	as a mother	दुहितरम्	=	as her daughter	परिष्वज्य	=	embracing
ताम्	=	that Sita	दुःखार्ताम्	=	who was afflicted with grief	वन वासकृशाम्	=	emaciated because of her stay in the forest
दीनाम्	=	and miserable	कौसल्या	=	Kausalya	अब्रवीत्	=	spoke
वाक्यम्	=	(the following) words:						

Kausalya embraced the miserable Sita as a mother her daughter, she who was emaciated because of her stay in the forest and afflicted with grief, and spoke the following words:

विदेहराजस्य सुता स्नुषा दशरथस्य च ।
रामपत्नी कथं दुःखं सम्प्राप्ता निर्जने वने ॥ २-१०४-२४

कथम्	=	how	रामपत्नी	=	Sita Raama's wife	सुता	=	the daughter
विदेहराजस्य	=	of king Janaka	स्नुषा	=	and the duaghter-in law	दशरथस्य	=	of Dasaratha
सम्प्राप्तो	=	has met with	दुःखम्	=	this plight	निर्जने वने	=	in the desolate forest?

"How has the daughter of King Janaka, the daughter-in-law of King Dasaratha and Raama's wife, fallen into such a wretched plight that she is living in a desolate forest?"

पद्ममातपसन्तप्तं परिक्लिष्टमिवोत्पलम् ।
काञ्चनं रजसा ध्वस्तम् क्लिष्टं चन्द्रमिवाम्बुदैः ॥ २-१०४-२५
मुखम् ते प्रेक्ष्य माम् शोको दहत्यग्निरिवाश्रयम् ।
भृशम् मनसि वैदेहि व्यसनारणिसम्भवः ॥ २-१०४-२६

वैदेहि	=	O Sita!	प्रेक्ष्य	=	seeing	ते मुखम्	=	your face
पद्मम् इव	=	like lotus	आतपसन्तप्तम्	=	withered with heat	परिक्लिष्टम्	=	or a faded
उतलमिव	=	water-lily	काण्चनम्	=	or like gold	ध्वस्तम्	=	defiled
रजसा	=	with dust	चन्द्रम् इव	=	or a moon	क्लिष्टम्	=	hidden
अम्बुदैः	=	by the clouds	अग्निः	=	the fire	शोकः	=	of grief
व्यसनारणिसम्भव इव	=	produced like by the fire wood of adversity	आश्रयम् माम् मनसि	=	and existing in my mind	दहति	=	burns (me)
भृशम्	=	severely.						

"O, Sita! Seeing your face, like a lotus withered with heart or a faded lily or gold defiled with dust or a moon hidden by the clouds, the fire of grief produced by the firewood of adversity and existing in my mind burns me severely."

ब्रुवन्त्यमेवमार्तायां जनन्यां भरताग्रजः ।
पादावासाद्य जग्राह वसिष्टस्य च राघवः ॥ २-१०४-२७

आर्तायाम्	=	(While) the afflicted	जनन्याम्	=	mother	ब्रुवन्त्याम्	=	was speaking
एवम्	=	thus	राघवः	=	Raama	भरताग्रजः	=	the elder brother of Bharata
आसाद्य	=	approached	जग्राह	=	and took hold	पादौ	=	of his feet
वसिष्ठस्य	=	of Vasishta.						

While the sorrowful mother was speaking thus, Raama the elder brother of Bharata approached Vasishta and took hold of his feet in salutation.

पुरोहितस्यग्नि समस्य वै तदा ।
बृहस्पतेरिन्द्रमिवामराधिपः ।
प्रगृह्य पादौ सुसमृद्धतेजसः ।
सहैव तेनोपनिवेश राघवः ॥ २-१०४-२८

तदा	=	then	राघवः	=	Raama	प्रगृह्य	=	holding
पादौ	=	the feet	पुरोहितस्य	=	of that priest	अग्निसमस्य वै	=	who was truly resembling a fire
सुसमृद्ध तेजसः	=	and possessed of very great splendour	इन्द्रः इव	=	even as Indra	अमराधिपः	=	the Lord of celestials (would clasp the feet)
बृहस्पते	=	of Brihaspati	उपविवेश	=	sat down	तेन सहैव	=	by his side.

Then, Raama holding the feet of that priest, who was equal of Agni the fire and endowed with very great splendour, even as Indra the Lord of celestials would clasp the feet of Brihaspati, sat down by his side.

ततो जघन्यं सहितैः समन्त्रिभिः ।
पुरप्रधानैश्च सहैव सैनिकैः ।
जनेन धर्मज्ञतमेन धर्मवा ।
नुपोपविष्टो भरतस्तदाग्रजम् ॥ २-१०४-२९

तदा	=	then	ततः जघन्यम्	=	after they sat	सः भरतः	=	that Bharata
धर्मवान्	=	the pious man	सहितैः	=	along with	मन्त्रिभिः	=	his counsellors
पुर प्रधनै श्च	=	the leading citizens	सैनिकैस्सहैव	=	with warriors	धर्मज्ञ त मन	=	and virtuous
जनेन	=	people	उपोपविष्टः	=	approached and sat near	अग्रजम्	=	his elder brother.

Then, after Raama and Vasishta sat, Bharata the pious man along with his counsellors, the leading citizens, warriors and virtuous people seated himself at a lowel level at a proximity to Raama.

उपोपविष्टस्तु तदा स वीर्यवां ।
स्तपस्विवेषेण समीक्ष्य राघवम् ।
श्रिया ज्वलन्तं भरतः कृताञ्जलि ।
र्यथा महेन्द्रः प्रयतः प्रजापतिम् ॥ २-१०४-३०

समीक्ष्य	=	seeing	राघवम्	=	Raama	तपस्विवेषेण	=	in the garb of an ascetic
ज्वलन्तम्	=	radiant	श्रिया	=	in majesty	वीर्यवान्	=	the extremely powerful
सः भरतः	=	Bharata	कृताण्जलिः	=	paying obeisance to him with joined palms	तदा	=	then
उपोपविष्टः तु	=	took his place in his presence	प्रयतः महेन्द्रः यथा	=	as the devoted Indra the Lord of celestials	प्रजापतिम्	=	before Brahma the Lord of creation.

Seeing Raama in the garb of an ascetic, radiant in majesty, the extremely powerful Bharata, paying obeisance to him with joined palms, then took his place in his presence, as the devoted Indra the Lord of celestials sits before Brahma the Lord of creation.

किमेष वाक्यम् भरतो.द्य राघवं ।
प्रणम्य स्त्कृत्य च साधु वक्ष्यति ।
इतीव तस्यार्यजनस्य तत्त्वतो ।
बभूव कौतूहलमुत्तमम् तदा ॥ २-१०४-३१

उत्तमम्	=	a highest	कन्तुहलम्	=	curiasity	बभुव	=	arose
तदा	=	then	तत्त्वतः	=	in the minds	तस्य	=	of those
आर्यजनस्य	=	worthy men	इतीव किम् साधु वाक्यन्	=	as to what good words	एषः	=	this
भरतः	=	Bharata	अद्य	=	at this moment	वक्ष्यति	=	would utter (while addressing)

राघवम्	= Raama	प्रणम्य	= having offered salutation	सत्कृत्य च	= and paid homage (to him).

A highest curiosity arose in the minds of those worthy men (assembled there) as to what persuasive words Bharata at that moment would utter, while addressing Raama, having offered salutation and homage to him.

स राघवः सत्यधृतिश्च लक्ष्मणो ।
महानुभावो भरतश्च धार्मिकः ।
वृताः सुहृद्भिश्च विरेजुरध्वरे ।
यथा सद्स्यः सहितास्त्रयोऽग्नयः ॥ २-१०४-३२

सः राघवश्च	= that Raama	सत्य धृतिः	= possessed of truth and forbearance	लक्ष्मणः	= with Lakshmana
महानुभावः	= who was endowed with magnanimity	धार्मिकः	= and the pious	भरतश्च	= Bharata
वृताः	= surrounded	सुहृद्भिः	= by his companions	विरेजुः	= were as resplendent
त्रयः अग्नयः यथा	= as the three sacrificial fires (known by the names of Garhapatya Ahavaniya and Dakshina)	सहिताः	= accompanied by	अध्वरे सदस्यैः	= the superintending priests.

That Raama endowed with truth and forbearance with Lakshmana who was bestowed with magnanimity and the pious Bharata, surrounded by his companions, were as resplendent as the three sacrificial Fires (known by the names of Garhapatya, Ahavamiya and Dakshina), accompanied by the superintending priests.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टमः सर्गः ॥

Thus completes 104th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

105 Sarga 105 - पञ्चोत्तरशत सर्ग

Bharata Requests Rama To Accept The Kingdom

Introduction -

Bharata requests Raama to oblige him by accepting the kingdom of Ayodhya, being offered by him back to Raama with the concurrence of Kaikeyi, eventhough bestowed on him by their deceased father. Raama consoles Bharata, saying that death is inevitable for living beings and they should not grieve for their deceased father. Raama asks Bharata to control his grief and go back to Ayodhya to shoulder the burden of rulership there in order to the command of their deceased father and that Raama himself would obey his father's command by staying back in the forest.

ततः पुरुष सिम्हानाम् वृतानाम् तैः सुहृद् गणैः ।
शोचताम् एव रजनी दुह्खेन व्यत्यवर्तत ॥ २-१०५-१

ततः	=	then	तैः	=	(while) those	पुरुष सिम्हानाम्	=	lions among men
वृतानाम्	=	surrounded	सुहृद्गणैः	=	by a host of friends	शोचतामेव	=	were still lamenting
रजनी	=	(that) night	व्यत्यवर्तत	=	elapsed	दुःखेन	=	with a much difficulty.

While those lions among men amidst a host of friends were lamenting, that night elapsed with a much difficulty.

रजन्याम् सुप्रभातायाम् भ्रातरः ते सुहृद् वृताः ।
मन्दाकिन्याम् हुतम् जप्यम् कृत्वा रामम् उपागमन् ॥ २-१०५-२

सुप्रभातायाम्	=	at the beautiful day-break	रजन्याम्	=	of the night	ते भ्रातरः	=	those brothers
सुहृद्वृताः	=	along with their friends	कृत्वा	=	having made	हुतम्	=	offering
जप्यम्	=	and muttered prayer	मन्दाकिन्याम्	=	in the River Mandakini	उपागमम्	=	and approached
रामम्	=	Raama.						

When the beautiful dawn broke, Raama's brothers along with their companions, having made their offerings and recited their prayers on the banks of River Madakini, approached Raama.

तूष्णीम् ते समुपासीना न कश्चित् किंचिद् अब्रवीत् ।
भरतः तु सुहृन् मध्ये राम वचनम् अब्रवीत् ॥ २-१०५-३

ते	=	they	समुपासिनाः	=	sat	तुष्णीम्	=	silently
न कश्चित्	=	no one	किम्चित्	=	whatsover	भरतस्तु	=	Bharata however
अब्रवीत्	=	spoke	वचनम्	=	(the following) words	रामम्	=	to Raama
सुहृन्मध्ये	=	amidst those companions.						

Sitting in silence, no one uttered a word. Bharata, on his part, amidst his companions, addressed Raama as follows:

सान्त्विता मामिका माता दत्तम् राज्यम् इदम् मम ।
तद् ददामि तव एव अहम् भुन्क्ष्व राज्यम् अकण्टकम् ॥ २-१०५-४

मामिका	=	my	माता	=	mother	सान्त्विता	=	has been restored harmony
इदम्	=	this	राज्यम्	=	kingdom	दत्तम्	=	was given
मम	=	to me	अहम्	=	I	ददामि	=	am giving
तत्	=	that kingdom	तवैव	=	to you indeed	भूण्क्ष्व	=	enjoy
राज्यम्	=	the kingdom	अकण्टकम्	=	without hindrance.			

"My mother has been consoled (by you) by giving this kingdom to me. I am giving back that kingdom to you. Enjoy it without hindrance!"

महता इव अम्बु वेगेन भिन्नः सेतुर् जल आगमे ।
दुरावारम् त्वद् अन्येन राज्य खण्डम् इदम् महत् ॥ २-१०५-५

इदम्	=	this	महत्	=	great	राज्य खण्डम्	=	continent of kingdom
सेतुः इव	=	as a dam	भिन्नः	=	breached	महता	=	by a great
अम्बुवेगेन	=	on rush of water	जलागमे	=	during a rainy season (cannot be repaired)	दुरावारम्	=	cannot be defended
त्वदन्येन	=	by any one other than you.						

"As a dam breached by a great on-rush of water during a rainy season cannot be repaired so easily, this great continent cannot be defended by any one other than you."

गतिम् खर इव अश्वस्य तार्क्ष्यस्य इव पतत्रिणः ।
अनुगन्तुम् न शक्तिर् मे गतिम् तव मही पते ॥ २-१०५-६

न	=	there is no	शक्तिः	=	capability	मे	=	for me
अनुगन्तम्	=	to follow	तव गतिम्	=	your path	खर इव	=	as a donkey
गतिम्	=	the tempo	अश्वस्य	=	of a horse	पतत्त्ण्णः इव	=	or an ordinary bird
तार्क्ष्यस्य	=	the movement of Garuda a kind of falcon	महीपते	=	O lord of the world!.			

"As a donkey cannot emulate the tempo of a horse, or an ordinary bird the movement of Garuda (a kind of falcon), neither can I follow in your footsteps, O, Lord of the world!"

सुजीवम् नित्यशः तस्य यः परैः उपजीव्यते ।
राम तेन तु दुर्जीवम् यः परान् उपजीवति ॥ २-१०५-७

राम	=	O Raama!	तस्य	=	his	सुजीवम्	=	is a good life
यः	=	who	नित्यशः उपजीव्यते	=	is relied upon			
परैः	=	by others	यः	=	whoever	उपजीवति	=	is dependent on
परान्	=	others	तेनतु	=	however	दुर्जीवम्	=	(leads) a difficult life.

"O, Raama! Know his life to be blessed forever, on whom others depend Life is, however, difficult for him who depends on others for this life."

यथा तु रोपितो वृक्षः पुरुषेण विवर्धितः ।
ह्रस्वकेन दुरारोहो रूढ स्कन्धो महा द्रुमः ॥ २-१०५-८
स यदा पुष्पितो भूत्वा फलानि न विदर्शयेत् ।
स ताम् न अनुभवेत् प्रीतिम् यस्य हेतोः प्रभावितः ॥ २-१०५-९
एषा उपमा महा बाहो त्वम् अर्थम् वेत्तुम् अर्हसि ।
यदि त्वम् अस्मान् ऋषभो भर्ता भृत्यान् न शाधि हि ॥ २-१०५-१०

यथा	=	as	वृक्षः	=	a tree	रोपितः	=	planted
पुरुषेण	=	by a man	विवर्धितः	=	and grown	महा द्रुमः	=	as a great tree
रूढ शन्धः	=	with an immense trunk	दुरारोहः	=	became inaccessible	ह्रस्वकेन	=	to a dwarf
यदा	=	when	वृक्षः	=	the tree	भूत्वा	=	came to
पुष्पितः	=	be flowered	यथा	=	for instance	न विदर्शयेत्	=	does not bear
फलानि	=	fruits	सः	=	he	नानुभवेत्	=	doest not experience
ताम् प्रीतिम्	=	that pleasure	यस्याः हेतोः	=	for which purpose	प्ररोपितः	=	it was planted
महाबाहो	=	O mighty armed!	अर्हसि	=	you ought	वेत्तुम्	=	to understand
तम् अर्थम्	=	that import	एषा	=	of this	उपमा	=	simile
वृषभः	=	(and being) the distinguished	भर्ता	=	Lord (of all)	न	=	should not
त्वम्	=	you	शाधिहि	=	guide	अस्मान्	=	us
भृत्यान्	=	your servants.						

"As a tree planted by a man may grow and with its great branches and immense trunk, become inaccessible to a dwarf, yet though it may come to flowering, does not bear fruit, it yeilds no pleasure for him. O, mighty armed! You ought to understand the import of theis simile and being the distinguished Lord of all, may you guide us, your sevants!"

श्रेणयः त्वाम् महा राज पश्यन्तु अग्र्याः च सर्वशः ।
प्रतपन्तम् इव आदित्यम् राज्ये स्थितम् अरिम् दमम् ॥ २-१०५-११

महाराज	=	O emperor	अरिन्दमम्	=	the conqueror of foes!	अग्र्य	=	(May) the foremost
श्रेणयः	=	series (of people)	पश्यन्तु	=	behold	त्वाम्	=	you
प्रतपन्तम्	=	shining resplendent	सर्वशः	=	on all sides	आदित्यम् इव	=	like the sun
स्थितम्	=	seated	राज्ये	=	on the throne!.			

"O, emperor, the conqueror of foes! May all behold you, shining resplendent on all sides like the sun, seated on the throne!"

तव अनुयाने काकुत्स्थ मत्ता नर्दन्तु कुञ्जराः ।
अन्तः पुर गता नार्यो नन्दन्तु सुसमाहिताः ॥ २-१०५-१२

काकुत्स्थ	=	O Raama!	कुञ्जराः	=	(May) the elephants	मत्ताः	=	intoxicated with ichor
नर्दन्तु	=	be heard trumpeting	अनुयाने	=	(on the highway) when you do return	नार्यः	=	and the women
अन्तःपुरगताः	=	of the inner apartments	नन्दन्तु	=	rejoice	सुसमाहिताः	=	all happily joined together.

"O, Raama! May the elephants, intoxicated with ichor be heard trumpeting on the highway, when you do return and the women of the inner apartments rejoice, all happily joined together."

तस्य साधु इत्य् अमन्यन्त नागरा विविधा जनाः ।
भरतस्य वचः श्रुत्वा रामम् प्रत्यनुयाचतः ॥ २-१०५-१३

श्रुत्वा	=	hearing	वचः	=	the words	तस्य भरतस्य	=	of that Bharata
अनुयाचतः	=	who was (thus) appealing	रामम् प्रति	=	to Raama	विविधाः जनाः	=	the various people
नागराः	=	of the city	अमन्यन्त	=	in approbation	Said साधु इति	=	"Excellent! Well said!"

Hearing the words of Bharata, who was thus appealing to Raama, the various people of the city in approbation, said "Excellent! Well said!"

तम् एवम् दुह्खितम् प्रेक्ष्य विलपन्तम् यशस्विनम् ।
रामः कृत आत्मा भरतम् समाश्वासयद् आत्मवान् ॥ २-१०५-१४

रामः	=	Raama	आत्मवान्	=	the prudent man	कृतात्मा	=	whose spirit was disciplined
प्रेक्ष्य	=	on seeing	तम् यशस्विनम्	=	that illustrious	दुःखितम्	=	and sorrowful
भरतम्	=	Bharata	विलपन्तम्	=	lamenting	एवम्	=	thsu
समाश्वासयत्	=	consoled (him as follows)						

On seeing the illustrious and sorrowful Bharata thus lamenting, the prudent and self-conposed Raama began to console him as follows:

न आत्मनः काम कारो अस्ति पुरुषो अयम् अनीश्वरः ।
इतः च इतरतः च एनम् कृत अन्तः परिकर्षति ॥ २-१०५-१५

अयम्	=	this	पुरुषः	=	man	नास्ति	=	is not able
आत्मनः कामकारः	=	to do what he wills	अनीश्वरः	=	(he is) not the Master	कृतान्तः	=	a fixed form or name
परिकर्षति	=	drives	एनम्	=	him	इतश्च इतरतश्च	=	hither and thither.

"Man is not able to do what he wills. He is not the Master A fixed form or name drives him hither and thither."

सर्वे क्षय अन्ता निचयाः पतन अन्ताः समुग्च्छ्रयाः ।
सम्योगा विप्रयोग अन्ता मरण अन्तम् च जीवितम् ॥ २-१०५-१६

सर्वे	=	all	निचयाः	=	that is piled up	क्षयान्ताः	=	is finally disbursed
समुच्छ्रयाः	=	what rises	पतनान्ताः	=	ends in a fall	सम्योगाः	=	union
विप्रयोगान्ताः	=	ends in separation	जीवितम्	=	life	मरणान्तम्	=	ends in death.

"All that is piled up, is finally disbursed. What rises, ends in a fall. Unio ends in separation. Life ends in death."

यथा फलानम् पक्कानाम् न अन्यत्र पतनाद् भयम् ।
एवम् नरस्य जातस्य न अन्यत्र मरणाद् भयम् ॥ २-१०५-१७

पक्कानाम्	=	ripe	यथा	=	how	फलानाम्	=	fruit
न	=	does not fear	अन्यत्र	=	for anything other	पतनात्	=	than falling
एवम्	=	so also	नरस्य	=	a man	जातस्य	=	once born
न	=	does not	भयम्	=	fear	अन्यत्र	=	for anything other
मरणात्	=	than his death.						

"How a ripe fruit does not fear for anything other than its falling, so also a man once born, does not fear for anything other than his death."

यथा अगारम् दृढ स्थूणम् जीर्णम् भूत्वा अवसीदति ।
तथा अवसीदन्ति नरा जरा मृत्यु वशम् गताः ॥ २-१०५-१८

यथा	=	how	दृढस्थूणम्	=	(even) a stron-pillared	अगारम्	=	house
जीर्णम् भूत्वा	=	gets worn out	अवसीदति	=	and decays	तथैव	=	so also
नराः	=	human beings	सीदन्ति	=	perish	जरा मृत्यु वशम्गताः	=	having been subjected to the old age and death.

"As a house that is solidly contructed ultimately falls into decay, human being too is subject to age and death."

अत्येति रजनी या तु सा न प्रतिनिवर्तते ।
यात्येव यमुना पूर्णा समुद्रमुदकाकुलम् ॥ २-१०५-१९

रजनी	=	the night	या	=	which	अत्येति	=	has passed
सा	=	that	न प्रतिनिवर्तते	=	does not return	पूर्णा	=	and the bountiful
यमुना	=	River Yamuna	यात्येव	=	just marches on	समुद्रम्	=	towards the ocean
उदकाकुलम्	=	which is (again) full of water.						

"The night that has passed, does not return and the buntiful River Yamuna just marches on towards the all-sufficient abounding in water."

अहो रात्राणि गग्च्छन्ति सर्वेषाम् प्राणिनाम् इह ।
आयूम्षि क्षपयन्त्य् आशु ग्रीष्मे जलम् इव अंशवः ॥ २-१०५-२०

गच्छन्ति	=	the passing	अहोरात्राणि	=	days and nights	इह	=	in this world
आशु	=	quickly	क्षपयन्ति	=	decrease	आयूम्षि	=	the life-span
सर्वेषाम् प्राणिनाम्	=	of all living beings	ग्रीष्मे इव	=	as in the summer	आम्शवः	=	the rays of the sun (dry up)
जलम्	=	the water (in a pool).						

"The pasing days and nights in this world quickly decrease the life-span of all living being as in the summer, the rays of the sun dry up the water (in a pool)."

आत्मानम् अनुशोच त्वम् किम् अन्यम् अनुशोचसि ।
आयुः ते हीयते यस्य स्थितस्य च गतस्य च ॥ २-१०५-२१

स्थितस्य्च	=	even while you stay (at home)	गतस्य च	=	or departed (to another place)	यस्य	=	which
ते	=	your	आयुः	=	life-span	हीयते	=	gets shortened
त्वम्	=	you	अनुशोच	=	grieve	आत्मानम्	=	for yourself
किम्	=	why	अनुशोचसि	=	do you grieve for	अन्यम्	=	another?

"You grieve for yourself. Why do you grieve for another? Even while you stay at home, or departed to another place, your life-span gets shortened."

सह एव मृत्युर् व्रजति सह मृत्युर् निषीदति ।
गत्वा सुदीर्घम् अध्वानम् सह मृत्युर् निवर्तते ॥ २-१०५-२२

मृत्युः	=	Death	व्रजति	=	walks	सहैव	=	just with us
निषीदति	=	(we) sit	सह मृत्युः	=	along with death	गत्वा	=	and having travelled

सुदीर्घम्	=	a very long	अध्वानम्	=	distance	निवर्तते	=	(we) return
सह मृत्युः	=	along with death.						

"Death walks just with us (as we walk) and sits with us (as we sit). Having travelled a very long distance (with us), death returns along with us (as we return)."

गात्रेषु वलयः प्राप्ताः श्वेताः चैव शिरो रुहाः ।
जरया पुरुषो जीर्णः किम् हि कृत्वा प्रभावयेत् ॥ २-१०५-२३

वलयः	=	(When) folds	प्राप्ताः	=	have appeared	गात्रेषु	=	on limbs
शिरोरुहाश्चैव	=	and even hari	श्वेताः	=	have turned grey	किम् हि	=	on what expedient
पुरुषः	=	can a man	कृत्वा	=	having got	जीर्णः	=	decayed
जरया	=	with age	प्रभावयेत्	=	come to the original splendour?			

"When folds have appeared on limbs and hair have turned grey on what expedient can a man having got decayed with age, come back to the original splendour?"

नन्दन्त्य् उदित आदित्ये नन्दन्त्य् अस्तम् इते रवौ ।
आत्मनो न अवबुध्यन्ते मनुष्या जीवित क्षयम् ॥ २-१०५-२४

मनुष्याः	=	people	नन्दन्ति	=	are delighted	आदित्ये	=	when the sun
उदिते	=	has risen	नन्दति	=	and delighted	रवोन्	=	when the sun
अस्तमिते	=	has set	नावबुध्यन्ते	=	and are not able to know	आत्मनः	=	their
जीवितक्षयम्	=	loss in life-span.						

"People are deligted when the sun has risen and also when the day ends. But they are not able to perceive the waning in their life-span."

हृष्यन्त्य् ऋतु मुखम् दृष्ट्वा नवम् नवम् इह आगतम् ।
ऋतूनाम् परिवर्तेन प्राणिनाम् प्राण सम्क्षयः ॥ २-१०५-२५

दृष्ट्वा	=	seeing	ऋतुमुखम्	=	the onset of the season	हृष्यन्ति	=	people rejoice
आगतम्	=	as though it has come	नवम् नवम्	=	fresh and new	परिवर्तेन	=	but the succession
ऋतूनाम्	=	of the seasolns	प्राण सम्क्षयः	=	devours the life	प्राणिनाम्	=	of living beings.

"Seeing the onset of season, people rejoice, as though it has come something newly. But the succession of the seasons devours the life of being."

यथा काष्ठम् च काष्ठम् च समेयाताम् महा अर्णवे ।
समेत्य च व्यपेयाताम् कालम् आसाद्य कंचन ॥ २-१०५-२६
एवम् भार्याः च पुत्राः च ज्नातयः च वसूनि च ।
समेत्य व्यवधावन्ति ध्रुवो ह्य् एषाम् विना भवः ॥ २-१०५-२७

यथा	=	how	महार्णवे	=	in a great ocean	काष्ठम्च	=	a drift-wood
काष्ठम्च	=	and another drift-wood	समेयाताम्	=	meet	समेत्य	=	together
आसाद्य	=	getting	कम्चन	=	a certain	कालम्	=	time
व्यपेयाताम्च	=	and separate	एवम्	=	in the same manner	भार्याश्च	=	wives
पुत्राश्च	=	children	ज्ञातयश्च	=	relatives	धनानिच	=	and riches
समेत्य	=	come toghether	व्यपधावन्ति	=	and separate	एषाम्	=	their
विनाभवः	=	parting	ध्रुवोहि	=	is indeed inevitable.			

"As pieces of drift-wood floating on the ocean coe toghether for a span, so wives, children, kinsmen wealth and property come together for a while and part with us. Their parting in deed inevitable."

न अत्र कश्चिद् यथा भावम् प्राणी समभिवर्तते ।
तेन तस्मिन् न सामर्थ्यम् प्रेतस्य अस्त्य् अनुशोचतः ॥ २-१०५-२८

अत्र	=	here	न कच्चित् प्राणी	=	no being	समभिवर्तते	=	can escape
यथाभावम्	=	its destiny (in the form of birth and death)	तेन	=	for that reason	सामर्थ्यम्	=	the power
तस्मिन्	=	to avert his own death	नास्ति	=	does not ingrain	अनुशोचतः	=	in a man mourning
प्रेतस्य	=	for a dead person.						

"Here, no being can escape its destiny (in the form of birth and death). For that reason, the power to avert his own death does not ingrain in a man mourning for a dead person."

यथा हि सार्थम् गग्च्छन्तम् ब्रूयात् कश्चित् पथि स्थितः ।
अहम् अप्य् आगमिष्यामि पृष्ठतो भवताम् इति ॥ २-१०५-२९
एवम् पूर्वैर् गतो मार्गः पितृ पैतामहो ध्रुवः ।
तम् आपन्नः कथम् शोचेद् यस्य न अस्ति व्यतिक्रमः ॥ २-१०५-३०

यथा सार्थम्	=	as a caravan	गच्छन्तम्	=	is passing	पथि	=	on a raod
स्थितः	=	one stationed at the way-side	इति ब्रूयात्	=	thus says	अहमपि	=	I too
आगमिष्यामि	=	will come	पृष्ठतः	=	behind	भवताम्	=	you
एवम्	=	in the same manner behind	भवताम्	=	you	एवम्	=	in the same manner
ध्रुवः	=	(we should) inevitably (follow)	मार्गः	=	the path	गतः	=	taken
पितृपैतामहः	=	by fathers grand fa-thers	पूर्वैः	=	and ancestors	कथम्	=	why
शोचेद्	=	distress	आपन्नः	=	by the man who ob-tained	तम्	=	that path
यस्य	=	for which	नास्ति	=	then is no	व्यतिक्रमः	=	return?

"As a caravan is passing on a road, one stationed at the way-side says, I too will come behind you. In the same manner, we should inevitably follow the path taken by fathers and fire fathers. Why a man who obtained that path, for which there is no return, distress himself.

वयसः पतमानस्य स्रोतसो वा अनिवर्तिनः ।
आत्मा सुखे नियोक्तव्यः सुख भाजः प्रजाः स्मृताः ॥ २-१०५-३१

वयसः	=	(while) the age	पतमानस्य	=	reshes on	अनिवर्तिनः	=	without return
स्रोतसोवा	=	like a stream	आत्मा	=	one's self	नियोक्तव्यः	=	should be emplyoed
सुखे	=	in a pursuit leading to blessedness	स्मृताः	=	It is said	प्रजाः	=	that beings
सुखभाजः	=	are meant to be happy.						

"While the age reshes on, without any return like a flowing river, one's self should be emplyoed in a pursuit leading to blessedness. It is said that beings are meant to be happy?"

धर्म आत्मा स शुभैः कृत्स्नैः क्रतुभिः च आप्त दक्षिणैः ।
धूत पापो गतः स्वर्गम् पिता नः पृथिवी पतिः ॥ २-१०५-३२

सः	=	that	पृथिवीपतिः	=	king	दशरथः	=	Dasaratha
नः	=	our	धर्मात्मा	=	pious minded	पिता	=	father
कृत्स्नैः	=	(performed) almost all	शुभैः	=	auspicious	क्रतुभिः	=	sacrifices
आप्त दक्षिणैः	=	and paid plentiful sacrificial fees (to the officiating priests and Brahmins)	गतः	=	and went	स्वर्गम्	=	to heaven.

"The king Dasaratha, our pious minded father performed almost all auspicious sacrifices and paid plentiful sacrificial fees (to the officitaing preists and Brahmins) and went to heaven."

भृत्यानाम् भरणात् सम्यक् प्रजानाम् परिपालनात् ।
अर्थ आदानाच् च धार्मेण पिता नः त्रिदिवम् गतः ॥ २-१०५-३३

नः	=	our	पिता	=	father	भरणात्	=	for maintaining
भृत्यानाम्	=	the servants	सम्यक्	=	well	परिपालनात्	=	for protecting
प्रजानाम्	=	the subjects	आदानात्	=	and for realising	अर्थानाम्	=	the taxes
ध्रमेन	=	in the manner pre-scribed by scriptures (from them)	गतः	=	reached	त्रिदिवम्	=	heaven.

"Our father reached heaven because he maintained his servants properly, protected his subjects and realised the taxes in the manner prescribed by scriptures from them."

कर्मभिस्तु शुभैरिष्टैः क्रतुभिश्चाव्तदक्षिणः ।
स्वर्गं दशरथः प्राप्तः पिता नः पृथिवीपतिः ॥ २-१०५-३४

नः	= our	पिता	= father	पृथिवीपतिः	= the king
दशरथः	= Dasaratha	प्राप्तः	= obtained	स्वर्गम्	= heaven
शुभैः कर्मभिः	= because of his auspicious acts	इष्टैः क्रतुभिश्च	= and performing sacrifices	आप्त दक्षिणैः	= involving heavy sacrificial fees.

"Our father, the king Dasaratha obtained heaven because of his auspicious acts and perfoming sacrifices involving heavy sacrificial fees."

इष्ट्वा बहुविधैर् यज्नैर् भोगामः च अवाप्य पुष्कलान् ।
उत्तमम् च आयुर् आसाद्य स्वर् गतः पृथिवी पतिः ॥ २-१०५-३५

पृथिवीपतिः	= the king Dasaratha	इष्ट्वा	= having performed	बहुविधैः	= many types
यज्ञः	= of sacrifices	अवाप्य	= enjoying bhogaan	=	wordly pleasures
पुष्कलान्	= abundantly	आसाद्य	= and having obtained	उत्तमम्	= a virtuous
आयुश्च	= long life	स्वर्गतः	= reached heaven.		

"Having perfomed many types of sacrifices, enjoying worldly pleasure abundantly and having obtained a long and virtuous life, king Dasaratha reached heaven."

आयुरुत्तममासाद्य भोगानपि च राघवः ।
स न शोच्यः पिता तात स्वर्गतः सत्कृतः सताम् ॥ २-१०५-३६

तात	= O dear brother!	पिता	= our father	स राघवः	= that King Dasartha
न शोच्य	= is not to be pitied	सत्कृतः	= who was treated with respect	सताम्	= by virtuous men
आसाद्य	= and got	उत्तमम्	= excellent	आयुः	= life span
भोगानपि	= and enjoyments.				

"O, dear brother! King Dasaratha, our father who was treated with respect by all virtuous men and who secured excellent life-span and enjoyments, is not to be pitied."

स जीर्णम् मानुषम् देहम् परित्यज्य पिता हि नः ।
दैवीम् ऋद्धिम् अनुप्राप्तो ब्रह्म लोक विहारिणीम् ॥ २-१०५-३७

नः	= Our	पिता	= father	सः	= that King Dasaratha
परित्यज्य	= having abandoned	जीर्णम्	= his worn out	मानुषम् देहम्	= human body
अनुप्राप्तः हि	= indeed has attained	दैवीम्	= the celestial	ऋद्धिम्	= prosperous state

भ्रमलोक विहारिणीम्	=	by which he can stroll in thre realm of Brahma (the highest heaven).

"King Dasaratha, our father, having abandoned his worn-out human body, indeed has attained the celstial state, by which he can stroll in the realm of Brahma (the highest heaven).

तम् तु न एवम् विधः कश्चित् प्राज्नः शोचितुम् अर्हति ।
त्वद् विधो यद् विधः च अपि श्रुतवान् बुद्धिमत्तरः ॥ २-१०५-३८

न प्राज्ञः	=	now wise	श्रुतवान्	=	learned	बुद्धिमत्तरः	=	and exceptionally clever man
कश्चित्	=	whosoever	आर्हति	=	ought	शोचितुम्	=	to weep
एवम् विधः	=	in such a manner	मद्विधश्चापि	=	such as I and	त्वद्विधः	=	you
तम्	=	about the emperor.						

"No wise, learned and exceptionally clever man, would weep in such a manner, such as I and you, about the emperor.

एते बहु विधाः शोका विलाप रुदिते तथा ।
वर्जनीया हि धीरेण सर्व अवस्थासु धीमता ॥ २-१०५-३९

धिमता	=	the wise	धीरेण	=	who are steadfast	वर्जनीयाः हि	=	should indeed relinquish
एते	=	these	शोकाः	=	sorrows	तथा	=	and
विलाप रुदिते	=	lamentations weepings	सर्वावस्थासु	=	and such states of miksery.			

"The wise, who are steadfast, should indeed relinquish these sorrows, lamentatious, weepings and such other states of misery."

स स्वस्थो भव मा शोचो यात्वा च आवस ताम् पुरीम् ।
तथा पित्रा नियुक्तो असि वशिना वदतामु वर ॥ २-१०५-४०

भव	=	be	स्वस्थः	=	composed	सः	=	such of you
वर	=	the most	वदताम्	=	eloquent of orators!	मा	=	do not
शोकः	=	lament	यात्वा	=	go and	आवस	=	take possession
ताम् पुरीम्	=	of that city	असि	=	you were	नियुक्तः	=	commanded
तथा	=	thus	पित्रा	=	by our father	वशिना	=	the subduer of senses.

"Be composed, O Most eloquent of orators! Control your grief, return to the City of Ayodhya in order to obey the command of our father, the subduer of his senses."

यत्र अहम् अपि तेन एव नियुक्तः पुण्य कर्मणा ।
तत्र एव अहम् करिष्यामि पितुर् आर्यस्य शासनम् ॥ २-१०५-४१

अहमपि	=	I also	करिष्यामि	=	will fulfil	शासनम्	=	the command
पितुः	=	of our father	आर्यस्य	=	the venerable man	तत्रैव	=	in that very place
यत्र	=	where	नुयुक्तः	=	I have been ordered (to stay)	तेनैव	=	by the king Dasaratha
उण्य कर्मणा	=	of virtuous deeds.						

"I also will fulfil the command of our father, the venrable man in that very place, whre I have been ordered to stay by that king Dasaratha of virtuous deeds."

न मया शासनम् तस्य त्यक्तुम् न्याय्यम् अरिम् दम ।
तत् त्वया अपि सदा मान्यम् स वै बन्धुः स नः पिता ॥ २-१०५-४२

अरिन्दम	=	O Bharata the Vanquisher of Foes!	न न्याय्यम्	=	It is not justifiable	मया	=	for me
त्यक्तुम्	=	to give up	शासनम्	=	the command	तस्य	=	of our father
तत्	=	It	मान्यम्	=	is to be honoured	सदा	=	forever
त्वयापि	=	by you too	सः	=	he	बन्धुःवै	=	is the kin
नः	=	for us	सः	=	he	पिता	=	is our father.

"O Bharata the Vanquisher of Foes! It is not justifiable for me to violate the command of our father. You also must honour it to the end, for it comes from our father, out own blood."

तद्वचः पितुरेवाहं सम्मतम् धर्मचारिणः ।
कर्मणा पालयिष्यामि वनवासेन राघव ॥ २-१०५-४३

राघव	=	O Bharata!	तत्	=	that is why	अहम्	=	I
पालयिष्यामि	=	shall conform	सम्मतम् वचः एव	=	just to the honourable word	पितुः	=	of our fahter
धर्मचारिणः	=	the practiser of virtue	कर्मणा	=	by the act	रनवासेन	=	of dwelling in the forest.

"O, Bharata! Hence, I shall conform to the honourable word of our father, the practiser of virtue, by my act of dwelling in the forest."

धार्मिकेणानृशंसेन नरेण गुरुवर्तिना ।
भवितव्यं नरव्याघ्रम् परलोकं जिगीषता २-१०५-४४

नरव्याघ्र	=	O Tiger among men!	धार्मिकेण	=	who is pious	अनृशम्सेन	=	who seeks to harm non
नरेण	=	by a man	जिगीषता	=	who aspires to conquer	परलोकम्	=	the higher world
भवितव्यम्	=	must act.						

O, Tigher among men! Thus should a pious man act, who seeks to harm none, who is obedient to his elders and who aspires to conquer the higher world."

आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ ।
निशाम्य तु शुभं वृत्तं पितुर्दशरथस्य नः २-१०५-४५

नरर्षभ	=	O excellent among men!	निशाम्य	=	seeing	शुभम्	=	the virtuous
वृत्तम्	=	conduct	पितुः	=	of our father	दशरथस्य	=	Dasaratha
अनुतिष्ठ	=	act in conformity to	आत्मानम्	=	your own	स्वभावेन	=	nature.

"O, excellent among men! perceiving the virutous conduct of our father, the King Dasaratha, act in conformity to your own nature."

इत्येवमुक्त्वा वचनम् महात्मा।
पितुर्निदेशप्रतिपालनार्थम् ।
युवीयसम् भ्रातरमर्थवच्च ।
प्रभुर्मुहूर्ताद्विरराम रामः ॥ २-१०५-४६

उक्त्वा	=	having uttered	मुहूर्तात्	=	in about an hour	अर्थवत्	=	these meaningful
वचनम्	=	words	इत्येवम्	=	in this manner	यवीयसम्	=	to his younger
भ्रातरम्	=	brother	पितुः निदेशपरिपालनार्थम्	=	ont he need of obedi-ence to his father's will	महात्मा	=	the magnanimous
प्रभुः	=	and mighty	रामः	=	Raama	विराराम	=	became silent.

Having uttered in about an hour, these meaningful words in this manner to his younger brother on the need of abedience to his father's will, the magnamous and the mighty Raama became silent.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पञ्चोत्तरशत सर्गः ॥

Thus completes 105th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

106 Sarga 106 - षडुत्तरशत सर्ग

Bharata Gives Many Reasons To Rama To Accept The Throne

Introduction -

Bharata requests Raama, giving various reasons, to accept the throne of Ayodhya. He abuses his deceased father for having transgressed the righteousness merely for a fear of wrath from Kaikeyi and requests Raama to reverse that transgression of righteousness. Bharata takes a vow not to return to Ayodhya but to continue to stay in the forest in case Raama did not heed to his request. Raama's mothers also join Bharata and urge Raama to grant his request, when they find Raama lukewarm in the matter and insistent on implementing the words of his deceased father.

एवम् उक्त्वा तु विरते रामे वचनम् अर्थवत् ।
ततो मन्दाकिनीतीरे रामम् प्रकृतिवत्सलम् ॥ २-१०६-१
उवाच भरतः चित्रम् धार्मिको धार्मिकम् वचः ।

रामे	=	Raama	विरते	=	having kept silent	एवम्	=	thus
उक्त्वा	=	(after) uttering	अर्थवत्	=	(those) meaningful	वचनम्	=	words
भरतः	=	Bharata	धार्मिकः	=	the pious man	ततः	=	then
उवाच	=	spoke	वचः	=	(the following) words	धार्मिकम्	=	conformable to justice
चित्रम्	=	and wonderful	रामम्	=	to Raama	प्रकृतिवत्सलम्	=	who was affectionate by nature
धार्मिकम्	=	and virtuous	मन्दाकिनीतीरे	=	at the banks of that River Mandakini.			

When Raama thus kept silent after uttering those meaningful words as aforesaid, the pious Bharata for his part addressed to virtuous Raama who was fond of people conformable to justice at the banks of that River Mandakini.

को हि स्याद् ईदृशो लोके यादृशः त्वम् अरिम् दम ॥ २-१०६-२
न त्वाम् प्रव्यथयेद् दुह्खम् प्रीतिर् वा न प्रहर्षयेत् ।
सम्मतः च असि वृद्धानाम् तामः च पृग्च्छसि संशयान् ॥ २-१०६-३

अरिन्दम	=	O annihilator of enemies!	दुःखम्	=	sorrow	न प्रव्यथयेत्	=	does not disturb
त्वाम्	=	you	न वा प्रीतिः	=	nor pleasure	प्रहर्षयेत्	=	enraptures (you)
कोहि	=	who	स्यात्	=	is there	यादृशः	=	anybody whatsoever
लोके	=	in this world	ईदृशः	=	endowed with such qualities like	त्वम्	=	you?
सम्मतः असि	=	you are highly honoured by	वृद्धानाम्	=	elders	पृच्छसि	=	you ask

ताम्श्च	= them	सम्शयान्	= you doubts		

"Who, in this world, is endowed with such qualities like you, O annihilator of enemies! Neither does sorrow disturb you nor does joy enrapture you. You are highly honoured by elders and you clarify your doubts from them.

यथा मृतः तथा जीवन् यथा असति तथा सति ।
यस्य एष बुध्दि लाभः स्यात् परितप्येत केन सः ॥ २-१०६-४

केन	=	by what	सः परितप्येत	=	should he be moved	यस्य	=	for whom
एषः	=	this	बुद्धिलाभः	=	benefit of intellect	स्यात्	=	is there (who looks)
मृतह्	=	the dead	जीवन्	=	and the living	यथा तथा	=	in the same way
असति	=	the misfortune	सति	=	and the prosperity	यथा तथा	=	in the same way.

"By what should he be moved, who looks on life and death, misfortune or prosperity with an equal eye?"

परावरज्ञो यश्च स्यात् यथा त्वं मनुजाधिप ।
स एवम् व्यसनम् प्राप्य न विषीदितुम् अर्हति ॥ २-१०६-५

मनुजाधिप	=	O king!	यः	=	he who	परावरज्ञो	=	knows the totality of time
त्वम् यथा	=	as you do	सः	=	such a man	न अर्हति	=	ought not
विषीदितुम्	=	to feel despndent	प्राप्य	=	(even) on meeting	एनम्	=	this
व्यसनम्	=	adversity.						

"O, King! He who knows the totality of time as you do, ought not to feel despondent even on meeting with adversity."

अमर उपम सत्त्वः त्वम् महात्मा सत्य सम्गरः ।
सर्वज्नः सर्व दर्शी च बुद्धिमामः च असि राघव ॥ २-१०६-६

महात्मा	=	O the magnaimous	राघव	=	Raama!	त्वम्	=	you
असि	=	are	अमर उपम सत्त्वः	=	equally strong as celestials	सत्यसन्गरः	=	true to your promise
सर्वज्ञः	=	all knowing	सर्वदर्शीच	=	all-viewing	बुद्धिमाम्श्च	=	and endowed with understanding.

"O, the magnanimous Raama! you are equally strong as celestials. You are true to your promise, all-knowing, all-viewing and endowed with understanding."

न त्वाम् एवम् गुणैर् युक्तम् प्रभव अभव कोविदम् ।
अविषह्यतमम् दुह्खम् आसादयितुम् अर्हति ॥ २-१०६-७

अविषह्यतमम्	=	the most fearful	दुःखम्	=	calamity	नार्हति	=	ought not

आसादयितुम्	=	to overcome	त्वाम्	=	you	युक्तम्	=	with
एवम् गुणैः	=	such attributes	प्रभवाभव कोविदम्	=	and recognizing the birth and end of all things.			

"Even the most fearful calamity ought not to attack you, endowed as you are, with such attributes and recognising the birth and end of all beings."

प्रोषिते मयि यत् पापम् मात्रा मत् कारणात् कृतम् ।
क्षुद्रया तद् अनिष्टम् मे प्रसीदतु भवान् मम ॥ २-१०६-८

यत् पापम्	=	which sinful deed	कृतम्	=	was committed			
क्षुद्रया माता	=	by my mean mother	मत्कारणात्	=	for my sake	मयि प्रोषिते	=	during my absence
तत्	=	that	अनिष्टम्	=	was not to the liking	मे	=	of me
भवान् प्रसीदतु	=	be gracious	मम	=	to me.			

"The sinful deed, committed by my mean mother for my sake during my absence, was not to my liking. (Hence) be gracious to me."

धर्म बन्धेन बद्धो अस्मि तेन इमाम् न इह मातरम् ।
हन्मि तीव्रेण दण्डेन दण्ड अर्हाम् पाप कारिणीम् ॥ २-१०६-९

बद्धः अस्मि	=	I am bound	धर्मबन्धेन	=	by the chains of morality	तेन	=	for that reason
न हन्मि	=	I do not kill	तीव्रेण	=	with a severe	दण्डेन	=	punishment
इमाम् मातरम्	=	this mother	दङ्डार्हम्	=	worthy of retribution	इह	=	now
पापकारिणीम्	=	and who was perverse conduct.						

"I am bound by the chanins of morality. For that reason, I do not kill iwth a severe punishment, my mother who was of perverse conduct and worthy of retribution."

कथम् दशरथाज् जातः शुद्ध अभिजन कर्मणः ।
जानन् धर्मम् अधर्मिष्ठम् कुर्याम् कर्म जुगुप्सितम् ॥ २-१०६-१०

दशरथाज्जातः	=	born of Dasaratha	शुद्धाभिजनकर्मणः	=	of noble birth and deeds	जानन्	=	and conversant
धर्मम्	=	of right	अधर्मिष्ठम्	=	and wrong (can I)	कुर्याम्	=	do
जुगुप्सितम्	=	a horrible	कर्म	=	deed	आधर्मिष्ठम्	=	the most wicked one?

"How can I, born of Dasaratha of noble birth and deeds and conversant of right and wrong, do the most wicked and horrible act?"

गुरुः क्रियावान् वृद्धः च राजा प्रेतः पिता इति च ।
तातम् न परिगर्हेयम् दैवतम् च इति संसदि ॥ २-१०६-११

राजा	= the king Dasaratha	गुरुः	= was my preceptor	क्रियावान्	= had (several) sacrificial performances to his credit
वृद्धश्च	= aged man	पिता	= my father	दैवतम्चेति	= and equal to a celestial
प्रेतः	= and is dead (now)	इति च	= for this reason	न परिगर्हेयम्	= I do not abuse
तातम्	= my father	सम्सदि	= in an assembly.		

"The King Dasaratha was my preceptor, had several sacrificial performances to his credit was aged, was my father, equal to a deity and is now dead. Hence, I cannot reproach him in an open assembly."

को हि धर्म अर्थयोर् हीनम् ईदृशम् कर्म किल्बिषम् ।
स्त्रियाः प्रिय चिकीर्षुः सन् कुर्याद् धर्मज्न धर्मवित् ॥ २-१०६-१२

धर्मज्ञ	= O Raama the knower of piety!	कोहि	= who	धर्मवित्	= a knower of righteousness
कुर्यात्	= would commit	ईदृशम्	= such	कर्म	= and act
हीनम्	= bereft	धर्मार्थयोः	= of duty and one's interest	कुल्बिषम्	= and improper
प्रियम् चिकीर्षः सन्	= in order to please	स्त्रियाः	= a woman?		

"O Raama the knower of piety! What man who knows the principles of righteousness, would commit such an improper act, bereft of one's interest and duty, in order just to please a woman?"

अन्त काले हि भूतानि मुह्यन्ति इति पुरा श्रुतिः ।
राज्ना एवम् कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता ॥ २-१०६-१३

पुराश्रुतिः	= there is an ancient saying	इति	= that	अन्तकाले	= at the time of death
भूतानि	= beings	मुह्यन्ति	= lose their judgment	कुर्वता	= by acting
एवम्	= in this manner	राज्णा	= by the king	सा श्रुतिः	= that saying
कृता	= is made	प्रत्यक्षा	= real	लोके	= (in the eyes) of the world.

"There is an ancient saying that at the time of death, beings lose their judgment. The king, acting as he did, has made this saying indeed true in the eyes of the world."

साधु अर्थम् अभिसंधाय क्रोधान् मोहाच् च साहसात् ।
तातस्य यद् अतिक्रान्तम् प्रत्याहरतु तद् भवान् ॥ २-१०६-१४

अतिक्रान्तम्	=	this transgression (of righteousness)	यत्	=	which was done	तातस्य	=	by our father
क्रोधात्	=	because of anger	मोहात्	=	or infatuation	साहसात्	=	or over-haste
भवान्	=	you	अभिसन्धाय	=	keep in view	साधु	=	the noble
अर्थम्	=	purpose	प्रत्याहरतु	=	and reverse	तत्	=	that transgression.

"This transgression of righteousness was done by our father for fear of anger (of kaikeyi) or through infatuation and over-haste. You do keep in view a noble purpose and reverse that transgression."

पितुर् हि समतिक्रान्तम् पुत्रो यः साधु मन्यते ।
तद् अपत्यम् मतम् लोके विपरीतम् अतो अन्यथा ॥ २-१०६-१५

यः पुत्रः	=	which son	मन्यते	=	honours	साधु	=	a good
सम्तिक्रान्तम्	=	deviation	पितुः	=	of a father	तत्	=	that son alone
मतम्	=	is accepted	अपत्यम्	=	as a son	लोके	=	in this world
अन्यथा	=	(He who acts) otherwise	अतः	=	than this	विपरीतम्	=	is quite reverse.

"A son who honours only a good deviation (from righteousness) of a father is accepted as a real son in this world. He who acts otherwise than this would be facing a quite reverse situation."

तद् अपत्यम् भवान् अस्तु मा भवान् दुष्कृतम् पितुः ।
अभिपत् तत् कृतम् कर्म लोके धीर विगर्हितम् ॥ २-१०६-१६

भवान्	=	you	अस्तु	=	be	तत्	=	that
अपत्यम्	=	son	भवान्	=	you	मास्तु	=	do not
अभिपत्ता	=	lend yourself	दुष्कृतम्	=	to the infamous	कर्म	=	act
कृतम्	=	committed	पितुः	=	by our father	लोके	=	(which) in this world
धीरविगर्हित	=	confident men freely condemn.						

"You be that real son. Do not lend yourself to the infamous act, committed by our father, which in this world, confident men freely condemn."

कैकेयीम् माम् च तातम् च सुहृदो बान्धवामः च नः ।
पौर जानपदान् सर्वामः त्रातु सर्वम् इदम् भवान् ॥ २-१०६-१७

भवान्	=	you	त्रातु	=	save	कैकेयीम्	=	Kaikeyi
माम्च	=	and me	तातम्च	=	our father	नः	=	our
सुहृदः	=	friends	बान्धवाम्श्च	=	our relatives	सर्वान्	=	all
पौरजानपदान्	=	the urbanites and the villagers	सर्वम्	=	and the entire	इदम्	=	this kingdom.

"Save Kaikeyi and me, our father, our friends, our relatives, all the urbanites and the villagers as well as the

entire kingdom."

क्व च अरण्यम् क्व च क्षात्रम् क्व जटाः क्व च पालनम् ।
ईदृशम् व्याहतम् कर्म न भवान् कर्तुम् अर्हति ॥ २-१०६-१८

क्व	=	where is	अरण्यम्च	=	the forest and	क्व	=	where is
क्षात्रम् च	=	the princely dignity?	क्व	=	where is	जटाः	=	the matted hair
क्व	=	where is	पालनम् च	=	the protection of a kingdom? bhavaan	=		you
न अर्हति	=	ought not	कर्तुम्	=	to do	ईदृशम्	=	such
व्याहतम्	=	a contradictory	कर्म	=	act.			

"Where is the forest and where is the princely dignity? Where is the matted hair and where is the protection of a kingdom? You ought not to do such a contradictory act."

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम् ।
येन शक्यम् महाप्राज्ञ: प्रजानां परिपालनम् २-१०६-१९

महाप्राज्ञः	=	O the highly enlightened hero!	एषः हि	=	this indeed is	प्रथमः	=	the first
धर्मः	=	duty	क्षत्रियस्य	=	of a warrior	अभिषेचनम्	=	is to be crowned
येषः	=	by which	एषः परिपालनम्	=	this protection	प्रजानाम्	=	of the subjects
शक्यम्	=	is possible.						

"O, the highly enlightened hero! The first duty of a warrior is indeed to get crowned, so that he may then protect his subjects."

कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम् ।
आयतिस्थं चरेद्धर्मम् क्षत्रबन्धुरनिश्चितम् २-१०६-२०

कः	=	which	क्षत्र बन्धुः	=	man of warrior-caste	उत्सृज्य	=	setting aside
प्रत्यक्षम्	=	his manifest duty	सम्शयस्थम्	=	that is doubtful	अलक्षणम्	=	which does not promise happiness
आयतिस्थम्	=	which has a mental restraint	अनिश्चितम्	=	and which is uncertain?			

"Which man of warrior-caste would set aside his manifest duty and prctise a virtue that gives doubtful result, which does not promise happiness, which has a mental restraint and which is uncertain?"

अथ क्लेशजम् एव त्वम् धर्मम् चरितुम् इग्च्छसि ।
धर्मेण चतुरो वर्णान् पालयन् क्लेशम् आप्नुहि ॥ २-१०६-२१

अथ	=	or	त्वम् इच्छसि यदि	=	if you desire	चरितुम्	=	to fulfil

धर्ममेव	=	the duty alone	क्लेशजम्	=	(even though) born of pain	आप्नुहि	=	take
क्लेशम्	=	pain	पालयन्	=	in protecting	चतुरः	=	the four
वर्णान्	=	castes	धर्मेण	=	as per tradition.			

"If you desire to pursue a virtue alone although born of pain, then take pains while protecting the four castes as per tradition, by recourse to righteousness."

चतुर्णाम् आश्रमाणाम् हि गार्हस्थ्यम् श्रेष्ठम् आश्रमम् ।
पाहुर् धर्मज्न धर्मज्नाः तम् कथम् त्यक्तुम् अर्हसि ॥ २-१०६-२२

धर्मज्ञ	=	O Raama the knower of righteousness!	धर्मज्ञाः	=	the knower of what is right	प्राहुः हि	=	tell indeed (that)
गार्हस्थ्यम्	=	the life of a house-holder	श्रेष्ठम्	=	is the noblest	चतुर्णाम्	=	of the four
आश्रमाणाम्	=	stages of life	कथम्	=	how	अर्हसि	=	can you
त्यक्तुम्	=	leave	तम्	=	it?			

"O, Raama the knower of righteousness! The knower of what is right indeed tell that the life of a house-holder is the noblest of all the four* stages of life. How can you abandon it?"

Comment:Four Stages of life Brahmacherya (student-life) & Garhasthya (life of a house-holder) & Vanaprastha (life of a hermit) & Sannyaasa (Life of an ascetic).

श्रुतेन बालः स्थानेन जन्मना भवतो ह्य् अहम् ।
स कथम् पालयिष्यामि भूमिम् भवति तिष्ठति ॥ २-१०६-२३

अहम्	=	I	बालः हि	=	am indeed younger	भवतः	=	than you
श्रुतेन	=	in learning	स्थानेन	=	Situation	जन्मना	=	and by birth
कथम्	=	how	सः पालयिष्यामि	=	should I that very person rule	भूमिम्	=	the earth
भवति	=	(while) you	तिष्ठति	=	are still living.			

"I am indeed junior to you in the point of learning, situation and by birth. How should I rule the earth, while still you are living?"

हीन बुद्धि गुणो बालो हीनः स्थानेन च अप्य् अहम् ।
भवता च विना भूतो न वर्तयितुम् उत्सहे ॥ २-१०६-२४

अहम्	=	I	बालः	=	a mere child	हीन बुद्धिगुणः	=	who am devoid of intelligence and virtuers
हीन अपि	=	and even in an inferior	स्थानेन च	=	position	न उत्सहे	=	would not be able
वर्तयितुम्	=	to exist	विनाभूतः	=	without	भवता	=	you.

"I, a mere child, who am devoted of intelligence and virtues besides placed in an inferior position, cannot even

live without you."

इदम् निखिलम् अव्यग्रम् पित्र्यम् राज्यम् अकण्टकम् ।
अनुशाधि स्वधर्मेण धर्मज्न सह बान्धवैः ॥ २-१०६-२५

धर्मज्ञ	= O Raama the knower of righteousness!	अनुशाधि	= rule	इदम्	= this
निखिलम्	= entire	राज्यम्	= kingdom	पित्रयम्	= belonging to your father
अवग्र्यम्	= without any distraction	अकङ्टकम्	= without hindrance	स्वधर्मेण	= according to the code of conduct prescribed for you
बान्धवैः सह	= along with your relatives.				

"O, Raama the knower of righteousness! Rule this entire kingdom belonging to your father, without distraction, without hindrance and as per the conduct prescribed for you along with your relatives."

इह एव त्वा अभिषिन्चन्तु धर्मज्न सह बान्धवैः ।
ऋत्विजः सवसिष्ठाः च मन्त्रवन् मन्त्र कोविदाः ॥ २-१०६-२६

सर्वाः	= (Let) all	प्रकृतयः	= the Kings's ministers	सवसिष्ठाः	= along with Vasishta
सह	= with	ऋत्विजश्च	= the priests	मन्त्रकोविदाः	= well-versed in sacred formulas
इहैव	= here itself	अभिषिङ्चस्तु	= crown	त्वा	= you
मन्त्रवत्	= the knower of sacred texts.				

"Let all the king's ministers along with Vasishta and other priests well-versed in sacred formulas, crown you, the knower of sacred texts, here itself."

अभिषिक्तः त्वम् अस्माभिर् अयोध्याम् पालने व्रज ।
विजित्य तरसा लोकान् मरुद्भिर् इव वासवः ॥ २-१०६-२७

त्वम्	= you	अभिषिक्तः	= having been crowned	व्रज	= proceed
अयोध्याम्	= to Ayodhya	अस्माभिः	= along with us	पालने	= to rule it
वासवः इव	= like Indra the Lord of celestials	विजित्य	= having conquered	लोकान्	= the worlds
तरसा	= by his night	मरुद्भिरव	= along with celestials.		

"You, having been crowned thus, may proceed to Ayodhya along with us to rule it, like Indra the Lord of celestials, having conquered all the worlds with his might, proceeds to his kingdom along with celestials."

ऋणानि त्रीण्य् अपाकुर्वन् दुर्हृदः साधु निर्दहन् ।
सुहृदः तर्पयन् कामैः त्वम् एव अत्र अनुशाधि माम् ॥ २-१०६-२८

अपाकुर्वन्	=	you shall discharge	त्रीणि	=	the three	ऋणानि	=	obligations
निर्दहन्	=	subdue	साधु	=	well	दुर्हृदः	=	the enemies
तर्पयन्	=	gratify	कामैः	=	the wishes	सुहृदः	=	of your friends
त्वमेव	=	and you alone	अनुशाधि	=	rule	माम्	=	me
अत्र	=	in Ayodhya.						

"You shall discharge the three obligations subdue all the enemies, gratify the wishes of all your friends and you alone rule me in Ayodhya."

Comment:hree obligations to the Gods, the Ancestors and Brahmins.

अद्य आर्य मुदिताः सन्तु सुहृदः ते अभिषेचने ।
अद्य भीताः पालयन्ताम् दुर्हृदः ते दिशो दश ॥ २-१०६-२९

आर्य	=	O noble brother!	ते	=	(May) your	सुहृदः	=	friends
सन्तु	=	be	मुदिताः	=	rejoiced	अद्य	=	today
अभिषेचने	=	at your enthronement	ते दुर्हृदः	=	(May) your enemies	भीताः	=	full of terror
पलायन्ताम्	=	flee	दश दिशः	=	to ten quarters	अद्य	=	today.

"O, noble brother! May your friends rejoice today at your enthronement. May your enemies, full of terror, flee today to the ten quarters."

आक्रोशम् मम मातुः च प्रमृज्य पुरुष ऋषभ ।
अद्य तत्र भवन्तम् च पितरम् रक्ष किल्बिषात् ॥ २-१०६-३०

पुरुषर्षभ	=	O excellent among men!	प्रमृज्य	=	wipe off	मम	=	my
मातुः	=	mother's	आक्रोशम्	=	curse	अद्य	=	today
रक्ष	=	and protect	तत्रभवन्तम्	=	our venerable	पितरम्च	=	father
किल्बषात्	=	from his sin.						

"O, excellent among men! Wipe off my mother's curse today and protect our venerable father from his sin."

शिरसा त्वा अभियाचे अहम् कुरुष्व करुणाम् मयि ।
बान्धवेषु च सर्वेषु भूतेषु इव महा ईश्वरः ॥ २-१०६-३१

अहम्	=	I	अभियाचे	=	request	त्वा	=	you
शिरसा	=	(by bowing) my head	कुरुष्व	=	show	करुणाम्	=	compassion
मयि	=	me	सर्वेषु	=	all	बान्धवेषु	=	our relatives
महेश्वरः इव	=	as Lord shiva (the supreme Deity)	भूतेषु	=	on all beings.			

"I request you by bowing my head before you. Show compassion on me and on all our relatives as Lord Shiva (the Supreme Deity) on all beings."

अथ वा पृष्ठतः कृत्वा वनम् एव भवान् इतः ।
गमिष्यति गमिष्यामि भवता सार्धम् अप्य् अहम् ॥ २-१०६-३२

अथ	=	else if	भवान्	=	you	पृष्ठतः कृत्वा	=	disregard
एतत्	=	my entire request	गमिष्यति	=	and move	वनमेव	=	to the forest only
इतः	=	from here	अहमपि	=	I also	गमिष्यामि	=	shall go
भवता सार्धम्	=	along with you.						

"Else if you disregard my entire request and move again into the forest form here, I too will go along with you."

तथापि रामो भरतेन ताम्यत ।
प्रसाद्यमानः शिरसा मही पतिः ।
न चैव चक्रे गमनाय सत्त्ववान् ।
मतिम् पितुः तद् वचने प्रतिष्ठितः ॥ २-१०६-३३

प्रसाद्यमानः	=	(Even while) being propitiated	भरतेन	=	by Bharata	तह्ता	=	as above
शिरसा	=	by bowing his head	ताम्यता	=	sinking in his spirit	रामः	=	Raama
सत्त्ववान्	=	the illustrious	महीपतिः	=	Lord of the earth	प्रतिष्ठितः	=	was abiding
तद्वचने	=	in those words	पितुः	=	of his father	न चक्रे	=	and did not fee
मतिम्	=	inclined	गमनाय	=	to return (to Ayodhya).			

Even while being propitiated by Bharata as above, by bowing his head duly sinking in his spirit, the illustrious Raama, the Lord of the earth was still abiding in the words of his father and did not feel inclined to return to Ayodhya.

तद् अद्भुतम् स्थैर्यम् अवेक्ष्य राघवे ।
समम् जनो हर्षम् अवाप दुह्खितः ।
न यात्य् अयोध्याम् इति दुह्खितो अभवत् ।
स्थिर प्रतिज्नत्वम् अवेक्ष्य हर्षितः ॥ २-१०६-३४

अवेक्ष्ये	=	seeing	अद्भुतम्	=	the wonderful	तत् स्थैर्यम्	=	that firmness
राघवे	=	in Raama	जनः	=	the people (of Ayodhya)	दुःखितः	=	felt sorrowful
समम्	=	and at the same time	अवाप	=	experienced	हर्षम्	=	joy
अभवत्	=	(they) became	दुःखितह्	=	distress	इति	=	that
नयाति	=	he was not going	अयोध्याम्	=	to Ayodhya	हर्षितः	=	and felt rejoiced
अवेक्ष्य	=	to see	स्थिर प्रतिज्ञत्वम्	=	his firmness of resolve.			

Seeing that wonderful staunchness in Raama, the people of Ayodhya felt sorrowful and at the same time,

experienced joy. They became distressed that he was not going to Ayodhya and felt rejoiced to see his firmness of resolve.

तम् ऋत्विजो नैगम यूथ वल्लभाः ।
तथा विसम्ज्ना अश्रु कलाः च मातरः ।
तथा ब्रुवाणम् भरतम् प्रतुष्टुवुः ।
प्रणम्य रामम् च ययाचिरे सह ॥ २-१०६-३५

ऋत्विजः	=	the priests	नैगम यूथवल्लभाः	=	Citizens and elders of that multitude	मातरः	=	as well as the mothers
विसम्ज्णाश्रुकलाः	=	distracted and weeping bitterly	प्रतुष्टुवुः	=	acclaimed	तम् भरतम्	=	that Bharata
ब्रुवाणुम्	=	who was speaking	तदा	=	then	तथा	=	thus
प्रणम्य	=	and prostrating himself	रामम्	=	before Raama	सह	=	and added
यया चिरे च	=	their supllikcations to his.						

The priests, citizens and elders of that multitude as well as Queens, distracted and weeping bitterly, acclaimed Bharat who was then speaking thus, duly prostrating himself before Raama and added theri supplications to Raama.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टमः सर्गः ॥

Thus completes 106th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

107 Sarga 107 - सप्तोत्तरशत सर्ग

Rama Tells Bharata About Dasaratha'S Promise Of Kingdom

Introduction -

Raama reveals to Bharata that Kaikey's marriage, stating that Dasaratha would confer the kingdom as a marriage-dowry. Raama also adds that Kaikeyi also received the promise of two boons from Dasaratha as a token of his pleasure and gratitude for the help Kaikeyi rendered during the conflict long ago between gods and demons. Raama further informs Bharata that according to that promise, Kaikeyi asked for the two boons, one for Bharata's throne and another for his own exile to the forest. Raama requests Bharata to make Dasaratha's promises true and asks him to return to Ayodhya and assume its rulership.

पुनर् एवम् ब्रुवाणम् तु भरतम् लक्ष्मण अग्रजः ।
प्रत्युवच ततः श्रीमान् ज्नाति मध्ये अतिसत्कृतः ॥ २-१०७-१

ततः	=	thereafter	श्रीमान्	=	the illustrious	अभिसत्कृतः प्रत्युवच	=	replied (as follows)
भरतम्	=	to Bharata	एवम्	=	who was thus	ब्रुवाणम्	=	speaking
ज्ञातिमध्ये	=	among their relatives.						

Thereafter, the illustrious Raama, highly respected among his fraternity, (as follows) to Bharata who was speaking as aforesaid among his relatives.

उपपन्नम् इदम् वाक्यम् यत् त्वम् एवम् अभाषथाः ।
जातः पुत्रो दशरथात् कैकेय्याम् राज सत्तमात् ॥ २-१०७-२

इदम्	=	these	वाक्यम्	=	words	यत्	=	which
अभ्यभाषथाः	=	were spoken	एवम्	=	thus	त्वम्	=	by you
जातः	=	born	पुत्रः	=	as a son	कैकेय्याम्	=	in Kaikeyi
दशरथात्	=	through Dasartha	राजसत्तमात्	=	the excellent king	उपपन्नम्	=	are suited for the occa-sion.

"These words, which you have spoken are worthy of you, the son of Dasaratha the excellent king, born through Kaikeyi."

पुरा भ्रातः पिता नः स मातरम् ते समुद्वहन् ।
मातामहे समाश्रौषीद् राज्य शुल्कम् अनुत्तमम् ॥ २-१०७-३

भ्रातः	=	O My brother!	पुरा	=	long ago	समुद्वहन्	=	while marrying
ते मातरम्	=	your mother	सः	=	that	नः पिता	=	our father

समाश्रोषीत्	=	promised	अनुत्तमम्	=	an exceptional	राज्यशुल्कम्	=	marriage dowry in the form of our kingdom
मातामहे	=	to you maternal grandfather.						

"O, My brother! Long ago, when our father married your mother, he promised your maternal grandfather that he would confer his kingdom as an exceptional marriage-dowry"

देव असुरे च सम्ग्रामे जनन्यै तव पार्थिवः ।
सम्प्रहृष्टो ददौ राजा वरम् आराधितः प्रभुः ॥ २-१०७-४

प्रभुः	=	the efficient	पार्थिवः	=	lord of the earth	राजा	=	King Dasaratha
ददौ	=	bestowed	वरम्च	=	a boon	तव जनन्यै	=	to your mother
सम्प्रहृष्टः	=	he having been over-joyed	आराधितः	=	by your mother's service	सम्ग्रामे	=	in a conflict
दैवासुरे	=	between Gods and demons.						

"Thereafter, in a conflict between Gods and demons, your mother received the promise of two boons from the efficient lord of the earth, King Dasartha, as a token of his joy and gratitude."

ततः सा सम्प्रतिश्राव्य तव माता यशस्विनी ।
अयाचत नर श्रेष्ठम् द्वौ वरौ वर वर्णिनी ॥ २-१०७-५
तव राज्यम् नर व्याघ्र मम प्रव्राजनम् तथा ।
तच् च राजा तथा तस्यै नियुक्तः प्रददौ वरौ ॥ २-१०७-६

नरव्याघ्रः	=	O Tiger among men!	ततः	=	then	तव माता	=	your mother
यशस्विनी	=	the illustrious woman	वर वर्णिनी	=	with a beautiful complexion	सम्प्रतिश्राव्य	=	having been made a promise
नरश्रेष्टम्	=	by Dasaratha the chief of men	अयाचत	=	asked	द्वौ	=	two
वरौ	=	boons	राज्यम्	=	(one for giving) kingdom	तव	=	to you
तथा	=	and	प्रव्राजनम्	=	(the other) the exile	मम	=	for me
तदा	=	then	नियुक्तः	=	the enjoined	राजाच	=	king also
प्रददौ	=	gave	तौ वरौ	=	those boons.			

"O, Tiger among men! Your illustrious mother of beautiful complexion consequently demanded these two boons from that cheif of men, for you the throne and for me the exile to the forest."

तेन पित्रा अहम् अप्य् अत्र नियुक्तः पुरुष ऋषभ ।
चतुर्दश वने वासम् वर्षाणि वरदानिकम् ॥ २-१०७-७

पुरुषर्षभ	=	O excellent among men!	अहमपि	=	I too	नियुक्तः	=	have been enjoined

तेन पित्रा	=	by our aforesaid father	वासम्	=	to live	अत्र	=	in this
वने	=	forest	चतुर्दश वषाणि	=	for fourteen years	वरदानिकम्	=	in accord with the granting of boon.

"O, excellent among men! I too, have been enjoined by our aforesaid father to live here in the forest for fourteen years, in accord iwth granting of boon."

सो अहम् वनम् इदम् प्राप्तो निर्जनम् लक्ष्मण अन्वितः ।
शीतया च अप्रतिद्वन्द्वः सत्य वादे स्थितः पितुः ॥ २-१०७-८

सः अहम्	=	I as such	अप्रतिद्वन्द्वः	=	without any rival	इदम् निर्जनम्	=	to this lonely
वनम्	=	forest	लक्ष्मणान्वितः	=	accompanied by Lakshmana	सीतया च	=	and Seeta
स्थितः	=	standing firm	सत्य वादे	=	with the promise gien	पितुः	=	by our father.

"I as such, without any rival, have come to this lonely forest accompanied by Lakshmana and Sita in order to carry out the promise given by our father."

भवान् अपि तथा इत्य् एव पितरम् सत्य वादिनम् ।
कर्तुम् अर्हति राज इन्द्रम् क्षिप्रम् एव अभिषेचनात् ॥ २-१०७-९

भवानपि	=	you too	अर्हति	=	ought	तथेत्येव	=	likewise
कर्तुम्	=	to make	पितरम्	=	our father	सत्यवादिनम्	=	as a person having given a true promise
राजेन्द्र	=	O Indra the Lord of celestials among Kings!	अभिषेचनात्	=	by getting anointed to the crown	क्षिप्रमेव	=	without delay.

"You too ought, likewise, to make our father, as a person having given a true promise, O Indra (the Lord of Celestials) among kings, by getting yourself anointed to the crown without any delay.

ऋणान् मोचय राजानम् मत् कृते भरत प्रभुम् ।
पितरम् त्राहि धर्मज्न मातरम् च अभिनन्दय ॥ २-१०७-१०

भरत	=	O Bharata	मत्कृते	=	for my sake	मोचय	=	relive
प्रभुम्	=	the mighty	राजानम्	=	king	ऋणात्	=	from the debt
अभिनन्दय पितरम् चप्पि मातरम् च	=	make our father and happy mother.						

"O, Bharata! For my sake relieve the mighty king from his vow and make both our mother and fahter happy."

श्रूयते हि पुरा तात श्रुतिर् गीता यशस्विनी ।
गयेन यजमानेन गयेषु एव पितृऋन् प्रति ॥ २-१०७-११

तात	= my dear brother!	पुरा	= formerly	यशस्विना	= by an illustrious king
गयेन	= named Gaya	यजमानेन	= while performing a sacrifice	गयेष्वेन	= in a place called Gaya
पितृन् प्रति	= in honour of his ancestors	श्रुतिः	= a verse	गीता	= was changed
श्रूयते हि	= and indeed heard (as follows)				

"My dear brother! Formerly, an illustrious king named Gaya, while perfoming a sacrifice in a place called Gaya in honour of his ancestors, chanted the following verse:

पुम् नाम्ना नरकाद् यस्मात् पितरम् त्रायते सुतः ।
तस्मात् पुत्र इति प्रोक्तः पितृऋन् यत् पाति वा सुतः ॥ २-१०७-१२

यस्मात्	= since	सुतः	= a son	त्रायते	= delivers
पितरम्	= his father	नरकात्	= from a place of torment	पुन्नामः	= called 'Put'
तस्मात्	= for that reason	प्रोतः	= (he) is named	पित्र इति	= as "Putra"
यः	= he who	पाति	= delivers	पितृन्	= his ancestors
सर्वतः	= from all (dangers).				

"Since a son delivers his father from a place of torment (hell) called 'Put', he is named as 'Putra'- 'he who delivers his ancestors from all dangers'"

एष्टव्या बहवः पुत्रा गुणवन्तो बहु श्रुताः ।
तेषाम् वै समवेतानाम् अपि कश्चिद् गयाम् व्रजेत् ॥ २-१०७-१३

बहवः	= many	युणवन्तः	= viruous	बहुश्रुताः	= and very learned
पुत्रः	= sons	एष्टव्याः	= are to be desired	तेषाम्	= In them
कश्चिदपि	= at lease one	समवेतानाम्	= who is intimately related	व्रजेत्	= may go
गयाम्	= to Gaya (to perform a sacrifice)				

"To have many virtuous and learned sons is to be desired, since one, atleast among them, who is intimately connected will ocme to Gaya to perform a sacrifice."

एवम् राज ऋषयः सर्वे प्रतीता राज नन्दन ।
तस्मात् त्राहि नरश्रेष्ठ पितरम् नरकात् प्रभो ॥ २-१०७-१४

राज नन्दन्	= O Prince!	सर्वे	= all	राजर्षयः	= the royal sages
प्रतीताः	= the royal sages	प्रतीताः	= are convinced	एवम्	= in this
नरश्रेष्ठ	= and the excellent among men!	तस्मात्	= for that reason	त्राहि	= save
पितरम्	= our father	नरकात्	= from hell.		

"O, prince! This is the conviction of all the royal sages. O, the efficient and the excellent of men! Therefore, save our father from hell.

अयोध्याम् गग्च्छ भरत प्रकृतीर् अनुरन्जय ।
शत्रुघ्न सहितो वीर सह सर्वैर् द्विजातिभिः ॥ २-१०७-१५

वीरः	=	O the valiant	भरतः	=	Bharata!	गच्छ	=	go
अयोध्याम्	=	to Ayodhya	शत्रुघ्न सहितः	=	along with Shatrughna	सर्वैः	=	and all
द्विजातिभिः सह	=	the brahmanas	अनुरण्जय	=	and give joy	प्रकृतीः	=	the people.

"O, the valiant Bharata! Go to Ayodhya along with Shatrughna and all the Brahmanas and give joy to the people there."

प्रवेक्ष्ये दण्डक अरण्यम् अहम् अप्य् अविलम्बयन् ।
आभ्याम् तु सहितो राजन् वैदेह्या लक्ष्मणेन च ॥ २-१०७-१६

राजन्	=	O King!	अहमपि	=	I too	अविलम्बयन्	=	without delay
प्रवेक्षे	=	shall enter	दण्डकारण्यम्	=	the forest of Dandaka	सहितः	=	along with
अभ्याम्	=	this	वैदेह्या	=	Sita	लक्ष्मणेन	=	and Lakshmana.

"O, King! I too, without delay, will proceed to Dandaka forest along with Sita and Lakshaman."

त्वम् राजा भव भरत स्वयम् नराणाम् ।
वन्यानाम् अहम् अपि राज राण् मृगाणाम् ।
गग्च्छ त्वम् पुर वरम् अद्य सम्प्रहृष्टः ।
सम्हृष्टः तु अहम् अपि दण्डकान् प्रवेक्ष्ये ॥ २-१०७-१७

भरत	=	O Bharata!	त्वम्	=	you	स्वयम्	=	yourself
भव	=	become	राजा	=	the Lord	नराणाम्	=	of men
अहमपि	=	I too	राजराट्	=	(will become) the great Lord	मृगाणाम्	=	of the wild beasts
वन्यानाम्	=	in this forest	त्वम्	=	you	गच्छ	=	proceed
पुरवरम्	=	to the excellent city of Ayodhya	अद्य	=	now	सम्प्रहृष्टः	=	with joy
अहम्पै	=	I also	प्रवेक्ष्ये	=	shall enter	दण्डकान्	=	Dandaka forest
सम्प्रहृष्टः	=	with joy.						

"O, Bharata! You become the Lord of men. I will become the emperor of the wild beasts of the forest! Return now to the excellent city of Ayodhya full of joy and I also full of joy will enter Dankada Forest!"

चायाम् ते दिन कर भाः प्रबाधमानम् ।
वर्षत्रम् भरत करोतु मूर्ध्नि शीताम् ।
एतेषाम् अहम् अपि कानन द्रुमाणाम् ।
चायाम् ताम् अतिशयिनीम् सुखम् श्रयिष्ये ॥ २-१०७-१८

भरत	=	O Bharata!	वर्षत्रम्	=	(Let) the umbrella	करोतु	=	make
शीताम्	=	a cool	छायाम्	=	shadow	ते मूर्ध्नि	=	for your head
प्रबाधमानम्	=	which is affected	दिनकरभाः	=	by sunlight	अहमपि	=	I too
सुखी	=	comfortably	श्रयिष्ये	=	shall take shelter	ताम्	=	under that
अतिशयनीम्	=	abundant	छायाम्	=	shadow	कानन द्रुमाणाम्	=	of forest-trees.

"O, Bharata! Let the (royal) white umbrella provide a cool shadow for your head, repulsing the rays of sunlight. I will take shelter comoftably under the abundant shadow of these forest-trees."

शत्रुघ्नः कुशल मतिः तु ते सहायः ।
सौमित्रिर् मम विदितः प्रधान मित्रम् ।
चत्वारः तनय वरा वयम् नर इन्द्रम् ।
सत्यस्थम् भरत चराम मा विषादम् ॥ २-१०७-१९

भरत	=	O Bharata!	कुशलमतिः	=	the intelligent	शत्रुघ्नः	=	Shatrughna
सहायः	=	is helpful	ते	=	to you	सौमित्रिः	=	Lakshmana
विदितः	=	is known	प्रधान मित्रम्	=	to be a cheif companion	मम	=	for me
वयम्	=	we	चत्वारः	=	the four	तनयवराः	=	excellent sons
चराम	=	will make	नरेन्द्रम्	=	the king	सत्यस्थम्	=	true to his promise
मा विषीद	=	do not grieve.						

"O, Bharata! The wise Shatrughna is helpful to you. Lakshmana is known to be an outstanding friend for me. We, the four excellent sons, will ultimately make the king true to his promise. Do not get disappointed."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्तोत्तरशत सर्गः ॥

Thus completes 107th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

108 Sarga 108 - अष्टोत्तरशत सर्ग

Jabali Tries To Persuade Rama To Accept The Kingdom

Introduction -

A Brahmana named Jabali tries to persuade Raama to accept the kingdom by advocating the theory of Nastikas (non-believers), saying that he need not get attached to his father's words and remain in the troublesome forest. Jabali requests Raama to enjoy the royal luxuries, by accepting the crown.

आश्वासयन्तम् भरतम् जाबालिर् ब्राह्मण उत्तमः ।
उवाच रामम् धर्मज्नम् धर्म अपेतम् इदम् वचः ॥ २-१०८-१

ब्रह्मणोत्तमः	= A Brahmana	जाबालिः	= named Jabali	उवाच	= spoke
इदम्	= the following	धर्मापेतम्	= unrighteous	वचः	= words
रामम्	= to Raama	धर्मज्ञम्	= who knew righteousness	आश्वासयन्तम्	= and who was assuaging
भरतम्	= Bharata.				

A brahmana called Jabali spoke the following unrighteous words to Raama, who knew righteousness and who was assuaging Bharata as aforesaid

साधु राघव मा भूत् ते बुद्धिर् एवम् निरर्थका ।
प्राकृतस्य नरस्य इव आर्य बुद्धेः तपस्विनः ॥ २-१०८-२

राघव	= O Raama!	साधु	= well!	माभूत्	= Let not
बुद्धिः	= your wisdom	निवर्थिका	= be rendered void	नरस्येव	= like a common man
ते	= you	आर्य बुद्धेः	= who are distinguished for your intelligence	मनस्विनः	= and virtue.

"Enough, O Raama! Let not your wisdom be rendered void like a common man, you who are distinguished for your intelligence and virtue."

कः कस्य पुरुषो बन्धुः किम् आप्यम् कस्य केनचित् ।
यद् एको जायते जन्तुर् एक एव विनश्यति ॥ २-१०८-३

कः पुरुषः	= which person	बन्धुः	= is a relative	कस्य	= to whom?
किम्	= what	आप्यम्	= can be obtained	केन चित्	= from whom
कस्य	= by whom?	यद्	= because	जन्तुः	= a living being
जायते	= is born	एकः	= alone	विनश्यति	= and dies
एक एव	= alone.				

"Who is related to whom? What is there to be obtained by anything and by whom? Every creature is born alone and dies alone."

तस्मान् माता पिता च इति राम सज्जेत यो नरः ।
उन्मत्त इव स ज्नेयो न अस्ति काचिद् हि कस्यचित् ॥ २-१०८-४

राम	=	O Raama!	तस्मात्	=	hence	यः नरः	=	which person
सज्जेत	=	clings to another (saying)	पिता चेति	=	'this is my father	माता	=	this is my mother
सः	=	he	विज्ञेय	=	should be known	उन्मत्त इव	=	as one who has lost his wits
नास्ति हि	=	there is none	कश्चित्	=	whosoever (who belongs)	कस्य चित्	=	to another.

"O, Raama! He who clings to another, saying, 'This is my father, this is my mother, he should be known as one who has lost his wits. There is none who belongs to another."

यथा ग्राम अन्तरम् गग्च्छन् नरः कश्चिद् क्वचिद् वसेत् ।
उत्सृज्य च तम् आवासम् प्रतिष्ठेत अपरे अहनि ॥ २-१०८-५
एवम् एव मनुष्याणाम् पिता माता गृहम् वसु ।
आवास मात्रम् काकुत्स्थ सज्जन्ते न अत्र सज्जनाः ॥ २-१०८-६

काकुत्थ्स	=	O Raama!	यथा	=	as	कश्चित्	=	a certain
नरः	=	person	गच्छन्	=	who passes	ग्रामन्तरम्	=	through a strange village
वसेत्	=	spends the night	क्वचित्	=	at that certain place	अपरे अहमि	=	and the next day
उत्सृज्य	=	leaves	तम् आवासम्	=	that place	प्रतिष्ठेत	=	and continues is journey
एवमेव	=	so are	पिता	=	father	माता	=	mother
गृहम्	=	home	वसु	=	and possessions	मनुष्याणाम्	=	to men
आवासमात्रम्	=	they are but a resting place	सज्जनाः	=	the wise	न सज्जन्ते	=	do not become attached
अत्र	=	in this.						

"O, Raama! As one who passes the a strange village spends the night the and the next day leaves that place and continues his journey, so are mother, father, home and possessions to a man they are but a resting place. The wise do not become attached to them".

पित्र्यम् राज्यम् समुत्सृज्य स न अर्हति नर उत्तम ।
आस्थातुम् कापथम् दुह्खम् विषमम् बहु कण्टकम् ॥ २-१०८-७

नरोत्तम	=	O chief of men!	सः	=	you as such	नार्हसि	=	ought not
परित्यज्य	=	abandon	पित्रयम्	=	your father's	राज्यम्	=	kingdom
आस्थातुम्	=	in order to dwell	कापथम्	=	in a lonely forest	दुःखम्	=	that is painful

विषमम्	= hard to traverse	बहुकङ्टकम्	= and full of thorny thickets.		

"O, chief of men! You as such should not abandon your father's kingdom in order to dwell in a lonely forest, that is excruciating hard to traverse and full of thorny thickets."

समृद्धायाम् अयोध्यायाम् आत्मानम् अभिषेचय ।
एक वेणी धरा हि त्वाम् नगरी सम्प्रतीक्षते ॥ २-१०८-८

आत्मानाम् अभिषेचय	= get yourself crowned	समृद्धायाम्	= in the prosperous	अयोध्यायाम्	= kingdom of Ayodhya
नगरी	= that city	सम्प्रतीक्षते	= is waiting	त्वाम्	= fro you
एक वेणीधरा	= with your locks un-found.				

"Get yourself crowned in the prosperous kingdom of Ayodhya. That city is waiting for you, with your locks duly unfound."

राज भोगान् अनुभवन् महा अर्हान् पार्थिव आत्मज ।
विहर त्वम् अयोध्यायाम् यथा शक्रः त्रिविष्टपे ॥ २-१०८-९

पार्थिवात्मज	= O Prince	त्वम्	= you	अनुभवन्	= enjoy
राज भोगान्	= the royal luxuries	महार्हान्	= worthy of you	विहर	= move
अयोध्यायाम्	= in Ayodhya	शक्रः यथा	= as Indra the Lord of Celestials	त्रिविष्टपे	= (moves in) heaven!

"O, prince! Enjoy the royal luxuries worthy of you. Move around in Ayodhya as Indra the Lord of celestials does in heaven!"

न ते कश्चिद् दशरतहः त्वम् च तस्य न कश्चन ।
अन्यो राजा त्वम् अन्यः च तस्मात् कुरु यद् उच्यते ॥ २-१०८-१०

दशरथः	= Dasaratha	न कश्चित्	= is none	ते	= to you
न	= nor	त्वम् च	= you	कश्चन	= in anyway
तस्य	= to him	सः राज	= that king	अन्यः	= is another
त्वम्	= and you	अन्यः	= are another	तस्मात्	= hence
कुरु	= do	यत्	= what is uchyate	=	told (by me).

"Dasaratha is none to you nor you in anyway to him. That king is another and your are another. Hence, do what is told by me?"

बीजमात्रम् पिता जन्तोः शुक्लं रुधिरमेव च ।
संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत् ॥ २-१०८-११

पिता	=	the father	बीज मात्रम्	=	is only the seed	जन्तोः	=	of a being
शुक्रम्	=	the sperm	रुधिरमेव च	=	and the ovum	सम्युक्तम्	=	blend
ऋतुमत्	=	at the right time	मात्रा	=	in the mother's womb	तत्	=	so that
पुरुषस्य	=	man	जन्म	=	is born	इह	=	in this world.

"The father is only the seed of a being. The sperm and the ovum blend at the right time in the mother's womb, so that a human being is born in this world."

गतः स नृपतिः तत्र गन्तव्यम् यत्र तेन वै ।
प्रवृत्तिर् एषा मर्त्यानाम् त्वम् तु मिथ्या विहन्यसे ॥ २-१०८-१२

सः नृपतिः	=	that king	गतः	=	has gone	यत्र	=	where
तेन	=	he	गन्तव्यम्	=	had to go	एषा	=	this
प्रवृत्तिः	=	is the fate	मर्त्यानाम्	=	of (all) beings	मिथ्या	=	unnecessarily
त्वम् तु	=	you are still	विहन्यसे	=	frustrated.			

"The king has gone, where he had to go. This is the fate of all being unnecessarily, you are still frustrated over the matter."

अर्थ धर्म परा ये ये तामः तान् शोचामि न इतरान् ।
ते हि दुह्खम् इह प्राप्य विनाशम् प्रेत्य भेजिरे ॥ २-१०८-१३

शोचामि	=	I pity	ताम्स्तान्	=	all those	ये ये	=	whosoever
अर्थ धर्मपराः	=	devoted to wealth and religious merit	न	=	not	इतरान्	=	others (who are devoted to sense-enjoyment)
ते	=	for they	प्राप्य	=	having undergone	दुःखम्	=	suffering
इहम्	=	in this life	भेजिरे	=	they have met with	विनाशम्	=	extermination
प्रेत्य	=	after death.						

"I pity all those whosoever, devoted to wealth and religious merit, not other (who are devoted to sense-enjoyment), for, they, having undergone suffering in this life, have met with extermination after death."

अष्टका पितृ दैवत्यम् इत्य् अयम् प्रसृतो जनः ।
अन्नस्य उपद्रवम् पश्य मृतो हि किम् अशिष्यति ॥ २-१०८-१४

अयम्	=	these	जनः	=	people	प्रसृतः	=	say
इति	=	that	अष्टका	=	the eight day	पितृदैवत्यम्	=	should be given up to sacrifices for the spirits of our ancestors
पश्य	=	see	उपद्रवम्	=	the waste	अन्नस्य	=	of food
किम्	=	what	मृतः	=	(will) a dead man	अशिष्यति	=	eat?

"These people say, 'The eighth day should be given up to sacrifices for the spirits of our ancestors.' See the waste of food. What will a dead man eat?"

यदि भुक्तम् इह अन्येन देहम् अन्यस्य गग्च्छति ।
दद्यात् प्रवसतः श्राद्धम् न तत् पथ्य् अशनम् भवेत् ॥ २-१०८-१५

यदि भुक्तम्	=	If food eaten	अन्येन	=	by one	इह	=	here
गच्छति	=	reaches	अन्यस्य	=	another's	देहम्	=	body
श्राद्धम्	=	(then let) a sacrifice	दद्यात्	=	be offered	प्रवसतः	=	for those who are setting out on a distant journey
तत् न भवेत्	=	will it not become	अशनम्	=	a food	पथि	=	on their path?

"If food eaten by one here, reaches another's body, then let a sacrifice be offered for those who are setting out on a distant journey. Will it not become a food on their path?"

दान सम्वनना ह्य् एते ग्रन्था मेधाविभिः कृताः ।
यजस्व देहि दीक्षस्व तपः तप्यस्व सम्त्यज ॥ २-१०८-१६

यजस्व	=	perform sacrifices	देहि	=	distribute gifts	दीक्षस्व	=	consecrate yourselves
तप्यस्व	=	practise	तपः	=	austerity	सम्त्यज	=	and renunciation
एते	=	there	ग्रन्था:	=	writings	कृताः	=	are composed
मेधाविभिः	=	by learned men	दान सम्वननाः	=	for the sake of inducing others to give.			

"Perform sacrifices, distribute gifts, consecrate yourselves, practise ansterity and renunciation' - These writings are composed by learned men for the sake of inducing others to give."

स न अस्ति परम् इत्य् एव कुरु बुद्धिम् महा मते ।
प्रत्यक्षम् यत् तद् आतिष्ठ परोक्षम् पृष्ठतः कुरु ॥ २-१०८-१७

महामते	=	O the highly wise!	सः	=	you as such	कुरु	=	arrive at
बुद्धिम्	=	a conclusion	नास्ति इत्येव	=	that there is nothing	परम्	=	beyond this universe
आतिष्ठ	=	give precedence	तत्	=	to that	यत्	=	which
प्रत्यक्षम्	=	meets the eye	पृष्ठतः कुरु	=	and turn your back	परोक्षम्	=	on what is beyond our knowledge.

"O, the highly wise! Arrive at a conclusion, therefore, that there is nothing beyond this Universe. Give precedence to that which meets the eye and turn your back on what is beyond our knowledge."

सताम् बुद्धिम् पुरः कृत्य सर्व लोक निदर्शिनीम् ।
राज्यम् त्वम् प्रतिगृह्णीष्व भरतेन प्रसादितः ॥ २-१०८-१८

पुरस्कृत्य	= honour	ताम् बुद्धिम्	= that judgment of the wise	सर्व लोकेर् निदर्शिनीम्	= and regarding that which is approved by all
प्रतिगृह्णीष्व	= accept	राज्यम्	= the kingdom	प्रसादितः	= a propitiated
भरतेन	= by Bharata.				

"Honour the judgment of the wise and regarding that which is approved by all, accept the kingdom as propitiated by Bharata."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टोत्तरशत सर्गः ॥

Thus completes 108th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

109 Sarga 109 - नवोत्तरशत सर्ग

Rama Refutes The Atheistic Arguments Of Jabali

Introduction - Valmiki Raamayana - Ayodhya Kanda - Sarga 109

Raama refutes the atheistic arguments of Jabali and enunciates the importance of truthfulness. He states that truth is God and all virtues follow truthfulness. Raama further adds that there is nothing higher than truth. He announces that he wants to fulfil the command of is father, who was a devotee of truth and stay back in the forest. Jabali replies that just for the sake of convincing Raama to return to Ayodhya, he has spoken the words of a non-believer.

जाबालेः तु वचः श्रुत्वा रामः सत्य आत्मनाम् वरः ।
उवाच परया युक्त्या स्व बुद्ध्या च अविपन्नया ॥ २-१०९-१

श्रुत्वा	= hearing	जाबालेः	= Jabali's	वचः	= words
रामः	= Raama	वरः	= the best	सत्यात्मनाम्	= of virtuous and upright men
उवाच	= spoke	वरया	= with great	भक्त्या	= devotion
अविपन्नया	= and with an undisturbed	स्वबुद्ध्या	= mind of his own.		

After hearing Jabali's words, Raama the best among virtuous and upright men spoke with a great devotion and with an undisturbed mind of his own (as follows)

भवान् मे प्रिय काम अर्थम् वचनम् यद् इह उक्तवान् ।
अकार्यम् कार्य सम्काशम् अपथ्यम् पथ्य सम्मितम् ॥ २-१०९-२

वचनम्	= the words	यत्	= which	भवान्	= you
उक्तवान्	= spoke	इह	= now	प्रियकामार्थम्	= wishing to please me
अकार्यम्	= are impossible	कार्य सङ्काशम्	= which appears to be possible	अपथ्यम्	= It is like a forbidden food
पथ्य सम्मतम्	= appearing to be an agreeable one.				

"That which, in your desire to please me, you have counselled, is impossible though it appears to be possible. It is like a forbidden food, appearing to be an agreeable one."

निर्मर्यादः तु पुरुषः पाप आचार समन्वितः ।
मानम् न लभते सत्सु भिन्न चारित्र दर्शनः ॥ २-१०९-३

पुरुषस्तु	=	A man	निर्मर्यादः	=	who is unruly	पापचार सम्न्वितः	=	fully endowed with ill-conduct
भिन्न चारित्र दर्शिनः	=	having a bad reputation and seeing differentiation in everything	न लभते	=	does not gain	मानम्	=	respect
सत्सु	=	from honest men.						

"He who is unruly, fully invested with ill-conduct, having a bad reputation and seeing differences in everything, does not gain respect from honest men."

कुलीनम् अकुलीनम् वा वीरम् पुरुष मानिनम् ।
चारित्रम् एव व्याख्याति शुचिम् वा यदि वा अशुचिम् ॥ २-१०९-४

चारित्रमेव	=	One's conduct itself	व्याख्याति	=	explains	कुलीनम्	=	whether one belongs to a good family
अकुलीनम् वा	=	or a bad family	वीरम्	=	a valiant man	वीरम्	=	a valiant man
पुरुषमानिनम्	=	or an arrogant man	शुचिम् वा	=	a chaste man	अशुचिम्	=	or an unchasti man.

"One's conduct itself explains whether one belongs to a good family or a bad family, valiant or arrogant and chaste or unchaste."

अनारयः तु आर्य सम्काशः शौचाद् हीनः तथाशुचिः ।
लक्षण्यवद् अलक्षण्यो दुह्शीलः शीलवान् इव ॥ २-१०९-५
अधर्मम् धर्म वेषेण यदि इमम् लोक सम्करम् ।
अभिपत्स्ये शुभम् हित्वा क्रिया विधि विवर्जितम् ॥ २-१०९-६
कः कार्य अकार्य विचक्षणः ।
बहु मंस्यति माम् लोके दुर्वृत्तम् लोक दूषणम् ॥ २-१०९-७

कः चेतयानः पुरुषः	=	what sensible man	कार्याकार्य विचक्षणः	=	able to discern what is just and what is unjust	लोके	=	in this world
बहुमम्स्यति	=	would respect	माम्	=	me	अनार्यः	=	who am ignoble
आर्यसण्खाशः	=	resembling as noble	हीनः	=	bereft	शौचात्	=	of honesty
तथा	=	and	अशुचिः	=	also impure	अलक्षण्यः	=	having no good qualities
लक्षण्यवत्	=	though appearing like one having good qualities	दुश्शीलह्	=	ill-behaved	शीलवानिव	=	though appearing as well-behaved
हित्वा	=	abndoning	शुभम्	=	righteousness	अभिपत्स्ये यदि	=	and getting hold of
अधर्मान्	=	unrighteousness	धर्मवेषेण	=	in the guise of piety	लोक सङ्करम्	=	creating confusion in the world
क्रिया विधिवजितम्	=	and disregarding rules of conduct.						

"What sensible man, able to discern what is just and what is unjust, in this world, would respect me, if I am ignoble resembling as noble, bereft of honesty, impure, having no good qualities but appearing like the one having good qualities, ill-behaved but appearing as well-behaved abandoning righteousness and getting hold of unrighteousness in the guise of piety, creating confusion in the world and disregarding rules of conduct."

कस्य यास्याम्य् अहम् वृत्तम् केन वा स्वर्गम् आप्नुयाम् ।
अनया वर्तमानो अहम् वृत्त्या हीन प्रतिज्नया ॥ २-१०९-८

अहम्	=	(If) I	वर्तमानः	=	behave	अनया	=	in this
वृत्त्या	=	manner	हीन प्रतिज्ञया	=	faithlessly	कस्य	=	to whom
दास्यामि	=	can I give	वृत्तम्	=	good conduct? kena	=		by which
आप्नुयाम्	=	can I attain	स्वर्गम्	=	heaven?			

"If I behave in this manner faithlessly, to whom can I advise a prescribed conduct? How would I attain heaven?"

काम वृत्तः तु अयम् लोकः कृत्स्नः समुपवर्तते ।
यद् वृत्ताः सन्ति राजानः तद् वृत्ताः सन्ति हि प्रजाः ॥ २-१०९-९

अयम्	=	this	कृत्स्नः	=	entire	लोकः	=	world
समुपर्तते	=	would follow	काम वृत्तः	=	its own whims	यद्वृत्ताः	=	for whatever the conduct
राजानः	=	of the kings	सन्ति हि	=	may be	सन्ति तद् वृत्ताः	=	such will be the conduct
प्रजाः	=	of their subjects.						

"This entire world would follow its own whims, for, whatever the conduct of the kings may be, such will be the coduct of their subjects."

सत्यम् एव आनृशंस्यम् च राज वृत्तम् सनातनम् ।
तस्मात् सत्य आत्मकम् राज्यम् सत्ये लोकः प्रतिष्ठितः ॥ २-१०९-१०

सनातनम्	=	the eternal	राज वृत्तम्	=	royal governance	सत्यमेव	=	is indeed an assemble of truth
अनृशम्सम्च	=	and not cruel	तस्मात्	=	hence	राज्यम्	=	the kingship
सत्यात्मकम्	=	has the truth as its essence	लोकः	=	the world	प्रतिष्ठितः	=	is established
सत्ये	=	in truth.						

"The eternal royal governance is indeed an assemble of truth and not cruel. Hence, the kingship has the Truth as its essence. The world is established in Truth."

ऋषयः चैव देवाः च सत्यम् एव हि मेनिरे ।
सत्य वादी हि लोके अस्मिन् परमम् गग्च्छति क्षयम् ॥ २-१०९-११

ऋषयश्चैव	= even sages	देवाश्च	= and divine beings	सत्यमेव्	= truthfulness alone
सत्यवादी	= the one who speaks truth	गच्छति	= obtains	परमम्	= the highest
क्षयम्	= position	अस्मिन् लोके	= in this world.		

"Even sages and divine being have respected truthfulness alone. The one who speaks truth obtains the highest position in this world."

उद्विजन्ते यथा सर्पान् नराद् अनृत वादिनः ।
धर्मः सत्यम् परो लोके मूलम् स्वर्गस्य च उच्यते ॥ २-१०९-१२

उद्विजन्ते	= (People) fear	नरात्	= of a person	अनृत वादिनः	= who speaks untruth
सर्पात् यथा	= as one fears a snake	सत्यम्	= truth	परः	= is the highest
धर्मः	= virtue	उच्यते	= and stated	मूलम्च	= to be the origin
स्वर्गस्य	= of heaven.				

"People fear of a person, who speaks untruth, as one fears a snake. Truth is the highest virtue and is stated to be the origin of heaven."

सत्यम् एव ईश्वरो लोके सत्यम् पद्मा समाश्रिता ।
सत्य मूलानि सर्वाणि सत्यान् न अस्ति परम् पदम् ॥ २-१०९-१३

सत्यमेव	= truth alone	ईश्वरः	= god	लोके	= in this world
पद्मा	= the goddess of fortune	सदा	= always	आश्रिता	= attaches herself to truth
सर्वानि	= All	सत्यमूलनि	= are rooted in truth	नास्ति	= there is no
पदम्	= position	परम्	= higher	सत्यात्	= then truth.

"Truth is god and all virtues follow truth. All are rooted in truth there is nothing higher than truth."

दत्तम् इष्टम् हुतम् चैव तप्तानि च तपांसि च ।
वेदाः सत्य प्रतिष्ठानाः तस्मात् सत्य परो भवेत् ॥ २-१०९-१४

दत्तम्	= gift	इष्टम्च	= sacrifice	हुतम् चै	= oblation
तपाम्सिह	= austerities	तप्तानि	= performed	वेदाः	= and the scriptural texts
सत्य प्रतिष्ठानाः	= have the foundation in Truth	तस्मात्	= hence	भवेत्	= one should
सत्य परः	= thoroughly surrender to truth.				

"Gift sacrifice, oblation, austerities performed and the scriptural texts have the foundation in Truth. Hence, one should thoroughly surrender to truth.

एकः पालयते लोकम् एकः पालयते कुलम् ।
मज्जत्य् एको हि निरयः एकः स्वर्गे महीयते ॥ २-१०९-१५

एकः	= one	पालयिते	= rules	लोकम्	= over the world
एकः	= one	पालयते	= rules	कुम	= a race
एकः	= one	मज्जति	= sinks into	निरये	= hell
एकः	= one	महीयते	= rises high	स्वर्गे	= to heaven (according to the degree of truthfulness practiced).

"One rules over the world. One develops a race. One sinks into hell . One rises high to heaven (according to one's degree of truthfulness practiced)."

सो अहम् पितुर् निदेशम् तु किम् अर्थम् न अनुपालये ।
सत्य प्रतिश्रवः सत्यम् सत्येन समयी कृतः ॥ २-१०९-१६

सः अहम्	= I as such	सत्य प्रतिश्रवः	= am true to my promise	किमर्थम्	= why
नानुपलये	= should I not fulfill	सत्यम्	= the true	नियोगम्	= command
पितुः	= of my father	समयीकृतम्	= which was a devotee	सत्यम्	= of truth.

"I am true to my promise. Why should I not fulfilll the command of my father, who was a devotee of truth?"

न एव लोभान् न मोहाद् वा न च अज्नानात् तमो अन्वितः ।
सेतुम् सत्यस्य भेत्स्यामि गुरोः सत्य प्रतिश्रवः ॥ २-१०९-१७

सत्य प्रतिश्रवः	= I who conform to truth	नैव भेत्स्यामि	= cannot demolish	सेतुम्	= the bond
सत्यस्य	= truth	गुरोः	= of my father	लोभात्	= by covetousness
न	= nor	मोहाद्वा	= by stupefaction	न	= nor
अज्ञानात्	= b ignorance	तमोऽन्वितः	= attended with darkness.		

"Neither covetousness nor forgetfulness nor pride would cause me to destroy the bond of morality. I shall honour the vow made to my father."

असत्य संधस्य सतः चलस्य अस्थिर चेतसः ।
न एव देवा न पितरः प्रतीग्च्छन्ति इति नः श्रुतम् ॥ २-१०९-१८

नैव	= neither	देवाः	= gods	न	= now
पितरः	= the manes	प्रतिच्छन्ति	= will accept the offerings	असत्य सन्धस्य सतः	= of those who are wanting in truth

चलस्य	=	unsteady	अस्थिर चेस्तसः	=	and unstable in mind	इति	=	this
श्रुतम्	=	is what is taught	नः	=	to us.			

"Neither gods nor the manes will accept the offerings of those who are wanting in truth, unsteady and unstable in their minds. This is what is taught to us."

प्रत्यग् आत्मम् इमम् धर्मम् सत्यम् पश्याम्य् अहम् स्वयम् ।
भारः सत् पुरुष आचीर्णः तद् अर्थम् अभिनन्द्यते ॥ २-१०९-१९

अहम्	=	I	स्वयम्	=	myself	पश्यामि	=	perceive
इमम्	=	this	सत्यम् धर्मम्	=	virtue in the form of truthfulness	प्रत्यगात्मम्	=	as a universal permeation of spirit
तदर्थम्	=	for that	भारः	=	the burden	चीर्णाः	=	observed as a vow
अभिमन्यते	=	has been honoured	सत्पुरुषैः	=	by good men.			

"I perceive this virtue i the form of truthfulness as a universal permeation of spirit. That is why, this burden, observed as a vow, has been honoured by good men."

क्षात्रम् धर्मम् अहम् त्यक्ष्ये ह्य् अधर्मम् धर्म सम्हितम् ।
क्षुद्रौर् नृशंसैर् लुब्धैः च सेवितम् पाप कर्मभिः ॥ २-१०९-२०

अहम्	=	I	त्यक्ष्ये	=	renounce	क्षात्रम् धर्मम्	=	the so-called duty of a warrior
अधर्मम्	=	it is injustice	धर्म सम्हितम्	=	under the name of justice	सेवितम्	=	it is practised
क्षुद्रैः	=	by petty	नृशम्सैः	=	cruel	लुब्धैः	=	covetous
पापकर् मभिः	=	men of evid deeds.						

"I renounce the so-called duty of a warrior, it is injustice under the name of justice, it is practised by petty cruel and covetous men of evil deeds."

कायेन कुरुते पापम् मनसा सम्प्रधार्य च ।
अनृतम् जिह्वया च आह त्रिविधम् कर्म पातकम् ॥ २-१०९-२१

पापम्	=	sin	कुरुते	=	is committed	कायेन	=	by the body
सम्प्रधार्य	=	after it has been conceived	मनसा	=	by the mind	अनृतम्च	=	and falsehood
अह	=	is spoken	जिह्वया	=	with tongue	पातकम् कर्म	=	(thus) the degrading act
त्रिविधम्	=	is of three types.						

"Sin is committed by the body after it has been conceived by the mind and falsehood is spoken with the tongue. Thus, the degrading act is of three types (with body, mind and tongue)"

भूमिः कीर्तिर् यशो लक्ष्मीः पुरुषम् प्रार्थयन्ति हि ।
स्वर्गस्थम् च अनुबध्नन्ति सत्यम् एव भजेत तत् ॥ २-१०९-२२

भूमिः	= the earth	कीर्ति	= fame	यशः	= prosperity
लक्ष्मीः	= and fortune	प्रार्थयन्ति हि	= indeed woo	पुरुषम्	= a man of truth
समनुवर्तन्ते	= and (they) constantly oblige	सत्यम्	= the truth	सत्यमेव	= truth alone
तत्	= should therefore	भजेत	= be strictly observed!.		

"The earth, fame, prosperity and fortune indeed woo a man of truth. They constantly oblige the truth: truth should therefore be strictly observed!"

श्रेष्ठम् ह्य् अनार्यम् एव स्याद् यद् भवान् अवधार्य माम् ।
आह युक्ति करैर् वाक्यैर् इदम् भद्रम् कुरुष्व ह ॥ २-१०९-२३

भवान्	= you	अवधार्य	= have made it out	श्रेष्ठम्	= to be good
कुरुष्व	= do	इदम्	= this	भद्रम्	= good thing
यत्	= as	अह	= uttered	मान्	= to me
स्यात्	= must be	अनार्यमेव	= are really unworthy		

"The logical words, you have made it out to be good, saying 'Do this good thing' as uttered to me, are really unworthy."

कथम् ह्य् अहम् प्रतिज्नाय वन वासम् इमम् गुरोः ।
भरतस्य करिष्यामि वचो हित्वा गुरोर् वचः ॥ २-१०९-२४

प्रतिज्ञाय	= having promised	गुरौ	= to my father	इमम् वनवासम्	= about my exile to the forest
हित्वा	= and (now) abandoning	गुरोः	= the father's	वचः	= the words
भरतस्ये	= of Bharata?				

"Having promised before my father about my exile to the forest, how can I fulfil Bharata's words now, abandoning the father's words?"

स्थिरा मया प्रतिज्नाता प्रतिज्ना गुरु सन्निधौ ।
प्रहृष्ट मानसा देवी कैकेयी च अभवत् तदा ॥ २-१०९-२५

स्थिरा	= a firm	प्रतिज्ञा	= promise	प्रतिज्ञात	= has been pledged
मया	= by me	गुरुसन्निधौ	= in the presence of my father	तदा	= then
सा	= that	देवी कैकेयी च	= queen Kaikeyi also	अभवत	= became
प्रहृष्यमाणाः	= rejoiced.				

"A firm promise has been made by me in the presence of my father, when Queen Kaikeyi too became rejoiced."

वन वासम् वसन्न् एवम् शुचिर् नियत भोजनः ।
मूलैः पुष्पैः फलैः पुण्यैः पितृऋन् देवामः च तर्पयन् ॥ २-१०९-२६
सम्तुष्ट पन्च वर्गो अहम् लोक यात्राम् प्रवर्तये ।
अकुहः श्रद्दधानः सन् कार्य अकार्य विचक्षणः ॥ २-१०९-२७

अहम्	=	I	प्रवर्तये	=	will proceed	लोक यात्राम्	=	with the life-journey
वसन्	=	by accepting	वनवासम्	=	the dwelling in the forest	एवम्	=	in this manner
शुचिः	=	by remaining pure of body and mind	नियत भोजनः	=	having controlled my diet	तर्पयन्	=	by feasting
देवाम्श्च	=	the Gods	पितृन्	=	and Ancestors	पुड्यैः	=	with pure
मूलैः	=	roots	पुष्पैः	=	flowers	फलैः	=	and fruits
सम्तुष्ट पङ्च वर्गः	=	with all my five senses fully sated	अकुहः	=	without any deceit	श्रद्ध धानसन्	=	fully devout
कार्याकार्य विचक्षणः	=	discriminative of what ought to be done and what ought not to be done.						

"I will proceed with life-journey in this manner, by accepting this dwelling in the forest, by remaining pure in body and mind, having controlled my diet, by feasting the Gods and Ancestors with pure roots, flowers and fruits, with all my five senses fully sated, without any deceit, fully devout and discriminative of what ought to be done and what ought not to be done."

कर्म भूमिम् इमाम् प्राप्य कर्तव्यम् कर्म यत् शुभम् ।
अग्निर् वायुः च सोमः च कर्मणाम् फल भागिनः ॥ २-१०९-२८

प्राप्य	=	having reached	इमाम्	=	this	कर्म भूमिम्	=	terrestrial globe (the realm of action)
कर्म	=	an action	यत्	=	which	शुभम्	=	is virtuous
कर्तव्यम्	=	is to be done	अग्निः	=	the god of fire	वायुश्च	=	the wind- god
सोमश्च	=	and the moon-god	फलभागिनः	=	partake the fruits	कर्मणाम्	=	of their acts.

"Having reached this terrestrial globe (the realm of action), only a virtuous act is to be undertaken. The god of fire, the wind-god and the moon-god reap the fruits of their acts."

शतम् क्रतूनाम् आहृत्य देव राट् त्रिदिवम् गतः ।
तपांस्य् उग्राणि च आस्थाय दिवम् याता महर्षयः ॥ २-१०९-२९

आहृत्य	=	having performed	शतम्	=	a hundred	क्रतूनाम्	=	sacrifices
देवरात्	=	Indra the Lord of celestials	गतः	=	went	त्रिदिवम्	=	to heaven

आस्थाय	=	having practiced	उग्राणि	=	severe	तपाम्सि	=	austerities
महर्षयः	=	the great sages	याताः	=	went	दिवम्	=	to heaven.

"Having performed ahundred sacrifices, Indra the Lord of celestials went to heaven. Having practised severe austerities, the great sages went to heaven."

अमृष्यमाणः पुनरुग्रतेजा ।
निशम्य तं नास्तिकवाक्यहेतुम् ।
अथाब्रवीत्तं नृपतेस्तनूजो ।
विगर्हमाणो वचानानि तस्य ॥ २-१०९-३०

अथ	=	thereafter	निशम्य	=	having heard	तम्	=	that
नास्तिक वाक्य हेतुम्	=	argument of atheism (inuntiated by Jabali)	नृपतेः तनुन्जः	=	that prince	उग्र तेजाः	=	with a terrible energy
अमृष्यमाणः	=	without tolerating	तस्य	=	his	वचनानि	=	words
पुनः	=	again	अब्रवीत्	=	spoke	विगर्हमाणः	=	with a reproach
तम्	=	to him.						

Hearing that argument of atheism inuntiated by Jabali, Raama the prince with a terrible energy, without tolerating his words, spoke in reproach to him (as follows):

सत्यं च धर्मं च पराक्रमं च ।
भूतानुकम्पां प्रियवादिताम् च ।
द्विजातिदेवातिथिपूजनं च ।
पन्थानमाहुस्त्रिदिवस्य सन्तः ॥ २-१०९-३१

सन्तः	=	the virtuous	आहुः	=	say (that)	सत्यम्च	=	truth
धर्मम्च	=	piety	पराक्रमम्	=	valour	भूतानुकम्पाम्	=	compassion for all beings
प्रिय वादिताम्च	=	polite speech	द्विजाति देवातिथि पूजनम्च	=	and worship of Brahmanas gods and unexpected guests	पन्थानम्	=	are the paths
त्रिदिवस्य	=	to heaven.						

"The virtuous say that truth, piety, valour, compassion for all beings, polite speech and worship of Brahmanas, gods and unexpected guests are the paths to heaven."

तेनैवमाज्ञाय यथावदर्थं ।
मेकोदयं सम्प्रतिपद्य विप्राः ।
धर्मं चरन्तः सकलं यथाव ।
त्काङ्क्षन्ति लोकागममप्रमत्ताः ॥ २-१०९-३२

तेन	=	therefore	विप्राः	=	the learned	आज्ञाय	=	well-instructed
यथावत्	=	in what is to be	अर्थम्	=	their greatest advantage	सम्प्रतिपद्य	=	follow

एकोदयम्	= their purpose rso-lutely	चरन्तः	= and fulfil	धर्मं	= their duty
सकलम्	= in its entirety	यथावत्	= properly	अप्रमत्ताः	= and attentively
काण्ख्षन्ति	= seeking	लोकागमम्	= to attain the higher realms.		

"Therefore the learned, well-instructed in what is to be their greatest advantage follow their purpose resolutely and fulfill their duty in its entirety properly and attentively, seeking to attain the highest realms."

निन्दाम्यहं कर्म पितुः कृतं त ।
द्यस्त्वामगृह्णाद्विषमस्थबुद्धिम् ।
बुद्ध्यानयैवंविधया चरन्तं ।
सुनास्तिकं धर्मपथादपेतम् ॥ २-१०९-३३

अहम्	= I	निन्दामि	= accuse	तत्	= that
कर्म	= act	कृतम्	= done	पितुः	= by my father
त्वम् आगृह्णात्	= in taking you into his service	यः	= you	विषमस्थ बुद्धिम्	= with your misleading intelligence
चरन्तम्	= moving	एवम् विधया	= with this type	बुद्ध्या	= of intelligence
सुनास्तिकम्	= a firm atheist	अपेतम्	= fallen	धर्म पथात्	= from the true path.

"I accuse the act done by my father in taking you into his service, you with your misleading intelligence, a firm atheist fallen from the true path."

यथा हि चोरः स तथा हि बुद्ध ।
स्तथागतं नास्तिकमत्र विध्हि ।
तस्माद्धि यः शङ्क्यतमः प्रजानाम् ।
न नास्ति केनाभिमुखो बुधः स्यात् २-१०९-३४

यथाहि तथा हि	= It is an exact state of the case	सः	= that	बुद्धः	= a mere intellection
चोरः	= (is deserves to be pun-ished) as a thief	विद्धि	= and know	नास्तिकम्	= an atheist
अत्र	= here	तथागतम्	= to be on par with a mere intellectual	तसात्	= therefore
यः	= he who	शङ्क्य तमः	= is the most suspectable	प्रजानाम्	= (should be punished in the interest of) the people
न स्यात्	= In no case	बुद्धः	= should a wise man	अभिमुखः	= consort
नास्तिका	= with an atheist.				

"It is an exact state of the case that a mere *intellection deserves to be punished as it were a thief and know an atheist to be on par with a mere intellectual. Therefore he is the most suspectable and should be punished in the interest of the poeple. In no case should a wise man consort with an atheist."

Comment: It is the word that is responding to the chanllenge, which we call intellection. Truth/God is very subtle. A mind that is caught in the net of words/arguments cannot understand truth/God.

त्वत्तो जनाः पूर्वतरे वराश्च ।
शुभानि कर्माणि बहूनि चक्रुः ।
चित्वा सदेमं च परम् च लौकं ।
तस्माद्विजाः स्वस्ति हुतं कृतं च २-१०९-३५

जनाः	=	men	पूर्वतरे	=	that lived before	त्वत्तः	=	than you
चक्रुः	=	have performed	बबूमि	=	many	शुभानि	=	auspicious
कर्माणि	=	acts	छित्वा	=	abandoning (all hopes of reward)	इमम्च	=	in this world
परम्	=	as well as the next	तस्मात्	=	therefore	द्विजाः	=	Brahmanas
हुतम्च	=	offer oblations in the sacred five	कृतम्	=	and practise	स्वस्ति	=	noble
कृतम्	=	deeds.						

"Men that lived before you have performed many auspicious acts, abandoning all hopes of reward in this world as well as the next. Therefore, Brahmanas offer oblations in the sacred fire and practise noble deeds."

धर्मे रताः सत् पुरुषैः समेताः ।
तेजस्विनो दान गुण प्रधानाः ।
अहिंसका वीत मलाः च लोके ।
भवन्ति पूज्या मुनयः प्रधानाः ॥ २-१०९-३६

मुनयः	=	the sages	रताः	=	who are devoted	धर्मे	=	to righteousness
समेताः	=	associating	सत्पुरुषैः	=	with men of virtue	तेजस्विनः	=	endowed with spiritual splendour
दानगुण प्रधानाः	=	practising abundant charity	अहिम्सकाः	=	harmless	वीतमलाः	=	washed free from all taint
भवन्ति	=	become	पूज्याः	=	honoured	लोके	=	in the world.

"The sages who are devoted to righteousness, associating with men of virtue, endowed with spiritual splendour, practising abundant charity, harm-less and washed free of all taint, are honoured into the world."

इति ब्रुवन्तं वचनं सरोषं ।
रामं महात्मानमदीनसत्त्वम् ।
उवाच पथ्यं पुनरास्तिकं च ।
सत्यं वचः सानुनयं च विप्रः ॥ २-१०९-३७

महात्मानम्	=	to the high-souled Raama	अदीन सत्त्वम्	=	who never had self-souled Raama	अदीन सत्त्वम्	=	who never had self-pity
ब्रुवन्तम्	=	and speaking	सरोषम्	=	indignantly	इति	=	as aforesaid
विप्रः	=	Jabali brahmana	पुनः उवाच	=	replied	सानुनयम्	=	in a fitting manner

वचः	=	in words	पथ्यम्	=	that were beneficial	सत्य	=	and truthful
आस्तिकम्	=	which showed his belief in authority of Vedas the other world and so on.						

"To the high-souled Raama, who never had self-pity and speaking indignantly as aforesaid, Jabali (that brahmana) replied in a fitting manner in words that were beneficial and truthful, which showed his belief in authority of Vedas, the other world and so on."

न नास्तिकानां वचनम् ब्रवीम्यहं ।
न नास्तिकोऽहं न च नास्ति किंचन ।
समीक्ष्य कालं पुनरास्तिकोऽभवं ।
भवेय काले पुनरेव नास्तिकः ॥ २-१०९-३८

अहम्	=	I	न ब्रवीमि	=	and not speaking	वचनम्	=	the words
नास्तिकानाम्	=	of non-believers	अहम्	=	I	न	=	am not
नास्तिकः	=	an atheist	नच नास्ति	=	now is it a fact that nothing exists	किम्चन	=	whatsoever
समीक्ष्य	=	perceiving	कालम्	=	the time	अभवम्	=	I have become
पुनरेव	=	just again	नास्तिकः	=	a non-believer.			

"I am not speaking the words of non- believers. I am not an atheist, nor is it a fact that nothing exists whatsoever. Perceiving the time, I have become a believer. When the time comes, I will become again just a non-believer."

स चापि कालोऽय मुपागतः शनैः ।
यथा मया नास्तिकवागुदीरिता ।
निवर्तनार्थं तव राम कारणात् ।
प्रसादनार्थं च मयैतदीरितम् ॥ ॥ २-१०९-३९

राम	=	O Raama	सः	=	that	अयम् कालः अपि	=	and this time too
उपागतः	=	came	शनैः	=	slowly	यथा	=	how
नास्तिक वाक्	=	the words of non believer	उदीरिता	=	came from my mouth	एतत्	=	this
ईरितम्	=	was spoken	तव कारणात्	=	for your sake	प्रसादनार्थम् च	=	to pacify you
निवर्तनार्थम्	=	and to persuade you to return (to Ayodhya).						

"O, Raama! That and this time too came gradually. The words of a non-believer were spoken by me for your sake, to pacify you and to persuade you to return to Ayodhya."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे नवोत्तरशत सर्गः ॥

Thus completes 109th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

110 Sarga 110 दशोत्तरशत सर्ग

Vasishta Gives Details Of The Creation Of The World To Sri Rama.

Introduction -

Vasishta gives details of the creation of the world to Sri Raama. He says that Brahma, in the form of a boar caused the earth to rise from water and from Brahma is created the entire world. He recites the Genealogy of Raama's line. He informs that Aja and Suvrata were the two sons of Nabhaga and it was Aja who begot the virtuous King Dasaratha Raama's father. Vasishta also informs Raama that in the whole of Ikshvaku race, only the eldest son becomes the king. He requests Sri Raama not to violate this tradition and take over the reins of Ayodhya.

क्रुद्धम् आज्ञाय राम तु वसिष्ठः प्रत्युवाच ह।
जाबालिः अपि जानीते लोकस्य अस्य गत आगतिम्॥ २-११०-१

आज्ञाय	=	recognising	रामम्	=	Raama's	क्रुद्धम्	=	anger
वसिष्ठः	=	Vasishta	प्रत्युवाच ह	=	spoke as follows:	जाबालिः अपि	=	even Jabali
जानीते	=	is aware	गतागतम्	=	of the going and coming	अस्य लोकस्य	=	of this world.

Recognising that Raama has become angry, Vashishta spoke as follows: "Even Jabali is aware of the going and coming of this world."

निवर्तयितु कामः तु त्वाम् एतद् वाक्यम् अब्रवीत् ।
इमाम् लोक समुत्पत्तिम् लोक नाथ निबोध मे ॥ २-११०-२

उक्तवान्	=	(He) spoke	एतत्	=	these	वाक्यम्	=	words
त्वाम् निवर्तयितु कामस्तु	=	on account of his desire that you should return	लोकनाथ	=	O Lord of the people	निबोध	=	learn
मे	=	from me	लोकसमुत्पत्तिम्	=	of the creation of the world!.			

"He apoke in this manner, on account of his desire that you should return. O, Lord of the poeple! Learn from me of the creation of the world!"

सर्वम् सलिलम् एव आसीत् पृथिवी यत्र निर्मिता ।
ततः समभवद् ब्रह्मा स्वयम्भूर् दैवतैः सह ॥ २-११०-३

सर्वम्	=	all	आसीत्	=	was	सलिलम् एव	=	water only (in the beginning)
यत्र	=	from which element	पृत्तिवी	=	the earth	निर्मिता	=	was formed
ततः	=	and after that	स्वयम्भूः	=	the self-existent	ब्रह्मा	=	Brahma
दैवतैः सह	=	with all the gods	सम्भवत्	=	came into existence.			

"All was water only in the beginning" from which element the earth was formed. After that, the self-existent Brahma with all the gods came into existence."

स वराहः ततो भूत्वा प्रोज्जहार वसुंधराम् ।
असृजच् च जगत् सर्वम् सह पुत्रैः कृत आत्मभिः ॥ २-११०-४

ततः	=	thereafter	सः	=	that Brahma	भूत्वा	=	assuming
वराहः	=	the form of a boar	प्रोज्जहार वसुन्धराम्	=	caused the earth to rise (from water)	पुत्रैः सह	=	and with his sons
कृतात्मभिः	=	of pure soul	आसृजच्च	=	created	सर्वम्	=	the entire
जगत्	=	world.						

"Thereafter, that Brahma, assuming the form of boar, caused the earth to rise from water and with his sons of pure soul, created the entire world."

आकाश प्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ।
तस्मान् मरीचिः सम्जज्ने मरीचेः कश्यपः सुतः ॥ २-११०-५

शाश्वतः	=	the eternal	इत्यः	=	changeless	अव्ययः	=	and imperishable
ब्रह्मा	=	Brahma	आकाश प्रभवः	=	was begotten from ether	तस्मात्	=	and from him
मरीचिः	=	Marichi	सम्जज्णे	=	was born	कश्यपः	=	Kashyapa
मरिचेः	=	was Marichi's	सुतः	=	son.			

"The eternal, changeless and imperishable Brahma was begotten from ether and from his was born Marichi. Marichi's son was kashyapa."

विवस्वान् कश्यपाज् जज्ने मनुर् वैवस्तवः स्मृतः ।
स तु प्रजापतिः पूर्वम् इक्ष्वाकुः तु मनोः सुतः ॥ २-११०-६

कश्यपात्	=	from Kashyapa	विवस्वान्	=	Vivasvan	जज्ञे	=	was born
मनुः	=	Manu	वैवस्वतः सुतः	=	was the son of Vivasvan	सतु	=	Manu for his part
पूर्वम्	=	formerly	प्रजापतिः	=	was the lord of creation	इक्ष्वाकुः	=	Ikshvaku
मनोः	=	was Manu's	सुतः	=	son.			

"From Kashyapa, Vivasvan(sun-god) was born. manu was the son of Vivasvan. Manu for his part, was for-

merly the lord of creation. Ikshvaku was Manu' s son."

यस्य इयम् प्रथमम् दत्ता समृद्धा मनुना मही ।
तम् इक्ष्वाकुम् अयोध्यायाम् राजानम् विद्धि पूर्वकम् ॥ २-११०-७

यस्य	=	to whom	समृद्धा	=	the fertile	मही	=	earth
प्रथमम्	=	initially	दत्ता	=	was given	मनुना	=	by Manu
विद्धि	=	know	तम् इक्ष्वाकुम्	=	the Iksvaku	पूर्वकम्	=	as the first
राजानम्	=	king	अयोध्यायाम्	=	of Ayodhya.			

"The entire fertile earth was given by Manu to Ikshvaku and know that Ikshvaku was thus the first king of Ayodhya!"

इक्ष्वाकोः तु सुतः श्रीमान् कुक्षिर् एव इति विश्रुतः ।
कुक्षेर् अथ आत्मजो वीरो विकुक्षिर् उदपद्यत ॥ २-११०-८

इक्ष्वाकोः	=	Ikshvaku's	सुतः	=	son	विश्रुतः	=	was known as
श्रीमान्	=	the illustrious	कुक्षिरेवेति	=	Kukshi	अथ	=	thereafter
कुक्षेः	=	kukshi's	आत्मजः	=	son	वीरः	=	was the valiant
विकुक्षिः	=	Vikukshi	उदपद्यत	=	born.			

"Ikshvaku's son was known as Kukshi, the illustrious king. Then, Kukshi's son was the valiant Vikukshi."

विकुक्षेः तु महा तेजा बाणः पुत्रः प्रतापवान् ।
बाणस्य तु महा बाहुर् अनरण्यो महा यशाः ॥ २-११०-९

विकुक्षेः	=	to Vikukshi (was born)	बाणः	=	Bana	महातेजाः	=	the most splendid
प्रतापवान्	=	and powerful	पुत्रः	=	son	बाणस्य	=	to Bana (was born)
अनरण्यः	=	Anaranya	महाबाहुः	=	the mighty armed	मयायशाः	=	and the most illustrious one.

"To Vikukshi was born the most splendid and powerful son, Bana. To Bana was born Anaranya the mighty armed and the most illustrious son."

नाना वृष्टिर् बभूव अस्मिन् न दुर्भिक्षम् सताम् वरे ।
अनरण्ये महा राजे तस्करो वा अपि कश्चन ॥ २-११०-१०

अस्मिन् अनरण्ये	=	(While) this King Anaranya	वरे vare	=	the excellent	सताम्	=	among beings
महाराजे	=	was the emperor	न बभूव	=	there was no	अनवृष्टिः	=	dearth of rain
न	=	nor	दुर्भिक्षम्	=	drought	न कश्चन	=	no one
तक्रः	=	was a thief.						

"While this King Anaranya, the most excellent among beings was reigning, there was neither dearth of rain

nor a drought. No one was a thief."

अनरण्यान् महा बाहुः पृथू राजा बभूव ह ।
तस्मात् पृथोर् महा राजः त्रिशन्कुर् उदपद्यत ॥ २-११०-११
स सत्य वचनाद् वीरः सशरीरो दिवम् गतः ।

अनरण्यात्	=	from Anaranya	बभूवह	=	was born	महाबहुः	=	the mighty armed
राजा	=	king	पृथुः	=	Prithu	तस्मात् पृथोः	=	from that Prithu
उदपद्यत	=	was born	महाराजः	=	the Emperor	त्रिशण्कुः	=	Trishanku
सः वीरः	=	that valiant man	गतः	=	ascended to	दिवम्	=	heaven
स शरीरः	=	along with his mortal body	सत्य वचनात्	=	for his true eloquence.			

"From Anaranya was born the mighty armed king Prithu. From Prithu was born the Emperor Trishanku. That valiant man ascneded to heaven along with his mortal body, because of his true eloquence."

त्रिशन्कोर् अभवत् सूनुर् धुन्धुमारो महा यशाः ॥ २-११०-१२
धुन्धुमारान् महा तेजा युवन अश्वो व्यजायत ।

त्रिशङ्कोः	=	to Trishanku	अभवत्	=	was born	सूमुः	=	a son
महायशाः	=	the highly illustrious	दुन्धुमारः	=	Dundhumara	दुन्धुमारुत्	=	from Dundhumara
व्यजायत	=	was born	महातेजाः	=	the hero	युवनाश्वः	=	Yuvanasva.

"To Trishanku was born a son, the highly illustrious Dundhumara. From Dundhumara was born the hero, Yuvanasva."

युवन अश्व सुतः श्रीमान् मान्धाता समपद्यत ॥ २-११०-१३
मान्धातुः तु महा तेजाः सुसंधिर् उदपद्यत ।
सुसंधेर् अपि पुत्रौ द्वौ ध्रुव संधिः प्रसेनजित् ॥ २-११०-१४
यशस्वी ध्रुव संधेः तु भरतो रिपु सूदनः ।

श्रीमान्	=	the illustirous	मान्धाता	=	Mandhata	सम्पद्यत	=	was born
युवनाश्व सुतः	=	as a son to Yuvanasva	मन्धातुः	=	to Mandhata	उदपद्यत	=	was born
महातेजाः	=	the hero	सुसन्धिः	=	Susandhi	द्वौ	=	(therewere) too
पुत्रौ	=	sons	ध्रुवसन्धिः	=	Dhruvasandhi	प्रसेनजित्	=	and Prasenajit
सुसन्धेरपि	=	to Susandhi	ध्रुवसन्धेः	=	from Dhruvasandhi (was born)	यशस्वी	=	the illustrious
भरतः	=	Bharata	रिपुसूदनः	=	the annihilata of enemies.			

"The illustrious Mandhata was born as a son to Yuvanasva. To Mandhata was born the hero, Susandhi. There were two sons Dhruvasandhi and prasenajit to Susandhi. From Dhruvasandhi was born the illustrious Bharata, the annihilator of enemies."

भरतात् तु महा बाहोर् असितो नाम जायत ॥ २-११०-१५
यस्य एते प्रतिराजान उदपद्यन्त शत्रवः ।
हैहयाः ताल जन्घाः च शूराः च शश बिन्दवः ॥ २-११०-१६

महाबाहोः भरतात्	=	from the mighty armed Bharata	जायत	=	was born	असितोनाम	=	a son name Asita
यस्य	=	for whom	हैहयाः	=	Haihayas	तालङ्घाश्च	=	Talajanghas
शूराः	=	and the valiant	शशिबिन्दवश्च	=	shashibindavas	उपपद्यन्त	=	became
प्रतिराजानः	=	royal adversaries	शत्रवोः	=	and enemies.			

"From the mighty armed Bharata was born a son named Asita, for whom his royal adversaries, Haihayas, Talajanghas and the valiant Shashibindavas became the enemies."

तामः तु सर्वान् प्रतिव्यूह्य युद्धे राजा प्रवासितः ।
स च शैल वरे रम्ये बभूव अभिरतो मुनिः ॥ २-११०-१७

प्रति व्यूह्य	=	having drawn out his battle-array against	तान् सर्वान्	=	all those kings	युद्धे	=	in a combat
राजा	=	the king Asita	प्रवासितः	=	was driven away	सः	=	he
बभूव	=	became	अभिरतः	=	a devoted	मुनिः	=	sage
रम्ये	=	on a beautiful	शैलवरे	=	and excellent mountain.			

"Having drawn out his battle-array against all those kings in a combat, the king Asita was driven away. Asita then became a devoted sage taking asylum in an excellent and charming mountain."

द्वे च अस्य भार्ये गर्भिण्यौ बभूवतुर् इति श्रुतिः ।
एका गर्भविनाशाय सपत्न्यै गरळं ददौ ॥ २-११०-१८

अस्य	=	Asita's	द्वे भार्ये	=	two wives	बभूवतुः	=	became
गर्भिण्यौ	=	pregnant	इति	=	this is	श्रुतिः	=	a hear-say
एका	=	one wife	ददौ	=	gave	गरलम्	=	poison
सपत्नै	=	to the other co-wife	गभविनाशाय	=	for the destruction of foetus.			

"Asita's two wives became pregnant. It is a hearsay that one of his wives gave poison to the other co-wife in order to destroy her foetus."

भार्गवः च्यवनो नाम हिमवन्तम् उपाश्रितः ।
तम् ऋषिम् समुपागम्य कालिन्दी तु अभ्यवादयत् ॥ २-११०-१९
स ताम् अभ्यवदद् विप्रो वर ईप्सुम् पुत्र जन्मनि ।

चयवेनो नाम	=	A sage called Chyavana	भार्गवः	=	belonging to Bhrign race	उपाश्रितः	=	was taking a shelter
हिमवन्तम्	=	in a Himalayan mountain	कालिन्दी	=	Kalindi	समुपागम्य	=	approached
तम् ऋषिम्	=	that sage	अभ्यवादयत्	=	and offered her salutaion	सः विप्रः	=	that brahmana
अभ्यवदत्	=	spoke	ताम्	=	to her	वरेप्सुम्	=	who wanted to get a boon
पुत्रजन्मनि	=	for the birth of a son.						

"A sage called Chyavana, belonging to Bhrign race was staying in a Himalayan mountain. Kalindi (Asita's wife) approached that sage and offered her salutation. That brahmna spoke the following words to her, who wanted to obtain a boon for the birth of a son."

पुत्रस्ते भविता देवि महात्मा लोकविश्रुतः ॥ २-११०-२०
धार्मिकश्च सुशीलश्च वंशकर्तारिसूदनः ।

देवि	=	O Queen!	पुत्रः	=	A son	महात्मा	=	with a great soul
लोकविश्रुतः	=	world-famous	धार्मिकश्च	=	a rightous man	सुशीलश्च	=	of a good conduct
वम्श कर्ता	=	a perpetuator of the race	अरिसूदनः	=	and an annihilator of enemies	भविता	=	will be born
ते	=	to you.						

"O, Queen! A high-souled son, who will be world-famous, rightous, of a good conduct, a perpetuator of the race and an annihilator of enemies will be born to you."

कृत्वाप्रदक्षिणं हृष्टा मुनिं तमनुमान्य च ॥ २-११०-२१
पद्मपत्रसमानाक्षं पद्मगर्भसमप्रभम् ।
ततः सा गृहम् आगम्य देवी पुत्रम् व्यजायत ॥ २-११०-२२

सः देवी	=	that Queen Kalindi	हृष्टा	=	delighted as she was	प्रदक्षिणम् कृष्टा	=	delighted as she was
प्रदक्षिणम् कृत्वा	=	circumambulated	तम् मुनिम्	=	that sage	अनुमान्यच	=	took permission to leave
ततः	=	and thereafter	आगम्य	=	on reaching	गृतम्	=	home
व्यजायत्	=	had delivered	putram	=	a son	पद्मपत्र समानाक्षम्	=	having eyes resembling lotus-leaves
पद्मगर्भ समप्रभम्	=	and having a radiance like that of Brahma the Lord of creation.						

"The delighted Queen Kalindi circumambulated that sage, took permission from him to leave and thereafter on reaching home, had delivered a son, having eyes resembling lotus-leaves and having a radiance like that of Brahama the Lord of creation."

सपत्न्या तु गरः तस्यै दत्तो गर्भ जिघांसया ।
गरेण सह तेन एव जातः स सगरो अभवत् ॥ २-११०-२३

गरः	= poison	दत्तः	= was given	तस्यैः	= to her
सपत्न्या	= by her co-wife	गर्भ जिघाम्सया	= with an intention to kill her foetus	जातः	= born
तेन गरेण सहैव	= with that poison itself	सः	= he	अभवत्	= became
सगरः	= Sagara (a man with poison).				

"Poison was given earlier by her co-wife with an intention to kill her foetus. Born with that poison itself, he became Sagara (a man with poison)."

स राजा सगरो नाम यः समुद्रम् अखानयत् ।
इष्ट्वा पर्वणि वेगेन त्रासयन्तम् इमाः प्रजाः ॥ २-११०-२४

सः	= He	यः	= which	सगरो नाम राजा	= king was named as Sagara
इष्ट्वा	= performed sacrifices	पर्वणि	= on the day of the full moon	अखानयत्	= got excavated
सम्न्द्रम्	= the ocean	त्रास यन्तम्	= frightening	इमाम् प्रजाः	= these people
वेगेन	= by his seed of digging.				

"It was king SAgara who excavated the ocen and who, by his sacrifice, on the day of the full moon, by his energy, frightened the people here by the speed of his digging."

असमन्जः तु पुत्रो अभूत् सगरस्य इति नः श्रुतम् ।
जीवन्न् एव स पित्रा तु निरस्तः पाप कर्म कृत् ॥ २-११०-२५

असमण्ज्ञः	= Asmanja	अभूत्	= was	सगरस्य	= Sagara's
पुत्रः	= son	श्रुतम्	= there was a hearsay	नः	= to us
इति	= that	सः	= Asamanja	पापकरम कृत्	= on account of his wicked deeds
निरस्तह्	= was banished	पित्रा	= by his fatehr	जीवन्नेव	= even while living.

"Asamanja was Sagara's son. There was a hearsay that on account of his wicked deeds, Asamanja was banished by his father even during his life time."

अंशुमान् इति पुत्रो अभूद् असमन्जस्य वीर्यवान् ।
दिलीपो अंशुमतः पुत्रो दिलीपस्य भगीरथः ॥ २-११०-२६

आसमण्ज़स्य	= to asamanja	अभूत्	= was born	वीर्यवान्	= a valiant
पुत्रः	= son	अम्शुमानिति	= called Amshuman	दिलीपः	= dilipa

अम्शुमतः	=	was Amshuman's	पुत्रः	=	son	भगीरथः	=	Bhagiratha
दिलीपस्य	=	was Dilipa's son.						

"A valiant son called amshuman was born to Asamanja. Dilipa was Amshuman's son. Bhagiratha was Dilipa's son.

भगीरथात् ककुत्स्थः तु काकुत्स्था येन तु स्मृताः ।
ककुत्स्थस्य तु पुत्रो अभूद् रघुर् येन तु राघवः ॥ २-११०-२७

भगीरथात्	=	of Bhagiratha	ककुत्थ्सः	=	was born	काकुत्थाः	=	the Kakutsthas
विश्रुताः	=	take their name	ककुत्थ्सस्य च	=	to Kakutstha	अभूत्	=	was born
पुत्र	=	a son	रघुः	=	called Raghu	येन	=	from whence (spring)
राघवाः	=	Ragahavas.						

"Of Bhagiratha was born kakutstha, from whom the Kakutsthas take their name. To Kakutsthas was born a son called Raghu, from whence spring Raghavas."

रघोः तु पुत्रः तेजस्वी प्रवृद्धः पुरुष अदकः ।
कल्माष पादः सौदास इत्य् एवम् प्रथितो भुवि ॥ २-११०-२८

रघोः	=	from Raghu (was born)	तेजस्वी	=	a renowned	पुत्रः	=	son
प्रवृद्धः	=	called Pravriddha	प्रथितः	=	known	भुवि	=	in the world
इत्येवम्	=	under the names	पुरुषादकः	=	Purushadaka	कल्माषपादः	=	Kalmashapada
सोन्दासः	=	and Soudasa.						

"From Raghu was born a renowned son named Pravriddha, known in the world under the names Purushadaka, Kalmashapada and Soudasa."

कल्माष पाद पुत्रो अभूत् शन्खणः तु इति विश्रुतः ।
यः तु तद् वीर्यम् आसाद्य सह सेनो व्यनीनशत् ॥ २-११०-२९

कल्मषपाद पुत्रः	=	Kalmashapada's son	अभूत्	=	was	विश्रुतः	=	renowned
इति	=	as	शण्खणः	=	Shankhana	तद्वीर्यम्	=	kalmashapada's valour
व्यनीशत्	=	perished	सह सैन्यः	=	along with his army.			

"Kalmashapada's son was renowned as Shankhana, who, even on attaining his father's valour, perished (in a battle) along with his army."

शन्खणस्य तु पुत्रो अभूत् शूरः श्रीमान् सुदर्शनः ।
सुदर्शनस्य अग्नि वर्ण अग्नि वर्षस्य शीघ्रगः ॥ २-११०-३०
शीघ्रगस्य मरुः पुत्रो मरोः पुत्रः प्रशुश्रुकः ।
प्रशुश्रुकस्य पुत्रो अभूद् अम्बरीषो महा द्युतिः ॥ २-११०-३१
अम्बरीषस्य पुत्रो अभून् नहुषः सत्य विक्रमः ।
नहुषस्य च नाभागः पुत्रः परम धार्मिकः ॥ २-११०-३२
अजः च सुव्रतः चैव नाभागस्य सुताउ उभौ ।
अजस्य चैव धर्म आत्मा राजा दशरथः सुतः ॥ २-११०-३३

श्रीमन्	=	the fortunate	सदर्शनः	=	Sudarshana	पुत्रः	=	was the son
शण्खणस्य	=	of Shankhana	सुदर्शनस्य	=	Sudarshana's (son) (was)	अग्निवर्णः	=	Agnivarna
अग्निवर्णस्य	=	and of Agnivarna (was born)	शीघ्रगः	=	Shigraga	शीघ्रगस्य	=	Shighraga's'
पुत्रः	=	son was	मरुः	=	Maru	मरोः	=	Maru's
पुत्रः	=	son	प्रशुश्रुवः	=	was Prashushruva	प्रशुश्रुवस्य	=	of Prashushruva
अभूत्	=	was born	पुत्रः	=	a son	अम्बरीषः	=	Ambarisha
अम्बरीषस्य	=	of Ambarisha	अभूत्	=	was born	पुत्रः	=	a son
नहुषः	=	Nahusha	सत्यविक्रमः	=	who was full ofvalour	नहुषस्य	=	Nahusha's
पुत्रः	=	son	नाभागः	=	Nabhaga	परम धार्मिकः	=	of outstanding virtue
अजश्च	=	Aja	सु व्रतश्चैव	=	Suvrata	उभौ	=	were the two
सुतौ	=	sons	नाभगस्य	=	of Nabhaga	अजस्यैव	=	Aja's
सुतः	=	son	धर्मात्मा	=	was the virtuous	राज दशरथः	=	king Dasaratha.

The fortunate Sudarshana was the son of Shankhana. Sudarshana's son was Agnivarna and of Agnivarna was born Shighraga. Shighraga begot Maru and Maru's son was Prashushruva from Prashushruva was born Ambarisha of that great radiance. To Ambarisha was born a son named Nahusha who was full of valour. Nahusha's son was Nabhaga of outstanding virtue. Aja and Suvrata were the two sons of Nabhaga and it was Aja who begot the virtuous King Dasartha."

तस्य ज्येष्ठो असि दायादो राम इत्य् अभिविश्रुतः ।
तद् गृहाण स्वकम् राज्यम् अवेक्षस्व जगन् नृप ॥ ३४

असि	=	you are	ज्येष्ठः	=	the eldest son	तस्य	=	of that Dasaratha
अभिविश्रुतः	=	very well known	राम इति	=	as Raama	दायादः	=	the heir who can claim over the inheritance
नृपैः	=	O king!	तत्	=	for that reason	गृहाण	=	take over
स्वकम्	=	your	राज्यम्	=	kingdom	अवेक्षस्व	=	look after
जनम्	=	your people.						

"You are the eldest son of that Dasaratha, very well-known as Raama, the heir who can claim over the inheritance. O, King! Hence, take over your kingdom and look after your people there."

इक्ष्वाकूणाम् हि सर्वेषाम् राजा भवति पूर्वजः ।
पूर्वजेन अवरः पुत्रो ज्येष्ठो राज्ये अभिषिच्यते ॥ २-११०-३५

पूर्वजः	=	the eldest son only	भवति	=	becomes	राजा	=	the king
सर्वेषाम्	=	in the entire	इक्ष्वाकूणाम्	=	people born in Ikshvaku race	पूरजे	=	(when) the eldest exists
अवरः	=	the younger	न	=	will not (become the king)	ज्येष्ठः पुत्रः	=	the eldest son only
अभिषिच्यते	=	is anointed	राज्ये	=	to the cronw.			

"The eldest son only becomes the king in the entire Ikshvaku race. When the eldest son exists, the younger son will not become a king. The eldest son only is anointed to the crown.

स राघवाणाम् कुल धर्मम् आत्मनः ।
सनातनम् न अद्य विहातुम् अर्हसि ।
प्रभूत रत्नाम् अनुशाधि मेदिनीम् ।
प्रभूत राष्ट्राम् पितृवन् महा यशाः ॥ २-११०-३६

महायशः	=	O the celebrated one!	सनातनम्	=	this is the eternal	कुलधर्मम्	=	tradition of your race
रघुवाणाम्	=	those born in Raghu dynasty	आत्मनः	=	yours	सः	=	as such
नार्हसि	=	and ought not	विहन्तुम्	=	to be violated by you	अद्य	=	now
अनुशाधि	=	rule over	मेदिनीम्	=	the earth	प्रभूत रत्नाम्	=	abundant with precious metals
प्रभूत राष्ट्राम्	=	and a vast kingdom	पितृवत्	=	as did your father.			

"O, the celebrated one! This is the eternal tradition of your race, those born in Raghu dynasty and ought not to be violated by you. Rule over the earth, this vast kingdom abudant with precious metals, as did your father."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे दशोत्तरशत सर्गः ॥

Thus completes 110th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

111 Sarga 111 - एकादशोत्तरशततमः सर्ग

Vashishta Urges Rama To Grant The Prayer Of Bharata

Introduction -

Vashishta urges Raama to grant the prayer of Bharata. Raama replies that the command given by his father cannot be disregarded. Bharata then decides to undertake a fest unto death as a last resort to exert pressure on Raama. On Raama's dubbing such a step as repugnant to the code of conduct prescribed for a kshatriya, Bharata requests Raama to allow him to remain in the forest as the latter's proxy. Raama, however, rules out this proposition also, saying that it is a matter of reproach. He reaffirms his resolve to enter Ayodhya only after implementing the pledge given to his father.

वसिष्ठः तु तदा रामम् उक्त्वा राज पुरोहितः ।
अब्रवीद् धर्म सम्युक्तम् पुनर् एव अपरम् वचः ॥ २-१११-१

उक्त्वा	=	having spoken (thus)	रामम्	=	to Raama	वसिष्ठस्तु	=	Vasistha
राज पुरोहितः	=	the royal priest	तदा	=	then	पुनरेव	=	again
अब्रवीत्	=	spoke	अपरम् वचः	=	(the following) further words	धर्मसम्युक्तम्	=	which were righteous.

Having spoken thus to Raama, Vasishta the royal priest added the following righteous words:

पुरुषस्य इह जातस्य भवन्ति गुरवः त्रयः ।
आचार्यः चैव काकुत्स्थ पिता माता च राघव ॥ २-१११-२

काकुत्थ्स	=	O Raama!	राघव	=	O Raghava!	जातस्य	=	from birth
त्रयः	=	three	गुरवः	=	spiritual instructors	पुरुषस्य	=	of a man
भवन्ति	=	are	अचार्यश्चैव	=	his teacher	पिता	=	his father
माताच	=	and his mother.						

"O, Kakutstha, O offspring the Raghu dynasty! From birth, the three spiritual instructors of a man are his teacher, his father and his mother."

पिता ह्य् एनम् जनयति पुरुषम् पुरुष ऋषभ ।
प्रज्नाम् ददाति च आचार्यः तस्मात् स गुरुर् उच्यते ॥ २-१११-३

पुरुषर्षभ	=	O the excellent among men!	पिता	=	the father	जनयतिहि एनम् पुरुषम्	=	gives man his life
आचार्यः	=	the teacher	ददाति	=	instructs (him)	प्रज्ञाम्	=	in wisdom
तस्मात्	=	and therefore	सः	=	the teacher	उच्यते	=	is said to be
गुरुः	=	the superior.						

"O, excellent among men! The father of man his life. The teacher instructs him in wisdom and therefore instructs the teacher is said to be the superior!"

से ते अहम् पितुर् आचार्यः तव चैव परम् तप ।
मम त्वम् वचनम् कुर्वन् न अतिवर्तेः सताम् गतिम् ॥ २-१११-४

परम्तप	=	O Raama the tormentator of enemies!	सः अहम्	=	that I	आचार्यः	=	am the spiritual preceptor
ते पितुः	=	to your father	तवचैव	=	and to you too	कुर्वम्	=	In obeying
मम	=	my	वचनम्	=	words	त्वम्	=	you
नातिवर्तते	=	will not transgress	नीतिम्	=	the path	सताम्	=	of the virtuous.

"O, Raama the tormentator of the enemies! I am the spiritual Preceptor to your father and to you too. In obeying my words, you will not transgress the path of the virtuous."

इमा हि ते परिषदः श्रेणयः च समागताः ।
एषु तात चरन् धर्मम् न अतिवर्तेः सताम् गतिम् ॥ २-१११-५

तात	=	O dear prince!	इमाः	=	these	परिषदः	=	subjects
श्रेणयश्च	=	the traders and other categories of people	तथा	=	and	द्विजाः	=	Brahmanas
ते हि	=	are your people only	एषु	=	in their case	चरन्	=	while practising
धर्मम्	=	righteousness	नातिवर्तते	=	you will not transgress	गतिम्	=	the path
सताम्	=	of the righteous.						

"O, dear prince! These subjects, the traders, the other categories of people and Brahmana are your people only. In fulfilling your duty to them, you will not be transgressing your righteous path."

वृद्धाया धर्म शीलाया मातुर् न अर्हस्य् अवर्तितुम् ।
अस्याः तु वचनम् कुर्वन् न अतिवर्तेः सताम् गतिम् ॥ २-१११-६

नार्हसि	=	you ought not	अवर्तितुम्	=	to be lacking in reverence	मातुः	=	to your mother
वृद्धया	=	who is aged	धर्म शीलयाः	=	and of noble conduct	कुर्वन्	=	by carrying out
अस्याः	=	her	वचनम्	=	words	नाति वर्तते	=	you will not deviate
गतिम्	=	from the path	सताम्	=	of the virtuous.			

"You ought not to be lacking in reverence to your mother who is aged and possessing a noble conduct. By carrying out her words, you will not deviate from the path of the virtuous."

भरतस्य वचः कुर्वन् याचमानस्य राघव ।
आत्मानम् न अतिवर्तेः त्वम् सत्य धर्म पराक्रम ॥ २-१११-७

राघव	=	O Raama	सत्यधर्मपराक्रमः	=	excelling in truth and virtue!	कुर्वन्	=	by fulfilling
वचः	=	the words	भरतस्य	=	of Bharata	याचमानस्य	=	who is beseeching (you)
त्वम्	=	you	नातिवर्तते	=	will not be false	आत्मानम्	=	to yourself.

"O, Raama excelling in truth and virtue. By fulfilling the words of the beseeching Bharata, you will not be false to yourself."

एवम् मधुरम् उक्तः तु गुरुणा राघवः स्वयम् ।
प्रत्युवाच समासीनम् वसिष्ठम् पुरुष ऋषभः ॥ २-१११-८

उक्तस्सम्	=	having been spoken	मधुरम्	=	sweet words	गुरुणा	=	by his spiritual preceptor
स्वयम्	=	himself	एवम्	=	thus	राघवः	=	Raama
पुरुषर्षभः	=	the excellent among men	प्रत्युवाच	=	replied	वसिष्ठम्	=	to Vasishta
समासीनम्	=	who was seated there						

Having heard the sweet words spoken by his spiritual preceptro himself, Raama the excellent among men replied (as follows) to Vasishta who was seated there.

यन् मातापितरौ वृत्तम् तनये कुरुतः सदा ।
न सुप्रतिकरम् तत् तु मात्रा पित्रा च यत् कृतम् ॥ २-१११-९
यथा शक्ति प्रदानेन स्नापनाच् चादनेन च ।
नित्यम् च प्रिय वादेन तथा सम्वर्धनेन च ॥ २-१११-१०

वृत्तम्	=	the good	यत्	=	which	मातापित्रौ	=	a father and mother
कुरुतः	=	do	यथाशक्ति प्रदानेन	=	by giving him whatever they can	सदा	=	forever
तनये	=	to their son	स्वापनोच्छादनेन च	=	by putting him to sleep rubbing his body with oil etc	प्रिय वादेन्	=	by speaking kindly to him
नित्यम्च	=	every moment	तथा	=	and	सम्वर्धनेन	=	even by nourishing him
यत्	=	and whatever	कृतम्	=	is done	मात्रा	=	by a mother
पित्राच	=	and father	तत् तु	=	that however	न सुप्रति करम्	=	cannot be requited.

"The good, which a father and mother do, by giving whatever they can, to their son constantly, by putting him to sleep, rubbing his body with oil etc, nay, by speaking kindly to him every moment, and even by nourishing him, can never be wholly requited."

स हि राजा जनयिता पिता दशरथो मम ।
आज्नातम् यन् मया तस्य न तन् मिथ्या भविष्यति ॥ २-१११-११

मम्	=	my	पिता	=	father	सः	=	that
राजा दशरथः	=	king Dasaratha	जनयिता हि	=	indeed begot me	यत्	=	that whihc
अज्ञातम्	=	was promised	मया	=	by me	तस्य	=	to him
तत्	=	that	न भविष्यति	=	will not become	मिथ्या	=	false.

"The command laid upon me by king Dasaratha, my father, who begot me, cannot therefore be disregarded."

एवम् उक्तः तु रामेण भरतः प्रत्यनन्तरम् ।
उवाच परम उदारः सूतम् परम दुर्मनाः ॥ २-१११-१२

एवम्	=	thus	उक्तः	=	spoken	रामेण	=	by Raama
भरतः	=	Bharata	परमोदारः	=	the highly generous man	परम दुर्मनाः	=	was very much anguished
उवाच	=	and spoke	सूतम्	=	to Sumantra the charioteer	प्रत्यनन्तरम्	=	who was standing nearby.

Hearing Raama's words, the most generous Bharata felt very mcuh anguished and addressed the following words to Sumantra the charioteer who was standing nearby:

इह मे स्थण्डिले शीघ्रम् कुशान् आस्तर सारथे ।
आर्यम् प्रत्युपवेक्ष्यामि यावन् मे न प्रसीदति ॥ २-१११-१३

सारथे	=	O charioteer!	आस्तर	=	spread	कुशान्	=	the Kusha grass
शीघ्रम्	=	soon	स्थड्ङिडले	=	on the ground	इह	=	here
मे	=	for me	प्रत्युपवेक्ष्यामि	=	I shall remain facing	आर्यम्	=	my illustrious brother
यावत्	=	till	न प्रसीदति मे	=	he does not get me propitiated.			

"O, charioteer! Spread speedily the Kusha grass on the ground here for me. I shall remain facing my illustrious brother till he gets propitiated (and grant my request)."

अनाहारो निरालोको धन हीनो यथा द्विजः ।
शेष्ये पुरस्तात् शालाया यावन् न प्रतियास्यति ॥ २-१११-१४

शेष्ये	=	I shall remain lying down	पुरस्तात्	=	in front	शालायाः	=	of Raama's hut
अनाहारः	=	withou food or drink	निरालोकः	=	and depriving myself of light	यावत्	=	until
न प्रतियास्यति	=	he does not return to Ayodhya	द्विजः यथा	=	like a brahmana	धन हीनः	=	who is destitute (likes down at the door of his creditor).

"I shall remain lying down in front of Raama's hut without food or drink and depriving myself of light until he returns to Ayodhya, like a brahman who is a destitute (lies down at the door of his crditor)."

स तु रामम् अवेक्षन्तम् सुमन्त्रम् प्रेक्ष्य दुर्मनाः ।
कुश उत्तरम् उपस्थाप्य भूमाउ एव आस्तरत् स्वयम् ॥ २-१११-१५

प्रेक्ष्य	=	seeing	सुमन्त्रम्	=	Sumantra	अवेक्षन्तम्	=	who was gazing at
रामम्	=	Raama (for his command)	स तु	=	that Bharata	दुर्मनाः	=	with low spirits
स्वयमेव	=	on his own	उपस्थाप्य	=	brought	कुशोत्तरम्	=	a heap of Kusha grass
आस्तरत्	=	and spread it	भूमौ	=	on the floor.			

Seeing Sumantra who was gazing at Raama waiting for his command, the low-spirited Bharata, on his own, brought a heap of Kusha grass and spread it on the floor.

तम् उवाच महा तेजा रामो राज ऋषि सत्तमाः ।
किम् माम् भरत कुर्वाणम् तात प्रत्युपवेक्ष्यसि ॥ २-१११-१६

रामः	=	Raama	महातेजाः	=	of great splendour	राजर्षि सत्तमः	=	and the excellent among royal sages
उवाच	=	spoke	तम्	=	to him (as follows)	भरत	=	O Bharata
तातः	=	my dear brother!	किम् कुर्वाणम् तातः	=	what wrong have I done	प्रत्युपवक्ष्यसि	=	that you lie down
माम्	=	before me?						

Raama of great splendour and the best among royal sages spoke to Bharata as follows: "O Bharata my dear brother! What wrong have I done that you lie down before me?"

ब्राह्मणो ह्य् एक पार्श्वेन नरान् रोद्धुम् इह अर्हति ।
न तु मूर्धा अवसिक्तानाम् विधिः प्रत्युपवेशने ॥ २-१११-१७

ब्राह्मणः	=	A brahman	अर्हति हि	=	can indeed	एकपार्श्वेन	=	lie down on one
रोद्धुम्	=	in order to obstruct	नरान्	=	men	इह	=	in this world
न	=	there is no	विधिः	=	rule	मूर्धाभिषिक्तानाम् तु	=	for a warrior-class
प्रत्युपवेशने	=	to lie down obstructing men.						

"A brahmana may lie down on one side in order to obstruct a willful debtor in this world. But, it is not befitting for a warrior-class.

उत्तिष्ठ नर शार्दूल हित्वा एतद् दारुणम् व्रतम् ।
पुर वर्याम् इतः क्षिप्रम् अयोध्याम् याहि राघव ॥ २-१११-१८

राघव	=	O Bharata	नरशार्दूलः	=	Tiger among men!	हित्वा	=	giving up
एतत्	=	this	दारुणम्	=	formidable	व्रतम्	=	resolve

उत्तिष्ठ	=	rise up	याहि	=	proceed	क्षिप्रम्	=	speedily
अयोध्याम्	=	to Ayodhya	पुरवर्याम्	=	the excellent of cities	इतः	=	from here.

"O Bharata, Tiger among men! Giving up this formidable resolve, rise up proceed speedily to Ayodhya the best of cities, from here."

आसीनः तु एव भरतः पौर जानपदम् जनम् ।
उवाच सर्वतः प्रेक्ष्य किम् आर्यम् न अनुशासथ ॥ २-१११-१९

आसीनस्त्वेव	=	still sitting like that	भरतः	=	Bharata	प्रेक्ष्य	=	looking at
जनम्	=	the people	पौर जानपदम्	=	the citizens and the rural folk	सर्वतः	=	on all sides
उवाच	=	and asked	किम्	=	why	नानुशासथ	=	they are not entreating
आर्यम्	=	his venerable brother (to return)						

Still sitting in the same posture, Bharata looked at the citizens and rural folk around on all sides and asked them why they were not entreating his venerable brother to return.

ते तम् ऊचुर् महात्मानम् पौर जानपदा जनाः ।
काकुत्स्थम् अभिजानीमः सम्यग् वदति राघवः ॥ २-१११-२०

ते जानाः	=	tose people	पौरजानपदाः	=	the inhabitants of town and country	ऊचुः	=	replied
महात्मानम्	=	to high souled	तम्	=	Bharata (as follows)	अभिजानीय	=	we know well
काकुत्थसम्	=	Raama	राघवः	=	Raama	वदति	=	is speaking
सम्यक्	=	rightly.						

Those people, the inhabitants of town and country replied to the magnanimous Bharata as follows: "We know Raama very well. He is speaking rightly."

एषो अपि हि महा भागः पितुर् वचसि तिष्ठति ।

अत एव न शक्ताः स्मो व्यावर्तयितुम् अन्जसा ॥ २-१११-२१

एषः	=	this	महाभागः	=	Raama of exalted merit	तिष्ठति हि	=	is indeed standing
पितुः	=	on his father's	वचसि	=	words	अत एव	=	for that reason
न स्मः	=	we are not	शक्ताः	=	able	व्यावर्तयितुम्	=	to make him return
अञ्जसा	=	indeed.						

"This Raama of exalted merit is indeed standing on his father's words. Hence, we are not able to convince him to return to Ayodhya."

तेषाम् आज्नाय वचनम् रामो वचनम् अब्रवीत् ।
एवम् निबोध वचनम् सुहृदाम् धर्म चक्षुषाम् ॥ २-१११-२२

आज्ञाय	=	understanding	तेषाम्	=	their	वचनम्	=	words
रामः	=	Raama	अब्रवीत्	=	spoke (as follows)	निबोध	=	reflect on
वचनम्	=	the words	सुहृदाम्	=	of your friends	धर्म चक्षुषाम्	=	who see rightly
एवम्	=	thus.						

Hearing their words, Raama said to Bharata: "Reflect on the words of your companions, who see rightly."

एतच् च एव उभयम् श्रुत्वा सम्यक् सम्पश्य राघव ।
उत्तिष्ठ त्वम् महा बाहो माम् च स्पृश तथा उदकम् ॥ २-१११-२३

महाबाहो	=	O the mighty armed	राघव	=	Bharata!	श्रुत्वा	=	hearing
एतत्	=	these	उभयम् चैव	=	two (my words and their words)	सम्पश्य	=	and reflecting on them
सम्यक्	=	well	त्वम्	=	you	उत्तिष्ठ	=	rise up
स्पृह	=	and touch	माम्च	=	me	तथा	=	and
udakam	=	(drink) water.						

"O the mighty armed Bharata! Having listened to their testimony and mine, reflect on the matter carefull. Rise and touch me and drink water."

अथ उत्थाय जलम् स्पृष्ट्वा भरतो वाक्यम् अब्रवीत् ।
श्रृण्वन्तु मे परिषदो मन्त्रिणः श्रेणयः तथा ॥ २-१११-२४

अथ	=	thereafter	भरतः	=	Bharata	उत्थाय	=	rose
स्पृष्ट्वा	=	touched	जलम्	=	water	अब्रवीत्	=	and spoke
वाक्यम्	=	(the following) words	परिषदः	=	(Let) the audience	मन्त्रिणः	=	ministers
तथा	=	and	श्ऱ्णयः	=	the guild of traders	श्रुणवन्तु	=	hear
मे	=	me.						

Thereafter, Bharata rose, touched water and spoke as follows: "Let the audience, including ministers and the guild of traders hear me also."

न याचे पितरम् राज्यम् न अनुशासामि मातरम् ।
आर्यम् परम धर्मज्नम् अभिजानामि राघवम् ॥ २-१११-२५

न याचे	=	I never asked	पितरम्	=	my father	राज्यम्	=	for the kingdom
नानुशासामि	=	nor did I counsel	मातरम्	=	my mother (to enthrone me)	नानुजानामि	=	I never gave my approval (for the exile of)
राघवम्	=	of Raama	आर्यम्	=	the venerable man	परमधर्मज्ञम्	=	who knows his duty very well.

"I never asked my father for the kingdom, nor did I counsel my mother to enthrone me. I never gave my approval for the exile of Raama, the venerable hero, who knows his duty very well."

यदि तु अवश्यम् वस्तव्यम् कर्तव्यम् च पितुर् वचः ।
अहम् एव निवत्स्यामि चतुर्दश वने समाः ॥ २-१११-२६

अवश्यम् यदि	=	If it is absolutely essential	वस्तव्यम्	=	(that one of us should remain here	वचः	=	and the command (of our father)
कर्तव्यम्च	=	be executed	अहमेव	=	(then) it is I	निवत्स्यामि	=	who will live
वने	=	in the forest	चतुर्दश समाः	=	for fourteen years.			

"If it is absolutely essential that one of us should remain here and the command of our father be executed, then it is I who will reside in the forest for fourteen years."

धर्म आत्मा तस्य तथ्येन भ्रातुर् वाक्येन विस्मितः ।
उवाच रामः सम्प्रेक्ष्य पौर जानपदम् जनम् ॥ २-१११-२७

धर्मात्मा	=	The high souled	रामः	=	Raama	विस्मितः	=	was surprised
तथ्येन वाक्येन	=	by sincere words	तस्य	=	of that	भ्रातुः	=	brother
सम्प्रेक्ष्य	=	and by looking at	पौरजानपदम्	=	the inhabitants of town and country	वुच	=	spoke (as follows)

The high-souled Raama was surprised by the sincere words of his brother and by looking at the inhabitants of town and country, spoke (as follows):

विक्रीतम् आहितम् क्रीतम् यत् पित्रा जीवता मम ।
न तल् लोपयितुम् शक्यम् मया वा भरतेन वा ॥ २-१११-२८

विक्रीतम्	=	the disposal	आहितम्	=	the pledge	क्रीतम्	=	and the come by
यत्	=	which (were given)	पित्रा	=	by my father	जीवता	=	while he was alive
तत्	=	that	न शक्यम्	=	cannot be	लोपयितुम्	=	broken
मया वा	=	either by me	भरतेन वा	=	or by Bharata.			

"The disposal, the pledge and the come-by which he was alive, cannot be broken either by me or by Bharata."

उपधिर् न मया कार्यो वन वासे जुगुप्सितः ।
युक्तम् उक्तम् च कैकेय्या पित्रा मे सुकृतम् कृतम् ॥ २-१११-२९

उपधिः	=	my consent to the substitute	वनवसे	=	in respect of the sojourn in the forest	न कार्यः	=	cannot be done
मया	=	by me	जुगुप्सितः	=	which is a distasteful thing	उक्तम्	=	what was advised

कैकेय्या	=	by Kaikeyi	युक्तम्	=	was property	कृतम्	=	and what was done
मे पित्रा	=	by me father	सुकृतम्	=	was a righteous deed.			

"I cannot accede to the substitute in respect of the sojourn in the forest and it is distasteful thing. What was advised by Kaikeyi was proper and what was done by my father was a righteous deed."

जानामि भरतम् क्षान्तम् गुरु सत्कार कारिणम् ।
सर्वम् एव अत्र कल्याणम् सत्य संधे महात्मनि ॥ २-१११-३०

जानामि	=	I am aware	थत् भरतम्	=	Bharata	क्षान्तम्	=	has patience
गुरुसत्कार कारणम्	=	and devotion for the elders	सर्वमेव	=	all will be	कल्याणम्	=	propitious
अत्र	=	in the case of this Bharata	सत्य सन्धे	=	who is true to his promise	महात्मनि	=	and magnanimous.

"I am aware that Bharata has necessary patience and due devotion for the elders. All will be propitious in the case of this magnanimous Bharata, who is true to his promise."

अनेन धर्म शीलेन वनात् प्रत्यागतः पुनः ।
भ्रात्रा सह भविष्यामि पृथिव्याः पतिर् उत्तमः ॥ २-१११-३१

प्रत्यागतः	=	after returning	पुनः	=	again	वानात्	=	from the forest
भविष्यामि	=	I shall become	उत्तमः	=	an excellent	पतिः	=	king
पृथिव्याह्	=	of the earth	अनेन भ्रात्रेन सह	=	along with my brother	धर्मशीलेन	=	who is of virtuous nature.

"After returning from the forest, I shall rule the earth, assisted by my virtuous brother."

वृतो राजा हि कैकेय्या मया तद् वचनम् कृतम् ।
अनृतान् मोचय अनेन पितरम् तम् मही पतिम् ॥ २-१११-३२

राजा	=	the king Dasaratha	वृतो हि	=	was indeed prevailed upon	कैकेय्या	=	by Kaikeyi
तद्वचनम्	=	that promise	कृतम्	=	was fulfilled	मया	=	by me
अनेन	=	for this reason	मोचय	=	relieve	महीपतिम्	=	the emperor
तम् पितरम्	=	and that father	अनृतात्	=	from blame.			

"The king Dasaratha was indeed solicited for a boon by Kaikeyi. That word of the king has been fulfilled by me. Hence, relieve our father, the emperor from the blame."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकादशोत्तरशततमः सर्गः ॥

Thus completes 111th Chapter of Ayodhya Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

112 Sarga 112 - द्वादशोत्तरशततमः सर्ग

The Sages Requests Bharata To Accept Rama'S Words

Introduction -

On hearing the debate between Raama and Bharata, all the sages there were astonished. The sages request Bharata to accept Raama's words. Bharata explains to Raama that he is unable to rule the vast kingdom alone to the satisfaction of its subjects. Bharata further adds that Raama has the necessary competence to save the world and makes a fervent appeal to Raama to return to Ayodhya. However, Raama replies that Bharata is quite capable of ruling the kingdom and advises Bharata to take counsel from his wise ministers before administering the kingdom. Raama reaffirms Bharata that he will never be fulse to his father's vow. Finally, Bharata agrees to Raama's proposition, but requests Raama to offer his sandals to be carried by him to ayodhya so that the peope there would get gain and security. Raama agrees to it and offers his sandals to Bharata, who takes a vow before Raama to enter fire in case he did not return immediately after the expiry of his term of exile. After embracing Bharata and Shatrughna, Raama bids farewell to all with due respect in accord with the rank of each and enters his hermitage.

तम् अप्रतिम तेजोभ्याम् भ्रातृभ्याम् रोम हर्षणम् । विस्मिताः सम्गमम् प्रेक्ष्य समवेता महर्षयः ॥ २-११२-१

प्रेक्ष्य	=	seeing	तम्	=	that	रोमहर्षणम्	=	thrilling
सम्गमम्	=	converse	भ्रातृभ्याम्	=	between those two brothers	अप्रतिम तेजोभ्याम्	=	with incomparable dignity
महर्षयः	=	the great sages	सम्वेताः	=	gathered there	विस्मिताः	=	were astonished.

Witnessing that thrilling converse between those two brothers with incomparable dignity, the great sages gathered there were astonished.

अन्तर् हिताः तु ऋषि गणाः सिद्धाः च परम ऋषयः ।
तौ भ्रातरौ महात्मानौ काकुत्स्थौ प्रशशंसिरे ॥ २-११२-२

मुनिगणाः	=	the assemblies of ascetics	सिद्धाश्च	=	great saints	परमर्षयः	=	and distinguished sages
अन्तर्हिताः	=	who stood invisible in space	प्रशशम्सिरे	=	applauded	तौ काकुत्स्थौ	=	both Raama and Bharata
महात्मानौ	=	the high-souled	भ्रातरौ	=	brothers (as follows)			

The assemblies of ascetics, great saints present there and the distinguished sages who stood invisible in space, applauded both Raama and Bharata, the magnanimous brothers, saying (as follows):

स धन्यो यस्य पुत्रौ द्वौ धर्मज्नौ धर्म विक्रमौ ।
श्रुत्वा वयम् हि सम्भाषाम् उभयोः स्पृहयामहे ॥ २-११२-३

सः	= that Dasaratha	यस्य	= who begot	द्वौ पुत्रौ	= two sons
धर्मज्ञौ	= who know righteousness	धर्म विक्रमौ	= and whose strength is justice	धन्यः	= was fortunate
श्रुत्वा	= by hearing	सम्भाषाम्	= the conversation	उभयोः	= between theses two princes
वयम्	= we	स्पृहयामाहे हि	= are indeed delighted.		

"That Dasaratha, who begot these two sons, who know righteousness and whose strength is justice, was fortunate. By hearing the debate between these two princes, we are indeed delighted."

ततः तु ऋषि गणाः क्षिप्रम् दशग्रीव वध एषिणः ।
भरतम् राज शार्दूलम् इत्य् ऊचुः सम्गता वचः ॥ २-११२-४

ततः	= then	ऋषिगणाः	= the assembly of sages	दशग्रीव वधैषिणः	= who wished to see destruction of Ravana
क्षिप्रम्	= quickly	सम्गताः	= came together	uuchuH	= and spoke
इति	= these	वचः	= words	भरतम्	= to Bharata
राज शार्दूलम्	= the excellent king.				

Thereafter, that assembly of sages, who wished to see a quick destruction of Ravana, came together and spoke the following words to Bharata, the excellent king.

कुले जात महा प्राज्न महा वृत्त महा यशः ।
ग्राह्यम् रामस्य वाक्यम् ते पितरम् यद्य् अवेक्षसे ॥ २-११२-५

कुले जात	= O Bharata born in a noble race	महाप्राज्ञ	= highly intelligent	महा वृत्त	= having a superior conduct
महा यशः	= and a great repute!	अवेक्षसे यदि	= If you respect	ते	= your
पितरम्	= father	रामस्य	= Raama's	वाक्यम्	= words
ग्राह्यम्	= are to be accepted.				

"O Bharata born in a noble race, highly intelligent, having a superior conduct and a great repute! If you have regard for your father, Raama's words are to be accepted.

सदा अनृणम् इमम् रामम् वयम् इग्च्छामहे पितुः ।
अनृणत्वाच् च कैकेय्याः स्वर्गम् दशरथो गतः ॥ २-११२-६

वयम्	= we	इच्छामहे	= wish	इमम् रामम्	= this Raama
अनृणम्	= to be free of debt	सदा	= forever	पितुः	= in the case of his father
दशरथः	= Dasaratha	अनृणत्वाच्च	= becoming free of debt	कैकेय्याः	= in the case of Kaikeyi

गतः	=	went	स्वर्गम्	=	to heaven.

"We wish to see Raama absolved of all obligations forever to his father. Dasaratha, having honoured his pledge to Kaikeyi, indeed went to heaven."

एतावद् उक्त्वा वचनम् गन्धर्वाः समहर्षयः ।
राज ऋषयः चैव तथा सर्वे स्वाम् स्वाम् गतिम् गताः ॥ २-११२-७

उक्त्वा	=	having spoken	वचनम्	=	the words	एतावत्	=	that much
सर्वे	=	all	गन्धर्वाः	=	the celestial musicians	समहर्ष्यः	=	together with the great sages
तदा	=	then	गताः	=	went	स्वाम् स्वाम्	=	their respective
गतिम्	=	abodes.						

Having uttered that much, all the celestial musicians and the great sages then went to their respective abodes.

ह्लादितः तेन वाक्येन शुभेन शुभ दर्शनः ।
रामः सम्हृष्ट वदनः तान् ऋषीन् अभ्यपूजयत् ॥ २-११२-८

तेन वाक्येन	=	by those words	शुभेन	=	which were auspicious	शुभदर्शनः	=	the good-looking
रामः	=	Raama	ळादितः	=	looked radiant	अभ्यपूजयत्	=	and worshipped
तान् ऋषीन्	=	those sages	सम्हृष्ट वदनः	=	with a joyful countenance.			

Hearing those auspicious words, the good-looking Raama looked radiant and worshipped those sages with a joyful countenance.

स्रस्त गात्रः तु भरतः स वाचा सज्जमानया ।
कृत अन्जलिर् इदम् वाक्यम् राघवम् पुनर् अब्रवीत् ॥ २-११२-९

भरतस्तु	=	Bharata on his part	त्रस्तगात्रः	=	with trembled limbs	कृताञ्जलिः	=	joined his palms in salutation
पुनः अब्रवीत्	=	again spoke	इदम् वाक्यम्	=	these words	राघवम्	=	to Raama
सज्जमानेया	=	in a strangled	वाचा	=	voice.			

Bharata, on his part, with trembled limbs, joined his palms in salutation and again spoke the following words to Raama in a strangled voice:

राज धर्मम् अनुप्रेक्ष्य कुल धर्म अनुसम्ततिम् ।
कर्तुम् अर्हसि काकुत्स्थ मम मातुः च याचनाम् ॥ २-११२-१०

काकुत्स्थ	=	O Raama!	अनुप्रेक्ष्य	=	keeping in view (that)	राजधर्मम्	=	the royal statute

कुलधर्म	=	and the statue of the race	अनुसन्ततिम्	=	continue	अर्हसि	=	you ought to
कर्तुम्	=	yield to	यचनाम्	=	the entreaties	मम	=	of mine
मातुश्च	=	and of your mother.						

"O, Raama! Keep in view the continuance of our royal statue and the statute of the race. You ought to yield to the entreaties of mine and those of your mother."

रक्षितुम् सुमहद् राज्यम् अहम् एकः तु न उत्सहे ।
पौर जानपदामः च अपि रक्तान् रन्जयितुम् तथा ॥ २-११२-११

अहम्	=	I	एकस्तु	=	alone	नोत्सहे	=	am not able
रक्षितुम्	=	to protect	सुमहत्	=	the very large	राज्यम्	=	kingdom
तथा	=	and	रञ्जयितुम्	=	to the satisfaction	रक्तान्	=	of the beloved
पौरजानपदान्	=	inhabitants of town and country.						

"I am not able to rule this vast empire alone to the satisfaction of the beloved inhabitants of town and country!"

ज्नातयः च हि योधाः च मित्राणि सुहृदः च नः ।
त्वाम् एव प्रतिकान्क्षन्ते पर्जन्यम् इव कर्षकाः ॥ २-११२-१२

नः	=	our	ज्ञातयश्च	=	kith and kin	योधाश्च	=	soldiers
मित्राणि	=	companions	सुहृदश्च	=	and allies	प्रतिवीक्षन्ते	=	are waiting
त्वमेव	=	for you indeed	कर्षकाः इव	=	as farmers (wait)	पर्जन्यमिव	=	for the rainy clouds.

"Our kith and king, soldiers, companions and allies are waiting for you indeed, as farmers wait for the rainy clouds."

इदम् राज्यम् महा प्राज्न स्थापय प्रतिपद्य हि ।
शक्तिमान् असि काकुत्स्थ लोकस्य परिपालने ॥ २-११२-१३

महा प्राज्ञ	=	O Raama the sagacious!	प्रतिपद्य	=	return	इदम् राज्यम्	=	to this kingdom
स्थापय	=	and keep it in order	असि	=	you are	शक्तिमान्	=	competent
पनिपालने	=	of administration	लोकस्य	=	of the world.			

"O, the sagacious Raama! Return to the kingdom and keep it in order. You have the competence to save the world!"

इत्य् उक्त्वा न्यपतद् भ्रातुः पादयोर् भरतः तदा ।
भृशम् सम्प्रार्थयाम् आस रामम् एवम् प्रियम् वदः ॥ २-११२-१४

भरतः	=	Bharata	तदा	=	then	उक्त्वा	=	speaking
इति	=	thus	न्यपतत्	=	fell	पादयोः	=	at the feet

भ्रातुः	=	of his brother	प्रियम्वदः	=	Bharata the kind-spoken	सम्प्रार्थयामास	=	earnestly requested
रामम् एव	=	Raama	भृशम्	=	a great deal.			

That Bharata, who was kind-spoken, thus made a fervent appeal to Raama and fell at his feet.

तम् अन्के भ्रातरम् कृत्वा रामो वचनम् अब्रवीत् ।
श्यामम् नलिन पत्र अक्षम् मत्त हंस स्वरः स्वयम् ॥ २-११२-१५

स्वयम् अण्केक्ष्टत्वा	=	placing on his lap	तम् भरतम्	=	that Bharata	श्यामम्	=	of dark hue
नलिन पत्राक्षम्	=	wtih eyes resembling lotus-petals	मत्त हम्स स्वरम्	=	having a voice of a swan in rut	रामः	=	Raama
अब्रवीत्	=	spoke	वचनम्	=	(the following) words.			

Placing on his lap, that Bharata of dark hue, with eyes resembling lotus-petals and having a voice like that of a swan in rut, Raama spoke the following words to him:

आगता त्वाम् इयम् बुद्धिः स्वजा वैनयिकी च या ।
भृशम् उत्सहसे तात रक्षितुम् पृथिवीम् अपि ॥ २-११२-१६

तातः	=	O dear brother!	या बुद्धिः	=	which intellect	इयम्	=	this
त्वाम्	=	you	आगता	=	obtained	स्वजा	=	self-born
वैनयिकीच	=	and by training (by that)	उत्सहसे	=	you are competent	भृशम्	=	very much
रक्षितुम् अपि	=	even to rule	पृथिवीम्	=	the earth.			

"O, my dear brother! You are very much competent to rule the earth, by the intellect you obtained both inherently and by training."

अमात्यैः च सुहृद्भिः च बुद्धिमद्भिः च मन्त्रिभिः ।
सर्व कार्याणि सम्मन्त्य्य सुमहान्त्य् अपि कारय ॥ २-११२-१७

सम्मन्त्य्य	=	take counsel with	अमात्यैश्च	=	ministers	सुहृद्भिश्च	=	companions
बुद्धि मद्भिः	=	and intelligent	मन्त्रिभिश्च	=	counsellors	कारय	=	and get done
सर्व कार्याणि	=	all activities	सुम्हान्त्यपि	=	even if they are gigantic.			

"Take counsel with your ministers, companions and intelligent counsellors and get all activities done, even if they are gigantic."

लक्ष्मीः चन्द्राद् अपेयाद् वा हिमवान् वा हिमम् त्यजेत् ।
अतीयात् सागरो वेलाम् न प्रतिज्नाम् अहम् पितुः ॥ २-११२-१८

लक्ष्मीः	=	light	अपेयाद्वा	=	may go off	चन्द्रात्	=	from the moon
हिमम्	=	snow	त्यजेद्वा	=	may decam	हिमवान्	=	from a Himalayan mountain
सगरः	=	ocean	अतीयात्	=	may transgress	वेलाम्	=	the shore
अहम्	=	(But) I	न	=	will not transgress	पितुः	=	my father's
प्रतिज्ञाम्	=	promise.						

"Light may go off from the moon Himalayan mountain may shake off its snows the sea may transgress its shores, but I will never be false to my father's vow!"

कामाद् वा तात लोभाद् वा मात्रा तुभ्यम् इदम् कृतम् ।
न तन् मनसि कर्तव्यम् वर्तितव्यम् च मातृवत् ॥ २-११२-१९

तात	=	my dear brother!	इदम्	=	this	कृतम्	=	was done
मात्रा	=	by your mother	तुभ्यम्	=	for your sake	कामाद्वा	=	from her affection
लोभाद्वा	=	or covetousness	तत्	=	that	नकर्तव्यम्	=	should not be carried out
मनसि	=	in your mind	वर्तितव्यम्	=	you ought to obey	मातृवत्	=	towards your mother.

"My dear brother! Your mother acted thus, for your sake, out of her affection or ambition. It should not be carried out in your mind. You ought to obey her as your mother."

एवम् ब्रुवाणम् भरतः कौसल्या सुतम् अब्रवीत् ।
तेजसा आदित्य सम्काशम् प्रतिपच् चन्द्र दर्शनम् ॥ २-११२-२०

भरतः	=	Bharata	अब्रवीत्	=	replied	अस् फ़ोल्लोव्स् कौसल्यासुतम्	=	to Raama
ब्रुवाणम्	=	who was speaking	एवम्	=	thus	आदित्य सण्काशम्	=	who was equal to sun
तेजसा	=	by his splendour	प्रतिपच्चन्द्रदर्शनम्	=	or to the moon in its first quarter.			

Bharata replied (as follows) to Raama, who was speaking as aforesaid and who was equal to sun by his splendour or to the moon in its first quarter.

अधिरोह आर्य पादाभ्याम् पादुके हेम भूषिते ।
एते हि सर्व लोकस्य योग क्षेमम् विधास्यतः ॥ २-११२-२१

आर्य	=	O Noble brother!	पादभ्याम्	=	by your feet	अधिरोह	=	mount on
पादुके	=	(these) wooden sandals	हेमभूषिते	=	whjich are adorned with gold	एते	=	these sandals
विधास्यतः हि	=	indeed will bestow	योगक्षेमम्	=	gain and security	सर्व लोकस्य	=	to the entire people.

"O, noble brother! Pray mount with your feet on the wooden sandals adorned with gold! Surely, these will bestow, gain and security to all the people!"

सो अधिरुह्य नर व्याघ्रः पादुके ह्य् अवरुह्य च ।
प्रायग्च्छत् सुमहा तेजा भरताय महात्मने ॥ २-११२-२२

सः	=	that Raama	नरव्याघ्रः	=	the tiger among men	सुमहातेजाः	=	possessing exceptional glory
अधिरुह्य	=	placing his feet	पादुके	=	on the sandals	अवरुह्यच	=	and leaving them
प्रायच्छत्	=	gave them	महात्मने	=	to the magnanimous	भरताय	=	Bharata.

Raama, the tiger among men, possessing exceptional glory, placing his feet on the sandals and leaving them, gave them to the magnanimous Bharata.

स पादुके सम्प्रणम्य रामं वचनम्ब्रवीत् ।
चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम् ॥ २-११२-२३
फलमूलाशनो वीर भवेयम् रघुनंदन ।

सम्प्रणम्य	=	bowing before	पादुके	=	the sandals	सः	=	that Bharata
अब्रवीत्	=	spoke	वचनम्	=	(these) words	रामम्	=	to Raama
परम्तप	=	O Raama the tormentator of enemies	वीरः	=	and the Hero!	चतुर्दश	=	for fourteen
वर्षाणि	=	your	अहम्	=	I	जटाचीरधरः	=	shall wear matted locks and and robes of bark
फल मूलाशनः	=	live on fruits and roots	रघुनन्दन	=	O Raama	वसन्	=	and live
भवेयम्	=	staying	बहिः	=	outside	नगरात्	=	the city
न्यस्त राज्य तन्त्रः	=	offering the ruling of the kingdom	तव	=	to your	पादुकयोः	=	sandals

Bowing before the sandals, Bharata spoke the following words to Raama: "O, Raama the hero and the tormentator of enemies! For fourteen years, I shall wear matted locks and robes of bark, live on fruits and roots O Raama, and live outside the city, offering the ruling of the kingdom to your sandals."

तवागमनमाकाङ्क्षन् वसन्वै नगराद्बहिः ॥ २-११२-२४
तव पादुकयोर्न्यस्तराज्यतन्त्रः परंतप ।
चतुर्दशे तु सम्पूर्णे वर्षेऽहानि रघूत्तम ॥ २-११२-२५
न द्रक्ष्यामि यदि त्वां तु प्रवेक्ष्यामि हुताशनम् ।

रघूत्तम	=	O Raama!	नद्रक्ष्यामि यदि	=	If I do not see	त्वाम्	=	you
अहनि	=	on the day	सम्पूर्णे	=	after completion of	चतुर्दशे वर्षे	=	fourteen the year
प्रवेक्ष्यामि	=	I shall enter	हुताशनम्	=	the fire once for all.			

"O, Raama! If I do not see you the following day when the fourteenth year has fully ended, I shall enter the fire once for all."

तथेति च प्रतिज्ञाय तं परिष्वज्य सादरम् ॥ २-११२-२६
शत्रुघ्नम् च परिष्वज्य भरतं चेदमब्रवीत् ।

तथेति	=	"so be it"	प्रतिज्ञाय	=	promised Raama	परिष्वज्य शत्रुघ्नम्	=	took Shatrughna also in his arms
अब्रवीत्	=	and spoke	इदम्	=	these words	भरतम्च	=	to Bharata.

"So be it" promised Raama, embraced that Bharata with affection, took Shatrughna also in his arms and spoke to Bharata as follows:

मातरम् रक्ष कैकेयीम् मा रोषम् कुरु तां प्रति ॥ २-११२-२७
मया च सीतया चैव शप्तो.सि रघुसत्तम ।
इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विससर्ज ह ॥ २-११२-२८

रघुसत्तम	=	O Bharata!	रक्ष	=	protect	मातरम्	=	your mother
कैकेयीम्	=	Kaikeyi	मा कुरु	=	do not get	रोषम्	=	angry
ताम् प्रति	=	with her	असि	=	you are	शप्तः	=	taken vow
मयाच	=	by me	सीतयाचैव	=	and by Sita	उक्त्वा	=	speaking
इति	=	thus Raama	अश्रुपरीतक्षः	=	having his eyes filled iwth tears	विसर्जह	=	bade farewell
भ्रातरम्	=	to his brother.						

"O Bharata! Protect your mother, Kaikeyi. Do not get angry with her. You are taken vow thus by me and by Sita." speaking thus, Raama with his eyes filled iwth tears, bade farewell to his brother.

स पादुके ते भरतः प्रतापवान् ।
स्वलम्कृते सम्परिगृह्य धर्मवित् ।
प्रदक्षिणम् चैव चकार राघवम् ।
चकार चैव उत्तम नाग मूर्धनि ॥ २-११२-२९

सः भरतः	=	that Bharata	प्रतापवान्	=	the valiant man	धर्मवित्	=	who knew righteousness
सम्परिपूज्य	=	worshipped	ते पादुके	=	those sandals	स्वलण्ख्र्इते	=	decorated well
चकार	=	made	प्रदक्षिणम्	=	circumambulation	राघवम्	=	to Raama
चकार	=	and kept	ते	=	those sandals	उत्तम नाग मूर्धनि	=	on the head of an excellent elephant.

The valiant Bharata, who knew righteousness worshipped those sandals which were well-decorated made a circumambulation to Raama and kept the sandals on the head of an excellent elephant.

अथ आनुपूर्व्यात् प्रतिपूज्य तम् जनम् ।
गुरूमः च मन्त्रि प्रकृतीः तथा अनुजौ ।
व्यसर्जयद् राघव वंश वर्धनः ।
स्थितः स्व धर्मे हिमवान् इव अचलः ॥ २-११२-३०

अथ	=	then	राघव वम्शवर्धनः	=	Raama the augmentator of Raghu dynasty	स्थिरः	=	firm
हिमवान् अचलः इव	=	as a Himalayan rock	स्वधर्मे	=	(abiding in) his own duty	प्रतिनन्द्य	=	greeted
तम्	=	those men	आनुपूर्व्या	=	in accord with their rank	गुरूम्श्च	=	the host of his preceptors
मन्त्रिप्रकृतीः	=	ministers his subjects	तथ	=	and	अनुजौ	=	and his brothers
व्यसर्जयत्	=	and bade farewell.						

Raama, the augmentator of Raghu dynasty, being firm as a Himalayan rock in abiding in his own righteousness, greeted those men, in accord with their rank, the host of his preceptors, ministers, subjects and his brothers and bade farewell to all of them.

तम् मातरो बाष्प गृहीत कण्ठो ।
दुह्खेन न आमन्त्रयितुम् हि शेकुः ।
स तु एव मातृऋर् अभिवाद्य सर्वा ।
रुदन् कुटीम् स्वाम् प्रविवेश रामः ॥ २-११२-३१

मातरः	=	his mothers	बष्पगृहीत कण्ठ्यः	=	their voices choked with tears	दुःखेन	=	by sorrow
न शेकुर्हि	=	were unable	आमन्त्रयितम्	=	to bid farewell verbally	तम्	=	to Raama
सः	=	that	राम एव	=	Raama himself	अभिवाद्य	=	offered his salutations
सर्वाः	=	to all	मातृः	=	his mothers	प्रविवेश	=	and entered
स्वाम्	=	his	कुटीम्	=	hermitage	रुदन्	=	weeping.

His mothers, their voices choked with tears due to sorrow, were unable to bid farewell verbally to Raama. However, Raama himself offered his salutations to all his mothers and entered his hermitage, weeping.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे द्वादशोत्तरशततमः सर्गः ॥

Thus, this is the 112th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

113 Sarga 113 - त्रयोदशोत्तरशततमः सर्ग

Keeping Rama'S Sandals On His Head, Bharata Ascends His Chariot

Introduction -

Keeping Raama's sandals on his head, Bharata ascends his chariot along with Shatrughna. Bharata advances along with his troops along side the mountain of chitrakuta. On the way, he beholds Bharadvaja's hermitage and meets the sage. Bharata informs the sage about the insistance of Raama to stay back in the forest for fourteen years so as to honour the promise of his father scruprulously and also Vaishta's advice to Raama to offer his sandals to Bharata, to ensure peace and harmony in Ayodhya.

ततः शिरसि कृत्वा तु पादुके भरतः तदा ।
आरुरोह रथम् हृष्टः शत्रुघ्नेन समन्वितः ॥ २-११३-१

ततः	= thereafter	भरतः	= Bharata	शत्रुघ्नेन सम्न्वितः	= along with Shatrughna
तदा	= then	कृवा	= keeping	पादुके	= the sandals
शिरसि	= on his head	हृष्टः	= and having been pleased	आरुरोह	= ascended
रथम्	= his chariot.				

Thereafter, keeping the sandals on his head, Bharata delightfully ascended his chariot along with Shatrughna.

वसिष्ठो वामदेवः च जाबालिः च दृढ व्रतः ।
अग्रतः प्रययुः सर्वे मन्त्रिणो मन्त्र पूजिताः ॥ २-११३-२

अग्रतः	= before him	वसिष्ठः	= Vasishta	वासुदेवश्च	= Vasudeva
दृढव्रतः	= Firm vowes	सर्वे	= and all	मन्त्रिणः	= the ministers
मन्त्र पूजिताः	= distinguished for their advices	प्रययुः	= went ahead.		

Before him, Vasishta, Vasudeva of firm vows, Jabali and all the ministers distinguished for their counsels, went ahead.

मन्दाकिनीम् नदीम् रम्याम् प्रान् मुखाः ते ययुः तदा ।
प्रदक्षिणम् च कुर्वाणाः चित्र कूटम् महा गिरिम् ॥ २-११३-३

तदा	= then	ते	= they	ययुः	= advanced
कुर्वाणाः	= making	प्रदक्षिणम्	= a round of	चित्रकूटम् महागिरिम्	= Chitrakuta mountain
प्राण्मुखाः	= facing east towards	रम्याम्	= by the charming	नदीम्	= River
मन्दाकिनीम्	= Mandakini.				

Them, they advanced eastwards, by the charming Mandakini River, after making a round of Chitrakuta Mountain.

पश्यन् धातु सहस्राणि रम्याणि विविधानि च ।
प्रययौ तस्य पार्श्वेन ससैन्यो भरतः तदा ॥ २-११३-४

पश्यम्	=	observing	विविधानि	=	various kinds	धातु सहस्राणि	=	of thousands of rocks
रम्याणि	=	which were enchanting	भरतः	=	Bharata	तदा	=	then
प्रययो	=	travelled	पार्श्वे	=	along the side	तस्य	=	of that mountain
ससैन्यः	=	along with his troops.						

Observing various types of thousands of enchanting rocks, Bharata advanced along with his troops along the side of the mountain.

अदूराच् चित्र कूटस्य ददर्श भरतः तदा ।
आश्रमम् यत्र स मुनिर् भरद्वाजः कृत आलयः ॥ २-११३-५

तदा	=	then	भरतः	=	Bharata	ददर्श	=	saw
आश्रमम्	=	a hermitage	यत्र	=	where	मुनिः	=	the sage
सः भरद्वाजः	=	that Bharadwaja	कृतालयः	=	made it as a residence	अदूरात्	=	in the vicinity
चित्रकूटस्य	=	of Chitrakuta Mountain.						

In the vicinity of Chitrakuta Mountain, Bharata saw a hermitage where the sage Bharadwaja resided.

स तम् आश्रमम् आगम्य भरद्वाजस्य बुद्धिमान् ।
अवतीर्य रथात् पादौ ववन्दे कुल नन्दनः ॥ २-११३-६

तदा	=	then	सः भरतः	=	that Bharata	बुद्धिमान्	=	endowed with understanding
आगम्य	=	reached	तम् आश्रमम्	=	that hermitage	भरद्वाजस्य	=	of Bharatadvaja
अवतीर्य	=	descended	रथात्	=	from his chariot	ववन्दे	=	and bowed down in salutation
पादौ	=	to the feet of Bharatadwaja.						

Then, that Bharata endowed with understanding reached that hermitage of Bharadwaja, descended from his chariot and bowed down to the feet of Bharadwaja in saluation.

ततो हृष्टो भरद्वाजो भरतम् वाक्यम् अब्रवीत् ।
अपि कृत्यम् कृतम् तात रामेण च समागतम् ॥ २-११३-७

ततः	=	then	उक्तः	=	spoken	एवम्	=	thus
भरद्वाजेन	=	by Bharadvaja	धीमता	=	the learned sage	भरतः	=	Bharata
भ्रातृवत्सलः	=	affectionate towards his brothers	प्रत्युवाच	=	replied	भरद्वाजम्	=	to Bharadvaja (as follows)

The, Bharadvaja full of joy, enquired of Bharata saying, "O, dear prince! Has your purpose been accomplished? Have you met Raama?"

एवम् उक्तः तु भरतो भरद्वाजेन धीमता ।
प्रत्युवाच भरद्वाजम् भरतो धर्म वत्सलः ॥ २-११३-८

ततः	=	then	उक्तः	=	spoken	एवम्	=	thus
भरद्वाजेन	=	by Bharadvaja	धीमता	=	the learned sage	भरतः	=	Bharat
भ्रातृवत्सलः	=	affectionate towards his brothers	प्रयुवाच	=	replied	भरद्वाजम्	=	to Bharadvaja (as follows):

Hearing the words of the learned sage, Bharadvaja, Bharata who was affectionate towards his brothers, replied to Bharadvaja (as follows)

स याच्यमानो गुरुणा मया च दृढ विक्रमः ।
राघवः परम प्रीतो वसिष्ठम् वाक्यम् अब्रवीत् ॥ २-११३-९

याच्यमानः	=	despite the entreaties	गुरुणा	=	of his preceptor	मया	=	and of mine
राघवः	=	Raama	दृढविक्रमः	=	is unshakeable in his resolve	परम प्रीतः	=	and most cheerfully
अब्रवीत्	=	spoke	वाक्यम्	=	(the following) words	वसिष्ठम्	=	to Vasishta.

Despite the entreaties of his preceptor and of mine, Raama is unshakeable in his resolve and most cheerfully spoke the following words to Vasishta.

पितुः प्रतिज्नाम् ताम् एव पालयिष्यामि तत्त्वतः ।
चतुर्दश हि वर्षाणि य प्रतिज्ना पितुः मम ॥ २-११३-१०

पालयिष्यामि	=	I shall honour	ताम् प्रतिज्ञाम् एव	=	that promise alone	पितुः	=	of my father
तत्त्वतः	=	scruprulously	या	=	which	प्रतिज्ञाः	=	I promised
मम पितुः	=	to my father	चतुर्दश वर्षाणि	=	for fourteen years.			

"I shall honour the promise of my father scrupulously and reside in the forest for fourteen years as I promised him."

एवम् उक्तो महा प्राज्नो वसिष्ठः प्रत्युवाच ह ।
वाक्यज्नो वाक्य कुशलम् राघवम् वचनम् महत् ॥ २-११३-११

उक्तः	=	spoken	एवम्	=	in this manner (by Raama)	वसिष्ठः	=	Vasishta
महाप्राज्ञः	=	the highly wise	वाक्यज्ञः	=	and the knower of the mode of expression	प्रत्युवाचह	=	replied
महत्	=	in great	वचनम्	=	words	राघवम्	=	to Raama
वाक्यकुशलम्	=	who is the most skilful of orators.						

Hearing the words of Raama, the highly wise Vasishta, the knower of proper mode of expression, replied to Raama who is the most skilful of orators, in the following great words:

एते प्रयग्च्छ सम्हृष्टः पादुके हेम भूषिते ।
अयोध्यायाम् महा प्राज्न योग क्षेम करे तव ॥ २-११३-१२

महा प्राज्ञ	=	O the extremely segacious prince!	सम्हृष्टः	=	joyfully	प्रयच्छ	=	bestow
एते	=	those	हेमभूषिते	=	gold-encrusted	तव पादुके	=	sandals of yours (on us)
योगक्षम करे	=	which ensure peace and harmony	अयोध्यायाम्	=	in Ayodhya.			

"O, the extremely segacious prince! Bestow joyfully thse gold-encrusted sandals of yours on us and ensure peace and harmony in Ayodhya."

एवम् उक्तो वसिष्ठेन राघवः प्रान् मुखः स्थितः ।
पादुके हेम विकृते मम राज्याय ते ददौ ॥ २-११३-१३

एवम्	=	thus	उक्तः	=	spoken	वसिष्टेन	=	by Vasishta
राघवः	=	Raama	स्थितः	=	stood up	प्राण्मुखः	=	facing the East
अधिरुह्य	=	placed his feet	एते	=	in those	पादुके	=	sandals
ददौ	=	and gave	मम	=	to me	राज्याय	=	as a sign of regency.

"Hearing the words of Vasishta, Raama stood up and turning to the East, placed his feet in those sandals and gave them to me as a sign of regency."

निवृत्तो अहम् अनुज्नातो रामेण सुमहात्मना ।
अयोध्याम् एव गग्च्छामि गृहीत्वा पादुके शुभे ॥ २-११३-१४

अनुज्नातः	=	having taken leave	रामेण	=	of Raama	सुमहात्मना	=	the vry high-souled
गृहीत्वा	=	after receiving	शुभे	=	the auspicious	पादुके	=	sandals
गच्छामि	=	and proceeding	अयोध्यामेव	=	to Ayodhya.			

"Having taken leave of the very high-souled Raama, I turned back after receiving the auspicious sandals. Now, I am proceeding to Ayodhya."

एतत् श्रुत्वा शुभम् वाक्यम् भरतस्य महात्मनः ।
भरद्वाजः शुभतरम् मुनिर् वाक्यम् उदाहरत् ॥ २-११३-१५

श्रुत्वा	=	hearing	एतत् वाक्यम्	=	those words	शुभम्	=	which were auspicious
भरतस्य	=	Bharata	महात्मनः	=	the high-souled	भरद्वाजः मुनिः	=	the sage Bharadvaja
उवाच	=	spoke	तम्	=	to him	शुभतरम्	=	the more auspicious
वाक्यम्	=	words.						

Hearing those auspicious words of the high-souled Bharata, the sage Bharadvaja spoke to him the following words.

न एतच् चित्रम् नर व्याघ्र शील वृत्तवताम् वर ।
यद् आर्यम् त्वयि तिष्ठेत् तु निम्ने वृष्टिम् इव उदकम् ॥ २-११३-१६

नरव्याघ्र	=	O Tiger among men!	वर	=	and excellent	शीलवृत्तवताम्	=	among those having virtue and good conduct
न	=	there is no	चित्रम्	=	surprise	एतत्	=	that
आर्यम्	=	a noble trait	यत् तिष्ठेत्	=	prevails	त्वयि	=	in you
उदकम् इव	=	as water	सृष्टम्	=	allowed to go	निम्ने	=	prevails downwards.

"O Bharata the Tiger among men and excellent among those having virtue and good conduct! There is no surprise that a noble trait prevails in you, as naturally as the water allowed to go, always settles downwards."

अमृतः स महा बाहुः पिता दशरथः तव ।
यस्य त्वम् ईदृशः पुत्रो धर्म आत्मा धर्म वत्सलः ॥ २-११३-१७

तव पिता	=	your father	दशरथः	=	Dasaratha	सः	=	that
महाबाहुः	=	mighty armed	यस्य	=	to whom	त्वम्	=	you
पुत्रः	=	are the son	ईदृशः	=	wndowed with such qualities	धर्मज्ञः	=	as knower of righteousness
धर्म वस्तलः	=	and loving piety	अमृतः	=	is immortal.			

"Your valiant father, Dasaratha, is immortal in having such a son as you are, the knower of righteousness and loving peity."

तम् ऋषिम् तु महात्मानम् उक्त वाक्यम् कृत अन्जलिः ।
आमन्त्रयितुम् आरेभे चरणाउ उपगृह्य च ॥ २-११३-१८

उक्त वाक्यम्	=	thus spoken	तम् ऋषिम्	=	by the sage (Bharata)	कृताण्जलिः	=	with his joined palms
उपगृह्य	=	touched	आरेभे	=	and began	आमन्त्र्यितुम्	=	taking leave.

Hearing the words of that sage, Bharata with his joined palms, touched his feet in salutation and began taking leave from him.

ततः प्रदक्षिणम् कृत्वा भरद्वाजम् पुनः पुनः ।
भरतः तु ययौ श्रीमान् अयोध्याम् सह मन्त्रिभिः ॥ २-११३-१९

ततः	= then	श्रीमान्	= the glorious	भरतः	= Bharata
कृत्वा	= made	प्रदिक्षणम्	= circumambulation	पुनः पुनः	= again and again
भरद्वाजम्	= to Bharadwaja	ययौ	= and proceeded	अयोध्याम्	= to Ayodhya
मन्त्रिभिः सह	= along with his ministers.				

Then, the glorious Bharata made circumambulation again and again to Bharadwaja and proceeded to Ayodhya along with hims ministers.

यानैः च शकटैः चैव हयैः नागैः च सा चमूः ।
पुनर् निवृत्ता विस्तीर्णा भरतस्य अनुयायिनी ॥ २-११३-२०

सा	= that	विस्तीर्णा	= extensive	चमूः	= army
भरतस्य	= of Bharata	अनुयायिनी	= following him	यानैश्च	= with vehicles
शक्टैश्च	= carts	हयैः	= horses	नागैशोह	= and elephants
निवृत्ता	= turned back	पुनः	= again (towards Ayodhya).		

Thata extensive army of Bharata, following him with vehicles, carts and elephants, turned back again towards Ayodhya.

ततः ते यमुनाम् दिव्याम् नदीम् तीर्त्वा ऊर्मि मालिनीम् ।
ददृशुः ताम् पुनः सर्वे गन्गाम् शिव जलाम् नदीम् ॥ २-११३-२१

ततः	= thereafter	ते सर्वे	= all of them	तीर्त्वा	= crossed
दिव्याम्	= the charming	यमुना नदीम्	= river Yamuna	ऊर्मि मालिनीम्	= wreathed wtih waves
पुनः	= and moreover	ददृशुः	= saw	ताम् गङ्गाम् नदीम्	= that River GAnga
शुभजलाम्	= with its pure water.				

Thereafter, all of them crossed the charming River Yamuna wreathed with waves and moreover saw the River Ganga with its pure water.

ताम् रम्य जल सम्पूर्णाम् सम्तीर्य सह बान्धवः ।
श्रृन्ग वेर पुरम् रम्यम् प्रविवेश ससैनिकः ॥ २-११३-२२
श्रृन्ग वेर पुराद् भूय अयोध्याम् संददर्श ह ।

सह बान्धवः	=	(Bharata) together with his relatives	स सैनिकः	=	and his army	सम्तीर्य	=	crossed
ताम्	=	that River Ganga	रम्य जल सम्पूर्णाम्	=	full of charming waters	प्रविवेश	=	and entered
रम्यम्	=	the beautiful	श्रृण्गिभेरपुरम्	=	town of Shringibhera	श्रृण्गिभेरपुरात्	=	from that Shringibhera
सम्ददर्ह	=	he saw	अयोध्याम्	=	Ayodhya	भूयः	=	again.

Bharata accompanied by his relative and his army crossed that River Ganga, full of charming waters and entered the beautiful town of Shringibhera. From Shringibhera, he saw Ayodhya again.

अयोध्याम् च ततो दृष्ट्वा पित्रा भ्रात्रा विवर्जिताम् ।
भरतो दुह्ख सम्तप्तः सारथिम् च इदम् अब्रवीत् ॥ २-११३-२३

ततः	=	then	दृष्ट्वा	=	beholding	अयोध्याम्	=	Ayodhya
विवर्जिताम्	=	bereft of	पित्रा	=	his father	भ्रात्रा	=	and brother
भरतः	=	Bharata	दुःखसन्तप्तः	=	tormented with grief	अब्रवीत्	=	spoke
इदम्	=	these words	सरथीम्	=	to the charioteer.			

Beholding the City of Ayodhya, which was bereft of his father and brother, Bharata tormented with grief, spoke the following words to the charioteer:

सारथे पश्य विध्वस्ता अयोध्या न प्रकाशते ।
निराकारा निरानन्दा दीना प्रतिहत स्वना ॥ २-११३-२४

सारथे	=	O charioteer!	पश्य	=	see	सा अयोध्या	=	that Ayodhya
विध्वस्ता	=	ruined	निराकारा	=	with a vacant look	निरानन्दा	=	joyless
दीना	=	miserable	प्रतिहतस्वरा	=	and with choked voice.			

"O, Charioteer! See that Ayodhya city, ruined, with a vacant look, joyless, miserable, and with an impeded voice."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे त्रयोदशोत्तरशततमः सर्गः ॥

Thus, this is the 113th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

114 Sarga 114 - चतुर्दशोत्तरशततमः सर्ग

Bharata Enters Ayodhya City

Introduction -

Bharata enters Ayodhya city, which appears to him gloomy and asks his charioteer why the city is looking luster-less. Thus speaking in many ways, Bharata enters his father's house which exhibits a vacant look and feels distressed.

स्निग्ध गम्भीर घोषेण स्यन्दनेन उपयान् प्रभुः ।
अयोध्याम् भरतः क्षिप्रम् प्रविवेश महा यशाः ॥ २-११४-१

भरतः	=	Bharata	महायशाः	=	the highly illustrious	प्रभुः	=	Lord
उपयान्	=	riding	स्यन्दनेन	=	on a chariot	स्निग्धगम्भीरघोषेण		producing a gentle and deep sound
प्रविवेश	=	entered	क्षिप्रम्	=	soon	अयोध्याम्	=	the city of Ayodhya.

The highly illustrious Lord, Bharata riding on a chariot emanating a gentle and deep sound entered soon the city of Ayodhya.

बिडाल उलूक चरिताम् आलीन नर वारणाम् ।
तिमिर अभ्याहताम् कालीम् अप्रकाशाम् निशाम् इव ॥ २-११४-२

बिडा लोलूक चरिताम्	=	(He entered the city) frequented by cats and owls	आलीन नर वारणाम्	=	abiding with crouched men and elephants	निशामिव	=	looking like a night
तिमिराभ्याहताम्	=	enveloped by gloom	अप्रकाशाम्	=	indistinctness	कळीम्	=	and darkness.

He entered the city, frequented by cats and owls, abiding with crouched men and elephants and looking like a night enveloped by gloom, indistinctness and darkness.

राहु शत्रोः प्रियाम् पत्नीम् श्रिया प्रज्वलित प्रभाम् ।
ग्रहेण अभ्युत्थितेन एकाम् रोहिणीम् इव पीडिताम् ॥ २-११४-३

रोहिणीमिव	=	like the planet Rohini	एकाम्	=	the lonely one	प्रियाम्	=	the beloved
पत्नीम्	=	consort	राहुशत्रोः	=	of the moon-god (treated as the enemy by the demon Rahu)	पीडिताम्	=	tormented
ग्रहेन	=	by the planet Rahu*	अभ्युत्थितेन	=	in the ascendant	प्रज्वलित प्रभाम्	=	though invested with an exceedingly bright splendour
श्रिया	=	by virtue of her glory.						

Ayodhya looked like the planet Rohini, the beloved consort of the moon-god (treated as the enemy by the demon Rahu), tormented by planet Rahu* in the ascendant though ordinarily invested with an exceedingly bright splendour by virtue of her glory.

Comment:The demon presiding over a planet of the same name figuring in Indian astronomy and identified by modern astronoy with the shadow of the earth cast on the orb of the moon during what is known as a lunar eclipse.

अल्प उष्ण क्षुब्ध सलिलाम् घर्म उत्तप्त विहम्गमाम् ।
लीन मीन झष ग्राहाम् कृशाम् गिरि नदीम् इव ॥ २-११४-४

गिरिनदीमिव	=	(Ayodhya further looked)	कृशाम्	=	emaciated like a mountain stream	अलोपोष्ण क्षुब्ध सलिलाम्	=	whose scanty waters had become hot and agitated
घर्मोत्तप्त विहन्गामाम्	=	birds living in which were scorched by the sun	लीन मीनझषग्राहाम्	=	and whose fish small and big and alligators had perished.			

Ayodhya further looked emaciated like a mountain stream, whose scanty waters had become hot and agitated, birds living in which were scorched by the sun, and whose fish, small and big and alligators had perished.

विधूमाम् इव हेम आभाम् अध्वर अग्नि समुत्थिताम् ।
हविर् अभ्युक्षिताम् पश्चात् शिखाम् विप्रलयम् गताम् ॥ २-११४-५

(Ayodhya looked) शिखामिव	=	like a flame	अध्वराग्ने	=	of sacrificial fire	व्हिच् व्हेन् हविर्भ्युक्षिताम्	=	oblation is poured into it
समुत्थिताम्	=	rises	हेमभाम्	=	like a golden cone	विधूमम्	=	without smoke
पश्चात्	=	and thereafter	गताम्	=	sinks into vipralayam	=		extinction (ash).

Ayodhya looked like a flame of sacrificial fire which when oblation is poured into it, rises like a golden cone without smoke and thereafter sinks into extinction (ash).

विध्वस्त कवचाम् रुग्ण गज वाजि रथ ध्वजाम् ।
हत प्रवीराम् आपन्नाम् चमूम् इव महा आहवे ॥ २-११४-६

(Ayodhya looked terrific) आपन्नाम् चमूमिव	=	like an afflicted army	विध्वस्त कवचाम्	=	shattered of its armour	महाहवे	=	in a great battle
रुग्ण गज वाजि रथध्वजाम्	=	whose ensigns borne on horses elephants chariots had been torn	हत प्रवीनाम्	=	its heroic warriors slain.			

Ayodhya looked like an afflicted army, shattered of its armour in a major conflict, whose ensigns borne on horses, elephants and chariots had been torn, and its heroic warriors slain.

सफेनाम् सस्वनाम् भूत्वा सागरस्य समुत्थिताम् ।
प्रशान्त मारुत उद्धूताम् जल ऊर्मिम् इव निह्स्वनाम् ॥ २-११४-७

(Ayodhya appeared) जलोर्मिमिव	=	like the waves of the sea	समुत्थिताम्	=	though tossed very high	स फनाम्	=	with foam
सस्वनाम्	=	and a roar	भूत्वा	=	is rendered	मिस्स्वनाम्	=	noiseless
प्रशान्त मारुतोद्धूताम्	=	being shaken up by a silent wind.						

Ayodhya appeared like the waves of the sea though tosses very high with foam and a roar, is rendered noiseless, being shaken up by a silent wind.

त्यक्ताम् यज्न आयुधैः सर्वैर् अभिरूपैः च याजकैः ।
सुत्या काले विनिर्वृत्ते वेदिम् गत रवाम् इव ॥ २-११४-८

(Ayodhya appeared) वेदिमीव	=	like a sacred altar	सुत्त्याकाले	=	which when the period of offering oblations into the sacred ifre	विनिवृते	=	has completely expired
त्यक्ताम्	=	has been cleared	सर्वैः	=	of all	यज्ञाय्न्धैः	=	sacrificial implements
गतरवाम्	=	and deserted of recitations	अभिरूपैः	=	by the learned	याजकैः	=	priests.

Ayodhya appeared like a sacred altar, which, when the period of offering oblations into fire has completely expired, has been cleared of all sacrificial implements and deserted of recitations by the learned priests.

गोष्ठ मध्ये स्थिताम् आर्ताम् अचरन्तीम् नवम् तृणम् ।
गो वृषेण परित्यक्ताम् गवाम् पत्नीम् इव उत्सुकाम् ॥ २-११४-९

आयोध्य अप्पेरेद् उत्सुक पत्नीमिव	=	like restless kine	परित्यक्ताम्	=	deprived of	गोवृषेण	=	the bull
अचरन्तीम्	=	who cease to graze	नवम् तृणम्	=	in the new pasture	स्थिताम्	=	and stand
गोष्टमध्ये	=	in the cow-pen	आर्ताम्	=	dispirited.			

Ayodhya appeared like restless kine, deprived of the bull, who cease to graze in new pastures and stand in the cow-pen, dispirited.

प्रभा करालैः सुस्निग्धैः प्रज्वलद्भिर् इव उत्तमैः ।
वियुक्ताम् मणिभिर् जात्यैर् नवाम् मुक्ता आवलीम् इव ॥ २-११४-१०

(Ayodhya ap-peared) नवाम् मुक्तवलीमिव	=	like a new pearl-necklace	वियुक्ताम्	=	bereft of	मणिभिः	=	gems
प्रभाकराद्यैः	=	rubies and the like	सुस्निग्धैः	=	well- polished	प्रज्वलिभरिव	=	dazzling
उत्तमैः	=	excellent	जात्यैः	=	and of genuine quality.			

Ayodhya was resembling a new pearl-necklace, bereft of well- polished dazzling and excellent gems, rubies and the like, of genuine quality.

सहसा चलिताम् स्थानान् महीम् पुण्य क्षयाद् गताम् ।
सम्हृत द्युति विस्ताराम् ताराम् इव दिवः च्युताम् ॥ २-११४-११

(Ayodhya ap-peared) तारामिव	=	like a meteor	चलिताम्	=	which moved	स्थानात्	=	from its position
पुण्यक्षयात्	=	due to exhaustion of virtue	सम्वृत द्युति विस्ताराम्	=	with reduced dissemination of light	सहसा	=	quickly
च्युताम्	=	dropped	दिवः	=	from the sky	गताम्	=	and fallen to
महीम्	=	earth.						

Ayodhya appeared like a meteor, which moved from its position with its virtue exhausted, soon dropped from the sky and fallen to earth, deprived of its splendour.

पुष्प नद्धाम् वसन्त अन्ते मत्त भ्रमर शालिनीम् ।
द्रुत दाव अग्नि विप्लुष्टाम् क्लान्ताम् वन लताम् इव ॥ २-११४-१२

(Ayodhya ap-peared) वनलतामिव	=	like a flowering creeper	पुष्प नद्धाम्	=	laden with blossom	वसन्तान्ते	=	in the spring-tide
मत्त् भ्रमर नादिताम्	=	reverberant with intoxicated bees	द्रुतदावाग्नि विप्लुष्टाम्	=	that is suddenly consumed by a forest fire	क्लान्ताम्	=	and withering.

Ayodhya appeared like a flowering creeper laden with blossom in the spring-tide, frequented by a swarm of intoxicated bees, that is suddenly consumed by a forest fire and withering.

सम्मूढ निगमाम् सर्वाम् सम्क्षिप्त विपण आपणाम् ।
प्रग्च्छन्न शशि नक्षत्राम् द्याम् इव अम्बु धरैर् वृताम् ॥ २-११४-१३

(Ayodhya resembled) द्यामिव	=	like a firmament	वृताम्	=	covered	अम्बुधरैः	=	with clouds
प्रच्छन्न शशि नक्षत्राम्	=	with the moon and the stars obscured	सम्मूढरिगमाम्	=	with its senseless traffic	स्तब्धाम्	=	paralyzed
सम्क्षिप्त विपणा पणाम्	=	the fairs and markets closed.						

With its senseless traffic paralyzed and with its fairs and markets closed, Ayodhya resembled like a firmament, covered with clouds, with the moon and stars obscured.

क्षीण पान उत्तमैर् भिन्नैः शरावैर् अभिसम्वृताम् ।
हत शौण्डाम् इव आकाशे पान भूमिम् असंस्कृताम् ॥ २-११४-१४

(Ayodhya appeared splendourless) पान भूमिम् इव	=	like a tavern	आकाशे	=	in an open space	हतशौङ्डाम्	=	with its vendor of spirituous liquors killed
क्षीण पानोत्तमैः	=	the excellent wine expended	शरावैः	=	the drinking pots and glasses	भग्नैः	=	broken
अभिसम्वृताम्	=	laid aside	ध्वस्ताम्	=	and scattered in disorder	असम्स्कृताम्	=	and uncleaned.

Ayodhya appeared splendourless, like a deserted and uncleaned tavern, with its vendor of spirituous liquors killed, the excellent wine expended, its drinking pots and glasses broken and the pieces stewn in disorder.

वृक्ण भूमि तलाम् निम्नाम् वृक्ण पात्रैः समावृताम् ।
उपयुक्त उदकाम् भग्नाम् प्रपाम् निपतिताम् इव ॥ २-११४-१५

(Ayodhya resembled) प्रपामिव	=	like a cistern supplying water	वृक्ण भूमि तलाम्	=	its platform rivers	उपयुक्तोदकाम्	=	its water spent
वृक्ण पात्रैः	=	its jars and earthen vessels broken	समावृताम्	=	and perished	मिन्नाम्	=	collapsed
भग्नाम्	=	shattered	निपतिताम्	=	and fell down.			

Ayodhya resembled a cistern erected for storage and distribution of water, but now broken and collapsed with its platform riven and sunk, and covered with broken jars and earthen vessels, its water having been used up.

विपुलाम् विततताम् चैव युक्त पाशाम् तरस्विनाम् ।
भूमौ बाणैर् विनिष्कृत्ताम् पतिताम् ज्याम् इव आयुधात् ॥ २-११४-१६

(Ayodhya resembled) ज्याम्वि	=	a bow-string	विपुलाम्	=	which was large	विततताम्	=	and bent
युक्त पाशाम्	=	with suitable noose at both ends	विनिष्कृत्ताम्	=	severed	आयुधात्	=	from the bow
बाणैः	=	by the arrows	तरस्विनाम्	=	of heroes	पतिताम्	=	and fallen
भूमम्	=	to the ground.						

Ayodhya resembled a bow-string, which was large and bent, with suitable noose at both ends, but severed from the bow by the arrows of heroes and fallen to the ground.

सहसा युद्ध शौण्डेन हय आरोहेण वाहिताम् ।
निहताम् प्रतिसैन्येन वडवामिव पातिताम् ॥ २-११४-१७

वडवामिव	=	like a mare suddenly	हयारोहेण	=	by a horse-man			
युद्ध शौण्डेन	=	skilled in war-fare	पातिताम्	=	and fallen down	निहताम्	=	when killed
प्रतिसैन्येन	=	by the opposite army.						

Ayodhya appeared like a mare, urged on suddenly by a horse-man, skilled in war-fare and fallen down when killed by the opposite army.

भरतस्तु रथस्थः सन् श्रीमान् दशरथात्मजः ।
वाहयन्तं रथश्रेष्ठं सारथिम् वाक्यमब्रवीत् ॥ २-११४-१८

रथस्थस्सन्	=	sitting in the chariot	श्रीमान्	=	the glorious	भरतस्तु दशरथात्मजः	=	Bharata the son of Dasharatha
वाक्यमब्रवीत्	=	said the following words	सारथीम्	=	to the charioteer	वाहयन्तम्	=	who was riding
रथ श्रेष्ठम्	=	the excellent chariot.						

Sitting in the chariot, the glorious Bharata, the son of Dasaratha, spoke the following words to the charioteer who was riding his excellent chariot:

किम् नु खल्वद्य गम्बीरो मूर्चितो न निशम्यते ।
यथापुरमयोध्यायाम् गीतवादित्रनिस्वनः ॥ २-११४-१९

किम् नु खलु	=	how is it	गम्भीरः	=	that the deep	मूर्छितः	=	and intensified
गीतवादित्रनिस्वनः	=	sound of vocal and instrumental music	न निशम्यते	=	is not heard	यथा पुरा	=	as before
अयोध्याम्	=	in Ayodhya	अद्य	=	today?			

"How is it that the deep and intensified sound of vocal and instrumental music is not heard as before in Ayodhya today?"

वारुणीमदगन्धश्च माल्यगन्धश्च मूर्चितः ।
धूपितागरुगन्धश्च न प्रवाति समन्ततः ॥ २-११४-२०

वारुणी मदगन्धश्च	=	the intoxicating odour of spirituous liquor	माल्य गन्धश्च	=	or the fragrance of floral garlands	धूपिता गरु गन्धश्च	=	or the aroma of aloe-wood fumes
मूर्चितः	=	which used to be spread	समन्ततः	=	on all sides	न प्रवाति	=	are not being wafted.

"The intoxicating odour of spirituous liquor or the fragrance of floral garlands or the aroma of sandal and aloe-wood fumes, which used to be spread once on all sides, are not being wafted."

यानप्र वरघोषश्च स्निग्धश्च हयनिस्वनः ।
प्रमत्तगजनादश्च महांश्च रथनिस्वनः ॥ २-११४-२१
नेदानीम् श्रूयते पुर्यामस्याम् रामे विवासिते ॥ २-११४-२२

विवासिते	=	Due to exile	रामे	=	of Raama	यान प्रवर घोषश्च	=	the sound of the excellent carriages
स्निग्धः	=	the charming	हयनिश्वनश्च	=	sound of the horses	प्रमत्त गजनादश्च	=	the sound of the intoxicating elephants
महान् रथ निस्त्रनः च	=	and the clattering of the great chariots	न श्रूयते	=	are not heard	अस्याम् पुराम्	=	in this city
इदानीम्	=	now.						

"O, Sumantra! I do not hear, as before, the sound of the horses, the sound of the intoxicating elephants and the clattering of the great chariots in this city now."

चन्दनागारुगन्धांश्च महार्हश्च नवस्त्रजः ॥ २-११४-२३
गते हि रामे तरुणाः संतप्ता नोपभुञ्जते ।

रामे	=	Raama	गते	=	having left Ayodhya	तरुणाः	=	the youth
सम्तप्ताः	=	in distress	नोपभुञ्जते	=	are not making use of	चन्दनागरुगन्धाम्श्च		the perfumes of sandal-wood and aloe-wood
महार्हाः	=	and the excellent	नवस्त्रजश्च	=	fresh floral garlands.			

"Raama, having left Ayodhya, the distressful youth are not making use of the perfumes like sandal-wood, aloe wood as also the most admirable and fresh floral garlands."

बहिर्यात्रां न गच्छन्ति चित्रमाअल्यधरा नराः ॥ २-११४-२४
नोत्सवाः सम्प्रवर्तन्ते रामशोकार्दिते पुरे ।

पुरे	=	in the city	रामशोकार्दिते	=	afflicted by the grief of Raama's desertion	नराः	=	people
न गच्छन्ति	=	are not going	बहिः	=	out	यात्राम्	=	for pleasure-trips
चित्रमाल्यधराः	=	wearing colourful garlands	न	=	nor	उत्सवाः	=	festivals
सम्प्रवर्तन्ते	=	are observed.						

"In the city afflicted by Raama's desertion, people are not going out for pleasure-trips, wearing colourful garlands nor festivals are observed by them."

सह नूनम् मम भ्रात्रा पुरस्यास्य द्युतिर्गता ॥ २-११४-२५
न हि राजत्ययोध्येयं सासारेवार्जुनी क्षपा ।

द्युतिः	=	the luster	अस्य पुरस्य	=	of this city	गत	=	has departed
मम भ्रात्रा सह	=	along with my brother	नूनम्	=	it is a certain	इयम्	=	this
अयोध्या	=	Ayodhya	न राजति हि	=	is not shining indeed	सासारा क्षपा इव	=	like a rainy night
अर्जुनी	=	at the time of the waning moon.						

"The lustre of Ayodhya has departed along with my brother. It is certain. This Ayodhya is not shining indeed, like a rainy night at the time of the waning moon."

कदा नु खलु मे भ्राता महोत्सव इवागतः ॥ २-११४-२६
जनयिष्यत्ययोध्यायां हर्षम् ग्रीष्म इवाम्बुदः ।

कदा	=	when	मे भ्राता	=	will my brother	आगतः	=	return
महोत्सव इव	=	like a carnival	जनयिषयि नु खलु	=	diffusing	हर्षम्	=	joy
अयोध्याम्	=	in Ayodhya	ग्रीष्मे आम्बुदः इव	=	as do the autumnal rains?			

"When will my brother return, like a carnival, diffusing joy in Ayodhya, as do the autumnal rains?"

तरुणैः चारु वेषैः च नरैर् उन्नत गामिभिः ।
सम्पतद्भिर् अयोध्यायाम् न विभान्ति महा पथाः ॥ २-११४-२७

महापथाः	=	the high ways	अयोध्याम्	=	in Ayodhya	नाभिभान्ति	=	are not glittering
तरुणैः	=	with youthful	नरैः	=	people	चारु वेषैः	=	richly attired
उन्नतगामिभिः	=	bearing themselves bravely	सम्पतद्भिः	=	and roaming about in groups.			

"The highways in Ayodhya are not glittering with youthful people, richly attired, bearing themselves bravely and roaming about in groups."

एवम् बहु विधम् जल्पन् विवेश वसतिम् पितुः ।
तेन हीनाम् नर इन्द्रेण सिम्ह हीनाम् गुहाम् इव ॥ २-११४-२८

एवम्	= thus	जल्पन्	= speaking	बहुविधम्	= in many ways (Bharata)
विवेश	= entered	पितुः	= his father's	वसतिम्	= house
हीनाम्	= bereft of	तेन	= that	नरेन्द्रेण	= king
गुहामिव	= and which resembled a cave	सिम्हहीनाम्	= bereft of a lion.		

Thus speaking in many ways, Bharata entered his father's house, bereft of that emperor and which resembled a cave bereft of a lion.

तदा तदन्तःपुरमुज्घितप्रभम् ।
सुरैरिवोत्सृष्टमभास्करम् दिनम् ।
निरीक्ष्य सर्वम् तु विविक्तमात्मवान् ।
मुमोच बाष्पं भरतः सुदुःखितः ॥ २-११४-२९

भरतः	= Bharata	आत्मवान्	= a composed man	तदा	= then
मुमोच	= shed	बाष्पम्	= tears	निरीक्ष्य	= by seeing
तत् सर्वम् अन्तःपुरम्	= that entire gynaecium	दिवमिव्व	= looking like a day	अभास्करम्	= without the sun
उज्झितप्रभम्	= with relinquished radiance	विविक्तम्	= and empty.		

Bharata, though a composed man himself, shed tears by seeing that entire empty gynaecium, looking like a day without the sun with its relinquished radiance.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे चतुर्दशोत्तरशततमः सर्गः ॥

Thus, this is the 114th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

115 Sarga 115 - पंचदशोत्तरशततमः सर्ग

Bharata Expresses His Desire To Proceed To Nandigrama Village

Introduction -

After returning to Ayodhya, Bharata expresses his desire to proceed toNandi Grama village. Vasishta and the other elders agree to his proposal. Bharata along with Shatrughna ascend the chariot and proceed towards Nandigram. The ministers, family-priest, the army and the citizens of Ayodhya followed Bharata in his journey. Installing the wooden sandals of Raama on the royal throne, Bharata puts on the garb of an ascetic and carries on the rule under orders of the sandals, holding the royal canopy over them.

ततो निक्षिप्य मातृऋः स अयोध्यायाम् दृढ व्रतः ।
भरतः शोक सम्तप्तो गुरून् इदम् अथ अब्रवीत् ॥ २-११५-१

सः भरतः	=	that Bharata	दृढ व्रतः	=	fixed in his resolve	ततः	=	then
निक्षिप्य	=	having brought	मातृः	=	his mother	अयोध्याम्	=	(back) to Ayodhya
शोक सन्तप्तः	=	sore stricken with grief	अब्रवीत्	=	spoke	अथ	=	thereafter
गुरून्	=	to Vaishta and the elders (as follows):						

Having brought his mothers back to Ayodhya Bharata, fixed in his resolve but sore stricken with grief, spoke to Vasishta and the elders (as follows)

नन्दि ग्रामम् गमिष्यामि सर्वान् आमन्त्रये अद्य वः ।
तत्र दुह्खम् इदम् सर्वम् सहिष्ये राघवम् विना ॥ २-११५-२

अद्य	=	now	गमिष्यामि	=	I am going	नन्दिग्रामम्	=	toNandi Grama village
आमन्त्रये	=	I take leave	सर्वान्	=	of all	वः	=	of you
तत्र	=	there	सहिष्ये	=	I shall endure	सर्वम्	=	all
इदम्	=	this	दुःखम्	=	woe	राघवम् विना	=	occasioned by Raama's absence."

"I am going toNandi Grama village. I take leave of all of you. There, I shall be able to endure all this woe, occasioned by Raama's absence."

गतः च हि दिवम् राजा वनस्थः च गुरुर् मम ।
रामम् प्रतीक्षे राज्याय स हि राजा महा यशाः ॥ २-११५-३

राजा	=	the king Dasaratha	गतः	=	went	दिवम्	=	to heaven
मम गुरुः	=	my elder brother	वनस्थः	=	is in the forest	प्रतीक्ष्ये	=	I shall await
रामम्	=	for Raama (to return)	राज्याय	=	tot he kindom	सः हि	=	since verily he alone

राजा	= is the lord	महायशाः	= the celebrated.		

"The king Dasaratha went to heaven. My elder brother is in the forest. I shall await for Raama to return to the kingdom since verily he alone is the celebrated Lord of Ayodhya."

एतत् श्रुत्वा शुभम् वाक्यम् भरतस्य महात्मनः ।
अब्रुवन् मन्त्रिणः सर्वे वसिष्ठः च पुरोहितः ॥ २-११५-४

श्रुत्वा	= hearing	एतत्	= these	शुभम्	= auspicious
वाक्यम्	= words	भरतस्य	= of Bharata	महात्मनः	= the magnanimous one
वसिष्टश्च	= Vasishta	पुरोहितः	= the preceptor	सर्वे	= and all
मन्त्रिणः	= the ministers	अब्रुवन्	= spoke (as follows):		

Hearing those auspicious words of the magnanimous Bharata, Vasishta the preceptor and all the ministers spoke as follows:

सदृशम् श्लाघनीयम् च यद् उक्तम् भरत त्वया ।
वचनम् भ्रातृ वात्सल्याद् अनुरूपम् तव एव तत् ॥ २-११५-५

भरत	= O Bharata!	वचनम्	= the words	यत्	= which
उक्तम्	= have been spoken	त्वया	= by you	भ्रातृवात्सल्यात्	= in devotion to your brother
सुभृशम्	= are very much	श्लाघनीयम्	= appreciable	तत्	= that
अनुरूपम्	= is worthy	तवैव	= of you along."		

"O, Bharata! The words which your have spoken by you in devotion to your brother are very much appreciable. It is worthy of you alone."

नित्यम् ते बन्धु लुब्धस्य तिष्ठतो भ्रातृ सौहृदे ।
आर्य मार्गम् प्रपन्नस्य न अनुमन्येत कः पुमान् ॥ २-११५-६

कः पुमाम्	= what man	नानुमन्यते	= would not approve	ते	= of the proposal of you
बन्धुलुब्धस्य	= who are deeply fascinated of your relatives	नित्यम्	= always	तिष्ठतः	= firmly
भ्रातृ सौहृदे	= affectionate to your brother	प्रपन्नस्य	= and devoted	आर्य मार्गम्	= to the path of elders.

"What man would not approve of the proposal of your highness, who are deeply fascinated of your relative, always affectionate to your brother and devoted to the path of elders?"

मन्त्रिणाम् वचनम् श्रुत्वा यथा अभिलषितम् प्रियम् ।
अब्रवीत् सारथिम् वाक्यम् रथो मे युज्यताम् इति ॥ २-११५-७

श्रुत्वा	= hearing	प्रियम्	= the affectionate	वचनम्	= words

मन्त्रिणाम्	=	of his counsellors	यथाभिलषितम्	=	according to his wish (Bharata)	अब्रवीत्	=	spoke
इति	=	these	वाक्यम्	=	words	सारथिम्	=	to the charioteer
मे रथः	=	(Let) my chariot	युज्यताम्	=	be made ready."			

Hearing the affectionate words of his counsellors, who spoke according to his wish, Bharata said to his charioteer, "Let my chariot be made ready!"

प्रहृष्ट वदनः सर्वा मातृऋः समभिवाद्य सः ।
आरुरोह रथम् श्रीमान् शत्रुघ्नेन समन्वितः ॥ २-११५-८

श्रीमान्	=	the illustrious	सः	=	Bharata	प्रहृष्टवदनः	=	looking pleased
समभिवाद्य	=	having offered salutation	सर्वा	=	to all	मातृः	=	his mothers
आरुरोह	=	ascended	रथम्	=	his chariot	समन्वितः	=	along with
शत्रुघ्ने	=	Shatrughna.						

The illustrious Bharata, looking pleased and having offered salutation to all his mothers, entered his chariot along with Shatrughna.

आरुह्य तु रथम् शीघ्रम् शत्रुघ्न भरताउ उभौ ।
ययतुः परम प्रीतौ वृतौ मन्त्रि पुरोहितैः ॥ २-११५-९

उभौ	=	both	शत्रुघ्न भरतौ	=	Shatrughana and Bharata	आरुह्य च	=	having mounted
रथम्	=	the chariot	शीघ्रम्	=	quickly	परम् प्रीतौ	=	and exceedingly rejoiced
ययतुः	=	set out	वृतौ	=	accompanied by	मन्त्रि पुरोहितैः	=	ministers and family-priests.

Both Shatrughna and Bharata, having quickly mounted the chariot and exceedingly rejoiced, set out, accompanied by ministers and family-priests.

अग्रतो पुरवः तत्र वसिष्ठ प्रमुखा द्विजाः ।
प्रययुः प्रान् मुखाः सर्वे नन्दि ग्रामो यतो अभवत् ॥ २-११५-१०

गुर्वः	=	the preceptors	सर्वे	=	all	तत्र	=	there
वसिष्ठ प्रमुखाह्	=	headed by Vasishta	द्विजाः	=	and (other) Brahmanas	अग्रतः	=	being in the forefront
प्रययुः	=	went	प्राण्मुखाः	=	eastward	यतः	=	in which direction
नन्दिग्रामः	=	Nandi Grama	अभवत्	=	was there.			

All the preceptors there, headed by Vasishta and other brahmanas being in the forefront, proceeded eastward, in which directionNandi Grama village was situated.

बलम् च तद् अनाहूतम् गज अश्व रथ सम्कुलम् ।
प्रययौ भरते याते सर्वे च पुर वासिनः ॥ २-११५-११

भरते	=	(Wile) Bharata	याते	=	had left	बलम्च	=	the army too
प्रययौ	=	followed him	तदनाहुतम्	=	unbidden	गजाश्वरथ सम्कुलम्	=	abounding in elephants horses and chariots
सर्वे	=	all	पुरवासिनः च	=	the residents of the city also (followed suit).			

When Bharata had left, the army too, abounding in elephants, horses and chariots marched unbidden. The residents of the city also followed suit.

रथस्थः स तु धर्म आत्मा भरतो भ्रातृ वत्सलः ।
नन्दि ग्रामम् ययौ तूर्णम् शिरस्य् आधाय पादुके ॥ २-११५-१२

सः भरतः	=	that Bharata	भ्रातृवत्सलः	=	affectionate of is brother	धर्मात्मा	=	and magnanimous
आदाय	=	kept	पादुके	=	the sandals	शिरसि	=	on his head
रथस्थः	=	while remaining in the chariot	तूर्णम्	=	and quickly	ययौ	=	set out
नन्दिग्रामम्	=	forNandi Grama.						

The magnanimous Bharata, affectionate of his brother, bearing the sandals belong to Raama on his head, set out forNandi Grama.

ततः तु भरतः क्षिप्रम् नन्दि ग्रामम् प्रविश्य सः ।
अवतीर्य रथात् तूर्णम् गुरून् इदम् उवाच ह ॥ २-११५-१३

ततः	=	thereafter	प्रविश्य	=	having entered	नन्दिग्रामम्	=	Nandigram
क्षिप्रम्	=	briskly	सः भरतः	=	that Bharat	अवतीर्य	=	descended
रथात्	=	from his chariot	तूर्णम्	=	quickly	उवाच ह	=	and spoke
इदम्	=	these words	गुरून्	=	to his preceptors.			

Thereafter, having enteredNandi Grama briskly Bharata descended his chariot quickly and spoke to his preceptors as follows:

एतद् राज्यम् मम भ्रात्रा दत्तम् सम्न्यासवत् स्वयम् ।
योग क्षेम वहे च इमे पादुके हेम भूषिते ॥ २-११५-१४

एतत् राज्यम्	=	this kingdom	दत्तम्	=	has been given	मम	=	to me
सन्न्यासवत्	=	as a trust	भ्राता	=	by my brother Raama	स्वयम्	=	himself
इमे पादुके च	=	these sandals	हेम भूषिते	=	embellished with gold	योगक्षमवहे	=	diffuse gain and security (to the people)

"My brother, Raama has given to me this kingdom as a trust. These sandals, embellished with gold diffuse gain and security to the people."

भरतः शिरसा कृत्वा सन्न्यासम् पादुके ततः ।
अब्रवीद्दुःखसम्तप्तः सर्वं प्रकृतिमण्डलम् ॥ २-११५-१५

कृत्वा	=	having dedicated	सन्न्यासम्	=	the sacred trust	पादुके	=	to the wooden sandals
भरतः	=	Bharata	ततः	=	then	अब्रवीत्	=	spoke
सर्वम्	=	to the entire	प्रकृतिमण्डलम्	=	body of his ministers	दुःख सम्तपतः	=	sore stricken with anguish as he was.

Having dedicated the sacred trust to the wooden sandals, Bharata sore-stricken with anguish, spoke to the entire body of his ministers as follows:

चत्रम् धारयत क्षिप्रमार्यपादाविमौ मतौ ।
अभ्याम् राज्ये स्थितो धर्मः पादुकाभ्याम् गुरोर्मम ॥ २-११५-१६

धारयत	=	hold	छत्रम्	=	the state canopy	क्षिप्रम्	=	speedily
इमौ	=	these	मतौ	=	have been accepted	आर्य पादौ	=	as symbols of the feet of my noble brother
आभ्याम् पादुकाभ्याम्	=	by these wooden sandals	मम गुरोः	=	of my brother	धर्मः	=	piety
स्थितः	=	has been established	राज्ये	=	in the kingdom.			

"Hold the state canopy speedily over these wooden sandals, which have been accepted as symbols of the feet of Raama, my noble brother. By the presence of these wooden sandals of my brother here, a piety has been established in the kingdom."

भ्रात्रा हि मयि सम्न्यासो निक्षिप्तः सौहृदादयम् ।
तमिमम् पालयिष्यामि राघवागमनम् प्रति २-११५-१७

सौहृदात्	=	by compassion	अयम्	=	this	सम्न्यासः	=	trust
मयि निक्षिप्तः	=	has been placed at my disposal	भ्रात्रा	=	by my brother	इमम्	=	the trust
तत्	=	as such	पालयिष्यामि	=	will be protected	राघव अगमनम् प्रति	=	till the arrival of Raama.

"As a mark of compassion, this trust has been placed at my disposal, by my brother. There trust as such will be preserved till his return."

क्षिप्रम् सम्योजयित्वा तु राघवस्य पुनः स्वयम् ।
चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ ॥ २-११५-१८

सम्योजयित्वा	=	having restored (these wooden sandals)	स्वयम्	=	personally	राघवस्य	=	to Raama's feet
क्षिप्रम्	=	immediately	पुनः	=	again	द्रक्ष्यामि	=	I shall behold
तौ	=	those	चरणौ	=	feet	रामस्य	=	of Raama
सहपादुकौ	=	along with these sandals.						

"Having restored these wooden sandals personally to Raama's feet immediately after his return, I shall behold those feet of Raama along with these sandals."

ततो निक्षिप्तभारोऽहम् राघवेण समागतः ।
निवेद्य गुरवे राज्यम् भजिष्ये गुरुवृत्तिताम् २-११५-१९

ततः	=	thereafter	अहम्	=	I	निक्षिप्त भारः	=	on whom thus burden has been imposed
समागतः	=	having been united	राघवेण	=	with Raama	निवेद्य	=	and having restored
राज्यम्	=	the kingdom	गुरवे	=	to my elder brother	भजिष्ये	=	I shall assume
गुरुवृत्तिताम्	=	the role of a servant of my elder brother.						

"Restoring the kingdom to my elder brother, when re-united with him and thereby laying down the burden, I shall then assume the role of a servant of my elder brother."

ताघवाय च सम्न्यासम् दत्त्वेमे वरपादुके ।
राज्यम् चेदमयोध्याम् च धूतपापोभवामि च २-११५-२०

दत्त्वा	=	giving away	इमे वर पादुके	=	these excellent wooden sandals	सम्न्यासम्	=	the symbols of trust
इदम् राज्यम् च	=	this kingdom	अयोध्याम्च	=	as well as the city of Ayodhya	राघवाय	=	to Raama
भवामिच	=	I shall become	धूत पातः	=	washed of all my sins.			

"By giving away these excellent wooden sandals, the symbols of trust, this kingdom, as well as the City of Ayodhya to Raama, I shall be washed of all my sins."

अभिषिक्ते तु काकुत्थ्से प्रहृष्टमुदिते जने ।
प्रीतिर्मम यशश्चैव भवेद्राज्याच्चतुर्गुणम् ॥ २-११५-२१

काकुत्थ्से	=	Raama	अभिषिक्ते	=	will be installed	जने	=	and his subjects
प्रहृष्टमुदिते	=	made happy	भवेत्	=	It will be	चतुर्गुणम्	=	a four-fold
यशस्चैव	=	more fame	प्रीतिः	=	and happiness	मम	=	for me
राज्यात्	=	than (that having obtained) from the kingdom.						

"Raama will be installed and his subjects made happy. It will be a four-fold more fame and happiness for me than that having obtained from the kingdom."

एवम् तु विलपन्धीनो भरतः स महायशाः ।
नन्दिग्रामेऽकरोद्राज्यम् दुःखितो मन्त्रिभिस्सह ॥ २-११५-२२

सः भरतः	=	that Bharata	महायशाः	=	the highly illustrious man	दीनः	=	(but) a distressed man
विलपन्	=	lamenting	एवम्	=	thus	दुःखितः	=	and pained
अकरोत्	=	looked after	राज्यम्	=	the state administration	मन्त्रिभिः सह	=	along with his ministers
नन्द्रिग्रामे	=	at Nandi Grama.						

The highly illustrious Bharata though a distressed man, thus lamenting and pained, looked after the state administration along with his ministers from Nandi Grama.

स वल्कलजटाधारी मुनिवेषधरः प्रभुः ।
नन्दिग्रामेऽवसद्वीरः ससैन्यो भरतस्तदा २-११५-२३

वल्कलजटाधारी	=	Assuming bark robes and matted locks	मुनिवेषधारी	=	in the guise of an ascetic	प्रभुः	=	the lord
वीरः	=	and the hero	सः भरतः	=	that Bharata	तदा	=	then
अवसत्	=	dwelt	नन्दिग्रामे	=	in Nandi Grama	स सैन्यः	=	protected by the army.

Assuming bark robes and matted locks in the guise of an ascetic, the lord and the hero Bharata dwelt in Nandi Grama, protected by the army.

रामागमनमाकाङ्क्षन् भरतो भ्रातृवत्सलः ।
भ्रातुर्वचनकारी च प्रतिज्ञापारगस्तदा ॥ २-११५-२४ पादुके त्वभिषिच्याथ नन्दिग्रामेऽवसत्तथा ।

तदा	=	then	भरतः	=	Bharata	भ्रातृः वचनकारीच	=	obedient to his elder brother
भ्रातृवत्सलः	=	affectionate of his brothers	प्रतिज्ञ पारगः	=	and faithful to his vow	तथा	=	thus
अवसत्	=	resided	नन्दिर्ग्रामे	=	in Nandi Grama	अभिषिच्य	=	coronating
पादुके	=	the wooden sandals (on the throne)	आकाण्क्षन्	=	and wishing	रामागमनम्	=	the return of Raama.

Bharata, obedient to his elder brother, affectionate of his brothers and faithful to his vow, thus resided inNandi Grama, coronating the wooden sandals on the throne and wishing always for the return of Raama.

स वालव्यजनम् चत्रम् धारयामास स स्वयम् ॥ २-११५-२५
भरतः शासनम् सर्वम् पादुकाभ्याम् निवेदयन् ।

भरतः	=	Bharata	निवेदयन्	=	reporting	सर्वम्	=	all
शासनम्	=	the royal orders	पादुकाभ्याम्	=	to the wooden sandals	धरयामास	=	was holding
स्वयम्	=	personally	छत्रम्	=	the royal canopy	सवालव्यजनम्	=	together with the chowrie (to the sandals)

Reporting all the royal orders to the wooden sandals, Bharata was holding the royal canopy together with the chowrie to those sandals.

ततस्तु भरतः श्रीमानभिषिच्यार्यपादुके ॥ २-११५-२६
तदधीनस्तदा राज्यम् कारयामास सर्वदा ।

अभिषिच्य	=	coronating	आर्य पादुके	=	the wooden sandals of his elder brother	श्रीमान्	=	the illustrious
भरतः	=	Bharata	ततः	=	thereafter	कार्यामास	=	carried out
राज्यम्	=	the state administration	तदधीनः	=	being subservient to them	सर्वदा	=	always.

Coronating the wooden sandals of his elder brother, the illustrious Bharata thereafter carried out the state administration, always maintaining his subservience to them.

तदा हि यत्कार्यमुपैति किंचि ।
दुपायनम् चोपहृतम् महार्हम् ।
स पादुकाभ्याम् प्रथमम् निवेद्य ।
चकार पश्चाद्भरतो यथावत् ॥ २-११५-२७

यत्किम्चित्	=	whatever small	कार्यम्	=	affair	उपैति	=	came up
महार्हम्	=	or a high-valued	उपायनम्	=	gift	उपहृतम्	=	was offered
सः भरतः	=	that Bharata	तदा	=	then	प्रथमम्	=	first
निवेद्य	=	has reported (it)	पादुकाभ्याम्	=	to the wooden sandals	पश्चात्	=	and thereafter
चकार	=	acted	यथावत्	=	accordingly.			

Whatever a small affair of the state came up or whenever a high-valued gift was offered, Bharata used to report that matter to the wooden sandals and then only dealt with it in the proper way afterwards.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे पंचदशोत्तरशततमः सर्गः ॥

Thus, this is the 115th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

116 Sarga 116 - षोडशोत्तरशततमः सर्ग

Rama Notices Anxiety Among The Sages Who Live In The Vicinity

Introduction -

Raama notices anxiety and perturbation among the sages who live in the vicinity. When an elderly sage among them is asked by Raama about the reason for their anguish, the said sage informs that some demons under the leadership of Khara are molesting the sages and hence the sages wished to leave the place. Raama gives his consent for their leaving. Bidding farewell to them with great respect, Raama retires to his own hermitage.

प्रतिप्रयाते भरते वसन् रामः तपो वने ।
लक्षयाम् आस स उद्वेगम् अथ औत्सुक्यम् तपस्विनाम् ॥ २-११६-१

भरते	=	Bharata	प्रतिप्रयाते	=	having returned	रामः	=	Raama
तपोवने	=	who was dwelling in the woods	अथ	=	then	लक्षयामास	=	observed
सोद्वेगम्	=	the anxiety	तपस्विनाम्	=	of the sages	ओत्सुक्यम्	=	and their perturbation.

Bharata having returned (to Ayodhya), Raama who was dwelling in the woods, observed anxiety accompanied by perturbation among the sages.

ये तत्र चित्र कूटस्य पुरस्तात् तापस आश्रमे ।
रामम् आश्रित्य निरताः तान् अलक्षयद् उत्सुकान् ॥ २-११६-२

अलक्षयत्	=	(He) saw	ततर	=	there	ताम्	=	those ascetics
पुरस्तात्	=	who were formerly	निरताह्	=	quite pleased	तापसाश्रमे	=	at Chitrakuta
आश्रित्य	=	depending as they did	रामम्	=	on Raama	उत्सुकान्	=	anxious.

He saw there those ascetics-who were formerly quite pleased in that hermitage at Chitrakuta depending as they did on Raama- anxious.

नयनैर् भृकुटीभिः च रामम् निर्दिश्य शन्किताः ।
अन्योन्यम् उपजल्पन्तः शनैः चक्रुर् मिथः कथाः ॥ २-११६-३

निर्दिश्य	=	pointing out	रामम्	=	to Raama	नयनैः	=	(through the movements) of their eyes
भृकुटीभिश्च	=	and eye-brows	शन्किताह्	=	minifesting their anxiety	उपजल्पन्तः	=	whispering
शनैः	=	slowly	अन्योन्यम्	=	among one another	चक्रुः	=	and framing
कथाः	=	legends	मिथः	=	in secret.			

Pointing out to Raama through the movements of their eyes and eye-brows manifesting their anxiety, they whispered among themselves, narrating some legends in secret.

तेषाम् औत्सुक्यम् आलक्ष्य रामः तु आत्मनि शन्कितः ।
कृत अन्जलिर् उवाच इदम् ऋषिम् कुल पतिम् ततः ॥ २-११६-४

अलक्ष्य	=	perceiving	तेषाम्	=	their	ओत्सुक्यम्	=	distress
रामस्तु	=	Raama	ततः	=	then	शण्कितः	=	was filled with apprehension
स्वात्मनि	=	about himself	कृताञ्जलिः	=	and with joined palms	उवाच	=	spoke
इदम्	=	these words	ऋषिम्	=	to a sage	कुलपतिम्	=	the leader of that community of ascetics (as follows):

Perceiving their distress, Raama was filled with apprehension about himself and with joined palms spoke the following words to a sage, the leader of that community of ascetics:

न कच्चिद् भगवन् किंचित् पूर्व वृत्तम् इदम् मयि ।
दृश्यते विकृतम् येन विक्रियन्ते तपस्विनः ॥ २-११६-५

भगवत्	=	O venerable sage! (I fear)	पूर्व वृत्तम्	=	the conduct of my forefathers	मयि	=	is in me
किम्चित्	=	or any	इदम्	=	this	कश्चित्	=	some
विकृतम्	=	change	नदृश्यते	=	is not seen	येन	=	due to which
तपस्विनः	=	the ascetics	विक्रियन्ते	=	feel agitated.			

"O venerable sage! I fear that the conduct of my forefathers is not seen in me or there is some change for the worse in me, due to which the ascetics feel agitated."

प्रमादाच् चरितम् कच्चित् किंचिन् न अवरजस्य मे ।
लक्ष्मणस्य ऋषिभिर् दृष्टम् न अनुरूपम् इव आत्मनः ॥ २-११६-६

ये अवरजस्य	=	has my younger brother	लक्ष्मणस्य	=	Lakshmana	आत्मनः	=	the high-souled
प्रमादात्	=	through inadvertence	चरितम्	=	behaved	नानुरूपम्	=	unworthy of him
न दृष्टम् कश्चित्	=	I hope it is not seen	ऋषिभिः	=	by the sages.			

"Has my younger brother, the high-souled Lakshmana, through inadvertence, behaved unworthy of him while the sages were seeing?"

कच्चित् शुश्रूषमाणा वः शुश्रूषण परा मयि ।
प्रमदा अभ्युचिताम् वृत्तिम् सीता युक्तम् न वर्तते ॥ २-११६-७

कच्चित्	=	I hope that	सीता	=	Sita	शुश्रूषमाणा	=	who is serving
वः	=	you	शुश्रूषणपरा	=	and who is keen in serving	मयि	=	me
न वर्तते	=	has not behaved	युक्तम्	=	properly	वृत्तिम्	=	according to the conduct
प्रमदाभ्यम्चिताम्	=	suitable for women.						

"I hope that Sita, who is serving you and who is keen in serving me, does not, I am afraid, behaved properly, according to the conduct suitable for women."

अथ ऋषिर् जरया वृद्धः तपसा च जराम् गतः ।
वेपमान इव उवाच रामम् भूत दया परम् ॥ २-११६-८

अथ	=	then	ऋषिः	=	the sage	वृद्धः	=	a grown-up man
गतः	=	and who got	जराम्	=	old age	तपसाच	=	also by penance
वेपमान इव	=	appeared trembling	उवाच	=	and spoke	रामम्	=	to Raama
भूतदयापरम्	=	who was ever compassionate to all beings.						

Then, that grown-up sage, who was elderly both by age and penance, appeared trembling and spoke to Raama, who was ever compassionate to all beings, as follows:

कुतः कल्याण सत्त्वायाः कल्याण अभिरतेः तथा ।
चलनम् तात वैदेह्याः तपस्विषु विशेषतः ॥ २-११६-९

तात	=	O dear Raama	कुतः	=	what is there	तपस्विषु	=	for us the ascetics
चलनम्	=	to fear	विशेषतः	=	above all	वैदेह्याः	=	from Sita
कल्याण सत्त्वायाः	=	who is natural in her disposition	तथा	=	and	कल्याणाभिरतेः	=	follower of virtue.

"O, dear Raama! What is there for us the ascetics to fear above all from Sita, who is natural in her disposition and is the follower of virtue?"

त्वन् निमित्तम् इदम् तावत् तापसान् प्रति वर्तते ।
रक्षोभ्यः तेन सम्विग्नाः कथयन्ति मिथः कथाः ॥ २-११६-१०

रक्षोभ्यः	=	It is on account of demons (who)	त्वन्निमित्तम्	=	through enmity to you	प्रतिवर्तते तावते	=	have begun to oppress
तापसान् प्रति	=	the sages	तेन	=	and by which	सम्विग्नाः	=	fear has arisen
कथयन्ति	=	they discuss	मिथः	=	with each other	कथाः	=	how (they may best defend themselves)

"It is on account of demons, who, through enmity to you, have begun to oppress the sages. Alarmed by it, they discuss with each other how they can best defend themselves."

रावण अवरजः कश्चित् खरो नाम इह राक्षसः ।
उत्पाट्य तापसान् सर्वान् जन स्थान निकेतनान् ॥ २-११६-११
धृष्टः च जित काशी च नृशंसः पुरुष अदकः ।
अवलिप्तः च पापः च त्वाम् च तात न मृष्यते ॥ २-११६-१२

तातः	=	O darling!	इह	=	here	राक्षसः	=	a demon
खरोनाम	=	called Khara	रावणावरजः	=	Ravana's younger brother	उत्पाट्य	=	having uprooted
सर्वान्	=	all	तापसान्	=	the ascetics	जनस्थाननिकेत	=	who dwell in Janasthana
धृष्टश्च	=	and who is a boaster	जितकाशीच	=	victorious in battle	नृशम्सः	=	cruel
पुरुषादकः	=	an eater of human flesh	अवलिप्तश्च	=	haughty	पापश्च	=	and sinful
न मृष्यते	=	is unable to endure	त्वाम् च	=	you also.			

"O, darling! Here, a demon called Khara, Ravana's younger brother- who is a boaster, victorious in battle, cruel and eater of human flesh, haughty and sinful-having uprooted all the ascetics who dwell in Janasthana, is unable to endure you also."

त्वम् यदा प्रभृति ह्य् अस्मिन्न् आश्रमे तात वर्तसे ।
तदा प्रभृति रक्षांसि विप्रकुर्वन्ति तापसान् ॥ २-११६-१३

तात	=	My darling!	यदा प्रभृति	=	from which time	त्वम्	=	you
वर्तसे	=	came to dwell	अस्मिन् आश्रमे	=	in this hermitage	तदा प्रभृति	=	from that time on-wards
रक्षाम्सि	=	the demons	विप्रकुर्वन्ति	=	continue to ill-treat	तापसान्	=	the ascetics.

"My darling! From which time you came to dwell in this hermitage, from that time inwards, the demons continue to ill-treat the ascetics."

दर्शयन्ति हि बीभत्सैः क्रूरैर् भीषणकैर् अपि ।
नाना रूपैर् विरूपैः च रूपैर् असुख दर्शनैः ॥ २-११६-१४

दर्शयन्ति	=	(They) appear	भीभत्सैः	=	in grotesque	क्रूरैः	=	and harmful
रूपैः	=	forms	भीषणकैरपि	=	fillign them with ter-ror	नानारूपैः	=	in diverse forms
विरूपैश्च	=	(having) ugly	विकृत दर्शनैः	=	and unnatural de-meanor.			

"They appear in grotesque and harmful forms, filling them with terror, in diverse forms and possessing ugly and unnatural demeanor."

अप्रशस्तैर् अशुचिभिः सम्प्रयोज्य च तापसान् ।
प्रतिघ्नन्त्य् अपरान् क्षिप्रम् अनार्याः पुरतः स्थितः ॥ २-११६-१५

सम्प्रज्योज्य	=	flinging	अप्रशस्तैः	=	filthy	अशुचिभिः	=	and inauspicious objects
तापसान्	=	on some of the ascetics	अनार्याः	=	these wicked demons	स्थिताः	=	stand
पुरतः	=	in front of them	प्रतिघ्नन्ति	=	and kill	अपरान्	=	some ascetics.

"Flinging filthy and inauspicious objects on some of the ascetics, the wicked demons stand in front of them and kill some ascetics too."

तेषु तेषु आश्रमस्थानेषु अबुद्धम् अवलीय च ।
रमन्ते तापसामः तत्र नाशयन्तो अल्प चेतसः ॥ २-११६-१६

अवलीयच	=	hiding themselves	तेषु तेषु	=	in those	आश्रमस्थानेषु	=	hermitages
अबुद्धम्	=	unnoticed	अल्पचेतनः	=	those evil-minded demons	रमन्ते	=	delight
नाशयन्तः	=	in destroying	तापसान्	=	the ascetics	तत्र	=	there.

"Having themselves in those hermitages unnoticed, those evil-minded demons delight themselves in destroying the ascetics there."

अपक्षिपन्ति स्रुग् भाण्डान् अग्नीन् सिन्चन्ति वारिणा ।
कलशामः च प्रमृद्नन्ति हवने समुपस्थिते ॥ २-११६-१७

हवने	=	(While) a sacrifice	समुपस्थिते	=	is undertaken	अवक्षिपन्ति	=	(they) scatter
स्रुग्बाण्डान्	=	sacrificial vessels	सिण्चन्ति	=	sprinkle	अग्नीन्	=	the fires
वारिणा	=	with water	प्रमत्त्नन्ति	=	and break	कलशाम्श्च	=	the water-pots.

"At the time of pouring oblations into the sacred fire, they scatter the sacrificial vessels, sprinkle the fires with water and break the water-pots."

तैर् दुरात्मभिर् आविष्टान् आश्रमान् प्रजिहासवः ।
गमनाय अन्य देशस्य चोदयन्त्य् ऋषयो अद्य माम् ॥ २-११६-१८

प्रजिहासवः	=	resolved to leave	आश्रमान्	=	these retreats	आमृष्टान्	=	that have been invaded
तैः	=	by them	दुरात्मभिः	=	the evil spirits	ऋषयः	=	the ascetics
अद्य	=	today	चोदयन्ति	=	are urging	माम्	=	me
गमनाय	=	to go	अन्यदेशय	=	to another area.			

"Resolved to leave these retreats that have been invaded by evil spirits, the ascetics today are urging me to go to another area."

तत् पुरा राम शारीराम् उपहिंसाम् तपस्विषु ।
दर्शयति हि दुष्टाः ते त्यक्ष्याम इमम् आश्रमम् ॥ २-११६-१९

राम	=	O Raama!	पुरा	=	before	ते दुष्टाः	=	those wicked being
दर्शयन्ति हि	=	indeed show	शारीराम्	=	bodily	उपहिम्साम्	=	injury
तपस्विशू	=	to the ascetics	त्यक्ष्यामः	=	we are abandoning	इमम् आश्रमम्	=	this hermitage
तत्	=	for that reason.						

"O, Raama! Before those wicked beings indeed show bodily injury to the ascetics, we are abandoning this hermitage."

बहु मूल फलम् चित्रम् अविदूराद् इतो वनम् ।
पुराण आश्रमम् एव अहम् श्रयिष्ये सगणः पुनः ॥ २-११६-२०

अविदूरात्	=	not far	इतः	=	from here	चित्रम् वनम्	=	there is a colourful grove
बहुमूलफलम्	=	having many roots and fruits	अहम्	=	I	श्रयिष्ये	=	will take shelter
पुनः	=	again	पुराणाश्रममेव	=	in that previous hermitage itself	सगणः	=	along with an assembly of sages.

"Not far from here, there is a colourful grove yielding many roots and fruits. I will take shelter again in that previous hermitage itself, along with an assembly of sages."

खरः त्वय्य् अपि च अयुक्तम् पुरा तात प्रवर्तते ।
सह अस्माभिर् इतो गग्च्छ यदि बुद्धिः प्रवर्तते ॥ २-११६-२१

तात	=	O darling!	खरः	=	Khara (the demon)	पुरा प्रवन्तते	=	will behave
त्वय्यपिच	=	in your case also	अयुक्तम्	=	unjustly	बुद्धिः यदि	=	If your intellect
प्रवर्तते	=	is agreeable	गच्छ	=	come	अस्माभिः सह	=	along with us
इतः	=	form here.						

"O, darling! Khara, the demon will behave unjustly with you in the same way. If your mind feels so inclined, come along with us from here."

सकलत्रस्य संदेहो नित्यम् यत् तस्य राघव ।
समर्थस्य अपि हि सतो वासो दुह्खं इह अद्य ते ॥ २-११६-२२

राघव	=	O Raama!	ते	=	to you	सकलत्रस्य	=	who are with your wife
समर्थस्यापि हि सतः	=	though competent	नित्यम्	=	and ever	यत्तस्य	=	watchful
सन्देहः	=	there is a danger	वासः	=	your stag	इह	=	here
अद्य	=	is now	दुःखम्	=	difficult.			

"O, Raama! To you, who live with your wife, though you are competent and ever watchful, there is a danger. Your stay here is conduced with misery now."

इत्य् उक्तवन्तम् रामः तम् राज पुत्रः तपस्विनम् ।
न शशाक उत्तरैर् वाक्यैर् अवरोद्धुम् समुत्सुकम् ॥ २-११६-२३

रामः	=	Raama	राजपुत्रम्	=	the prince	न शशाक	=	could not
अवबन्धुम्	=	desist	तम् तपस्विनम्	=	that sage	समुत्सुकम्	=	and eager
उत्तरैः	=	by responsive	वाक्यैः	=	words.			

Raama the prince could not with his responsive words desist the said sage when he had spoken as aforesaid, eager as he was to leave the place.

अभिनन्द्य समापृग्च्छ्य समाधाय च राघवम् ।
स जगाम आश्रमम् त्यत्त्वा कुलैः कुल पतिः सह ॥ २-११६-२४

सः कुलपति	=	that leader of the community	अभिनन्द्य	=	having greeted	समापृच्छ्य	=	bade farewell
समाधाय	=	and justified his statement	राघवम्	=	to Raama	जगाम	=	went
त्यत्त्वा	=	leaving	आश्रमम्	=	the hermitage	कुलैस्सह	=	along with a company of sages.

Having greeted, bidding farewell and justifying his statement to Raama, that leader of the community departed, leaving the hermitage, along with a host of sages.

रामः संसाध्य तु ऋषि गणम् अनुगमना ।
देशात् तस्माच्चित् कुल पतिम् अभिवाद्य ऋषिम् ।
सम्यक् प्रीतैः तैर् अनुमत उपदिष्ट अर्थः ।
पुण्यम् वासाय स्व निलयम् उपसम्पेदे ॥ २-११६-२५

अनुगमनात्	=	accompanying them for a distance	तस्मात् देशात्	=	from that place	सम्साध्य	=	bidding farewell
ऋषिगणम्	=	to that group of sages	अभिवाद्य	=	offering salutation	ऋषिम्	=	to that ascetic
कुलपतिम्	=	the leader of the community	अनुमतः	=	and taking leave	तैः	=	of them
सम्यक्	=	who were well	प्रीतैः	=	pleased	उपदिष्टार्थः	=	and having received their counsel
रामः	=	Raama	उपसम्पदे	=	reached	स्वम् निलयम्	=	his own home
पुण्यम्	=	which was sacred	वासाय	=	to reside.			

Accompanying them for a distance from that place, bidding farewell to that group of sages, offering his salutation to that ascetic, the leader of the community and taking leave of them, who were well-pleased and having received their counsel, Raama returned to his dwelling, which was sacred to reside.

आश्रमम् तु ऋषि विरहितम् प्रभुः ।
क्षणम् अपि न जहौ स राघवः ।
राघवम् हि सततम् अनुगताः ।
स्तापसाः च ऋषि चरित धृत गुणाः ॥ २-११६-२६

सः राघवः	=	that Raama	प्रभुः	=	the lord	न जहौ	=	did not leave
क्षणम्पै	=	even for a moment	आश्रमम्	=	that hermitage (that had been deserted by the sages)	तापसाश्च	=	but some ascetics among them
धृतगुणाः	=	who had fixed their mind	राघवम्	=	on Raama	आर्षचरिते	=	who followed the conduct of the sages
सततम्	=	constantly	अनुगताः हि	=	followed Raama.			

That Raama, the lord, did not leave even for a moment that hermitage that had been deserted by the sages. But some ascetics among them who had fixed their mind on Raama (who followed the conduct of the sages) constantly followed Raama.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे षोडशोत्तरशततमः सर्गः ॥

Thus, this is the 116th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

117 Sarga 117 - सप्तदशोत्तरशततमः सर्ग

Rama Decides To Leave Chitrakuta Mountain

Introduction -

Raama, after due reflection, decides to leave Chitrakuta mountain because of many handicaps. Setting out his journey from Chitrakuta mountain, he reaches the hermitage of Sage Atri and offers his salutation to him. Introducing his wife Anansuya as a great female ascetic to Raama, Atri urges Raama to send his concert Sita to Anasuya. Anasuya receives Sita, who greeted her and gives her instructions on the role and responsibilities of a devoted wife.

राघवः तु अपयातेषु तपस्विषु विचिन्तयन् ।
न तत्र अरोचयद् वासम् कारणैर् बहुभिः तदा ॥ २-११७-१

अथ	=	thereafter	तपस्विषु	=	(When) the sages	यातेषु	=	departed
राघवस्तु	=	Raama	तदा	=	then	विचिन्तयन्	=	reflecting again and again
नारोचयत्	=	found no pleasure	वासम्	=	to remain	तत्र	=	in that place
बहुभिः	=	for many	कारणरिः	=	reasons.			

Thereafter, when the sages departed, Raama, reflecting again and again, found no pleasure to remain in that place for many reasons.

इह मे भरतो दृष्टो मातरः च सनागराः ।
सा च मे स्मृतिर् अन्वेति तान् नित्यम् अनुशोचतः ॥ २-११७-२

इह	=	It is here	भरतः	=	(that) Bharata	मातरश्च	=	my mother
सनागराः	=	along with the inhabitants of the city	दृष्टः	=	visited	मे	=	me
सा स्मृतिः च	=	that memory	अन्वेति	=	haunts	मे	=	me
अनुशोचतः	=	who lament	तान्	=	for them	नित्यम्	=	daily.

"It is here that Bharata, my mother along with the inhabitants of the city visited me. That memory haunts me, who lament for them daily."

स्कन्ध आवार निवेशेन तेन तस्य महात्मनः ।
हय हस्ति करीषैः च उपमर्दः कृतो भृशम् ॥ २-११७-३

हय हस्तिकरीषैश्च	=	the dry dung of horses and elephants	तस्य महात्मनः	=	of that high-souled Bharata's	स्कन्दावारनिवेशेन	=	encamped army
कृतः	=	caused	भृशम्	=	much	उपमर्दः	=	spoliation.

"The dry dung of horses and elephants of that high souled Bharata's encamped army caused much spoliation (around here)."

तस्माद् अन्यत्र गग्च्छाम इति संचिन्त्य राघवः ।
प्रातिष्ठत स वैदेह्या लक्ष्मणेन च सम्गतः ॥ २-११७-४

गच्छामः	=	"We shall move"	तस्मात्	=	therefore	अन्यत्र	=	else where"
इति	=	thus	सम्चिन्त्य	=	pondering	सः राघवः	=	that Raama
सन्गतः	=	along with	वैदिह्याः	=	Sita	लक्ष्मणेन	=	and Lakshmana
प्रतिष्ठत	=	left (that place)						

"We shall, therefore, move elsewhere", pondering thus, Raama along with Sita and Lakshmana left that place.

सो अत्रेर् आश्रमम् आसाद्य तम् ववन्दे महा यशाः ।
तम् च अपि भगवान् अत्रिः पुत्रवत् प्रत्यपद्यत ॥ २-११७-५

आसाद्य	=	reaching	आश्रमम्	=	the hermitage	अत्रेः	=	of Atri a sage
सः रामः	=	that Raama	महायशाः	=	the highly celebrated	ववन्दे	=	offered
भगवान्	=	the venerable	अत्रिः अपि	=	Atri also	प्रत्यपद्यत	=	received
तम्	=	his	पुत्रवत्	=	as his own son.			

On the way, after reaching the hermitage of a sage called Atri, the highly celebrated Raama offered salutation to that sage. The venerable sage, Atri too received him as his own son.

स्वयम् आतिथ्यम् आदिश्य सर्वम् अस्य सुसत्कृतम् ।
सौमित्रिम् च महा भागाम् सीताम् च समसान्त्वयत् ॥ २-११७-६

आदिश्य	=	offering	स्वयम्	=	personally	सर्वम्	=	abundant
आतिथ्यम्	=	hospitality	सुसत्कृतम्	=	with full honours	अस्य	=	to Raama
समसान्त्वयत्	=	(he) rendered equal honour	सौमित्रम्च	=	to Lakshmana	महाभागाम्	=	and the highly blessed
सीताम्च	=	Sita too.						

Offering personally, abundant hospitality with full honours to Raama, the sage Atri rendered equal honour to Lakshmana and the highly blessed Sita too.

पत्नीम् च तम् अनुप्राप्ताम् वृद्धाम् आमन्त्र्य सत्कृताम् ।
सान्त्वयाम् आस धर्मज्नः सर्व भूत हिते रतः ॥ २-११७-७

धर्मज्ञः	=	(Atri) who knew righteousness	रतिः	=	and who was interested	सर्व भूत हिते	=	in the welfare of all beings
आमन्त्र्य	=	called	वृद्धाम् पत्नीम् च	=	his aged wife	आनसुय समनुप्राप्ताम्	=	who had just come there
सत्कृताम्	=	she who was revered by all	सान्त्वयामास्च	=	and addressed gently to her.			

Atri, who knew righteousness and who was interested in the welfare of all beings, called his aged wife Anasuya who had just come there, she who was revered by all and addressed gently to her.

अनसूयाम् महा भागाम् तापसीम् धर्म चारिणीम् ।
प्रतिगृह्णीष्व वैदेहीम् अब्रवीद् ऋषि सत्तमः ॥ २-११७-८
रामाय च आचचक्षे ताम् तापसीम् धर्म चारिणीम् ।

ऋषिसत्तमः	=	Atri the excellent sage	अब्रवीत्	=	spoke	अनसूयाम्	=	to Anasuya
महाभायाम्	=	the fortunate one	तापसीम्	=	rich in asceticism	धर्म चारिणीम्	=	and who lived a pious life (saying)
प्रतिगृह्णीष्व	=	you welcome	वैदेहीम्	=	Videha's daughter!	आचचक्षे	=	and related the story
धर्मचारिणीम्	=	of that virtuous	ताम् तापसीम्	=	female ascetic	रामाय	=	to Raama (as follows)

Atri excellent sage spoke to the illustrious Anasuya, rich in asceticism and who lived a pious life, saying "You welcome Videha's daughter!" and thereafter introduced that virtuous female ascetic to Raama (as follows):

दश वर्षाण्य् अनावृष्ट्या दग्धे लोके निरन्तरम् ॥ २-११७-९
यया मूल फले सृष्टे जाह्नवी च प्रवर्तिता ।
उग्रेण तपसा युक्ता नियमैः च अप्य् अलम्कृता ॥ २-११७-१०
दश वर्ष सहस्राणि यया तप्तम् महत् तपः ।
अनसूया व्रतैः तात प्रत्यूहाः च निबर्हिताः ॥ २-११७-११
देव कार्य निमित्तम् च यया सम्त्वरमाणया ।
दश रात्रम् कृत्वा रात्रिः सा इयम् माता इव ते अनघ ॥ २-११७-१२

अनघ	=	O Irreproachable!	लोके	=	(when) the earth	दग्धे	=	was burnt up
अनावृष्ट्या	=	by drought	निरम्तरम्	=	without break	दशवर्षाणि	=	over a period of ten years
ययेर	=	this virtuous woman	सृष्टे	=	produced	मूल फले	=	fruit and roots
जाह्नवीच	=	caused the River Jahnavi	प्रवर्तिता	=	to flow here	युक्ता	=	undergoing
उग्रेण	=	a right	तपसा	=	mortification	अलण्कृता	=	enriched
निय मैश्चापि	=	by pious observances	यया	=	by whom	महत्	=	the most severe
तपः	=	asceticism	तप्तम्	=	was practised	दशवर्ष सहस्राणि	=	for ten thousand years
प्रत्यूहाः	=	and obstacles	निवर्तिताः	=	were done away with	यया	=	and by whom
देव कार्यनिमित्तम्	=	for the reason of a divine command	सन्त्वरमाणया	=	in a great hurry	देशरात्रम्	=	ten nightes
कृता	=	were reduced	रात्रिः	=	to one night	* सा	=	she
इयम् अनसूया	=	this Anasuya	व्रतैः स्नाता	=	the one who has bathed after completion of the voes	मातेव	=	is like a mother
ते	=	to you.						

"O, Irreproachable Raama! When the earth was burnt up by drought without break for ten years, this virtuous woman produced fruit and roots, caused the River Jahnavi to flow here, undergoing a rigid mortification enriched by pious observances, by whom the most severe asceticism was practised for ten thousand years and obstacles were done away with and by whom for the reason of a divine command, in a great hurry ten nights were reduced to one night.* This Anasuya, who has bathed after completion of the voes, is like a mother to you."

Comment:We read in Puranas how sage Mandavya once pronounced a curse against a hermitess, Sandili by name, who was a friend of Anasuya that she would be widowed one morning within the next ten days. The hermitess in her turn pronounced a counter-curse saying that there would be no dawn any more. Alarmed at this, gods approached Anasuya, who by virtue of her asceticism converted the period of ten nights into one and in this way averted the death of the hermittess, husband and accomplished the purpose of gods.

ताम् इमाम् सर्व भूतानाम् नमः कार्याम् यशस्विनीम् ।
अभिगच्छतु वैदेही वृद्धाम् अक्रोधनाम् सदा ॥ २-११७-१३

वैदेही	=	(Let) Sita	अभिगच्छतु	=	find refuge	ताम्	=	with such
इमाम्	=	this ascetic	नमस्कार्याम्	=	who is revered	सर्व भूतानाम्	=	by all the beings
यशस्विनीम्	=	famous as she is	वृद्धाम्	=	(and though) old	सदा	=	is ever
अक्रोधनाम्	=	free from anger.						

"Let Sita find refuge with that ascetic, who is revered by all the beings, famous as she is and though old is ever free from anger."

एवम् ब्रुवाणम् तम् ऋषिम् तथा इत्य् उक्त्वा स राघवः ।
सीताम् उवाच धर्मज्नाम् इदम् वचनम् उत्तमम् ॥ २-११७-१४

सः राघवः	=	that Raama	उक्त्वा	=	saying	तथेति	=	"Be it so"
तम् ऋषिम्	=	to that sage	एवम्	=	thus	ब्रुवाणम्	=	spoken
उवाच	=	and spoke	धर्मज्ञाम्	=	to the virtuous	सीताम्	=	Sita
इदम्	=	these	उत्तमम्	=	excellent	वचनम्	=	words.

Saying "Be it so" to the aforesaid sage, who was speaking thus, Raama spoke to the virtuous Sita, the following excellent words:

राज पुत्रि श्रुतम् तु एतन् मुनेर् अस्य समीरितम् ।
श्रेयो अर्थम् आत्मनः शीघ्रम् अभिगच्छ तपस्विनीम् ॥ २-११७-१५

राज पुत्रि	=	O princess!	श्रुतम्	=	you have heard	इदम् समीरितम्	=	these words

अस्य मुनेः	=	of this sage	आत्मनः	=	for your own	श्रेयः अर्थम्	=	good
शीघ्रम्	=	quickly	अभिगच्छ	=	approach	तपस्विनीम्	=	the saintly Anasuya.

"O, princess! You have heard what the sage has said. For your own good, approach the saintly Anasuya without delay."

सीता तु एतद् वचः श्रुत्वा राघवस्य हित एषिणी ।
ताम् अत्रि पत्नीम् धर्मज्नाम् अभिचक्राम मैथिली ॥ २-११७-१६

श्रुत्वा	=	hearing	एतद्वचः	=	these words	राघवस्य	=	of Raama
हितैषिणः	=	who is desirous of her welfare	सीतातु	=	Sita	मैथिली	=	the daughter of Mithila
अभिचक्राम	=	circumambulated	ताम्	=	that	अत्रिपत्नीम्	=	Anasuya Atri's wife
धर्मज्ञाम्	=	who knows piety.						

Hearing these words of Raama, who is desirous of her welfare, Sita the daughter of Mithila circumambulated around Anasuya, Atri's wife, who knows piety.

शिथिलाम् वलिताम् वृद्धाम् जरा पाण्डुर मूर्धजाम् ।
सततम् वेपमान अन्गीम् प्रवाते कदली यथा ॥ २-११७-१७
ताम् तु सीता महा भागाम् अनसूयाम् पति व्रताम् ।
अभ्यवादयद् अव्यग्रा स्वम् नाम समुदाहरत् ॥ २-११७-१८

सीत	=	Sita	अव्यग्रा	=	coolly	अभ्यवादयत्	=	reverently paid homage
ताम् महाभागाम्	=	to that fortunate	अनसूयाम्	=	Anasuya	पतिव्रता	=	a devoted and virtuous wife
शिथिलाम्	=	who was feeble	पलिताम्	=	wrinkled	वृद्धाम्	=	aged
जरापाण्डुरमूर्धजाम्		with her hair turned grey due to old age	वेपमानाण्गीम्	=	and whose frame shook	सततम्	=	constantly
कदलीम् यथा	=	like a banana tree	प्रवाते	=	in a strom	समुदाहरत्	=	(Sita) told (to Anasuya).

Sita coolly and reverently paid homage to that fortunate Anasuya, a devoted and virtuous wife, who was feeble, wrinkled, aged, with her hair turned grey due to old age, and whose frame constantly shook like a banana tree in a storm. Sita introduced herself, by announcing her name to Anasuya.

अभिवाद्य च वैदेही तापसीम् ताम् अनिन्दिताम् ।
बद्ध अन्जलि पुटा हृष्टा पर्यपृग्च्छद् अनामयम् ॥ २-११७-१९

अभिवाद्य	=	Saluting	अनिन्दिताम्	=	the irreproachable	ताम् तापसीम्	=	(that) ascetic
वैदेही	=	Sita	बद्धाञ्जलिपुटा	=	with joined palms	हृष्टा	=	and rejoiced
पर्यपृच्छत्	=	enquired	अनामयम्	=	about her well-being.			

Saluting the irreproachable ascetic the rejoiced Sita with joined palms enquired about he well-being.

ततः सीताम् महा भागाम् दृष्ट्वा ताम् धर्म चारिणीम् ।
सान्त्वयन्त्य् अब्रवीद् हृष्टा दिष्ट्या धर्मम् अवेक्षसे ॥ २-११७-२०

ततः	=	then	सान्त्वयन्ती	=	comforting	ताम् महाभागाम्	=	that celebrated
सीताम्	=	Sita	धर्मचरिणीम्	=	engaged in righteous acts (Anasuya)	हृष्टा	=	rejoicingly
अब्रवीत्	=	spoke (as follows)	अवेक्षसे	=	you are attending	धर्मम्	=	to righteousness
दिष्ट्या	=	luckily enough.						

Then, comforting that celebrated Sita, engaged in righteous acts, Anasuya rejoicingly spoke as follows: "Luckily enough, you are attending to righteousness."

त्यत्त्वा ज्नाति जनम् सीते मानम् ऋद्धिम् च मानिनि ।
अवरुद्धम् वने रामम् दिष्ट्या त्वम् अनुगग्च्छसि ॥ २-११७-२१

सीते	=	O Sita	भामिनि	=	the beautiful lady!	दिष्ट्या	=	thank heaven!
त्यत्त्वा	=	Leaving	ज्ञातिजनम्	=	your relatives	मानम्	=	the honour
ऋद्धिम्च	=	and prosperity	अनुगच्छसि	=	you are accompanying	रामम्	=	Raama
अवरुद्धम्	=	who is expelled vane	=		into a forest.			

"O, Sita the beautiful lady! Thank heaven! Leaving your relatives, honour and prosperity, you are accompanying Raama, who is expelled into a forest."

नगरस्थो वनस्थो वा पापो वा यदि वा अशुभः ।
यासाम् स्त्रीणाम् प्रियो भर्ता तासाम् लोका महा उदयाः ॥ २-११७-२२

यासाम्	=	to which	स्त्रीणाम्	=	women	भर्ता	=	their husband
नगरस्थः	=	whether lives in a city	वनस्थोवा	=	or in a forest	पापोवा	=	whether he is sinful
यदि वा	=	or	शुभः	=	virtuous	प्रियः	=	(he is) dear (to her)
तासाम्	=	to them	अरे ओब्तैनेद् महोदयाः	=	greatly fortunate (are obtained)	लोकाः	=	words.

"Highly fortunate worlds await those women, await those women, to whom their husband is dear no matter whether he lives in a city or in a forest whether he is sinful or virtuous."

दुह्शीलः काम वृत्तो वा धनैर् वा परिवर्जितः ।
स्त्रीणाम् आर्य स्वभावानाम् परमम् दैवतम् पतिः ॥ २-११७-२३

स्त्रीणाम्	=	to women	आर्यस्वभावानाम्	=	of noble nature	पतिः	=	husband
परमम्	=	is the hightest	दैवतम्	=	deity	दुषीलः	=	whether he is ill-behaved
काम वृत्तोवा	=	or licentious	परिवर्जितोवा	=	or devoid of	धनैः	=	riches.

"To women of noble nature, the husband is the highest deity no mater whether he is ill-behaved or licentious or devoid of riches."

न अतो विशिष्टम् पश्यामि बान्धवम् विमृशन्त्य् अहम् ।
सर्वत्र योग्यम् वैदेहि तपः कृतम् इव अव्ययम् ॥ २-११७-२४

वैदेहि	=	O Sita!	विमृशन्ती	=	On a reflection	न पश्यामि	=	I perceive
न	=	none	विशिष्टम्	=	who is a better	बान्धवम्	=	friend
अतः	=	than a husband	योग्यम्	=	who protects his wife	सर्वत्र	=	in all circumstances
अव्ययम् इव	=	like the imperishable fruit	कृतम्	=	accomplished	तपः	=	of one's austerities.

"O, Sita! On a reflection, I perceive none who is a better friend than a husband, who protects his wife in all circumstances, like the imperishable fruit of one's austerities."

न तु एवम् अवगग्च्छन्ति गुण दोषम् असत् स्त्रियः ।
काम वक्तव्य हृदया भर्तृ नाथाः चरन्ति याः ॥ २-११७-२५

याः	=	those women	काम वक्तव्य हृदयाः	=	whose hearts follow their passions	चरन्ति	=	and conduct themselves
भर्तृनाथाः	=	dominating their husbands	अस्त्रियः	=	such evil women	न अवगच्छन्ति	=	having no understanding
गुण दोषम्	=	of virtue and vice	एवम्	=	(do not follow him) in the aforesaid manner.			

"Those evil women, whose hearts follow their passions and conduct themselves dominating their husband, having no understanding of virtue and vice, do not follow him in the aforesaid manner."

प्राप्नुवन्त्य् अयशः चैव धर्म भ्रंशम् च मैथिलि ।
अकार्य वशम् आपन्नाः स्त्रियो याः खलु तद् विधाः ॥ २-११७-२६

मैथिलि	=	O Sita!	खलु	=	Indeed	याः स्त्रियः	=	those women
आपन्नः	=	who get into	अकार्य वशम्	=	an improper act of authority	तद्विधाः	=	in the aforesaid manner
प्राप्नुवन्ति	=	reap	अयशश्च	=	infamy	धर्म भ्रम्शम्	=	and decline of righteousness.

"O, Sita! Surely, those evil women, who get into an improper act of authority over their husbands reap infamy and decline in righteousness."

त्वद् विधाः तु गुणैर् युक्ता दृष्ट लोक पर अवराः ।
स्त्रियः स्वर्गे चरिष्यन्ति यथा पुण्य कृतः तथा ॥ २-११७-२७

स्त्रियस्तु	=	women	त्वद्विधाः	=	like you	युक्ताः	=	who are endowed
गुणैः	=	with virtues	दृष्ट लोक परापराः	=	who look with detachment on prosperity and adversity in this world	यथा तथा	=	therefore
चरिष्यन्ति	=	dwell	स्वर्गे	=	in heaven	यथा	=	as
धर्मकृतः	=	those who performed meritorious deeds.						

"Women, like you, on the other hand who are endowed with virtues, who look with detachment on prosperity and adversity in this world, therefore dwell in heaven as those who performed meritorious deeds."

तदेवमेनम् त्वमनुव्रता सती ।
पतिव्रतानाम् समयानुवर्तिनी ।
भव स्वभर्तुः सहधर्मचारिणी ।
यशश्च धर्मम् च ततः समाप्स्यसि ॥ २-११७-२८

तत्	=	thus	अनुव्रता सती	=	devoted	एनम्	=	to your lord
पतिव्रतानाम्	=	loyal to your hasband	समयानुवर्तिनी	=	following established rules	त्वम्	=	you
भव	=	become	सह धर्मचारिणी	=	an honest wife	स्वभर्तुः	=	to your husband
ततः	=	and thereby	समाप्स्यसि	=	obtain	यशश्च	=	renown
धर्मम्	=	and merit.						

"Thus devoted to your lord, loyal to your husband, following established rules, you become an honest wife to your husband and obtain merit and renown."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे सप्तदशोत्तरशततमः सर्गः ॥

Thus, this is the 117th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

118 Sarga 118 - अष्टादशोत्तरशततमः सर्ग

Anasuya Instructs Seetha On The Role Of A Devoted Wife

Introduction -

Sita agrees to the instructions given by Anasuya on the duties of a devoted wife. At the end of the conversation with Sita, Anasuya requests her to ask for a boon, and highly pleased with her, Anasuya bestows heavenly flowers and ornaments on her. Anasuya then requests Sita to relate to her the story of her marriage with Raama. Then Sita relates that story to Anasuya in detail.

सा तु एवम् उक्ता वैदेही अनसूयान् असूयया ।
प्रतिपूज्य वचो मन्दम् प्रवक्तुम् उपचक्रमे ॥ २-११८-१

सा वैदेही	=	that Sita	अनसूया	=	without any jealousy	एवम्	=	thus
उक्ता	=	spoken	अनसूयया	=	by Anasuya	प्रतिपूज्य	=	with full reverence to
वचः	=	her word	उपचक्रमे	=	and began	प्रवक्तुम्	=	to speak
मन्दम्	=	gently (as follows):						

Anasuya having spoken thus, Sita without any jealousy, full of reverence for her, addressed her gently as follows:

न एतद् आश्चर्यम् आर्याया यन् माम् त्वम् अनुभाषसे ।
विदितम् तु मम अप्य् एतद् यथा नार्याः पतिर् गुरुः ॥ २-११८-२

न	=	It is not	आश्चर्यन्	=	a surprise	यत् त्वम्	=	that you
आर्यायाः	=	a venerable woman like you	अभिभाषते	=	talk	माम्	=	to me
एतत्	=	like this	विदितम् तु	=	It is known	ममापि	=	to me too
एतत्	=	this acclamation	यथा	=	how	पतिः	=	a husband
गुरुः	=	is a respectable person	नार्याः	=	for a woman.			

"It is not a surprise that a venerable woman like a you, talk to me like this, for, I know well that a husband is a respectable person for a woman."

यद्य् अप्य् एष भवेद् भर्ता मम आर्ये वृत्त वर्जितः ।
अद्वैधम् उपवर्तव्यः तथा अप्य् एष मया भवेत् ॥ २-११८-३

आर्ये	=	O venerable woman!	यद्यपि	=	even if	एषः	=	this
मम भर्ता	=	my husband	भवेत्	=	be	वृत्त अर्जितः	=	without fortune
एषः	=	he	तथापि	=	even the	अद्वैधम्	=	should unhesitatingly
उपचर्तव्यः	=	be obeyed	मया	=	by me.			

"O, venerable woman! Even if my husband be without fortune, he should unhesitatingly be obeyed by me."

किम् पुनर् यो गुण श्लाघ्यः सानुक्रोशो जित इन्द्रियः ।
स्थिर अनुरागो धर्म आत्मा मातृ वर्ती पितृ प्रियः ॥ २-११८-४

किम् पुनः	=	how much more	यः	=	if he be	गुनः श्लाघ्यः	=	renowned for his virtues
साम्क्रोशः	=	compassionate	जितेन्द्रियः	=	master of my heart	स्थिरानुरागः	=	who is ever affectionate
धर्मात्मा	=	a religious person	प्रियः	=	and manifests the tenderness	मातृवत्	=	of a mother
पितृवत्	=	and a father (to me).						

"How much more, if he be renowned for his virtues, compassionate, master of my heart, who is ever affectionate, a religious person, manifests the tenderness of a mother and a father to me."

याम् वृत्तिम् वर्तते रामः कौसल्यायाम् महा बलः ।
ताम् एव नृप नारीणाम् अन्यासाम् अपि वर्तते ॥ २-११८-५

महाबलः	=	the exceedingly strong	रामः	=	Raama	वर्तते	=	bears
तामेव	=	himself	अ न्यासाम्	=	to all other	नृपनारीणामपि	=	Queens
याम् वर्तते	=	as he exercises	वृत्तिम्	=	his behaviour	कौसल्यायाम्	=	towards Kausalya.

The exceedingly strong Raama bears himself to all other Queens, as he exercises his behaviour towards his mother, Kausalya."

सकृद् दृष्टासु अपि स्त्रीषु नृपेण नृप वत्सलः ।
मातृवद् वर्तते वीरो मानम् उत्सृज्य धर्मवित् ॥ २-११८-६

वीरः	=	the valiant Raama	नृपवत्सलः	=	who has affection towards Dasaratha	धर्मवित्	=	and who knows righteousness
वर्तते	=	behaves	मातृवत्	=	like with a mother	स्त्रीष्वपि	=	towards even the women
दृष्टासु	=	who were seen	नृपण	=	by Dasaratha	सकृत्	=	even once
उत्सृज्य	=	free from	मानम्	=	all sense of importance.			

"The valiant and pious Raama who is devoted to Dasartha and free from all sense of importance treats all those women as his mothers on whom Dasaratha has even once bestowed a single glance."

आगग्च्छन्त्याः च विजनम् वनम् एवम् भय आवहम् ।
समाहितम् हि मे श्वश्र्वा हृदये यत् स्थितम् महत् ॥ २-११८-७

आगच्छन्त्याः	=	while departing	एवम्	=	thus	भयावहम्	=	for a fearful
विजनम्	=	and lonely	वनम्	=	forest	धृतम्	=	I am

हृदये	=	in my heart	तत्	=	that	महत्	=	great message
समाहितम्	=	imparted	मे	=	to me	श्वश्रा	=	by my mother-in-law.

"While departing for the lonely and fearful forest, my mother-in-law imparted a great message to me, which I have inscribed in my heart."

प्राणि प्रदान काले च यत् पुरा तु अग्नि सन्निधौ ।
अनुशिष्टा जनन्या अस्मि वाक्यम् तद् अपि मे धृतम् ॥ २-११८-८

पुरा	=	earlier	पाणिप्रादान काले	=	at the time of my marriage	अग्निसन्निधौ	=	in the vicinity of a fire
यत्	=	which	वाक्यम्	=	words	अस्मि	=	I was
अनुशिष्टा	=	taught	जनन्या	=	by my mother	तदपि	=	those words
धृतम्	=	are detained	मे	=	by me.			

"What my mother taught me when witnessed by the fire, earlier at the time of my marriage with Raama, I shall always remember them."

नवी कृतम् तु तत् सर्वम् वाक्यैः ते धर्म चारिणि ।
पति शुश्रूषणान् नार्याः तपो न अन्यद् विधीयते ॥ २-११८-९

धर्म चारिणि	=	O virtuous woman!	ते वाक्यैः	=	by your words	तत् सर्वम्	=	all that
नवीकृतम्	=	is being renewed	अन्यत्	=	other than	पतिशुश्रूषणात्	=	obedience to one's husband
न तपः	=	no austerity	विधीयते	=	is decreed	मार्याः	=	for a woman.

"O, virtuous woman! By your words, all that is being renewed. No austerity, other than obedience to one's husband is decreed for a woman."

सावित्री पति शुश्रूषाम् कृत्वा स्वर्गे महीयते ॥
तथा वृत्तिः च याता त्वम् पति शुश्रूषया दिवम् ॥ २-११८-१०

सावित्री	=	Savitri*	महीयते	=	is highly honoured	स्वर्गे	=	in heaven
कृत्वा	=	for having done	पतिशुश्रूषाम्	=	service to her lord	त्वम् च	=	you too
तथा वृथिः	=	having such a conduct	याता	=	will proceed	दिवम्	=	to heaven
पति शुश्रूषया	=	by obedience to your husband.						

Savitri* is now highly honoured in heaven, for having served her lord faithfully heaven, You too, having followed this, will proceed to heaven, in showing obedience to your husband."

Comment:avitri was the celebrated wife of Prince Satyavan.

वरिष्ठा सर्व नारीणाम् एषा च दिवि देवता ।
रोहिणी च विना चन्द्रम् मुहूर्तम् अपि दृश्यते ॥ २-११८-११

एषा रोहिणी	=	This goddess Rohini	वरिष्ठा	=	the excellent	सर्व नरीणाम्	=	among all the women
न दृश्यते	=	is not seen	चन्द्रम् विना	=	without the moon	मुहूर्तमपि	=	even for a moment
दिवि	=	in the sky.						

"This goddess Rohini, the excellent among all women, is not seen without the moon even for a single moment in the sky."

एवम् विधाः च प्रवराः स्त्रियो भर्तृ दृढ व्रताः ।
देव लोके महीयन्ते पुण्येन स्वेन कर्मणा ॥ २-११८-१२

एवम् विधाः	=	such	प्रवराः	=	excellent	स्त्रियः	=	women
भर्तृद्रिढ व्रताः	=	devoted to their husbands	स्वेन	=	by their own	पुण्येन	=	meritorious
कर्मणा	=	deed	महीयन्ते	=	are highly honoured	देवलोके	=	in heaven.

"Such excellent women, devoted to their husbands, and by their meritorious deeds, are highly honoured in heaven."

ततो अनसूया सम्हृष्टा श्रुत्वा उक्तम् सीतया वचः । शिरस्य् आघ्राय च उवाच मैथिलीम् हर्षयन्त्य् उत ॥ २-११८-१३

ततः	=	then	श्रुत्वा	=	hearing	वचः	=	the words
उक्तम्	=	spoken	सीतया	=	by Sita	अनसूया	=	Anasuya
सम्हृष्टा	=	was very much pleased	आघ्राय	=	kissed on	शिरसि	=	the head
मैथिलीम्	=	of Sita	उवाच	=	and spoke	हर्षयन्ती	=	delightfully (as follows)

Hearing the words of Sita, Anasuya was very much pleased, kissed on Sita's forehead and spoke delightfully (as follows)

नियमैर् विविधैर् आप्तम् तपो हि महद् अस्ति मे ।
तत् संश्रित्य बलम् सीते चन्दये त्वाम् शुचि व्रते ॥ २-११८-१४

सीते	=	O Sita	शुचि स्मिते	=	with a bright smile!	अस्ति हि	=	there is indeed
महत्	=	a great	तपः	=	merit	आप्तम्	=	acquired
मे	=	by me	विविधैः	=	in virtue of my various	नियमैः	=	pious observances
सम्श्रित्य	=	taking shelter	तत् बलम्	=	of that power	छन्दये	=	I wish to confer a boon
त्वाम्	=	on you.						

"O, Sita with a bright smile! There is a great merit acquired by me in virtue of my various pious observances. Through that power, I wish to confer a boon on you."

उपपन्नम् च युक्तम् च वचनम् तव मैथिलि ।
प्रीता च अस्म्य् उचितम् किम् ते करवाणि ब्रवीह्यहम् ॥ २-११८-१५

मैथिलि	=	O Sita!	तव रचनम्	=	your words	उपपन्नम्	=	are suited for the occasion
मनोज्ञम्च	=	and are charming too	अस्मि	=	I am	प्रीता	=	satisfied
ब्रवीहि	=	tell	मे	=	me	किम्	=	what
उचितम्	=	good	अहम् करवाणि	=	I may do	ते	=	for you.

"O, Sita! Your words are suitable for the occasion and are charming too. I am satisfied. Tell me what good I may do for you."

तस्यास्तद्वचनम् श्रुत्वा विस्मिता मन्दविस्मया ।
कृतम् इत्य् अब्रवीत् सीता तपो बल समन्विताम् ॥ २-११८-१६

श्रुत्वा	=	hearing	तद्वचनम्	=	those words	तस्याः	=	of Anasuya
सीता	=	Sita	विस्मिता	=	was surprised	मन्दविस्मया	=	and with gentle smile
अब्रवीत्	=	spoke	तपोबल समन्वितम्	=	to Anasuya who was richly endowed with the power of askes is as follows	कृतमिति	=	"Everything stands fulfilled (by your grace)."

Hearing those words of Anasuya, Sita was surprised and with a gentle smile spoke to her, who was richly endowed with the power of askesis, saying "Everything stands fulfilled (by your grace).

सा तु एवम् उक्ता धर्मज्ना तया प्रीततरा अभवत् ।
सफलम् च प्रहर्षम् ते हन्त सीते करोम्यहम् ॥ २-११८-१७

एवम्	=	thus	उक्ता	=	spoken	तया	=	by that Sita
सा	=	that Anasuya	धर्मज्णा	=	the pious minded	अभवत्	=	became
प्रीत तरा	=	more delighted	सीते	=	O Sita!	हन्त	=	Alas!
अहम्	=	I	करोमि	=	will create	प्रहर्षम्	=	a great joy
ते	=	for you	सफलम्	=	which will be to your advantage.			

Thus spoken by Sita, the pious-minded Anasuya became more delighted and said: "O, Sita! Alas! I will create a great joy for you, which will be to your advantage."

इदम् दिव्यम् वरम् माल्यम् वस्त्रम् आभरणानि च ।
अन्ग रागम् च वैदेहि महा अर्हम् अनुलेपनम् ॥ २-११८-१८
मया दत्तम् इदम् सीते तव गात्राणि शोभयेत् ।
अनुरूपम् असम्क्लिष्टम् नित्यम् एव भविष्यति ॥ २-११८-१९

सीते	=	O Sita	वैदेहि	=	the daughter of Videha kingdom!	इदम्	=	here are
दिव्यम्	=	divine	वरम्	=	gifts	माल्यम्	=	a garland
वस्त्रम्	=	apparel	आभरणानिच	=	jewels	अङ्ग रागम्च	=	scented cosmetic
महार्हम्	=	and a rare	अनुलेपनम्च	=	cream	इदम्	=	these are all
दत्तम्	=	given	मया	=	by me	शोभयेत्	=	to adorn
तव	=	your	गात्राणि	=	limbs	नित्यमेव	=	It wll be ever
अनुरूपम्	=	worthy of you	भविष्यति	=	and will remain	असम्क्लिष्टम्	=	intact (even after constant use).

"O, Sita, the daughter of Videha kingdom! Here are divine gifts: a garland, an apparel, jewels, a scented cosmetic and rare body-cream. These are all given by me to adorn your limbs. They will be ever worthy of your and will remain in tact (even after constant use)."

अन्ग रागेण दिव्येन लिप्त अन्गी जनक आत्मजे ।
शोभयिष्यामि भर्तारम् यथा श्रीर् विष्णुम् अव्ययम् ॥ २-११८-२०

जनकात्मजे	=	O Sita	लिप्ताङ्गी	=	your body anointed	दिव्येन	=	with this celestial
अङ्गरागेण	=	cosmetic	शोभयिष्यसि भर्तारम्	=	will cause your husband to look beautiful	यथा	=	as
श्रीः	=	Lakshmi (the goddess of fortune and beauty) (does)	अव्ययम्	=	the imperishable	विष्णुम्	=	Vishnu (the lord of preservation).

"O, Sita! Your body, anointed with these heavenly cosmetics, will cause your husband to look beautiful, as Lakshmi (the goddess of fortune and beauty) does the imperishable Vishnu (the Lord of Preservation)."

सा वस्त्रम् अन्ग रागम् च भूषणानि स्त्रजः तथा ।
मैथिली प्रतिजग्राह प्रीति दानम् अनुत्तमम् ॥ २-११८-२१

सा मैथिली	=	that Sita	प्रतिजग्राह	=	accepted	वस्त्रम्	=	the apparel
अण्गरागम् च	=	the scented cosmetic	भूषणानि	=	the jewels	तथा	=	and
स्त्रजः	=	the garlands	अनुत्तमम्	=	as unsurpassed	प्रीति दानम्	=	gifts of love.

Sita accepted the apparel, the scented cosmetic, the jewels and the garlands as unsurpassed gifts of love.

प्रतिगृह्य च तत् सीता प्रीति दानम् यशस्विनी ।
श्लिष्ट अन्जलि पुटा धीरा समुपास्त तपो धनाम् ॥ २-११८-२२

यशस्विनी	=	the illustrious	सीता	=	Sita	प्रतिगृह्य	=	having accepted
तत्	=	those	प्रीतिदानम्	=	gifts of love	श्लिष्टाञ्जलिपुटा	=	with joined palms
समुपास्त	=	sat near	तपोधनाम्	=	that female ascetic.			

Having accepted those gifts of love, the illustrious Sita with joined palms, sat near that female ascetic.

तथा सीताम् उपासीनाम् अनसूया दृढ व्रता ।
वचनम् प्रष्टुम् आरेभे कांचिद् त्रियाम् कथामनु ॥ २-११८-२३

प्रष्टुम्	=	to inquire about	प्रियकथामनु	=	a lovely tale	काम्चित्	=	of once upon a time
अनसूया	=	Anasuya	दृढव्रता	=	who was firm in austerity	आरेभे	=	started (asking)
वचनम्	=	(the following) words	सीताम्	=	to Sita	उपासीनाम्	=	who was sitting near her
तथा	=	in that manner.						

To inquire about a lovely tale of once upon a time, Anasuya who was firm in austerity, started asking the following words to Sita who was sitting near her in that manner.

स्वयम् वरे किल प्राप्ता त्वम् अनेन यशस्विना ।
राघवेण इति मे सीते कथा श्रुतिम् उपागता ॥ २-११८-२४

सीते	=	O Sita	किल	=	It is so said that	त्वम्	=	you
प्राप्ता	=	were received as a wife	राघवेण	=	by Raama	यशस्विना	=	the illustrious man
स्वयम्वरे	=	through a process of your self-choosing	इति	=	this	कथा	=	report
उपागता	=	has reached	मे	=	my	श्रुतिम्	=	ear.

"O, Sita! It is so said that you were won by the illustrious Raama through a process of your self-choosing (svayamvara)*. This report has reached my ear."

Comment:Svayamvara = the ceremony of self-choice, when a princess chooses her own consort from the royal suitors assembled, by placing a garland around his neck.

ताम् कथाम् श्रोतुम् इग्च्छामि विस्तरेण च मैथिलि ।
यथा अनुभूतम् कात्स्न्र्येन तन् मे त्वम् वक्तुम् अर्हसि ॥ २-११८-२५

मैथिलि	=	O Sita!	इच्छामि	=	I wish	श्रोतुम्	=	to hear
ताम्	=	that narrative	विस्तरेण	=	in detail	तत्	=	hence
त्वम्	=	you	अर्हसि	=	ought	वक्तुम्	=	to tell
कारुन्र्येन	=	in full	यथानुभूतम्	=	as you experience it.			

"O, Sita! I wish to hear that narrative in detail. Hence, tell me that tale in full as you experienced it."

एवम् उक्ता तु सा सीता ताम् ततो धर्म चारिणीम् ।
श्रूयताम् इति च उक्त्वा वै कथयाम् आस ताम् कथाम् ॥ २-११८-२६

सा सीता	=	that Sita	उक्ता	=	having been spoken	एवम्	=	thus
ततः	=	then	उक्त्वा	=	said	इति श्रूयताम्	=	"Let this be heard"
कथयामास	=	and narrated	ताम् कथाम्	=	that tale	वै	=	truly

ताम्	= to that	धर्मचारिणीम्	= Anasuya the virtuous woman.		

Then, Sita obediently answered, saying "Hear me" and began to truly narrate that tale of Svayamvara to the virtuous woman, Anasuya."

मिथिला अधिपतिर् वीरो जनको नाम धर्मवित् ।
क्षत्र धर्मण्य् अभिरतो न्यायतः शास्ति मेदिनीम् ॥ २-११८-२७

मिथिलाधिपतिः	= A king of Mithila kingdom	जनकोनाम	= named Janaka	वीरः	= who was valiant
धर्मवित्	= and knower of righteousness	अभिरतः	= was devoted to	क्षत्र धर्मे	= the duty of a Warrior class
शास्ति	= and was ruling	मेदिनीम्	= the earth	न्यातः	= in a fitting manner.

"A king of Mithila kingdom, named Janaka who was valiant and a knower of righteousness, was devoted to the duty of his warrior class and was ruling the earth in a fitting manner."

तस्य लान्गल हस्तस्य कर्षतः क्षेत्र मण्डलम् ।
अहम् किल उत्थिता भित्त्वा जगतीम् नृपतेः सुता ॥ २-११८-२८

तस्य	= (While) he	कर्षतः	= was furrowing	क्षेत्र मण्डलम्	= a territory of land
लाण्गल हस्तस्य	= holding a plough in his hand	किल	= it is so said that	अहम्	= I
उत्थिता	= came forth	भित्वा	= splitting	जगतीम्	= the land
सुता	= as a daughter	नृपतेः	= of that king.		

"While he was furrowing a territory of land, holding a plough in his hand, it is so said that I came forth, splitting up the land, as a daughter of that king."

स माम् दृष्ट्वा नर पतिर् मुष्टि विक्षेप तत् परः ।
पांशु गुण्ठित सर्व अन्गीम् विस्मितो जनको अभवत् ॥ २-११८-२९

सः जनकः	= that Janaka	नरपतिः	= the king	मुष्टि विक्षेप तत्परः	= who was absorbed in scattering handfuls of seeds
अभवत्	= became	विस्मितः	= surprised	दृष्ट्वा	= to see
माम्	= me	पा सु गुण्ठित सर्वाण्गी	= with all my limbs covered with dust.		

"The king Janaka, who was absorbed in scattering handfuls of seeds was surprised to see me, with all my limbs covered with dust."

अनपत्येन च स्नेहाद् अन्कम् आरोप्य च स्वयम् ।
मम इयम् तनया इत्य् उक्त्वा स्नेहो मयि निपातितः ॥ २-११८-३०

आरोप्य	=	placing me	स्वयम्	=	himself	अण्कम्	=	in his lap
रुचात्	=	with affection	अनपत्येन	=	that childless king Janaka	उक्त्वा	=	spoke
इति	=	thus	इयम्	=	She	मम तनया	=	is my daughter
स्नेहः	=	and his fondness	निपातितः	=	got a place.			

"Placing me personally in his lap with affection, that childless king Janaka called one as his daughter, and was very fond of me since then."

अन्तरिक्षे च वाग् उक्ता अप्रतिमा मानुषी किल ।
एवम् एतन् नर पते धर्मेण तनया तव ॥ २-११८-३१

किल	=	It is so said	वाक्	=	A voice resembling that of a human being	अन्तरिक्षे	=	in the air above me
उक्ता	=	rang out (saying)	नरपते	=	O King!	एवम् एतत्	=	let it be so
अमानुषी	=	this divine being	अप्रतिमा	=	without a match	तनया	=	is a daughter
तव	=	to you	धर्मया	=	rightly.			

"It is said that voice resembling that of a human being in the air above me rang out, saying": "O, King! Let it be so. This divine child without a match is a daughter to you, rightly."

ततः प्रहृष्टो धर्म आत्मा पिता मे मिथिला अधिपः ।
अवाप्तो विपुलाम् ऋद्धिम् माम् अवाप्य नर अधिपः ॥ २-११८-३२

ततः	=	thereafter	मे पिता	=	my father	धर्मात्मा	=	the pious minded
मराधिपः	=	the lord of men	मिथिलाधिपः	=	and the king of Mithila kingdom	प्रहृष्टः	=	was rejoiced
माम् अवाप्य	=	in my possession	अवाप्तः	=	and acquired	विपुलाम्	=	extensive
ऋद्धिम्	=	property.						

"Thereafter, my father the pious mind the lord of men and the king of Mithila kingdom was rejoiced in my possession and acquired extensive property."

दत्त्वा च अस्मि इष्टवद् देव्यै ज्येष्ठायै पुण्य कर्मणा ।
तया सम्भाविता च अस्मि स्निग्धया मातृ सौहृदात् ॥ २-११८-३३

पुण्यकर्मणा	=	by that king performing auspicious acts	अस्मि	=	I was	दत्त	=	given
इष्टवत्	=	into the care of	ज्येष्ठायै देवजै	=	the chief Queen	अस्मि	=	I was
सम्भाविता	=	nourished	मातृ सौहृदात्	=	with maternal affection	स्निघ्दया	=	and tenderness

तया	=	by her.

"That king performing auspicious acts gave me into the care of the chief Queen. She nourished me fondly and with maternal affection."

पति सम्योग सुलभम् वयो दृष्ट्वा तु मे पिता ।
चिन्ताम् अभ्यगमद् दीनो वित्त नाशाद् इव अधनः ॥ २-११८-३४

दृष्ट्वा	=	seeing	रयः	=	my age	पति सम्योग सुलभम्	=	to be such when union with a husabnd can be easily had
मे पिता	=	my father	अभ्यगमत्	=	fell a prey	चिन्ताम्	=	to anxiety
अधनः इव	=	like an indegent man	दीनः	=	miserable	वित्तनाशात्	=	from the loss of all his possessions.

"Seeing my age to be such, when union with a husband can be easily had, my father fell a prey to anxiety like an indigent man, feeling miserable by the loss of all his possessions."

सदृशाच् च अपकृष्टाच् च लोके कन्या पिता जनात् ।
प्रधर्षणाम् अवाप्नोति शक्रेण अपि समो भुवि ॥ २-११८-३५

कन्यापित समोऽपि	=	even though the father of an unmarried girl be like	शक्रेण	=	Indra himself	भुवि	=	on earth
अवाप्नोति	=	gets	प्रधर्षणाम्	=	ill-treatment	लोके	=	in the world
जनात्	=	from the suitor's men	सदृशाश्च	=	(no matter whether) they are equal	अपकृष्टाश्च	=	or inferior to him.

"Eventhough the father of an unmarried girl be like Indra himself on earth, suffers indignity in the world from the suitor's men, no matter whether they are equal or inferior to him."

ताम् धर्षणाम् अदूरस्थाम् संदृश्य आत्मनि पार्थिवः ।
चिन्न्ता अर्णव गतः पारम् न आससाद् अप्लवो यथ ॥ २-११८-३६

दृष्ट्वा	=	perceiving	ताम् धर्षणाम्	=	that ill-treatment	अदूरस्थाम्	=	to be not far-off
आत्मनि	=	for him	पार्थिवः	=	the king Janaka	चिन्तार्णव गतः	=	was plunged into an ocean of anxiety
नाससाद	=	and did not reach	पारम्	=	its end	अप्लवोयथा	=	any more than a man without a bark (would reach the end of a sea)

"Perceiving that ill-treatment threatening him at no distant date, the king Janaka was plunged into an ocean of anxiety and did not reach its end any more than a man without a bark would reach the end of a sea."

अयोनिजाम् हि माम् ज्नात्वा न अध्यगग्च्छत् स चिन्तयन् ।
सदृशम् च अनुरूपम् च मही पालः पतिम् मम ॥ २-११८-३७

ज्ञात्वा	=	knowing	माम्	=	me	अयोनिजाम्	=	to be the one not emerged from a mother's womb
महीपालः	=	the king	विचिन्तयन्	=	after a deep reflection	नाध्यगच्छत्	=	was unable to find
अनुरूपम् च	=	a suitable	सदृशम्	=	and worthy	पतिम्	=	husband
मम	=	for me.						

"Knowing me to be the one not emerged from a mother's womb, the king after a deep reflection, was unable to find a suitable and worthy husband for me."

तस्य बुद्धिर् इयम् जाता चिन्तयानस्य सम्ततम् ।
स्वयम् वरम् तनूजायाः करिष्यामि इति धीमतः ॥ २-११८-३८

तस्य	=	to him	धीमतः	=	the wiseman	चिन्तयामस्य	=	after reflecting (thus)
सन्ततम्	=	constantly	जाता	=	it has come	इयम् बुद्दिः	=	to his mind
इति	=	thus	करिष्यामि	=	"I shall arrange	स्वयम्वरम्	=	for a process of self-choosing marriage
तनूजयाः	=	for my daughter."						

"After reflecting thus deeply, the thought came to him, 'I shall inaugurate a Svayamvara, a process of self-choosing marriage, for my daughter."

महा यज्ने तदा तस्य वरुणेन महात्मना ।
दत्तम् धनुर् वरम् प्रीत्या तूणी च अक्षय्य सायकौ ॥ २-११८-३९

तदा	=	In ancient days	महायज्ञे	=	on the occasion of a great sacrifice	महात्मना	=	by the high-souled
वरुणेन	=	Varuna the rain-god	तस्य	=	to him	दत्तम्	=	was given
धनुर्वरम्	=	an excellent bow	तूणीच	=	with two quivers	अक्षय सायकौ	=	that should never lack arrows
प्रीत्या	=	with affection.						

"In ancient days, Janaka received with affection from Varuna the rain-god, an excellent bow with two quivers that should never lack arrows."

असंचाल्यम् मनुष्यैः च यत्नेन अपि च गौरवात् ।
तन् न शक्ता नमयितुम् स्वप्नेषु अपि नर अधिपाः ॥ २-११८-४०

गौरवात्	=	because of heavy weight	तत्	=	that bow	असम्चाल्यम्	=	which could not be lifted
मनुष्यैः	=	by men	यत्नेनापि	=	even with effort	नराधिपरः	=	and the kings
न शक्ताः	=	were unable	नमयितुम्	=	to bend (it)	स्वप्नेष्वपि	=	even in their dreams.

"That bow was so heavy in weight that no man could lift it up nor any of the kings were bale to bend it even in their dreams."

तद् धनुः प्राप्य मे पित्रा व्याहृतम् सत्य वादिना ।
समवाये नर इन्द्राणाम् पूर्वम् आमन्त्र्य पार्थिवान् ॥ २-११८-४१

मे पित्रा	=	by my father	सत्यवादिना	=	who speaks truth	आमन्त्र्य	=	having called
पार्थिवान्	=	the princes	पूर्वम्	=	first	व्याहृतम्	=	informed
समवाये	=	in their meeting	तत् धनुः	=	about that bow	प्राप्य	=	to be lifted.

"My truthful father called all the princes first and informed them in a meeting about the bow to be lifted."

इदम् च धनुर् उद्यम्य सज्यम् यः कुरुते नरः ।
तस्य मे दुहिता भार्या भविष्यति न संशयः ॥ २-११८-४२

यः नरह्	=	whichever man	उद्यम्य	=	lifts	इदम् धनुः	=	this bow
कुरुते सज्यम्च	=	and strings it	तस्य	=	to him	मे दुहिता	=	my daughter
भविष्यति	=	will become	भार्या	=	a consort (to him)	न	=	there is no
सम्शयः	=	doubt.						

"Whoever is able to lift up and string this bow, I will bestow my daughter in marriage on him. There is no doubt about it."

तच् च दृष्ट्वा गौरवाद् गिरि सन्निभम् ।
अभिवाद्य नृपा जग्मुर् अशक्ताः तस्य तोलने ॥ २-११८-४३

दृष्ट्वा	=	seeing	तच् धनुः श्रेष्ठम्	=	that excellent bow	गिरिसन्निभम्	=	resembling a mountain
गौरवातो	=	from the point of view of its heavy weight	असक्ताः	=	and bieng unable	तोलने	=	to life
तस्य	=	it	नृपाः	=	the princes	अभिवाध्य	=	offered salutation to it
जग्मुः	=	and went away.						

"Seeing that excellent bow, resembling a mountain in weight, and being unable to lift it up, the princes offered salutation to it and went away."

सुदीर्घस्य तु कालस्य राघवो अयम् महा द्युतिः ।
विश्वामित्रेण सहितो यज्नम् द्रष्टुम् समागतः ॥ २-११८-४४
लक्ष्मणेन सह भ्रात्रा रामः सत्य पराक्रमः ।

सुदीर्घस्य कालस्य	=	after a very long time	अयम् रामः	=	this Raama	राघवः	=	born in Raghu dynasty
महा द्युतिः	=	with a great splendour	सत्य पराक्रमः	=	possessing a true valour	लक्ष्मणेन सह	=	along with Lakshmana

भ्रात्रा	=	his brother	विश्वामित्रेण सहितः	=	together with Visvamitra the sage	समागतः	=	came
द्रष्टुम्	=	to behold	यज्ञम्	=	a sacrifice.			

"After a very long time, this Raama born in Raghu dynasty with a great splendour possessing a true valour, along with his brother Lakshmana together with a sage Visvamitra, came to witness a sacrifice."

विश्वामित्रः तु धर्म आत्मा मम पित्रा सुपूजितः ॥ २-११८-४५
प्रोवाच पितरम् तत्र राघवो राम लक्ष्मणौ ।

धर्मात्मा	=	the pious souled	विश्वामित्रस्तु	=	Visvamitra	सुपूजितः	=	having been worshipped well
मम पित्रा	=	by my father	bhraatarau	=	about the two brothers	राम लक्ष्मणौ	=	Raama and Lakshmana
तत्र	=	there.						

"The pious-souled Visvamitra, having been received well by my father said to my father, (as follows):

सुतौ दशरथस्य इमौ धनुर् दर्शन कान्क्षिणौ ॥ २-११८-४६
धनुर्दर्शय रामाय राजपुत्राय दैविकम् ।

इमौ	=	these two boys	सुतौ	=	the sons	दशरथस्य	=	of Dasaratha
धनुर्दर्शन काङ्क्षिणौ	=	wish to see that bow	दर्शय	=	show	धनुः	=	the bow
दैविकम्	=	coming from gods	रामाय	=	to Raama	राजपुत्राय	=	the prince.

"These two boys, the sons of Dasaratha wish to see that bow. Show that bow, coming from gods, to Raama the prince."

इत्य् उक्तः तेन विप्रेण तद् धनुः समुपानयत् ॥ २-११८-४७
निमेष अन्तर मात्रेण तद् आनम्य स वीर्यवान् ।
ज्याम् समारोप्य झटिति पूरयाम् आस वीर्यवान् ॥ २-११८-४८

इति	=	thus	उक्तः	=	spoken	तेन विप्रेन	=	by that Brahmana
ततोधनुः उपानयत्	=	(Janaka) caused that bow to be brought there	महाबलः	=	the mighty	वीर्यवान्	=	and the valiant Raama
आनम्य	=	bent	तत्	=	that bow	निमेषान्तर मेत्रेण	=	merely within an instant
झटिति	=	and soon	समारोप्य	=	stringed the bow	ज्याम्	=	with the bows-cord
पूरयामास	=	ad drew the bow to the full.						

"Hearing the words of Vishvamitra, Janaka caused the bow to be brought there. The mighty and the valiant Raama bent that bow merely within an instant and immediately stringed the bow with the bow-cord and drew

the bow to the full."

तेन पूरयता वेगान् मध्ये भग्नम् द्विधा धनुः ।
तस्य शब्दो अभवद् भीमः पतितस्य अशनेर् इव ॥ २-११८-४९

तेन	=	by that Raama	पूरयता	=	who was drawing the bow to the full	धनुः	=	the bow
भग्नम्	=	was broken	द्विधाः	=	into two	मध्ये	=	in the middle
वेगान्	=	due to that jerk	तस्य	=	its	भीमः	=	terrific
शब्दः	=	sound	अभवत्	=	was	पतितस्य अशनेरिव	=	like that of a falling thunder-bolt.

"While Raama was drawing the bow to the full, the bow was broken into two in the middle due to the resultant jerk. The terrific sound then created was like that of a falling thunderbolt."

ततो अहम् तत्र रामाय पित्रा सत्य अभिसंधिना ।
उद्यता दातुम् उद्यम्य जल भाजनम् उत्तमम् ॥ २-११८-५०

ततः	=	then	तत्र	=	and there	पित्रा	=	by my father
सत्याभिसन्धिना	=	who was true to his promise	निश्चिता	=	it was decided	दातुम्	=	to give
अहम्	=	me	रामाय	=	to Raama	उद्यम्य	=	offering him
जलभाजनम्	=	of jar of pure water.						

"Then and there, my father true to his promise decided to bestow me on Raama, offering him a jar of pure water."

दीयमानाम् न तु तदा प्रतिजग्राह राघवः ।
अविज्नाय पितुः चन्दम् अयोध्या अधिपतेः प्रभोः ॥ २-११८-५१

तदा	=	then	राघवः	=	Raama	न तु प्रतिजग्राह	=	did not consent to accept
दीयमानाम्	=	me who was being offered to him	अविज्ञाय	=	withut knowing	छन्दम्	=	the opinion
पितुः	=	of his father	प्रभोः	=	the Lord	अयोध्याधिपतेः	=	and the king of Ayodhya.

"But Raama did not consent to accept my hand till the will of his father, the Lord and the king of Ayodhya had been made known to him."

ततः श्वशुरम् आमन्त्य्य वृद्धम् दशरथम् नृपम् ।
मम पित्रा अहम् दत्ता रामाय विदित आत्मने ॥ २-११८-५२

ततः	=	thereupon	मम पित्रा	=	by my father	श्वशुरम्	=	my father -in-law
वृद्धम्	=	and the aged	दशरथम् नृपम्	=	king Dasaratha	आमन्त्य्य	=	was invited

अहम्	=	I	दत्ता	=	was given	रामाय	=	to Raama
विदितात्मने	=	the knower of the self.						

Thereupon, my father-in-law and the aged Dasaratha was invited to Mithila by my father and with his approval, I was bestowed on Raama, the knower of the self."

मम चैव अनुजा साध्वी ऊर्मिला प्रिय दर्शना ।
भार्य अर्थे लक्ष्मणस्य अपि दत्ता पित्रा मम स्वयम् ॥ २-११८-५३

दत्ता	=	was given	मम पित्रा	=	by my father	स्वयम्	=	personally
मम	=	my	अनुजा	=	younger sister	ऊर्मिला	=	Urmila
साध्वी	=	the virtuous lady	प्रियदर्शना	=	of lovely looks	भार्यार्थे	=	as a consort
लक्ष्मणस्यापि	=	to Lakshmana.						

"My younger sister Urmila, the virtuous lady of lovely looks was given as a consort to Lakshmana by my father himself."

एवम् दत्ता अस्मि रामाय तदा तस्मिन् स्वयम् वरे ।
अनुरक्ता च धर्मेण पतिम् वीर्यवताम् वरम् ॥ २-११८-५४

तदा	=	then	अस्मि	=	I was	दत्ता	=	given
एवम्	=	thus	रामाय	=	to Raama	तस्मिन् स्वयम्वरे	=	in that svayamvara a process of self-choosing marriage
अस्मि	=	I became	अनुरक्ता	=	devoted	धमेण	=	by my good works
पतिम्	=	to my husband	परम्	=	who is excellent	वीर्यवताम्	=	among men of strength.

"I was given thus to Raama in that Svayamvara, a process of self-choosing marriage. I became devoted, by my good works, to my husband who is excellent among men of strength."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे अष्टादशोत्तरशततमः सर्गः ॥

Thus, this is the 118th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

119 Sarga 119 - एकोनविंशत्युत्तरशततमः सर्ग

Seetha Shows The Gifts Of Anasuya To Rama.

Introduction - Chapter[Sarga] 119

As the evening twilight approaches, Anasuya sends Sita to Raama's presence. Sita approaches Raama and shows him the apparel, jewels and garlands gifted by Anasuya and duly adorned by her, Raama spends the night there along with Sita Lakshmana. At the onset of dawn, they take leave of the ascetics and advance further into the great forest in the route suggested by the ascetics.

अनसूया तु धर्मज्ना श्रुत्वा ताम् महतीम् कथाम् ।
पर्यष्वजत बाहुभ्याम् शिरस्य् आघ्राय मैथिलीम् ॥ २-११९-१

श्रुत्वा	=	hearing	ताम्	=	that	महतीम् कथाम्	=	great story
अनसूयातु	=	Anasuya	धर्मज्ञा	=	the knower of piety	आघ्राय	=	kissed
शिरसि	=	on the forehead	मैथिलीम्	=	of Sita	परिष्वजत	=	and hugged her
बाहुभ्यान्	=	in her arms.						

Hearing that great story, Anasuya the knower of piety kissed Sita's forehead and hugged her in her arms.

व्यक्त अक्षर पदम् चित्रम् भाषितम् मधुरम् त्वया ।
यथा स्वयम् वरम् वृत्तम् तत् सर्वम् हि श्रुतम् मया ॥ २-११९-२
रमे अहम् कथया ते तु दृष्ढम् मधुर भाषिणि ।

भाषितम्	=	It was narrated	त्वया	=	by you	व्यक्ताक्षरपदम्	=	in clear words and syllables
चित्रम्	=	amazingly	मधुरम्	=	and sweetly	श्रुतम् हि	=	It has been indeed heard
मया	=	by me	यथा	=	how	तत्सर्वम्	=	all that
स्वयम्वरम्	=	Svayamvara the process of self-choosing marriage	वृत्तम्	=	took place	मधुरभाषिनि	=	O the sweetly speaking Sita!
अहम्	=	I	दृढम् रमे	=	am overjoyed	ते कथया	=	(by hearing) your story.

"It was narrated sweetly and amazingly by you, in clear words and syllables. It has been indeed heard by me how all that Svayamvara, the process of self-choosing marriage took place. O, the sweet speaking Sita! I am overjoyed by hearing your story."

रविर् अस्तम् गतः श्रीमान् उपोह्य रजनीम् शिवाम् ॥ २-११९-३
दिवसम् प्रति कीर्णानाम् आहार अर्थम् पतत्रिणाम् ।
संध्या काले निलीनानाम् निद्रा अर्थम् श्रूयते ध्वनिः ॥२-११९-४

श्रीमान्	=	O Fortunate one!	शिवाम्	=	(while) the auspicious	रजनीम्	=	night
उपोह्य	=	is drawing near	रविः	=	the sun	अस्तगतः	=	has sunk below horizon
ध्वनिः	=	the twittering	पतत्त्रिणाम्	=	of the birds	श्रूयते	=	can be heard
दिवसम्	=	who through the day	आहारार्थम्	=	have sought their nourishment	प्रतिकीर्णानाम्	=	far and wide
निलीनानाम्	=	and are seeking their shelter	निद्रार्थम्	=	for sleep	सन्ध्याकाले	=	at the time of evening-twilight.

"O, Fortunate One! While the auspicious night drawing near, the sun has sunk below horizon. The twittering of the birds can be heard, who, through the day, have sought their nourishment far and wide and are seeking their shelter for sleep at the time of evening-twilight."

एते च अप्य् अभिषेक आर्द्रा मुनयः फल शोधनाः ।
सहिता उपवर्तन्ते सलिल आप्लुत वल्कलाः ॥ २-११९-५

एते मुनयः च	=	these ascetics too	उपवर्तन्ते	=	are returning	सहिताः	=	together
सलिला प्लववल्कलाः	=	their bark robes drenched from bathing	कलशोद्यताः	=	with uplifted vessels	अभिषेकार्द्राः	=	wet with sprinkled water.

"These ascetics too are returning together, their bark-robes drenched from bathing, and with uplifted vessels, wet with sprinkled water on them."

ऋषीणाम् अग्नि होत्रेषु हुतेषु विधि पुर्वकम् ।
कपोत अन्ग अरुणो धूमो दृश्यते पवन उद्धतः ॥ २-११९-६

अग्निहोत्रेषु	=	from the sacred fire	हुतेषु	=	kindled	ऋषीणाम्	=	by the sages
विधिपूर्वकम्	=	according to the scriptural ordinance	धूमम्	=	a column of smoke	कपोताण्गारुणः	=	with the hue of a pigeon's neck
पवनोद्धतः	=	raised by the wind	दृश्यते	=	is seen (there).			

"From the sacred fire kindled by the sages, according to the scriptural ordinance, a column of smoke with the hue of a Pigeon's neck, raised by the wind, is seen there."

अल्प पर्णा हि तरवो घनी भूताः समन्ततः ।
विप्रकृष्टे अपि ये देशे न प्रकाशन्ति वै दिशः ॥ २-११९-७

अल्पपर्णाः	=	though their foliage is sparse	तरवः	=	the trees	घनीभूताः	=	look dense

समन्ततः	=	all around	दिशः	=	the quarters	न प्रकाशन्तिवै	=	do not shine brilliantly
अस्मिन् देशे	=	at this place	विप्रकृष्टेन्द्रिये	=	by whom the senses are drawn apart.			

"Thought their foliage is sparse, the trees look dense all around. The quarters of the world, by whom the senses are drawn apart, do not shine brilliantly at this place."

रजनी रस सत्त्वानि प्रचरन्ति समन्ततः ।
तपो वन मृगा ह्य् एते वेदि तीर्थेषु शेरते ॥ २-११९-८

रजमिचर सत्त्वानि	=	the animals who wander about at night	प्रचरन्ति	=	are ranging	समन्ततः	=	every where
एते	=	these	तपोवन मृगाः	=	deer of the hermitage	शेरते	=	are sleeping
वेदि तीर्थेषु	=	round the sacred altars.						

"The animals who wander about at night are ranging everywhere. The deer of the hermitage are sleeping round the sacred altars."

सम्प्रवृत्ता निशा सीते नक्षत्र समलम्कृता ।
ज्योत्स्ना प्रावरणः चन्द्रो दृश्यते अभ्युदितो अम्बरे ॥ २-११९-९

सीते	=	O Sita!	निशा	=	the night	नक्षत्र समलण्कृता	=	richly adorned with stars
सम्प्रवृत्ता	=	has set well in motion	चन्द्रः	=	the moon	ज्योत्स्ना प्रावरणः	=	encircled with light
दृश्यति	=	is seen	अभ्युदितः	=	rising	अम्बरे	=	in the sky.

"O, Sita! The night richly adorned with stars has set well in motion. The moon encircled with light is seen rising in the sky."

गम्यताम् अनुजानामि रामस्य अनुचरी भव ।
कथयन्त्या हि मधुरम् त्वया अहम् परितोषिता ॥ २-११९-१०

गम्यताम्	=	go now	अनुजानामि	=	I give you leave	भव	=	be
अनुचरी	=	a female companion	रामस्य	=	to Raama	अहम्	=	I
परितोषिता	=	have been charmed	त्वया	=	by you	कथयन्त्या	=	speaking
मधुरम्	=	sweetly.						

"Go now. I give you leave. Be a female companion to Raama. Your sweet conversation has charmed me."

अलम्कुरु च तावत् त्वम् प्रत्यक्षम् मम मैथिलि ।
प्रीतिम् जनय मे वत्स दिव्य अलम्काल शोभिनी ॥ २-११९-११

मैथिलि	=	O Sita!	वत्से	=	Dear child!	अलण्कुरु	=	adorn (with ornaments and apparel gifted by me)
मम प्रत्यक्षम् तावत्	=	before my eyes	जनय	=	cause	प्रीत्म्	=	delight
मे	=	to me	दिव्यालण्कार शोभिता	=	in embellishing yourself with heavenly ornaments.			

"O, Sita! O, Dear child! Adorn (with ornaments and apparel gifted by me before my eyes and cause delight to me in embellishing yourself with heavenly jewels."

सा तदा समलम्कृत्य सीता सुर सुत उपमा ।
प्रणम्य शिरसा तस्यै रामम् तु अभिमुखी ययौ ॥ २-११९-१२

सा सीता	=	that Sita	सुर सुतोपमा	=	similar to the daughter of a god	समलण्कृत्य	=	adorning herself
तथा	=	in that manner	प्रणम्य	=	making obeisance by bending down	शिरसा	=	her head
ययौ	=	ad proceeded	अभिमुखा	=	towards	रामम्	=	Raama.

Then Sita, adorning herself, resembled the daughter of a god, and making obeisance to the feet of Anasuya, she went forward to meet Raama.

तथा तु भूषिताम् सीताम् ददर्श वदताम् वरः ।
राघवः प्रीति दानेन तपस्विन्या जहर्ष च ॥ २-११९-१३

राघवः	=	Raama	वरः	=	the most	वदताम्	=	eloquent one
ददर्श	=	saw	सीताम्	=	Sita	भूषिताम्	=	adorned
तथा	=	as aforesaid	जहर्ष च	=	felt delighted	प्रीतिदानेन	=	over the charming gifts
तप्स्विन्याः	=	of the ascetic.						

Raama, the most eloquent one, saw Sita adorned as aforesaid and felt delighted over the charming gifts of the ascetic.

न्यवेदयत् ततः सर्वम् सीता रामाय मैथिली ।
प्रीति दानम् तपस्विन्या वसन आभरण स्रजाम् ॥ २-११९-१४

सीता	=	Sita	मैथिली	=	the daughter of Mithila kingdom	ततः	=	then
न्यवेदयत्	=	showed	रामाय	=	to Raama	सर्वम्	=	all
वसनाभरण स्वजम्	=	the apparel jewels and garlands	प्रीति दानम्	=	the affectionate gifts	तपस्विन्याः	=	of Anasuya the hermitess.

Sita, the daughter of Mithila kingdom then showed to Raama all the apparel, jewels and garlands the affectionate gifts of Anasuya the hermitess.

प्रहृष्टः तु अभवद् रामो लक्ष्मणः च महा रथः ।
मैथिल्याः सत्क्रियाम् दृष्ट्वा मानुषेषु सुदुर्लभाम् ॥ २-११९-१५

दृष्ट्वा	=	seeing	सत्क्रियाम्	=	the respectful treatment	मैथिल्याः	=	received by Sita
सुदुर्लभाम्	=	which was very rare	मानुषेषु	=	among human beings	रामः	=	Raama
लक्ष्मणश्च	=	and Lakshmana	महारथः	=	the great car-warrior	अभवत्	=	felt
प्रहृष्टः	=	hight rejoiced.						

Seeing the respectful treatment, received by Sita, which was very rare among human beings, Raama and Lakshmana the great car-warrior felt highly rejoiced.

ततः ताम् सर्वरीम् प्रीतः पुण्याम् शशि निभ आननः ।
अर्चितः तापसैः सिद्धैर् उवास रघु नन्दनः ॥ २-११९-१६

ततः	=	thereupon	राघ्नन्दनः	=	Raama	शशिनिभाननः	=	with his face resembling the moon
अर्चितः	=	having been honoured	सिद्धैः	=	by the holy	तापसैः	=	ascetics
प्रीतः	=	was delighted	उवास	=	and stayed (there)	ताम्	=	that
पुण्यम्	=	auspicious	शर्वरीम्	=	night.			

Thereupon, Raama with his face resembling the moon, having been honoured by the holy ascetics, was delighted and spent that auspicious night there.

तस्याम् रात्र्याम् व्यतीतायाम् अभिषिच्य हुत अग्निकान् ।
आपृच्छेताम् नर व्याघ्रौ तापसान् वन गोचरान् ॥ २-११९-१७

तस्याम्	=	(While) that	रात्र्याम्	=	night	व्यतीतायाम्	=	passed away
नरव्याघ्रौ	=	Raama and Lakshamna the tigers among men	अभिषिच्य	=	finished their ablutions	अपृच्छेताम्	=	and took leave
वनगोचरान्	=	of the ascetics dwelling in the forest	हुताग्निकान्	=	who had just poured oblations into the sacred fire.			

While that night passed away, Raama and Lakshmana the tigers among men finished their ablutions and took leave of the ascetics dwelling the forest, who had just poured oblations into the sacred fire.

ताउ ऊचुः ते वन चराः तापसा धर्म चारिणः ।
वनस्य तस्य संचारम् राक्षसैः समभिप्लुतम् ॥ २-११९-१८

ते तापसाः	=	those ascetics	वन चराः	=	dwelling in the forest	धर्मचारिणः	=	and practising virtue
ऊचुः	=	told	तौ	=	Raama and Lakshmana	सम्चारम्	=	about the region
तस्य वनस्य	=	of that forest	सम्भि प्लुतम्	=	infested	राक्षसैः	=	with demons (as follows)

Those ascetics dwelling in the forest and practising virtue told Raama and Lakshmana about the region of that forest, which was infested with demons (as follows):

रक्षांसि पुरुषादानि नानारूपाणि राघव! ।
वसन्त्यस्मिन् महारण्ये व्याळाश्चश्च रुधिराशनाः ॥ २-११९-१९

राघव	=	O Raama!	नाना रूपाणि	=	various forms	पुरुषादानि	=	of man-eating
रक्षाम्सि	=	demons	व्यालाश्च	=	and beasts	रुधिराशनाः	=	drinking the blood
वसन्ति	=	are living	अस्मिन् महारण्ये	=	in this great forest.			

"O, Raama! Various forms of man-eating demons and beasts drinking the blood are living in this great forest."

उच्चिष्टम् वा प्रमत्तम् वा तापसम् धर्मचारिणम् ।
अदन्त्यस्मिन् महारण्ये तान्निवारय राघवः ॥ २-११९-२०

राघव	=	O Raama!	अदन्ति	=	(They) devour	तापसम्	=	an ascetic
धर्मचारिणम्	=	or a celibate	उच्छिष्टम्वा	=	who has not rinsed his mouth after finishing his meal	प्रमत्तम् वा	=	or inattentive
अस्मिन् महाण्ये	=	in this great forest	तान् निवारय	=	(Pray) ward them off.			

"O, Raama! They devour an ascetic or a celibate, who has not rinsed his mouth after finishing his meal or who is inattentive in this great forest. (Pray ward them off!"

एष पन्था महर्षीणाम् फलान्य् आहरताम् वने ।
अनेन तु वनम् दुर्गम् गन्तुम् राघव ते क्षमम् ॥ २-११९-२१

राघव	=	O Raama!	एषः	=	this	पन्थाः	=	is the path
महर्षीणाम्	=	of the great sages	आहरताम्	=	who fetch	फलानि	=	fruits
वने	=	in the forest	क्षम	=	It is appropriate	ते	=	for you
गन्तुम्	=	to go	अनेन	=	by this path	दुर्गम् वनम्	=	in his dangerous forest.

"O, Raama! Here is the path of the great sages, through which they fetch the fruits in this forest. It is appropriate for you to go by this path in this dangerous forest."

इति इव तैः प्रान्जलिभिः तपस्विभिर्
द्विजैः कृत स्वस्त्ययनः परम् तपः ।
वनम् सभार्यः प्रविवेश राघवः ।
सलक्ष्मणः सूर्य इव अभ्र मण्डलम् ॥ २-११९-२२

इतीव	=	thus addressed	तैः	=	by those	द्विजैः	=	brahmanas
तपस्विभिः	=	having great asceticism	प्रञ्जलिः	=	who with joined palms	कृतस्वस्त्ययनः	=	paid obedience to him and blessed his journey
राघवः	=	Raama	परम्तपः	=	the harasser of his foes	प्रविवेश	=	entered
वनम्	=	the forest	सभार्यः	=	with his consort	सलक्ष्मणः	=	along with Lakshmana
सूर्यः इव	=	as sun (enters)	अभ्र मण्डल	=	a mass of clouds.			

Thus addressed by those Brahmanas having great asceticism, who, with joined palms paid obedience to him and blessed his journey, Raama the harasser of his foes entered the forest with his consort along with Lakshmana, as sun enters a mass of clouds.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्यकाण्डे एकोनविंशत्युत्तरशततमः अष्टमः सर्गः ॥

Thus, this is the 119th chapter in Ayodhya Kanda of Valmiki Raamayana, the First Epic poem of India.

सर्वे जनाः सुखिनो भवन्तु